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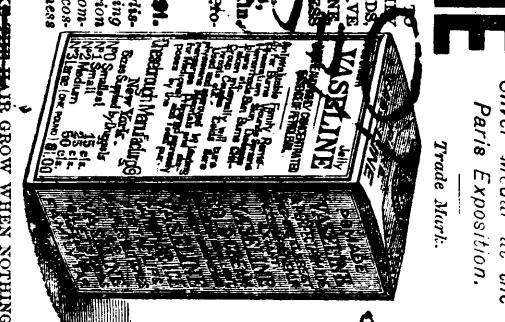
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SOFT MOLASSES CAKE.—One cup of molasses, one cup of butter, one cup of sugar, one cup of milk, two eggs, one teaspoonful of saleratus, and four cups of flour.

QUALITY OF FOOD.—One pound of corn is equal, in real sustaining food, to about three and three-fourths pounds of potatoes, or eight and a half pounds of cabbage, or eleven and a half pounds of white turnips.

MOULDY BREAD POISONOUS.—A recent case of fatal poisoning has been directly traced to the use of mouldy bread for pudding. The pudding was eaten by the cook, the proprietor of the eating-house in which it was prepared, several children of the proprietor, and a number of strangers. All were made alarmingly sick, and two, a child and adult, died. The doctors attending the case ascribed the effects to poisonous fungi in the mould.

COLLEGE PUDDING.—Take six ounces of the following ingredients, which mix as directed: Suet, sugar, bread crumbs, and currants; add a small quantity of chopped rind of lemon, and a sniff of nutmeg. Beat up three eggs in two tablespoonfuls of brandy, which will serve to liquify the mixture, which stir with pains. Form into little pieces about the size of eggs, and fry them in lard or butter till they are lightly browned. Drain off the fat and serve on a platter.

OYSTER TOAST.—This is a nice little dish for luncheon or late supper. Scald a quart of oysters in their own liquor, take them out and pound in mortar, when they form a paste, add a little rich cream and some pepper. Get ready some thin, neat pieces of toast moistened slightly with boiling water, and spread with fresh butter. Spread the oyster paste thickly upon the toast, put a thinly-cut round of lemon upon each piece, and arrange them on a platter garnished with parsley. Serve very hot.

SPLIT PEA SOUP.—Wash and steep a pint of split peas over night. When ready to prepare the soup, set the peas in the soup-pot with five pints of water. After boiling about an hour, add an onion, a carrot, a parsley, a small head of celery, and a sprig of mint, all cut fine. After boiling gently another hour covered closely, rub through the sieve with the aid of a wooden spoon, return to the fire and heat nearly to the boiling point, ascertain if the seasoning is correct, and serve with toast cut in neat small squares.

FROST DOESN'T COLOUR THE LEAVES.—Millions of people are constantly employed in reading, while not one in a thousand knows this most obvious fact, that the tints of the forest are the result of the perfect maturity of the leaves, and that frost, be it ever so slight, destroys the tints of every leaf it touches. How shall we explain this want of correct observation? It is owing to their voluminous reading, which leaves them no time for observation; and to prove this assertion, we would call attention to the fact that these and other similar things appertaining to nature are well understood by many English peasants who have never learned to read.

COD FISH AND EGG SAUCE.—Boil three or four eggs quite hard, chop fine, rub half a tablespoonful of flour into three tablespoonfuls of butter, beat in the chopped egg, pour over this some of the water in which the fish was boiled—about two teaspoonfuls—add to this enough cream or milk to make what sauce will be needed. Boil it all up once, season with pepper and salt, and pour over the fish; or chop the hard-boiled eggs fine, put two spoonfuls and a half of butter over the fire, when melted, add a tablespoonful of lemon juice, stir in the chopped egg, and then pour this over the fish. Fresh fish should always be put into cold water and set over the fire. When it begins to boil let it cook three minutes to every two pounds of fish, or a six-pound fish nine minutes.

"Hail benighted, bounteous, glad some spring"—this was Mark Twain's prize poem—but the dire disease incident to Spring, spoil the romance. Burdett's Blood Bitters is the prize remedy, the one prized by all who have tried it. It is the best Blood Purifying Tonic and System Regulator in the market. It cures all Blood Humors from the worst Scrofula to a common Pimple. Sample Bottles to be sent for sale by all dealers in medicine.

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, APRIL 29th, 1881.

No. 17.

NOTES OF THE WEEK.

MR. J. T. WOOD is engaged in endeavouring to raise a new subscription to carry out further excavations at Ephesus; and Mr. Dennis, H.M. consul at Smyrna, is busy with his researches at Sardis.

MR. COLLINS, the head of the firm of William Collins & Son, well-known in this country, the Lord Provost of Glasgow, in an examination before the Select Committee of the House of Lords, said: "There is a large district, inhabited entirely by working men, called Possil Park. There is a population of 6,000 people there, and there is one licensed grocer, and no public house, and no crime. There is one policeman, and no lock-up; but the Superintendent told me yesterday that if there was a public house they would require five police and a lock-up."

LIEUTENANT CONDER, who executed most of the survey of western Palestine, and Lieutenant Mantell, both of the Royal Engineers, left London for Beyrout on the 15th ult., to prosecute the survey of eastern Palestine under the auspices of the British Committee. The War Office has granted the services of these officers, who will be assisted by the two non-commissioned officers, Black and Armstrong, who first went out in 1871. They are to commence their work in the north—the land of Bashan—and will prosecute it vigorously at the cost of \$15,000 a year.

AFRICA is not likely to retain much longer its title of the Dark Continent, for its dark places and unknown regions are being rapidly opened to the light, and to the knowledge of the world. Stanley, following Livingstone, and a host of other explorers, are fast revealing its mysteries. We are assured there are not less than forty expeditions, including those which are scientific and commercial, as well as missionary, which are exploring Africa. They are penetrating it from every side—north, south, east, and west. If this geographical and exploring zeal is kept up, within a few years, probably before the end of this century, the interior of Africa will be as well known to the civilized world as the interior of Asia.

As every one of our readers is aware the Earl of Beaconfield has passed away, and great lamentation is said to have been made over his departure. That he was an able man may go without saying, but that he was one of whom England may justly be proud is something very different and not so easily settled. His gospel of "getting on" was anything but elevated or elevating; while there was a ring of insincerity about all that he ever spoke or wrote, which must have sadly marred the worship of the most inveterate hero-maker that ever lived. We shall not, however, add another to the thousand and one critical estimates of his character and career, though the temptation is somewhat considerable.

As shewing what the natives themselves do towards the support of the Gospel on missionary ground, it is stated that in New Hebrides, in 1879, the native converts contributed about \$200; in Blytheswood, South Africa, the Fingoes gave \$15,000 for mission buildings; in South Ceylon the Church Missionary Society received \$3,500 from native Christians. Fifteen churches of the Madura Mission of the American Board in India are self-supporting, and in Central Turkey many of the churches meet all their own expenses. Many of the Karen churches in India, though very poor, are self-supporting. In fact, wherever Christianity gets much hold upon the hearts of the people self-support will be reached, or at least there will be a great effort to do this.

THE April number of the "Missionary Record" of the Church of Scotland, prints briefly the action of the Commission of the Assembly on the Blantyre Mission scandal, and adds: "All true friends of missions will deplore the events which have taken place and the necessary withdrawal

of the mission agents; and all the more that, as has been abundantly shewn from time to time in our columns, there has been much good work done in cultivating the ground acquired by the mission, training the natives to habits of industry, educating the children, making translations," etc. At present Dr. Peden, and Mr. Henderson, the pioneer agent, and Mr. Duncan, the gardener, remain. No change will be made till after the meeting of the General Assembly.

THE Oka Indian affairs are again creating considerable interest in Montreal. It was rumoured last week that negotiations were in progress between them and the Government. No satisfactory result seems to have been reached. Mr. McLaren, Q.C., has been instructed by the Department of Indian Affairs to submit a test case of the title of the Oka Indians to the lands they occupy to the Courts for adjudication. Thomas Carranty, brother of the late Oka Chief, Joseph, wrote to the "Witness" lately to say that the Oka Indians agreed with Mr. Gir, agent of the Government, to go to Ontario if they were given a township of good land, three years' provisions, a horse and a cow for each family, and farming implements to cultivate their land; the Government paying the cost of removing to the promised township.

THE "Christian at Work" puts it thus tersely: "An honest, straightforward, manly man, seeing something in his newspaper that he does not like, writes to the editor expressing his dissent—as it is his privilege to do, and as he would do to a friend. No true man gives up a friend because of a difference of opinion; neither does he, for a like reason, part with one of the best of friends, a good newspaper. On the other hand, no editor who is half an editor resents, but rather welcomes and respects, the hearty, pronounced expression of contrary opinion from a manly dissident. But for the one who reads, dissents, and flashes back an angry 'Stop my paper!'—well, we are sorry for such brethren. It is always a disappointment to meet with the weakness of childhood when you naturally look for the strength of maturity. The infrequency of the occurrence is what makes it a matter of less consequence than it otherwise might be."

THE London "Record" of March 30th, in speaking of the date fixed upon for the issue of the Revised Version of the New Testament—May 17th—says: "The literary part of the work has now for some time been complete. The Preface, originally written by the Lord Bishop of Gloucester and Bristol, has been itself 'revised,' after having been submitted to each member of the Company of Revisers. A gratifying valedictory address to the Bishop, as their President, richly emblazoned, has received the names of all his colleagues. The British and Foreign Bible Society are said to have issued forty millions of copies of the Authorized Version since the institution of the Society in 1804, but cannot, in accordance with their fundamental laws, circulate any other English version. Their Annual General Meeting takes place on the 4th of May, just a fortnight before the day fixed for the issue of the revised, but as yet unauthorized version of the New Testament. The Bible Society cannot be expected to come to any decision as to the measures to be adopted with reference to the New Version until it has been submitted to public examination, and we understand that this is the resolution at which the Committee have arrived."

THE Rev. E. Forbes Winslow, Vicar of St. Paul's, St. Leonards-on-the-Sea, in a recent address uses some very plain words to his pew-holders, reminding them not only of church-work marred, but of the injury done to their non-spiritual life. He says: "You come to our church with all the airs and graces of fashionable life; you thrust yourselves into the best seats, bitterly upbraiding the vergers and churchwardens unless immediate attention is paid to your wants, and then you seat yourselves down to enjoy the service. At the close of the service the offerings

of the people are collected. The church is dependent upon free-will offerings—a fact which is brought under your attention by the notices at the door. 'A change comes over the spirit of the scene' when the alms-bag is passed to you; you look at it as unwelcome and impertinent intrusion upon your devotions as an object rather of speculative curiosity than of practical import, and you pass it, with an air of languid, supercilious indifference, down a row of equally well-dressed and equally languid fellow-worshippers, who do not contribute so much as one farthing apiece to the service of Almighty God. Shame upon you! Would to God that I could raise the blush of humiliation to your cheeks; that I could goad you out of your indifference; that I could sting you to a proper sense of your indescribable and contemptible meanness! And then, having obtained as much as you wish, you go your way, congratulating yourselves that your religion has cost you nothing. Cost you nothing, indeed! It has cost you *your own soul*. Your religion is vain, your faith a delusion, your zeal for God and His Church a wretched sham, to be abhorred of all true and honest men. The clergy are wronged. The Church is wronged, the poor are wronged, but, above and beyond all, such conduct inflicts a grievous dishonour upon the Lord, and well may unbelievers doubt whether there can be any reality in a religion which produces such miserable fruits as this.' Things are not so bad in this country; still a good many might do well to note, mark, and inwardly digest Mr. Winslow's very intelligible remarks.

SIR RICHARD TEMPLE, who has had more than thirty years of experience in all parts of India as the secretary of Lord Lawrence, the governor of Nagpore, Bengal and Bombay, finance minister of the Indian Empire, etc., in a large volume on India lately published thus speaks of the Free Church missionaries in that country: "In effective zeal and ability, and in devotion to the cause of missions, no religious community in Christendom has surpassed the Free Church of Scotland." Of missionaries in general, he says: "The missionaries themselves display an example, the brightness of which is reflected on the nation to which they belong. They are to be heard preaching in every city and almost in every large town throughout the Empire. They are considerably attentive to every inquirer and listener. They are held to be among the best teachers and schoolmasters in the country, even at a time when the educational staff of the Government affords a model of organization. They receive heathen children in the mission schools, not withholding Christian instruction, and yet they retain the unabated confidence of heathen parents. They are trusted as benevolent advisers by their native neighbours. They are known as friends in need and trouble, and as being ready to advocate temperately the redress of wrongs or the removal of oppression. In seasons of pestilence and famine they have been vigilant in forecasting evil consequences and instant in dispensing aid. They have contributed greatly to the culture of the vernacular languages. Many of them—as scholars, historians, sociologists or lexicographers—have held a high place in Oriental literature, and have written books of lasting fame and utility. They have, with the co-operation of their wives and daughters, accomplished much towards establishing and promoting female education. They have enabled the natives to note the beauty of British homes which shed abroad the light of charitable ministrations and diffuse the genial warmth of practical philanthropy." And yet there are still men who profess to have seen and known India, and who are ready to declare that Christian missionaries are idle frauds, and that the first genuine conversion to Christianity in India has yet to be made! Such testimony as the above of Sir Richard Temple or that of his old chief, Lord Lawrence, and of many others of the highest and best of the civil servants in India, both past and present, will, with every candid person, outweigh any amount of that anti-missionary talk which was once popular and has not even yet altogether disappeared.

OUR CONTRIBUTORS.

SERMON ON CONFIRMATION.

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

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

I am not in the habit (as you are very well aware) of engaging in controversial preaching. Yet, there are occasions when those who are "set for the defence of the Gospel" have to deviate from their wonted way, and to "contend earnestly for the faith." Especially is this the case when any disposition is shewn to corrupt the simplicity of the faith, and to teach for doctrines the commandments of men.

During the past week your attention has been called to certain statements that have been made by the highest Episcopal authority in the Province respecting what is called the Rite of Confirmation. These statements, which have been repeated and repeated now and previously, assume almost the form of a challenge, which has been taken up promptly by one of our accomplished theological professors. He is well able to maintain his own ground. Far be it from me even to appear to enter the lists with the eminent prelate, or his chosen champion; but, as these views are common, and, as I conceive, delusive, and certain members of families in some of our congregations in the city (it is said) have been carried away by them, it becomes the watchful pastor's duty to bring them to the standard of the law and the testimony. "If they speak not according to *this word*, there is no life in them." I need scarcely say that personally I entertain the greatest respect for the bishop, who has proved a most liberal public-spirited citizen, and leading ornament of his Church. With the clergyman who acts as his representative in the discussion I have not the pleasure of a personal acquaintance, but I bear cheerful testimony to the logical acumen and historical erudition he displayed some time ago in controverting another antagonist; but on this occasion he proves "weak, and as other men,"—not, doubtless, from lack of ability to defend his position, but of the material of defence. It does not exist. Therefore it no fault of his that it finds no place in his lengthened communication. What was asked was Scripture proof; what was promised was Scripture proof: but it *cannot be found*, and therefore it is not given.

The authoritative statement of last Sabbath, as reported on Monday, and, though challenged, uncontradicted since, was in these terms: That confirmation was a rite "*expressly commanded by God's Law, and that no believer in the Bible could consistently be a member of a Church in which this command was not obeyed.*" When asked for the Scripture proof, the bishop's representative, after an interval of several days, says: "I have refrained from appealing to Scripture—considering that *Presbyterian* authorities would have more weight (with us), and be more conclusive." Passing over the questionable insinuation that, as a Church, we feel more disposed to believe in Presbyterian writers than in the Bible, it is to be observed that throughout the whole letter, occupying nearly a column, only one strictly Presbyterian authority is quoted, and the words are taken altogether apart from their connection, and a meaning put upon the words different from what the succeeding context, which is entirely omitted, would warrant. The other authorities quoted—Owen, Baxter, and Adam Clark—are Independent, or Congregational, and Methodist, and their statements are capable of satisfactory explanation. Dr. Owen, the most powerful of the three, far from favouring confirmation in the Episcopal sense, went strongly against it, as we shall afterwards see.

