

THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 9.—No. 10.
Whole No. 475.

Toronto, Friday, March 11th, 1881.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

MEETINGS OF PRESBYTERY.

HARRIS.—At Harris, on 22nd of March, at eleven a.m., a week earlier than the appointed time, in consequence of the meeting of the Assembly's Home Mission Committee on 20th March. Members are requested to prepare for two days session.

KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 15th, 1881, at three o'clock p.m.

CHATHAM.—In the First Presbyterian Church, Chatham, on the 15th March, 1881, at eleven a.m.

MAITLAND.—At Wingham, on Tuesday the 15th of March, at one p.m.

GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of March, at ten a.m.

LONDON.—In First Presbyterian Church, London, on the third Tuesday of March, at two p.m. Elders' nominations will be called for.

OLENGARRY.—At Alexandria, on the 15th March.

HURON.—In First Presbyterian Church, Seaforth, on the second Tuesday of March, at eleven a.m.

HAMILTON.—In Central Church, Hamilton, on the third Tuesday of March (15th), at ten a.m. Session records are to be submitted for review.

PETERBORO.—In St. Andrew's Church, Peterboro, on the third Monday of March, at half-past seven p.m.

OWEN SOUND.—In Division street Church, Owen Sound, on March 15th, at half-past one p.m.

STRATFORD.—In Knox Church, Stratford, on the 15th March, at ten a.m.

SARGENT.—In Knox Church, Mount Forest, on Tuesday, 15th March, at eleven a.m. Answers to the questions on the State of Religion are to be sent to Rev. D. P. Niven, Mount Forest.

LAMARK AND RENFREW. At Alton, on the second Tuesday of April.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in **Zion Church, Brantford,** on **Monday Evening, the 11th of April,** at half-past seven o'clock.

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

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

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

WM. COCHRANE,
Brantford, March 1st, 1881. Synod Clerk.



NEW BOOKS.

- "The Incarnation of God, and other Sermons." By the Rev. Henry Hatcher. \$2 25
 - "Consecrated Women." By Claudia. 75
 - "The Cup of Consolation." By an Invalid. With an introduction by J. R. Macdoff, D.D. 1 00
 - "The Heavenly World." Views of the future by em sent with. Compiled by G. Holden. 1 00
 - "The Gentle Heart." Second series of Talking to Children. By Alex. Macleod, D.D. 1 00
 - "Our Daughters' Feet Here and Hereafter." By Mrs. G. 1 00
 - "The Atonement and other discourses." Being a second series of Plain Pulpit Talk. By Thomas Cooper. 1 75
 - "Plain Living and High Thinking: or Practical Self Culture, Moral, Mental, and Physical." By W. H. Davenport Adams. 1 25
 - "Quiet Hours." A collection of Poems. 1 10
 - "Browsing among books." By Abbie Gould Woolson. 1 10
 - "Womanhood." Lectures on Woman's Work in the World. By R. Herber Newton. 1 35
 - "Now the Day is Over." By the Rev. Harz Gould Design by Mrs. Schreiber, R.C.A. Sermons on the International Sunday School Lessons for 1881. 1 50
 - "Select Notes on the International Lessons for 1881." By F. N. and M. A. Peloubet. 1 25
- Sent postpaid on receipt of price by

HART & RAWLINSON,
PUBLISHERS,
5 KING ST. WEST, TORONTO.

**IN ACTUAL USE
IN HUNDREDS OF SCHOOLS!
"SPIRITUAL SONGS
FOR THE
SUNDAY SCHOOL,"**

By REV. CHAS. S. ROBINSON, D.D.

"AN ERA IN SUNDAY SCHOOL MUSIC."
The latest addition to "The Spiritual Song Series." Issued in July, 1880.

Ninety Music Composers represented, including MOZART, HANDEL, ROSSINI, MENDELSSOHN SULLIVAN, OBERTHUR, CHOPIN, and FLOTOW.

192 pages; 273 Hymns; 221 Tunes & Chants

"We date our life musically from the time this book was introduced."—*Chorister, S.S., Warren, O.*

"It is the book for which our Sabbath schools have been waiting."—*Pastor Plymouth Cong. Church, Prov., R.I.*

"We like it exceedingly. It is the best book published for the purpose."—*Pastor Pres. Church, Dan., N.Y.*

"A successful as well as praiseworthy effort to introduce a high order of music into the Sunday school."—*Pastor First M. E. Church, Urbana, O.*

"It has been growing in favour with us since its introduction."—*Supr. First Pres. Church S.S., Stamford, Conn.*

"Teachers and scholars take greater interest in it than in any book we have ever used."—*Chorister York M. E. S.S., Morrisania, N. Y. City.*

"The tunes it contains are such as will last, and will not wear out on our hands."—*Pastor Pres. Church, Delphos, O.*

"We are commending it to everybody, and hope it may be widely disseminated."—*Supr. Pres. S.S., Fremont, N. Y.*

Specimen copies sent for 25 cents. Elegantly bound in rich red cloth, with cover linings, and printed on tinted paper. Price to schools in quantities, 40 cents. No such elegant book has ever been gotten up for Sunday school use.

SCRIBNER & Co., New York.

CHILD'S COMPANION ALMANAC for 1881, beautifully illustrated, and specially adapted for presentation in

Sunday Schools.

Supplied in quantities at the rate of \$1 per 100, post paid. Specimen copies sent on receipt of 3 cents.

JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street, Toronto.

Reduced in Price

PELOUBET'S NOTES 1881, reduced to \$1, postpaid.

VINCENT'S COMMENTARY, 1881, reduced to \$1, postpaid.

MONDAY CLUB SERMONS, 1881, reduced to \$1, postpaid.

JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street, Toronto.

MOWAT MACLENNAN & DOWIE, SOLICITORS, ETC.
Queen City Insurance Building, 24 Church Street, Toronto. Oliver Mowat, Q.C., James Macleannan, Q.C., John Doherty, Thomas Langton, Duncan D. Riordan.

ROBINSON & KENT, BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, ETC.
OFFICE:—100 Victoria Street, Toronto.
J. G. ROBINSON, H.A. HERBERT A. E. KENT

JOHN MORRIS, BARRISTER, SOLICITOR, ETC., ST. JOHN STREET, MONTREAL.

ROBINSON HOUSE, 100 Victoria Street, Toronto. JAMES MATHIAS, Proprietor. Established over 18 years in a Tea and Coffee House.

UNION FIRE INSURANCE COMPANY, Government Deposit the Largest of any Ontario Company.
HEAD OFFICE, TORONTO.
Hon. J. C. AIKIN, PRESIDENT. W. McCORD, JR., MANAGER.
JAMES BRANDON, AGENT.

SPRING, 1881.
NEW GOODS ARRIVING

The stock that you will be unusually large and varied, so that gentlemen may have no difficulty in finding what they may require when buying their order for Spring and Summer Clothing and Furnishings.

R. F. HUNTER,
Merchant Tailor, etc.,
Cor. King and Church Sts., TORONTO.

KILGOUR BROTHERS, MANUFACTURERS AND PRINTERS OF Paper Bags and Flour Sacks, Printed Wrappers, Wrapping Paper, etc.
18 Wellington St. West, Toronto.

ESTABLISHED 1854.
A. McDONALD, *Renovator of Dyer*
Of Gentlemen's Wearing Apparel,
24 ALBERT ST., corner of James, TORONTO.

R. MERRIFIELD, PRACTICAL BOOT & SHOE MAKER,
190 YONGE STREET.
Order Work a Specialty.

SHIRTS, SHIRTS, SHIRTS.
ASQUATE,
65 King Street West, Toronto.
Send for rules for self-measurement and samples free.

All Lithographic and Printing Cards, and alike
100. Accts. 12 1/2. Globe Card Co., Northford, Ct.

HANNA BROS.,
428 and 430 RONGE STREET,
Manufacturers of all kinds of HATS and SHOES. Handmade work a specialty.

H. J. MATTHEWS & BRO.,
93 King Street, Toronto,
MANUFACTURERS AND IMPORTERS OF Picture Frames, Engravings, Mirrors, Mirror Plates, Engravings, etc.

THE PEOPLE'S FAVORITE
THE ESTABLISHED
Cook's Food Baking Powder.
PURE, HEALTHY, RELIABLE
Manufactured only by
W. G. McLAREN,
Retailed Everywhere. 55 & 57 College St.

THE GREAT JOBBING HOUSE.
W. & D. PATTERSON'S,
33 & 35 York Street, Toronto,
Three doors south of College Street, sell you all classes of Dry Goods at wholesale prices, and cut any lengths you may require. SUITS made to order from best SCOTCH TWEEDS for \$14 & \$15.

WESTMAN & BAKER,
119 Bay Street, Toronto,
MACHINISTS, & C.
Manufacturers of the latest
IMPROVED GOUDON PRESSES.
Printing Presses repaired and adjusted with despatch.

PORCELAIN COMPANY.
FINE WHITE GRANITE WARE,
Porcelain Finish,
look like China, and less than half the price. This is a most desirable class of Ware for use in all cases where well in complete.

Dwyer & Co. Sets,
Or the dozen to suit.
Write for prices
PORCELAIN COMPANY,
29 King Street West, Toronto, Ont.

MACHINISTS' TOOLS AND SUPPLIES.
EMERY WHEELS, GRINDERS,
Stubbs' Steel Wire, &c.,
MORSE'S TWIST DRILLS,
Machine Screws, Bar Iron, Steel, Packing, &c.

Aikenhead & Crombie's,
Cor. King & Yonge Sts., Toronto.

ONTARIO Stained Glass Works.
STAINED GLASS FOR CHURCHES, PUBLIC AND PRIVATE BUILDINGS,
DUNDAS STREET, LONDON, ONTARIO.
R. LEWIS.

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, MARCH 11th, 1881.

No. 10.

JUST OUT:

The "Presbyterian Year Book,"

EDITED BY REV. JAMES CAMERON.

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

The N. Y. "Independent," in noticing the volume for 1879, says: "It is one of the best ecclesiastical Annuals published in THE WORLD."

The present issue is better than any previous one; and every office-bearer, at least, should have a copy.

Mailed free on receipt of twenty-five cents.

C. BLACKETT ROBINSON,

PUBLISHER,

5 JORDAN STREET, TORONTO.

NOTES OF THE WEEK.

WE are informed that President Hayes contemplates issuing an army order, which will have the approval of officers high in the military service, forbidding the sale of intoxicating liquors at forts and army stations. It would be an admirable order, and would fitly crown the good example set by the Executive.

THE elections for the Municipal Councils all over France have been favourable to the present Government. Even Nimes, so long under clerical rule, has cast off the "white" party, and chosen the "tricolour." The violent men of the late Commune—scarlet-red—have been beaten, together with the clerical party, almost everywhere. In Paris they have been resisted manfully. So there promises to be full scope for the wise reforms in view, or already commenced.

THERE is a genuine temperance revival all over the west. In Iowa it is likely to make some political overturning. In Indiana the liquor dealers are frightened and the temperance advocates determined. The bill before the Legislature requires the applicant to get to his application the signatures of the majority of the legal voters in his town or ward, the signers' names to be published and he to prove the signatures genuine. He must pay \$250 annually, and give a bond of \$3,000 to cover any damages. Selling without a license is punished by fine and imprisonment.

FROM the Australian "Presbyterian" we learn that the number of Presbyterian congregations in New South Wales is 70, with 328 preaching stations; that there are 113 permanent churches, 83 of which are free of debt. The Church has buildings to the value of £216,151, with a debt of £10,864. There are 21,036 sittings, and an average attendance of 14,093. There are 5,101 communicants and 15,578 adherents. The Sabbath schools number 109, with an attendance of 5,554 scholars. The average stipend is £260, or \$1,300. The total sum raised by the Church for all purposes was last year £23,608. Only 23 per cent. of the available sittings are let. The average rental per sitting 13s. 6d., or \$3.37½.

THE London "Lancet" says that Mr. Anderson, stationed in Formosa as agent of the English Presbyterian Church, in connection with the Edinburgh Medical Missionary Society, writes: "The Chinese make, on the whole, very good patients. Occasionally some of them try our patience not a little. One gets a four days supply of medicine away with him, the recipe bearing on it, 'A teaspoonful three times daily after each meal.' He comes back next morning for more, thinking to flatter you by stating that he drank the former quantity at one dose. Another has his arm carefully put up in splints, and on his next

visit he brings his dressings in a separate parcel. They are great believers in internal administration, and although he have only a cut finger it is difficult for a Chinaman to see why he should not get some medicine to 'eat.'"

MR. CARVELL WILLIAMS, Secretary of the English Liberation Society, writes: "After the passing of the University Tests Abolition Act a well-known member of the University of Oxford said to me, 'The best thing you can now do is to get Nonconformists to send up their most promising young men to the universities;' and, if I may judge from the results, Nonconformists appear to have been of the same opinion. For this year, as last year, the Senior Wrangler at Cambridge is a Nonconformist. The second on the Mathematical Tripos list is also, I am told, of Nonconformist origin; and the third is the son of a Nonconformist minister. Another Nonconformist stands tenth on the list. This is the fourteenth time in twenty-one years that the Senior Wrangler has been a Nonconformist—a surprising fact, considering that a large majority of the under graduates at Cambridge are members of the Church of England. It shows what Nonconformists lost by the ecclesiastical restrictions of past times, and, inferentially, what the nation probably lost also."

LETTERS received by the Church Missionary Society from Kagei, Central Africa, dated September 27th, state that Mr. Mackay had not been able to cross the Lake to Uganda. He had received letters from Mr. Pearson, who is at Mtesa's capital, which shew that the King, whose health is declining, is more capricious than ever. He has renounced his ancestral religion once more, and embraced Mohammedanism; in consequence of which the insignia of his Christianity, the hoisting of a flag on Sunday and the firing of a gun, have been discontinued. It is said that the changeful monarch was induced to become a Moslem by the influence of a dream, in which he beheld the moon surrounded by ten other moons. The central moon grew larger, and the other moons were subject to it. He also saw two angels, who ordered him to call on Allah. The French Catholic missionaries expressed themselves as indignant over the reports in the French papers that Mtesa had driven the Protestant missionaries out of Uganda. They declared they had never made such a statement.

THE coloured population of the United States is anything but dying out. According to the returns of the recent census, in the fifteen ex-slave States not including Texas, that population in 1880 was 5,643,891 against 4,242,003 in 1870. This is an increase of more than 33 per cent. The increase for the ten years between 1860 and 1870 was about 5½ per cent., and in the previous decade when slavery was in full force the increase was only 19 per cent., while between 1840 and 1850 the increase was 25 per cent. In short the coloured population of the States has never increased so rapidly as during the last ten years, the threats and the prophecies of the pro-slavery advocates to the contrary notwithstanding. This shews a wonderful and most gratifying improvement in their material and social condition, and proves to a demonstration that the old talk about the negroes needing some one to take care of them is pure nonsense, if not something a great deal worse. We were told that as soon as slavery ceased the coloured people would die off like flies, that the most of the children could not survive infancy, etc. The answer to all this, as given by the census return, ought to be sufficient for a good while to come. In fact the increase is greater than that of the whites, though of course there has been in the case of the coloured population no immigration to swell the numbers. The whites may just as well sooner or later settle that the negroes are in the States to stay and try to make the best of that fact.

THE war with the Boers instead of being ended, as was last week generally supposed, is farther from that than ever by the late defeat and death of General Colley. A great deal of wild not to say fantastic

talk is being indulged in on both sides of the Atlantic over the "noble patriotism" of those Boers and the cruel tyranny of the British. If the British had never done anything worse in South Africa than what they have done to the Boers their record would have been a much purer and a much nobler one than unfortunately it is. Supposing the United States had abolished slavery in the South and had given the slave holders compensation for the loss of their human chattels—making the bills in payment payable in Washington and not in New Orleans, in order that they might be more valuable; suppose that Yankee pedlars had persuaded these slave holders that the notes they had received would never be paid, and that it was simply in kindness that they bought them at ten cents on the dollar; suppose when payment was made that these Southrons instead of believing that they had been cheated, had said that payment had been made because the pedlars were Northerners, and in disgust had gone off to Mexico in order to establish their authority there with slavery as the corner stone; suppose the people of the United States had said "No, you are under our authority and under it you shall remain," and had fought with them once and again and beaten them, but had at last, in a fit of disgust, recognized their independence on condition that there was to be no slavery allowed and that certain other terms were to be complied with; suppose that notwithstanding, slavery had been re-established in that new country, and every one of the other conditions set at naught, and the States had withdrawn from these men the recognition of independence, the more especially as a great number of these very people were anxious again to become citizens of the United States, would there have been any great ado made over the people who had stolen the country they occupied and enslaved the servants they possessed? We rather think not. And yet this is but a faint representation of the past history of the recusant Boers of the Transvaal. They have oppressed and enslaved the natives whenever they had a chance. By their masterful ways they have embroiled themselves with the surrounding populations and made a war of races imminent once and again. They have stolen the country they profess to be fighting for as if it were their "beloved and native soil;" have expelled Christian missionaries who protested against their oppressions; have gloried in the idea that they were to enact the part of the Israelites under Joshua against all natives who would not acknowledge their authority and would not allow their children to be taken as their slaves. In short they are not unlike the Border rieviers of the olden time in the debateable land between England and Scotland, only a great deal worse, and the flood of ink shed and idiocy that are being poured out over their "patriotism," "simplicity," and "Christian character" may for pity's sake and decency's well be spared. It may have been bad policy for Britain to withdraw her recognition of the Independence of those two wretched Dutch Republics, but the flagrant iniquity and injustice of that step are not so easily made plain. But for the disgust of the Boers over the loss of their slaves forty-seven years ago, there would have been no withdrawal from British authority and no such Republics as those which are now so much talked of and bespattered with so much ignorant sympathy and praise. The wrongs done to the South African natives both by the English and Dutch are of a much darker colour than any the "patriots" of the Transvaal can righteously complain of. While we say this we not the less earnestly express the hope that the curse of war in South Africa may speedily be stayed. The white people in that far-off land have too generally been so smitten with the "land fever" that they have been very little careful about respecting the rights of others who were weaker and had received from heaven a darker skin. Out of all these dreadful complications perhaps it may by-and-by be more clearly understood than apparently it has ever yet been, that there are very many others in Southern Africa who have more need to have their rights looked after and their liberties respected than the Boers of the Transvaal.

OUR CONTRIBUTORS.

REPLY

To an Address Presented by a Committee of the Presbytery of Lanark and Renfrew, on the occasion of his Jubilee.

BY REV WM. LOCHHEAD, ALMONTE.

