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MASHED MARROW. - Take a ripe vegetable marrow, peel it and cut into quarters; or if a very large one, into half quarters, cut away the seeds and throw the pieces into boiling water; let them boil until quite soft, about an hour. Strain off the water and mash them with a little pepper and salt. It may be served up with or without toasted bread under.

MIXED MEAT. - One pound of raisins, stoned and chopped; one pound of currants, one and a half pounds of sugar, one pound of beef suet chopped fine, a fresh beef tongue, boiled three hours and chopped, three pieces of candied orange or lemon, one large nutmeg, a heaping tablespoonful of mixed spice, half a pint of malt whiskey, brandy or boiled cider, and twelve large apples also chopped. Well mix and cover closely, and keep in a cool place. This makes twelve pies.

SMALL BOATS. - A boat to carry five persons safely, with a sail, should be 14 ft. 8 in. long all over, with from 4 ft. 4 in. to 4 ft. 8 in. extreme beam, and would cost from 10s. to 15s. per foot of length, according to the finish. She should be built like a sea-boat, and would be capable of carrying without ballast, with even only one person on board, a lug-sail 6 ft. or 7 ft. on head, 8 ft. or 9 ft. on foot, 4 ft. 6 in. on luff, and 10 ft. or 11 ft. on back. A dingy to hold two should be 8 ft. by 3 ft. 6 in. or 3 ft. 8 in., and would cost same price per foot as the above boat.

APPLE JELLY. - Almost any apple will make jelly, though a red, sour, juicy apple makes the best, both for keeping and flavour. Peel and core your apples, boil them in a pint of water to every four pounds of apples till the apples are perfectly soft, stirring them occasionally to prevent burning. Strain, without squeezing, through a jelly-bag, measure the juice, and put a pound of loaf sugar to every pint of juice. Put juice and sugar in the preserving-kettle, and boil steadily for half an hour, skimming occasionally. Cool a little, and if it will not jelly, boil a little longer. Pour into glasses before it cools, and when perfectly cool cover each glass with a paper wet with alcohol; tie closely and keep in a dry, cool place. The apples remaining in the bag can be stewed with one pound of sugar to two of apples. If flavouring is preferred, lemon peel, green ginger, or cinnamon can be used.

SUNLIT ROOMS. - No article of furniture should be put in a room that will not stand sunlight, for every room in a dwelling should have the windows so arranged that some time during the day a flood of sunlight will force itself into the apartment. The importance of admitting the light of the sun freely, to all parts of our dwelling cannot be too highly estimated. Indeed, perfect health is nearly as much dependent on pure sunlight as it is on pure air. Sunlight should never be excluded except when so bright as to be uncomfortable to the eyes. And walks should be in bright sunlight, so that the eyes are protected by veil or parasol when inconveniently intense. A sun bath is of more importance in preserving a healthful condition of the body than is generally understood. A sun bath cost nothing, and that is a misfortune, for people are deluded with the idea that those things can only be good or useful which cost money. But remember that pure water, fresh air and sunlit homes, kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigour which no money can procure. It is a well established fact that the people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room may be flooded with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive.

A COUGH is usually the effort of nature to expel some morbid matter irritating the air passages of the lungs. It is, however, proceed from an inflamed or irritable condition of the throat, a slight rash or humour often being perceptible. Let the cause be what it may, the remedy should be Hayward's Pectoral Balsam. A purely vegetable Balsam for throat and lung healer. For sale by all dealers in medicine, at 25 cents per bottle.

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, MAY 20th, 1887.

No. 20.

NOTES OF THE WEEK.

THE Catholic "Review" remarks that "very little good seems to have come from the reading of the Scriptures by the people at large. . . . Even among Catholics it fosters a Calvinistic spirit, which in many cases induces individuals to set up their judgment against the will of the Church." That is exactly what it does. The "Review" is right again, as it so often is in the putting of facts. We differ as to what is "good."

THE seventeenth annual meeting of the Toronto branch of the Evangelical Alliance was held in Shaftesbury Hall, on Thursday, the 12th inst. The attendance was much larger than it was last year, though not so much so as could have been desired. The Rev. Dr. Reid in the absence of the Hon. O. Mowat occupied the chair. The report was read by the Rev. Mr. King, after which the Rev. Principal Grant gave an interesting and eloquent address, and the meeting closed.

THE struggle in the Senate of the United States still continues, though it may be over any day. Anything more impudently selfish and self-seeking than the course of Mr. Roscoe Conkling in this matter could not be easily imagined. It is not thought necessary to resort to even the pretence of virtue or patriotism. The honourable Roscoe wants to have all the nominations in his State put at his own particular disposal, and nothing less will satisfy him, and he is not ashamed to say so.

THE Earl of Shaftesbury has just passed the eightieth anniversary of his birth. The occasion was commemorated in an appropriate manner by friends and admirers. For many years every benevolent and charitable cause has found in him one of its most efficient supporters. He is also an evangelical of the evangelicals, having not long ago resigned his membership in the Society for Promoting Christian Knowledge because what appeared to him geological heresies were incorporated in one of its volumes.

THE hotels of Springfield, Ill., having refused entertainment to the Jubilee Singers, they were received in private houses. The attendance upon the concert was very large. A warm welcome was extended by the people of Springfield, who were anxious to shew that they are not animated by the same spirit of intolerance and selfishness that prompted the hotel managers to refuse them accommodation at their houses. Ex-Governor John M. Palmer delivered a very felicitous address of welcome to the singers, which was occasioned by the action of the hotel men. W. J. Loudon responded on behalf of the singers.

THE twenty-six different denominations of Victoria possess 2,800 churches, capable of accommodating 413,000 persons, but only 273,103 persons take advantage of them. They are divided as follows: The Presbyterian Church numbers 64,780; Wesleyans, 61,900; Roman Catholics, 60,260; and the Church of England, 44,377 worshippers. There are also 1,598 Sabbath Schools in that colony, the Wesleyans having 380, the Presbyterians 321, the Church of England 303, Roman Catholics 254, Primitive Methodists 76, the Independents 61, and the Baptists 50. The Roman Catholics support at their own cost 163 day-schools and 473 teachers, having a total school roll of 22,514 scholars.

THE Philadelphia "Presbyterian" has the following item: "The shabbiest church extant has just been heard of. It was discovered by the "Advance" in the State of Vermont. It was composed of well-to-do farmers who, seeing that their pastor gave an unusually large contribution to Foreign Missions that year, instead of taking the generous hint and doubling their own, jumped backward to the conclusion that they were paying him too much salary, and made haste to

cut it down." This, we must acknowledge, is pretty difficult to beat. Still we think we could, without much difficulty, cap it by cases on this side of the lines, and among good, decent *canny* Presbyterians too.

INFORMAL meetings of the friends and also of the opponents of Professor Robertson Smith are now being held, in anticipation of the approaching General Assembly. At a large and influential meeting of the "traditional" party, the opinion was expressed that in his lectures on "Biblical Criticism" lately published, Professor Smith had gone beyond anything contained in his previous writings. Sir Henry Moncreiff insisted that the commission in suspending the Professor had not exceeded its powers, and that it possessed much greater power than it had exercised. The feeling of the meeting seemed to be unanimously in favour of sustaining the action of the commission. Members of the "Highland host" spoke strongly of the necessity of putting an end to the case without further delay. This is supposed to point to summary proceedings. On the other hand, Professor Smith's friends, who met the same day, favour the view that procedure by libel is the only legitimate course.

REV. S. H. TING, JR., D.D., preached a farewell discourse on taking leave of his people as their pastor. He gave the following statistics of his ministry in the Church of the Holy Trinity. Since 1864, 1,670 people have been baptized, and 1,775 confirmed. There have been 510 marriages, and 795 funerals. The money contributed during the period for building and other such purposes has amounted to \$834,942.38, and for the missionary fund, \$464,128.90. He said: "The Church of the Holy Trinity was originated in the era of controversy. The time of battle is past; the fields one covered with the engines of warfare have been seeded in peace. But let it never be forgotten in any future part of the history of this church that this is a Protestant church in opposition to all sacramentarianism and sacerdotalism; that no definition of doctrine or of order which offends against the first principles of Protestantism can ever be permitted in this place." He concluded with a touching valedictory to his people. The whole congregation were deeply affected.

FROM the report read at the anniversary of the Upper Canada Bible Society on Wednesday, the 11th inst., we gather the following facts:

Proceeds of sales.....	\$9,715 42
Free contributions from branches, donations and subscriptions	18,530 47
Ground rents and interest	223 42
Collection at annual meeting, 1880	112 92
Bequests	593 83
Total	\$29,173 00

The free contributions were for the following objects (including donations, bequests, annual collections and city subscriptions):

To the Upper Canada Bible Society ..	\$11,217 01
" British and Foreign Bible Society ..	7,744 40
" Montreal Bible Society	205 30
" Quebec Bible Society	67 51
Total	\$19,234 22

The number of Bibles, Testaments, etc., issued during the year was 32,334, being 1,150 more than during the previous twelve months. Of those thus issued, 2,766 were sold and 2,169 issued gratuitously. The total issues since the Society commenced have amounted to 1,147,218. The meeting was fairly attended, and speeches bearing on the work of the Society were delivered.

AT the yearly meeting of the Free St. George's congregation, Edinburgh, it was found that there had been raised for all congregational and extra-congregational purposes during the year, the large sum of £11,045. Since its formation in 1843, the congregation has raised £306,926 12s., or more than a million and a half of dollars. The sum raised last year for the Sustentation Fund amounted to nearly £6,000, from which £200 was received back as the equal

dividend paid to all ministers. This makes Free St. George's occupy quite a unique position in Christendom perhaps, as it is not understood that there is another congregation connected with any denomination that maintains all its own proper work so liberally, and gives, at the same time, such a large sum for the help of others. It is also a notable fact that while much of this sum is raised by large contributions—nine being above £100 each—yet considerably more than one-half has been derived from subscriptions ranging from £6 to £50, and this class of comparatively moderate sums is every year on the increase. It is also to be noted that there are in all considerably over 800 contributors to this fund, making the average individual contribution from \$35 to \$40.

THE Rev. Mr. Syvert, a Methodist missionary in the town of Hull, Quebec, has appealed to the authorities for protection against Catholic persecution. He publishes a statement as follows: "For nearly four years, as a missionary in Hull, I have borne insults and abuse from emissaries of Rome night and day. Priests in the pulpits have represented me as a serpent that either must be crushed or fled from. Their people, in response, have hissed at me constantly. Rotten eggs and dirt have been thrown against my house, and our meeting place is almost every Sunday surrounded with rowdies, who rap and kick at our doors during the service. The members of my congregation are insulted as they go in and out of the church. They are followed and insulted as they come, and in some instances stones and rubbish have been thrown at them. Stones have been thrown through my windows during divine service. Groups of young roughs are allowed to collect at the corners of the streets, to annoy and insult us as we pass by, and no one seems to try to stop it. Yesterday evening, after service, as I was quietly reading in my study, about ten o'clock, two stones were thrown through my windows, one of them evidently aimed at me. It very nearly struck me, and rebounded at my feet." It is surely a great deal more than time that this sort of work were put an effectual stop to. Things must have come to a poor pass down about Hull and the capital when such things are possible, and possible apparently without even an attempt being made to apply a remedy.

THE population of British India is increasing so rapidly that at a date not far distant the question of how to prevent actual starvation will be a pressing and a present one. The London "Spectator" speaks of the situation in the following terms: The "Times" correspondent in India states that some results of the recent Indian census have been published, from which it appears that among the 44,000,000 inhabitants of the North-West Provinces and Oude, the increase of population has been 5 per cent. in nine years, while among the 22,000,000 of the Punjab it has been 6½ per cent. As Indian statistics of population, owing to the reluctance to mention female children, are rarely in excess, and as Bengal proper is the most rapidly advancing province, we may assume one-half per cent. per annum to be well under the general rate of increase. That does not seem much, but it means an addition of 1,000,000 a year to the population of British India. Every period of ten years presents Her Majesty with a new nation of Indian subjects 10,000,000 strong, or double the whole population of Ireland. This happens in a country where there is little wild land and no unowned land, where, outside Bengal, the soil is becoming slightly exhausted, and where a clear two-thirds of the people depend upon the produce of agriculture. There is, so far as we know, no remedy, unless the Brahmins wake up to the danger, and abolish all religious restrictions on emigration—they can do it, for Hindooism in its prime occupied Java—but it is folly to deny that the increase of population in India constitutes a most formidable problem in the future of that country. We must add that we believe it will be found, when the whole census is published, that we have understated the increase which has occurred during a decade specially marked by famine.

OUR CONTRIBUTORS.

WHY ARE YOU A PRESBYTERIAN?—IV.

BY REV. JOHN LAINI, M.A., D.D.S., ONT.

3. In addition to the doctrines of grace, as held by the reformed Churches, the Presbyterian Church is distinguished from other denominations by her doctrine concerning the Church and the sacraments.

(1) The Church is by Romanists regarded as a visible organization, a company of men professing the "same faith, united in the communion of the same sacraments, subject to lawful pastors, and specially to the Pope." This definition, except the last clause applies to Anglicans also. No man outside of the pale of this visible organization is a member of the Church of Christ, and to this visible company of the faithful all the promises of God, and all grace, are confined. The opposite extreme is that held by Plymouth Brethrenism, viz., that there is no visible Church, that assemblies of Christians are not churches, except in the sense that any public meeting may be termed an ecclesia or church; that there is but one Church, the visible Church, which is the bride of the Lamb, the body of which Christ is the head. A third view is that churches are voluntary societies, formed by the association of adult individual Christians, who fix their own terms of communion, appoint their own officers, and have the power of dissolving the societies or modifying their constitution, as by them may be deemed expedient. As distinguished from these, Presbyterian doctrine is explicit that there is the invisible Church of God, which is one and catholic; that it embraces all the children of God in all ages, from righteous Abel to the end of time, and that all who are united to Jesus Christ and renewed by the Spirit of God, in all the ages, are members of this one catholic invisible Church. These unitedly form the spiritual kingdom of God, the body of Christ, the bride of the Lamb. This Church Christ loved, and gave Himself for it (Ephes. v. 25). Besides this there is the visible Church of God. The invisible Church, called by God's Spirit, and thus separated from an ungodly world, while in the world, has an outward form or visible organization. Some individual Christians may not be connected with any visible organization; and many connected with such organizations may not be truly spiritual men; nevertheless here is the nucleus around which the visible Church of Christ is gathered, and in this way is insured the indwelling of the Holy Ghost, with all needed grace to the visible Church of God. The visible Church of Christ was established by the apostles after the day of Pentecost, and is catholic or universal. It consists of all those throughout the world that profess the true religion, together with their children" (West. Conf. ch. xxv. 2). According to this view no denomination of Christians or association of professed believers can be unchurched. They, we assent, are parts of the Church of Christ as well as Presbyterians, although they differ from us in many things not essential to the true religion. This visible Church has, since apostolic times, passed through many phases, has been much corrupted and again reformed, has been sinfully split into many sections, but has never ceased to exist. It is not essential to the Church that there be an outward unity under a visible head, although the greatest degree of manifested unity is desirable. In apostolic times no such outward unity was either practicable or attempted. There were then visible churches in Syria (Acts xv. 41), Galatia (1 Cor. xvi. 1), Macedonia (2 Cor. viii. 1), Judea (Gal. i. 22), Asia (Rev. i. 4), independent of each other. Thus Scripture teaches clearly, as against Brethrenism, that there are visible churches, and as against Romanism, that these churches do exist without any subjection to one visible head at Rome. Further, Presbyterians teach—as against those who hold that only such as are true Christians, and by their own act repent and believe, can be members of a visible church—(1) that a credible profession of faith and obedience—not conversion—are the terms of admission; (2) that the adult children of professed believers, being within God's kingdom, are members of the Church in their minority. These things, we think, may fairly be inferred from Scripture, and therefore we hold them as taught by God.

(2) The doctrine of Presbyterianism regarding the sacraments is also distinctive. With all Protestants, we hold that a sacrament is an ordinance instituted by

Christ, and there are only two such symbolic ordinances under the New Testament, viz., Baptism and the Lord's supper. The five so-called *minor* sacraments of Romanism and Anglicanism are repudiated as not having been instituted by Christ. The observance of the two sacraments we hold to be obligatory on all Christians till Christ shall come again.