Neither the "Annotations," written by a committee appointed by the Presbyterian Parliament in 1648-9, nor the report of a certain committee of a single section of the Presbyterian Church in the United States, can be regarded as speaking the word of the Church as a whole. The quotations given, too, do not at all refer to confirmation in the modern Episcopal sense, but to the motherly nurture which Presbyterianism, in her best days, has always loved to exercise toward the baptized children of the Church. We contend, perhaps more strongly than any section of the Church, for the godly upbringing of the young. We impress upon believing parents the duty of training them up in the nurture and admonition of the Lord, and to do

all that in them lies to induce them, by a voluntary and visible profession, to implement those engagements which they have assumed in their name. We put the young through a course of instruction prior to the communion, warning them against resting on the sacrament rather than the Saviour, or substituting a ritual religion for a real. When we count them duly prepared, we receive them publicly in a decorous way, proposing to them certain questions bearing on faith and obedience, and giving them the right hand of fellowship. Were confirmation nothing more than this, we would rank among the believers in it and practisers of it ourselves. Most of the passages quoted mean no more this. But to raise confirmation to the rank of an ordinance of God—to the dignity of a sacrament—to assert that what is merely with us matter of arrangement and detail, is "commanded by God's law, and that no believer in the Bible could consistently be a member of the Church in which this command was not obeyed"—this is a very different thing. According to the Episcopal view of it, it asserts that nobody can be a member of Christ's Church who is not confirmed in this particular way. It makes Church membership consist in the ability to repeat the Creed, the Ten Commandments, and the Lord's Prayer, or a few other prescribed formulas, and in a particular costume, undergoing the touch of a bishop's hand. *It unchurches all besides. No one can be a member otherwise.*

This is the species of confirmation in whose behalf Scriptural authority is sought. A second time during the past week we have been told on the highest Episcopal authority "of the ceremony being especially ordained by the Scripture, as would be found in the Epistle to the Hebrews, while in the Acts the precise ceremony was described—"They prayed for them that they might receive the Holy Ghost. Then they laid their hands on them and they received the Holy Ghost." These are the two passages also referred to in the letter of Friday. Indeed, they are the only ones that can be adduced, except two in the Acts, where the word "confirm" is used, to which from their omission in the present instance, no great weight can be attached, though, in point of fact, they have as much a bearing on the subject as the two mentioned. We shall, therefore, note the four in order: 1. The first is in Acts xiv. 21, 22. In connection with Paul's first missionary tour in company with Barnabas, we are told that "they returned again to Lystra, and Iconium, and Antioch, *confirming* the souls of the disciples, and exhorting them to continue in the faith." It is here to be observed: (a) First, That Barnabas is associated with Paul in confirming; one who was not an apostle at all, but an humble servant of Jesus Christ. (b) Secondly, That the parties confirmed had become previously believers, and been admitted to the Church. They are called "*disciples.*" The confirmation had nothing to do with their entrance into full Church connection, which modern confirmation implies, but to continuance therein. (c) Thirdly, "Confirming" is here linked with "*exhorting,*" and if confirmation is a distinct ordinance, then exhortation must be so, too. The meaning is very plain. The souls of these disciples, being young converts, were weak and wavering. Exposed, as they were to many trials and temptations, from the enemies of the truth, they needed to be encouraged and emboldened. As it was, according to the next clause, "through much tribulation," they had entered the kingdom of grace, and were to enter the kingdom of glory, that they might not, as the stony ground, shallow, superficial hearer, by-and-by be offended, when affliction and persecution arose because of the word, Paul and Barnabas, desire to have them "built up in their most holy faith," "rooted and grounded in love," and "established in the faith as they had been taught." The confirming and exhorting were therefore to the end that the purport of Peter's prayer might be fulfilled (1 Peter v. 10), that the God of all grace who had called them unto His eternal glory by Jesus Christ, after they had suffered a while, might make them perfect, "establish, strengthen, settle them." To be confirmed, then, according to the Bible notion of it, is simply to be "established, strengthened, settled."

2. Precisely the same is the meaning of the expression in the other place where it is used (Acts xv. 41). Where we are informed respecting Paul that "he went through Syria and Cilicia, *confirming* the churches," not the individuals, by making them pass through a religious rite, but the churches, and, as a

result, we are told in an after verse (chap. xvi. 5)—"And so were the churches *established in the faith* and increased in number daily." To confirm, then, is to *establish* in the faith, or, as in writing to the Corinthians, Paul puts it: "Even as the testimony of Christ was *confirmed* in you, so that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ, who shall also *confirm you unto the end*, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. i. 6-8). May we all be "confirmed" in this best sense by our Lord Jesus Christ—being "strengthened with might by His Spirit in the inner man;" that thus having "His grace made sufficient for us and His strength made perfect in our weakness, we may endure unto the end and be saved."

3. The passage in the Acts quoted by the bishop is viii. 15-17: "Who, when they were come down, prayed for them that they might receive the Holy Ghost; then laid they their hands on them, and they received the Holy Ghost."

On this passage we remark: First—That the Samaritans, amongst whom a great work of grace had been accomplished through the instrumentality of a simple evangelist, were believers before the arrival of Peter and John. They had, as verses 14 and 16 inform us, "received the Word of God," and been baptized in the name of the "Lord Jesus." The *grace* of the Spirit they had therefore received, but not His *gifts*. In this sense, as yet, "He had fallen upon none of them." The miraculous gifts of the Spirit, whose manifestation by Philip so greatly impressed them, and led Simon the sorcerer to offer money in order to get the same power, are referred to in verse 7: "For unclean spirits crying with a loud voice, came out of many that were possessed with them, and many taken with palsies and that were lame, were healed." What the impious imposter wanted was not the grace to convert souls, but the gift of working miracles. Secondly—By the laying on of the apostles' hands these special gifts were bestowed, altogether extraordinary, conferred in the infancy of Christianity, for a particular purpose, and confined to the apostolic age. Were this then confirmation in the modern acceptance, it would need to be proved—

First—That the apostles had any successors at all, *which has never been proved and never can be*, and

Second—That every Episcopal bishop—by a continuous, unbroken lineal descent, has so succeeded the Twelve, possesses the power himself of working miracles, and of transmitting that power to all on whose heads his hands rest.

4. The remaining passage from the Acts referred to, is confirmatory of this view. It is Acts xix. 6: "And when Paul had laid his hands on them the Holy Ghost came on them." It was not the Holy Ghost to regenerate and sanctify, for the fourth and third verses assure us that this they had received without any "laying on of hands," but, as in the other case, the Holy Ghost in His gifts—in this instance the gift of tongues—for the second half of the sixth verse goes on to say: "They spake with tongues and prophesied." The gift of healing, too, for a little after, in verses 11 and 12, we are told that "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." The succeeding verses tell of certain "vagabond Jews, exorcists," after the fashion of the Samaritan juggler, in a surreptitious way, venturing to assume this power, with disastrous results.

Nowhere do we read of *grace* being dispensed even by the apostles. It was always, as Peter calls it, "the gift of God"—not grace, which is unseen, but gifts which are visible—such gifts as we have mentioned, and as are recorded in 1 Cor. xiv., which could be seen and heard, as when Simon saw and heard, and the exorcists, wishing for ambitious and avaricious ends, the same power, instead of coveting earnestly that best gift of holy charity, of sincere love, which can come only when the hand of God touches us, which is shed abroad in the heart by the Holy Ghost given unto us.

"It is clear," says the great commentator, Barnes, of the passage specially quoted by the bishop (and it applies to the others as well), "that this passage should not be adduced in favour of the rite of confirmation in the Christian Church. For, besides the fact that there are now no apostles, the thing spoken of here is entirely different from that of the rite of

confirmation. This was to confer the extraordinary power of working miracles, that is for a very different purpose. If it be asked why this power was conferred on the early Christians, it may be replied that it was to furnish striking proof of the truth of the Christian religion, to impress the people, and thus to win them to embrace the Gospel. The early Church was thus armed with the power of the Holy Spirit; and the extraordinary attestation of God to this message, was one cause of the rapid propagation and permanent establishment of the Gospel."

5. The only other passage which is quoted by both the advocates of confirmation referred to is Heb. vi. 2, where the "laying on of hands" occurs fourth in a list of six fundamental principles of the doctrine of Christ. The "laying on of hands" was a usage common in the ancient Church. It was practised by the Jews in the offering of sacrifices, in the presentation of prayer, or the imparting a blessing.

Lev. xvi. 21; xxiv. 14; Num. viii. 12. Prayer and intercession was offered; parties were set apart to office in this way. When Jesus took up the little children in His arms, "He laid his hands on them and blessed them." He very often also laid His hands on the sick when He healed them.—Matt. ix. 13, Mark v. 23; Matt. ix. 18. The imposition of hands by the apostles was gone about in healing the sick, as in Acts xxviii. 8; in communicating the Spirit's miraculous gifts, as in Acts viii. 17, 19, and xix. 6, which I have already explained; and in ordaining to office, as in Acts vi. 6, where the seven deacons appointed to look after the temporal affairs of the Church and to care for the poor were thus ordained, not by one, but by the whole body of the apostles; and in 1 Tim. v. 22, where Timothy was ordained not by one Apostolic Presbyter, but by the laying on of the hands of the Presbytery. Now, as to which of these is meant in Hebrews vi. by the "laying on of hands" nothing is said. Very many consider that it refers to the solemn service of ordination. But if it be the second, as we have already shewn, it cannot exist now, as the apostolic office closed with its original occupants, and no bishop or presbyter can now either perform miracles themselves or convey the power enabling others to do so. What proof is there that the Holy Spirit is imparted in any form at the rite of confirmation? As regards miraculous gifts, it cannot be, and as regards regenerating and sanctifying grace, judging from the formal, mechanical way in which it is often received, and the worldly lives of many who receive it, is it uncharitable to suspect that it is not?

CHRIST NEVER CONFIRMED NOR ORDERED IT.

Having thus shewn that the passages referred to, and others which have been also adduced elsewhere, have no reference whatever to the rite of confirmation, you will notice the significant fact that we never read of Christ having been confirmed, or even hinting at confirmation as being necessary as a pre requisite to membership in His Church.

Remember how particular He was about attending to every imposed ordinance, to every required form. Recall His regular goings up to Jerusalem to the appointed feasts; recall His inviolable habit of attending the synagogue and keeping the Sabbath—"as His custom was, He went into the synagogue on the Sabbath day." He was a habitual church-goer and Sabbath keeper, and in this He hath left us an example that we should follow His steps.

If anyone in the world could do without the help of ordinances surely it was He. In view of this, "for sake not the assembling of yourselves together as the manner of some is." Then remember how he acted in connection with His baptism. When John the Baptist hesitated, deeming the ordinance unnecessary in His case, saying, "I have need to be baptized of Thee, and comest Thou to me," Jesus said "Suffer it to be so now, for thus it becometh us to fulfil all righteousness"—literally to observe every righteous institution—to undergo every rite that is required. Had confirmation been counted by Him essential, He, who was so exact about other institutions, would not have omitted this. Had He deemed it necessary to come before hand, as a passport to His holy table, surely that table would not have been spread for His disciples, in presence of their enemies, without something being said about this. Indeed He would have confirmed them all, and ordered them to do it to others. But He opened not His mouth upon it. He spent three years instructing them what to do and

teach. After His resurrection He lingered six additional weeks on earth, speaking to them of the things pertaining to the kingdom of God. Yet this thing is never mentioned. Before leaving His chosen disciples on the slopes of Olivet, He instructed them to teach "all things whatsoever I have commanded you."

THE FATHERS NOT TO BE TRUSTED.

And still this thing never came out. We have seen, after the most careful examination, that there is not one solitary command on the subject. I know that the early fathers are appealed to, but what are they as set over against Christ and the apostles. Remember how very soon did corruption creep in! In apostolic times the mystery of iniquity did already work. Even the earliest of the fathers are no safe guides in interpreting Scripture. Did time permit, we could cull numerous extracts from the writings of Barnabas, Irenaeus, Origen, Chrysostom, Justin Martyr, Clemens Alexandrinus, Tertullian, Cyprian, and Jerome, containing the grossest misrepresentations of the plainest passages of Scripture. We find them departing from the doctrine of Christ and the apostles on some of the leading points of evangelical belief, and introducing into the Church superstitious rites and idolatrous observances. I am well aware that passages may be quoted from the fathers countenancing the rite of confirmation, and other rites and ceremonies that find no sanction in Scripture. But remember what the fathers themselves say on the supremacy of Scripture. "Dear brother," said Augustine to Jerome, "I think that you will not have your books reputed like unto the works of the prophets and apostles—for I (the Scripture reserved) do read all other men's works in that manner, that I do not believe them because the author so saith, be he never so well learned and holy, except that he can certify one by the Scripture." They who, failing to substantiate their positions from Holy Scripture would try to prop them up by appealing to the fathers, would do well to remember such high Episcopal authorities as Bishop Jewel, when he says, "Instead of all those learned fathers, or rather above them all, Paul, the Apostle, cometh to my mind. To him I run. To him I appeal from all manner of writers, doctors, and fathers that think otherwise"—or Bishop Hooper, when he says, "The water at the fountain head is more balsome and pure than when it is cary'd abroad in rotten pypes. I had rather follow the shadow of Christ than the body of all generale conselles or doctors sith the death of Christ. The veriti of Christe's religion was perfect in Christe's time, and in the time of the apostles."

(To be concluded in our next.)

INTEMPERANCE.

BY REV. JOHN DUNBAR, DUNBARTON.

In view of the recent action of the Toronto Presbytery, permit me to lay down and substantiate as briefly and as temperately as I can the following postulates.

1. Christians should follow no course of conduct which they do not clearly see to be right, while in Christian morals the Word of God is the sole standard of right and wrong. Christian duty is to depart from evil and do good. It is evidently not enough for the Christian to say that he does not see a certain course of conduct to be wrong, he must see and be satisfied that it is right, otherwise to him it is wrong, for all duty implies intelligent obedience. It is not sufficient for him to say that he sees no harm in doing this, but does he see any good in doing it, and does he see any harm in letting it alone. The Scriptural maxim is, that a man do nothing which he knows or even suspects to be wrong, and do everything in his power which he knows and believes to be right. Now, since the design of man is the glory of God and his guide in this is the Word of God, the question is, how, under such a guide, 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. The measure of God's glory must ever be the measure of men's drink. Further, if this is the will of God, even our sanctification, and if this implies a crucifying the flesh with its affections and lusts, a no longer yielding our members as instruments of unrighteousness, a denying ungodliness and worldly lusts and living soberly, a purifying ourselves even as Christ is pure, how far does strong drink aid us in the attainment of that holiness without which no man shall see the Lord? Oh, is it not in-

sulting, 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. On the contrary, it ever has been and still is fearfully and fatally subversive of all that is God honouring and soul saving, and every real revival of religion, whether recent or more remote, has been most marked in its converts abstaining from strong drink. But some after all may be ready to ask, what has religion to do with drinking? and barricade themselves behind the bulwark that the word "tee-total" is not found in the whole Bible. This to them may seem witty, but it is woefully weakly, for if religion has nothing to do with drinking, surely the less that they have to do with it the better. Religion has ever to do with all that a man is and has. Principles right in their essence will ever be right in their issues, and conversely, evil practices are ever the evidence and the effect of evil principles.

2. Christians should ever prize highly and honour lovingly their blood-bought liberty. Infidels who practically know no better are fond of representing Christianity as opposed to liberty, and its disciples as the veriest slaves, while they themselves are sold under sin, for "he is a freeman whom the truth makes free, and all are slaves besides." Christianity not only provides it, but gives the fullest liberty for the attainment and enjoyment of all that is good, and all beyond this boundary is not liberty but bondage. Such being the case, the Christian should carefully avoid unnecessarily going to the very verge of his liberty, for it savours of much that is wanting and much that is wrong, when there is a delight or even a desire of coursing along the dividing line between good and evil. Such should ever remember that while they are free they are fallible, and should carefully avoid the using of their liberty for an occasion to the flesh, for oh how often has the abuse of liberty led to bitter, bitter bondage. It should not only be the Christian's prayer but his purpose and his practice too, not only to depart from evil, but ever strenuously to abstain even from all appearance of evil. Like the Irish coachman, it is wise to keep as far from danger as we can. While men's minds like their bodies are of various measures, and their consciences like their countenances of various casts, yet the rule of life is ever and to all the same, and if so, it argues a woful want of love for the right and a lamentable longing for the wrong, when the professed followers of Christ seek to run an unhallowed rivalry with each other in trying how much they can guzzle without getting drunk, how much they can consume without endangering their Church connection, or how much they can sip and soak in their evening socialities without unfitting them for drawing nigh to God in the solemnities of the family altar, or the secrecy of closet devotion. One may drink so much and suppose himself unscathed, another may go farther and think he is none the worse, while another may drink deeper still, declaring that he can stop when he likes, yet oh how many thousands has such unhallowed rivalry hurled from comparative eminence and affluence to painful wretchedness here and unspeakable woe hereafter. "If sinners entice thee consent thou not."

