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Vol. 9.—No. 16.
Whole No. 481.

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BARLEY SOUP.—Wash and steep four ounces of barley in a pint of water, in which a little soda has been dissolved, for about twelve hours. When ready to prepare the soup, pour off all the water, place in a soup-pot, add three quarts of boiling water, an ounce of grated stale bread, half ounce of salt, and two tablespoonfuls of chopped parsley. Set the pot on the fire and boil it gently for four hours, keeping it closely covered. When about to serve add a tablespoonful of good butter.

CHICKENS FIT TO EAT.—Don't imagine that it makes no difference how your chickens have been brought up. Don't suppose that they will be good anyhow. Chickens have been carefully dressed, deliciously stuffed, assiduously basted, tenderly roasted, and yet they were not fit to eat. There was a flavour about them that no soda rinsings could cleanse and no seasonings conceal. These were chickens that had picked up their living about pig sties and other unclean places. A chicken may be spoiled in dressing it to cook. If killed with a full crop and allowed to lie for hours before it is "drawn" (or relieved of its internal organs), it gets an unpleasant flavour. Fowls should be caught and shut up without food for twelve hours or more before they are beheaded. Then the crop and intestines will be empty, and the task of picking and dressing it will be greatly lessened. Old fowls are not necessarily tough—only cook them long enough. They are more tender twenty-four hours after they are killed than if eaten immediately.

SCIENCE FOR THE HOUSEHOLD.—All explosions of petroleum lamps are caused by the vapour or gas that collects in the space above the oil. Of course, a lamp contains no gas, but immediately after lighting the lamp consumption of oil begins, soon leaving a space for gas, which commences to form as the lamp warms up, and after burning a short time sufficient gas will accumulate to cause an explosion. The gas in a lamp will explode only when ignited. In this respect it is like gunpowder. Cheap or inferior oil is always the most dangerous. The flame is communicated to the gas in the following manner: The wick tube in the lamp-burner is made larger than the wick which is to pass through it. It would not do to have the wick work tightly in the tube; on the contrary, it is essential that it should sit down with perfect ease. In this way it is unavoidable that space in the tube is left along the sides of the wick sufficient for the flame from the burner to pass down into the lamp and explode the gas. Many things occur to cause the flame to pass down the wick and explode the lamp. 1. A lamp may be standing on the table or mantel, and a slight puff of air from the open window or door may cause an explosion. 2. A lamp may be taken up quickly from a table or mantel and instantly exploded. 3. A lamp is taken into an entry where there is a draught, or out of doors, and an explosion ensues. 4. A lighted lamp is taken up a flight of stairs, or is raised quickly to place it on the mantel, resulting in an explosion. In these instances the mischief is done by the air movement, either by suddenly checking the draught or forcing air down the chimney against the flame. 5. Blowing down the chimney to extinguish the light is a frequent cause of explosion. 6. Lamp explosions have been caused by using a chimney broken off at the top, or one that has a piece broken out, whereby the draught is variable and the flame unsteady. 7. Sometimes a thoughtless person puts a small-sized wick in a large burner, thus leaving considerable space along the edges of the wick. 8. An old burner, with its air draughts closed up, which rightfully should be thrown away, is sometimes continued in use, and the final result is an explosion.—Scientific American.

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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, APRIL 22nd, 1881.

No. 16.

NOTES OF THE WEEK.

VERY many throughout the Presbyterian Church in Canada will regret to hear of the death of the Rev. Robert Irvine, D.D., of Augusta, Ga. The Dr. was for ten years minister of Knox Church, Hamilton, and was an able and eloquent preacher of the Gospel.

THE University of Cambridge, England, has decided, by a vote of 398 to 32, to admit women to its hon-our examinations on equal terms with men. They are to be published in the regular class-lists and receive official certificates of the rank and honours attained.

THERE are at present 6,379 schools in Austria without teachers. 4,783 places have been temporarily filled with individuals who have received no suitable training; and 1,596 schools had to be closed altogether, as even these untrained individuals are beginning to become scarce.

BOTH houses of the Parliament of Brazil have adopted Article VIII. of the reform of the Constitution, "which gives to Protestants and their religion the same civil and political rights as the Catholics enjoy. In a word, the Government has thrown the whole country open to the sowing of Gospel seed as never before."

MANY of our readers will hear with regret of the death of the Rev. W. Morley Punshon, who at the comparatively early age of fifty-seven, has during the past week gone to his rest. He was too well-known in this country to render necessary any lengthened estimate of his varied excellences and undoubted ability and eloquence.