DEAR BRETHREN,—It is with no ordinary emotions that I receive you at my home, as a deputation from the Presbytery of Lanark and Renfrew. I take it as a token of respect from the members of Presbytery, which was altogether unexpected by me. Had I still been in charge of a congregation, it would have been otherwise. Though situated as I am, retired for several years from the active work of the ministry, it may still be well for Presbytery to note the rather uncommon occurrence of one of their members not only attaining the extreme age of fourscore years, but to outlive the jubilee, or fifty years of ordained life as a minister of the Gospel. The period of my life, extending over four-fifths of the nineteenth century, is perhaps the most eventful period of any similar duration, since the commencement of the Christian era. What advancements in the arts and sciences! What progress in political, social, moral and religious reforms! How steadily onward has been the march of the British empire in all the elements of greatness, intelligence, moral and religious principle, wealth, territory and population, until she has become the mightiest empire that now exists, or ever has existed since the world began! Amid all this bustle and excitement, this steady onward march of the world, especially the English speaking world, to a higher stage of civilization and refinement, elevating the working or lower class to a plane occupied some hundred years ago, by the mercantile or middle class, and this again pressing hard on the heels of the aristocracy—we say, amid all this progress in the world, the Church has not been stationary or retrograde.

Moderatism had reigned triumphantly in the mother Church, during the most of the eighteenth, and the first quarter of the nineteenth century. This, together with the irreligious, if not infidel, tendencies of the American and French revolutions, had a most malignant influence on the Church, throughout Britain and the United States of America, if not throughout Christendom. Hence, evangelical religion was at a very low ebb at the commencement of the nineteenth century. The Church seemed to have forgotten the commission given her by her Lord, just as He was about to ascend to His seat at the right hand of His Father's throne—to go into all the world and preach the Gospel to every creature, to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The Presbyterians and Puritans of Britain, and of the United States of America, with the exception of the London Missionary Society lately organized, had not a single missionary preaching the Gospel to the heathen. The British and Foreign Bible Society had not yet been founded. But shortly after the establishment of that noble institution, there seems to have been a movement among the dry bones. During the first quarter of the century, the Lord raised up, richly endowed, and inspired with a burning zeal for His glory, such noble champions as Thos. Chalmers, Andrew Thompson, Henry Grey, Thos. Guthrie, and a host of men of a similar stamp, in all branches of the Church. The immediate consequence of this revival of religion was, that the Church in every land, but more especially in Britain and America, awoke as from a long sleep, and stood amazed at her unfaithfulness to her Lord, and to the heathen world. It was the very year of my ordination, 1830, that the Church of Scotland sent forth her first missionary, the immortal Dr. Duff. From the date of my ordination, during the past fifty years, what a change has taken place in the policy and practice of the Church, and in her bearing towards those who are without at home, but especially towards the heathen nations. From 1830 to 1880 what a change! What a glorious change! In 1830 the Church was just opening her eyes, and taking a survey of the vast field that lay before her—the whole world—and lifting up her voice she cried, Whom shall we send and who will go for us, to proclaim to the world, but especially to the heathen nations, the glad tidings of the great salvation? Duff and Carey in Britain, Judson and Winslow in the United States, and others of a similar spirit, promptly replied, Here are we, send us. These went, others in rapid

succession followed. The Church, now in some measure awake to the magnitude and grandeur of the work on which she had entered, called aloud and continuously for men and means to promote it. Concerts of prayer for missions were generally established. These prayers were heard and answered, when the Lord touched the hearts of young men and young women, and made them willing to offer themselves as missionaries, to go forth in His name to teach and to disciple the nations, and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost. And great has been their success. Great too, has been the cheerfulness with which the people have come up to the help of the Lord, to the help of the Lord against the mighty, in furnishing the means of supporting their noble and self-denying representatives among the heathen. And how glorious have been the results! Perhaps more has been done to evangelize the heathen world during the last fifty years than during any fifty years since the Apostolic age. How eventful, and how hopeful for the future, has been the fifty years of my ordained life, both for the world and for the Church!

No less eventful and interesting has been the history of the various branches of the Presbyterian Church during the past fifty years, more especially of the branches in connection with which I have exercised my ministry. The earlier portion of my ministry was spent in connection with the Presbyterian Church in the United States. Between the years 1820 and 1835 that Church, in common with all evangelical denominations, was favoured with a succession of powerful and extensive revivals of religion. While the great majority of these revivals were the undoubted result of the outpouring of the Holy Spirit in answer to prayer, and rendering the faithful preaching of the Gospel effectual in gathering many thousands into the Church, it began to be feared by many of the most eminently pious and devoted ministers of the Presbyterian Church, that some, if not many of these so-called revivals were spurious, and were hurrying into the Church multitudes ignorant and uneducated in the doctrines and usages of the Presbyterian Church. In the midst of these great religious excitements there had sprung up a class of men called revivalists. These men traversed the country, holding what was known as four days' meetings, which occasionally extended to four weeks. And wherever they went, a religious excitement was produced, and many were professedly converted and added to the churches. Many of these revivalists were Congregationalists from New England, and were believed, in their addresses, to have uttered sentiments more akin to Pelagian and Arminian heresy, than to Calvinistic doctrine. Their influence was supreme over the churches established in the newer or more lately settled portions of the country, viz., western New York, Ohio, and other western States, while throughout the older portions of the Church, many men hitherto regarded as sound Calvinists, declared their confidence in these revivalists. And when questions arose in the Church courts which tested the sympathies of ministers and elders in favour of, or in opposition to what was styled new measures, it was found that what were now called New School men had become the majority in some of the older Presbyteries, and hitherto regarded as sound and orthodox Presbyterians. From 1830 till 1835 the Presbyterian Church in the United States was becoming, year after year, more markedly a Church divided into two opposing parties, called New and Old School, each eyeing the other with distrust and suspicion; and upon every question coming before the General Assembly, the votes of the New School party making steady progress. This state of matters culminated in the General Assembly of 1836. In that year, the Synod of Pittsburgh, that had for several years been prosecuting Foreign Missions as a Synod, brought in an overture, offering to hand over their Board of Foreign Missions to the General Assembly. The question—the great question was now to be decided whether the Presbyterian Church in the United States was to be permitted to prosecute Foreign Missions as a Church, or only as aiding, and co-operating with a voluntary society seated at Boston, and strongly Congregational in its constituency and management. For six days in succession the question was debated with all the ability and earnestness of the ablest men on both sides, and was finally decided in favour of the New School, by a majority of six; and it was proclaimed to the world, that the Presbyterian Church in the United States should not have a Board of Foreign

Missions, but should be subsidiary to a New England society. The decision struck the Old School portion of the Church with alarm and dismay. Was this New School party, strongly Congregational in its origin and sympathies, and believed to be deeply tinged with Pelagian heresy, to swamp their old orthodox Presbyterian Church—the sons of Knox and Melville, of McCrie and Chalmers—and to say to them, you shall not as a Church preach the Gospel to the heathen? The central and southern portion of the Church were most decidedly and overwhelmingly orthodox, and many of the Presbyteries in the eastern border, who had sympathized with the New School men among them, were now startled at the unexpected result. The champions of orthodoxy now sounded the tocsin of alarm. Conventions were held to consider the state of the Church, and correspondence entered into with men in every Presbytery believed to be true blue Presbyterians. The result was that the Presbyteries returned Old School men as commissioners to the General Assembly of 1837, in an overwhelming majority. A Convention was called, to be held in Philadelphia on the second Thursday in May, and all commissioners and others who believed the Church was in danger, entreated to attend, and assist in preparing the measures which should be carried out in the approaching Assembly. The Convention drew up, and laid on the table of the Assembly a list of errors taught, and departures in government from the usages of the Presbyterian Church. These were charged upon the New School party, but more especially on the five northern and western Synods, beginning with the Synod of Utica. The champions of orthodoxy, Robert J. Breckenridge, Wm. S. Plumer, W. L. McAlla, Gardiner Spring, and others, charged the New School party with conspiring to undermine the Presbyterian Church, by preaching doctrines and introducing usages condemned by the Confession of Faith. The leaders of the New School party boldly denied the charge of heresy. Dr. Beman, of Troy, W. Wisner, of Ithaca, and other upholders of new measures, held up the Confession in their hands, solemnly declaring that to be the confession of their faith; but they were not believed. And after a whole week spent in charges and recriminations, a painful manifestation of even Christian human nature which I can never forget, the vote was taken to cut off the five Synods charged with the disorders named. It was un Presbyterian. It was revolutionary. But I, in common with the large majority of commissioners, believing that when evils threaten the very existence of the corporate body, political or religious, irremediable by the ordinary forms of law known to the constitution, then revolution or ruin is the alternative. It is then right to choose revolution. It was done. The General Assembly was divided. The New School claimed to be the General Assembly, and met in a separate church on the third Thursday in May, 1838. On the same day the Old School met, according to their own appointment. The New School appealed to law courts for material interests. These courts pronounced the Old School the true General Assembly of the Presbyterian Church in the United States of America. For thirty-three years they lived and acted separately, and I have never repented of the vote I gave on that occasion. I, and I believe nineteen-twentieths of all who voted for the excision of the five Synods, honestly believed that it was the only means possible of saving the Presbyterian Church from ceasing to be Calvinistic in doctrine and Presbyterian in government; but the Great Head of the Church overruled the separation, for great good to the Presbyterian Church. The separation seemed to infuse new vigour into both parties. The Old School were now a united Church. They prosecuted Foreign Missions and Home Missions, and the education of young men for the ministry, with a zeal and a success unknown before. They rapidly increased. On the other hand, the New School leaders had committed themselves in the debate, and in asserting their right to be recognized as the true General Assembly, claimed to be defenders of the Confession of Faith, both in doctrine and practice. The consequence was that for a number of years they did not increase in numbers, but were constantly engaged in disciplining, and cutting off ministers and congregations, for the very irregularities which they had defended before the separation. But what they lost, the Congregationalists gained; and long before 1870, the best men of both parties felt that all causes of alienation had been removed, and they were now anxious to meet together

as brethren, in one General Assembly. They did so, with great rejoicing and great unanimity, on the third Thursday in May, 1870. Both parties were improved by the separation. The Old School became more zealous and aggressive. The New School became more orderly and careful in the government of the Church. They are now happily united and nobly consecrated to the great work of the Church, its *unity*, its peace, and its extension. Long may they go on together, a united, a zealous, and a prosperous Church!

Not less eventful has been the history of the Presbyterian Church in Scotland and in Canada, during the past fifty years. The causes that led to the Disruption in the Church of Scotland, and the formation of the Free Church in 1843, and to the consequent withdrawal of twenty-two ministers from the Synod of the Church of Scotland in Canada, and their organization into a separate Synod in June, 1844, I shall not attempt to explain to you—they are better known to you than they can be to me. These causes were solemn and painful *realities* to the noble men who electrified Christendom by the unprecedented sacrifice of all their temporal interests for the *maintenance of principle*. To see upwards of five hundred ministers *voluntarily* abdicating their status as ministers of the Church of Scotland, and going out from their churches and manse, that they might maintain what they believed to be the crown rights of King Jesus, the Great Head of the Church, and the inalienable rights of the Christian people, was a sight the world had *never* seen, and which the world, even the *great mass* of what might be called the *Christian world* of that day, never believed that they *would or could* see. When it took place it electrified Christendom; after it had taken place, it was said, such a sight could be seen in no other country than *Scotland*, and in no other than the *Presbyterian Church*.

The withdrawal of the twenty-two ministers at Kingston, in June, 1844, was not so striking, because it was a sacrifice not so great, nor was the cause or occasion of it so marked or important. The prospect of sharing in the proceeds of the Clergy Reserve Fund was then near at hand, so that the ministers who came out, and formed the Presbyterian Church of Canada, and are *still* living, made a sacrifice amounting now to upwards of \$12,000. I have lived to see a reunion of the separated Churches in Canada as in the United States. The Great Head of the Church, who can make even the wrath of man to praise Him, overruled the disruption in Scotland, and the division here as he did the separation of the New and Old School men in the United States, for the promotion of His own glory and the extension of His kingdom. It was *manifestly so* in the United States. Perhaps the glory of Christ was more signally displayed in the disruption of 1843 than in any other act of the Church, during the whole period of its history. The establishment, which was prostrated, and seemed fatally injured, soon rose from the dust, refilled her vacant parishes, and now proclaims from her pulpits as pure a Gospel, and her ministers labour as much and as efficiently in the vineyard of her Lord as she ever did while the nine hundred Free Church ministers and the congregations under their care, are so much additional ministerial force put forth by the Church in Scotland, for the evangelization of her people. The results of the division of the Church in Canada in 1844, was somewhat similar, though on a smaller scale. The great want of the Church in Canada for many years was, the *want of ministers*. Many congregations were lost to the Presbyterian Church in consequence of this. Losing all hope of ever seeing a Presbyterian minister settled amongst them, they fell away to the denomination furnishing them with the ordinances of religion; but at the disruption in Scotland and the separation here, the cry was raised loud and long, *Ministers wanted here*. I and many others heard the cry, and the Church rapidly grew, and prospered much more than it would have done had no division or separation taken place. The disruption in Scotland and the division here, regarded by many as a great calamity, has been overruled for good. And now that the separate branches of the Canadian Church has been so happily united, we have reason to hope that a glorious future awaits her united prayers and efforts to win this great and growing Dominion for her Lord. May her bow long abide in its strength, and the arms of her hands be made strong by the hands of the Mighty God of Jacob—ministers and people coming up unitedly and cheerfully to the help of the Lord, to the help of the Lord against the mighty.

My *personal* history during these fifty years has not been varied by anything very remarkable. The Lord has made goodness and mercy to follow me all the days of my life. He has favoured me with such a measure of health as to enable me to deliver the message which he gave me, *every Sabbath*, with the exception of six or eight, during the long period of forty-three years. He so arranged it in His Providence, that from the day of my ordination till the day of my retirement, I was not one Sabbath out of charge, or without a people that called me pastor. He gave me tokens from time to time of His presence, by His Spirit giving demonstration to the power of the truth, and seals were given to me of my ministry, who I hope will be crowns of rejoicing in the day of the Lord Jesus. While I have great reason to feel humbled under a sense of the imperfections that attach to my ministry, my lack of zeal and devotedness to the great work to which I was called, I have great reason to bless and praise the Lord, that He still upheld me in the work, and gave me a good measure of favour with the people. And now that my life of active work is done, I have leisure to review the past, to survey the present, and fondly anticipate the glory of the Church in this land and throughout the world. I take courage from the past to anticipate the glorious future, and that future not distant. The babe of to day, if he is spared to see as many years as I have, shall be living in the year 1961, and may be permitted to see this Dominion a mighty nation, of from forty to fifty millions of population, *predominantly Protestant*, and largely *Presbyterian*; the United States divided into several distinct nations, each equal to this Dominion in power and population, living in close and harmonious alliance, all Christian, and predominantly Protestant; these, in unison with the British Churches, rejoicing over the victories they shall have achieved for Christ in the evangelization of India, China, Japan, and the islands of the sea, together with Australasia, in all her provinces, containing a population of upwards of one *hundred millions*, all speaking the English language, having Christianized the heathen tribes on their borders, and rejoicing over the completion of the work assigned by Christ to His Church, to disciple all nations. Methinks I see Ireland politically regenerated, emancipated from the despotism of popery and her priesthood, and rejoicing in the liberty and blessedness of the people whose God is the Lord; France, having cast off the papal yoke, and her Jesuitical and priestly tyranny, become a great Christian nation; Germany, reformed, brought back from her wanderings and reveries to the glorious simplicity of the Gospel of Christ; yea, all the nations of Europe, with dusky Africa and the deluded followers of the false prophet, bowing their allegiance to the Great Prophet, Priest and King of Zion. I see the world evangelized, and all brought into sweet subjection to the Prince of Peace, and with one great shout of triumph of Christian truth over every form of error and superstition, exclaiming, Hallelujah! Hallelujah! the Lord God omnipotent reigneth; His kingdom extends from sea to sea, and from the river to the ends of the earth. All kings bow down before Him. All nations serve him.

But sometimes, instead of indulging in such pleasant anticipations of the glorious results of the efforts of the Church to evangelize the world, and to usher in the glorious reign of righteousness and truth, I revert to the past, and especially to my own past history. In taking a retrospective view of my own past ministry, I feel deeply humbled. I mourn over mistakes, blunders, neglects of duty, and duties performed often in a formal and perfunctory manner, and then I hope and trust, that such blemishes and sins of my ministry are, in common with my innumerable transgressions, blotted out, washed away in the blood of the Lamb. I sometimes think that if I were permitted to live my life over again, it might be made much more effective and successful. I would be much more earnest and direct in my appeals from the pulpit and in my private personal dealings with the people, and especially with the young. I would be more importunate in urging upon parents the duty of maintaining family worship, of religiously training their children, teaching the Shorter Catechism and co-operating with the Sabbath-school teacher in his efforts to train them for God and for glory. I would be more abundant in my labours with the young, in the Bible class and in preparing youth for the communion. I can easily see the imperfections and blunders of my past ministry, but whether they would be removed, if I were granted a new trial, is very doubtful. To err is human, and all we can say is, that by the grace of God I would aim at an improvement, and would pray and hope for some measure of success; but vain is the hope of another trial. My ministry, with its results, are all on record,

and my hope and prayer is, that with all its imperfections and shortcomings, I may be received at last with these all blotted with the blood of atonement, and may possibly be received with a well-done from the Gracious Master.

SUSTENTATION.

MR. EDITOR,—Your readers will heartily endorse Mr. Dey's suggestion, respecting the desirability of sending men thoroughly acquainted with the working of Sustentation Funds to go round the Church for the purpose of educating the people on this subject.

Mr. Dey, however, has stated the points of agreement and disagreement between the proposed scheme and the present so far only as the Assembly's rules are laid down, but not according to the working of them. The rules are: "The amount of aid granted to any congregation receiving supplement shall in no case exceed the amount necessary to make the salary of the minister, from all sources, \$700. But the sub-committees are empowered to supplement beyond that amount, the salaries of ordained ministers engaged in mission work in towns and cities." Rules and Forms p. 70. The \$200 some receive from the Clergy Reserves are excluded. If the rule means \$700 and a free house, then the minister receiving this is about \$100 better off than he who has to pay a house rent out of the \$700. The law ought to have been \$600 and a free house, or \$700 without one. From the appendix of the last Assembly's Minutes it is seen that the Home Mission Committee grants no more than \$200 to any congregation in Ontario, no matter whether its minister gets a house or not. Any one who examines these grants, with care, will fail to find a law according to which these grants are made. In one Presbytery are three congregations about the same size and in the same neighbourhood. Each gives \$500 and a free house. One is supplemented by \$100, the others by \$200 each. In another, according to present grants, one congregation gives \$400 and no house, and receives \$100; another gives \$400 and no house, and receives \$200; and another gives \$600 and a free house, and receives \$100. The last is in neither a city nor town.