3. Christians are under obligation to respect, as their own, the welfare of others. Our obligation like our being is from God. Men can neither originate the one nor eradicate the other. He may doubt his obligation, deny or disown it, but he can never destroy it. He can no more throw it off than he can his existence. It begins with his being, and is co-extensive with it alike in range and duration. If even a heathen felt this so strongly as to say that nothing was alien to him that was human, how should this put to the blush many a so-called Christian who, while he professedly owns, yet practically dishonours, his obligation to love his neighbour as himself. A man's guilt is fearfully doubled and deepened who not only does wrong himself but has pleasure in those that do the same, yet there is presented alike as a plea and a palliation, "Am I my brother's keeper?" betokening at once a desire and a disposition neither to be copied nor commended. The law of love is to look not only on our own things but also on the things of others, and the more near they are to us by nature or neighbourhood, the more fully should the obligation be felt and the more faithfully discharged. True indeed, obligation may involve self-denial, but such is always salutary and safe, not only in resisting evil, but in foregoing for the good of others even that which is lawful, and ever considerably drawing the generous

distinction between the allowable and the expedient. This position Paul took, this principle he held, and this practice he exhibited and advocated, and he never lived to regret, but ever to rejoice in the course he pursued. Whatsoever then makes a brother stumble or offensive or weak, should readily, and in the spirit of a liberal and loving Christianity, be cheerfully foregone. And what cause or combination of causes does this more effectually than strong drink? No one will dare assume that the Bible enjoins the habitual use of strong drink, nor will he dare to affirm that it forbids him to abstain. Such being the case, it can only be a man's liking for it that leads him to continue it. Example, we know, is weighty in proportion to the worthiness of the individual, and when Christians, acknowledged to be conscientious in their general deportment, are known unscrupulously to use strong drink in their homes and their haunts, oh! who can tell how powerfully this tends to strengthen temptation, to weaken resolution, to lessen restraint, and to lighten and lower in the popular mind the criminality and the guilt, the hatefulness and the horror, with which the bare idea of drunkenness ever should, and otherwise would be contemplated, and until otherwise respectable people cease to confer upon habitual drinking a respectability which it could never earn and can never deserve until they stand aloof from it and disown and denounce it as disreputable and debasing, God-dishonouring and soul-destroying, what hope have we, or what guarantee is given either for the safety of the young or the rescue of the old who may still be entangled in the toils of a long-fostered temptation? A man may maintain a so-called standing in society who makes, or sells, or drinks strong drink, although many thereby may be led down to temporal or eternal ruin. With the license in his hand and the law on his side he will tauntingly tell you, if so, they have themselves to blame. Yes, Adam blamed Eve, but while God condemned her, this did not clear him, and with the same God all have to do. Let each one then more and more, for the good of man and the glory of God, seek yet more and more to mature and to manifest that "love which worketh no ill to his neighbour."

IV. Christians should wage a ceaseless warfare against all iniquity. While Christ died to redeem us from *all* iniquity, the existence of the Christian and the organization of the Church are both in order to the conversion of the world. Now what, amid the world's manifold iniquities, does more to mar the beauty, sully the character, lower the tone, weaken the power, waste the resources, wilt the worthiness, and obstruct the progress of both, than strong drink. Yet, in view of all, a Presbytery such as that of Toronto, met in solemn conclave in the name of Christ, could only by a bare majority carry the following motion: "The Presbytery would recommend to the office-bearers and members of the Church the practice of total abstinence." But this was more than nullified at a subsequent sederunt, when these men of God without a single recorded dissent cast out the following recommendation of their committee: "The Presbytery would express the decided conviction of the expediency and desirability of the total prohibition of the traffic throughout the Dominion," on the ground that it was going outside of their functions as a Presbytery to meddle with the matter; that while Christians as subjects may do as they list, Christians as saints should let the matter alone. Instead thereof it was in substance solemnly decreed that the Church, as a Church, should leave 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*.

I trust that the Presbytery will ere long with a meaning that will not be mistaken and with a power that will not be unfelt, wipe out the dark blot that has blackened their record and obliterate forever the foul stigma that has stained their escutcheon. True, I am aware that so-called "advanced thinkers" hold that the evil is to be met and mastered not by combat and conquest, but simply by ignoring its ravages and daring and defying its power, that the Church, as a Church, and Christians, as Christians, are severely to let it alone. In this way sin is to be subdued, and Christian holiness and heroism be at once exercised and increased. This, however, ill accords with the faith that fights the good fight, the love that hates every evil way, the courage that assails and pulls down strongholds, or that hallowed heroism that goes

forth, sword of Spirit in hand, conquering and to conquer—ill accords with the injunction and example of Christ who came not simply to withstand but to *destroy* the works of the devil, and this in our day is the devil's masterpiece. In wisdom and in love water is the only drink that God provides and man needs, and the sooner and the more men become satisfied with God's providing, the sooner and the more they will shew their wisdom and secure their weal. Other drinks in all their manifold variety are the manipulations of men, and are no more the creatures of God than the bread we eat or the raiment with which we are clothed. Let the men then who lightly tamper with the temptation not only "abstain from all appearance of evil," but dread the "woe unto him that giveth his neighbour drink, that putteth his bottle to him." Let such feel and fear the awful possibility of dying a drunkard, for no one ever became a drunkard all at once, or ever *designed* to become one, and let him know that as long as he abstains he stands secure against such a woful issue. And let every lover of God and good remember that either religion must crush intemperance, or intemperance will cripple religion.

SECULAR SERMONS.—I.

CLERICAL WIDOWS AND ORPHANS.

MR. EDITOR,—With your permission I propose writing a few articles in your valuable paper from time to time, under the above caption, on various matters that affect the merely business or secular side of our Church. I think there is not only ample room but great need for laymen like myself expressing their opinions and venturing suggestions on many topics that concern the vital welfare of the cause we so much love. Let the minister preach from the pulpit and I'll exhort from the pew, the press and the platform—not antagonistic but auxiliary. The pew ought to second and support the pulpit in all good words and work. Both acting together harmoniously, conscientiously, and strenuously in the cause of righteousness, could soon Christianize the world. In these letters I will make no pretension to grace of style or flower of rhetoric. Dashed off at spare moments, snatched from the cares of an exacting profession, I will merely endeavour to state as plainly and tersely as possible what I wish to say. As you are aware, a great deal has for years past been thought out and written on the subject of Sustentation Funds for supplementing the salaries of the clergy, for supporting the aged and infirm among them, and providing for their widows and orphans in case of death. Let me add my mite to the general fund of accumulated opinion and suggestion. In doing so I may remark at the outset that an amazing amount of the world's work in modern times is carried on by companies and combinations of every kind. Nearly every enterprise of any magnitude is now managed by a company. Why? Because union is strength. The genius of the present age is combination, for the prosecution of peaceful objects. Formerly the ignorance of men and their distrust in one another kept them apart. In those times it was the unity of fear of force, of autocracy or despotism, that reigned supreme. Now it is co-operation and the combinations of republicanism that are destined to rule the world. Our Church is a large, wealthy, influential company, a united body, and has been so for years. Her ability to do good both spiritual and temporal is simply incalculable. It has therefore occurred to me that in her financial and secular departments she has not done, nor is she now doing, as much as she might. Her leading lay officers don't take the congregations sufficiently into confidence, nor do they explain and urge as a matter of business the many wants of the Church and the various schemes requiring support. They should shew by their own liberal, vigorous actions that they really believe in the truth of what they urge. I will at this time suggest one subject for their consideration, viz.: Provision for Widows and Orphans of the Clergy. Our ministers are badly paid while they live; they get next to nothing when they are sick, and when they die their loved ones receive the smallest possible pittance for their life support. This is not as it should be. Where are the shrewd business men, the able financiers, and the keen-sighted, far-seeing bankers, lawyers, and commercial men, of our Church? It is admitted that they exist in abundance within her jurisdiction. Let them then put a little of the energy and ability they exhibit in

their own affairs into those of the Church, and the result would be both great and beneficial. I for one will suggest the following plan for providing support in case of death. It is immediately feasible and practicable, and will secure a comfortable sum for the objects proposed. We have in our Church, I believe, in round numbers, 500 congregations in good standing, with stated ministers regularly dispensing the ordinances of public worship. At the death of each minister in good standing let the whole of these congregations be notified, and an average sum of \$5 for each be collected and sent to the treasurer of the Synod, within whose bounds the death occurs, to be by him at once paid over to the widow or legal representatives of the deceased. This would produce the sum of \$2,500, and would be a handsome legacy to the parties benefited. I don't mean that the above should interfere with any of the existing funds or schemes for the support of the clergy, but in addition thereto in case of death. I see no difficulty in making this plan at once available. Every minister is vitally interested therein, and on being notified of his brother's death would at once bring it before his congregation. His managers would then collect the money, be it large or small, and have it sent without delay, not knowing but their own minister's death-call will be the next on the list. I do not mean that the above assessment of \$5 each should be the amount granted by all the congregations alike. Rich churches would give more and poor ones less, but if it averaged this amount from all the sum total would be the same. Or let the total collection, whether more or less than this, be paid over, no matter how much the amount, and the good work is complete. The contributions from each congregation might be reckoned at so much per member. Five or ten cents each would do the work, and who could refuse this small pittance for so worthy an object? Again, this assessment would not often be required, as the death-rate among the 500 would not be large, not more perhaps than one death in every two years. I merely give the outline of the scheme, let others fill in the details. The above assessment of collection could be made the moment a minister in good standing became wholly incapacitated for labour through illness or otherwise. The amount might be invested until his death, then to be paid over as above, and the interest in the meantime handed over to him for his support. This plan would secure to our hard-worked, ill-paid ministers freedom from that worry and anxiety about a final provision for those they love, which so many now endure in heroic silence. It would secure the benefits of a perfect life insurance without any of its risks, expense or penalties, and is the plan in vogue by many of the friendly and the benevolent societies and orders in the country. If this scheme is not good, will some one rise and explain. I have had my say. LEX.

St. Marys, Ont., April 9th, 1881.

THE Presbyterian congregations of Cheltenham and Mount Pleasant have given a call to the Rev. John Gilchrist, of Shelburne.

A FIRST-CLASS Bell Organ, suitable for parlour or Sabbath school, for sale at a bargain. Apply at THE PRESBYTERIAN office, 5 Jordan street, Toronto.

COL. SCOTT, the railroad magnate of Pennsylvania, is wisely distributing his wealth during his life. He has recently given \$50,000 to the Chair of Mathematics in the University of Pennsylvania, \$50,000 to Jefferson Medical College, \$30,000 to the Orthopedic Hospital, \$20,000 to the Children's Department of the Episcopal Hospital, and \$50,000 to Washington and Lee University, Va.

EX-GOVERNOR E. D. MORGAN, of New York, has contributed \$100,000 toward the purchase of a site for the new buildings of the Union Theological Seminary in that city. Last year Governor Morgan made a similar gift of \$100,000 for the erection of the buildings. The site which has been selected by the board of directors comprises ten city lots between Sixty-ninth and Seventieth streets, fronting on Fourth Avenue and nearly opposite the Normal College for women. A building committee has been appointed, and work will begin immediately. The Faculty hope that the Seminary will be installed in their new quarters by September, 1882. To complete the buildings, \$175,000, besides the \$200,000 given by Governor Morgan, is required, and \$50,000 of this has been subscribed in amounts not less than \$10,000. One person subscribed \$20,000.

PASTOR AND PEOPLE.

SYSTEMATIC GIVING WITH SPECIAL REFERENCE TO THE SUPPORT OF MISSIONS.

It may be conceded that in the Scriptures there is no law of proportion precisely laid down there is no statement so definite that a departure from it would be like breaking a command of the decalogue. This is in accordance with the entire reasonableness of the revelation from our Father in heaven. The varying circumstances of life are such, that what would be a moderate proportion of giving in one case would be an unreasonable proportion in another. For a man with two thousand per year to give a tenth of his income, may be very moderate; but to expect a man with one hundred pounds to give at this rate, may be unreasonable. The general principals of giving enunciated in Scripture are well known. Every one is to give as "God hath prospered him;" each one is to be the judge for himself of the extent of that prosperity, and what he is bound to give in consequence thereof. Every one is to give "according as he purposeth in his heart—not grudgingly or of necessity, for God loveth a cheerful giver." "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." And we are told for our encouragement to give liberally: "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." These general principles of giving are laws leading us, if we are earnest Christians, to the right side of giving—that is, rather to err on the side of giving too much, than on the side of giving too little.

A Christian community, say the members of a church organization, should in the aggregate give at least one-tenth of their united income to religious and charitable objects. Supposing this admitted, the question arises as to the distribution of the responsibility of raising this sum in the aggregate.

Manifestly there must be great variety in the rate—some must give far more than a tenth. Some cannot give so much, and yet the united contributions should be equal to a tenth. Let me try to illustrate what I mean.

To meet his share of the responsibility, a man in average circumstances should give a tenth; a man whose circumstances are under the average, less than a tenth; and a man whose circumstances are over the average, more than a tenth. Let me suppose a man in average circumstances to be a man having an income of £200 or £300 per year, with a wife and two or three children, the whole family, including the head, being healthy. In such a case, let the man give a tenth of his income for objects beyond himself—that is, for benevolent purposes, including the support and extension of the Gospel. Some may say such a proportion for that income is too much; but I do not think it is. The case is that of a husband with wife and average family—say two or three—all healthy, with nothing to disturb the future. But if the husband lose his health, or if serious illness of a permanent kind affect the household, such calamities would warrant a diminution of the proportion. In like manner a diminution would be warranted if the family were to be enlarged without any increase of income. In the tenth thus devoted I would include such items as help to poor relations, and legal assessments for the poor. If, in the case supposed, a tenth is the right proportion, it is clear the proportion must rise in the larger incomes. An income of £2,000 or £3,000 a year can afford a much larger proportion, and it would not be unreasonable that two-tenths or one-fifth of income should be given in such a case. Then look at the smaller incomes. It is plain to me that an income of £100 cannot generally afford a tenth—and probably not more than a twentieth, or five per cent. could be given—while in the case of families having only £50 or £60 a year, two and a half per cent., or sixpence per pound, would be liberal.

The general principle I am contending for is, that a Christian community should, as a whole, give one-tenth of their united means, and I am illustrating how each head of a family may determine his share of the general rate. We are all aware of the immense variety in the circumstances of different people, and that in some cases two mites, which make one farthing, is great liberality, while thousands from very rich men may not be equal liberality. The lesson to us

from the Scriptures is a proportion of ten per cent. *over all*, not a rate so low as one per cent. or five per cent., nor yet so high as twenty per cent. or thirty per cent. If this idea of proportion were to rule the Christian world, how much greater means would be at the command of the Church for the extension of the Redeemer's kingdom! Much more than double of what is given would require to be given. There are, perhaps, not a few now who rule their givings in this manner, but the great mass of Christians do not, and give very much from usage and hap-hazard.

Let me next look at systematic giving—that is, giving according to a regular plan or system. We have a very distinct lesson on this point by the Apostle Paul. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." I shall not look at the particular object the apostle had in view in this storing, but at the mode he recommends—a mode that evidently is applicable to other objects. Paley said about this text "I understand St. Paul to recommend what is the very thing wanting with most men *the benevolent habit upon a plan* that is, upon a deliberate comparison of our fortunes with the reasonable expenses and expectation of our families; to compute what we have to spare, and to lay by so much for charitable purposes in some mode or other." Let a man determine what proportion of his income he can give for charitable and Christian purposes; let him do this "as God hath prospered him," and let him periodically and regularly lay aside the sum that he devotes for this end. With the mass of men who are dependent on week or fortnightly wages, the clearly convenient plan is to literally carry out the apostolic plan of laying by weekly the proportion devoted to the cause of God. Men in business, who cannot know *weekly* what income they are making, must lay aside the proportion at greater intervals, when a balance is struck; but they can easily carry out essentially the same principle, by devoting a proportion of their means as God hath prospered them, and giving weekly and otherwise, as providence may shew.

Church members should shew their interest in the denomination by supporting its schemes—and no scheme of the Church deserves their support in a larger degree than its missions. The claims of missions must be put on a higher ground, for is it not the command of the Master, "Go ye into all the world, and preach the gospel to every creature"? The divine Saviour has appointed no instrumentality for the extension of the Gospel but those who have accepted Him as their Lord, and He expects them to make known His great salvation to the ends of the earth. The Church has done little in this matter compared with what it should have done, and with what it shall do when it awakes to the extent of its duty. The true mode of doing the duty is by systematic giving for the extension of the Gospel—by giving regularly and liberally for missions—by contributing at least monthly, and by carrying out the apostolic precept of every one giving "as God hath prospered him."—*J. Morton.*

THE MOTHER OF PRESIDENT GARFIELD.