Regarding the nature and efficacy of the sacraments, one extreme view is that of Romanism that sacraments convey grace, and that no one who is not baptized can be saved. Hence great stress is laid upon the sacraments, and the function of the ministry becomes chiefly the dispensation of the sacraments, while the frequent reception of the holy communion, as it is termed, is regarded as highly meritorious and especially efficacious. The other extreme regards the sacraments simply as significant symbols, but in no sense means of grace, as instituted to teach and exhibit truth, and as memorials of the work of redemption. The Reformed doctrine so far combines the two extremes, and holds in measure these views. Corresponding with the visible and invisible Church, it is held that there is in a sacrament an outward sign and an inward grace signified. But the sign may be received without the symbolized grace, and the grace may be received by faith apart from the symbol. Thus neither do the sacraments necessarily convey saving grace nor are they indispensable for salvation. At the same time where the receiver exercises faith in Jesus Christ, the grace signified is applied to him, and he becomes a partaker of grace in the sacrament. He also therein receives the seal of God's covenant, certifying that he is partaker of the blessings apprehended by faith. From this it follows also that men like the Society of Friends may be Christians while not observing the sacraments. In all these matters of doctrine there is prominent the idea of a covenant relation between God and His people. The people of God are those given to Christ in covenant to be redeemed, the call of God, pardon and holiness are blessings secured to that covenant people in Christ Jesus, the sacraments, as seals of the covenant, are administered to those who profess to lay hold of it, and to their offspring, and those thus sacramentally sealed form the visible Church of God. The doctrine of the covenant, or the federal relation, in its manifold applications, is thus seen to be a distinctive feature of the Presbyterian faith.

MISSIONARY WORK IN TURKEY.

The following interesting sketch of his work in Turkey, was lately sent by our own missionary, the Rev. R. Chambers, labouring under the American Board, to Principal Grant:

I lately spent sixteen days touring the Khanoos part of our field. This was my first tour without an interpreter. I took a bookseller with me, whom I left, as there seemed to be work for him among the villages of that district. Our journey to Khanoos was very difficult. One day we were shut in a Koordish village by a storm which we could not face, and one day we spent plunging through snow-drifts, frequently to the utter discouragement of our horses. Our return journey was exceedingly pleasant, though some caravan drivers whom we met had the rather unpleasant experience of watching several of their animals which had slipped from the narrow path on the precipitous hill-side, roll to the bottom of the gully, a distance, in some places, of about thirty feet. In three Koordish villages where we stopped, my helper translated passages from the Armenian Testament, and both his translations and remarks were listened to with respectful attention. About midnight, at one of these villages, I was awakened by the sound of voices, and found my helper and an intelligent Koord engaged in earnest conversation. The Koord seemed to admit that our view of Christ was the true one. Many are the indications of the growing approachableness of the Mohammedans. God speed the day when we shall be free to put the "cup of life" to their lips. In the Khanoos district we have four teachers and three preachers. The work is fairly progressive, though the work of an ordained pastor is strongly felt, and his presence is very needful. We are trying to persuade one of our preachers to be ordained. The people wish it, and he is worthy, though he has so far shrunk from the responsibility. At present there is a pressing call from Alashgird for the other preacher, though he is also greatly needed in Khanoos. It is likely that he will go to Alashgird,

where there is promise of a good work. The villages I visited were the following: 1. Chevenneh, where service is conducted by our preacher every morning. The school contains seventy scholars and has two teachers. Here we think of opening a high school. The spacious chapel can be used as a school room during the week. We have in view a capital man to take charge. He is a good Armenian and Turkish scholar, has a fair knowledge of English, and is well up in all the branches to be taught. The people are very enthusiastic about the opening of the school, and expect to be able to collect a fair amount of tuition fees from the scholars. 2. Heramak, where also there is service every morning before breakfast, and twice on Sabbath. Here I conducted the services on the Sabbath of my stay, and read from manuscript my first extended sermon in Armenia. The attendance (about seventy) and attention were very good. In this village the scholars—all boys—number forty-five, some of them well advanced. Here I performed my second Armenian marriage service, the first having taken place earlier in the week at a neighbouring village. 3. Khozloo, where the cause is yet weak, though the Sabbath attendance is very good, sometimes numbering 100. The school contains thirteen scholars. Our rented room here is very inconvenient and unsuitable. The people, consisting of four families, have pledged seven *liras* towards a suitable building, and besides that, will give time and labour. I had a committee appointed to canvass the prospects and report. Here was my first effort at an extempore speech in Armenian. It was not long, I need scarcely say, and I had the assistance of a teacher who knew scarcely as much English as I did Armenian. 4. Bournaz, where a Protestant merchant gathers a few scholars during the week and preaches to a small gathering on the Sabbath. 5. Kara, Kupon, Duman, and Elpis, where there are a few Protestants, but neither teacher nor preacher. At one of these villages I met a young man lately from Constantinople. He said he knew a few words of English which he had heard very frequently. These turned out to be *oaths*, which made me blush for my mother tongue. On the whole the tour was to me very satisfactory, enjoyable, and helpful, and seemed to be not without benefit to the people. The work in Erzeroum is showing signs of life and spiritual interest, especially among the young men. There are several applications for admission to the Church, some of them backed by experiences which leave no doubt of the presence of the Spirit. The poor work, so far, has not pressed upon us, though in some places there is considerable distress, which threatens to become extreme as the winter progresses. Last fall we gave out seed for the fall sowing in Alashgird, but in many instances the people were forced to sell the grain to meet the claims of brutal tax gatherers, who went from village to village, beating even women till the blood ran from their mouths. By the way, a few cheap, second-hand copies of such books as "Grace and Truth," good sermon books and commentaries, and books of illustration and anecdote, would be eminently useful for our preachers who know English, and who frequently beseech us to write for such books. In exchange for such—at, say, half price—we would be able to pay the cash, or perhaps furnish a few curiosities or mementoes of this land. Please circulate this request among friends. We are all well. R. CHAMBERS.

Erzeroum, February 12th, 1881.

IMMERSION.

MR. EDITOR.—In the "Canadian Baptist" of April 28th, "Pastor Wittet" gives a long quotation from the "Life and Words of Christ" by Dr. Geikie, in which that author speaks of those baptized by John "going into the water" and "coming out of the water," etc. These words Mr. Wittet puts in italics, and then adds, "Here is the testimony of one of the most able and scholarly of pædobaptist teachers, given voluntarily and incidentally to the Scripture doctrine of immersion. . . . Yet in the face of this, and of scores of similar statements by the very best pædobaptist scholars, men like the Rev. W. A. McKay, B. A., of Woodstock, write and circulate pamphlets declaring that 'the Baptist theory is virtually demolished, and that it may continue a struggling existence for a while, but it will in time die out of all intelligent minds.' Which is most likely to 'die out,' that, whose adherents are all agreed, or that,

which numbers within its own ranks multitudes who testify against it? Keeping in view the words of Him who said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand," we know the issue cannot be uncertain." Will you kindly allow me, in the most condensed form, to make a few remarks on this quotation?

1st. It is high time for Baptist writers and preachers to learn that no amount of mere opinions, of even the "very best pædobaptist scholars," unsupported by reason and contrary to fact, will be accepted as proof by intelligent Christians of the present day. The papist can give the "opinions" of far more of the "very best pædobaptist scholars" in support of the Romish doctrines of the "mass" and "penance" and "purgatory," than any immersionist can in support of the equally Romish doctrine of plunging under water for baptism. Then again, for every pædobaptist scholar that Mr. Wittet can give as believing that immersion is scriptural I will undertake to give him the names of ten, or, for that matter, a hundred "scholars" who did not so believe. What then is the result of his appeal to mere opinions? Many pædobaptists, good men, and learned on other subjects, having their minds fully occupied with questions of heart and life, of far more importance than the "modal" use of water in baptism, have never given a single day to the study of the controverted points of this subject. The result is they, as in the case of Dr. Geikie, speak indifferently on the subject and make "incidental" and unwarranted concessions, while Baptist writers and preachers follow their trail, like the "shark in the wake of the ship," and feed and fatten upon the refuse that falls overboard. Let me point out to the "Canadian Baptist" and its correspondents a better way of defending their "peculiar theory." Instead of feasting upon "scraps" let them come "to the law and to the testimony" and give us at least one clear case of dipping for baptism in the Word of God—chapter and verse. This they will not do, for it is impossible. Mr. Wittet gives the opinion of Dr. Geikie. Over against that I will put, not the opinion, but the deliberate conviction, after forty years of patient research, of George Young, LL.D., of Edinburgh, perhaps the great linguist of the present day, and whose "Analytical Greek and Hebrew Concordance," lately issued, is perhaps one of the greatest monuments of human learning that the world has seen for many a year. Dr. Young says, "I really do not know any heresy in the Christian Church that has less to base itself on than that of immersion, yet its advocates are found using the most reckless statements, which have gained ground entirely by the boldness of the assertion."

2nd. No pædobaptist in the world believes or holds the exclusive theory of immersion. I challenge any Baptist to give us the name of such. Yet this theory, we are told, must be maintained or else the Regular Baptist Church will perish.

3rd. In the above quotation "Pastor Wittet" says that the adherents of immersion "are agreed." Let us see. Dr. Carson (Baptist) says the word *baptizo* means "dip and nothing but dip" and if the water in the ocean had fallen on him it would not have been a literal immersion. The mode would still be wanting (p. 36). Dr. Gale (Baptist) says "*Baptizo* does not necessarily express the action of putting under water, as in general a thing's being in that condition." This, Dr. Carson says, is "very absurd."

Morell (Baptist) says (p. 167), "That the word *baptizo* uniformly signifies to dip I will not venture to assert, or undertake to prove," and he quotes, on the same page, Dr. Cox (Baptist) as saying, "A person may be immersed by pouring." The *Baptist Quarterly* (April 1869) says, "Christian baptism is no mere literal and senseless dipping." De Stourdza (Baptist), quoted by Prof. Arnold (Baptist), says, "*Baptizo* means, literally and perpetually, to plunge." But Booth (Baptist) cries out "Plunge makes our sentiments ridiculous." And Dr. Conant, at the head of the Bible Revision Committee, lays down seven meanings of *baptizo*, and then translates with ten or twelve (See *Baptizein*). Thus the "adherents" go on fighting, not back to back but face to face. The "theory" is unstable as water and cannot excel.

Let the "Canadian Baptist" ponder the above facts, and at the same time recall how the "adherents of immersion were all agreed (?) in the "Ministerial Institute" at Toronto on the 3rd of October last, when discussing the question, "What constitutes a

Regular Baptist Church?" Let it remember some of the letters that appeared in its own columns for months after that meeting, and then let it read once more, very carefully, "Pastor Wittet's" closing words: "Keeping in view the words of Him who said, 'Every kingdom divided against itself is brought to desolation and every city or house divided against itself shall not stand,' we know the issue cannot be uncertain."

GROSS IGNORANCE.

MR. EDITOR,—The Rev. Mr. Bygrave, of the Unitarian church, Toronto, says, "I am inclined to think that the revised version of the New Testament will of necessity lead to a revision and restatement of doctrine in orthodox sects." The Rev. Provost Whitaker, of Trinity College, Toronto, says, "One of the changes made by the revised version will affect the Calvinistic doctrine of election by grace materially." Both of these gentlemen shew profound ignorance of the arguments in favour of the doctrines to which they refer. Though the revised version should strike out, or materially change one or two of the passages on which they are based, an abundance of proofs will remain. It will rather have the effect of proving them more clearly. Provost Whitaker says that the changes made by the revision will not affect any doctrine of his Church in the least, as the fundamental doctrines of the Church of England are not based on any one text of Scripture. But the doctrine of election by grace is one of them. Therefore, according to the Provost, it will not be affected in the least. Yet, he says it will be materially affected. He therefore contradicts himself.

Meliss, Quebec.

T. F.

WELLAND CANAL.

MR. EDITOR,—From a notice which I saw somewhere lately of a meeting held in Toronto in the interests of the "Welland Canal Mission" work, and from similar notices elsewhere, some of your readers may think that there is great spiritual destitution along the Welland Canal. There is spiritual destitution undoubtedly, still we have seven Presbyterian ministers living and labouring along the Welland Canal, and it is only about twenty-five miles from Port Dalhousie to Port Colborne.

It is well known that sailors have their busiest times while passing through the canal, but they are sometimes windbound and detained from various causes, and it is right that, if possible, all, but especially the Presbyterians on board these vessels, should know that nowhere along the Welland Canal are they far from a Presbyterian church or from Christian friends.

May 2nd, 1881.

M.

TEMPERATE POSTULATES ON INTEMPERANCE.

MR. EDITOR,—In the main most Christian people will give assent to the clear and earnest paper of my brother, Mr. Dunbar, which appeared in your last number. At the same time I trust you will allow space for a few strictures upon his "postulates," which I think are called for in the interests of truth and charity. Most reluctantly do I take pen in hand to indite what may be by some misunderstood and will be by others misconstrued; but I suppose that misconceptions and misconstructions are inevitable so long as men insist on judging their fellow men, so it is useless to hope to escape, or to complain of them.

1. Under the first postulate it is said: "The question is, how under such a guide (the Word of God) and to what extent does the use of strong drink tend to the glory of God? for, in as far as it does so men are under obligation to drink it, and in as far as it fails to do so they are equally bound to let it alone." Again, "Oh! is it not insulting, not simply to our Christianity but to our God-given humanity to ask how does, how can the use of strong drink as a beverage in any way glorify God or sanctify man?" This is strong language, still we can stand it, and only ask in turn. Does not the writer in his zeal forget the difference between the lawful and the expedient? Are there not things which in themselves are lawful but owing to circumstances are inexpedient? Of such things and how in them God is to be glorified, is not every individual Christian to judge for himself? How many excellent Christians believe that some drinks which when taken to excess will intoxicate,

may be used as a beverage without sin, and for God's glory? At the same time, in view of the prevalent abuse of such drinks and the terrible evils of intemperance, they judge it inexpedient to make even lawful use of them. But while we feel thus bound totally to abstain, we do not wish to condemn a brother or excommunicate him if he insists upon doing what is quite lawful. Whether he is glorifying God by the use of it is his matter, not ours; to his master, not to us, he stands or falls. We may not judge. Let me further ask my good brother whether, the Word of God being our guide, Deut. xiv. 26, John ii. 10, Tim. v. 23 and other passages, do not shew that wine can be used for the glory of God nay, "strong drink?" and is it not certain that while priests on duty and Nazaries when under vow were required to abstain, at other times they were at liberty to use wine? Nay, is not wine spoken of in many scriptures approvingly? Did not Melchisedec give it to Abraham? See also 2 Sam. xvi. 2 Did not our Lord Himself use wine? But I need not enlarge. Many decidedly temperance and temperate men cannot agree with Mr. Dunbar that wine and strong drink cannot be used for God's glory; and refused to brand as sinners those who do so use wine and other beverages without going to excess. Eph. v. 18.

2. Under postulate second Mr. Dunbar says that it is the Christian's prayer, purpose and practice "ever continuously to abstain even from all appearance of evil." Now everyone should know that the use made of Thess. v. 22 which, is implied by italicizing the word "appearance" is not justifiable by a fair exegesis. Ellicott gives the true rendering: "Abstain from every form of evil." If Christians are to abstain from everything that in the eyes of others appears evil, they will find that many duties will have to be foregone in order to avoid giving offense. A Christian's duty is to cease from evil and do good, not to ask how other men regard what he thinks right.

3. Under postulate third, the argument for total abstinence as a Christian duty, requiring self-denial for the sake of others is well and powerfully put. To this I heartily assent. But does it not follow from the very idea of "self denial," that the man who does so deny himself has a right to use that which he abstains from, which right he gives up for the sake of others? How then can it be wrong for him to do what he has a right to do, if it does not hurt others? Postulate first and third seem inconsistent. If a man cannot drink wine to the glory of God he has no right to do so, and self-denial in the circumstances is not possible.

4. Under postulate fourth the brethren are assailed, and accused—"Solemnly conclave;" "These men of God;" "Christians as subjects may do as they list, Christians as saints should let the matter alone;" "Solemnly decreed that the Church, as a Church, should have its members, as members, to do in the matter as seemeth good in their own eyes, and asserting as plainly as words can do that the Presbytery declare it as their decided conviction that the total prohibition of the traffic throughout the Dominion is neither expedient nor desirable." This may be intended for irony to scathe—it is abuse which provokes and wounds. We expect such things from excited lecturers who exaggerate and misrepresent in order to make a point; we can bear with them and forgive; but for a brother minister, in cool blood, thus to represent a whole Presbytery and to attempt to hold them up to ridicule and scorn simply because they would not say that "total prohibition of the liquor traffic" by legislation is expedient and desirable is—well, I will only say I hope Mr. Dunbar can see his way to make the *amende honorable*. Surely Christian men may venture to say that the Scott Act is not the best way of putting down intemperance without being held up to reprobation.