The present mode of giving grants as distinguished from the proposed, may be summed up thus:

By the present plan the only congregations obliged to contribute are aid-receiving ones, the others may or may not as they please; by the proposed plan all will be obliged to give.

By the present plan congregations give what they please; by the proposed plan they will give according to their wealth and numbers.

By the present plan the Home Mission Committee can but remotely guess at the amount to be contributed to the Fund; by the proposed plan they can form a somewhat accurate estimate of it.

By the present plan there is little uniformity in the distribution of the grants; by the proposed plan there will be greater if not complete uniformity.

By the present plan the amount asked by the Presbyteries for congregations depends on a variety of circumstances; by the proposed plan congregations know what to expect, Presbyteries what to ask, and the Committee what to grant.

By the present plan some congregations are supplemented to \$700 and a free house, others to \$700, \$600, \$500, etc., without a house; by the proposed plan there will be no such invidious distinctions.

Something needs to be done to provoke the Church to love, liberality, and good works. The people did well in contributing so liberally to wipe off former debts and meet current expenses. This liberal spirit has passed away. Out of \$35,000 needed to carry on the work of the mission for this year, only \$6,477 have been collected in eight months. When the missionaries in the North-West and Manitoba shall have been paid their full salaries, how much will be over to pay those in Ontario and Quebec? The former have their \$900 or \$700 a year paid from this Fund, although nothing be left to give the latter. Both are alike serving the Lord and the Church.

By the present plan the missionaries in the North-West can work and sleep with an easy mind, whilst those in Ontario and Quebec have to tremble at the prospect of being made to submit to a heavy reduction of their grants, by the proposed plan all the recipients will have to share alike any deficiency there may be in the contributions of the people.

I sincerely wish that God would speed those who are trying to get this Sustentation Fund established, and successfully wrought, as in other Presbyterian Churches.

PASTOR AND PEOPLE.

A REMARKABLE CONVERSION.

The following is the story of the conversion of the young French evangelist, M. Reveillaud. Four months before the event he had written a book, in the preface of which he said :

"It is not a work of faith, though it is a work of good faith. The writer is not a believer, though he would fain be one. He belongs to no Church. Born and educated in the Catholic Church, he early abjured its pomps and works. He is called a 'free-thinker.' He is one of the great multitude of enthusiasts for freedom of conscience, the progress of the human mind, the honour and glory of his country. His testimony for Protestantism is spontaneous and disinterested. His book is not for the propagation of a creed, but for the preservation of society."

But within four months of that, at the conclusion of a sermon in a Protestant church in Troyes, on the rapture of Stephen in his death, M. Reveillaud suddenly arose and approached the pulpit. The account is given by the preacher :

I turned quickly and perceived that the intelligent and educated young man who was coming toward me, and whom I well knew, desired to be heard. "Would you suffer me," he said, "to bear witness to the Holy Ghost?" I gave him leave, and, standing before the communion table below the pulpit, he spoke nearly as follows :

"My brethren, I desire to bear witness to the Holy Ghost, and to declare, with our pastor, that there is an invisible and supernatural world, not known by the senses, but apprehended by faith and heavenly grace. Last night it pleased the Holy Spirit to reveal Himself to me and give me that baptism in which, according to the promise of the Scriptures, we become the children of the Father, and joint heirs with Jesus Christ. By this baptism I have been born again, and have put off the old man, with the lusts of the flesh. I feel the grace, the power, the love of God. I have entered into the invisible Church of Christ. I am converted. I am saved.

"I was the most unworthy of the children of sin and the world; and when I think of my old life, so corrupt and impure, I wonder that God should deign to make choice of my soul for a temple of the Holy Ghost. Formerly I had nothing but a wish for good, a lively feeling of my misery, with a vague, indefinite desire to make my peace with God, and enjoy his favour. I remember that some days ago I expressed in prayer the desire that God would bestow on me the grace of the Holy Spirit. I have been answered a hundred-fold more than I could have dared to hope.

"I fell asleep yesterday in an atmosphere of worldly thoughts, and I do not remember that during the whole day I had once lifted up my heart to God. In the night I had a dream. I thought that I was arguing with a Catholic lady. She said to me: 'Yours is no religion; you believe in nothing.' 'What!' said I, still in my dream, 'believe in nothing? On the contrary, we have the same creed with the Catholics;' and I went on to repeat to her the Apostles' Creed—'I believe in God the Father Almighty, the Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord,' etc. I continued thus in my dream, making an effort sometimes to remember the words, and my conviction of their truth grew stronger as I proceeded. I came to that part of the Creed 'From thence He shall come to judge the quick and the dead,' when it seemed as if the earthquake and a gulf opened and the stars fell from heaven—as if the last day had come. The impression was instantaneous, and I expected to be swallowed up in the universal convulsion, when I remembered the part of the Creed I had recited a moment before, 'I believe in the Holy Ghost.' At this moment it seemed I was set beyond the open gulf, and that the Holy Ghost took possession of me. 'Saved!' I thought to myself, and I repeat, as if to reassure myself of my salvation, 'I believe, yes, I believe in the Holy Ghost!'

"From that moment I had the assurance that I was no longer dreaming. What followed might have seemed a hallucination, had I not tested it thoroughly and found it to be the conviction of a waking man whose pulse was calm—I counted it repeatedly—and who was fully conscious of his own personality, knowing himself to be in his own room, and perceiving,

when he opened his eyes, the light of dawn creeping through the windows.

"As I repeated, still under the influence of the dream and the vision, 'I believe—I believe in the Holy Ghost,' a tender emotion filled my whole being. I had from this moment the persuasion that the Holy Spirit had come to me. I had a perfect feeling of happiness, and a most lively impression of the infinitude of the love of God. I repeated the Apostles' Creed from the beginning, and a new meaning seemed to shine out from it and make all its assertions self-evidencing. I was full of deep emotion. I was filled with a rushing flood of divine love. It was impossible to express in words my experience and the happiness it brought.

"I owe to you, my brethren, members with me of this Christian Church, the first expression of my newborn and living faith. Glory to God in the highest, on earth peace, good will toward men! Christ has come to redeem us, to save us, to bear the burden of our sins, to be our ransom before the Father. Christ reigns and has fellowship with us by the Holy Spirit. Oh, love the Lord Jesus; love God, that God may work His work in you, that you may be filled with the grace of the Spirit, and thus may have peace and the communion of the Holy Ghost, joy of heart, and assurance of eternal life."

HEAR IS MY HEART.

Here is my heart—my God I give it to Thee :

I heard Thee call and say—
"Not to the world my child but unto Me."
I heard and will obey;
Here is love's offering to my King
Which in glad sacrifice I bring—
Here is my heart.

Here is my heart—surely the gift, though poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet Thy searching eyes;
Corrupted first in Adam's fall
The stains of sin pollute it all—
My guilty heart.

Here is my heart—my heart so hard before,
Now by Thy grace made meet,
Yet bruised and wearied it can only pour
Its anguish at Thy feet;
It groans beneath the weight of sin,
It sighs salvation's joys to win—
My mourning heart.

Here is my heart—in Christ my longings end,
Near to His cross it draws;
It says—Thou art my portion, O my Friend,
Thy blood my ransom was;
And in the Saviour it has found
What blessedness and peace abound,
My trusting heart.

Here is my heart—O Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as Thy home,
A temple fair and true;
Teach it to love and serve Thee more,
To fear Thee, trust Thee and adore,
My cleansed heart.

Here is my heart—it trembles to draw near
The glory of Thy throne;
Give it the shining robes Thy servants wear
Of righteousness Thine own;
Its pride and folly chase away,
And all its vanity, I pray—
My humbled heart.

Here is my heart—teach it, O Lord, to cling
In gladness unto Thee;
And in the day of sorrow still to sing—
Welcome, my God's decree;
Believing all its journey through
That Thou art wise, and just, and true—
My waiting heart.

Here is my heart—O, Friend of friends, be near
To make each tempter fly;
And when my latest foe I meet with fear,
Give me the victory;
Gladly on Thy love reposing
Let me say, when life is closing,
Hear is my heart." —E. Liedich.

LIVINGSTONE AND OTHER TEETOTALERS.

I have been reading with keen delight my friend Dr. Blaikie's "Personal Life of David Livingstone;" it is as fascinating as Robinson Crusoe was to me in my boyhood. What Ney was among generals and Knox was among Reformers, that Livingstone was among missionary explorers—the bravest of the brave. His personal piety and astonishing courage come out in this biography most grandly. And among the

many lessons of his heroic career is one of vast significance—it is his unqualified testimony in favour of total abstinence.

Amid one of his terrible experiences of hardship in the interior of Africa, he records in his journal: "My opinion is that the most severe labours and privations may be undergone without alcoholic stimulus, because those who have endured the most, had nothing else but water." He farther tells us that he sometimes drank water that was swarming with insects, or thick with mud, or putrid from other mixtures, but he never needed any wine or whiskey to qualify it or to prevent it from doing harm to him or his companions. Dr. Livingstone was a skilful physician, and he was very loth to use wine even as a medicine. His plain, godly father, Neil Livingstone, "became a strict teetotaler in order to fortify others by his example," and David, when a young man, signed a total abstinence pledge.

But we have been told lately that such a pledge is a "straight jacket," and betrays unmanliness. We are told by the same distinguished authority that teetotalers are misguided fanatics, and that our scientific estimate of alcoholic drinks is not defensible. To all these sneers the testimony and example of such a man as Livingstone are of incalculable weight as a refutation. While some American clergymen are denouncing the Temperance Reform, the following remarkable letter has lately been received in Glasgow by the Secretary of the Scottish Temperance League. It was written by Khame, the chief of the Bamangwato tribe in Southern Africa, who has lately prohibited the traffic in intoxicating liquors within his territory :

To William Johnstone, Secretary Scottish Temperance League: My dear Friend,—The address which you forwarded from the Directors of the Scottish Temperance League arrived safely by this post. Kindly convey my earnest thanks for the consideration and sympathy which prompted your Directors to prepare such a beautiful and Christian address to one who is entirely unknown to them personally. It made my heart glad to receive it. The members of the church to whom I have shewn it have rejoiced exceedingly. Since my efforts to stop the use of liquor in my town my relations with white men residing in my country have been of a much more pleasant nature than in former days, when drink was used extensively. My own people are in every way better for it. My duties as chief have been lightened. There are now no longer the many troublesome cases to settle, which were once the burden of every day.

My testimony from experience, therefore, is that to stop the use of drink must prove an inestimable blessing to any people.

May the people of England be favoured with this blessing as a nation, and to that end may your efforts be speedily crowned with success. You deserve success, for drink is death; it is that and nothing else.

I am, my dear friend, with earnest greetings, your friend,
KHAME.

Shoshong, S.A., via Zeerust, Transvaal, Nov. 24, 1880.

If the noble Livingstone could have foreknown such an epistle from one of those very tribes among whom he sojourned during his first missionary journeys, how his great heart would have leaped for joy. How heartily he would have echoed that terse sentence from the African chief, "Drink is death; it is that, and nothing else." And how the aforesaid chief would stare with astonishment if he were told that in Christian America both governmental prohibition and teetotalism are regarded as impracticable fanaticism!

A reception has lately been given in New York city to Mr. Robert Graham, of Manchester, who visits our country as the delegate of the "Church of England Temperance Society." Mr. Dodge presided at the reception, and addresses of welcome were delivered by Dr. William M. Taylor, Dr. H. C. Potter of Grace Church, Dr. L. D. Bevan, and others. Mr. Graham gives a most encouraging account of the progress of temperance among the influential classes in Great Britain. The Church of England Society contains many members who only abstain from ardent spirits; but a large portion of the members practice an entire abstention from all intoxicants. He told us that some distinguished men, like Bishop Lightfoot (who is the foremost scholar in the English Establishment) and Canon Farrar, had commenced with a pledge of "moderation," but had logically gone on to entire abstinence from wines and ales. Bishop Lightfoot told him that he could study better, preach better, and work better on cold water than he ever had on vinous stimulants. The eminent Bishop has preached strongly from his pulpit in Durham Cathedral in favour of this modern "fanatical" doctrine of teetotalism. What is most remarkable is, that this profound and devout scholar does not discover that he is

bringing any contempt upon the Word of God. He has observed that among the cultured classes of Britain, as among the negroes of benighted Africa, "the drink is death, and nothing else." His common sense concurs with his Christian convictions that it is wisest, safest, and most in accordance with the spirit of self-denial to let every kind of intoxicant *alone*.

Within a few hours I have had a sad interview with a young, heart-broken wife. She divulged to me the terrible truth that her young and refined husband had already become a wreck. With the tears streaming down her cheeks she said—"Doctor, you cannot speak too often, or too loudly against tampering with the glass. *Save the boys*; for when a man is as far gone as my husband, he seems beyond all hope." Yet it is only a short time since that husband counted himself a "moderate drinker." He took the venturesome leap over Niagara, and has not been able to *stop halfway down*. He would not put himself into the "straight jacket of teetotalism; the result is that he now needs the straight jacket of a maniac. Let cavillers denounce us as they may, some of us mean to preach nothing short of total abstinence; for even a wiser than Livingstone or Lightfoot has declared that the wine "at last biteth like a serpent and stingeth like an adder."—*Cryler*.

MR. SPURGEON'S BEGINNINGS.

The London Metropolitan pastor opens his "Sword and Trowel" for 1881 with some interesting reminiscences of himself:

"My college course was after this fashion: I was for three years a Cambridge man, though I never entered the University. I could not have obtained a degree, because I was a Nonconformist; and moreover, it was a better thing for me to pursue my studies under an admirable scholar and tender friend, and preach at the same time. I must have been a singular looking youth on wet evenings. During the last year of my stay in Cambridge, when I had given up my office as usher, I was wont to sally forth every night in the week except Saturday, and walk three, five, or perhaps eight miles out and back again, on my preaching work; and when it rained I dressed myself in waterproof leggings and a mackintosh coat, and a hat with a waterproof covering, and I carried a dark lantern to shew me the way across the fields. I had many adventures, . . . but what I had gathered by my studies during the day, I handed out to a company of villagers during the evening, and was greatly profited by the exercise. I always found it good to say my lesson when I had learned it. Children do so, and it is equally good for preachers, especially if they say their lesson by heart. . . . There is no way of learning to preach which can be compared to preaching itself. If you want to swim, you must get into the water; and if you at the first make a sorry exhibition, never mind, for it is by swimming as you can that you learn to swim as you should. Hence we ought to be lenient with beginners, for they will do better by-and-by. If young speakers in Cambridge had been discouraged and silenced, I might not have found my way here, and therefore I hope I shall be the last to bring forth a wet blanket for any who sincerely speak for Christ, however humble may be their endeavours."

EVERY DAY RELIGION.

I know nothing which has exercised a more powerful influence on religion than that unhappy divorce which has been effected between religious duty and the every-day duties of life. When a mother is faithfully tending her children, and making her hearthstone clean and her fire burn bright, that everything may smile a welcome to her weary husband when he returns from his work, it is never dreamt that she is religiously employed. When a man works hard during the day, and returns to his family in the evening to make them all happy by his placid temper and quiet jokes and dandlings on his knee, the world does not think—perhaps he does not think himself—that there is religion in anything so common as this. Religion is supposed to stand aloof from such familiar scenes. But to attend the church, to take the sacrament, to sing a psalm, to say a prayer, is religion. Now, God help a poor sinful world if religion consists only in these things, and not also in the other. We have devotional feelings, and by all means let us give them exercise and utterance. But have we not other feelings and other duties as certainly as these assigned

us by heaven? Why should we count the one religious, and not also the other? Is religion to be shut up in the church, and not allowed to visit the house? Is she to attend us only when we sit at the communion table, and not also when we attend at our counter or sit at our desk? Why should we not think that everything we do is done religiously, if it be done well?

I think I have known some people who have thus introduced religion into their every-day life. In the station in which they were, therein they abode with God. They were so honest, so industrious, so cheerful, so unrepining, so courteous to man, and so devout to God, that you could not but feel they were living that life of which others were merely talking. They were indeed living epistles of Christianity, known and read of all men.

"WATCH WITH ME."

Comes a voice subdued and gentle,
O'er life's wild and stormy sea
Is it true, Lord? dost Thou call me,
Call me, Lord, to watch with Thee?
Watch with Thee, O Lord and Saviour!
Blows my heart to Thy decree,
Still my faith in wonder asketh,
How can I, Lord, watch with Thee?

Watch with Thee amid life's breakers;
'Mid the fury of yon sea!
Lord, I sink beneath the billows,
Left a moment without Thee!
Pardon, Lord, my faith is feeble,
Dost Thou, holy Lord, call me?
Gentle Lord, pray grant an answer,
What is it to watch with Thee?

When my path is hid in darkness,
When my eyes no hope can see,
Yet my faith, Thy hand retaineth
Is this watching, Lord, with Thee?
When I see Thee, bleeding, dying,
Pierced and nailed on yonder tree,
Weeps my heart, Thy wounds exploring
Is this watching, Lord, with Thee?

When my faith in Thee abiding,
Bows the heart and bends the knee,
Weeps o'er men Thy love despising—
Is this watching, Lord, with Thee?
When my love, despised, rejected,
Toils to set Thy captives free,
Seeks the outcast and neglected—
Is this watching, Lord, with Thee?

When some lone heart, bruised, despairing,
Faints in its Gethsemane,
Stoops my love to soothe and comfort—
Is this watching, Lord, with Thee?
When I joy with those rejoicing,
Weep with those whom others flee,
Feed the hungry, clothe the naked—
Am I watching, Lord, with Thee?

When the world, Thy mercy scorning,
Moans in silent agony,
Prays my faith and waits for morning—
Is this watching, Lord, with Thee?
If, O Lord, this is Thy meaning,
Poor and weak howe'er I be,
If Thy love will grant the favour,
I will try and watch with Thee.

DO RIGHT.

"I heard of a pious servant," says Rev. William Jay, "whose master and mistress were so much offended with her for attending Wesleyan Chapel meetings that they determined to discharge her. They gave her warning accordingly, but the faithful girl, instead of resenting the injustice and neglecting her work, only redoubled her efforts, and performed her duties with more scrupulous care and punctuality than ever. She could not violate her conscience and resign the right to worship God according to her convictions, but she determined that if she must suffer for her religion her religion should not suffer for her.