Mrs. Garfield is the first mother of a President who has ever seen her son's inauguration. Other mothers possibly may have been alive to hear the news, but this eighty-year-old dame had more than a right to be at the capitol on that day. She had "blazed out," as woodsmen say, the road to it from the log cabin in Cuyahoga county. Such a history of motherly courage and patience and faith is not rare, to be sure, in any farm house, but there was something more than this. What the Ohio law is as respects the widow's estate and the distribution of even a small farm property does not appear. In Pennsylvania, when a farmer dies without a will, the intestate law opens the way to breaking up the home, the little property is sold out, and the children parcelled out among administrators, if the mother has not money enough to keep them with her. Many an industrious farmer woman, who could get along if she were left to decide, must be turned out of the Pennsylvania farm when her husband dies and see it parcelled out, so that her "thirds" are often to her the loss of her all. It was not so in the Orange township farm house. The father of Garfield died a young man, leaving a small farm, encumbered with debt, in the woods, with twenty cleared acres around it. What was remark-

able in Eliza Garfield at that day was her strong will. She put aside the well-meant but mistaken advice of friends and determined that neither the house should be sold nor her children scattered. With four children, one a slip of a boy, and the future President a baby, she worked the poor farm so that it yielded a living. At nights she taught her boys. Probably it was well for the young Garfields that they were not deluged with "children's books." The book-shelf held but few, but how those histories and scanty biographies must have sunk in and taken root in the long, quiet winter evenings. The children of the rich don't have such advantages as the lonely farm-house and the energy and brains of that little widow woman gave her sons. It was fifty years ago when the widow Garfield started the experiment of carrying on the Orange farm, and bringing up her son to wholesome independence. At the end of the half century he carries her to the White House, the first mother of a President who ever lived there. It is something to be proud of, not that the farms of the west and the east rear such women, for that we all know, but that one of them has lived to see the reward of her wood chopping and planting, her saving and her teaching, of her courage, in short.

CHILDREN OF PIOUS PARENTS.

The Hon. George F. Betts, a well-known and able lawyer of the city of New York, read a paper before the New York Historical Society, on the late Chancellor, Erastus C. Benedict. Speaking of his ancestry, Mr. Betts said:

I know there is a popular sentiment that the children of religious parents are more apt than others to go astray and become atheists or profligates, and that this is especially so with the sons of clergymen. It is a fallacy, a gross and unfounded perversion of the truth. It is contrary to reason, to revelation, to fact. Those who recognize as the natural sequence of events that the children of Mahometans should become Mahometans, and of Buddhists Buddhists, that the children of Romanist or Protestant parents should follow the religion of their fathers, yet ridicule the belief that the religion thus ingrained with the earliest thoughts and moulded into the young formative life can be a vitalizing power to control and regulate the being. Experience shews that it is. That the child with the example of true faith and an humble walk daily before him, is the most apt to adopt these as his patterns, and to strive to emulate them. The membership of our churches, our theological seminaries, our pulpits, derive their largest, most constant, and most reliable supply from this source of the religious household and the influence of the home family circle. And while there are doubtless striking exceptions which attract attention, and by their noticeable character have given currency to the fallacy; while there may be found an Aaron Burr descendant of Jonathan Edwards, yet it would be as absurd to attribute to the religion of the parents the atheism or profligacy of the child as to argue that because John Newton came to the ministry from the deck of a slave-ship, that slave-ships would form the best school for furnishing ministers of the Gospel. If there be any truth or power in the idea of heredity, let us claim and have the benefit of it for Christianity also, and not allow all its power and its logic to be used exclusively against it.

GOD had one Son on earth without sin, but never one without suffering.—*Augustine.*

BLESSED are the homesick, for they shall at last come to the Father's house.—*Heinrich Stilling.*

DR. CAIRD says that it is not the fact that a "man has riches" which keeps him from the kingdom of heaven, but the fact that "riches have him."

THERE are two classes of people in the Church: the one is made up of those who do the hard work of the Church, the other of those who sit by the fire and find fault.

Eyes that the teacher cannot school
By wayside graves are raised,
And hearts cry, "God, be merciful,"
That ne'er cried, "God be praised."

—*Mrs. Browning.*

THAT was a bitter answer which Thomas Aquinas gave to Pope Innocent IV. The Pontiff had pointed complacently to the Vatican treasury and had said: "You see that the day is past when the Church could say, 'Silver and gold have I none.'" "Yes, holy father, and the day is also past when she could say to the paralytic, 'Take up thy bed and walk!'"

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, APRIL 29, 1881.

MEETING OF SYNODS.

As will have been noticed from our advertising columns, the Synod of Toronto and Kingston meets at Bowmanville, on Tuesday first, and that of Montreal and Ottawa, at Ottawa, on the succeeding Tuesday. It sometimes takes place that from no previous notice of intention to be present on such occasions having been given, considerable inconvenience not to say annoyance is caused, both to the individuals so neglectful, and to the friends charged with the duty of providing accommodation. If there is even a likelihood of members being present, they ought to be careful to send the requisite intimation, for it is much pleasanter every way for a committee to have provided more accommodation than is necessary, than at the eleventh hour to find itself unexpectedly put out of its calculations.

PRESBYTERIAN AND OTHER THEOLOGICAL COLLEGES.

CANADA is but a young country compared with the United States, and the realized wealth of its inhabitants is also relatively but small. It is not accordingly at all surprising that the amount of money given here by individuals for the advancement of theological education should look insignificant when put side by side with the princely sums devoted to similar purposes by the wealthy men among our neighbours. Till very recently we have had almost nothing of the kind either to mention or to boast of; and even yet it is still with us but the day of small things. We have had a few who have devoted a larger or smaller portion of their wealth to praiseworthy public purposes, and whose names are accordingly held in loving and honoured remembrance for their wise liberality and for their generous and enlightened care of the highest and best interests of the people among whom they dwelt; but the number of such public benefactors has been very small and the extent of their liberality has not been at all remarkable. Things, however, are gradually changing for the better. Wealth has of late greatly increased, and the disposition to consecrate it to the highest purposes has become very much more common than it was if not correspondingly so. This has appeared in a very encouraging way in our own Presbyterian Church within the last few years, but not, we are glad to say, among us alone. Our Theological Colleges are not equipped and endowed as they ought to be, but the change which in this respect has taken place, especially since the last union has been as encouraging and satisfactory as could well be expected. All of our Colleges have more or less felt the change. In the Maritime Provinces a great work has been accomplished, and still more will be done at no distant day. The friends in those regions have evidently resolved to do their part thoroughly, and they are quite able to accomplish all they determine upon. In Montreal the zeal and liberality displayed have been specially remarkable, so that it is evident that at no distant day the Presbyterian College in that city will have buildings and endowments which will leave almost nothing further to be desired. The princely liberality of Mr. Morrice has been very speedily followed by similar benefactions on the part of others in the way of endowing Chairs, and it would not be at all surprising to us if, by the opening of the next session, the whole work were successfully accomplished by there being no debt and a fully endowed staff of Professors. A similarly encouraging state of affairs is found at Kingston, and anything which may be still wanting there will, we doubt not, be fully and speedily supplied. It remains for the friends in the western part of Ontario to shew a similar state of things in connection with Knox College, and for those in Manitoba to make it manifest, as we have no doubt they

will, that they too are quite equal to the occasion, and do not mean to lag behind in this generous, brotherly and Christian race. No time ought surely to be allowed to pass before all the debt on Knox College is entirely cleared off, and there are surely Morrises and Mackays in the west as well as in the east whose means are as ample and whose disposition are as Christianly generous as to lead to something much more satisfactory than a mere relief from present indebtedness. Not that there ought to be special dependence placed on the liberality of the few rich, or that it should be expected that these should bear the chief part of the burden. There is room for the efforts of all, while at the same time the givings of the wealthy come with special propriety when consecrated on a corresponding scale to the advancement and efficiency of our schools of the prophets. We shall not believe that the friends of Knox College will rest satisfied with raising the \$12,000 for the library referred to in another article. That we are persuaded will only be the beginning of the work, as will, we hope, be seen at no distant day. There is plenty of wealth among the constituents of "Knox" to accomplish all that is needed without any one being pinched by the effort. That there will be a corresponding spirit of liberality is to be confidently anticipated.

The enlightened liberality being displayed by our Baptist friends in connection with their Theological Institution is equally remarkable if not more so. One gentleman not only supplies the whole of the needed buildings at an outlay of \$80,000, but endows the Chair of the President so as to secure an income to its occupant of at least \$3,000 a year, and he will besides do much to help forward the thorough efficiency of the College in other ways. Of course there are not many who have the wealth of the Hon. Wm. McMaster, or the same willingness to part with it for praiseworthy objects which that gentleman has displayed. It is, however, to be hoped that he is by no means solitary, but that his course, so honourable to himself, and we have no doubt as pleasant as it is honourable, will lead not a few of his own and other denominations to go and do likewise. It is a good plan to be largely one's own executor, and not to give only when it is impossible to retain any longer that which, if it could have been always kept, would never have been given at all.

CREEDS AND THEIR MODIFICATION.

WE have received another communication from "Laicus" on the subject of Tests, the publication of which we must very respectfully decline, and that for the simple reason that it adduces nothing new and makes no progress toward anything either definite or tangible. There is motion, but it is on hinges, not on wheels. We have never said a single word against the revisal, modification, shortening, or rejection of any creed that was ever devised or ever will be. The right of those who have adopted any such form of what they counted "sound words," to do this is undoubted, and we have never questioned that right. All we have insisted upon is simply that this should be done in the right way and with the full knowledge of all concerned. Let those who find that they have changed their minds on what they solemnly declared to be most surely believed by them, say so, and tell in what respects, while they add with all frankness that if they cannot have liberty to hold these changed views, as they describe them, within the Church which they entered on the understanding that they held different ones, they will hold them out of it, and no one can have any ground for objection or fault-finding. But that individuals should claim the right to hold any opinion they please on religious matters, even though diametrically opposite to those which they professed to maintain when they entered the ministry of that particular Church, and to teach the same, so long as they regarded themselves faithful in their new departure to the great King and Head of the Church, and that without any reference to their associates in Church fellowship and Church work, is a position in our estimation so dishonest and immoral that we stand aghast at any one professing to occupy it, and still more at any one defending it as all that is becoming, high minded and pure. Whether or not "Laicus" holds this we can scarcely say, for he says and unsays things with a good deal of vehemence and a delightful forgetfulness of logical consistency. Practically, however, his pleading amounts to as

much, and therefore we must leave it there. If any adopted the basis of union, as it is affirmed they did, simply as a means of bringing round a desired end, and not because they held what they then solemnly affirmed as right and Scriptural, but merely as counter like those words employed by the Jesuits about which Pascal in his Provincials makes such fun, to indicate an outward unity which inwardly did not exist—we shall be sorry. Quite sure we are that the great majority of those who took part in that solemnity of union had a very different idea, and adopted the basis with very different feelings. We repeat, however, that it is simply trifling with a very solemn subject to declaim in vague general terms about "essentials" and "non-essentials," while all the time nothing is said to indicate what these are, or to bring the Church to take such a course as will secure the simplification desired and the elimination of those non-essentials longed for. If, on the other hand, every one is to be a law unto himself, then the best way is to throw all written or even unwritten creeds at once and forever to the winds, and have a Church—as many plead we ought to have—broad enough to comprehend every phase of religious opinion and feeling from the loftiest Christianity to the lowest and baldest agnosticism and unbelief.

Indeed, for this, "Laicus," it would seem, is inclined to argue after all, for though it is acknowledged that "a Church in order to act as a Church must be agreed on essentials;" yet at the same time it is urged that the principle "that every man should be a law to himself" is soundly Protestant, and that no Church "which disclaims infallibility" can ever think of acting on any other. In that case what is the use of "simplifying creeds?" or of trying to distinguish between "essentials" and "non-essentials?" Every one has to do that for himself and herself, and all must thereafter co-operate together as best they may.

LIBRARY FUND OF KNOX COLLEGE.

IT has been generally felt that something should be done to make the library of Knox College more complete by the addition of new books. The volumes now on the shelves are largely collections made by Dr. Burns, from various sources, and though valuable as containing many rare works, there is an absence of all recent books, and many gaps occur which should be filled up. The matter has been referred to once or twice at the meetings of the Board of Management of Knox College, and while there was only one opinion among the members, no steps have hitherto been taken in the line indicated. At the late business meeting of the Alumni Association, the subject was broached and discussed with earnestness. As the result, a resolution was passed unanimously and with enthusiasm, in which it was stated that \$12,000 should be raised as soon as possible, \$2,000 of which should be spent immediately, on the purchase of books urgently needed, and the remaining \$10,000 invested as a permanent fund, which would yield \$600 or \$700 annually, to be spent in making constant additions which in course of time would make the library very complete. At a subsequent meeting of a committee which had been appointed, certain ministers were named to bring the matter before each Synod and Presbytery of the Church, and these members will be communicated with at once.

Mr. McMullen the late President of the Association, and Mr. Thompson, of Sarnia, were appointed to bring the subject up for discussion at the Hamilton and London Synod, which lately met in Brantford, and all present expressed themselves very warmly and confidently; and the attitude of the Synod toward the movement will be seen from the resolution which was printed in last week's issue of THE PRESBYTERIAN, and which was adopted not only unanimously but with hearty enthusiasm.

A subscription list was opened while on the platform at Harrisburg waiting for the train, and \$350 subscribed by the little company of ministers present. This shews their earnest purpose in the matter, and when it comes before each Presbytery it will no doubt be enthusiastically endorsed, while each minister in his field of labour will lay it before the congregation with such a plea as will easily secure the necessary amount. The ministers themselves are expected to raise between \$2,000 and \$3,000, and \$10,000 from the congregations, which, when spread over the whole constituency of the Church, will not amount to very much from each. We therefore confidently

appeal to all our people on behalf of what has long been felt to be a most necessary and urgent claim. As to the need, there can be no difference of opinion, and the means adopted seem to be the most efficient. The success of the scheme will depend on fidelity to details in securing the dollars and half-dollars, and therefore, each minister will be expected to watch over these faithfully, and as he visits from house to house, present the claim. We plead for the amount in the interests of the College and the Church, both dear to the hearts of many faithful sons and daughters. We plead in the name of common justice to the professors and students. The library is the property of the Church, and therefore all our ministers and people are interested.

Rev. J. Thompson, of Sarnia, has been appointed Treasurer, and all contributions may be sent to him, and they will be acknowledged in THE PRESBYTERIAN. We have only to add that after mature deliberation, it was deemed advisable that all subscriptions of \$20 and over may extend over two years if so desired.

IN the advertisement of last week in reference to the essays on the "Love of God" and "the Scriptural Authority for Presbyterianism," the word "lines" in the sentences "Essays must not exceed," etc., ought to have been "words."

WE are pleased to notice that the Y. M. C. A. of Winnipeg is in healthful and vigorous operation. Its rooms are situated on Main street, 332, one block north of the Post Office. There is a reading room, free to all, and an employment bureau where strangers can get reliable information. Intending immigrants ought to take a note of this.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, etc., viz.: A Friend, Fergus, for Waldensian Pastors' Fund, \$5; Student, for Home Mission, \$2; additional for Foreign Missions, \$1; additional for French Evangelization, \$1; additional bequest of the late Miss Foote, Etobicoke, for Foreign Missions, \$60; Friend to Foreign Missions, Chatham, \$5; Knox College Glee Club, for McAll Mission, France, \$26; Rev. Robert Hamilton, Motherwell, for McAll Mission, France, \$4; Members of Chalmers Church, Guelph, for Dr. McKay's Mission, \$10.

DR. MCKAY is still engaged in the work of visiting the different parts of the Church, and is always meeting with a cordial, nay, enthusiastic welcome. He preached in Goderich on Sabbath, the 17th inst., to a very large and attentive audience. The Huron "Signal" prefaces a very full report of the Dr.'s sermon, with the following remarks:—"In appearance there is nothing in Rev. Dr. McKay to suggest the hero, the intrepid explorer of unbeaten paths, or the indomitable spirit which met obstacle after obstacle only to overcome them. Rather under the medium height, spare of person, sallow complexioned, with a full black beard, there is nothing to distinguish him from many whom we meet on the street daily, but he has a sharp, piercing eye, a forehead broad and high, and strongly developed perceptive, which indicate that the owner is always on the alert. He is at present a convalescent, and suffers apparently from a cold on the chest or from some bronchial affection, and his voice betrayed weakness except when he warmed with his subject and made a supreme effort. Then it rang out clearly and distinctly, and resounding through and through the edifice, gave unmistakable evidence of the invincible spirit which guided its utterance, and clearly proved that the outward appearance of the speaker did not do justice to the courageous heart within."

OBITUARY.

We regret to notice the death of Mr. Archibald Barker, long well known and much respected in Markham, where he has resided since 1828.