Mr. Editor,—I am not among the "advanced thinkers" whom Mr. Dunbar sets up as a man of straw on which to shew how his arguments can demolish opposition, but I am of the number of those who, for the last quarter of a century, have been steadily fighting the giant evil; and although I have not thought the means popularly advocated from time to time were always the best, I have never opposed them. So now I am not disposed to admit that the ardent extreme advocates of legal prohibition are the only men or women capable of forming an opinion as to what is expedient as a means for putting down intemperance. Temperance men are not all converts of yesterday, glowing with the zeal of novices. By steady work they have succeeded in producing a much more

healthy public sentiment than formerly existed, and are not weary of the work, nor do they despair. Like others, I am satisfied that the Canada Temperance Act is not the measure that will succeed, and I think that those who, with myself, do not see their way to go all the length that Mr. Dunbar and others prescribe as dutiful, should not be misrepresented and maligned because we dare vote according to our convictions. I am glad to think that our Presbyteries have the moral courage to refuse the dictation of parties who seek to use the Church of Christ for carrying out their schemes of social reform by legislation. The Church, as such, had nothing to do with making the liquor laws; why should she, as such, take part in a political struggle to change them? Be it hers to go with the "sword of the Spirit in hand," not with an Act of Parliament, to conquer the world for Christ. Let the State do her work and let the Church do hers, and let neither one, as such, interfere with the other. One thing more. "In wisdom and in love water is the only drink that God provides and man needs. . . . Other drinks are no more creatures of God than the bread we eat or the raiment with which we are clothed." What does our good brother mean? Because our food and raiment are not God's creatures but are "manipulations of man," are we not to use them? Surely Mr. Dunbar does not mean this. If not, then it is no argument against the use of wine and beer that they are not creatures of God. God gives us our manipulated food and raiment in the same way — He gives us manipulated drinks, as wine and beer. We receive the first and give God thanks, why not the second also? But our brother is in the fog. Does he mean to say that milk, tea, coffee, lemonade, soda water, ginger tea, raspberry vinegar, etc., because they are not creatures of God, but "manipulations," should not be drunk? If he does, we have the *reductio ad absurdum* with a vengeance, and he has proved that water is not the only creature of God which is to be received with thanksgiving.

Dundas, May 2nd, 1881.

JOHN LAING.

DR. GEORGE SMITH, Secretary of the Foreign Mission Schemes of the Free Church of Scotland, lately stated that the total sum raised last year for the Foreign Missions of the Free Church, whether in Scotland or out of it, amounted to £65,000, the largest ever realized in the history of the Church.

THERE is still an outcry for an "unpublished manuscript" of President Edwards, which is greatly desired because it is supposed to contain a bit of heresy. "Professor Park now declares that he 'never heard of it until June, 1880;' and he affirms that 'there is indubitable proof that no such manuscript was ever written by Edwards.'"

INFLUENCES generally bad, pacificator but bad, engaging you in idle, cloudy dreams; and still worse, promoting composure among the palpably chaotic and discomposed, soothing all things into lazy peace—that all things may be left to themselves very much, and to the laws of gravity and decomposition.—*Carlyle on Tobacco.*

MISS ABIGAIL JUDSON, sister to the Rev. Dr. Adoniram Judson, celebrated her ninetieth birthday on the 30th ult. She was the second child of her parents, her brother Adoniram being the first, and was nearly twenty-one years of age when, in 1812, her brother departed for India. Thus her life covers the whole period of modern missions, she having been born one year before the Baptist Missionary Society at Nottingham, October 2, 1792.

A GOOD heart should invariably be combined with cheerfulness; indeed, there is no reason why it should not be. There are many things to be said in favour of the cheerful man. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness, however industrious these may be, or with whatever amount of diligence the latter may toil. The cheerful man will do more work in the same space of time, he will accomplish this with far greater ease, he will perform his task better, and he will persevere in it the longest. Cheerfulness has a beneficial influence upon the body as well as mind. Wherever there is habitual gloom, there must be either bad air, unqualified ignorance, unwholesome food, improperly severe labour or erring habits of life. The wise man is always cheerful. Moroseness, dullness, ascetic or sour inclinations are but evidence of "loose screws" in the mental and physical constitution. The healthy soul is ever a happy one.

PASTOR AND PEOPLE.

WHAT SHALL WE PREACH ABOUT?

One of our secular papers says it is only necessary to look over the list of announcements of Sunday services and see the indifferent subjects which ministers advertise to preach about to understand why so few attend church. It bluntly says that no sensible human being, not confined to church affairs, could possibly feel the least interest in many of the topics thus announced. And yet the advertisements are thrown out as a bait to draw the public into the meshes of the Gospel net. This is certainly an extravagant way of putting the case, but in which there may be an element of truth larger than many preachers would like to admit. It suggests a subject worthy of consideration. In looking over the column and a half of advertisements of Sunday services in one of the Saturday papers, we were struck with the sameness of topics which would be likely to attract people not already interested in religious matters. Most of the subjects presupposed a degree of religious interest on the part of the general public which unfortunately does not exist; and most of the people who are sufficiently interested in religion to care to listen to the discussion of these subjects are already connected with some church. It is folly to advertise wares that are not wanted, and to extend invitations to people already amply provided for in churches of their own. It is a question whether church services should be advertised at all; whether it is well to announce the topics of sermons beforehand, save in exceptional cases; whether the advertising the music does not tend to degrade the services of the sanctuary to the level of a mere entertainment. Though we do not go so far as some ministers who would never advertise services, yet it certainly seems hardly worth while to invite people to hear what they feel no interest in.

This raises the whole matter of subjects for the pulpit. Many ministers find it very difficult to select topics for the Sabbath. They can discourse interestingly and effectively upon a great variety of themes, but are at a loss to know what subject to choose for their next sermon. One of the most frequent requests pastors make of each other, is "a subject for next Sunday." The trouble is not that they lack ideas or information—they often abound in both; but no single subject projects itself upon their mental vision so as to fill the foreground and compel attention, and excite their feelings to the boiling heat. They look for topics only because so many topics interest them equally, while no single subject arouses all their faculties, and fires imagination and conscience; and they go on until Saturday without knowing what to preach about, finally taking up some familiar theme.

Again: Many preachers get so interested in purely doctrinal discussions that they care for little else. They find intellectual stimulus in controversies which do not excite the rest of mankind. They naturally select for the pulpit subjects suggested by their own studies, and wonder that people are indifferent to themes which they find so full of interest. One who is a Biblical student finds rich treasure in the texts he has dwelt upon and delved into until they seem to him radiant with spiritual truth. He announces one of these texts for his next Sunday's sermon, and finds to his surprise that not a single stranger has come to hear his discourse; and for the excellent reason that what to him is a glowing symbol of divine truth, is but words to those who have not searched out its hidden meaning.

It is not an easy matter in these busy, reading, sceptical days, to select topics for sermons which will catch the attention and awaken the interest of people who are indifferent to religion. Yet this is precisely what every preacher, especially every preacher in our cities and large towns, should strive to do. There is no need of ignoring the Bible, of neglecting the great fundamental doctrines, of letting the sublime and solemn verities of religion drop to a secondary place because they are not specifically announced as the subject of a discourse. No matter what is preached about the sermon must be "charged" with the truth of the everlasting Gospel. Let there be no mistake about the substance of preaching, whatever the topic may be. Some of the most unreligious and devitalizing sermons are preached from the best of texts, and some of the most effective sermons are preached from topics which seem at the first to be quite secular and far removed from the sphere of the pulpit. It is idle to

hope in these days to attract indifferent people by hackneyed themes. They can be reached only by seizing on the subjects that interest them—topics which they want to hear discussed and elucidated, themes on which an educated minister can throw a helpful and edifying light. Christ talked about the things the people were interested in, finding in each topic new symbols of spiritual truth, and illustrations of the great message He sought to convey. The thing most needed to revive popular interest in the pulpit is for the pulpit to devote itself to the real welfare of the people—to their instruction, their comfort, their spiritual guidance, and their eternal salvation. These are the subjects which take hold of men, as they concern their very life; and he who preaches about them with earnestness will never want for hearers. If the people do not come to the Church, the Church must go to them, with all the healing and help and hope it can carry; and by taking interest in what is of vital concern to them, show that it seeks only their highest good in this world, and their salvation in the world to come.—*New York Evangelist.*

LITTLE THINGS.

We stood in the church porch after all the congregation had gone out, and were talking for a few moments in the line of the sermon. It had been about the cultivation of our spiritual nature, and how the mass of men forget and neglect it, and live largely and often as if there was no such thing belonging to them. Said my friend, as a tear glistened in her eye, "Does it not seem strange that so much of our life should be wasted in the perpetual thought of little things, while we have no time or strength to give to the larger ones? How many are toll-worn, their life one long struggle barely to live, the one supreme and necessary endeavour being to get enough to eat and be clothed with, or to feed and cover those dependent upon them? And then how this perpetual pursuit and occupation with small things sometimes seems to make us grow small."

"Yes," I replied, "it does appear so at times. To be watching the pennies, to be calculating whether you can afford to spend or not this quarter of a dollar, does, at first glance, seem as if it would make us grow little in soul. But look at it all around. Life is made up of little things—small breaths and short heart-beats. Food and drink are necessary, and morsels make them. Yet it has often grieved me to spend on a piece of beef large enough to feed the family that which would have been sufficient to buy a book full of noble thoughts—the one to vanish from human sight, the other to live forever. But the book cannot be eaten, and the beef must be bought; so I have put the grief aside, paid the price of the dinner, and seen the great thoughts all lost in the merry chat of the table from which the beef has disappeared. But who shall say, after all, this is not best. Dealing with larger interests does not make one grow large. A man who is in the habit of dealing with tens of thousands, and has no need to watch a penny, often does watch it with keener interest than even you or I ever regard it. Somehow, the large dealings have not made him large; he even seems to have shrunk as he touched them. And freedom from these little things of life, and leisure to give one's self entirely to higher things, do not practically tend to form nobler characters nor more beautiful lives. Look at monks or nuns. They have no care for what they shall eat or what they shall drink; the prior or abbot will take care of all that. They do not even have to think of what they shall wear; their clothes are provided for, and the fashion never changes. They have plenty of time to give to religious things, and yet how small they grow! Very much smaller than are we who are thrust out into the small worries of life. Nor does contact with these little things dwarf us. All is in the way we handle them. I think that I have seen greater things through my microscope than I have through a telescope. The little things, after all, have a lifting power. They are very small, but they are many a time so heavy that all we can do is to totter with them to God. They come so frequently that we have to carry them often, and so we are brought near to Him. They have brought us. Surely this is something. And we would not have this experience so often if it were not for the little things. To be brought near to God is not to be made small, but great. So I think that it is just as well as it is. Let the small things come, but let them beckon or even force us to

ward our Father in heaven. They are perpetual, and so they will make us perpetually near. We shall in that all-blessed contact expand; we shall not contract as we are concerned with them."

"God give us grace for that," my friend said, as we left the church porch.—*Rev. W. Aikman, D.D.*

A MINISTER BEATING HIS WIFE.

The story was all over town. Everybody was talking about it. It was too bad, they said. What was too bad? Why, the new minister has been beating his wife! Was it possible? Yes, there could be no doubt about it. Mrs. S——, who lives next door, heard a shriek about ten o'clock last night—a woman's shriek—from a chamber in the parsonage. She looked across, and through the curtain she could see that a man and woman were running about the room in great excitement. He was flourishing a stick and striking with it. The blows could be plainly heard. And as he struck she screamed.

Mrs. S—— could hardly sleep that night, she was so excited by what she had seen. She was up early next morning. She hurried through her breakfast, and then started out—to see the poor minister's wife and comfort her? Not a bit of it. She went to elder A——'s, found the family at the table, and told the news. Then she footed on to elder B——'s and deacon C——'s, and over half the town. The half that she had no time to call on, soon heard of it from the other half, and before noon there was great excitement in Ballville.

The officers of the church discussed the matter with heavy hearts. Such disgraceful conduct could not be endured. Something must be done. But what? Call at once on the minister and his wife and inquire into the matter. O no; that would not be dignified and official. Besides, there could be no doubt about it. Did not Mrs. S—— see the beating with her own eyes? So they called a meeting of the session, and summoned the minister and his wife; he had to answer a charge of unministerial conduct, and she to testify in the case.

They came greatly puzzled and surprised. The case was gravely stated by the senior elder, when the culprit and witness burst into a laugh. Checking themselves, when they saw how serious and sad the session looked, they explained.

The minister's wife, though an excellent woman who loved everybody, and especially her husband, did not love rats. But the house having been vacant for some time, the rats had taken possession. When they went to their chamber a huge rodent ran under the bed. The wife screamed. The husband caught up a stick and missed the rat, the lady screamed again. How could she help it? It was an exciting scene, and must have looked very funny to their neighbours who were watching through the curtained window. They laughed heartily when it was all over, and the rat was dead; and they could not help laughing whenever they thought about it.

The session were in a fix. They were down on Mrs. S—— for making fools of them. They asked her:

"Why didn't you go over to the minister's and make sure about the matter before you reported it?"

And she retorted:

"Why didn't you go and inquire into it before you called a meeting?"

TAKING COMFORT IN LIFE.

Sooner or later, friends, the time for folded hands will come to us all. Whether or not we cease from hurry and worry now, we shall one day shut our eyes upon it, and lie still untroubled by the stir and fret of things about us. Why not take comfort as we go on? You, proud mother of a beautiful, active boy, of what use will it be to you to remember how exquisitely fine was his raiment, how daintily spread his bed, and how costly and profuse his toys? What the child needs is mothering, brooding, tender resting on your heart, and he needs it every step of the way from babyhood to manhood. Take the comfort of your opportunities. Never mind though the dress be coarse, and the food plain, and the playthings few, but answer the questions, tell the stories, spare the half-hour at bed-time, and be merry and gay, confidential and sympathetic with your boy. And you, whose graceful young daughter is just blushing out into the bloom and freshness of a wondrously fair womanliness, do not be so occupied with your ambition for her and her advancement in life, that you let her ways and your own fall apart.

Why are her friends, her interests, and her engagements so wholly distinct from yours. Why does she visit here and there, and receive visitors from this and that home, and you scarcely know the people by sight? You are losing precious hours, and the comfort you ought to take is flying fast away on those wings of time that are never overtaken.—*Golden Censer.*

PATIENCE.

Patience and I have travelled hand in hand
So many days that I have grown to trace
The lines of sad, sweet beauty in her face,
And all its veiled depths to understand.

Not beautiful is she to eyes profane;
Silent and unrevealed her holy charms:
But, like a mother's, her serene, strong arms
Uphold my footsteps on the path of pain.

I long to cry,—her soft voice whispers, "Nay"
I seek to fly, but she restrains my feet;
In wisdom stern, yet in compassion sweet,
She guides my helpless wanderings day by day.

O my Beloved, life's golden visions fade,
And one by one life's phantom joys depart;
They leave a sudden darkness in the heart,
And patience fills their empty place instead.

WHAT SAVED HIM.

A young wife in Michigan had just settled in her new home. All seemed fair and promising, for she did not know her husband was a drunkard. But one night he came home at a very late hour, and much the worse for liquor. When he staggered into the house, his wife, who was very much shocked, told him he was sick, and must lie down at once; and in a moment or two he was comfortable on the sofa, in a drunken sleep. His face was reddish-purple, and, altogether, he was a pitiable looking object.

The doctor was sent for in haste, and mustard applied to the patient's feet and hands. When the doctor came and felt his pulse, and examined him, and found that he was only drunk, he said:

"He will be all right in the morning."

But the wife insisted that he was very sick, and that severe remedies must be used.

"You must shave his head and apply blisters," she urged, "or I will send for some one who will."

The husband's head was accordingly shaved close, and blisters were applied.

The patient lay all night in a drunken sleep, and, notwithstanding the blisters were eating into his flesh, it was not till near morning that he began to beat about, disturbed by pain.

About daylight he woke up to the most uncomfortable consciousness of blistered agonies.

"What does this mean?" he said, putting his hands to his bandaged head.

"Lie still; you mustn't stir," said his wife; "you have been sick."

"I am not sick."

"Oh, yes, you are; you have the brain fever. We have worked with you all night."

"I should think you had," groaned the poor victim.

"What's the matter with my feet?"

"They are blistered."

"Well, I am better now; take off the blisters—do," he pleaded piteously.

He was in a most uncomfortable state—his head covered with sores, and his feet and hands still worse.

"Dear," he said, groaning, "if I should ever get sick in this way again, don't be alarmed and send for a doctor; and, above all, don't blister me again."

"Oh, indeed, will! All that saved you were the blisters. And if you have another such spell, I shall be more frightened than ever; for the tendency, I am sure, is to apoplexy, and from the next attack you are likely to die unless there are the severest measures used."