"Her exemplary conduct, and her exceeding usefulness in the family, heightened her value every day, and when the term of her warning had nearly expired, her employers began to see that they could ill afford to spare her. They could hardly find another servant who was so thoroughly good and faithful.

"Finally the master said to the mistress, 'Isn't it rather hard upon Mary not to allow her to go to meeting where she pleases?'

"'Yes,' said his wife; 'and if we send her away I don't know how we shall fill her place. She is the tidiest servant we ever had, and the earliest riser, and the most economical manager, and she never answers back.'

"Well, let us keep her then," said the master, and Mary was told that she could stay.

"But, best of all, both the man and his wife took such a liking to her religion, from the way she practised it, that they began to go to meeting with her, and there they were both led to Christ.

"HABITS MADE."

Going through one of the streets of Boston we saw a sign which had on it these words: "What sort of habits do they make there?" was the question which instantly came to my mind. "Wonder if they are good habits or bad habits?"

We had not time to step in and enquire, but saw enough through the window to satisfy us that *dress* was what was meant by habits. "Habit" is the old name for clothes. Let us hope that they understand their business, and that the "habits" they make are all good.

The sign set us is thinking: Why might it not be put up in many other places as well as in this? For instance, such a sign might be put up on every drinking saloon in the land, for habits are certainly made in such places, and very bad habits too. It might also be put on the billiard saloons. In these places many young men make habits which result in their downfall. So with theatres and circuses; they make habits for the young people who attend them, habits which fasten on them and are very hard to destroy.—*Youths' Temperance Banner*.

WHY THEY OFTEN FAIL.

Young men often fail to get on in the world because they neglect small opportunities. Not being faithful in little things, they are not promoted to the charge of greater things. A young man who gets a subordinate situation sometimes thinks it is not necessary for him to give it much attention. He will wait till he gets a place of responsibility, and then he will shew people what he can do. This is a very great mistake. Whatever his situation may be, he should master it in all its details, and perform all its duties faithfully. The habit of doing his work thoroughly and conscientiously is what is most likely to enable a young man to make his way. With this habit, a person of only ordinary abilities would outstrip one of greater talents who is in the habit of slighting subordinate matters. But, after all, the adoption, by a young man, of this great essential rule of success shews him to be possessed of superior abilities.—*Anon*

No man can ask honestly or hopefully to be delivered from temptation, unless he himself is honestly and firmly determined to do the best he can to keep out of it. But in modern days the first aim of all Christian parents is to place their children in circumstances where the temptations (which they are apt to call "opportunities") may be as great and many as possible, where the sight and promise of "all these things" in Satan's gift may be brilliantly near, and where the act of "falling down to worship me" may be partly concealed by the shelter, and partly excused, as involuntary, by the pressure of the concurrent crowd.

MADAGASCAR has 70,125 church members, nearly seven-ninths as many as the Congregational churches of Massachusetts. The London Missionary Society has thirty agents there, but nearly all the pastors are natives.

THE whole sum aimed at by the Presbyterian Churches for the increase of the salaries of the Waldensian pastors is \$60,000. The sum already reached is \$45,000. Of this \$5,000 have been given by Mr. R. L. Stuart, of New York, the largest subscription to the fund.

IT is reported that a whole town in Italy—Bertolla, near Turin—has gone over to Protestantism from Catholicism. The archbishop closed the doors of the church against the "apostates," and about 2,000 of them sent to Turin for evangelical ministers to come and preach to them.

THE new hymnal for the Free Church of Scotland, which met with so much criticism, has been adopted. The book contains 376 hymns, including thirteen paraphrases, ten metrical doxologies, forty-nine hymns for the young, two ancient hymns, and thirty-two Scripture sentences and prose doxologies.

THE CANADA PRESBYTERIAN.

22.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.

OFFICE—NO. 8 JORDAN ST., TORONTO.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MARCH 11, 1881.

THE STATE OF THE MISSION FUNDS.

WE call special attention to the state of the various funds of the Church, as given in another column. It will be seen that there is plenty of room for the liberally disposed coming in with additional benefactions, so that there may be enough and to spare for efficiently carrying on all the different departments of the work of the Church.

THE "BYSTANDER" AND CREEDS

I would, of course, never do for the "Bystander" not to have its ukase issued on the subject of creeds, or to fall by a wave of the hand and a passing remark or two, to dispose of the whole difficulty and silence all gainsayers. A couple of pages in our omniscient cotemporary can settle the whole matter, and any one disposed to doubt and object even after such a finding must, we suppose, be dismissed as incurably "narrow" and hopelessly obtuse. With the imposition of creeds, confessions, or articles, by the instrumentality of pains and penalties, civil disabilities or physical force, we have nothing to do, and in defence of such proceedings, have not a single word to utter. Religious opinion is too subtle a thing to be regulated by civil authority, and the religion of Christ is by far too spiritual and too sacred to be becomingly either propagated or maintained by secular governments or physical violence. A religious test as a passport to civil office, or as indispensable to the enjoyment of any of the privileges which ought to be common to all citizens, of course involves persecution, is an evident temptation to hypocrisy, and the fruitful parent of many and grievous sins. Not a word can be said in defence of either the corporation or university tests by which for generations, the most serious and conscientious of Englishmen were kept out of civil office and deprived of the advantages of a university education. But all this, though it may grandly round off a sentence, has nothing whatever to do with the question which the "Bystander" proposes to discuss and settle in a few supercilious, but not very logical or enlightened, remarks. Even in the matter of university tests, the conscience was consulted, though, we acknowledge, in a way which no State had a right to adopt. Many paid the penalty of their conscientiousness by foregoing the objects of their laudable ambition, and by sacrificing all the possibilities of a liberal education. The careless, the scandalous, and the conscienceless, signed away their own honour and sacrificed their self-respect in many cases for a mess of pottage. It was a grievous wrong which the State did at once to the conscienceless who signed and to the conscientious who refused. We have fallen upon comparatively better times, but to say that the procedure involved in the corporation or university tests of England sets reasonably forth the rationale of creeds, confessions, or articles, is to make an assertion we should much rather not characterize as we think it deserves. To be unjustly tempted to do violence to conscience by the threat of social ostracism and civil disability, is one thing; to be required to adopt the views and conform to the regulations of a religious community which owes its very external existence to individual conviction, and is in its essence "not of this world," before being admitted to its fellowship and enjoying its privileges, is something very different. Nobody is forced to join this latter community or Church. Indeed, the idea of force is alien, shall we say, to its very "rationale," and so far, whenever attempted, strikes at its very existence. It is no hardship for any man to be outside of the Anglican Church or of the Presbyterian, or of any other which could be mentioned, so long as he is conscious that he does not possess the prerequisites of membership. Indeed he could not be comfortable in

any other position. When the monstrous theoretic figment of an established Church into the membership of which every one in a community is said to be as necessarily born as he is into civil citizenship, is given up, as it is now throughout almost the whole of the Protestant world, there is not the slightest ground for indulging in inflated and foundationless declamation about unreasoning authority or "pains and penalties." If any Church is foolish or even fatuous enough to make its terms of membership either unreasonably strict or indefensibly narrow, so much the worse for it. It will either die or change. Outriders who cannot conform to its terms have but to leave it severely alone. There is no use of any one being so absurdly Quixotic as to be willing to be untrue to his most cherished convictions merely to keep a dying anachronism alive or to rekindle into flame a heap of veritable ashes. The dead man and the dead Church will alike disappear, and have both the only thing possible for them in the circumstances—more or less decent interment. The "Bystander" of course settles the whole thing with a jaunty, pitying air of condescension when it asks, "Can it really be supposed that an English or Scotch student, by the time he is of age to be ordained, has himself found all the truth in the Thirty-nine Articles or the Westminster Confession? Surely not." Why not? Nobody forces him to be ordained at any age, and if he either cannot understand or cannot accept any of the propositions in the symbolical documents of this Church or that, he has his remedy always at hand, and he ought to be honest enough to use it. He need not join that Church. He need not enter that ministry. "But he may change his opinion afterwards." Well, and what then? Is it such an awful thing to be true to one's convictions, and to sacrifice ease, emolument and even life itself when these can no longer be held with a clear conscience and an unsullied honour, that provision must be made so that, come what may, the conscience shall be untempted to falsehood and the loaves and the fishes shall always be sure? This gives but an ignoble idea of life, of Christian principle, and of personal self-respect. It would turn the Church of Christ into a mere debating club, and make it, what we acknowledge an established Church must logically and in equity always be, so widely comprehensive as to embrace within its ample folds those who believe everything and those who believe nothing with all the intermediaries—for who can tell to what any of these in the lapse of years may "grow?"

With what we must be permitted to call surprising innocency, and even more than usual elevation, the "Bystander" remarks: "The more honest a man is, the less difficulty he will have in being faithful to a contract, even though he may have ceased to think it advantageous to him; but the more difficulty he will have in continuing to profess a creed when he has ceased to find it true." We should just think so. An "honest man" won't continue to "profess a creed after he has ceased to find it true," and no man and no Church would wish him to do so. We beg the "Bystander's" pardon, for it seems to think that either the man ought to sacrifice his conscience for the good of the Church, or the Church ought to sacrifice its principles, which its other members have not found untrue—in order to retain the man! And yet after all this, our mentor kindly recommends the retention of creeds, though for what conceivable purpose it would be difficult to imagine, for if a coach and six can be driven through the average Act of Parliament, a coach and sixty on our "Bystander's" principles could easily be driven through any creed that was ever framed, or even ever dreamed of! Hear the conclusion of the whole matter—the latest revelation of superior wisdom—the last suggestion of the "honest" and the free, to the "reverend crypto-sceptics" and the "bond-thralls" who fret and fidget under ecclesiastical fetters, and long for a test which will test nothing, and a common bond which will not bind any man to any opinion, but will only guarantee in perpetuity his social position and official income, though he should become a creedless Agnostic or a furious unbeliever: "As to doctrine, the time will soon come, so far as Protestantism is concerned, for a new ordination test, binding the minister at all times to teach what he believes to be the truth." Will it indeed? Does it not do this in the only honest sense at present? If not, what a cave of Adullam every Christian Church will become in the good time near at hand! Indeed, it will not require that it should be "Christian" at all. Teach what you like, only be

"honest" to your convictions and go ahead! Nay, in that case the Church will not require to exist as a separate organization at all. The "honest" Atheist, and the "honest" Calvinist have at last found a common meeting place, and the one dear mother, that used to be called Church, embraces all. Only to be sure, it is possible that in this coming millennium, .. may be voted, that as the "enlightened" cannot see how any man can "honestly" be a Calvinist or a Presbyterian, all such shall be put beyond the pale of toleration till they learn not to sin against "honesty" and till they cease to be enemies of "common sense" and "advanced culture."

Is this a noble idea of the ultimate development and final condition of that "Church of Christ," which that ardent, and not altogether either stupid or "dishonest" man, Paul, represented as purchased "with His [Christ's] own blood?" Is this, the supposedly final and full rationale, not of all creeds, but of that which is supposed to lie behind all such, worth the trouble of taking up, after it has been thus most solemnly, not to say pompously, made known? At the risk of being pityingly regarded as at once "narrow" and "shallow," we frankly acknowledge that we cannot see that it is. Paul, in that case, was a double-distilled fool for bothering himself about having persecuted the Church of God, or having been a "blasphemer," when he knew that he had done it all in unbelief, and had been all the while as honest, truthful and earnest a man as ever walked the footstool. "The chief end of man," in that case is, simply, not to be a hypocrite, and the greatest saint and the greatest sinner are on a moral level if they be equally honest and equally outspoken. Paul was, according to this, a foolishly short sighted man, when he advised people to "go without the camp hearing Christ's reproach," when he ought to have agitated for the "camp" being made so large that there would have been no "without" to go to.

We had intended to notice another statement of the "Bystander" about "practical Christianity" being the "one strong bond" in all Churches, but must reserve what we have to say on that point for another issue.

MORE ANGLICAN EXCLUSIVENESS.

IT seems that the friends of temperance in the city of Quebec and vicinity have been lately moving for the establishment of a union formed of persons of all denominations, with the view of "promoting temperance, reforming the intemperate, and removing the causes which lead to intemperance." It was thought that all might cooperate in such a work. Not so, however. The Anglican clergy, strong in the idea of apostolic succession, would consent to take part in such a movement only on condition that all the officers should be laymen, and that all devotional exercises should be conducted exclusively by the said officials of the Society. Their reason for this course of action is, they say, simply that they might, if they became members of a Society which "would publicly and formally accept the ministrations of all ministers, be thought to be recognizing as "duly commissioned" and "rightly ordained" those whom the Church of England does not recognize as such. The very possibility of such a result fills them with horror, and therefore they propose that all clergymen of whatever name shall enter the Society simply as private individuals, and never dare to pray at any of its meetings for the blessing of God upon their labours. This surely is sacerdotalism run mad, and yet it is not a matter at all to be wondered at, though it is surprising that it is not perceived by those very precise gentlemen that in consenting to associate with the "Dissenters, on any terms, for any purpose, they give up the whole matter, unless those "dissenting" ministers themselves agree to such an amount of self-degradation as to be known and treated as simply "laymen" in all the work of the proposed union. We shall suppose that this Society has been formed on the terms proposed with a "lay" chairman, a "lay" secretary, and a "lay" committee. The minutes of last meeting are to be read, and the names of those present mentioned. "Reverend," of course, must not be spoken in connection with the name of any dissenting "layman" "that preaches." Consequently the "Reverend" W. B. Clark must appear as W. B. Clark, Esq., and the "Rev." Dr. Mathews must become G. D. Mathews, Esq. If otherwise, there would be the "recognition" by Anglicans present, of ministers whom the Church of England does not recognize as anything but "laymen."

But in the same way if there is to be equality, the "Reverend" M. M. Fothergill must appear as plain M. M. Fothergill, Esq., else the "Dissenters" would be placed at a disadvantage, and would be recognizing others as occupying a place and discharging a function in the Church of Christ to which they themselves had no legitimate claim. It need not be said, however, that to insist upon the "rector of St. Peter's" or even the Right Rev. "J. W., Quebec," himself appearing as plain "mister" would be too monstrous ever for one moment to be thought of, so that on the principles laid down by these Anglicans a bar to anything like cooperation is found in the very nature of things, and in the very title of courtesy which could not be withheld from the "ministers" of "the denominations" without an implied degradation to which no man with any becoming sense of self respect would submit, and could not be conceded without virtually giving up the whole battle by the recognition in this way of the "non lay" character of men who could lay claim to none of the indescribable and impalpable apostolical succession in which they are running in their veins, and giving a certain official sacredness either to their persons or their lives. It is however a matter of little or no consequence to any but the individuals themselves who make such unsupported and withal childish pretensions. If they are pleased with the signet of apostolical succession and the consequent isolation which it implies, why so be it. It is a gift or grace producing no effect which anyone can trace either in the way of superior learning, zeal, piety, prudence, or consecrated devotion to the Lord's work. Its supposed presence has been often found compatible with the crassest ignorance, the most ostentatious worldliness, and the grossest and most defiant immorality. It has been recognized as possessed by not a few whose whole lives have been the veriest libels upon the very name of Christian, and it is now the boast of many as their special possession who are far more ambitious to keep close by the College of Cardinals than by the College of Fishermen, and of whose personal histories the less said the better. It has in fact not the consistency of a vapour, not the substantiality or the reason of even a maniac's dream. But if people will play with it, fondle it, and swear by it as if it were a positive factor in this grave, solemn life we are all living, it can't be helped. It is a something with which reason has nothing to do, which appeals to evidence which in any court of common sense could never be recognized, and which will only disappear when, under the teaching of God's Spirit, men rise on stepping stones to "higher things." In the meantime the sensible advice of the late Bishop Villiers, of Carlisle, in one of his charges, is worth repeating, although we cannot give it in the Bishop's *ipsissima verba*: "Say nothing about your outward apostolical succession, but by your holy lives, apostolic zeal, consecrated effort, and heavenly characters, make it evident that you are verily partakers of the only apostolical succession that is of any worth."

KIDNAPPING YOUNG WOMEN.

WE call attention to the warnings lately given in the daily papers both here and elsewhere about the nefarious efforts being put forth by some of the basest of the race for the purpose of kidnapping young women, and having them taken away for the very vilest purposes. Advertisements are being put in the papers, holding out great inducements to servant girls and those engaged in various departments of woman's work. By these means it is thought that the young and inexperienced can be easily entrapped, and it is to be feared that in too many cases they are. Then it is said that young women are, in not a few cases in this city and elsewhere, watched; their whole past histories accurately ascertained, and every means taken, by references to their ministers or their former employers, to get them within the power of those who have no pity and no shame. It is well known that in older countries procurers assume every possible guise, insinuate themselves sometimes into families under the appearance of benevolent widow ladies, attend church most devoutly, while all the while intent upon their frightful work. It would seem that the same kind of tactics are being introduced into Canada. It is safe to say that there can scarcely be too much caution exercised in answering advertisements, especially where the inducements held out are exceptionally favourable. Things may be all right, but it is just as well to be quite sure that they are. We

know of no crime that deserves severer punishment than that to which we have referred, and the extent to which it is encouraged by men of wealth, and not seldom of considerable social standing, is as deplorable as it is beyond all reasonable question. We could easily name some in Toronto, for instance, who hold their heads tolerably high, that have become by-words for offensively addressing ladies who may be on the streets alone after dark. Do these persons think they are not known, and that they have not been again and again recognized, sometimes by those who belong to the same Church with themselves? If so, they are strangely mistaken. We can well believe that some will think and say that even the remotest reference to such things does not lie within the sphere of the "religious journalist." We beg to say that our ideas on the subject are quite different. Religious people may close their eyes to facts, but this will not make the facts different from what they are, and will not make the consequent danger any the less formidable or any the less certain, and with all the machinery of evil in such constant and skilful operation it is only right that every kind of counteractive should be applied. Parents cannot be too cautious in the matter of apparently inviting and suitable situations for their daughters, or of the characters of casual acquaintance who may be only too anxious to make themselves more than usually agreeable.

THE CENSUS.

IT is of very considerable importance to the standing and influence of the Presbyterian Church, that a very accurate enumeration of its members and adherents should be taken at the approaching census. Will the ministers and elders see to it that all fully understand what they are to do, and how they can most effectually help the enumerators in their work? Attempts will very likely be made by some unduly to swell the numbers of certain denominations. When individuals are practically of no religion they are generally inclined at an emergency to range themselves for form's sake among the adherents of one or two of the denominations of the country. The Presbyterian Church neither expects nor wishes to have an increase of nominal strength in this way. At the same time it is not well that our numbers should be unduly diminished by individuals either neglecting to say anything on the subject or making erroneous entries. On previous occasions grievous mistakes, and, consequently, gross injustice, have in this way been done, and it were a pity if the same blunder is repeated, when a little care and a few explanatory statements on the part of ministers and elders may easily obviate the whole danger.