The deceased was born in Sanquhar, Dumfriesshire, Scotland, in 1808, and received his education in the parish school of his native place. Among his schoolmates were the late Rev. John McMorin, D.D., of Almonte, and the Rev. John Cook, D.D., Incumbent of St. Andrew's Church, Quebec. In 1824 he came to this country and resided in Montreal till the fall of 1827, when he removed to Toronto, and in the succeeding year to the place in which he has ever since

resided. Mr. Barker was among the first who organized a Presbyterian church in Markham, and he is survived only by one of the original little band. For twenty years he acted as elder and took a very active part in the Church courts. As a citizen, Mr. Barker was very public spirited, and made his influence felt in all matters of general interest. He was well known to almost every farmer in his own and adjacent townships, having acted as a public conveyancer for about half a century; and he endeared himself to all by the geniality of his disposition and the suavity of his manner. In 1830 he married Elizabeth, the second and younger daughter of the late Michael Miller, who still survives him. There were seven sons and three daughters born to the deceased, of whom three sons and two daughters still survive. He was a prominent citizen for the past fifty years. The Presbyterian church in Markham will feel deeply his loss, for there were few more active in its welfare and support. The community will also miss him, for he was a counsellor and friend to many. He was a devoted husband, a loving and affectionate father, an obliging neighbour, and an exemplary citizen.

HAMILTON AND LONDON SYNOD.

(Concluded)

Rev. Dr. James presented the report of the Committee on Education, as follows:

Your Committee beg leave to report that since their appointment last year they have held several meetings, and have given considerable attention to the subject entrusted to them, but they fear without attaining to any very satisfactory results. They found upon inquiry and in conversation with many engaged in the duties of education, both as teachers and in connection with colleges and school boards, and with others who are interested in the educational institutions of our country, that the conviction is all but universal, that the present system of imposing so many studies on the young mind is not only injurious, in the way of leaving no time, opportunity or disposition for engaging in other exercises of a religious nature, but is actually a weakening and wasting of brain power, and affects injuriously physical development and the proper growth of the mental powers, in relation to the after duties and business of life, as well as hindersome to religious training at home. Your Committee have observed that intelligent attention has been awakened in relation to the evil complained of, in several quarters. The Medical Association of this Province, we understand, has had the subject before them, and many medical practitioners are of opinion that many of the diseases of their young patients are brought on or aggravated by over brain pressure. About a year ago a very well prepared paper was read before the Ministerial Association of Toronto by the Rev. Mr. Sanderson, M.A., and which was reported in the Toronto "Globe" at the time, in which this subject was earnestly debated. We have further observed that an intelligent and thoughtful member of the Edinburgh School Board (Miss Clingston) has called attention to the evil and absurd system of mere "cramming," and in many other ways the subject seems to be receiving some manner of attention. Your Committee are of opinion that the following points want special consideration, viz.: (1) The pupils are so pressed with the quantity and variety of tasks or home studies that there is no time available for Bible instruction or religious training. (2) That there is too much mere recitation of lessons during school hours, and hence the large amount and variety of subjects to be prepared at home, when the pupils should have leisure for religious reading, and the mind be free for the performance of pious duties. (3) There is too much attention given to preparation for competitive examinations, and not enough attention directed to the true training or education of the mind.

"The following are some of the remedies which have been proposed especially affecting our Collegiate Institutes, viz.: (1) To do away with the intermediate examinations. (2) Let there be encouragement given to take elective studies. (3) Abolish University matriculation or entrance scholarships, and discountenance the 'putting' of one institution against another. In regard to the last suggestion it may be remembered that healthy emulation is beneficial; but when the very office of principal, if not the existence of the institute itself, is at stake, should a certain number of students not be brought up to the winning post on time, and even with honours and scholarships, then

the contest is injurious, and there will be cramming with a vengeance.

"But, now, after gathering these particulars together, and others which might be considered in connection with this wide and important subject, your Committee is at a loss to know in what direction to recommend this Synod to move. That something should be done is very apparent, if not imperative.

"But whether it is competent for this Synod, as such, to do more than give forth an earnest expression of opinion at the present time—so as to stimulate public thought, and lead to inquiry and reform, by school boards, inspectors, and the Board of Public Instruction—is for the Synod itself now to determine."

Dr. McDonald, of Hamilton, ex-President of the Medical Association, spoke at some length on the report. A system of rivalry had been established in schools which amounted to little less than tyranny. Children are worked too hard, and kept from sleep too long. So much application during the week unfits them also for Sabbath work. The Bureau of Education has got to think the State was made for them and not they for the State. The system of cramming was injudicious, and had been discussed pretty thoroughly in the Medical Council. The profession generally was of opinion that the young people were overwrought. The pressure is highly felt also by masters.

Rev. Dr. Bell, of Walkerton, referred to the pressure brought upon masters by trustees to pass large numbers at the Intermediate. Both in public and high schools there are too many subjects taught. A great mistake is made about the intermediate examination. It was intended to be an intermediate examination in high schools, but it was as difficult as matriculation in the University. Children of twelve and fourteen are expected to do work equal to the students of a college. They are not, however, so difficult now. To get them through so that the school will stand high appears to be the only object. Our system of education is getting to be a system of cramming. He thought representations should be made to the Education Department to discourage this state of things.

Mr. Montgomery, Brantford, stated that the Boards of the Collegiate Institutes had nothing to say on the subjects taught.

Rev. Mr. Straith, of Paisley, read some correspondence with the Minister of Education on the subject.

Rev. Mr. Croly, of Millbank, held that children had to be eighteen before they could get certificates for the intermediate. He also objected to the abolition of the University scholarships. He moved the adoption of the report.

Rev. Dr. Cochrane seconded the motion, and spoke of the necessity of a deliverance on the subject.

The motion was carried.

The Synod then took up the protest and complaint of the Rev. D. Cameron, against a decision of the Presbytery of Maitland, granting a new organization at Grey Ox.

Mr. Cameron was heard on his case, and was supported by Rev. Mr. McQueen.

Rev. Messrs. Sutherland and Leask spoke on behalf of the Presbytery of Maitland.

Messrs. Henderson and McKinnon were heard on behalf of the congregation.

Discussion took place participated in by Messrs. Leask, McMullen, McPherson, Croly, Cochrane, Straith, Thompson, Gordon, Inglis, and Davidson.

Moved by Dr. Cochrane, seconded by Mr. McPherson, that the protest and appeal be sustained, in so far as the Synod deem it inexpedient to organize another congregation in present circumstances at so short a distance from Lucknow as two and a half miles, and in a locality already furnished with the means of grace, the Synod therefore remit the matter to the Presbytery to organize, if necessary, said congregation at some point where a new organization will not interfere with existing congregations, or where it may be united with some other congregation already existing in the neighbourhood.

This motion was carried, two amendments to it being lost.

The Synod ratified the ordination of Rev. Mr. Galacher, though irregular.

An overture from the Chatham Presbytery, on psalmody, was presented, which was transmitted to the Assembly.

Rev. Dr. James moved, seconded by Mr. Straith, a vote of thanks to the pastor and congregation of Zion Church and to the citizens of Brantford, who had entertained them—and the several railway companies.—Carried.

This closed the business of the Synod.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. P. ROR.

CHAPTER XVII.—MY WORST BLUNDER.

I scarcely could foresee how we should get through the following day. I both longed for and dreaded it, feeling that though it might pass quietly enough, it would probably be decisive in its bearing on the problem of my life. Miss Warren would at last be compelled to face the truth squarely, that she had promised a man what she could not give, and that to permit him to go on blindly trusting would be impossible. The moment she realized fully that she had never truly loved him, and now never could, she would give up the pretence. Then why should she not see that love, duty, and truth could go together? That she had struggled desperately to be loyal to Mr. Hearn was sadly proved by her thin face and wasted form; but with a nature like hers, when once her genuine love was evoked, the effort to repress it was as vain as seeking to curb a rising tide. I now saw, as I looked back over the past weeks, that her love had grown steadily and irresistibly all it had overwhelmed all save her will and conscience; that these stood, the two solitary landmarks of her former world. And I knew they would stand, and that my only hope was to stand with them. Her love had gone out to me as mine had to her, from a constraint that she could not resist, and this fact I hoped would reveal to her its sacrilegious right to live. With every motive that would naturally bind her to a man who could give her so much, her heart claimed its mate in one who must daily toil long hours for subsistence. It would be like her to recognize that a love so unselfish and unselfish must spring from the deepest truth and needs of her being rather than from any passing causes. She would come to believe as I did, that God had created us for each other.

But it seemed as if the whole world had changed and gone away when we sat down to breakfast the next morning. Adah was polite to me, but she was cool and distant. She no longer addressed me in the friendly tongue. It was "you" now. I had ceased to be one of them, in her estimation. Her father and mother looked grave and worried, but they were as kind and cordial to me as ever. Reuben and the little girls were evidently mystified by the great change in the social atmosphere, but were too inexperienced to understand it. I was pained by Adah's manner, but did not let it trouble me, feeling assured that as she thought the past over she would do me justice, and that our relations would become substantially those of a brother and sister.

But I was puzzled and alarmed beyond measure by Miss Warren's manner and appearance, and my feelings alternated between the deepest sympathy and the strongest fear. She looked as if she had grown old in the night, and was haggard from sleeplessness. Her deep eyes had sunken deeper than ever, and the lines under them were dark indeed, but her white face was full of a cold scorn, and she held herself aloof from us all.

She looked again as if capable of any blind, desperate self-sacrifice.

Simple, honest Mr. Yocomb was sorely perplexed, but his wife's face was brave and inscrutable. If I had only gone quietly away and left the whole problem to her, how much better it would have been!

I tried to speak to Miss Warren in a pleasant, natural way; her answers were brief and polite, but nothing more. Before the meal was over she excused herself and returned to her room. I felt almost indignant. What had I—most of all, what had her kind, true friends, Mr. and Mrs. Yocomb—done to warrant that cold, half-scornful face? Her coming to breakfast was but a form, and she clearly wished to leave us at the earliest possible moment. Adah smiled satirically as she passed out, and the expression did not become her fair face.

I strode out to the arbour in the garden and stared moodily at the floor, I know not how long, for I was greatly mystified and baffled, and my very soul was consumed with anxiety.

"She shall listen to reason," I muttered again and again. "This question must be settled in accordance with truth—the simple, natural truth—and nothing else. She's mine, and nothing shall separate us—not even her perverse will and conscience;" and so the heavy hours passed in deep perturbation.

At last I heard a step, and looking through the leaves I saw the object of my thoughts coming through the garden, reading a letter. My eyes glistened with triumph. "The chance I coveted has come," I muttered, and I watched her intently. She soon crushed the letter in her hand and came swiftly toward the arbour, with a face so full of deep and almost wild distress that my heart relented, and I resolved to be as gentle as I before had intended to be decisive and argumentative. I hastily changed my seat to the angle by the entrance, so that I could intercept her should she try to escape the interview.

She entered, and throwing herself down on the seat, buried her face in her arm.

"Miss Warren," I began.

She started up with a passionate gesture. "You have no right to intrude on me now," she said, almost sternly.

"Pardon me, were I not here when you entered I would still have a right to come. You are in deep distress. Why must I be inhuman any more than yourself? You have at least promised me friendship, but you treat me like an enemy."

"You have been my worst enemy."

"I take issue with you there at once. I've never had a thought toward you that was not most kind and loyal."

"Loyal!" she repeated bitterly; "that word in itself is a stab."

"Miss Warren," I said very gently, "you make discord in the old garden to-day."

She dropped her letter on the ground and sank on the seat again. Such a passion of sobs shook her slight frame

that I trembled with apprehension. But I kept quiet, believing that nature could care for her child better than I could, and that her outburst of feeling would bring relief. At last, as she became a little more self-controlled, I said, gravely and kindly,

"There must be some deep cause for this deep grief."

"Oh, what shall I do?" she sobbed. "What shall I do. I wish the earth would open and swallow me up."

"That wish is as vain as it is cruel. I wish you would tell me all, and let me help you. I think I deserve it at your hands."

"Well, since you know so much, you may as well know all. It doesn't matter now, since every one will soon know. He has written that his business will take him to Europe within a month—that we must be married—that if he will bring his sister here to-night to help me make arrangements. Oh! oh! I'd rather die than ever see him again. I've wronged him so cruelly, so causelessly."

In wild exultation I snatched a pocketbook from my coat and cried,

"Miss Warren—Emily—do you remember this little York and Lancaster bud that you gave me the day we first met? Do you remember my halting, random words. To the victor belong the spoils?" See, the victor is at your feet."

She sprang up and turned her back upon me. "Rise!" she said, in a voice so cold and stern that, bewildered, I obeyed.

She soon became as calm as before she had been passionate and unrestrained in her grief; but it was a stony quietness that chilled and disheartened me before she spoke.

"It does indeed seem as if the truth between us could never be hidden," she said bitterly. "You have now very clearly shewn your estimate of me. You regard me as one of those weak women of the past whom the strongest carry off. You have been the stronger in this case—oh, you know it well! Not even in the house of God could I escape your vigilant scrutiny. You hoped and watched and waited for me to be false. Should I yield to you, you would never forget that I had been false, and, in accordance with your creed, you would ever fear—that is, if your passion lasted long enough—the coming of one still stronger, to whom in the weak necessity of my nature, I again would yield. Low as I have fallen, I will never accept from a man a mere passion devoid of respect and honour. I'm no longer entitled to that, therefore I'll accept nothing."

She poured out these words like a torrent, in spite of my gestures of passionate dissent, and my efforts to be heard; but it was a cold, pitiless torrent. Excited as I was, I saw how intense was her self-loathing. I also saw despairingly that she embraced me in her scorn.

"Miss Warren," I said dejectedly, "since you are so unjust to yourself, what hope have I?"

"There is little enough for either of us," she continued, more bitterly, "at least there is none for me. You will, no doubt, get bravely over it, as you said. Men generally do, especially when in their hearts they have no respect for the woman with whom they are infatuated. Mr. Morton, the day of your coming was indeed the day of my fate. I wish you could have saved the lives of the others, but not mine. I could then have died in peace, with honour unstained. But now, what is my life but an intolerable burden of shame and self-reproach? Without cause and beyond the thought of forgiveness, I've wronged a good, honourable man, who has been a kind and faithful friend for years. He is bringing his proud, aristocratic sister here to-night to learn how false and contemptible I am. The people among whom I earned my humble livelihood will soon know how unfit I am to be trusted with their daughters—that I am one who falls a spoil to the strongest. I have lost everything—chief of all my pearl of great price—my truth. What have I left? Is there a more impoverished creature in the world? There is nothing left to me but bare existence and hateful memories. Oh, the lightning was dim compared with the vividness with which I've seen it all since that hateful moment last night, when the truth became evident even to Adah Yocomb. But up to that moment, even up to this hour, I hoped you pitied me—that you were watching and waiting to help me to be true and not to be false. I did not blame you greatly for your love—my own weakness made me lenient—and at first you did not know. But since you now openly seek that which belongs to another, since you now exult that you are the stronger, and that I have become your spoil, I feel, though I cannot yet see and realize, the depths into which I have fallen. Even to-day you might have helped me as a friend, and shewn me how some poor shred of my truth might have been saved; but you snatch at me as if I were but the spoil of the strongest. Mr. Morton, either you or I must leave the farm-house at once."

"This is the very fanaticism of truth," I cried desperately. "Your mind is so utterly warped and morbid from dwelling on one side of this question that you are cruelly unjust."

"Would that I had been less kind and more just. I feel sorry for you, from the depths of my heart. Why have you had no pity for me? You are a man of the world, and know it. Why did you not shew me to what this wretched weakness would lead? I thought you meant this kindness when you said you wished my brother was here. Oh that I were sleeping beside him! I thought you meant this when you said that nothing would last, nothing could end well unless built on the truth. I hoped you were watching me with the vigilance of a man who, though loving me, was so strong and generous and honourable that he would try to save me from a weakness that I cannot understand, and which was the result of strange and unforeseen circumstances. When you were so ill I felt as if I had dealt you your death-blow, and then, woman-like, I loved you. I loved you before I recognized my folly. Up to that point we could scarcely help ourselves. For weeks I tried to hide the truth from myself. I fought against it. I prayed against it in the long sleepless nights. I tried to hide the truth from you most of all. But I remember the flash of hope in your face when you first surmised my miserable secret. It hurt me cruelly. Your look should have been one of dismay and sorrow. But I know something of the weakness of the heart, and its first impulse might naturally be that of gladness, al-

though honour must have changed it almost instantly into deep regret. Then I believed that you were sorry, and that it was your wish to help me. I thought it was your purpose yesterday to shew me that I could be happy, even in the path of right and duty, that had become so hard, though you spoke once as you ought not. But when I, unwares, and from the impulse of a grateful heart, spoke your name last night as that of my truest and best friend, as I thought, you turned toward me the face of a lover, and to-day—oh! it's all over. Will you go?"

"Are Mr. and Mrs. Yocomb false?" I cried.

"No, they are too simple and true to realize the truth. Mr. Morton, I think we fully understand each other now. Since you will not go, I shall. You had better remain here and grow strong. Please let me pass."