He made no further defence. Suffice it to say, that he never had another attack.—*The Golden Censer.*

WAIT.

Some people say that God does not care what we do; that nature does not teach that He hates sin.

An experiment requires time. Suppose a young man in good health to consider the question of working in a quicksilver mine at high wages. His friend says, Do not accept the offer. His desire for the high wages urges him to accept. And he accepts. Suppose at the end of the first day he says to his friend,

"You see I am not hurt by this labour." At the end of a month he says, "I am not merely unhurt, but I am benefited." A year passes, and he tells his friend, "You see in me no fulfilment of your predictions." After a while, salivation comes on. Then his teeth are loosened and drop out. Then his eyes begin to grow blind. And finally he is covered with ulcers. The experiment has taken time. In a few years—at most ten—his health is gone and the experiment is finished. To breathe the fumes of a quicksilver mine is a sin that when finished, brings forth death. The wise adviser of the young man at the start might have said to him "Wait."

Does God in nature shew any aversion to sin? Some say No. With this element of time what shall we say to the question?

The worst men do not construe the results of some crimes into indifference on God's part. Who ever heard a man, seeing a drunkard with *delirium tremens*, say, "God does not care whether a man becomes a drunkard or not?" Here is violation of God's natural laws. And here is penalty. Every nerve in this sinner's body seems on fire. When Mr. Gough first described the horrors he himself had felt, he said, "It seemed as if all the nerves in me had been combed out, and that each nerve was on fire!" This sinner cannot sleep or rest. His fancy is disordered, and creates about him visions of fires and reptiles and devils. Hear his curses. Now he shrieks, and now prays for help. At last his mortal forces give out. He can endure no more. He is dead. Write his epitaph in the one word "*drunkard!*" Is God in favour of this crime?"

Here is another case—a reeling, blaspheming, foul-mouthed woman. What made her such? Once a father fondly kissed her lips, and a manly right hand held hers at the marriage altar. Once a babe reposed in her arms, and on her beautiful face men and women gazed in admiration. And now she is a "lost woman." Is God forgetful of the crime that made her such an one? From these tremendous cases learn all below them. God is not on the side of sin. Are you thinking otherwise because sentence is not executed speedily? Wait—till time reveals the terrible issue.—*President Tuttle, of Wabash College.*

APROPOS of "Progressive Theology," here is a morsel from Norman McLeod: "The only true theory of development is the development of the spiritual eye for the reception of the light that ever shineth."

A MOB of Catholic fanatics have murdered a Methodist native preacher and one of his companions near Apezaco, Mexico, whither he was returning from a preaching appointment. The Methodist missionary in Queretaro has also been driven out temporarily.

THE Reformed Board of Foreign Missions is rejoicing over large receipts for the financial year just closed. The total income is \$91,448, of which \$85,000 represents the contributions of the churches. The debt of nearly \$30,000 with which the year was begun has been paid off, and there is a small balance after meeting the expenditures of the year.

WE are lighted on days in which family worship is often regarded as too formal to be profitable; in which the day school and the Sunday school are too often expected to do the training; in which multitudes can afford ruinous flirtations, but in which multitudes "cannot afford to marry;" in which there is a greater eagerness to secure social *rights* than to perform social *duties*; in which "affinities" predominate over principle, and divorce is easy; in which home-life and boarding-house life might too often be indistinguishable. And so we magnify the mote in the eye of the Past, not considering the beam in the eye of the Present.—*D. N. Beach.*

I ACKNOWLEDGE that I cannot understand how a Protestant can turn Catholic at Rome. Rome is like a most magnificent theatre with very bad actors. Keep what I say to yourself, for it will run through all Vienna, and I love religion and its triumph too much to wish to cast a slur upon it in any manner whatever. In all this it is evident that Italian taste has much influence in the ceremonies; what pleases and excites laughter on this side of the Alps causes weeping on the other, and *vice versa*. One ought never to forget to make this allowance—looking on and keeping silence, but above all taking good care not to betray it.—*Prince Metternich.*

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CHURCH INCOME.

THE *vidimus* given in last PRESBYTERIAN of the state of the different Church funds at the close of the financial year, ought to be very carefully considered by all Presbyterians who have the interests of Christ's cause and the healthy advance of their own denomination in Canada sincerely at heart. The statement to which we refer has nothing about it particularly discouraging. On the contrary, in some respects it is very satisfactory, for except in the case of the Home Mission Fund and that of Manitoba College there is more or less of advance on last year "all along the line." It is also quite true that the Home Mission income could this year scarcely be expected to be so large as it was last, because a considerable debt had then to be extinguished and current expenses to be met at the same time. But while all this is to be acknowledged, and the large advance on the Foreign Mission income also gratefully recognized, can it be said that the state of these funds, as a whole, is such as it would have been had all the members of the Presbyterian Church in Ontario and Quebec done their duty, or even a very fractional part of that duty, as they themselves recognize and estimate it? It is only stating a plain, universally recognized fact for us to remind all whom it may concern, that, upon the whole, not one half of those who are members of the Presbyterian Church in these provinces during last year have contributed anything whatever to the various schemes of aggressive activity in which that Church is engaged, and that of the other half very many gave for this work only a small fragmentary pittance, not at all in accordance either with their own individual pecuniary ability or with the importance which in theory they themselves attach to such departments of Christian enterprise. It is a principle recognized as unquestionable in all ordinary and secular proceedings that individuals treat everything according to the amount of interest and importance which they really attach to it. They take so much trouble, they expend so much money and effort, they expose themselves to so much danger, they make so many and such formidable sacrifices—why? Because they believe that the object they wish in this way to secure is worth it all and more. So much goes for personal gratification, so much in order to secure political influence, so much to widen and consolidate business connections, so much for this, so much for that—why? The one answer is ready and is thought entirely sufficient: *It is worth while.* Indeed, so much has this come to be looked upon as self-evident, that on every side it is set up as a standard of judgment, and men say with perfect confidence, "Shew us what a man is ready to do or suffer or sacrifice either for a cause or for a friend, and we shall shew you what may be the genuine estimate that man forms either of the one or of the other." There is, in short, no possibility of evading the correctness of this standard, or of setting aside the conclusions to which it inevitably points. Now, is there any reason why this should hold good in secular and social matters, and be utterly inapplicable in religious? We confess we can see none, and we more than doubt if any can say they do. Indeed, one of the great stumbling blocks in the way of the young, the thoughtful, and the sceptical, in reference to religion altogether arises very much from the fact that so many professing Christians do not treat that which they say they hold to be of prime importance in any great degree, according to the standard which they themselves have set up. The Gospel, they affirm, is of all things the most precious. The knowledge of that Gospel is, in

their estimation, indispensably necessary to men's well-being for time and eternity. They are the loyal friends and followers of Jesus Christ, and all that is within their power they are rejoiced to do and to give for the advancement of His glory and for the diffusion of His truth. Well, whether or not this Gospel is really precious, whether or not this Saviour is really deserving of all this loyal affection and loving consecration, and whether or not it is of any importance whatever that the "good news" should be proclaimed to the regions beyond, are not the questions at issue. Christians have said that they are fully convinced of the truth of all these things, and have accordingly recognized their personal obligation in the premises, and the question to be settled is, "What is the practical outcome of it all?" Is the cause of Christ to be regarded and treated as of less than half the value of a summer's jaunt, a personal ornament, or a baby's toy? If so, what wonder that many turn scornfully on their heels, as they quietly mutter, or even loudly exclaim, "These people are not in earnest. They should either do more or nothing at all, for if Christ's cause is worth anything it is worth more than that." We at once acknowledge that for one reason or another some may give largely and systematically for the advancement of Christ's cause who have little of Christ's love in their hearts, and exhibit very little of Christ's conduct in their lives. No doubt about that at all. But does the converse of all this also hold good, and will there be found any or many who have Christ enshrined in their hearts, who are confessedly and influentially living epistles of that unseen Saviour, known and read of all men, and who yet give little or nothing for the support and advancement of Christ's cause—not so much, in short, as for needless personal ornaments, not so much as in the course of the year, they may expend on public entertainments, and in drinking toasts? We scarcely think so, and at any rate quite sure we are that the world as it "watches," and it "watches" narrowly, will never come to any such conclusion. It is a bitter but unanswerable rebuff which, more than once, professed Christians have received from those whom they would fain have persuaded to follow along with them in the matter of religion—"Why I spend more upon my horses and my dogs than you spend upon your religion and your God, and I don't worship either the dogs or the horses all the same; and yet you are as well to do as I am." With an increasing number we are glad to think it is very different, and every year more so. To meet the legitimate claims of Christ and His cause is, with such, more and more looked upon as a privilege and an honour. But the most liberal and the most devoted will be the first to acknowledge and deplore their own shortcomings, while that unseen Master whose authority so many acknowledge in words, while they repudiate it in fact, has still only too much reason for asking, "Were there not ten cleansed, but where are the nine?"

CREEDS AND "BIGOTRY" AGAIN.

THE enforced resignation of the Rev. Mr. Brookman, of Yorkville, has given occasion to some more Jeremiads over the "bigotry" and "narrowness" of "creed bound sectaries," and to some additional very vapid, and withal somewhat illiterate, declamation about "sweet charity" and "advanced thought." All have been again called upon to consider the "march of truth," the "development of Christianity," the towering heights to which certain kingly minds are rising, and the pressing necessity there is that the owners of such should have recourse to speak the message that is in them, in the place and after the fashion which they themselves may think best. Why, it has been asked, should not Mr. Brookman with all that honesty and wholesouledness by which he is said to be characterized, speak out his innermost convictions about God's truth and man's duty, and continue to be recognized and honoured and paid for doing so, all the same by those who rightly or wrongly believe that what he speaks is not God's truth, but the devil's lie, so long as he is perfectly honest in all he says? Why indeed? It needs no "towering intellect" and no greatly "advanced thinker" to tell the reason why. It appears, according to others, that it would be no great thing for a man to be honest if he were only single, but it is quite different when a wife and children are tugging at his coat tails. In such circumstances if he have the honesty to speak as he thinks, he ought, it seems, to be saved, from martyrdom on that very

account, and men ought to pay him for leading them to perdition, ay, and to be thankful for that very guidance, because it was all done in perfect honesty, and in circumstances which of themselves were strongly provocative of hypocrisy, and of more or less discreet and pardonable reticence. We are further assured that if pew rents were abolished, and clerical salaries, we presume, all paid by the State, there would be such an amount of "right about face" among the "men that minister" as the world has scarcely ever seen. In other words a more dishonest set than the great mass of so called orthodox clergymen, or men more influenced in their hypocrisy by low, base motives, the world has never seen. Assure them of their "piece of bread" and they are all or mostly ready to play even the Atheist Archbishop before the French Convention, and purge themselves of the stigma of orthodoxy at once and for ever. Those who talk in this fashion may speak for themselves and so very likely do, for as far as we have been able either to read or listen to their orations, there is a nebulous indistinctness in the thinking, and a pithlessness in the expression, which can be accounted for only because either their intellects are very poverty stricken or themselves are very cautiously but very decidedly on the fence. A man to whom all supposed truth is but a pleasing speculation, which may be toyed with to-day and cast aside to-morrow, as a found out delusion or a mere childish whim, will of course be very careful not to be a martyr by mistake, and may be astonished that more earnest though not quite such "advanced thinkers" should be "shocked" by his vagaries, and even scandalized by those speculations which may, for aught he either knows or cares to the contrary, be antiquated and out of date before they have been well formulated by their author, or understood by his disciples. It may be nothing to him, while it is everything to many who are not prepared to take the law at his lips; and bow reverently in the dust with profound submission in their hearts, and with an "ipse dixit," as the only words that can find utterance on their tongues. Flippant imbecility, with a leer that is intended to be quizzical and a levity which is at once shocking and indecent, may come to the discussion of the final condition of the lost with a pleasant jauntiness that is meant to be "cultured," and an affectation of superiority that is intended for something absolutely sublime—may even wonder in a pitying way that such "liberalism" should provoke both criticism and condemnation, but the more earnest and awe-stricken spirits, as they stand in the presence of such a tremendous possibility as eternity implies, will not wonder that those who hold by the apparently more dread alternative, as the verdict of Heaven, should not be willing to hear continually proclaimed what in their situation—whether rightly or wrongly does not matter—makes the Gospel they had received no longer necessary, and the God in whom they had trusted no longer true. It surely is quite possible that men as earnest, as honest, and withal as intelligent even as Mr. Brookman should, on the matters in dispute, come to conclusions quite different from his—nay, entirely opposite. Why, then, in such circumstances, should he alone get credit for transparent honesty, ripe scholarship, and comprehensive thinking? Even though he were indubitably right he could not complain of being hardly treated when requested to resign his position by those who refused to give him the use of their place of worship, in order to proclaim opinions which they did not believe to be true or to inculcate practices against which their consciences emphatically rebelled? Believing as he does, Mr. Brookman can do nothing less than preach as he is preaching. And believing as they do, those who have requested him to leave their church and cease to be their pastor have had equally no other course open to them, if they were to be faithful to their convictions of truth and duty, and keep their consciences void of offence towards God and towards man.

The more serious, the more thoughtful, the more learned, and the more intellectually powerful men are, who hold opposing views on such subjects as those which in this case are under dispute, the less disposed they will be to bandy opprobrious epithets or yield to anything that has even the appearance of lightness. To hear too many speak, it might be thought that the whole thing was a good joke over which the shallow might jest and the careless might jeer. Such might well ponder the words with which Dr. Richard Winter

Hamilton—whose intellect and learning the most really "advanced" will be the readiest to respect—closes his discussion on the same doctrine of final rewards and punishments:

"The lecturer has now fulfilled his solemn task. He undertook it with much self-distrust. Then health seemed firm and life was strong in him. Suddenly the springs of strength failed. But his task could not be forgotten. It was a fearful weight which he carried with him to foreign climes. It was a duty from which, however, amidst wanderings which brought him no vigour, and lassitudes which yielded to no excitement, he did not shrink. He held fast by it. It was in his thoughts day and night. Not the deep shadows nor the grinding glaciers of Alpine heights, could turn him from it. Whether this condition were favourable or not to his meditation, he must not judge. It may be that it lent feebleness to it. At least, it kept him serious. Still he regretted not that it was his theme. In weakness and fear he pursued it. He knew none more important. Others suggested that none could be more seasonable. Often it was impressed upon him that he could not survive to complete his plan. Then came pensive but not bitter thoughts how some beloved friend might endeavour to collect and shape the materials which survived their compiler; and then it was that he most approved the truth and amiableness of the doctrine which he has lived to vindicate, and then, too, did he feel, when there could be no boasting, that a better service to the Church and to the world—not to forget or cover countless imperfections—might scarcely be attempted by a dying man!"

GRANTON CHURCH CASE.

The Commission of the Synod of Hamilton and London appointed to issue this case, which has so long been before the Presbytery of Stratford, met on Wednesday, 11th inst., in Knox Church, Stratford, at 2 p.m.

Of the members of the commission there were present Rev. W. T. McMullen, Woodstock, convener; Rev. Dr. James, Hamilton; Rev. Dr. Cochrane, Brantford; Rev. Mr. Laing, Dundas; Rev. Mr. McEwen, Ingersoll; Rev. Mr. McQuarrie, Wingnam; Rev. Mr. Whimster, Vanneck; Dr. Macdonald, Hamilton, and Hon. A. Vidal, Sarnia.

The commission having been duly constituted, Mr. Laing was appointed clerk.

Dr. Cochrane, the clerk of the Synod of Hamilton and London, then read the minutes of the Synod appointing the Commission to issue this case.

Parties having been called, there appeared for the Presbytery of Stratford, Rev. Messrs. Macpherson, Hamilton, Gordon and Fotheringham; Mr. Mann for himself; and the following named persons from Granton and neighborhood: Messrs. Clarke (R.), Johnston, Clarke (T.), Mitchell, Grant (W.), Grant (Jas. S.), Radcliffe and Fotheringham.

Dr. Cochrane then read Mr. Mann's petition, as laid before the Synod of Hamilton and London. The minutes of Presbytery and session of Biddulph, with reasons of dissent, and answers thereto, and papers containing certain charges against Mr. Mann, including precognitions and depositions, were also laid before the Commission.