KINGSTON WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Kingston Woman's Foreign Missionary Society held its annual business meeting on the first Wednesday in January, when the annual reports were read, and the meeting was addressed by the Rev. Principal Grant, Rev. Dr. Smith, Rev. F. McCuaig and the Rev. A. Wilson. The reports shewed an advance on last year, and recorded the interesting incidents of Dr. Mackay's stirring address to the Society, and that of the Rev. Narayan Sheshadri. Members of the Society were appointed special correspondents to congregations in the Presbytery in which no auxiliaries as yet exist, with a view to forming such societies. Among other business, it was agreed that, instead of the usual annual public meeting, the Society should this year arrange to hold a union meeting of the various Woman's Missionary Societies connected with the Presbyterian Church in Canada, including the Ladies' French Evangelization Society, for friendly conference, explanation of each other's work, and mutual stimulus and encouragement in Christian work. Favourable replies have already been received from several of the societies, and it is believed that such a reunion, successfully accomplished, would have a most beneficial effect in stimulating the work of the Christian women engaged in such societies, and of bringing the importance of missionary effort more prominently before the Church at large.

REV. G. G. MCROBIE preached his farewell sermon in the Presbyterian church, Tilsonburg, on Sabbath evening. The building was crammed, and the reverend gentleman delivered an excellent and feeling discourse.

BOOKS AND MAGAZINES.

THE INTERNATIONAL REVIEW for March. (New York: A. S. Barnes & Co.)—The readers of the International will find a very attractive bill of fare in the current number.

CULTURE AND RELIGION. By Principal Shairp. New York: I. K. Funk.—For fifteen cents this well-known book can be had, printed on good paper and in handy octavo form. This is as cheap as any one could reasonably expect.

THE "Canadian Post," in noticing the Presbyterian Year Book for 1881, says: "This publication, invaluable to members of the Presbyterian Church, and very useful to the public, has recently been issued. It is edited by Rev. James Cameron, Chatsworth, and published by C. B. Robinson, Presbyterian office, Toronto. This is the seventh year of publication, and it is strong commendation and true to say that this volume is an improvement on its predecessors." Sent to any address on receipt of 25 cents.

IN THE ATLANTIC MONTHLY for March (Boston: Houghton, Mifflin & Co.) Elizabeth Stuart Phelps gives us the remainder of a rather disappointing duet about two people who might have been lovers, but weren't: H. D. Lloyd tells us the "Story" of one of these curses of modern society, "A Great Monopoly;" Rose Terry Cook gives us a pretty poem on that household friend, the spider; Henry James puts some further touches to his "Portrait of a Lady;" Frances L. Mace contributes a series of fine sonnets on the seven days of the week; the New York theatres are reviewed by somebody unknown; Grant Allen, as he thinks, explains all about the Genesis of Genius; Maurice Thompson gives a misty little poem about Dawn; William R. Rosetti gives the third of an exceedingly interesting series of papers on "The Wives of Poets;" Theodore Haron has a thoughtful essay on the End of the War; Richard Grant White gives us some of his Random Recollections of England; Oliver Wendell Holmes has a commemorative sonnet on the anniversary of Dante's first condemnation; Katherine Carrington has a short story on the Eleventh Hour. There are also the usual Book Reviews and savings and doings of the Contributor's Club.

COMPARATIVE STATEMENT OF MISSION FUNDS.

HOME MISSION FUNDS.	
1879-80. March 7th, Rec.	\$29,977 04
1880-81. " "	18,120 01
Decrease ..	\$11,857 03
FOREIGN MISSION FUNDS.	
1879-80. March 7th, Rec.	\$12,409 25
1880-81. " "	18,879 72
Increase	\$6,470 47
COLLEGE FUNDS.	
1879-80. March 7th, Rec.	\$5,018 07
1880-81. " "	4,029 33
Decrease ..	\$988 74
WIDOWS' FUNDS—CONGREGATIONAL CONTRIBUTIONS.	
1879-80. March 7th, Rec.	\$742 66
1880-18. " "	938 49
Increase	\$195 83
MINISTERS RATES.	
1879-80. March 7th Rec.	\$1,585 50
1880-81. " "	1,572 39
Decrease ..	\$13 11
AGED AND INFIRM MINISTERS' FUNDS—COLLECTIONS, ETC.	
1879-80. March 7th, Rec.	\$2,554 04
1880-81. " "	3,423 16
Increase ..	\$869 12
MINISTERS PAYMENTS.	
1879-80. March 7th, Rec.	\$945 90
1880-81. " "	922 00
Decrease	\$23 24
ASSEMBLY FUNDS.	
1879-80. March 7th, Rec.	\$2,255 54
1880-81. " "	2,842 06
Increase	\$586 52
MANITOBA COLLEGE FROM CONGREGATIONS.	
1879-80. March 7th, Rec.	\$362 44
1880-81. " "	452 30
Increase	\$89 86

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. F. ROK.

CHAPTER IX.—A WRETCHED FAILURE.

The excitement that had sustained me was passing away, and I felt myself growing miserably weak and depressed. The remainder of the trial was a desperate battle, in which I think I succeeded fairly. I talked that it might not be noticed that I was eating very little; joked with Mr. Yocomb till the old gentleman was ruddy and tremulous with laughter, and made Reuben happy by applauding one of Dapple's exploits, the history of which was easily drawn from him.

I spoke often to both Adah and Zillah, and tried to be as frank and unconscious in one case as the other. I even made the acquaintance of Mr. Hearn's little girl—indeed, her father formally presented her to me as his daughter Adela. I knew nothing of his domestic history, and gained no clue as to the length of the widowhood which he now proposed to end as speedily as possible.

I was amused by his not infrequent glances at Adah. He evidently had a keen eye for beauty as for every other good thing of this world, and he was not so desperately enamored but that he could stealthily and critically compare the diverse charms of the two maidens, and I imagined I saw a slight accession to his complacency as his judgment gave its verdict for the one toward whom he manifested proprietorship by a manner that was courtly, deferential, but quite pronounced. A stranger present could never have doubted their relationship.

A brief discussion arose as to taste, in which Mr. Hearn assumed the ground that nothing could take the place of much observation and comparison, by means of which effects in colour could be accurately learned and valued. In reply I said,

"Theories and facts do not always harmonize any more than colours. Miss Adah's youth and rural life have not given her much opportunity for observation and comparison, and yet few ladies on your avenue have truer eyes for harmony in colour than she."

"Mr. Morton being the judge," said the banker, with a profound and smiling bow. "Permit me to add that Miss Adah has at this moment only to glance in a mirror to obtain an idea of perfect harmony in colour," and his eyes lingered admiringly on her face.

I was worsted in this encounter, and I saw the old gleam of thoughtfulness in Miss Warren's eyes. How well I remembered when I first saw that evanescent illumination—the quick flash of a bright, genial spirit. She delights in her lover's keen thrust, was now my thought, "and is pleased to think I'm no match for him. She should remember that it's a poor time for a man to tilt when he can scarcely sit erect." But Adah's pleasure was unalloyed. She had received two decided compliments, and she found herself associated with me in the new-comer's mind, and by my own actions.

"I frankly admit," I said, "that I'm a partial judge, and perhaps a very incompetent one." Then I was stupid enough to add, "But newspaper men are prone to have opinions. Mr. Yocomb was so sarcastic as to say that there was nothing under heaven that an editor did not know."

"Oh, if you judge by her father's authority, you are on safe ground, and I yield at once."

He had now gone too far, and I flushed angrily as we rose from the table. I saw, too, that Mr. and Mrs. Yocomb did not like it either, and that Adah was blushing painfully. It was one of those attempted witticisms that must be simply ignored.

My anxiety now was to get back to my room as speedily as possible. Again I had overrated myself. The excitement of the effort was gone, and my heart was like lead. I, too, would no longer permit my eyes to rest even a moment on one whose ever-present image was only too vivid in spite of my constant effort to think of something else; for so complete was my enthralment that it was intolerable pain to see her the object of another man's preferred attentions. I knew it was all right; I was not jealous in the ordinary sense of the word; I merely found myself unable longer, in my weak condition, to endure in her presence the consequences of my fatal blunder. Therefore I saw with pleasure that I might in a few moments have a chance to slip back to my refuge as quietly as I had left it. Mrs. Yocomb was summoned to the kitchen; a farm labourer was inquiring for her husband, and he and Reuben went out toward the barn. Adah would have lingered, but the two children pulled her away to the swing.

Mr. Hearn and Miss Warren stood by me a moment or two as I sat on the lounge in the hall, and then the former said, "Emily, this is just the time for a twilight walk. Come, and shew me the old garden; and he took her away, with an air of proprietorship at which I sickened, to that place consecrated by my first conscious vision of the woman that I hoped would be my fair love."

The moment they were off the porch I tottered to the stairway, and managed to reach the turn of the landing, and there my strength failed, and I held on to the railing for support, feeling ill and faint. A light step came quickly through the hall and up the stairway.

"Why, Mr. Morton!" exclaimed Miss Warren, "you are not going up so soon?"

"Yes, thank you, I managed to say cheerily. "Invalids must be prudent. I'm only resting on the landing a little."

"I found it rather cool and damp, and so came back for a shawl," she exclaimed, and passed on up to her room, for she seemed a little embarrassed at meeting me on the stairs.

In her absence I made a desperate effort to go on, but found that I would fail. I must wait till she returned, and then crawl up the best I could.

"You see I'm prudence personified," I laughed, as she came back. "I'm taking it so leisurely that I have even sat down about it."

"Are you not overtaking yours-elf?" she asked gently. "I fear—"

"Oh, no, indeed—will sleep all the better for a change. Mr. Hearn is waiting for you, and the twilight isn't. Don't worry; I'll surpass Samson in a week."

She looked at me keenly, and hesitatingly passed down the dusky stairway. Then I turned and tried to crawl on, eager to gain my room without revealing my condition; but when I reached the topmost stair it seemed that I could not go any farther if my life depended on it. With an irritable imprecation on my weakness, I sank down on the topmost step.

"Mr. Morton," said a low voice, "why did you try to deceive me. You have gone far beyond your strength."

"You here—you of all others," I broke out, in tones of exasperation. "I meant that your first evening should be without a shadow, and have failed, as I now fail in everything. Call Reuben."

"Let me help you?" she pleaded, in the same hurried voice.

"No," I replied harshly, and I leaned heavily against the wall. She held out her hand to aid me, but I would not take it.

"I've no right even to look at you—I who have been doubly enjoined to cherish such a scrupulous sense of honour." I'd better have died a thousand times. Call Reuben."

"How can I leave you so ill and unhappy!" and she made a gesture of protest and distress whose strong effect was only intensified by the obscurity. "I had hoped—you led me to think to-night—"

"That I was a weather-vane. Thank you."

Steps were heard entering the hall.

"Oh! oh!" she exclaimed, in bitter protest.

"Emily," called the banker's voice, "are you not very long?"

I seized her hand to detain her, and said, in a fierce whisper, "Never so humiliate me as to let him know. Go at once; some one will find me."

"Your hand is like ice," she breathed.

I ignored her presence, leaned back, and closed my eyes.

She paused a single instance longer, and then, with a firm, decisive bearing, turned and passed quietly down the stairway.

"What in the world has kept you?" Mr. Hearn asked, a trifle impatiently.

"Can you tell me where Reuben is?" she answered, in a clear, firm voice, that she knew I must hear.

"What does thee want, Emily?" cried Reuben from the piazza.

"Mr. Morton wishes to see you," she replied, in the same tone that she would have used had my name been Mrs. Yocomb's, and then she passed out with her affianced.

Reuben almost ran over me as he came bounding up the stairs.

"Hold on, old fellow," I whispered, and I pulled him down beside me. "Can you keep a secret? I'm played out—Reuben, to speak elegantly—and I don't wish a soul to know it. I'm sitting very—comfortably on this step—

you see—that's the way it looks—but I'm stuck—hard aground—you'll have to tow me off. But not a word, remember. Lift me up—let me get my arm around your neck—there! Lucky I'm not heavy—slow and easy now—that's it. Ah, thank the Lord! I'm in my refuge again. I felt like a scotched snake that couldn't wriggle back to its hole. Hand me that brandy there—like a good fellow. Now I won't keep you—any longer. If you care—for me never speak of this."

"Please let me tell mother?"

"No, indeed."

"But doesn't Emily Warren know?"

"She knows I wanted to see you."

"Please let me do something or get thee something."

"No; just leave me to myself a little while, and I'll be all right. Go at once, that's a good fellow."

"Oh, Richard, thee shouldn't have come down. Thee looks so pale and sick that I'm afraid thee'll die yet. If thee does, thee'll break all our hearts," and the warm-hearted boy burst out crying, and ran and locked himself in his room.

I was not left alone very long, for Mrs. Yocomb soon entered, saying,

"I'm glad thee' so prudent, and has returned to thy room. Thee acted very generously to-night, and I appreciate it. I had no idea thee could be so strong and carry it out so well. Emily was greatly surprised, but she enjoyed her first evening far more than she otherwise could have done, for she's one of the most kind-hearted, sensitive girls I ever knew. I do believe it would have killed her if thee hadn't got well. But thee looks kind of weak and faint, as far as I can see. Let me light the lamp for thee."

"No, Mrs. Yocomb, I like the dusk best. The light draws moths. They will come, you know, the stupid things, though certain to be scorched. One in the room at a time is enough. Don't worry—I'm a little tired—that's all. Sleep is all I need."

"Is thee sure?"

"Yes, indeed; don't trouble about me. You won't know me in a few days."

"Thee was a brave, generous man to-night, Richard. I understood the effort thee was making, and I think Emily did. A good conscience ought to make thee sleep well."

I laughed very bitterly as I said, "My conscience is gutta serena to-night, through and through, but please say no more, or I'll have to shuck you again. I'll be in a better mood to-morrow."

"Well, good-night. Thee'll excuse a house-keeper on Saturday evening. If thee want's anything, ring thy bell."

She came and stroked my brow gently for a moment, and then breathed softly.

"God bless thee, Richard. May the Sabbath's peace quiet thy heart to-morrow."

CHAPTER X.—IN THE DEPTHS.

I awoke late Sunday morning and found Reuben watching beside me.

"Thee's better, isn't thee?" he asked eagerly.

"Well, I ought to be. You're a good fellow, Reuben. What time is it—nearly night again, I hope."

"Oh, no, its only about eleven; they're all gone to meeting. I made 'em leave you in my care. Adah would have stayed, but mother told her she was to go. Emily Warren's grandfather wanted to go spooning off in the woods, but she made him go to meeting too. I don't see how she ever came to like him, with his grand airs."

"She has good reasons, rest assured."

"Well, he ain't the kind of a man I'd go for if I was a girl."

"Miss Warren is not the girl to go for any man, Reuben. He had to seek her long and patiently. But that's their affair—we have nothing to do with it."

"I thought thee was taken with her at first," said Reuben innocently.

"I do admire Miss Warren very much—now as much as ever. I admire a great many ladies, especially your mother. I never knew a truer, kinder lady."

"And if it had not been for thee, Richard, she might have been burned up," and tears came into his eyes.

"Oh, no Reuben. You could have got them all out easily enough."

"I fear I would have lost my head."

"No, you wouldn't; you are not of that kind. Please say no more about that affair. I've heard too much of it."

"Does thee think thee'll be able to come down to dinner? Mother and father and all of us will be awfully disappointed if thee isn't."

"Yes, I'll come down if you'll stand by me, and help me back when I give you the wink. I won't go down till dinner's ready; after its over you can help me out under some tree. I'm just wild to get out of doors."

I had a consuming desire to retrieve myself, and prove that I was not weakness personified, and I passed through the ordeal of dinner much better than I expected. Mr. Hearn was benignness itself, but I saw that he kept a keen eye on me. The shrewd Wall Street man had the eye of an eagle when his interests were concerned, and he very naturally surmised that no one could have seen so much of Miss Warren as I had, and still remain entirely indifferent; besides, he may have detected something in my manner, or imagined that the peculiar events of the past few weeks had made us better acquainted than he cared to have us.

Miss Warren's greeting was cordial, but her manner toward me was so quiet and natural that he had no cause for complaint, and I felt that I had rather be drawn asunder by wild horses than give him a clew to my feelings. I took a seat next to Mr. Yocomb, and we chatted quietly most of the time. The old gentleman was greatly pleased about something, and it soon came out that Mr. Hearn had promised him five hundred dollars to put a new roof on the meeting-house and make other improvements. I drew all the facts readily from the zealous friend, together with quite a history of the old meeting-house, for I proposed to make a complimentary item of the matter in my paper, well knowing how grateful such incense was to the banker's soul. Mr. Hearn, who sat nearest to us, may have heard my questions and divined my purpose, for he was peculiarly gracious.

I was not able to do very much justice to Mrs. Yocomb's grand dinner, but was unstinted in my praise. The banker made amends for my inability, and declared he had never enjoyed such a repast even at Delmonico's. I thought Miss Warren's appetite flagged a little, but to the utmost extent of my power I kept my eyes and thoughts from her.

After dinner Reuben helped me to a breezy knoll behind the dwelling, and spreading some robes from the carriage-house under a wide-branching tree, left me, at my request, to myself. The banker now had his way, and carried Miss Warren off to a distant grove. I would not look at them as they went down the lane together, but shut my eyes and tried to breathe in life and health.

Adah read to the two little girls for some time, and then came hesitatingly toward me. I feigned sleep, for I was too weak and miserable to treat the girl as she deserved. She stood irresolutely a moment or two, and then slowly and lingeringly returned to the house.

My feigning soon became reality, and when I awoke Reuben was sitting beside me, and I found had covered me well to guard against the dampness of the declining day.

"You are always on hand when I need you most," I said smilingly. "I think I will go back to my room now, while able to make a respectable retreat."

I saw Mr. Hearn and Miss Warren entering the house, and thought they had had a long afternoon together, but that time no doubt had passed more quick with them than with me, even though I had slept for hours. When reaching the parlour door I saw Miss Warren at the piano; she turned so quickly as almost to give me the impression that she was waiting to intercept me.

"Would you not like to hear your favourite nocturne again?" she asked, with a friendly smile.

I hesitated, and half entered the parlour. Her face seemed to light up with pleasure at my compliance. How divine she appeared in the quaint, simple room! I felt that I would gladly give the best years of my life for the right to sit there and feast my eyes on a grace and beauty that to me were indescribable and irresistible; but the heavy tread of the banker in the adjoining room reminded me that I had no right—that to see her and to listen would soon become unendurable pain. I had twice been taught my weakness.