"I wish you had dealt me my death-blow. It were a merciful one compared with this. No, you don't understand me at all. You have portrayed me as a vile monster. Because you cannot keep your engagement with a man who never truly loved, you inflict the torments of hell on the one you do love, and whom Heaven meant you to love. Great God! you are not married to Gilbert Hearn. Have not engagements often been broken for good and sufficient reasons? Is not the truth that our hearts almost instantly claimed eternal kindred a sufficient cause? I watched and waited that I might know whether you were his or mine. I did not seek to win you from him after I knew—after I remembered. But when I knew the truth, you were mine. Before God I assert my right, and before His altar I would protest against your marriage to any other."

She sank down on the arbour seat, white and faint, but made a slight repellent gesture.

"Yes, I'll go," I said bitterly; "and such a scene as this might well cause a better man than I to go to ruin;" and I strode away.

But before I had taken a dozen steps my heart relented, and I returned. Her face was again buried in her right arm and her left hand hung by her side.

I took it in both of my own as I said, gently and sadly,

"Emily Warren, you may scorn me—you may refuse ever to see my face again; but I have dedicated my life to your happiness, and I shall keep my vow. It may be of no use, but God looketh at the intent of the heart. Heavens though I am, I cannot believe He will let that June day when we first met prove so fatal to us both; the God of whom Mrs. Yocomb told us wants no harsh, useless self-sacrifice. You are not false, and never have been. Mrs. Yocomb is not more true. I respect and honour you, as I do my mother's memory, though my respect now counts so little to you. I never meant to wrong you or pain you; I meant your happiness first and always. If you care to know, my future life shall shew whether I am a gentleman or a villain. May God shew you how cruelly unjust you are to yourself. I shall attempt no further self-defence. Good-bye."

She trembled; but she only whispered,

"Good-bye. Go, and forget."

"When I forgot you—when I fail in loving loyalty to you, may God forget me!" I replied, and I hastened from the garden with as much sorrow and bitterness in my heart as the first man could have felt when the angel drove him from Eden. Alas! I was going out alone into a world that had become thorny indeed.

As I approached the house Mrs. Yocomb happened to come out on the piazza.

I took her hand and drew her toward the garden gate. She saw that I was almost speechless from trouble, and with her native wisdom divined it all.

"I did not take your advice," I groaned, "accursed fool that I was! But no matter about me. Save Emily from herself. As you believe in God's mercy, watch over her as you watched over me. Shew her the wrong of wrecking both of our lives. She's in the arbour there. Go and stay with her till I am gone. You are my only hope. God bless you for all your kindness to me. Please write: I shall be in torment till I hear from you. Good-bye."

I watched her till I saw her enter the arbour, then hastened to the barn, where Reuben was giving the horses their noonday feeding.

"Reuben," I said quietly, "I'm compelled to go to New York at once. We can catch the afternoon train, if you are prompt. Not a word, old fellow. I've no time now to explain. I must go, and I'll walk if you won't take me;" and I hastened to the house and packed for departure with reckless haste.

At the foot of the stairway I met Adah.

"Are you going away?" she tried to say distantly, with face averted.

"Yes, Miss Adah, and I fear you are glad."

"No," she said brokenly, and turning she gave me her hand. "I can't keep this up any longer, Richard. Since we first met I've been very foolish, very weak, and therefore has been a true gentleman toward me."

"I wish I might be a true brother. God knows I feel like one."

"Thee—thee saved my life, Richard. I was wicked to forget that for a moment. Will thee forgive me?"

"I'll forgive you only as you will let me become the most devoted brother a girl ever had, for I love and respect you Adah, very, very much."

Tears rushed into the warm-hearted girl's eyes. She put her arms around my neck and kissed me. "Let this seal that agreement," she said, "and I'll be thy sister in heart as well as in name."

"How kind and good you are, Adah!" I faltered. "You are growing like your mother now. When you come to New York you will see how I keep my word," and I hastened away.

Mr. Yocomb intercepted me in the path.

"How's this? how's this?" he cried.

"I must go to New York at once," I said. "Mrs. Yocomb will explain all. I have a message for Mr. Hearn. Please say that I will meet him at any time, and will give any explanations to which he has a right. Good-bye, I won't try to thank you for your kindness, which I will value more and more every coming day."

For a long time we rode in silence, Reuben looking as grim and lowering as his round, ruddy face permitted. At last he broke out, "Now, I say, blast Emily Warren's grandfather!"

"Ho, Reuben, my boy," I replied, putting my arm around him, "with all his millions, I'm heartily sorry for Mr. Hearn."

(To be continued.)

HUFFY PEOPLE.

One of the oddest things to witness, if not one of the most disagreeable to encounter, is the faculty some people have of taking offence when no offence is meant—taking "huff," as the phrase goes, with reason or without—making themselves and everyone else uncomfortable for nothing deeper than a mood or more than a fancy. Huffy people are to be met with of all ages and in every station, neither years nor condition bringing necessarily wisdom or unsuspectingness. But we are bound to say that the larger proportion will be generally found among women, and chiefly among those who are of an uncertain social position, or who are unhappy in their circumstances, not to speak of their tempers. Huffiness, which seems to be self-assertion in what may be called the negative form, and which the possessors thereof, classify as a high spirit of sensitiveness, according as they are passionate or sullen, is in reality the product of self-distrust. The person who has self-respect and nothing to fear, who is of an assured social status, and happy private condition, is never apt to take offence. Many and great are the dangers of action with huffy people, and you are sure to flounder into the bog with them, while you are innocently thinking you are walking on the solidest expanse. The dangers of speech are just as manifold. The dangers of jesting are, above all, great. It may be laid down as an absolute rule which has no exception anywhere, that no huffy person can bear a joke good-humouredly, or take it as it is meant. If you attempt the very simplest form of chaffing, you will soon be made to find out your mistake, and not unfrequently the whole harmony of an evening has been set wrong because a thinskinned, huffy person has taken a pleasant jest as a personal affront, and either blazed out or gloomed sullenly, according to his or her individual disposition, and the direction of the wind at the time.—*Household.*

"SURE THAT SOMEBODY HAS BEEN OUT:"

"I am sure that somebody has been out this morning," said a little boy six years old. The first snow-storm of the winter had begun in the night, after he had gone to bed, and now he stood looking out of the window of his mother's room. It seemed quite strange to him to see everything covered with white; the garden, the trees, the fences, all of the same colour; and there stood old Leo, looking more like a polar bear than a kind, good-natured dog.

"Why are you sure that somebody has been out?" asked his mother. "Oh, because I am!" said he, "I see their footprints." "Couldn't the footprints have come of themselves?" "Why, no," said the little boy, laughing, and half disposed to think his mother did not ask very wise questions. "And besides, mother, there are the tracks of a waggon." "But," said his mother, "couldn't the tracks have come of themselves?" "No, mother, I don't think anybody could have made them without a waggon. I am sure somebody has been out."

"You are right to be sure about it, my dear boy," said his mother. "There are things it is right to be sure about; and I wish you now to think about a great and important fact of which you may be sure. You may be sure that the Bible is true. We see good and holy lessons which it teaches. Wicked men would never have written such a good book, if they could have done so; and good men would not tell a lie, and say that it was God's Holy Word when it was not."

An argument not easily answered.

HUMAN DEPRAVITY.

Ministers, in their descriptions of the corruption of human nature, are sometimes supposed to be unduly severe. Read what the late Chief Justice Thompson, of Pennsylvania, said in relation to human depravity. "If those who preach had been lawyers previous to entering the ministry, they would know and say far more about the depravity of the human heart than they do. The whole doctrine of total depravity is the only thing that can explain the falsehoods, the dishonesties, the licentiousness, and the murders which are so rife in the world. Education, refinement, and even a high order of talent, cannot overcome the inclination to evil which exists in the heart, and has taken possession of the very fibres of our nature."

UNHAPPY MARRIAGES.

The truth is, that these too frequent "unhappy marriages" are the off-spring of ignorance quite as much as actual sin or wrong. Fools, and especially vicious fools, have to fight to get possession of an honest woman's life and soul, which they cannot comprehend, and the elevation of influence of which they throw away, even more by stupidity than wilfulness. A woman, by her sex and character, has a claim to many things besides shelter, food and clothing. She is not less a woman for being wedded; and the man who is fit to be trusted with a good wife recollects all which his implies, and shows himself perpetually chivalrous, sweet-spoken, considerate and deferential.

What right has a man to expect happiness in a household who brings no sunshine into it? What right has he to look for the graces and refinements of early love when he violates them by rough speech, ill manners, and the disregard of those little things upon which the self-respect of a wife is built and maintained? The cynic who rails at marriage is generally one and the same with the thoughtless egotist who flings into the presence of his wife careless, stubborn, and sour-tempered, though he never went to his fiancée except on his best behaviour.

The fate is horrible which a pure and faithful girl may endure by encountering in him whom she weds, not mere actual cruelty or injury, but stupid incompetence to understand a woman's needs, dull forgetfulness of the daily graces of life, and obliviousness of the fact that while men have the world women have only their home. These growths of masculine ingratitude do not, indeed, often lead to visible catastrophe, nor grow into such absolute tyranny, but they equally tend that way. They drag down a wife's soul to the point where she must despair; they change the sublime meaning of marriage into vulgarity and weariness; they spoil the chance of that best and finest of all education which each man obtains who wins a reasonably good woman for his companion, and they cost more to a million households than money or repentance can ever put back.

A smooth sea never made a skillful mariner. Neither do uninterrupted prosperity and success qualify a man for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and excite the invention, prudence, skill, and fortitude of the voyager.

THE FATE OF A FAST YOUNG MAN.

WRITTEN IN THE ILLINOIS STATE PRISON.

It's curious— isn't it, Billy?—
The changes that twelve months may bring.
Last year I was at Saratoga,
As happy and rich as a king—
I was raking in pools on the races,
And feeing the waiters with "ten,"
And sipping mint juleps by twilight;
And to-day I am here in the "Pen."

"What led me to do it? What always
Leads men to destruction and crime?
The prodigal son, whom you've read of,
Has altered somewhat in his time.
He spends his substance as freely
As the Biblical fellow of old.
But when it is gone he fancies
The husks will turn into gold.

Champagne, a box at the opera,
High steps while fortune is lush,
The passionate kiss of women
Whose cheeks have forgotten to blush—
The old, old story, Billy,
Of pleasures 'at end in tears—
The froth that foams for an hour,
The dregs that are tasted for years.

Last night, as I sat here and pondered
On the end of my evil ways,
I here rose like a phantom before me
The vision of boyhood days.
I thought of my old home, Billy,
Of the school-house that stood on the hill,
Of the brook that flowed through the meadow—
I can e'en hear its music still.

Again I thought of my mother,
Of the mother who taught me to pray,
Whose love was a precious treasure
That I heedlessly cast away.
I saw again in my visions
The fresh-lipped, careless boy,
To whom the future was boundless,
And the past but a mighty toy.

I thought of all this as I sat here,
Of my ruined and wasted life,
And the pangs of remorse were bitter—
They pierced my heart like a knife.
It takes some courage, Billy,
To laugh in the face of fate,
When the yearning ambitions of manhood
Are blasted at twenty-eight.

—*Joliet, Ill., Republican.*

AN unusual event took place lately in St. James's Episcopal Church, Biddulph. A child of Mr. George Porte, of Clendohoye, having died, was interred in St. James's burial ground. Rev. Mr. McGahey, incumbent of the Church, being unwell, the service was conducted by Rev. Mr. Russell, Methodist minister, who not only officiated at the grave, but preached a funeral sermon in the Church.

THINK as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following; above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God. Again, be specially upon the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, whilst men are uttering it, to guard yourself, by thinking of some secret cause for humbling yourself inwardly to God, thinking into what these pleasant accents would be changed if all that is known to God, and even to yourself, stood suddenly revealed to man. Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling Himself there for you, and at yourself, as you gaze fixedly on Him, whether he, whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?"—*Bishop Wilberforce.*

BRITISH AND FOREIGN ITEMS.

We believe that articles dealing very freely with Mr. Carlyle's "Reverend" and their author will appear in the Quarterly and Edinburgh Reviews.

THE Queen has been pleased to appoint the Earl of Aberdeen to be Lord High Commissioner to the General Assembly of the Church of Scotland for the present year.

THE New York "Herald" says: "The reports of the Japanese Postmaster-General show the remarkable success of the American and European post-office system adopted nine years ago by Japan."

THE congregation of Crown Court Church, London, of which Dr. John Cumming has for many years been minister, have resolved to present a call to the pastorate of the congregation to the Rev. Donald McLeod, at a stipend of 1,000 guineas, with a manse.

BARONESS ANNE MARIE BARLETT BURDITT-COUTTS has leased the revenues of her St. Alban's estate, valued at \$100,000 per annum, to her husband for ninety-nine years, with provision that he will not marry after her demise. He will not need to marry again.

THE company appointed for the revision of the Authorized Version of the Old Testament finished their 68th session on Friday, April 1st, at the Jerusalem Chamber. The first revision of Proverbs was completed, and that of Ecclesiastes carried as far as chap. vii., verse 6.

A DESPATCH from Vienna reports that the police have seized a series of letters and other documents written by Herr Mann, editor of the London "Freiheit," and other socialists. It is said these papers prove that Vienna has been selected by the German Socialists as the centre of their agitation.

SO extensively is the adulteration of tea now carried on in China, that Mr. Medhurst, the British Consul at Shanghai, recently wrote that 53,000 lbs. of willow leaves were in course of manipulation at one port alone, to be mixed with tea for shipment at the rate of from 10 to 20 per cent.

THE "Jewish World" writes: "One of the most ancient Jewish coins known has recently been found among the Hebrew antiquities in the British Museum. Dr. Ginsburg, in a speech at the last quarterly conference of the Palestine Exploration Fund, thus refers to it: 'Only a few days ago a gentleman engaged in the British Museum, taking casts of coins, brought to me a coin which has been in the Museum for years. On this coin we have, as far as I can decipher, Jehu in his carriage. There he is and the name Jehu in the old Hebrew characters exactly resembling the letters on the Moabite stone, only in fact more perfectly written. You will find Jehu consisting of three letters. On the right-hand side is *Yeh* and *He*, and on the left-hand side of the figure is the vowel *Uau*, making Jehu. Then you have the chariot; and I have the authority of the gentleman at the head of the numismatic department of the British Museum for saying that it is the only winged chariot that has ever been discovered on any coin. Putting the date at the very latest, the period of the coin would be about 400 years before Christ.'

AMONG the landed proprietors of Great Britain are several Cabinet officers, and ex-Cabinet officers. Mr. Gladstone owns nearly 7,000 acres in Flint and Lancashire. The Duke of Argyll owns 175,000 acres, with a rental of more than £50,000; Lord Hartington's father 200,000 acres and £180,000 a year; Lord Spencer 27,000 acres, £46,000 a year; Lord Kimberly 11,000 acres and £25,000 a year; Lord Newtonbrook 10,000 acres and £12,000 a year; Mr. Dodson 3,000 and £3,500. Lord Huntly, who has just enrolled himself in the ranks of the administration, is lord of 90,000 acres and £27,000 pounds a year. The late Cabinet represented the land by a more formidable array of figures, the Duke of Richmond having the largest number of acres, viz., 286,000, and the Duke of Northumberland the heaviest rent roll, £176,000. Mr. W. H. Smith is already a landed proprietor to the extent of nearly 7,000 acres and £10,500 a year. Then there were in the Cabinet three heirs apparent or presumptive to large estates—John Manners, Lord Sandon and Colonel Stanley. These three gentlemen may be said to have sat in the Cabinet with 150,000 acres and £280,000 a year among them. Lord Beaconsfield owned less than 2,000 acres, and was actually in receipt of a Cabinet pension.

THE New York "Independent" compiles the following tables from the various year-books for 1880, of the denominations represented:

	Communicants.	Gain.
Presbyterian Church (North)...	578,671	4,185
Presbyterian Church (South)...	120,028	3,279
United Presbyterian Church...	82,119	1,327
Cumberland Presbyterian Ch.	111,863	6,869
Ass. Ref. Synod of South...	6,686	686
Ref. Pres. Church (Synod)...	10,473	loss
Ref. Pres. Church Gen. Synod.	5,808	100
Methodist Episcopal Church...	1,742,922	42,620
Lutheran Church...	700,418	10,223
Baptists...	2,296,327	163,285
Freewill Baptists...	78,012	341
Protestant Episcopal Church	345,842	20,046
Reformed (German) Church	155,857	4,096
Reformed (Dutch) Church	80,208	loss
Evangelical Association...	112,197	2,435
United Brethren in Christ.....	157,835	3,039
	5,584,457	264,299

According to this table the net gain of communicants in sixteen denominations for the past year was 264,293. The "Independent" adds: "The increase in the Protestant population of the country in the year covered by these statistics was about 1,200,000, while the increase of communicants is 275,000, or nearly one in four. That is, with all the assaults of vice and unbelief, the Christian Church, as represented by the Evangelical Protestant denominations, is making rapid and substantial gain."