Parties were then fully heard, the various documents in the case carefully read, and many questions put to the different parties at the bar, after which the Commissioners proceeded to deliberate, and finally adopted the following resolutions which, we are glad to say, were acquiesced in by all parties as a final and satisfactory settlement of an unpleasant business:

1. They regret that charges of a very serious character, affecting the conduct and ministerial character of Mr. Mann, were made by certain members of the Biddulph congregation, which, in the judgment of the Presbytery, were unsupported by evidence, and rendered the accusers open to the gravest consequences; and feel that when such charges were once preferred, the Presbytery ought not to have allowed the parties making such charges simply to fall from their appeal without the appellants giving to them very satisfactory grounds for such a procedure, and ought to have dealt with them for afterwards reiterating these charges; and in justice to Mr. Mann the Commission enjoin the Presbytery to delete all the minutes from the records bearing upon the charges preferred against him and disposed of at the precognition.

2. They find that the subsequent action of the

Biddulph session on December 18th, 1879, in suspending certain elders and members of the congregation, was hasty, ill-advised and irregular, and for such reasons the Presbytery were justified in setting it aside.

3. They find that the action of the Presbytery of date Oct. 9th, 1880, removing the second suspension of the Biddulph session, of date May 8th, 1880, on the grounds that the session had not proceeded in the wisest course, and in order that the Presbytery might deal directly with parties in the way it may see best, is not liable to censure, when the unhappy relations then existing between the session and appellants are taken into account.

4. They find so far as regards the Presbytery, that their dealings with Mr. Mann and his accusers, while in some particulars open to criticism, have manifested throughout an earnest desire to conciliate parties, and promote harmony and good feeling between pastor and people.

5. They find that inasmuch as Mr. Mann is now the settled pastor of a congregation within the bounds of an adjoining Presbytery, and as in the opinion of the Commission, the finding of the Presbytery of date 7th Dec., 1880, has not lost to Mr. Mann the confidence of his brethren, or occasioned damage to his ministerial character, the Commission see no cause why the case should not now take end, and enjoin all parties in the case, to endeavour to forget and forgive past injuries, and work together for the welfare of the congregation and the good of the Church at large.

6. Further, in order to promote such a result, the Commission appoint Mr. McMullen, Dr. James and the Hon. A. Vidal, to act if necessary, with the Presbytery of Stratford, and meet with and deal with the Biddulph congregation, with a view to its re-establishment.

THE LATE MRS. FERRIER, OF CALEDONIA.

Died at Salem Cottage, near Caledonia, in her 86th year, Mrs. Ferrier, widow of the Rev. A. Ferrier, D.D.

Dr. Ferrier was inducted as pastor of the First Presbyterian Church in Caledonia on the 23rd of April, 1846, since which Mrs. Ferrier has resided there, and by her devoted piety and consistent life has won the respect and affection of a large circle of attached friends, who greatly mourn her removal. Of this aged Christian lady it may be truly said that she was a daughter of the house of Aaron. She was the only child of the Rev. James Muckersie, of Alloa, Scotland—a man greatly beloved and revered, whose memory is still cherished in the town where for forty years he exercised a useful ministry, though it is now fifty-four years since he fell asleep in Jesus. Her grandfather, the Rev. John Muckersie, of Kinkell, was also a devoted servant of Christ, and her great grandfather, the Rev. William Wilson, of Perth, was one of the four ministers honored to be the founders of the Secession Church of Scotland, and its first Professor of Divinity. All her relatives and endeared friends were connected with the ministry, the chosen friends of her youth being members of the well-known Bonar family, who were distant relatives. By her pious parents she was devoted to the Lord from her birth, and the utmost care was taken in forming her mind to receive and know the truth, and in drawing out her heart to love God and believe in Jesus, and God blessed the means and drew her to Himself with the cords of love in her early youth, and enabled her by His grace to prove, during a long and useful life, the sincerity of her faith and the warmth of her love.

In her twenty-second year she was united in marriage to the Rev. A. Ferrier, who had shortly before been set apart to the work of the Lord in the ministry. No minister was ever blessed with a more devoted wife or truer helpmeet than Mrs. Ferrier proved herself. Attached to each other from childhood, greater mutual or family affection and peace than they and their children enjoyed is seldom experienced on earth. Trials and bereavements there were not a few, but all drew them nearer together and nearer to the Lord they both loved, till after forty-three years of married life the bond was severed by the removal of her beloved husband. She survived him just twenty years. On the anniversary of his death, after an illness of five weeks, her conflict with the last enemy began, and on the anniversary of his funeral the earthly house of this tabernacle was dissolved, and she entered in through the gates into the city, having washed her robes and made them white in the blood of the Lamb.

BOOKS AND MAGAZINES.

CASSELL'S ILLUSTRATED MAGAZINE for May. (Toronto: Clougher Bros.)—Good as usual.

THE SOUTHERN PULPIT. (Richmond, Va.: Jackson & Lafferty.)—"The Southern Pulpit" will be found an exceedingly interesting and useful publication. The Homiletical illustrations are unusually good.

THE GOSPEL IN ALL LANDS for May (New York: Eugene R. Smith) contains a very full account of mission work in China, with a great number of appropriate pictorial illustrations. We have always pleasure in noticing "The Gospel in All Lands," and therefore the more regret to add that it comes, of late, very irregularly.

THE PRACTICAL SPELLER. (Toronto: W. J. Gage & Co.)—This is one of the educational series of Messrs. Gage & Co., and, so far as we have been able to examine it, is very suitable for the object in view. We confess to being somewhat antiquated in our ideas of spelling, so that when we read "mahogany," "Sybilline," "tranquillize," "guager," "rain-guage," "tranquility," etc., we feel a little put out, and only cling to the old plan the more. At the same time we are pleased to find so few words differently spelled from what they were in the days of old and we think they ought to be still.

A SUMMER IN PRAIRIE LAND. By the Rev. A. Sutherland, D.D. (Toronto: Methodist Book Room.)—This handy little volume is for the most part made up of what originally appeared as letters in the "Christian Guardian," and is a faithful and interesting record of missionary journeyings in the North-West. There is, of course, much in the narrative of so shrewd and withal so kindly an observer as Dr. Sutherland which we should have been glad to have quoted, but our space will not permit. Necessarily a very considerable portion of the volume is taken up with details which may be expected to be specially interesting to Methodists, but upon the whole the "general reader" will find that he can go over it all with both pleasure and profit. When so many are turning their thoughts to the great North-West a volume like this ought to be in demand.

SELECTIONS FROM HARRIS'S "MAMMON." (Toronto: Hart & Rawlinson.)—"Mammon" is not so well known in these days and in this country as it ought to be. The subject of it is, "Covetousness—the Sin of the Christian Church." It had a great run of popularity in Britain some forty-five years ago, about twenty-thousand copies having been sold in a few months. The above little pamphlet is made up of selections from this work of Dr. Harris, and is well worth the ten cents charged for it, though if the whole can be had it will be better. What is true of Britain is equally true of Canada, and what was true a generation ago is quite as true now. We give a specimen sentence or two, not from the abridgment, but from the book itself: "Justly has a foreign writer observed that 'the supreme influence of wealth in this country may be judged of by the simple phrase that a man is said to be *worth so much*'—worth just so much as his money amounts to and no more. '*Poor creature*' is an exclamation as frequently uttered to express contempt as pity, and may indicate that the object of it unites in himself all kinds of wretchedness and many degrees of guilt. How constantly are individuals and families pronounced *respectable*—that is, the favourite pass-word into society—when if reference were had to their character, to any thing but their wealth they would be found entitled to anything but respect. What is ordinarily understood by *good society*? Certainly the exclusion of nothing *bad* but *poverty*; it may exclude every one of the virtues, provided there be a sufficiency of wealth; and when we speak of making a meeting or a society *select*, who thinks of employing any other process if money be the means of admission, than that of raising the price, and thus erecting a test of wealth?" As true to-day as it was when it was first written—so true as almost to have sunk into common place. The idolatry of multitudes still takes something of the character of that to which Israel yielded in the wilderness. That it does not exactly take the same shape may be that on that plan it would yield no interest. Whether in its abridged or original shape "Mammon" is still worth reading, though the days of its extreme popularity have gone, never we fear to return.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. R. P. ROE.

CHAPTER XX.—THANKSGIVING DAY.—Continued.

Reuben had raced down to the barn to call his father, who now followed him back at a pace that scarcely became his age and Quaker tenets.

"Richard," he called, as soon as he saw me, "welcome home! There's been a long time coming, and yet thee's stolen a march on us after all. Reuben was just going for thee. How did thee get here? There's no train so early."

"Oh, I came last night. A ship's cable couldn't hold me the moment I could get away."

"Mother, I think that's quite a compliment to us old people," he began, with the humorous twinkle that I so well remembered in his honest eyes. "Has thee seen Adah?"

"Yes, indeed, and she sent more love than I could carry to you all. She looked just lovely, and I nearly forgot to go down that morning."

Miss Warren was about to leave the room, but the old gentleman caught her hand and asked,

"Where is thee going, Emily?"

"Pardon me; I thought you would all have much to say to Mr. Morton."

"So we have, to be sure. We won't get half through to-day, but that's no reason for thy leaving us. We are all one family under this roof, thank God, and I'm going to thank him to-day in good old style and no make-believe; and he kept her hand as she sat down by him.

"If you knew how homesick I've often been you would realize how much good your words do me," she replied gratefully.

"So thee's been homesick, has thee? Well, thee didn't let us know."

"What good would it have done? I couldn't come before."

"Well, I am kind of glad thee was homesick. The missing wasn't all on our side. Why, Richard, thee never saw such a disconsolate household as we were after Emily left. I even lost my appetite—didn't I, mother?—and that's more than I've done for any lady since Ebenezer Holcomb cut me out of thy company at a picnic—let me see, how many years ago is it, mother?"

"Thee doesn't think I remember such foolishness, I hope," said the old lady; but with a rising colour almost pretty as the blush I had seen so recently on Adah's face.

Mr. Yocomb leaned back and laughed. "See mother blush," he cried. "Poor Ebenezer!"

"Thee'll want more than light nonsense for thy dinner by and by, so I must go back to the kitchen."

As she turned away she gave a sweet suggestion of the blushing girl for whom Ebenezer had sighed in vain, and I said emphatically, "Yes, indeed, Mr. Yocomb, you may well say, 'Poor Ebenezer!' How in the world did he ever survive it?"

"Thee's very sympathetic, Richard."

Miss Warren looked at him threateningly.

I tried to laugh it off, and said, "Even if he had a millstone for a heart, it must have broken at such a loss."

"Oh, don't thee worry. It's a hale and hearty grand-father to-day."

Miss Warren broke into a laugh that set all my nerves tingling. "Yes," she cried, "I thought it would end in that way."

"Why, Emily, bless thee!" said Mrs. Yocomb, running in, "I haven't heard thee laugh so since thee came."

"She's at her old tricks," said her husband; "laughing at Richard and me."

I found her merriment anything but reassuring, and I muttered under my breath, "Perdition on Ebenezer and his speedy comfort! I hope she don't class me with him."

Very soon Mrs. Yocomb appeared again, and said, "Father, thee must take them all out to drive. I can't do anything straight while I hear you all talking and laughing, for my thoughts are with you. I've put salt into one pie already. A Thanksgiving dinner requires one's whole mind."

"Bustle, bustle, all get ready. Mother's mistress of this house on Thanksgiving day, if at no other time. We're commanded to obey the 'powers that be,' and if the woman who can get up such a dinner as mother can isn't a 'power,' I'd like to know where we'll find one. I'm very meek and respectful on Thanksgiving morning. Get on thy wraps, Emily. No mutiny before dinner."

She seemed very ready to go, for I think she dreaded being left alone with me. I, too, was glad to gain time, for I was strangely unnerved and apprehensive. She avoided meeting my eyes, and was inscrutable.

In a few moments we were in the family rockaway, bowling over the country at a grand pace.

"Mother's shrewd," said Mr. Yocomb; "she knew that a ride like this in the frosty air would give us an appetite for any kind of a dinner, but it will make hers taste like the Feast of Tabernacles. Let 'em go, Reuben, let 'em go!"

"Do you call this a Quaker pace?" asked Miss Warren, who sat with Zillah on the back seat.

"Yes, I'm acting just as I feel moved. There's much too slow for a Friend, Emily. Now I'll wager thee a plum that Richard likes it. Doesn't thee, Richard?"

"Suppose a wheel should come off," I suggested. "I'm awfully nervous to-day. I was sure the train would break down or run off the track last night; then I had horrible dreams at the hotel."

"Why, Mr. Morton!" Miss Warren exclaimed, "what did you eat for supper?"

"Bless me! I don't know. Come to think of it, I didn't have any."

"Did thee have any breakfast?" asked Mr. Yocomb, who seemed greatly amused.

"I believe so. I went through the motions."

"Drive slow, Reuben; Richard's afraid he'll have his neck broken before dinner;" and they all had a great laugh at my expense.

"I've won the plum this time," cried Miss Warren.

"Thee has indeed, and thee deserves it sure enough."

I looked around at her, but could not catch her eye. My efforts to emulate Mr. Yocomb's spirit were superhuman, but my success was indifferent. I was too anxious, too doubtful concerning the girl who was so gentle and yet so strong. She had far more quietude and self-mastery than I, and with good reason, for she was mistress of the situation. Still, I gathered hope every hour, for I felt that her face would not be so happy, so full of brightness, if she proposed to send me away disappointed, or even put me off on further probation. Nevertheless, my Thanksgiving-day would not truly begin until my hope was confirmed.

Dinner was smoking on the table when we returned, and it was so exceedingly tempting that I enjoyed its aroma with much of Mr. Yocomb's satisfaction, and I sat down at his right, feeling that if one question were settled I would be the most thankful man in the land.

We bowed our heads in grace; but after a moment Mr. Yocomb arose, and with uplifted face repeated words that might have been written for the occasion, so wonderfully adapted to human life is the Book of God.

"Bless the Lord, O my soul; and all that is within me, bless His holy name."

"Bless the Lord, O my soul, and forget not all His benefits:

"Who forgiveth all thine iniquities; who healeth all thy diseases;

"Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles."

Never was there a grace so full of grace before. If a kind earthly father looks with joy on his happy children, so surely the divine Father must have smiled upon us. In the depths of my heart I respected a faith that was so simple, genuine, and full of sunshine. Truly, it had come from heaven, and not from the dyspeptic creeds of cloistered theologians.

"Father," cried Zillah, "thee looked like my picture of King David."

"Well, I'm in a royal mood," replied her father, "and I don't believe King David ever had half so good a dinner as mother has provided. Such a dinner, Richard, is the result of genius. All the cook-books in the world couldn't account for it, and I don't believe mother has read one of them."

"Thee must give Cynthia part of the credit," protested his wife.

"She's the woman who says, 'Lord a massy,' and insists that I was struck with lightning, isn't she?" and I glanced toward Miss Warren, but she wouldn't meet my eye. Her deepening colour told of a busy memory, however. Mr. Yocomb began to laugh so heartily that he dropped his knife and fork on the table and leaned back in his chair quite overcome.

"Father, behave thyself," his wife remonstrated.

At last the old gentleman set to work in good earnest. "Emily," he said, "this is that innocent young gobbler that thee so commiserated. Thee hasn't the heart to eat him, surely."

"I'll take a piece of the breast, if you please."

"Wouldn't thee like his heart?"

"No, I thank you."

"What part would thee like, Richard?"

"Anything but his wings and legs. They would remind me how soon I must go back to awful New York."

"Not before Second Day."

"Yes, sir, to-morrow morning. An editor's play-spells are few and far between."

"Well, Richard, thee thrives on work," said Mrs. Yocomb.

"Yes, I've found it good for me."

"And you have done good work, Mr. Morton," added Miss Warren. "I like your paper far better now."

"But you stopped it."

"Did you find that out?"

"Indeed I did, and very quickly."

"My cousin, Mrs. Vining, took the paper."

"Yes, I know that, too."

"Why, Mr. Morton! do you keep track of all your readers? The circulation of your paper cannot be large."

"I looked after Mrs. Vining carefully, but no further."

"I shall certainly tell her of your interest," she said, with her old mirthful gleam.

"Please do. The people at the office would be agape with wonder if they knew of the influence resulting from Mrs. Vining's name being on the subscription list."

"Not a disastrous influence, I trust?"

"It has occasioned us some hot work. My chief boys that nearly all the dragons in the country are stirred up."

"And some of them have been sorely wounded—I've noted that too," said the girl, flushing with pleasure in spite of herself.

"Yes, cease tell Mrs. Vining that also. Credit should be given where it's due."

Her laugh now rang out with its old-time genuineness. "Cousin Adelaide would be more agape than the people of your office. I think the dragons owe their tribulations to your disposition to fight them."

"If you could see some words in illuminated text over my desk you would know better."

"Mr. Yocomb, don't you think we are going to have an early winter?" she asked abruptly, with a fine colour in her face.