"Thank you," I said, with a short, dry laugh; "I'm sorely tempted, but it's time I learned that for me discretion is certainly the better part of valour," and I turned away, but not too soon to see that her face grew sad and wistful.

"Heaven bless her kind heart!" I murmured as I wearily climbed the stairs.

Adah brought me up my supper long before the others

were through, and I felt a faint remorse that I had feigned sleep in the afternoon, even though my motive had been consideration for her as truly as for myself.

"Miss Adah!" I exclaimed, "you are growing much too unselfish. Why didn't you get your supper first?"

"I've had all I wish. I'm not hungry to-night."

"Truly, you look as if you had lived on roses; but you can't thrive long on such unsubstantial diet. It was real good of you to read to those children so long. If I had been an artist I would have made a sketch of you three. You and that little dark-eyed girl make a lovely contrast."

"I like her," she said simply; "I feel as if I wanted some one to pet. Can't I read to you while you eat your supper?"

"I'd rather have you talk to me; what do you think of the little girl's father?"

"I haven't thought much about him."

"I wish you could see his house in New York; it's a superb one, and on your favourite Fifth Avenue."

"Yes, I know," she replied absently.

"I should think you would envy Miss Warren."

"I don't," she said emphatically; "the man is more than the house."

"I don't think you would have said that a month ago."

"I fear not. I fear thee didn't like me that Sunday afternoon when I was so self-satisfied. I've thought it over."

"Indeed, Miss Adah, I would gladly be struck by lightning myself if it would change me for the better as greatly as you are changed."

"It wasn't the lightning," she said, blushing and slowly shaking her head. "I've been thinking."

"Ah," I laughed, "you are shrewd. If women only knew it, there's nothing that gives beauty like thought, and its a charm that increases every year. Well," I continued, with the utmost frankness, "I do like you now, and what is more, I honestly respect you. When you come to New York again, I am going to ask your mother to trust me as if I were your older brother, and I'll take you to see and hear much that I'm sure you'll enjoy."

"Oh, that will be splendid!" she cried gladly. "I know mother will let me go with thee, because—because—well, she says thee is a gentleman."

"Do you know, Miss Adah, I'd rather have your mother say that than have all Mr. Hearn's thousands. But your mother judges me leniently. To tell you the honest truth, I've come lately to have a very poor opinion of myself. I feel that I would have been a much better man if, in past years, I had seen more of such people as dwell in this house."

"Thee remembers what father said to thee," she replied shyly, with downcast eyes; "this is thy home hereafter."

"She looks now," I thought, "as if she might fulfil the dream I wove about her on that memorable day when I first saw her in the meeting-house. How perverse my faith has been, giving me that for which I might well thank God on my knees, and yet which my heart refuses, and withholding that which will impoverish my whole life. Why must the heart be so imperious and self-willed in these matters? An elderly gentleman would say, 'Everything is just right as it is. It would be the absurdity of folly for Miss Warren to give up her magnificent prospects because of your sudden and sickly sentiment; and what more could you ask or wish than this beautiful girl, whose womanhood has awakened and developed under your very eyes, almost as unconsciously as if a rose-bud had opened and shewn you its heart? Indeed, but a brief time since I would have berated any friend of mine who would not take the sensible course which would make all happy. If I could but become 'sane and reasonable,' as Miss Warren would say, how she would beam upon me, and, the thought of my disappointment and woe-begone aspect banished, how serenely she would go toward her bright future! And yet in taking this sane and sensible course I would be false to my very soul—false to this simple, tree-hearted girl, to whom I could give but a cold, hollow pretence in return for honest love. I would become an arrant hypocrite, devoid of honour and self-respect."

"Heaven bless you, Adah!" I murmured. "I love you too well for all your kindness and goodness to pretend to love you so ill.

(To be continued.)

THE RELIABLE MAN.

The reliable man is always there when he is wanted. You do not have to send to twenty different places after him; if he is not at home his wife can tell you where he is. The reliable man always tells his mission to his wife. He is not fool enough to marry a woman he cannot trust. He is not much of a talker, but he thinks a great deal. He looks at a subject in all its bearings. His judgments are unbiased. If he should be elected governor, he will carry state affairs with a just and firm hand. In private life he will always have plenty of kindling wood ready in the morning. No running round in the cold for him before he has made his toilet. He won't be likely to whip the children when they don't deserve it. He can bear assension to a religious or political belief which does not accord with his own without going into tantrums. He can give advice, and keep his temper if it is not taken and followed. He knows there are people in the world beside himself. He believes that this planet will continue to be run with a moderate degree of success after he shall sleep with his fathers. He never tells what he would have done "if he had only been there." If he makes you a promise you know he will keep it unless he dies before the time for its redemption. If he states a fact for a fact you know that you can credit the statement. If he sells you a horse and warrants him "sound" you need not look for a spavin or a ringbone after the first day's hard driving. His word is as good as his bond. He is honest; you can trust him to do as he agrees. You need not watch him, he will do just as well without it. He has respect unto himself, and would be ashamed to have his own soul convict him of dishonesty.

If you are in trouble, you know you can expect help from him. If you are "down in the world," he will stand by you. If her friends have forsaken you he will uphold and support you. In society the reliable man is worth his weight in gold. In the church he is invaluable; he will pass the contribution box when the wardens are laid up with bad colds; he will take care of the minister's house when he goes away for a day's pleasuring; he will help the ladies put down the new vestry carpet, and he is ready to stir the oyster stew, or tend the elevator from the kitchen when the society have an "old folks' supper." All the girls like him and all the boys respect him, and his wife is proud of him, and lays great emphasis on what "my husband" says—for she knows he is reliable. And we devoutly wish there were more like him!

SOWING AND PRAYING.

Sow, sow, sow;
Ever keep on sowing;
God will cause the seed to grow
Faster than your knowing.
Nothing e'er was sown in vain,
If, His voice obeying,
You look upward for the rain,
And falter not in praying.

Pray, pray, pray;
Ever keep on praying;
In the brightest, darkest day,
Still His voice obeying.
Never from the gates of prayer
Turn with doubting sorrow;
For the One who standeth there
May answer thee—to-morrow.

MR. JOSEPH COOK says that "a pulpit silence on temperance discredits itself as much as a pulpit silence on dishonesty."

WM. HAWTON, a farmer in the district of Yealmlton, Devonshire, has been fined £5 for having some living Colorado beetles in his possession, which he had brought from America.

NEVER swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act, because you have decided. Let your actions follow the guidance of your judgment; and if between them both you go down the falls of Niagara, go! It is the only course worthy of a man.—*H.zac Bunsell.*

MORE than 800,000 acres of land have been reclaimed from the water in Holland since the beginning of the sixteenth century, and the work still goes on at the rate of about eight acres per day. Since 1820 the Lake of Haarlem has been drained, and now the Zuyder Zee is to be pumped out, which will surpass all previous endeavours.

THE Leone di Caprea, a boat 27x7½ feet, has made the voyage from Montevideo to the Canary Islands, with an Italian captain and two sailors on board. It was three months and five days at sea, but spoke with several vessels and encountered one storm. It will next sail for Barcelona, and thence for Naples, where it is destined for the Museum.

IT is a good thing to be sure of your facts ere you speak. Dr. Begg has just suffered sore defeat because of a neglect of this rule. In a debate in the Free Church, Presbytery of Edinburgh, he opposed the new Hymnal proposed for the use of the church, and asserted that the Church of Scotland had never used anything but Psalms in the service of praise. Reply was made that two centuries before the church had a book of hymns which was extensively used. Dr. Begg denied the existence of such hymns, whereupon Dr. Horatius Bonar produced the book and read some hymns. Dr. Begg dropped into silence.

IN England, although considerable dissatisfaction with the Government is still manifested by many Radicals, there is no sign of any such dissatisfaction in the country at large. The public seems to have approved fully the course of the Ministry, especially in suppressing obstruction in the House, and manifesting a "termination to make the power of the law felt outside its walls. Order in Ireland is being gradually restored, rents are being paid, Boycotting is almost extinct, local agitators are either running away or being lodged in gaol. A considerable number of arrests have been made by magistrates, and accused persons have been committed for trial without bail. Attempts by the Land Leaguers in the House to excite sympathy for these prisoners has failed utterly.

THE ratepayers of Edinburgh have, for the second time, negatived a proposal to adopt the Public Libraries' Act for that city. The number of voting cards issued was 41,853. They are thus accounted for: Returned voting "yes," signed 7619; returned voting "no," signed 15,708; returned voting "yes," unsigned 248; returned voting "no," unsigned 554; returned blank, declining to vote, or uncertain, 56; returned conditional on exemption from or modification of rating on business premises, 119; returned conditional on Advocates' Library being included in scheme, 9; returned conditional on limitation of rate of assessment, 69; returned through Post Office as "refused," "not found," or "gone away and left no address," "deceased," etc., 1650; not received, 15,521.

HERE is a quaint recipe from George Bellin's commonplace book 1595-96, Harl. Ms. 1937, leaf 107 back.

"A medesyne for the soule.

"Take a handfull and more of hartie repentance, with one pound of suet salvation in Jesus christe, and as moch lively faith as one graine of mustard seed, with one drame of greater dread. Put all these into a vessell of Charitie, full of coales of burninge Love, And so put them in to a viall of Cleane conscience, and Take Euerie waie as moch as will satisfie the desire of the spirit, And it will heale thee," etc.

BRITISH AND FOREIGN ITEMS.

A NEW Phœnician inscription, dated in the reign of Pamiathon, B.C. 320, has been found at Cyprus.

Eleven thousand houses were burned and 32,000 people left homeless in Tokio, Japan, on January 26th.

A TELEGRAM from Madrid says it is estimated that 18,000 head of cattle have been destroyed by the floods in the provinces of Seville.

A HARMONIUM is used in Free St. Luke's church, Broughty Ferry, notwithstanding the decision of the Presbytery prohibiting its use.

GEORGE ELIOT left about £40,000, which goes mostly to members of the Lewes family, with the full consent of her late husband, Mr. Cross.

No less than three memoirs of Mr. Carlyle are in preparation. Mr. Froude will, we believe, bring out very speedily the fragment of autobiography left by Mr. Carlyle, and will reserve till a future period the publication of his biography of the Sage of Chelsea.

THE present population of England and Wales is 24,854,397, an increase of 307,088 over the census of 1877. Scotland has a population of 2,594,929, an increase of only 32,212 in three years. Ireland has a population of 5,533,640. The population of the United Kingdom is 32,982,967.

A ROMAN CATHOLIC Bishop makes the statement that the confessional of his church reveals the fact that of all Roman Catholic fallen women nineteen-twentieths trace the beginning of their sad state to the modern dance. It will require a great deal of *a priori* reasoning to offset that fact.

THE Pope is about to issue a Constitution maintaining the independence of the religious orders in England as regards internal jurisdiction, but modifying it as regards external action in the sense of dependence on the Episcopate, the ground being the peculiar circumstances of Catholicism in England.

A CONFERENCE of British authors and publishers was recently held at 22, Albemarle street, London, to consider the draft of the proposed Copyright Treaty. A resolution was passed accepting the draft proposed by the United States as the basis of negotiation, but substituting three months for twelve as the period within which the agreements there contemplated may be made.

THE Pope in his address to the Cardinals, in reply to their congratulations on the anniversary of his election to the Pontificate, expressed regret at the renewed attacks and insults heaped upon the Church in nearly all parts of the world; therefore an extraordinary jubilee would be inaugurated this year throughout Christendom for the purpose of imploring the Almighty to bestow better times upon the Church.

MR. MUNDELLA stated last week in the British House of Commons that the yearly importations of pork in its various forms from the United States, Canada, Germany, and Denmark, amounted to over twenty pounds per head for the whole population of the United Kingdom, and the total value exceeded £9,500,000. The Government, he said, could not suddenly shut off this supply of food by prohibiting its importation.

A PARIS correspondent telegraphs that the Union publishes a note, doubtless from the Archbishop of Paris, in which it is said, "We warn Mr. Parnell that the Irish cause to be worthy of interest should remain national and not be mixed up with revolutionists." The correspondent says that the consequences of this is that Monseigneur Guibert will not see Mr. Parnell. Possibly Parnell may renounce the leadership of the Irish party, which is much disconcerted with him.

A REMARKABLE discovery has been made by Mr. Alexander Adams, one of the technical officers of the Post-Office Telegraph Department. It is the existence of electric tides in telegraph circuits. By long continued and careful observations he has determined distinct variations of strength in those earth currents, which are invariably present on all telegraphic wires, following the different diurnal positions of the moon with respect to the earth. He read a paper on the subject at the meeting of the Society of Telegraph Engineers on Thursday.

A SAD affair has been solemnized at Bordeaux, in which those who style themselves "Brothers of the Christian Doctrine" were the perpetrators. The ears of some children were torn until, according to the testimony of the medical officer, they were disconnected with the head; while others were compelled to lift very heavy weights by means of a cord attached to the little finger. "It is demonstrated," remarks a Protestant journalist, "that these men without family ties are thereby wanting in one essential aptitude for teaching."

DR. PHILIP SCHAFF makes the following announcement: "As the English University presses have postponed the publication of the revised New Testament till the middle of next May, the undersigned, in behalf of the American Committee of Revision, give notice to the public that the offer of a memorial copy of the first university edition, handsomely bound and inscribed, for a contribution of ten dollars or more towards the expenses of the committee, is extended till May 1st. The money must be sent to the treasurer, Mr. Andrew L. Taylor, Bible House, New York.

THE Mackintosh of Mackintosh, president of the Highland Society, lately had a gathering of Highlanders with the view of considering the proposed assimilation of the tartans of Highland regiments. Mr. Macrae Moir read a memorial for presentation to the Queen, and which sets forth that the contemplated changes will be repugnant to the instincts of true Highlanders. This memorial, which lies at Stafford House, is to be signed by the Dukes of Athole, Sutherland, Montrose, and Richmond and Gordon, and the Duke of Sutherland has promised to present it in person.

MINISTERS AND CHURCHES.

REV. R. C. MOFFAT, of Walkerton, was presented with a purse containing \$75 by the members of his congregation recently.

THE Rev. Mr. Syme supplied the Presbyterian church, Windsor Mills, Que., the three last Sabbaths, and is likely to receive a call from the congregation worshipping there and at Melbourne.

THE Rev. R. H. Warden, has been presented by the Cote des Neiges Presbyterian church with a purse of \$50, as a recognition of his kindness in providing for the pulpit there during the absence of a settled pastor.

A FEW of the ladies of St. Andrew's Church, Almonte, lately called at the manse and presented Mrs. Bennett with a handsome and valuable silver tea set. The gift was suitably acknowledged by Mr. Bennett on behalf of his wife.

A SECOND Presbyterian congregation was organized on the 25th ult., in the northern part of Winnipeg. They will memorialize the Presbytery this week to extend a call on their behalf to the Rev. C. B. Pitblado, of Halifax, offering \$2,000 per annum.

THE annual report of the Orillia Presbyterian Church for the past year is encouraging. The total contributions of the congregation amounted to \$2,477. Of this sum \$320 were devoted to schemes of the Church. The attendance at Sabbath school and Bible class numbers 260, with twenty-two teachers, and an income of \$219.67.

THE Rev. J. A. F. McBain, of Chatham, N.B., having been lately in rather poor health, received leave of absence from his congregation for ten weeks to rest and recuperate among his friends in Ontario. We are glad to understand that the change has been very beneficial, and that Mr. McBain hopes, by the close of his furlough, to return to his work with restored health and renewed vigour.

FROM the last annual report of the First Presbyterian Church, Detroit, it appears that the total membership of the congregation in 1880 was, 758. The sum raised for the support of ordinances in the congregation was \$6,052.35, and for extra-congregational benevolent and Church schemes, \$10,335.77. This was surely something like the thing—though of course, in all cases, before settling whether a man or congregation has been devising liberal things, it is necessary to know not only what has been given, but what has been left after the giving was completed.

WE are glad to learn that the ministers of the First Presbyterian Church, Brockville, have in their possession subscriptions payable in one year from now, which will leave a debt of only \$6,700 on the church. This is surely a case of very unwonted Christian liberality. It is not much more than a year since this congregation took possession of a new church which cost \$34,000. A year hence its indebtedness will be less than seven thousand. Indeed, perhaps the tide of zeal and liberality will by that time have risen so high as to extinguish the burden altogether.

WE understand that the Rev. Prof. Campbell, of the Presbyterian College, Montreal, has just received an official letter from the Roumanian Minister of Religion and Public Instruction, informing him that H. R. H. Prince Charles, who is one of the patrons of the *Institution Ethnographique*, has conferred upon him the decoration of the Order of Merit of Roumania, of the first class, with the patent, authorizing him to append to his titles the letters M.S.R., which are the symbols of the Order. The Order is conferred "in recognition of services rendered to the cause of science." A short time ago the *Institution Ethnographique* decreed to the same gentleman its *grande médaille d'honneur* for similar services.

THE annual tea-meeting of the St. Andrew's Presbyterian Church, Delaware, was held in the Town Hall, on the evening of the 16th ult., and although the night was not very favourable, the hall was well-filled with an intelligent and appreciative assembly. A portion of the St. Andrew's choir, London, was in attendance, and took charge of the music for the evening. On account of the large staff of speakers present—four from the Presbyterian church, two from the Methodist, and one from the Church of England—this part of the entertainment was unusually protracted. The audience was also entertained with a recitation given by one of the ladies of the church, which

received universal applause. The committee of management deserve great credit for their diligence in this matter. The proceeds of the meeting amounted to \$81.—COM.

THE annual tea-meeting of St. Andrew's Church, East Oxford, was held on Thursday evening, the 24th ult. Notwithstanding a drifting snow storm, a large number of the congregation and of friends from other churches gathered out, and by the time they had all got into the church it was found to be well filled with an attentive and appreciative audience. An excellent and sumptuous tea was provided by the ladies, in the school-house. This being over, the programme was proceeded with, in the church. The Rev. D. M. Beattie, B.A., pastor of the congregation, occupied the chair. Addresses were delivered by Rev. Jas. Little, of Princeton, Rev. D. D. McLeod, of Paris, Rev. W. T. McMullen, of Woodstock, and Rev. Mr. Tougue, of Cathcart. The choir, led by Prof. Tanney, of Woodstock, rendered a number of choice musical selections. The proceeds of the evening amounted to something over \$70. It is to be applied on the manse which the congregations of Blenheim and Oxford are going to erect, during the coming summer, for their minister.