MINISTERS AND CHURCHES.

ON Sabbath evening, April 17th, Rev. John Campbell, B.A., of Knox Church, Harriston, announced that he had made up his mind that he had work to do in Harriston, and would not accept this, the second call, from Pembina, Dakota.

ON Tuesday week the members of the Bible class connected with Central Church, Galt, presented the Rev. J. A. R. Dickson with an address, accompanied by a purse, as a slight token of the esteem in which he is held, and of the high value the members of the class put upon his instructions.

We are very sorry to learn that the Rev. Colin Fletcher has been for the last two weeks lying ill of fever in Hamilton. He came to supply, for a Sabbath, the pulpit of his brother, the Rev. D. H. Fletcher, who is at present on a trip to the old world, and was taken ill on the Saturday before, after he had got to the manse. He is now, we are glad to say, better, but at last accounts was still confined to bed.

THE handsome edifice built by the Knox Church congregation, of St. Mary's (Rev. W. A. Wilson, M.A., pastor), and opened last October, is now entirely free of debt. Mrs. Milner Harrison generously offered to subscribe two-thirds of the whole debt if the congregation would raise the balance. The scheme was at once and heartily adopted, and in two days the whole indebtedness, amounting to \$6,000, was removed. The congregation is to be congratulated on having its beautiful church so soon out of debt.

THE annual meeting of the Merriton Presbyterian congregation was held in the church, on April 13th. There was a good attendance of the congregation. Tea and refreshments were provided in great abundance, and ample justice done to the good things temptingly spread before the company. Rev. A. Urquhart occupied the chair in a very efficient manner. Several pieces of music were rendered by the choir and others. The congregational report was submitted by Mr. A. T. Fotheringham, which shewed the congregation to be growing in number as well as in liberality and general efficiency. A very interesting part of the programme was the presentation of a beautiful illuminated address to Mr. A. T. Fotheringham, from the congregation, in appreciation of his untiring zeal in the work of building up the congregation and Sabbath school.

WE are sorry to learn that St. Andrew's Church, Quebec, was last Sabbath morning very much damaged by fire. When discovered the flames had spread to the organ, which was totally destroyed, as well as several pews, a good portion of the flooring, portions of galleries, and all the handsome frescoing of the ceiling. Four stained glass windows were broken, the remainder, including several memorial ones, being saved. The organ cost \$2,300. It was insured for \$2,000 in the Commercial Union, and there is also in the same Company an insurance of \$1,000 on the stained glass windows. The building and contents is insured for \$13,000, of which \$8,000 is in the Etna, and \$5,000 in the Quebec. The estimated loss outside of the organ is \$10,000. Most of the congregation knew nothing of the fire until arriving at the church for service in the morning. Next Sabbath Rev. Dr. Cook will hold service in Morin College hall.

THE report of Knox Church, Toronto, for the last ten months of 1880 shews that for that period \$5,677.20 were contributed for congregational purposes, leaving a balance due the treasurer of \$603.97. For other purposes the contributions were such as to bring up the whole for the ten months to \$9,012.89. For the schemes of the Church the sum of \$2,281.83 was raised during the ten months, against \$2,035.35 for the previous twelve months. Of this sum \$700 went to the Home Missions; \$550 to Foreign Missions, \$237.65 to French Evangelization; \$500 to Knox College, and the rest among the other schemes. The number on the communion roll on the 1st of January, 1881, was 525, a net increase of sixty on the year. As in most other congregations, we find by the printed list of contributors to the schemes of the Church given in this report, that not one-half of the members of Knox Church give anything to the extra-congregational work of the church, and that while some give liberally—in one or two cases as much as \$120 each, and in one \$130—the average does not exceed \$10 each of those who give, and would not amount to \$5 if all gave something.

ON the 19th inst. the induction of the Rev. Mr. McGillivray, the new pastor of St. James's Church, London, took place, when Rev. Mr. McConnell, of Delaware, preached an appropriate sermon from 1 Cor. ii. 2. Dr. Proudfoot, Moderator, put the usual questions, which were satisfactorily answered, and the Rev. Messrs. Cuthbertson, Murray, J. K. Wright, Henderson and Mungo Fraser assisted in the service. At eight o'clock in the evening the body of the church was fairly filled on the occasion of an enjoyable social. An excellent repast was provided and partaken of amid the most jovial social conversation. Rev. Mr. Cuthbertson occupied the chair, and with a few humorous and lively remarks, introduced the Rev. Messrs. Johnston, Murray and Heron, who all spoke in complimentary terms of Mr. McGillivray, and heartily congratulated the congregation on their success in obtaining his services, and also the reverend gentleman on his charge. Mr. McGillivray spoke briefly and forcibly, expressing his zeal and earnestness in the charge he had undertaken, and the audience dispersed well pleased with the evening's entertainment. The choir furnished excellent music during the evening, and a large collection was taken up.

SUSTENTATION FUND.

MR. EDITOR,—May it please you to allow me a small space in your paper to refer to a communication which I have been reading in THE PRESBYTERIAN of April the 8th, from one who signs himself "A Representative Elder." He asks whether laymen know what they are doing in allowing Presbyteries to report in favour of a sustentation scheme, and seems to think that nobody knows it but himself. I claim to have a little knowledge as well, and am just of the same mind with that one minister in the Presbytery of Barrie of whom he speaks as giving his reason—because ministers under the present system are too much at the mercy of the congregations. I think if the Elder could see with my specs he would say so too, but he says if the highest aim in getting sustentation inaugurated is to add to ministers' security and independence, then he will not be a contributor. Now, it is just that that would cause me to contribute. He speaks of it as being a selfish matter. He might as well say so of the workman or the mechanic who would desire to know what he was going to have for his work although the employer was honest enough. But I think we ought to look at it from higher authority, even from His who says that the labourer is worthy of his reward. The very worst, however, has yet to be spoken. The Elder says if they are merely or even principally preaching for money, the sooner they are starved out the better. Oh, fie! Has this been God's way of dealing towards you? Nay, it is not His way of dealing towards any, for He giveth meat even to hungry ravens when they cry to Him. But I favour sustentation because it is voluntary, and because it will contribute more largely and more evenly to the wants of ministers. There is a good deal of fault found with the present scheme because of its imperfectness; but what work did ever any person commence that was perfect? There has been a superabundance of talking and writing about it. Whatsoever thy hand findeth to do do it with all thy might, and if the thing is good, as I believe it is, it will be matured when gone about, not till then.

WM. COLTART.

Harwich, Chatham P.O.

CHURCH EXTENSION FUND.

MR. EDITOR,—One of our prominent and highly respected ministers in the eastern provinces has written me, in reference to a "Church Extension Fund." With his consent I send you the substance of his letter, that brethren in the west may give their views regarding this important proposal.

"What do you think of the propriety of setting on foot a 'mission church extension scheme,' the object of which will be to raise a fund of \$100,000 for the planting of mission churches throughout the Dominion, more especially in the Muskoka and Manitoba regions? If there were some such scheme by which people in scattered districts of a new country might receive loans of \$400, or gifts of \$200, towards the erection of Presbyterian churches, I conceive great advantages in several ways.

"1. It would greatly aid the Home Mission and the French Evangelization Committees, in their operations.

"2. In districts where settlers are few, and of a

mixed character, the possibility of getting \$400 towards building a Presbyterian church would frequently decide the future denomination of the district.

"3. The planting of one hundred missions in the Muskoka district would give our Church an enduring hold of that country.

"4. The future of Manitoba and the North-West depends largely upon what is to be done in the next ten or twenty years. If we could erect a Presbyterian church in every new district it would give us permanently the leading position in that great country.

"These, among others, are reasons for establishing such a fund as I have mentioned. It may be doubted whether it would be proper or prudent to add one more to the multiplicity of schemes already in operation, especially considering the lack of endowment for our halls and the difficulty of raising our present revenue. But I think this a matter of pressing importance and one which would commend itself to the liberality of the Church above many other schemes.

"I do not claim credit for originating this new proposal. It is the suggestion of one of the most liberal men in our Church—one who already gives nearly \$1,000 a year to the schemes of the Church. Last week we had a conversation on the matter, and I have since received a letter from him, strongly advocating the immediate starting of such a scheme, in which he says: 'To prove my sincerity I promise you one thousand dollars to the fund, and only regret that my circumstances prevent me from making the offer ten times the amount.'

The proposal of my brother must, I am sure, commend itself to everyone interested in the extension of our Zion. Indeed, such a fund is now absolutely demanded if our work in Muskoka and the North-west is to succeed in proportion to the missionary effort that is now put forth. The settlers in these new districts are doing what they can in the way of church building, but they greatly need the aid and stimulus that such a fund would afford. There are also many destitute localities in Ontario and Quebec, and doubtless in the eastern provinces, where it would be of great use. I would only add at present that in my judgment such a fund should be raised mainly by large subscriptions, without infringing upon the regular schemes of the Church now in operation.

WM. COCHRANE.

FROM THE FREE CHURCH "RECORD" FOR APRIL.

Canada.—Dr. Cochrane, of Brantford, Ontario, Convener, Home Missions, Western Section, writing lately, says: "The calls from the North-West are clamant. We have just sent an able missionary to Prince Albert; out to overtake the territory of ninety miles, full of groups of Presbyterians, we need to send several others. Manitoba also needs five more at least. I do hope, in view of the fact that many Scottish emigrants are settling in that great lone land, your Committee will not forget us. Our Church can overtake Ontario and Quebec mission work; but, unless the British Churches give generous aid, Manitoba and the great North-West must be lost to Presbyterianism. Three-fourths of all of the emigrants are of our denomination, and everything depends upon active effort now."

Manitoba.—The following appeal has, by authority of the Committee, been issued to a good many members of the Church. It is signed by the Convener and Secretary:

"The Committee have this year been obliged to cut down their grants to the Canadian Church Home Missions from £600 (at which figure they stood last year), to £150. If they had given more they would have run the risk of getting into debt, and this they scrupulously avoid. The collection in June last was a small one, only about £1,000, whereas £2,400 was the average quite recently. Moreover, the year was begun with a much less balance than usual, and donations and legacies have not been quite up to the mark of ordinary years.

"The claim upon us of Manitoba are felt to be stronger than ever. No less than 39,000 emigrants settled in Canada in 1880, of whom large numbers went to that lone land, as it has been called, so inviting by the fertility of its soil and the almost boundlessness of its dimensions. Three-fourths of the population in that region are Presbyterians. The Canadian Church can overtake Ontario and Quebec, but not Manitoba. The British Churches must aid her if she is to supply the means of grace to, and so retain hold of, our people there.

"The Committee felt that, to supplement the most inadequate grant given by them, which is the most their funds will allow, not a few of the members of our Church, if invited, would gladly give special subscriptions; and they authorized us to issue this short note asking for such.

"I trust you will recognize that the case we present to you is really a clear and clamant one."

Subscriptions will be received by Rev. R. G. Balfour and Rev. J. G. Mackintosh, offices of the Free Church of Scotland, or by the Treasurer of the Church.

ADDRESS TO THE REV. DR. BAIN.

On Monday, the 11th inst., the Rev. Dr. Bain, of Perth, was presented with the following address:

To the Rev. Dr. Bain, Minister of St Andrew's Church.

We, the members and adherents of your congregation, regret that, after a long life of useful service amongst us, you should feel yourself forced to retire from the active duties of the ministry among us, under circumstances, over which, as it seemed to us, we had no control.

As it has been decided at a meeting of the congregation by a small majority that it was for the interest of the Presbyterian Church in its present unhappy circumstances in this place, that you should be allowed to make a sacrifice of yourself, we earnestly hope that the object for which you have done this may be accomplished.

As members of your congregation, we feel that we would be remiss in our duty to you if we allowed this opportunity to pass without expressing our heartfelt sympathy and affection for you and your family.

Although you are retiring from being our minister, we have confidence that your usefulness as a minister of Christ will not cease, but that your Master, in the new stage of life which is before you, will yet present to you work in His vineyard.

From our knowledge and experience of your past life among us we have every reason to believe, that, in whatever sphere in life Providence may see fit to place you, you will always be found engaged in your Master's work.

And now, dear pastor, remember that you have still a warm place in our hearts, and it is our earnest wish that these feelings may ever be kept fresh by your frequent coming in and out among us.

Signed by

SAMUEL WILSON,
DUNCAN MCNEE,
DONALD MCPHAIL,
JOHN JAMIESON,
Elders.

And seventy-three other communicants in the Church, and several adherents.

REPLY.

I have received your kind and affectionate address with much gratification, although it has assured me only of that of which, for many years, I have had no doubt, viz.: your regard and affection for me as your minister, and your kindly wishes for my family.

With the repeated assurances given us of the large number from Knox Church prepared to unite with our congregation, in the event of satisfactory arrangements being made for my retirement; with my own feelings repeatedly and honestly expressed to you that I considered that, in the very peculiar circumstances, in which, in the Providence of God, we find ourselves at present placed, it would be in the interests of the Church that I should retire, if a cordial union could thereby be secured, and friendly co-operation thereafter be likely to follow; and, especially, with the perplexing and difficult question, as I submitted it to you at your meeting, which I told you, first you, and then the Presbytery had to consider, viz.: "Is it, or is it not expedient, in the interests of the Presbyterian Church, in its present circumstances in this place, that I should retire?" I was not surprised nor disappointed that the desires and hopes which led me, in these circumstances, conditionally, to tender my resignation, should have led you to offer no objections to the Presbytery's acceptance of it. Indeed, I was prepared to hear that you had, not by a small majority, but unanimously, acquiesced in my resignation.

I was, however, both surprised and pained to learn that the resolution suggested by one of the members of the Presbytery's Commission—to accept my resignation with an expression of kindly regard and good wishes for me so long your pastor—had been opposed even by one person connected with the congregation, and that the cold, unkind, business-like resolution, put in its place, should have been silently adopted.

I understood, however, and I appreciated the feelings which caused you to refrain from opposing this unkind, or, at least, inconsiderate resolution, and my confidence in possessing your regard and affection was not in the least shaken. In this confidence, your address shews that I did not err.

As expressive of my feelings towards you, I can only add what I stated in my answer on the occasion of my presentation so kindly made to me, by many in the congregation, in September last, viz.:—"My pastoral relation to you as a congregation may change" (and it has now changed), "but my interest in your welfare, temporal and eternal, shall never cease or be abated. I have strong affection for many of you, as personal friends and as my brethren and children in the Lord; and I have towards every family and individual now connected with the congregation, or who has been connected with it, feelings only of kindness and of strong desire for their welfare, in all their highest interests, in time and through eternity."

At Almonte, and within St. John's Church there, the twelfth day of April, one thousand eight hundred

and eighty-one, which day and place the Presbytery of Lanark and Renfrew being met and constituted.

Inter alia, the committee appointed to draft a minute anent the retirement of Dr. Bain from the active pastorate of St. Andrew's Church, Perth, gave in their report, which, on motion duly made and seconded, was received and adopted, and ordered to be entered on the Records of the Presbytery, and a copy of the same sent to Dr. Bain, by the Clerk.

The minute is in terms following, viz.:

In accepting the demission of the Reverend William Bain, M.A., D.D., who has been the incumbent of St. Andrew's Church, Perth, for more than thirty-five years, the Presbytery hereby, in accordance with a resolution to that effect, record the estimation in which he has been held in the surrounding district by all classes of the community, and especially by the sections of the Christian Church with which he has in any way been connected. Dr. Bain was highly respected by the general public. While his genial qualities endeared him to his friends, they could not fail to have more or less influence on all with whom he had intercourse.

In the Church of which he was an office bearer, his services were eminently useful. He was characterized by consistency and prudence, and he was found to be a sincere friend and a wise counsellor. In transacting ecclesiastical business, his counsels were of great value, and the Christian spirit in which they were tendered gave weight to his sentiments, and frequently procured their adoption. The deference which was always paid to his opinion was deservedly great. In his retirement, therefore, from the duties of the active pastorate within the bounds, his brethren feel very sensibly that they have sustained a great loss.

Previous to the union of the Presbyterian Churches in the Dominion of Canada, Dr. Bain officiated for many years as Presbytery Clerk, and discharged the duties of that responsible position with credit to himself, and advantage to all concerned.

In the exercises of the pulpit, Dr. Bain delighted. His heart was in his work. Those, therefore, who enjoyed his ministrations must have been convinced that he was thoroughly in earnest, and there is every reason to believe that his public addresses were blessed to many. One pleasing and tangible fruit of his labours, has been the liberality of not a few of the members of St. Andrew's congregation to the schemes of the Church and other benevolent objects. As a pastor, he was ever ready not only to attend to the calls of his own people, but also to give to others advice and consolation, in seasons of affliction. And there are not wanting testimonies to the good results of such professional visits. He has been a conscientious advocate of temperance, exemplifying in his practice what he recommended to others.