"I don't think it's going to be cold—not very cold, Emily. There are prospects of a thaw to-day;" and the old gentleman leaned back in his chair and shook with suppressed merriment.

"Father, behave thyself. Was there ever such a man!" Mrs. Yocomb exclaimed reproachfully.

"I know you think there never was and never will be, Mrs. Yocomb," I cried, controlling myself with difficulty,

for the old gentleman's manner was irresistibly droll; and instead of the pallor that used to make my heart ache, Miss Warren's face was like a carnation rose. My hope grew apace, for her threatening looks at Mr. Yocomb contained no trace of pain or deep annoyance, while the embarrassment she could not hide so enhanced her loveliness that it was a heavy cross to withhold my eager eyes. Reuben kindly came to our relief, for he said,

"I tell thee what it is, mother: I feel as if we ought to have Dapple in here with us."

"Emily, wouldn't thee rather have Old Plod?" Mr. Yocomb asked.

"No!" she replied brusquely; and this sent her kind tormentor off once more.

But an earnest look soon came into his face, and he said, with eyes moist with feeling,

"Well, this is a time of thanksgiving, and never before in all my life has my heart seized so full of gladness and gratitude. Richard, I crept in this old home when I was a baby, and I whistled through the house just as Reuben does. In this very room my dear old father trimmed my jacket for me, God bless him! Oh, I deserved it richly; but mother's sorrowful looks cut deeper, I can tell thee. It was to this home I brought the prettiest lass in the county—what am I saying?—the prettiest lass in the world. No offence to thee, Emily; thee wasn't alive then. If every man had such a home as thee has made for me and the children, mother, the millennium would begin before next Thanksgiving. In this house my children were born, and here they have played. I've seen their happy faces in every nook and corner, and with everything I have a dear association. In this home we bade good-bye to our dear little Ruth; she's ours still, mother, and she is at home, too, as we are, but everything in this house that our little angel child touched has become sacred to me. Ah, Richard, there are some things in life that thee hasn't learned yet, and all the books couldn't teach thee; but what I have said to thee reveals a little of my love for this old home. How I love those whom God has given me, only He knows. Well, he directed thy random steps to us one day last June, and we welcomed thee as a stranger. But thee has a different welcome to-day, Richard—a very different welcome. Thee doesn't like to hear about it; but we never forget."

"No, Richard, we never forget," Mrs. Yocomb breathed softly.

"Do you think, sir, that I forget the unquestioning hospitality that brought me here? Can you think, Mrs. Yocomb, I ever forget the words you spoke to me in yonder parlour on the evening of my arrival? Or that I should have died but for your devoted and merciful care? This day, with its hopes, teaches me how immeasurable would have been my loss, for my prospects then were not bright for either world. Rest assured, dear friends, I have my memories too. The service I rendered you any man would have given, and it was my unspeakable good fortune to be here. But the favours which I have received have been royal; they are such as I could not receive from others, because others would be incapable of bestowing them."

"You are right, Mr. Morton," Miss Warren began impetuously, her lovely eyes full of tears. "I, too, have received kindness that could not come from others, because others would not know how to confer them with your gentleness and mercy, Mrs. Yocomb. Oh! oh! I wish I could make you and your husband know how I thank you. I, too, never forget. But if we talk this way any more, I shall have to make a hasty retreat."

"Well, I should say this was a thanksgiving dinner," remarked Reuben sententially.

Since we couldn't cry, we all laughed, and I thanked the boy for letting us down so cleverly. The deep feeling that memories would evoke in spite of ourselves sank back into the depths of our hearts. The shadow on our faces passed like an April cloud, and the sunshine became all the sweeter and brighter.

"If Adah were only here!" I cried. "I miss her more and more every moment, and the occasion seems wholly incomplete without her."

"Yes, dear child, I miss her too, more than I can tell you," she said, her eyes growing very tender and wistful. "She's thinking of us. Doesn't thee think she has improved? She used to read those magazines thee sent her till I had to take them away and send her to bed."

"I can't tell you how proud I am of Adah. It was like a June day to see her fair sweet face in the city, and it would have had done your hearts good if you could have heard how she spoke of you all."

"Adah is very proud of her big brother, too, I can tell thee. She quotes thy opinions on all occasions."

"The one regret of my visit is that I shall not see her," Miss Warren said earnestly. "Mrs. Yocomb, I have those roses she gave me the day before I left you last summer, and I shall always keep them. I told cousin Adelaide that they were given to me by the best and most beautiful girl in the world."

"God bless the girl!" ejaculated Mr. Yocomb; "she has become a great comfort and joy to me;" and his wife smiled softly and tenderly.

"Adah is so good to me," cried Zillah, "that if Emily hadn't come I wouldn't have half enjoyed the day."

"What does thee think of that view of the occasion, Richard?" asked Mr. Yocomb.

"Zillah and I always agreed well together," I said; "but I wish Adah knew how much we miss her."

"She shall know," said her mother. "I truly wish we had all of our children with us to-day; for, Richard, we have adopted thee and Emily without asking your consent. I think the lightning fused us all together."

I looked with a quick flash toward Miss Warren, but her eyes were on the mother, and they were full of a daughter's love.

"Dear Mrs. Yocomb, I replied, in a voice not over-steady, "you know that as far as fusing was concerned I was the worst struck of you all, and this day proves that I am no longer without kindred."

But how vain the effort to reproduce the light and shade that filled the quaint, simple room! How vain the at-

tempt to make the myriad ripples of that hour flow and sparkle again, each one of us meanwhile conscious of the depths beneath them!

(To be continued)

ALWAYS NIPPING.

A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly, she will affectionately tell you. If you declare that you will do some absurd thing, she finds some means of preventing you from doing it. And by far the chief part of all the common sense there is in the world belongs unquestionably to women. The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning-knife. If Johnson's wife had lived there would have been no hoarding up of orange-peel, no touching all the posts in walking along the streets, no eating and drinking with a disgusting voracity. If Oliver Goldsmith had been married he never would have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be sure that he is not a married man, for the corners are rounded off—the little shoots pared away—in married men. Wives have generally much more sense than their husbands, even though they may be clever men. The wife's advice is like the ballast that keeps the ship steady.—*Ruskin.*

THE SMALL ARTS OF LIVING.

Hardly anything is too small to spoil the comfort of life, if it be misplaced. A speck in the eye, a kernel of wheat in the boot, a pin-point touching the skin, a band too tight, or a needed strap gone—and good-bye comfort! Considering how much depends on our daily food, it is surprising how little is thought of the conditions under which it is taken in many families. Some people think a good deal more of what is on the table than what is said or done around it; and some few, perhaps, reverse the order—an operation that may do very well for special occasions, when what is said is something extraordinary; but one that we shall beg to be excused from "as regular diet," even if the gods came to dine, until we are able to dispense with all that is implied in a good appetite! The cookery is too big a topic to touch in this connection; though what with cookery schools, a better knowledge among the people, and higher standards made familiar by our best hotels and dining-places, the art has greatly advanced in this country within the present generation. Good bread, a properly broiled steak, and a roast done to a turn, no longer excite the special wonder that once they did. By-and-by, perhaps, it will not be unusual to find a good soup, or vegetables that haven't been spoiled in cooking! But consider the meal cooked; how shall it be best enjoyed? By having it daintily and tastefully arranged and served in the first place. We always mark the good housewife up a notch or two in our esteem if we see that, however competent help she may have, she always slips out to give the "last touches" to the table before the family or the guests sit down. Some do it for the guests, but not for the family, but that is an error. The artistic arrangement of the table furniture; the skill that avoids crowding dishes together, or leaving space too bare; the forethought that looks out for flowers for the dinner table, though the centre table go bare; the quick eye which sees that everything is in its place—these supplement the fare wonderfully. Promptness in each member of the family is another essential. It demoralizes the group to have stragglers dropping in all the way through the meal, and gives a restaurant air—a suggestion of mere "feeding"—to the family meal, which it should never have.—*Golden Rule.*

LAND RECLAMATION IN FRANCE.

About two years ago an extensive undertaking of land reclamation was commenced in the vine district of Arcahon, through the enterprise of two gentlemen, M. Ernest Ferry, the well-known Senator, and M. Decanville, of the model farm at Petit-Bourg. The soil formation at Arcahon is of a sandy nature, and it appears that vines on sandy land are not subject to be attacked by the phylloxera, which is causing such destruction among the vines in the Bordeaux district. It is the intention of these two gentlemen to demonstrate the success of vines on these immense tracts of land at present covered with the "Pines Maritimes." The method of reclamation adopted by MM. Ferry and Decanville is similar to that practised by the Duke of Sutherland in Scotland, and it has proved, as far as has been tried, a great success, 300 acres of vines having been planted the first year. M. G. Jullien, a member of the well-known and enterprising family of that name in Lyons, is making preparations to commence a larger land reclamation near Miramas, in the Marseilles district. Through the kindness of the Duke of Sutherland, M. Jullien has secured an inspection of his property and a favourable report by his Grace's land reclamation agent. This reclamation is to be undertaken entirely by steam-driven instruments, modifications of the Sutherland inventions. The first order for the machinery, amounting to about £4,000, has been secured by an English house, and M. Jullien expects to commence actual work on the 1st of July next. It is understood that a large company is being formed in Marseilles for the reclamation of waste lands in France generally.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—*George MacDonald.*

GOD save us from ourselves! We carry within us the elements of hell if we but choose to make them such. Abaz, Judas, Nero, Borgia, Herod—all were once prattling infants in happy mothers' arms.—*Austin Phelps.*

OPEN IMMEDIATELY.

The certain, truest, surest thing I know,
Whatever, what else may yet befall
Of blessing or bane, of weal or woe,
Is the truth that is fatestfullest far of all—
That the Master will knock at my door some night,
And standing without in the silence dim,
Will wait till I hasten with lamp alight,
To open immediately to Him.

But will I be ready at once to spring
In eagerness up, and cross the floor
With rapturous step, and freely fling
In the murk of the midnight wide the door?
Or will I have work to be put away,
Or the taper that burns too low to trim,
To keep me from going without delay
To open immediately to Him?

Or shall I, with whitened fear grow dumb,
The moment I hear the sudden knock,
And startled to think He hath surely come,
So falter and fail to find the lock;
And hold Him awaiting me as I stand
Irresolute while my senses swim,
Instead of the bound with outstretched hand,
To open immediately to Him?

If this is the only thing foretold
Of all my future—O I pray
That, momentarily watchful I may hold
The key of a golden faith each day
Close shut in my grasp—that when I hear
The knock, be it dawn or midnight dim,
Straightaway I may rise without a fear,
And open immediately to Him!

—S. S. Times.

BE HONOURABLE.

Boys and young men sometimes start out into life with the idea that one's success depends on shapeliness and chicane. They imagine if a man is able to "get the best of a bargain," no matter by what deceit and meanness he carries his point, that his prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. His house is built upon the sand, and its foundation will be certain to give way. Young people cannot give these truths too much weight. The future of that young man is safe who eschews every shape of double-dealing, and lays the foundation of his career in the enduring principles of everlasting truth.—*Young Folk's Rural.*

CARLYLE visited Dr. Chalmers and describes him thus: "Chalmers was himself very beautiful to us during that hour; grave—not too grave—earnest, cordial face and figure very little altered, only the head had grown white, and in the eyes and features you could read something of a serene sadness, as if evening and star-crowned night were coming on, and the hot noises of the day growing unexpectedly insignificant to one. We had little thought this would be the last of Chalmers, but in a few weeks after he suddenly died. . . . He was a man of much natural dignity, ingenuity, honesty, and kind affection, as well as sound intellect and imagination. . . . I suppose there will never again be such a preacher in any Christian Church."

THERE is a town in Vermont which is entirely Presbyterian, and was originally peopled by a colony from Scotland. A correspondent describing South Ryegate—for that is the name of the town—calls it a Presbyterian Jerusalem, its situation strongly resembling that of the Holy City. "The surrounding mountains," says this correspondent, "look green even in winter. They are covered to the tops with evergreen trees, the fir, spruce, and pine. As I looked on the mountains in every direction, as far as I could see, I caught a taste of the inspiration that Mr. Spurgeon described when he visited the Highlands of Scotland. He said he clapped his hands for very joy that the Captain of Salvation had made such scenery for his warriors to rest in."

DR. E. DE PRESSENSE says French Catholicism is passing through a phase of disintegration. In France Catholicism displays a novel spectacle—one section of the Church being in open hostility to the other. The Ultramontanes obtained undisputed sway after the Vatican Council, and Liberal Catholicism, headed by Bishop Dupanloup, submitted. Many thought that this was the end of Liberal Catholicism; but its spirit is just now exhibiting a very vigorous life. The Ultramontanes were very indignant that the religious communities, except the Jesuits, should have assented to De Freycinet's declaration last August, recognizing the existence of the present institutions of France, and they became very bitter after the Pope granted to the Government of the Republic the confirmation of three new bishops, who have all avowed in their first charges unhesitating acceptance of our existing institutions. These bishops have been attacked and even insulted in the grossest manner by the journals of the extreme Right. M. Paul Cassagnac has gone so far as to say that, while the late bishop of Poitiers was a lion, his successor is but a base fox or even a polecat. This opprobrious language is meant to include the head of the Church himself, for there many Ultramontanes who would be quite prepared to say that, on the death of Pius IX., the fox crept into the lion's place. Not daring to strike so high, they vent their spleen on the Nuncio in Paris, and use every endeavour to get him removed. This Pope Leo XIII. will never yield, for he knows well that it would be to injure his own cause. He ventures, unfortunately for the Ultramontanes, to have a policy of his own, and he deems it to be unwise to make the cause of the Legitimists the cause of the Church.

BRITISH AND FOREIGN ITEMS.

THERE are at present 350 Christian Churches in Burmah, India, and nine-tenths of the work of evangelization is in the hands of native teachers.

THE outlook for Protestantism in Florence, Italy, is promising. There are now eight Protestant churches in that city, and the population numbers 5,000.

It is stated that a Catholic Congress will be held in Madrid, in October, which will be attended by the Catholic notabilities from every part of the world.

It is stated that Austria, Germany and Russia have advised the Prince of Bulgaria to persevere in his task to endeavour to found a strong orderly government.

THE long controversy about the chairmanship of the Congregational Union was settled at a great meeting held recently. After a long and fierce debate the vote shewed the election of Rev. J. McFadyen, of Manchester, by 726, against 429 for Dr. Parker.

A SCOTCH lady, Miss Meffan, of Forfar, has, among legacies to charitable and religious purposes, bequeathed £2,000 for the purpose of founding bursaries to assist students of divinity in their theological studies in connection with the United Presbyterian Church.

It is reported that Mr. Hormuzd Rassam, who is prosecuting the British Museum archaeological researches at Nineveh and Babylon, has discovered quite a new ancient Babylonian city, a short distance from Bagdad, on the renowned ancient canal called Nahr-Malka or Flumen Regium.

DR. JOHN HALL, of New York, in a late address to the students of divinity in Yale College, advised them not to undertake the reconciliation of science and religion, but to shew by illustrations and incidental remarks that they are familiar with the questions in dispute, and know of the supposed difficulties. A wise suggestion.

FREE St. George's Church, Edinburgh, pays into the Sustentation Fund of the Church \$26,495, and takes out of it the equal dividend, \$900, for its own minister. Of course, it supplements this by thousands of dollars, but there is no Church in Christendom that does its own work so well, and helps others so generously.

GAMBETTA, at the banquet to celebrate the abolition of slavery, proposed the toast, "To all French subjects beyond the seas without distinction of race or colour." An address from the English Committee for the abolition of slavery was read, proposing the formation of a Franco-English Committee for the abolition of slavery.

CHINA, with its 400,000,000 of population, properly regarded as a heathen land, is by no means unlettered. Very few adult males in the vast empire are unable to read, and the libraries of the country are believed to be tenfold the extent of those of our land. The women, however, are wholly uneducated; and the belief that they do not possess souls is universal. The land is an open missionary field, and some of the great missionary societies are successfully working in it.

THE department of antiquities in the Bibliothèque Nationale has lately received the interesting addition of what is known as Dagobert's chair, in which all the Carolingian Kings of France were seated when they received the oaths of their vassals. This historic chair remained for many years in the Abbey of St. Dennis, but, after the suppression of that abbey and the general pillage of the monasteries in 1793, it passed to the Palais Royal. Napoleon I. borrowed it for the purpose of distributing the first decorations of the Légion d'Honneur at his camp at Boulogne in 1804, but it does not appear to have been used by any of the later French sovereigns. The chair is of bronze, gilded in places, and decorated with the heads of panthers.