THE annual congregational meeting of St. Paul's Church, Peterborough, was held on the 19th of January. The basement of the church was crowded with members and adherents. There are now connected with the congregation 245 families and 500 communicants. The report of the deacon's court shewed that there had been raised for the ordinary revenue of the church, \$3,774. This is a considerable increase over what was raised last year, owing to the adoption of the envelope system instead of the ordinary collections. The report of the Missionary Society shewed that there had been raised for the schemes of the Church, \$1,600, of which \$260 was contributed by the Sabbath school. Of this, \$500 was sent to Home Missions, \$422 to Foreign Missions, \$378 to French Evangelization, \$100 to College, \$50 to Aged and Infirm Ministers, \$53 to Assembly and Synod Funds. The report of the Sabbath school shewed that the church and mission schools were in a flourishing condition, between four and five hundred children receiving instruction.—COM.

ON the evening of the 2nd inst., a more than ordinarily pleasant farewell meeting was held in the house of the Rev. D. Mann, near Granton, in view of his early departure for a new field of labour. Early in the evening his many friends began to gather, and continued to arrive until about half past seven, when the whole house was completely packed, upstairs and down, not excepting the bedrooms. At the proper time Mr. and Mrs. Mann were asked to take seats in the largest room; and in the presence of as many as could find standing room, Mr. William Fotheringham, clerk of his late session, in name of those present, read an affectionate address to Mr. Mann, and in the name of many warm friends, Mrs. R. Radcliffe and Mrs. W. Spence presented Mrs. Mann with a handsome set of china and some valuable pieces of silver and crystal ware, as a token of regard and remembrance. Mr. Mann suitably and feelingly replied to the address, and, for Mrs. Mann, thanked the donors for their present. Social intercourse and friendly greetings filled up the rest of an evening that many present will look back on with satisfaction many days hence.

THE Brockville First Presbyterian Church Sabbath school held their anniversary on the 11th ult. There was a full attendance of both scholars and parents. The commodious and handsome basement was further beautified by evergreens twined round the pillars, and by suitable mottoes hung on the walls. Mr. John Reid and his active committee added, in this way, much to the pleasure of the evening. The refreshments were served to the children at 6 p.m. At half-past seven the chair was taken by the superintendent, Mr. Robert Gill, who discharged his duties with much tact and ability. Suitable addresses were delivered by Mr. McGregor, Principal of the High School; Robt. Crawford, formerly of the Hudson's Bay Company; Mr. John Gill, one of the elders of the church; and by the pastor, Rev. Geo. Burnfield. Music was supplied by the scholars. Prizes were distributed to a number of the infant class, by their teacher, Mrs. John Gill, for regularity of attendance and for good recitations. Mr. John Reid also distributed prizes to the most successful

scholars of his class. The pupils of Mr. Jas Kyle, who has taught the class for five years, presented him with a beautiful book, as a token of their affection for him. Mr. Kyle replied in suitable terms. The entertainment closed, after each scholar received a package of fruit and candy, by singing. This was the most enjoyable and successful anniversary ever held in the church.

THE Presbytery of Glengarry has printed for circulation in the congregations within its bounds the report of a special committee which visited these congregations during 1880. The report is very full, and calculated to be very useful, giving as it does an exhaustive view of what each congregation has been doing, wherever any of them have been coming short, and throwing out, in a friendly, faithful way, hints as to how the work of the Lord may in future be prosecuted with greater efficiency and success in the several localities. We cannot, of course, give extracts from such a lengthy document, but we can say with all truth that, so far as we have examined it, there is nothing throughout which any Christian people could regard as offensive, though some of its statements are very faithful. In one case, for instance, the congregation is asked to treble its contributions to the schemes of the Church, "and thus have the sweet consciousness of having done its duty." Another is told that only about a quarter has been contributed of what ought to have been, and the kindly wondering question is asked, "What came over our brethren?" And so it goes on faithfully and discriminatingly telling the truth to each, but in friendliness and love. The example of Glengarry, both in visiting congregations and in publishing the results, might be imitated by other Presbyteries to good purpose.

FROM the printed reports of the various departments of work connected with St. Paul's Church, Montreal, it is evident that the past year has been one of great prosperity. The number of communicants on the roll is at present 510. This is somewhat of a decrease as compared with the previous year, but such decrease is to be attributed chiefly to a very thorough revisal of the roll, and the erasure of the names of such as had practically ceased to be members, though not formally disjoined. From the report of the trustees it appears that the sum paid during the year on account of debt was \$7,455.65. The church is thus entirely free, and there is every prospect of the building being completed according to the original design without any new debt being incurred. The ordinary revenue exceeded the ordinary expenditure by \$388.75. The number of sittings in the church is 893; of these 816 are let. The ordinary and extraordinary receipts for congregational purposes amounted to \$13,730.52; for schemes of the Church, \$3,469.69; for poor of congregation, \$375.22; for Queen's College Endowment Fund, \$8,240; Sabbath School Missionary Collections, \$457.25; Young Women's Association, \$165; the Dorcas Society, \$369; other payments, \$2,635; making in all \$29,441. While this is an exceedingly gratifying exhibit of the year's work, we notice from the address of Dr. Jenkins, given in the report, that not one-half of the members contribute anything to the Missions of the Church. Some, we are told, contribute liberally, and a few may be spoken of as even munificent in their giving, but if all were to give according to their ability, large as the aggregate from St. Paul's for missionary purposes is, there is no reason why it should not be at least double. The same complaint may justly be made in reference to almost every congregation in the body, so that if all were contributing even on the scale on which some are at present doing, the missionary income of the Presbyterian Church in Canada would be at once doubled and more.

ON Sabbath, the 12th of February, the congregation of Knox Church, Palmerston, held their anniversary services. The funds raised by these services are to be applied to the paying off the debt on the building. The Rev. W. Inglis preached morning and evening. In the morning his text was, the Words of David to Ornan (1 Chron. x. 24); Paul's Prayer, in Ephesians iii. On both occasions the truth was quaintly and ably presented, and applied to the hearers with such power as will be long remembered by many. On Monday afternoon, a bazaar under the auspices of the ladies of the congregation, was opened in the Town Hall, when a number of useful and ornamental articles were offered for sale and disposed of, assisting materially the object in view, namely, paying the debt.

The Rev. W. Inglis opened the Bazaar by an address, in which he gave an interesting account of some incidents in his missionary labours in Africa and elsewhere. In the evening, a tea-meeting was held in connection with the anniversary services. Tea was served in the council chamber. The attendance was larger than any tea-meeting ever held in town. As the visitors left the tables they assembled in the Town Hall. The Rev. J. M. Aull, pastor of the congregation, took the chair; and after singing by the choir, and prayer for the divine blessing by the Rev. H. Edmison, Rothesay, the chairman thanked the many friends from other churches, who had come to help on this occasion. He also stated that the movement for the reduction of the debt on the church had been inaugurated with prayer, and he hoped that the results of this evening's proceeding would be the entire wiping away of the debt. Music for the occasion was furnished by the choir, tending to enliven the proceedings of the evening. Addresses were delivered by the Rev. Messrs. Scott, Edmison, and Inglis, in which the amusing and instructive was so blended together, as to keep the attention of the audience on the stretch the most of the time. The chairman here introduced the financial part of the entertainment, by stating that Mr. Wooldridge and himself had been working together for the purpose of raising funds, and these, added to the collections on Sabbath, the bazaar and tea-meeting, amounted to \$1,250, leaving a balance of \$250 to be provided for. The chairman appealed to the meeting to make up the amount. Among other reasons why, he stated, that if all was not subscribed, the amount already promised would not be paid. In a short time the whole amount was made up. After more singing by the choir and an address by the Rev. Mr. Quarrie, the Rev. T. J. Sabine gave some reasons why he should not address the meeting. The usual votes of thanks were given, and the benediction having been pronounced, one of the largest and most successful tea meetings ever held in Palmerston was closed. This anniversary has brought out distinctly, that under the able and earnest ministrations of their new pastor, this congregation has entered upon a period of spiritual and financial prosperity such as will lead to their taking a more advanced position of usefulness in the ranks of Presbyterianism than they have ever yet done.

PRESBYTERY OF LINDSAY.—This Presbytery met at Uxbridge on Tuesday, the 22nd of February. There were present twelve ministers and six elders. Former minutes were read and sustained, and an amount of routine business attended to. The Presbytery duly considered the matter of a Sustentation Fund, when the following motions were carried: "That however desirable a general Sustentation Fund would be, yet in the opinion of the Presbytery, it would not in the meantime be practicable," and "that the Presbytery do not think that any beneficial results are likely to arise from a departure from the present mode of administering the Home Mission Fund." The following were appointed commissioners to the General Assembly: Messrs. W. Lochhead, J. McNabb, S. Acheson, D. McDonald, ministers; and D. Cameron, R. Douglas, Wm. Reid and D. Grant, elders. A paper on temperance was read, and answers given to the questions proposed, and the following motion carried in connection with the subject: "That the Presbytery is decidedly of opinion that the formation of temperance societies in the various congregations of the Church would very much further the interests of temperance." The Presbytery entered fully into the consideration of the Home Mission interests within their bounds. It was also agreed that missionary meetings be attended to by the moderator of each session and reported. The next meeting to be held at Woodville, last Tuesday of May.—J. R. SCOTT, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.—A special meeting of this Presbytery was held in St. Paul's Church, Montreal, on the 1st inst., the Rev. Principal McVicar in the chair. The Rev. R. H. Warden read the report of the Committee appointed to consider the substitution of a Sustentation Fund for the present Supplementary Fund with a view to raising the salaries of ministers in country districts to a minimum of \$750. The Rev. Mr. Patterson, the secretary, in reading the minutes of the last General Assembly, said that out of forty-one sessions fifteen had been heard from, and twelve of these were favourable to the project. Mr. Warden stated that the sum re-

quired annually would be \$34,500, or \$11,350 more than was raised last year. The Rev. J. S. Black, pastor of Erskine Church, Montreal, which decided against the scheme, explained that the reasons which had influenced the session of his church were that no discrimination was made between churches which did the best they could for themselves and churches which were entirely negligent, and that it was proposed, as he understood it, to make the salary \$750, without regard to whether a manse was provided over and above or whether circumstances required a minister to keep a horse. It was then stated that the intention was in cases where no manse was provided to allow a certain amount over the \$750 for rent. Several gentlemen present said it would be the means of putting a little pressure on persons of large means who contributed very little to the support of the minister. One minister said he knew farmers who were putting by \$400 and \$500 a year and yet only contributed two or three dollars a year. In conclusion the Rev. Mr. Warden moved, seconded by the Rev. R. Campbell, that the Presbytery, adopting generally the scheme in detail in the remit, recommend the Assembly to give its sanction to the principle and to remit the scheme in its details to the various sessions and congregations of the Church, with instructions to the Committee on Sustentation to take such steps as would bring it forcibly before the whole Church. This was carried unanimously.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 1st inst., attended by a considerable number of members, both ministers and elders. The meeting occupied three full diets, and transacted the following among other matters of business. A tender of sympathy was moved and adopted to Rev. J. Smith and Rev. R. P. McKay, in view of the sudden death, since the previous meeting, of Mrs. McKay, the daughter of the former and the wife of the latter. Rev. E. D. McLaren was appointed Moderator of the Presbytery for the next twelve months, and he took the chair accordingly. From reports that were given in it was found that during the late winter missionary meetings had been held in most of the congregations; that in some cases sermons had been preached on a Sabbath evening, or addresses given on a week evening; and missionary meetings would be held soon where they had not been held already. A letter was read anent the intention of the congregation of Leslieville to offer ere long the sum of \$300 to a minister, with the prospect of another \$300 from York Town, and asking the Presbytery to use its influence in the direction of a supplement. The Presbytery resolved to ask from the Assembly's Home Mission Committee a supplement of \$200, conditional on a settlement. The following ministers were appointed commissioners to the General Assembly, the first seven by rotation, the other six by ballot: Revs. J. M. King, A. McFaul, J. Carmichael (of King), D. J. Macdonnell, P. Nicol, R. Gray, E. D. McLaren, Professor McLaren, Dr. Caven, Dr. Reid, J. M. Cameron, H. M. Parsons, and Dr. Gregg. The following elders were also appointed commissioners, viz: Mr. T. W. Taylor, Q.C., Hon. Alex. Morris, Messrs. A. McMurchy (of King), D. Elder, James MacLennan, Q.C., Hon. John McMurrich, Messrs. W. B. McMurrich, Wm. Wilson, John Gibson, George Smith, James Brown, John Miller and George Robb. Considerable time was spent on the Assembly's remit anent a Sustentation Fund, and anent a motion of Rev. P. Macleod and an amendment of Rev. J. M. King, both of which were previously given in THE PRESBYTERIAN. The amendment had 13 votes, and the motion 10, when the yeas and nays were taken on the amendment there were 12 yeas and 11 nays. It is enough to state here that the amendment, which carried, was in favour of a Supplementary Fund, while the motion was in favour of a Sustentation Fund. The circular of the Assembly's Committee on Temperance was partly considered at each of the three diets of the meeting, and quite a number of the members took part in the discussion thereupon. But no motion was adopted, nor report agreed on. A committee was appointed, viz: Revs. J. Smith, R. Wallace, P. Macleod and J. M. Cameron, to prepare a finding and report for next ordinary meeting of Presbytery. The next meeting was appointed to be held in the usual place, on the first Tuesday of April, at eleven a.m., and ministers are reminded to send their returns on the State of Religion and on Sabbath School Work immediately.—R. MONTEATH, *Pres. Clerk.*

ACKNOWLEDGMENTS. Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, etc., viz.: A. Cameron, Kingston, \$4 for Foreign Mission, Miss Jessie Reid, Hollen, for Knox College, \$20; also for Foreign Mission, China, \$20. Ladies' Missionary Association, New Westminster British Columbia, \$32.25; Rev. Wm. Forrest, Oungah, \$3 for Aged Ministers' Fund; Walter Scott, Nottawa, \$5 for Home Mission; Friend, India, for Foreign Missions, \$100. A Friend, Killan, Puslinch, for Home Mission, \$25; Foreign Missions, \$50; French Evangelization, \$25. Stranger going home, Haldimand, \$1, Waldensian Pastors' Fund; Almonte, St. John's Sabbath school, \$15 for Waldensian Pastors' Fund; Rev. J. R. Gilchrist, B.A., Shelburne, \$4 for Waldensian Pastors' Fund; St. Andrews, per Rev. D. Paterson, M.A., \$4 for Waldensian Pastors' Fund. Ottawa, Daly street Church, \$9; for Paris Mission, France, \$9;

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XII

March 1881. } **REVIEW OF LESSONS.** } Isaiah 41:1-6

GOLDEN TEXT.—"For the Lord Jehovah is my strength and my song; He also is become my salvation."—Isaiah xii. 2.

HOME READINGS.

- M. Lu. i. 5-17; 46-55..... Lessons I., II.
- Tu. Lu. i. 67-79; ii. 25-35..... Lessons III., IV.
- W. Lu. ii. 25-35; 40-52..... Lessons V., VI.
- Th. Lu. iii. 7-18; iv. 14-21..... Lessons VII., VIII.
- F. Lu. v. 12-26..... Lesson IX.
- S. Lu. vii. 19-28..... Lesson X.
- Sab. Lu. vii. 36-50..... Lesson XI.

HELPS TO STUDY.

The lessons for the quarter now closing were occupied with the preparations made for the bringing in of the Gospel Dispensation in the coming and ministry of John the Baptist and of the Saviour Himself.

John proclaimed the law as against prevailing sin, demanded immediate repentance, heralded Jesus as the Messiah predicted of old, and announced His special office as the Redeemer of men.

Christ testified to the entire accuracy of John's doctrine, proclaimed the full necessity for an atonement, and declared that the necessary sacrifice was now to be accomplished by Himself. He raised no new issue between God and men, but rather narrowed down all the old into one, making it clear that faith is the channel of salvation.

Lesson I. Zacharias and Elisabeth.— Luke i. 5-17. Golden Text, Luke i. 6. (1) A righteous pair. (2) A faithful priest. (3) A heavenly messenger. (4) A joyful announcement.

Lesson II. The Song of Mary.— Luke i. 46-55. Golden Text, Luke i. 46, 47. (1) Praise to God for personal mercies. (2) Praise to God for His goodness to His people. (3) Praise to God for executing judgment. (4) Praise to God for sending the promised Messiah.

Lesson III. The Prophecy of Zacharias. Luke i. 67-79. Golden Text, Luke i. 78. (1) The promise of salvation. (2) The nature of salvation. (3) The announcement of salvation. (4) The dawn of salvation. (5) The effect of salvation.

Lesson IV. The Birth of Jesus. Luke ii. 8-20. Golden Text, Luke ii. 14. (1) The shepherds and their employment. (2) The angel and his message. (3) The heavenly host and their song. (4) The new-born Saviour found. (5) The joy of the shepherds.

Lesson V. Simeon and the Child Jesus. Luke ii. 25-35. Golden Text, Luke ii. 30. (1) The expectant saint. (2) The promise fulfilled. (3) Peace in death. (4) The world's salvation. (5) Light for the Gentiles. (6) The Glory of Israel. (7) Prophetic words.

Lesson VI. The Boyhood of Jesus. Luke ii. 40-52. Golden Text, Luke ii. 40. (1) Strong. (2) Wise. (3) Religious. (4) Studious. (5) Obedient. (6) Pleasing to God and man.

Lesson VII. Preaching of John the Baptist. Luke iii. 7-18. Golden Text, Luke iii. 8. (1) Natural depravity of man. (2) Reformation the proof of repentance. (3) Unimproved privileges useless. (4) The doom of the impenitent. (5) Advice to the common people. (6) Advice to the publicans. (7) Advice to the soldiers. (8) John's opinion of himself. (9) The Saviour's speedy appearance announced.

Lesson VIII. The Preaching of Jesus.— Luke iv. 14-21. Golden Text, Luke iv. 18. (1) The Gospel at home. (2) The Gospel at church. (3) The Gospel in the Scriptures. (4) The Gospel for the poor. (5) The Gospel for the sorrowing. (6) The Gospel of light and liberty.

Lesson IX. Christ Healing the Sick. Luke v. 12-26. Golden Text, Luke v. 17. (1) Power to cleanse. (2) Power to heal. (3) Power to forgive.

Lesson X. The Witness of Jesus to John.— Luke vii. 19-28. Golden Text, John v. 35. (1) John's question. (2) Christ's answer. (3) John's place and mission.

Lesson XI. The Sinner's Friend. Luke vii. 36-50. Golden Text, Luke vii. 48. (1) A Pharisee and a sinner. (2) What the sinner did. (3) What the Pharisee said. (4) What Jesus said to the Pharisee. (5) What Jesus said to the sinner.