Dr. Bain took a deep interest in the spiritual welfare of the young. Long before Sabbath schools were considered to be of intrinsic importance in the dissemination of divine truth an institution of this kind was in operation in his congregation, which was numerously attended, and successfully conducted. At the same time, he was far from being indifferent to the claims of secular education. His views relative to this were well-known, and duly appreciated. Accordingly, he was appointed from time to time to discharge the duties of a grammar school trustee, an examiner of candidates for the office of common school teacher, and a trustee of Queen's University.

Dr. Bain obtained various marks of honourable distinction. At the end of his academic course he took the degree of Master of Arts. As a tribute of respect, he was on two occasions unanimously elected Moderator of Synod. In recognition of his merits as a clergyman, the Senate of Queen's University conferred on him the degree of Doctor in Divinity.

The members of the Presbytery, therefore, in releasing Dr. Bain from the charge the duties of which he has so long performed with faithfulness and efficiency cordially and unitedly desire that the great Head of the Church may bestow on their beloved brother, and on all the members of his family, every needed blessing, and wish him success in any sphere of usefulness in which in the course of Providence he may see it to be his duty to engage.

Extracted from the Records of the Presbytery.

(Signed)

JOHN CROMBIE, Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIX.

May 8, } THE PRODIGAL SON. { Luke xv. 11-24.
1881. }

GOLDEN TEXT.—"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee."—Luke xv. 18.

HOME READINGS.

- M. Luke xv. 11-24. The Prodigal Son.
- Tu. Luke xv. 25-32. The Elder Son.
- W. Isa lxxiii. 7-16. God our Father.
- Th. Psalm ciii. 1-22. The Pitying Father.
- F. Eph. ii. 1-22. The Far-off made Nigh.
- S. Psalm xl. 1-17. The Helper of the Needy.
- Sab. Jer. xxxi. 9-21. A Returning Son.

HELPS TO STUDY.

The text of our present lesson follows closely upon that of our last, being part of the same discourse. The parable of the lost sheep and that of the lost piece of money clearly bring out the love of God to sinners, but that same saving love, together with its reactionary effects on the human soul, are still more vividly portrayed in what has been well called "the pearl of parables"—that of the prodigal son.

The lesson may be divided as follows: (1) *The Prodigal's*

Sin, (2) *The Prodigal's Misery*, (3) *The Prodigal's Repentance*, (4) *The Prodigal's Return and Reception*.

I. THE PRODIGAL'S SIN.—Vers. 11-13. This young man's affections were estranged from his father. In a cool and business-like manner, employing a legal term, he asks for his patrimony in advance, in order that, freed from the restraints of a well-regulated home, he may gratify his evil inclinations.

He took his journey into a far country. The father in the parable is human as well as the son, but in the application of the parable the father is divine, and the son is, not a mere individual, but man in his lost state by nature—far away from God, living to himself and, in his over-reaching self-love, ruining that which he prizes most. This estrangement from God is the "head and front" of man's "offending." As long as he forgets God—as long as the love of God finds no place in his heart—he is in the condition of the prodigal.

II. THE PRODIGAL'S MISERY.—Vers. 14-16. Man has not within himself sufficient resources to provide for his happiness, nor is an adequate supply to be found in all that the outer world can give. The fall left a vacancy in the human heart which God alone can fill. He who proposes to find his happiness in himself, and in his material surroundings, will very soon find himself in the condition of the prodigal—when he had spent all, there arose a mighty famine in that land, and he began to be in want.

The poor prodigal went away in order that he might be his own master, and he soon found himself in bondage. Every man has a master of some sort; we cannot serve God and mammon, but we must serve either the one or the other. Some interpreters have, in the swine which the prodigal fed, found those herds of filthy lusts and passions which the sinner, in his lower stages, pampers while his soul is starving.

III. THE PRODIGAL'S REPENTANCE.—Vers. 17-19. "Repentance unto life is a saving grace whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavour after new obedience." Of course the repentance in the parable is not "repentance unto life," it is only the turning of an erring son towards his earthly father; but it is at the same time a vivid picture of the "repentance which needeth not to be repented of"—the conviction and conversion of the sinner.

The prodigal came to himself, that is, regained his proper, rational state of mind; so does the sinner when convinced of his sinful and lost condition. Worldlings often suppose the awakened sinner to be insane. It is not so; he is only coming to his senses; it is the worldling that is insane. The prodigal thought, and thought to some purpose; he realized his own perishing condition, and the rich profusion of his father's house; and are not these the very truths revealed to the awakened sinner by the Word and Spirit of God?

IV. THE PRODIGAL'S RETURN AND RECEPTION.—Vers. 20-24. Good resolutions are such only in so far as they are carried out. The immediate action of the prodigal is the point of the parable. And he arose and came to his father—if that had been left out, what would all the rest have been good for? But what was he going to say to his father when he got back to him? That was all arranged; he had his speech prepared, and over-prepared, beforehand; he had resolved upon a full confession as to the past, and unquestioning submission and obedience as to the future. He had even in his own mind given up all claims to sonship, and the speech which he had prepared in view of the meeting with his father included an offer of menial service; but the words, make me as one of thy hired servants, are not to be found in the speech which he actually delivered when the time came; in the face of the love and joy manifested at his return he could not use these words; the filial instinct—long dead, but brought back to life again by the quickening love of the father—was too strong for that.

The difficulty in connection with this parable is in the question, Who is represented by the elder son? Dr. Kendrick's answer, quoted last week, to the question, Who are the ninety-nine sheep that did not go astray and the nine pieces of money that were not lost, furnishes a sufficient explanation. The "S.S. Times" repeats it in connection with the present lesson, in slightly varied language, as follows: "The ninety-nine sheep that had not strayed, the nine drachmas that had not been lost, the son that had never left his father's roof and service, nor transgressed his commands, all answer to each other. They are not the self-righteous, nor the legally, but still imperfectly, righteous of the Jewish nation. They are the genuinely, truly, perfectly righteous—providing such there be—supposed by the Saviour as a background against which to set the divine compassion towards sinners. If the Pharisees, who murmur against the Lord for His condescending grace towards sinners, are really the righteous persons whom they suppose themselves, then they must recognize with thankfulness, instead of complaint, this feature in God's government, that shews mercy to the unworthy, that sent Jesus to call not the righteous, but sinners, to repentance. If they are not the righteous ones that they fancy themselves, the principle is none the less true, and it is a question on which the Lord has here no occasion to pronounce. The one point here illustrated is that compassionate love which seeks and saves the unworthy, and welcomes the return of the prodigal with more lavish demonstrations of joy than had been called forth by long-continued and unfeigned obedience. The transient murmuring of the elder and faithful son is, as a feature of the parable, true to the life, and is felicitously introduced in order to give the father an opportunity of bringing out with more fulness and force the occasion of rejoicing furnished by the return of the lost one."

MORE than one-fourth part of the income of the Basle mission, which now sustains 115 missionaries in India, Africa and China, and which has already gathered 13,245 church members, is derived from a system of penny collections. There are now about 120,000 persons who contribute a penny a week to this society.

OUR YOUNG FOLKS.

TURNING POINTS IN LIFE.

"Once to every man and nation comes the moment to decide, In the strife of truth and falsehood, for the good or evil side."

NO one who has read biography with carefulness has failed to see certain little things, especially in the lives of great men, which have turned them away from ignorance or idleness or error, to a life distinguished for its intelligence and earnestness. Sometimes the turning point is early in life. It is said of Voltaire that at the age of five years he committed to memory an infidel poem, and was never after that able to free himself from its pernicious influence.

William Wilberforce, when a child, was placed under the training of a pious aunt, and although much was done in his early manhood to erase the impressions received from his aunt, his whole life was moulded and coloured by that training.

Hume was quite young when he took the wrong side in a debate, and embraced and defended through life the position taken at that time.

Scott, the commentator, in a despairing mood read a hymn of Dr. Watts on the All-seeing God, and was turned from his idleness to a life of usefulness.

The rebuke of a teacher and the taunt of a school-mate aroused Clarke, the distinguished divine, who up to that time was very slow in attaining knowledge.

The turning point in Doddridge's life was when Clarke took him under his care. The first year he made great progress in study, and soon developed into a man of learning and influence.

Aaron Burr sought spiritual advice in a revival at college, but his counsellor told him that the work was not genuine. His anxieties were dissipated, and from that time his downward career has been dated.

Robert Moffat, the distinguished missionary, as he read a placard announcing a missionary meeting, was let to devote his life to the benefit of the heathen.

Thus it is that character and years of usefulness often depend on one little event or circumstance.

A LITTLE GIRL'S TRUST.

"PLEASE, mamma, let Annie go to school with me," said Jennie Gordon, one brisk October morning.

"Will you take good care of her?" asked Mrs. Gordon.

"Of course I will. Come, pet, and have your pretty boots on."

Annie, a dimpled three-year-old, jumped up and down at these words, clapped her baby hands, laughed, and finally threw her arms around Jennie's neck, and nearly strangled her.

"Me do cool," she said, "me wead in bid book."

Before long the children were ready, and hand-in-hand they went out into the bright sunshiny day. Annie had a little red book in her hand, and as she went along the grassy path by the side of the road, she laughed aloud and hugged the book to her bosom.

The schoolhouse was nearly a mile from the children's home, and they started early that they might have time to rest along the shady way. And there were lovely places to rest. In one spot stood a great chestnut-tree, its branches stretching across the dusty road; farther on, a tall hickory made a tempting shade; and all around gorgeous autumn flowers caught the golden

sunshine. The children ran on joyously till they came to the chestnut-tree, and there they stopped and began rustling in the dry leaves for nuts. They found a few prickly burrs, and put them in their basket, and just as they were starting again, they saw through a hole in the rough stone wall a ragged and wicked-looking man coming through the woods that bordered the road. Jennie, the eldest of the children, was so badly frightened that she could not take a step. She sank down on the ground, and began to call, "Mamma, mamma!" in a pitiful voice. But little Annie, who was scarcely old enough to know much about danger, remembered the lessons her mother had taught her about the loving God who sees us always, and putting her arms around her sister, said, "Don't ky. Dod will tate tare oe us. I ask Him." Then she knelt down and said her little evening prayer.

The poor tramp on the other side of the wall saw the lovely scene—the sweet child with tiny hands put meekly up, the sweet lips murmuring words to an unseen Father. His heart was touched to its depths. He fell upon his knees and prayed silently.

Little Annie looked up and a bright smile flashed over her face.

"Oh, he dood man, sister," she said, "he knows Dod," and hand-in-hand the little ones went on their way.

That was the turning-point in the life of the reckless, law-breaking man. He sought the God of the little trusting child, and in after years many said of him, "He is a good man for he knows God."

PROTECTIVE INFLUENCE.

SOME months after a young man's conversion he chanced to meet one of his former dissolute companions, who seemed overjoyed to see him, and asked him to go with him to a neighbouring bar-room. But the young man refused, saying:

"I have a Friend with me."

"I don't see any one with you."

"You can't see Him, but He is here."

"Bring Him in with you."

"No: He never goes into bar-rooms."

"Then let Him wait outside."

"No, no," was the final answer. "My friend is Jesus Christ, and if I go in with you He'll not wait."

Noble answer was this! And, like his Lord, the Christian young man was delivered by it from the power of evil.

Remember, this best Friend "will not wait" outside of places of sin.

Who can take His place if He leaves you?

USEFULNESS.

THAT the children may better understand what we mean by usefulness, we give them the following story just as it occurred:

A gentleman was asked to address some children, and, taking out his watch, he asked them what it was for.

"To keep time," answered the children.

"Well, suppose it won't keep time, and it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said some. "To cut with," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing," they all cried.

"Then a watch, a pencil, or a knife is good for nothing unless it can do the thing for which it was made!"

"Yes, sir," the children all answered.

"Well, children, what is a boy or girl made for?"

They hesitated; didn't know exactly what to say. Then he put the question:

"What is the chief end of man?"

This they answered at once, "To glorify God, and to enjoy Him for ever."

"Well done," said the gentleman; "that is right. Now, then, if a boy or girl does not do what he or she was made for, and glorify God, what is he or she good for?"

And the children all answered at the top of their voices, without seeming to think how it would sound:

"Good for nothing."

That was it exactly. But if this be so, there must be a great many boys and girls, and grown-up people, too, who are just good for nothing. We trust that none of our boys or girls will ever be of that number.

"I WON'T."

THE other day a little boy burst out crying in school, and he cried as if his heart would break. Did another boy hurt him? No. Was his spelling lesson too hard? No. What were those tears for? His teacher called him to her side, and asked Freddy what the matter was. "I want to go home. O, do let me go," sobbed Freddy. "What for, my dear child?" asked the teacher in her own kind way. "O," said Freddy, "I said 'I won't' to my mother before school, and I want to go home and tell her how sorry I am, and ask her to forgive me."

They were penitent tears, then, the best tears a child could shed. But then, you must remember:

'Tis not enough to say
We're sorry and repent,
And still go on from day to day
Just as we always went.

Repentance is to leave
The sins we loved before,
And show that we in earnest grieve
By doing so no more.

Yes, no more. I hope Freddy had no more "I won't's" for his mother.

FARM-HOUSE PETS IN JAPAN.

THE Japanese people are very fond of pets. It is very rare to find a house entirely destitute of some favourite animal, from the costly *chin* (King Charles spaniel) to the bob-tailed cat that purrs near the tea-kettle on the *hibachi*, or fire-box. Canary birds are quite common, and in place of something more rare, tiny bantam fowls are caressed and petted. Even a "rain-frog" or tree-toad, has been made a child's darling, while the little water-turtles with fringed tails are prized as rare objects of delight.

In the country the boys of the family catch by trap or pit the wild animals on the hills, and tame them. Hares are the most common creatures caught, and in a little box of pine wood, with an open front of bamboo cane, the little pet finds a home. It soon learns to run about the house, and stand on its hind legs to nibble bits of radish or lumps of boiled rice from the children's hands.

NOTICE.

THE Financial Association OF ONTARIO.

The dividend for quarter ended March 31, at the usual rate of EIGHT PER CENT. per annum, on both the PREFERENCE AND ORDINARY CAPITAL will be payable on the 23rd inst.

Another quarterly dividend will be declared in July next, after which dividends will be paid half-yearly, in January and July. It has, heretofore, been deemed advisable to do so quarterly, as shareholders and intending subscribers would, naturally wish to have the opportunity, at moderate intervals, of ascertaining the degree of success the Company was meeting with and was in the interest of all concerned that the information should be supplied. The Directors consider the profitable character of the business of the Company has now been completely established, and they are of opinion the payment of dividends oftener than half-yearly, would not, hereafter, be worth the expense and labour a large and constantly increasing list of shareholders would entail.

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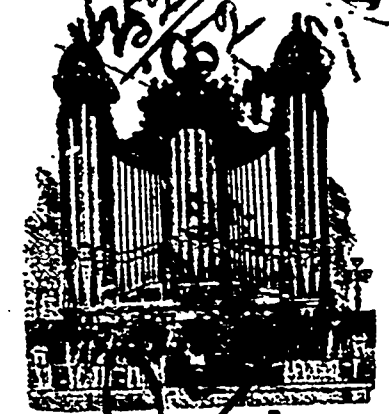
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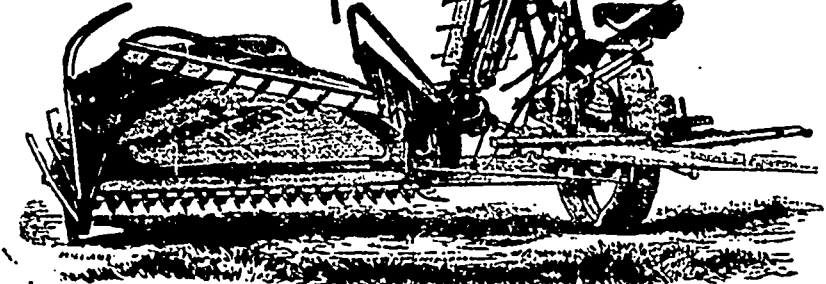
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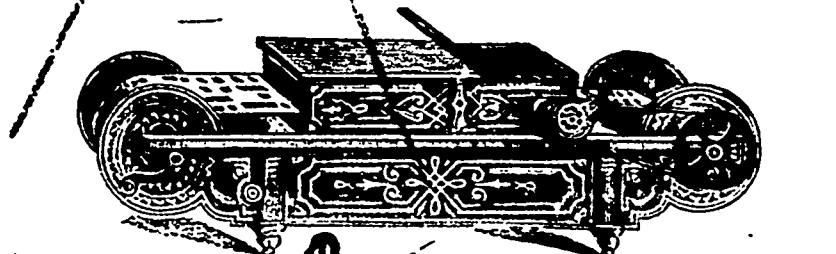
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