PROF. DRAGAMANOFF writes from Geneva that the significance of the recent anti-Jewish rising in Russia is much underrated. It extends throughout Ukraine, which is full of Jews, between whom and the peasantry there has been an undying hatred for centuries. The trouble does not originate in religious animosities; it is purely social, and it is the beginning of a social war long foreseen by those familiar with the condition of Ukraine. It may assume frightful proportions. Of the three million Jews in Russia the immense majority are crowded together in the towns and cities of the south and west. In many towns they form a majority of the population. Through their hereditary avocations as usurers, spirit dealers, traders, etc., they have made themselves masters alike of indebted landlords and of unfortunate peasants. It is the deep-rooted detestation of the peasant for money which is breaking out in Ukraine.

A SINGULAR experiment is now being tried at Berwick, in Pennsylvania. A large woollen manufactory, which employs some 1,100 men, has agreed with the liquor sellers of the town to pay them the amount of their probable profits for the year in the sale of liquor, on condition that they do not apply for any license. The company thinks that, notwithstanding that it costs them several thousands of dollars in cash, it will be money in their pocket. Their employes will be more regular and do better work. Berwick has a population of 2,500 souls, and is said to be the only temperance town in the State. Whether the company gain by this transaction or not, the fact that such an experiment is attempted shews how seriously other trades are injured by the traffic in strong drink. So far from hotels where liquor is sold being a benefit to a manufacturing community, the Berwickers, at least, think them their heaviest curse. If this is true of a town, why not of a country? If it pays this company, which has neither to support the paupers nor to build jails, to give away thousands of dollars to be free of the drinking nuisance why should it pay Canada to take the price of blood from these vendors of death, in order that she may meet the costs of government and aid her industries? Here is a sort of Protection which it is well worth our while to try.

MINISTERS AND CHURCHES.

We notice by the Buffalo papers that Dr. Cochrane preached, morning and evening, on Sabbath, in Lafayette street Presbyterian Church, Buffalo, to large and influential congregations. Dr. Heacock was the pastor of this church for the long period of thirty-one years. At the close of the morning service Dr. Cochrane had quite a levee of Canadians from Brantford, Paris, Caledonia, Woodstock, and other places in Ontario. Indeed, as one of the office-bearers of the church remarked, could such a man be induced to remove to Buffalo, the congregation would receive a large accession of Canadians.

THE anniversary of the Claremont congregation was held on Sabbath, the 15th inst. The Rev. Wm. Caven, D. D., Principal of Knox College, preached morning and evening to large and appreciating audiences. His discourses were characterized by his usually clear analytical statement of doctrine and earnest enforcement of precept. In the afternoon a meeting in the interests of the Sabbath school was held, which interested the large audience very greatly. The whole services of the day will be long remembered, and their influence for good cannot but be long felt by those who had the privilege of being present.

THE annual report of St. Andrew's Church, Guelph, for 1880, shews a very encouraging state of things. The number of families connected with the congregation is 176, and after the roll has been thoroughly revised there are found to be 328 upon it. The number of Sabbath school children on the roll is 228. The income for the year from all sources was \$3,973.64, and this has nearly met the whole of the necessary outlay. The average contribution per Sabbath was, during last year, \$54.62, and if it were raised to about \$56 all ordinary liabilities would be met. The missionary income for the year was \$419.74. The full financial summary for the year stands as follows: Controlled by Managers, \$3,973.64; controlled by Missionary Association, \$382.56; Sessional Fund, \$165.48; S. S. Association, (less \$60 for missions), \$91.32; hospital, \$24, "Record," \$42.50, Queen's College Endowment Fund, \$110. Total, \$4,789.50, being \$27.23 per family, or \$14.60 per communicant.

MANY of our readers know that the Rev. Robert Hall, of Missouri, has been suffering from poor health for a good while past. He, however, till quite recently, has been able to be about in the discharge of his ordinary ministerial duties. From the middle of January, however, he got much worse, and it was found to be necessary, if his life were to be preserved, that a very serious operation would have to be performed. About four weeks ago he went to New York in order to have this done by the most skilful operators. This, we are glad to know, has been done, and with encouraging success. From the latest accounts we learn that he is still very weak, but that there are good hopes of his getting round and being able for work for, let us hope, a good while to come. We are sure that Mr. Hall's many friends will deeply sympathize with him in his very sore and protracted affliction, and that many prayers will ascend to the Father of all mercies for him and his.

THE Presbytery of Brockville met within St. John's Church, Brockville, on the 4th inst., at three o'clock p.m., for the induction of the Rev. Robert Jardine, M.A., B.D., S.C.D. The Rev. Thos. A. Nelson, of Dunbar, preached an excellent sermon from Romans i. 16. The Moderator of Presbytery, Rev. Mr. Stuart, of Prescott, put the usual questions to the minister and offered the induction prayer. Dr. Jardine was then formally welcomed as a member of the Presbytery, the Moderator and other members of the Presbytery present giving him the right hand of fellowship. The Rev. Mr. Richards, of Lyn, addressed the newly inducted minister in impressive terms, as to the duties of the sacred office. The Rev. Mr. McIntyre, of Kemptville, then addressed the congregation with reference to their duties to their pastor and to the Church. At the close of the service, Dr. Jardine received the greetings of the people as they retired from the church. In the evening a congregational social was held. The chair was taken at eight o'clock p.m. by the Honorable W. J. Christie. Thereafter short addresses were delivered by Dr. Bain and some of the members of the Presbytery present. During the course of the evening the Rev. Dr. Jardine briefly addressed the meeting. The Rev. Mr. Burnfield and

Colonel Wylie also gave a few kind words of greeting and congratulation.

PRESBYTERY OF HURON.—This Presbytery met in Exeter on the 9th inst. A discussion arose on the contingent nature of the grants given to supplemented congregations, and after some deliberation, it was agreed as follows: "That the Presbytery's Home Mission Committee be instructed to make inquiries into the circumstances and necessities of the supplemented charges at Goderich, Bayfield, and Grand Bend, with a view to present the claims of these congregations for support before the Assembly's Home Mission Committee, and, further, to ascertain in what way, in the event of said Committee refusing to give a sufficient grant to the aforementioned congregations, a supplement may be raised from other sources for the support of the Gospel in these necessitous fields, and furthermore to inquire into the case of Exeter congregation, in order to determine what status to give said congregation, and to report on the whole matter at next meeting of Presbytery. The union contemplated between the congregation of Fraser Church, Biddulph, in the Presbytery of London, and that of Exeter in this Presbytery, was abandoned for the present. M. J. A. Turnbull, B.A., student of Knox College, was licensed to preach the Gospel. The scheme inaugurated by the Alumni Association of Knox College to raise \$12,000 for a library fund was approved of. Rev. A. D. McDonald was granted leave of absence for three months, his congregation agreeing to procure supply in his absence.—A. MCLEAN, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division street Church on the 26th ult. Circular letters were read from the London Presbytery and the Presbytery of Brockville, intimating that these Presbyteries intend making application to the General Assembly for leave to receive certain ministers as ministers of this Church. The Presbytery agreed to oppose the application of Mr. Ruse. Mr. McDiarmid presented the Sabbath School Report, which was received and transmitted to Synod. Mr. Mordy gave notice that at next meeting he will submit a scheme for Presbyterial Sabbath school examination. The following is the amended list of Commissioners to Assembly: Revs. J. Cameron, J. Somerville, A. H. Scott, and James F. McLaren; Messrs. P. Christie, R. McKnight, Geo. Skene, and Wm. Craig. The treasurer was instructed to intimate to all congregations that a collection would be made during Assembly to meet expenses of Commissioners. Messrs. Rowan and Anthony were appointed to form a session in Cruickshank for the election of elders. Mr. Currie suggested changes in the visitation questions, which were adopted, and the Clerk instructed to get 500 amended copies printed. The Presbytery agreed to the principle of a sustentation scheme without committing itself to details. Presbytery agreed, on motion of Mr. Currie, that henceforth one committee draw up the deliverances of Presbytery for all congregations in the charge visited by the Presbytery, and that a minister be appointed to preach and read the deliverance.—JOHN SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF LONDON.—This Presbytery met in the usual place on Tuesday the 18th inst. The report on Temperance submitted at last session was read and elicited a warm discussion. It was resolved that it should not be adopted but sent back to the committee, to which some additional members were added, with instructions to bring in a further deliverance on the subject. After very lengthened discussion on the West Williams case, and the demand by part of the congregation for the resignation of the pastor, it was moved by Dr. Proudfoot and agreed to, "That the appointments of Mr. McRae be re-affirmed, and that the congregations be directed to seek for things belonging to peace and for mutual edification." Dr. Proudfoot was appointed Commissioner to the Assembly in place of Rev. L. Cameron resigned. The Hyde Park difficulty also took up a large portion of the time of the Presbytery. Rev. J. B. Duncan moved, seconded by Rev. N. McKinnon: "In reference to the decision of the Synod, relative to the case of Hyde Park and Komoka, enjoining the Presbytery to make a new arrangement with Mr. Henderson, the Presbytery resolve, first, that after careful consideration of the whole subject in all its bearings, they utterly fail to see any such speciality in the case of Hyde Park and Komoka as would warrant the sup-

plementing of said congregation beyond the maximum stipend of \$700 allowed by the rule of Assembly to supplemented congregations not situated in towns and cities; second that the Presbytery refuse to enter into any agreement or arrangement with these congregations and their minister on a principle different from that on which they enter into agreements with other congregations and ministers within the bounds of the Presbytery similarly situated—that is to say the supplement to these congregations must be subject to the revisals and contingencies to which other supplemented congregations within the bounds of the Presbytery are from time to time subject; third, that this resolution be intimated to Mr. Henderson, and in the event of his refusing to acquiesce in it, and withdrawing his resignation, the usual steps prescribed by the laws of the Church in connection with resignations be taken." Rev. Dr. Proudfoot moved in amendment, "that in view of the recent decision of the Synod of Hamilton and London, the congregations of Hyde Park and Komoka be cited to appear for their interests at next regular meeting of Presbytery, when the case shall be finally adjudicated upon." Rev. Mr. Cuthbertson moved in further amendment, "that in view of the decision of the Synod of Hamilton and London, remitted to this court, the Presbytery renew its application for \$150, as formerly granted by the Assembly's Home Mission Committee, the said application to be retrospective till 1st October last. A lengthy discussion ensued. The amendment of Rev. Mr. Cuthbertson was lost, and Rev. Dr. Proudfoot's carried on the casting vote of the Moderator. The Rev. J. Rennie read the report of the Home Mission Committee. It was received and its recommendations adopted. Messrs. McAll and Stalker, after going through all their trials to the satisfaction of the Presbytery, were duly licensed. After disposing of other items of business the Presbytery adjourned.

THE UNITED PRESBYTERIAN CHURCH, SCOTLAND.

The Synod of the United Presbyterian Church, Scotland, met in the new Synod Hall, in Edinburgh, on the 2nd of this month. As usual there was a very large attendance. Dr. Henry Calderwood, the retiring Moderator, preached an appropriate discourse from Mark xvi. 15, "And He said unto them, Go ye into all the world and preach the Gospel to every creature." The three great points enforced in the discourse were, first, the necessity of singleness of aim; secondly, unity of doctrine; and thirdly, harmony in work. After sermon, the Synod was constituted, and the Rev. Mr. Clark, of Abernethy, elected by a majority over Dr. R. S. Scott. From the statistics read by the Home Secretary on Tuesday, the 3rd inst., it appears that there are 549 congregations in this Church. Connected with these congregations, there were, in 1880, 858 Sabbath Schools, with 10,899 teachers, and 84,075 children under religious training. The members, for 1880, in full communion were 173,982, being about 152 less than in 1879. The average number of members of each congregation was 317. The aggregate attendance at prayer meetings in 1880 had been 23,748. The number of students enrolled in the last session of the Theological Hall had been 116, or fifteen more than in the previous session. The amount of congregational income for congregational purposes was £244,747 17s. 9d., an increase of £19,345 or 5d. over that of the previous year. The average contribution for congregational purposes was £445 16s. 2d., or very nearly £36 more than in 1879, and as the average membership of each congregation was 317, the rate of contribution per member had been £1 8s. 1½d., or rather more than \$7. For missionary and benevolent purposes there had been raised £81,779 3s. 9d., an increase over the income of last year of £2,530 4s. The total income for all purposes stood thus at £326,527 0s. 7d., or £46,265 5s. 6d. more than the income of the previous year, and above the income of any year since the English union of 1876, when all the congregations of the body, situated in England, joined the English Presbyterian Church. This income from 549, exceeded that in 1872 from 611 congregations, by £52,051, or 15½ per cent. The total amount raised by the United Presbyterian Church in thirty-seven and one-half years, viz., from May, 1843, to December, 1880, had been £8,918,970, or nearly \$45,000,000. The average stipend over the whole Church for 1880 had been £265 17s. 9d., being £4 or 10d. above the average of 1879, and £55 2s. 8d. over the average of

1871. In other words the stipends of the ministers of the United Presbyterian Church had in ten years risen twenty-six per cent. The membership of the Church had not increased correspondingly. The college buildings involved obligations above assets from former premises to the extent of £40,003, for liquidating which, up to the meeting of Synod in 1880, £15,200 had been raised. So strong an effort had, since that time, been made, that when the report of the Building Committee was given a few weeks ago, there was only the small sum of £1,400 uncovered by subscriptions, and of the whole sum subscribed during the last twelve months, £18,286 had been actually paid, leaving only some £7,000 of outstanding subscriptions, which might nearly all be regarded as good as cash. All this, as an exhibition of Christian willingness and liberality is very striking, and ought to be very stimulating.

SYNOD OF MONTREAL AND OTTAWA.

This Synod met in the city of Ottawa and in Knox Church (the Rev. Mr. Farries's), on the evening of Tuesday, 10th inst. The retiring Moderator, the Rev. Mr. Clark, of Quebec, preached the opening sermon from 1 Peter i. 9-13. The attendance was not large either of the general public or of members of the Synod. Indeed, when the roll was called after the constitution of the court one could not fail to be struck by the large number who were conspicuous by their absence. One can hardly help feeling that the many who never attend Synods, or who attend only when it is near, indicates the general impression that they do not hold any very important place as yet in our Church work. Time will, no doubt, help to right matters in this respect. The Rev. Dr. Moore, of Ottawa, was unanimously elected as Moderator, and was conducted to the chair in the usual manner. Thanks were cordially given to the retiring Moderator for his conduct and the sermon preached at the opening of the court. The proceedings the first evening were of a purely formal character. On Wednesday morning the first hour was spent in devotional exercises. The docket prepared by the Committee on Bills and Overtures shewed but a small amount of business to be transacted. The only matters of importance to the Church generally were the following.

An overture from the Presbytery of Montreal ament the examination of students. This overture had special reference to students applying for license in regard of the time at which the examination of such students generally takes place, setting forth that it is inconvenient for students, and it also pointed out the necessity of greater uniformity in the examinations. The subject was discussed with a good deal of interest, and the overture was transmitted to the Assembly.

The subject of Temperance was brought under the notice of the Synod, especially in connection with papers laid on the table from the Committee of the Dominion Alliance for the Suppression of the Liquor Traffic. A small committee was appointed to draw up a deliverance to be submitted at a future sederunt. Sabbath school work was reported upon by the acting Convener, the Rev. Mr. McCaul, of Montreal. Although the returns were incomplete, far more so than they ought to have been, a state of matters with regard to returns generally to all our courts much to be regretted, yet the report, so far as it went, was such as to indicate hopeful and cheering progress. A committee was appointed, with Mr. McCaul as Convener.

The State of Religion within the bounds was reported upon at considerable length by the Rev. Mr. Burns, late of Perth, Convener of the Committee on that subject. As is usual with such reports, the hopeful and the discouraging were blended, the latter in this instance prevailing to a degree that was somewhat depressing. Although no doubt there is always enough to sadden in such cases, yet the members of Synod expressing their individual convictions and impressions with regard to the state of practical religion in their respective localities felt constrained to speak more hopefully; and this, no doubt, also gave a more accurate idea of the true state of the case, as there are so many things in connection with this important subject which it is impossible to tabulate in any kind of returns. A committee was again appointed, the Rev. Mr. Scrimger, of Montreal, Convener.

The report of the Mission to the Lumbermen was given in by the Rev. D. M. Gordon, of Ottawa. The finances were in a healthy state, and the agents em-

ployed in visiting the shanties and depots never have spoken more encouragingly of the results of their work. It was felt by the Synod that this mission, in its place, is a most important as well as interesting one, and that no mission of the Church yields larger or more encouraging results in proportion to the amount of time and money spent upon it. A committee was appointed, the Rev. D. M. Gordon, of Ottawa, Convener.