OUR YOUNG FOLKS.

A TINY SEED.

One May morning, two green leaves,
Peeping from the ground,
Patty and her brother Will
In the garden found.
They a seed had planted there,
Just ten days ago,
Only half believing that
It would ever grow.

"Oh, it's grown!" "It's grown!" they cried,
"And it soon will be,"
Will proclaimed, now full of faith,
"Like a little tree;
Then will lady slippers come,
And they'll all be ours;
Oh, how good God is to turn
Brown seeds into flowers"

GOD IS HERE

Kneel, my child, for God is here:
Bond in love, but not in fear;
Kneel before Him now in prayer;
Thank Him for His constant care;
Praise Him for His bounties shed
Every moment on thy head;
Ask for light to know His will;
Ask for love thy heart to fill;
Ask for faith to bear thee on
Through the might of Christ, His Son;
Ask His Spirit still to guide thee
Through the ills that may befall thee;
Ask for peace to lull to rest
Every tumult of thy breast;
Ask in awe, but not in fear;
Kneel, my child, for God is here.

THE CHILD JESUS.

"I WONDER what the Lord Jesus really did when he was a child?" said Willie, one Sunday evening just before Christmas day. "So do I," said Katie, "and I wish the Bible had told us more about Him—whether He went to school or not, whether He ever played, or whether He was always quiet and thoughtful."

"A good many people have felt the same wish," aunt Kate answered; "but as God has not seen fit to tell us more, we may be sure there is some very good reason why we should not have our curiosity gratified. Still, we do know something about the childhood of our Lord, and the few notices we have teach us a great deal."

"He didn't go to school, I suppose," Katie said, "because the Jew asked 'How knoweth this man letters, having never learned?'" (John vii. 15.)

"Did Jesus never learn His letters?" asked Polly, with some surprise.

"Well, the Jew did not mean that Jesus had never learned the alphabet," Aunt Kate said, "but that He had not been taught in any of the schools of the Rabbis; and they were surprised, not at His being able to read, but at His knowing so much about the Scriptures. Whether He went to school at Nazareth or not I can't say, for the Bible tells us nothing about it."

"At any rate, I suppose He used to help Joseph at his work," Willie said, "and that proves that He must have been something like other boys."

"I have no doubt that in a great many ways Jesus was like other boys, only we can never think of His being idle or disobedient, or anything else wrong. Very likely He did

work at Joseph's trade, for the people called Him the carpenter's son; and St. Mark tells us that once they asked, 'Is not this the carpenter?'"

"And don't we know anything else about the Lord when He was a child?" asked Polly.

"Yes, there is another text which surely you will remember, that tells us what He did after Mary had found Him discussing with the doctors in the temple."

"He went home with Mary and Joseph, and did what they told him," Willie said.

Katie had found the place in St. Luke, and read: "And He went down with them, and came to Nazareth, and was subject unto them, but His mother kept all these sayings in her heart, and Jesus increased in wisdom and in stature, and in favour with God and man."

"And so," said Aunt Kate, "though we know hardly anything else about the Lord's childhood, we do know that He was always obedient and gentle, setting an example to the boys and girls of Nazareth, and not only to them, but to all children in all parts of the world."

"I don't wonder that everybody loved Jesus when He was a child," said Willie, "for He must have been so good. But then it was easy for him to be good, and it's very hard for us."

"Yes; but, Willie, you know that He who was once a child and had to pass through all the temptations of childhood, knows how hard it is for you to be good; and if you ask Him, He will help you so that you may be like Him, and as you grow bigger and wiser you may also increase 'in favour with God and man.'"

SIMPLE EXERCISES FOR LITTLE CHILDREN.

Who made all things?
God made all things in earth and sky,
From worms that creep to clouds that fly.

Where is God?
I cannot find a lonely spot,
Where the Almighty God is not.

What is God?
God is a Spirit, just and wise,
We cannot see with mortal eyes.

Can God see you?
He sees me in the darkest night,
As well as in the noonday bright.

Can you hide from God?
I cannot from His presence fly,
Nor hide me from His piercing eye.

How long has God lived?
Before the sun; He lived always,
I cannot count eternal days.

Is God holy?
He is so holy and so pure,
He can't the smallest sin endure.

Is God good?
How good He is no man can tell,
Nor angels who in glory dwell.

What good has God done you?
He sent His only Son to die
For such a sinful worm as I.

Is God merciful?
If I repent He will forgive
My sinful soul, and let it live.

JOHNNY'S ARITHMETIC.

THE unconscious point of infant prattle and inquisitiveness is sometimes sharper than deliberate rebuke. The following may be true or not, but it serves well as an illustration:

Johnny was poring over his mental arith-

metic. It was a new study to him, and he found it interesting. When Johnny undertook anything he went about it with heart, head, and hand.

He sat on his high stool at the table, while his father and mother sat just opposite. He was such a tiny fellow, scarcely large enough to hold the book, you would think, much less to study and calculate. But he could do both, as you shall see.

Johnny's father had been speaking to his mother, and Johnny had been so intent on his book that he had not heard a word, but as he leaned back on his high chair to rest a moment, he heard his father say, "Dean got beastly drunk at the club last night, he drank ten glasses of wine. I was disgusted with the fellow."

Johnny looked up with bright eyes and said, "How many did you drink, father?"

"I drank but one, my son," said the father, smiling down upon his little boy.

"Then you were only one-tenth drunk," said Johnny, reflectively.

"Johnny!" cried his parent, sternly, in a breath; but Johnny continued with a studious air:

"Why, yes, if ten glasses of wine make a man beastly drunk, one glass will make him one-tenth part drunk, and—"

"There, there!" interrupted the father, biting his lip to hide the smile that would come, "I guess it is bed-time for you. We will have no more arithmetic to-night."

So Johnny was tucked away in bed, and went sound asleep, turning the problem over and over to see if he was wrong. And just before he had lost himself in slumber he had thought, "One thing is sure: if Dean hadn't taken the one glass he would not have been drunk; and if father had taken nine more he would have been drunk; so it is the safest way not to take any, and I never will."

HALF LOP-EARED RABBIT.

THE little animals which look so much like rabbits, and which live in all our woods and groves, are not such, but are hares, though many persons call them rabbits. Rabbits dig burrows in the ground, and live together in large numbers; but hares do not dig burrows, and they live singly, each one by itself. The wild rabbits of Europe have short ears and small head, but, singular to say many of the tame kinds have exceedingly long and drooping ears. In some of them, strange to say, only one ear hangs down. Tame rabbits, too, shew a much greater variety of colour than wild ones—gray, brown, reddish, black, more or less mixed with white, and often pure white.

The Angora rabbit is a remarkable kind, with very long, silken hair. The rearing of this and other kinds is much practised in France, as the French people like the flesh of these animals, and their skins are used in the manufacture of gloves, etc.

HAVE no worldly talk on the Sabbath, "not speaking thine own words;" nor worldly work, "not doing thine own way." Have at least a Sabbath hour in every day, as well as a Sabbath day in every week.

Words of the Wise.

It is a coarse and inadequate estimate of Christianity which makes it simply a sort of celestial policeman of the social organism.

BRANDER used to say to Tholuck: "Tell our friend Hodge that though we dispute with him, we belong to the same Lord, and are one at heart."

We can find no "corners" in the Sermon on the Mount, no forced levy in the Golden Rule, no "speculation" in the "Single Eye," no monopoly except that of Joseph in Egypt.

"WHEREVER you find vital piety—that is, penitence and a devotional spirit—there you find the doctrines of the fall, of depravity, of regeneration, of atonement and of the deity of Christ. I never saw or heard of a single individual exhibiting a spirit of piety who rejected any one of these doctrines."—Dr. C. Hodge.

A FEW strong instincts and a few plain rules should govern us, and among them one ought, if possible, to cherish an undying love of truth, not abstract truth, but the every-day article, which "shall make you free" of shams, worldliness and the artificial and hollow politeness which neither deceives nor improves its votaries and its victims.—Wordsworth.

No day so bright but seeds may fall,
No day so still but winds may blow;
No morn so calm with the parting
Of water storm, but stars may glow,
When evening gathers over all.—Holland.

SHAKE hands with somebody as you go out of church. The more of it the better, if it is expressive of real interest and feeling. There may be a great deal of the Spirit of the Gospel put into a hearty shake of the hand. Think of St. Paul's four times repeated request—"Greet one another"—after the custom then in common use, and one which is expressive of even warmer feeling than our common one of hand-shaking. Why not give your neighbours the benefit of the warm Christian feeling that fills you to your finger tips, and receive the like from them in return? You will both be benefitted by it; and the stranger will go away feeling that the church is not, after all, so cold as he had thought it to be.

"How can he be miserable that hath Christ and all His merits made sure to ya? that hath his name written in heaven? ya, that is already in heaven? for where our desires are, there ourselves are. The heavenly-minded live not so much where they live, as where they love; that is to say, in Christ. Surely his soul must be brimful of brave thoughts that is able to refresh himself with this meditation: God is my father; Christ, the Judge, my elder Brother; the Holy Ghost my Comforter; the angels mine attendants; all the creatures mine for use; the stock of the Church's prayers mine for benefit; the world mine inn; heaven my home; God is always with me, before me; within me, over-seeing me; I talk with Him in prayer; He with me in His Word; sure if these be our accustomed thoughts, it cannot but make us happy."—Bishop Hopkins.

"Let your speech be always with grace, seasoned with salt." Do not mistake vinegar for oil, or pepper for salt. "Seasonal with salt" is the tasteful and savoury. I read quite lately a most striking incident showing the power of "grace seasoned with salt" in speaking a timely word to one that was without. You may have heard of it. An officer in your army was led to help a lady who was an earnest worker among soldiers. One evening, after helping at a soldier's tea, he came to her, evidently much excited, and said, "I have almost made up my mind that I will never come here again." She expressed, of course, her regret, and asked what had happened. "Oh, So-and-so has been at me about coming here as I do, and being such a card-player as I am. But I can't give up my cards; that I shall never do." "Oh," said the lady, "I am sorry you have been spoken to in that way. You can't give up your cards. I should never ask you to do that. Why, it is all you have got. You must have something." Well, that was "grace seasoned with salt," for it brought him to himself. He saw that if that card-playing was taken from him he had nothing left, and he had no rest until the love of Christ had delivered him from the love of the world.—Th. Monod.

A racking cough, why endure? When there is found a perfect cure, That from weak lungs relieves the strain, And gives the sufferer ease again.

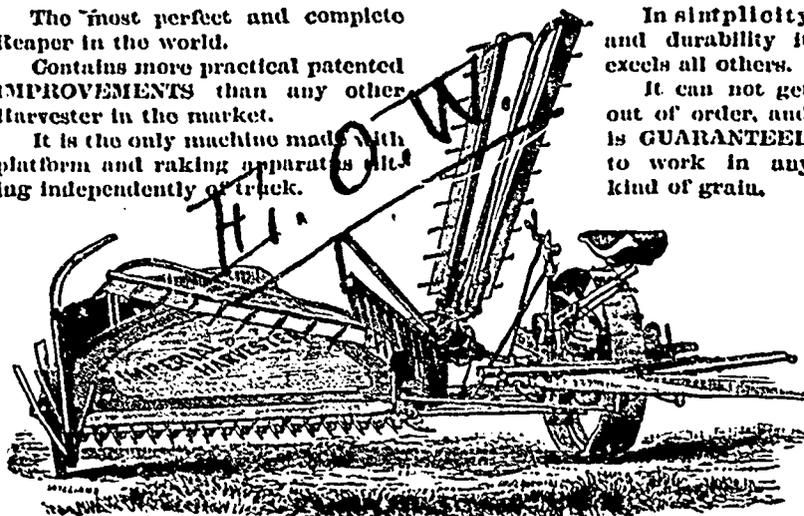
Such a remedy is found in a 25 cent bottle of Hagyard's Pectoral Balsam, the best throat and lung healer in the world. For sale by all dealers.

IMPERIAL HARVESTER!

The most perfect and complete Reaper in the world.

Contains more practical patented IMPROVEMENTS than any other Harvester in the market.

It is the only machine made with platform and raking apparatus fitting independently of track.



In simplicity and durability it excels all others.

It can not get out of order, and is GUARANTEED to work in any kind of grain.

It is the cheapest machine ever offered to the farmer.

It has no equal, and every farmer wants one. For particulars send to

GLOBE WORKS, London, Ontario.

N. B.—AGENTS, if you want to sell the BEST machine made, see the IMPERIAL HARVESTER.

JOHN KAY

HOLDS THE

LARGEST AND BEST SELECTION

CARPETS

IN THE DOMINION,

Comprising Axminster, Wiltons, Brussels, Tapestry, Kidderminster, also Oilcloths and Linoleums.

Everyone requiring Carpets should call and inspect the Stock.

The Largest Carpet Establishment in Canada

34 KING STREET WEST.

CINGALESE HAIR RENEWER

BEST PREPARATION FOR THE HAIR

that has been prepared in the world, for restoring it to its natural colour, and for soft and glossy. It stops falling of the hair, it moves dandruff, it cools the scalp, it restores gray hair to its original colour and beauty.

Its continued use, by those with bald heads, will produce a beautiful new head of hair. Every one recommends it. For sale by all druggists. Price 50cts.



BALDNESS.

Neither galeine, valoline, Carboline, or Allen's Amers, or Hall's hair restorers have produced any permanent hair on bald heads. That great benefit is due to Mr. Winton's Cingalese Hair Restorer, 144 King Street West, Toronto, as can be testified by hundreds of living witnesses in this city and the Province. He challenges all the so-called restorers to produce a like result.

The Restorative is put up in 18 bottles at 50c per bottle, for six for \$5. For further information, address CHARLES MAITLAND WINTON CORBYN, 144 King Street West, Toronto.

\$66 a week... Hallett & Co., Port

50 All Gold... Lithograph Cards (No. 2 alike)... 35 Flirtation Cards... 10c. Game of Authors... Autograph Album, 20c. All. 50c. Clinton Bros., Clintonville, Conn.

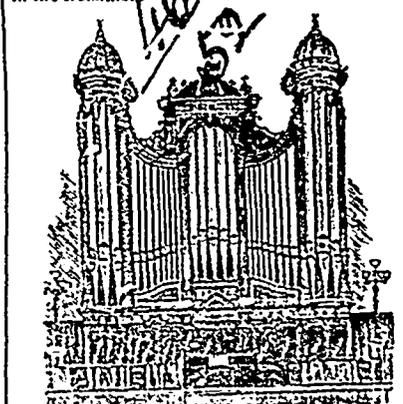
500,000 ACRES

Farm Lands in Manitoba and the North-West for Settlers, on long credit. Several Blocks well suited for Speculation. Let the rising towns of Shoal Lake, Sakik, and... Cheap. ARCHIBALD YOUNG, Land Office, 13 Wellington Street East, Toronto.

S. R. WARREN & SON, CHURCH

ORGAN BUILDERS

(LATE OF MONTREAL) Builders of the Organs in St. Andrew's and the Erie and Churches, Montreal, St. Andrew's (new and old), Toronto; The "Metropolitan" and St. James Cathedral, Toronto and the largest Instruments in the Dominion.



Their prices are the most complete and extensive to be found on this Continent, and having abundant facilities, as well as an experience extending over forty years, they are in a position to warrant the highest attainable standard of excellence, and can offer the lowest range of prices and most favourable terms. Churches requiring Organs are respectfully requested to correspond with us.

FACTORY AND WAREHOUSES, Corner Ontario and Wellesley Streets TORONTO, ONT.

W. WHARIN & CO.,

Established 1854.

Watches, Clocks, JEWELRY, And Silverware.

Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated.

Jewelry and Silverware manufactured, and repairs neatly executed.

47 King Street West, Toronto.

CHEAP SERIES OF LECTURES.

FIVE LECTURES BY

REV. JOS. COOK.

48 pp., PRICE 20 CENTS.

Being the first five of the current course of Monday Lectures now being delivered in Tremont Temple, Boston. It follows:

- I.—UNEXPLORED REMAINDERS IN CONSCIENCE.
II.—SOCIAL SKIT CULTURE.
III.—PHYSICAL INGLENESS OF THE MORAL LAW.
IV.—MATT. HEW ARNOLDS VIEWS OF CONSCIENCE.
V.—ORGANIC INSTINCTS IN CONSCIENCE.

Copies mailed to any address on receipt of price.

SECOND FIVE LECTURES.

48 pp., PRICE 20c.

- VII.—THE FIRST USE AS PERSONAL.
VIII.—IS CONSCIENCE INFALLIBLE?
IX.—CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE.
X.—THE LAUGHTER OF THE SOUL AT ITSELF.
XI.—SHAKESPEARE ON CONSCIENCE.
XII.—MAUDSLEY ON HEREDITARY DECENT.

Copies mailed to any address on receipt of price.

THIRD FIVE LECTURES.

48 pp., PRICE 20c.

- XIII.—MAUDSLEY ON HEREDITARY DECENT.—Continued.
XIV.—NECESSARY BELIEFS INHERENT IN THE PLAN OF THE SOUL.
XV.—DARWIN'S THEORY OF PANGENESIS, OR HEREDITARY DESCENT.
XVI.—DARWIN ON THE ORIGIN OF CONSCIENCE.
XVII.—HERBERT SPENCER ON HEREDITARY DESCENT.
XVIII.—MARRIAGE AND HEREDITARY DECENT.—
XIX.—MARRIAGE AND HEREDITARY DECENT.—

Copies mailed to any address on receipt of price.

The three pamphlets containing the above interesting lectures—144 pp.—will be mailed postage prepaid, on receipt of Fifty Cents

C. BLACKETT ROBINSON, Jordan Street, Toronto.



Vitalizes and Enriches the Blood, Tones up the System, Makes the Weak Strong, Builds up the Broken-down, Invigorates the Brain, and... SORES

Dyspepsia, Nervous Affections, General Debility, Nourishment, Fever and Ague, Paralysis, Chronic Diarrhoea, Biliousness, Dropsy, Humors, Female Complaints, Liver Complaint, Remittent Fever, and

ALL DISEASES ORIGINATING IN A BAD STATE OF THE BLOOD, OR ACCOMPANIED BY DEBILITY OR A LOW STATE OF THE SYSTEM.

PERUVIAN SYRUP

Supplies the blood with its Vital Principle, or Life Element, IRON, infusing Strength, Vigor and New Life into all parts of the system. BEING FREE FROM ALCOHOL, its energizing effects are not followed by corresponding reaction, but are permanent.

SETH W. FOWLE & SONS, Proprietors, 85 Harrison Avenue, Boston. Sold by all Druggists.