The deliverance upon the subject of Temperance was next taken up, and the deep interest felt in this all important matter was evinced by the earnest and friendly discussion which arose, in connection with it. The following was the deliverance finally arrived at with great if not absolute unanimity. "The committee appointed to prepare a deliverance upon the papers submitted by the Dominion Alliance for the Suppression of the Liquor Traffic beg leave to report that they have read the same carefully, and would submit the following: *First*, That this Synod renews and reiterates its hitherto expressed conviction of the vital importance of this subject, and its readiness to lend its sympathy to support every properly directed effort for suppression of intemperance. *Second*, That this Synod is in full sympathy with all efforts put forth in Parliament with a view to the complete suppression of the liquor traffic, rejoices that the attempt made lately to lessen the stringency of the Scott Act proved a failure, and that it would place on record its unqualified disapproval of all retrogressive legislation. *Third*, And we recommend that the Synod do petition in this last direction, as suggested by the circular letters from the Alliance, and recommend the General Assembly to do likewise. *Fourth*, That in the opinion of this Synod it is expedient that the members of the Church should, in existing circumstances, abstain from the use of intoxicating liquors as a beverage." A Synodical Committee was appointed in connection with the subject, the Rev. Mr. Ballantyne, of Pembroke, Convener.

Votes of thanks of the usual kind and a brief address from the Moderator finished the business on Thursday afternoon, and the Synod was adjourned to meet again next year in Stanley street Church, Montreal, on the second Tuesday of May.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement. It is protection. When you commit your ways to Him, He does not abridge your liberty; He only defends you against the evil.—*J. M. Ludlow.*

EVERY good principle is more strengthened by its exercise, and every good affection is more strengthened by its indulgence, than before. Acts of virtue ripen into habits; and the good and permanent result is the formation of establishment of a virtuous character.

SPEAKING of Haeckel, the German Darwin, the "American Naturalist," edited by Professors A. S. Packard and E. D. Cope, says: "It has been of late a current remark that Haeckel has lost prestige, and that his work as a whole cannot be depended upon."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXI.

May 22, } PARABLES ON PRAYER. } Luke xviii. }
1881. } } 1-14.

GOLDEN TEXT.—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke xi. 9.

HOME READINGS.

- M. Luke xviii. 1-10.... Forbearance, Faith, Humility.
- Tu. John xi. 1-17..... Death of Lazarus.
- W. John xi. 18-46.... Raising of Lazarus.
- Th. John xi. 47-57.... Jesus Retires to Ephraim.
- F. Luke xviii. 11-19.... Ten Lepers Healed.
- S. Luke xviii. 20-37.... Christ's Second Coming.
- Sab. Luke xviii. 1-14.... Parables on Prayer.

HELPS TO STUDY.

The present lesson belongs to the series of parables and other discourses delivered by the Saviour, in Perea or in Ephraim, during His temporary retirement from Jerusalem, immediately before His betrayal.

It contains three topical divisions, as follows: (1) *Importunate Prayer*, (2) *The Prayer of the Pharisee*, (3) *The Prayer of the Publican*.

1. **IMPORTUNATE PRAYER.**—Vers. 1-8. The only remedy for unanswered prayer is to pray again—"Ask, and it shall be given unto you." God is the hearer and the answerer of prayer, but it sometimes seems as if He did not hear or would not answer. In such cases the fault is in the prayer—"Ye ask, and receive not, because ye ask amiss" (James iv. 3). A good rule is to ask only for things that have been promised in God's Word, and to ask them not for self-gratification, but for God's glory.

The parable teaches us that if opportunity in prayer pre-

vails with an unjust judge, it is much more likely to prevail with God, who is a righteous judge.

II. **THE PRAYER OF THE PHARISEE.**—Vers. 9-12. The Pharisee was quite right in thanking God if he really meant it. Thanksgiving forms a part of every well-ordered prayer. The true Christian sincerely and humbly thanks God for any good there may be in or about him, and asks for more of it. But the I thank Thee of our Pharisee was as meaningless as the idle compliments which pass current from one to another among the most frivolous circles of worldly life. One says that, "without doing injustice to the speaker," these words might be rendered, "You ought to thank me."

I thank Thee that I am not as other men are. He does not thank God for making him "to differ" from other men. He takes all the credit to himself and puts forward his own righteousness as the means of his justification. In those days it took a fair stock of outward morality to enable a person to set up as a Pharisee. It does not take quite so much nowadays. The "Westminster Teacher" says: "The drunkard will thank God that he does not lie and cheat. The dishonest man felicitates his conscience with the reflection that he is sober and temperate. The selfish, greedy man is satisfied because he goes to church. A great many who are not church members find comfort in the fact that they do not do certain things which certain church members do. A godless man whom I know spends much of his time in uttering anathemas against Christians, pointing out their faults, and holding up the reported defections and falls of good men for sneer and reproach, and then thanks God that he is not a hypocrite. But it is a poor kind of virtue which has nothing better to build upon than such relative goodness."

I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. It was no peculiarity of this man that he could see other people's faults but not his own—it is a common trait in human nature. But although it is easier for us to see other people's sins than our own, still it is our own that affect us most seriously. We are told to confess our own sins, not those of our neighbour. The difficulty of finding them out does not relieve us of the duty of doing so, and there is assistance at hand. To enable us to see ourselves we use a looking-glass; and to enable us to see ourselves, in a deeper sense, we use the Word of God, which, by the light of God's Spirit, reveals to us our sinfulness and the remedy provided. Those who are thus enlightened give up the attempt to justify themselves by comparison with others; they humbly confess that they have no righteousness at all of their own, and still their righteousness exceeds that of the proudest Pharisee; they do not measure themselves by other people, for their earnest desire is to attain to the standard of the perfect man in Christ Jesus.

III. **THE PRAYER OF THE PUBLICAN.**—Vers. 13, 14. The Publican was tax-gatherer, despised and detested as agents of the Roman Government, and generally supposed to be dishonest. This man may have been as bad in character as he was in reputation—or he may not. He may possibly have been as good a man as the Pharisee. However, the probability is that he was worse, but that is not the question. The important point is that he was a sinner—to what degree we know not—and that he knew himself to be a sinner.

The Publican smote upon his breast, saying, God be merciful to me, a sinner. "That," says the magazine quoted above, "is the only way to come to God. There was no measuring of himself with other men to see whether he or they were the worse. There was no recapitulation of the sins he had not committed. He stood before God burdened with the consciousness of his own personal guilt, and cried for salvation, salvation wholly undeserved and which could be granted only by free grace. This is the kind of person the Lord receives. His heart is ever open, even to the vilest sinner who comes in his true colours, as a penitent, and seeks for mercy only. But when a man tries to hide his real condition, and claims acceptance and favour because he is not so bad as some other body, he finds only stern justice in the Judge who sits before him.

"This man went down to his house justified, rather than the other. Not because he was really a better man than the Pharisee. He was probably worse in some ways; but that was not the reason for his justification. He received mercy because he sought for mercy. The Pharisee received no mercy because he did not ask it, and did not feel any need or desire for it. Every one gets from God just what he really thinks he needs, and what he truly asks for. A self-righteous man never finds forgiveness, for he does not desire it. It is the penitent heart, broken for sin, that hears the sweet words of gracious and loving pardon."

COPIES of the printed minutes of the recent meeting of the Synod of Hamilton and London have been sent to the Presbytery Clerks for distribution to the members.

WE regret to record the death of Rev. Dr. Dale, the eminent scholar, whose works on Baptism are a store of unequalled learning and research in relation to the subject. He was sixty-nine years of age. He was a member of the Presbytery of Chester, Pennsylvania.

THE Rev. John Ferries, recently parish minister of Edinmillie, Morayshire, Scotland, arrived in Toronto on Tuesday, en route for Manitoba. After an interview with the Convener of the Home Mission Committee, he proceeded on his journey the following day, accompanied by his wife and family. Mr. Ferries carries with him testimonials from such men as Dr. Phin, Dr. Gray, and other prominent ministers of the Church of Scotland. He intends to settle permanently in the North-West.

OUR YOUNG FOLKS.

NEVER OUT OF SIGHT.

I know a little saying
That is altogether true,
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labour's hum,
Entice your feet to stay;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is also watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave, and true;
And watchful more than mortal kind,
God's angels pure and white,
In gladness or in sorrowing
Are keeping you in sight.

O, bear in mind, my little one,
And let your mark be high!
You do whatever thing you do,
Beneath some seeing eye;
O, bear in mind, my little one,
And keep your good name bright,
No child upon this round, round earth,
Is ever out of sight.

THE FROST PICTURES.

IT was a zero day without, and the frost pictures on the windows of the sitting-room did not melt before mid-day. Bertha and Louis busied themselves in improving on the fine forests, and leaves, and castles, and mailed soldiers, which Jack Frost had painted, making dainty etchings of rather in-artistic figures with the points of two darning needles. None of us particularly liked the scratching sound, so mamma suggested:

"Why not run up and draw on the hall windows? The fire in the hall will keep you warm, and then you will not disturb anybody."

The children ran up-stairs, but pretty soon came clattering down again.

"You fooled us, mamma," said Bertha. "There was not a bit of frost on the window."

"So I might have known if I had only thought."

"How could you have known? It is no warmer there than here."

"Did you look in the bedroom?"

"Oh yes, the frost pictures were the first things I saw this morning. They were so thick and close I could not see through them. It was real frosted glass, but I never saw pictures so pretty on any one's glass doors."

"Run into the parlour and see if there are frost pictures there."

"No, mamma, the glass is all clear."

"Isn't it a little odd Jack Frost should skip about so, frosting one window and missing the next, and so on all about the house?"

"There is some reason for it, I know," said Louis. "It isn't just his notion."

"Let us see what makes the pictures first, and then perhaps we can solve the mystery of some clear windows this sharp morning.

The air of the room becomes moist, and, floating about, some of it touches the cold glass, which makes the moisture into ice crystals in a minute. These frost pictures are only frozen vapour. If it was not freezing, the vapour would form into little drops and run down the panes as you have often seen it. The air of this room is moist, because of the steam from the kitchen, which comes in when the door is opened, and because of our breath as we sit here. The bed-room windows had pictures of our frozen breath all over their surface. But nobody has occupied the hall, and so there was no moisture in it to freeze, nor in the parlour which is colder than the other rooms, because there had been no fire in it today. Cold and moisture both are necessary to make these pictures. Now there is a little philosophy lesson for you, and I dare say you will always think of it when you see these delicate paintings."

The children liked to take their philosophy that way, and mother's little talks started them on many new trains of thought and study.

TRUSTING.

Although it is so very dark,
And I am all alone,
Mamma down-stairs, and nurse away,
And no one here to talk or play—
Yet, God, I know to Thee the night
Is bright and shining as the light.

And Thou canst see Thy little child,
And keep her safe from harm;
And though it is to her so dark,
Thou'lt shield her with Thy arm;
For to Thee, God, who made the night,
It shines as brightly as the light.

BOOKS OF THE BIBLE.

COME, children! how many of you can name the books of the Bible? None of you! Well, just take this number of THE CANADA PRESBYTERIAN and learn them. No more strawberries till you can repeat them all. And when you have learned these lines, write Grandmother about it:

THE OLD TESTAMENT.

The great Jehovah speaks to us,
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy,
Joshua, and Judges rule the land,
Ruth glean a sheaf with trembling hand;
The record is extended well
In First and Second Samuel;
Then the two books of Kings appear
Whose Chronicles we wondering hear.
Ezra and Nehemiah now,
Father the beauteous mourner shew;
Job speaks in signs, David in Psalms,
The Proverbs teach to scatter alms,
Ecclesiastes next comes on,
And the sweet Song of Solomon.
Isaiah, Jeremiah then,
With Lamentations, takes his pen;
Ezekiel, Daniel, Hosea's lyres,
Swell Joel's Amos', Obadiah's.
Next, Jonah, Micah, Nahum come,
And softly Habakkuk finds room.
While Zephaniah, Haggai calls,
Isaiah Zechariah builds his walls,
And Malachi with garments rent,
Concludes the Ancient Testament.

THE NEW TESTAMENT.

Matthew, Mark, Luke, and John,
Record the Life of God's dear Son,
The Apostles' Acts are next disclosed,
And Paul's Epistle, for Rome composed.
Two other letters to Corinth sent,
Are followed by one, for Galatia meant.

One also is sent to Ephesus,
And one to Philippi, one to Colosso,
Then Thessalonians, Timothy, and Titus come on,
Together with the letter to Philemon.
The Epistle to the Hebrews now comes in view,
Which shows the Old Testament fulfilled in the Now.

Now follow Epistles from James, Peter, and John,
In numbers reverse, of three, two, and one.
And now, at the close, is the Epistle of Jude,
With John's Revealed Vision, which, in Patmos,
he viewed.

THE SEA LION.

THE sea lion called the otary is a branch of the seal family. Among other peculiarities, the fore legs, as if intended exclusively for swimming, are placed farther back in the body than in the true seal, giving the otaries the appearance of having a longer neck; and the hind legs are more like the fore legs. The sea lion of the northern seas is about fifteen feet long and weighs about sixteen hundred weight. It inhabits the eastern seas of Kamtchatka, and the Kurile Islands, and in some parts is very plentiful. On the approach of winter it removes from its most northern quarters. It is found chiefly on rocky coasts, on the ledges of which it climbs. It is much addicted to roaring, which sometimes warns sailors of danger. This roaring, as well as the mane of the old males, has obtained for it the name of sea lion. The head of this animal is large; the eyes very large; the eyebrows bushy; the hide thick; the hair coarse and reddish; a heavy mass of stiff, curly, crisp hair on the neck and shoulders. The old males have a fierce aspect, and yet flee in great precipitation from man; but if driven to extremities, they fight furiously. Sea lions are capable of being tamed, and they become very familiar with man. They feed on fish and the smaller seals. The sea lion of the southern seas is now generally believed to be a distinct species.

CHINESE.

WE think the Chinese dress queer; the Chinese think ours the same. Each nation makes its own style the standard of comparison. An Englishman travelling through China was often amused by hearing the free criticisms of the people on his clothing and appearance. On his arrival at an inn a crowd would gather, and he would hear such remarks as these:—

"What a curious looking fellow! he has no cue and doesn't shave his head."

"And look at his tight clothes! They are not elegant!"

"Just so; and look at his hat, what a queer thing! What ugly eyes he has! His boots, however, are excellent; do you not think so?"

"Oh, yes, indeed, and I am told they never wear out, and water can't get through them."

If the over-curious people were driven out of the traveller's room, they would collect around the window. Those in front would make peep-holes in the paper—there are no glass windows—with their fingers, and gaze for hours at "the barbarian."

Free criticisms would be offered as to his barbarous method of eating with a pronged fork, thereby endangering his eyes and mouth, and at the odd mixture of cold drinks and hot food. And that he should have two or three kinds of vegetables on his plate at once. But the strangest thing of all, the one fact they could not comprehend, was that he should have left his home to wander about their country.

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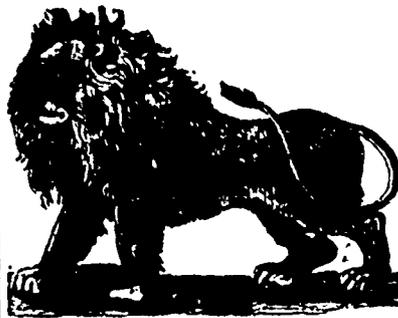
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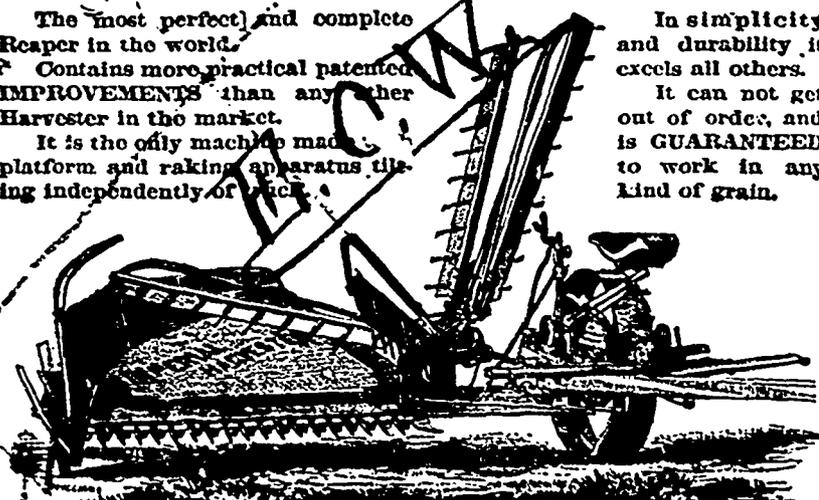
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