THE "Religious Telescope" asks: "Who economizes for Christ's sake? Who practises economy because Christ was an economist, with whatever power He possessed? Who looks to the closest economy in the expenditure of time, labour, and money, because to do so is to render the highest glory and service to the Lord Jesus? Or you, reader?"

AN event of no little interest to bibliophiles was the sale, in New York City last week, of the first book, a copy of the Scriptures, ever printed from movable types. The first bid was \$5,000, and it was sold for \$8,000. It is in the Latin language, and is prefaced with the prologue of Jerome. The binding is of thick oak boards, covered with stamped calf, with ornamental brass corners and centre pieces with bosses. It was printed by Joannes Gutenberg in 1450-55.

THE vote taken in Hamilton on the Scott Act has resulted largely against the adoption of that measure. It does not however follow that there should be any discouragement among its friends, far less despair. Public opinion needs to be more educated on the subject, and in the meantime it is better that things should be as they are, than that such a change as the carrying of that Act implies should have been secured by a bare majority, and thereafter been but very imperfectly enforced. The discussion has already done a large amount of good, and the end is not yet.

THE missions in the Turkish Empire of the American Board, the American Presbyterian Board, the Church Missionary Society, the London Jewish Society, the Church of Scotland, the Free Church of Scotland, the Methodist Missionary Society, the Southern Presbyterian Board, the United Presbyterian Board, the Reformed and Irish Presbyterian Churches are invited to participate in the Missionary Conference to be held in Constantinople, June 3rd. Also representatives of Robert, Armenia, Central Turkey, and Syria Protestant Colleges, the British and American Bible Societies, and the London and American Tract Societies.

HARDLY anything about Romanism has been more shameless than its "sacrilegious traffic in spurious

relics." It is a good sign to see the present Pope setting himself against it. He has authorized the statement to go forth to all parts of the Roman Catholic world, certifying that no bodies have been taken from the catacombs for thirty years, and warning them against impostors. The specimens that purport to be remains of the early Christian martyrs "freshly dug from the catacombs," are fraudulent. But as between the wickedness of impostors who sell "spurious relics" for real ones and the "pious frauds" of ecclesiastical impostors who make a spurious use of any relics, the unsuperstitious world will not see a very wide difference. It is high time for even Romanism to grow ashamed of its "old bones" meaning grace.

THE Edinburgh "Scotsman" states that the Free Church seems to be more divided than ever in regard to Professor Robertson Smith's case, "one section urging the settlement of the case on the basis of the decision of last Assembly, and another going the length of contending not only that Professor Smith should be relieved of his college duties, but that a manifesto should be published declaring that his views cannot be tolerated in the Free Church. Since the announcement of the early publication of Prof. Smith's lectures in Glasgow and Edinburgh on 'Elements of Biblical Criticism,' the leaders of the traditional party in the Church have, we believe, had under consideration the propriety of issuing the statement prepared immediately after last Assembly," which shews that the views of Professor Smith are not those of the Free Church.

FROM an article in a late number of the "Contemporary Review," we learn that the annual increase of self-murder for each million of inhabitants in the countries and periods named, stood as follows:

Italy.....	1864 to 1878, from	30 to 37
Belgium.....	1831 to 1876, from	39 to 68
Great Britain and Ireland.....	1860 to 1878, from	66 to 70
Sweden and Norway.....	1820 to 1877, from	39 to 80
Austria.....	1860 to 1878, from	70 to 122
France.....	1827 to 1877, from	52 to 149
Prussia.....	1820 to 1878, from	71 to 133
Denmark.....	1836 to 1876, from	213 to 258
United States.....	1845 to 1878, from	117 to 163
Minor German States.....	1835 to 1878, from	117 to 289

This gives a very sad and discouraging view of matters, yet perhaps not so much so as might at first sight appear, for we are to bear in mind that statistics of all kinds are now far more accurately kept than they used to be. At the same time it cannot be doubted that the feverish activity of modern ways combined with the spread of the fashionable philosophy which teaches that this life is all, and that man is nothing but a curious and inexplicable result of a certain combination of matter, naturally issue in an ever growing recklessness, and in making it be believed that to take either one's own life or that of any other man is a comparatively small matter, nay, one which in certain circumstances may be highly justifiable and praiseworthy. Degrading theories will always naturally issue in correspondingly degraded practice.

THE new bills proposing reform in the Irish land laws were introduced into Parliament recently. If the outline which has been telegraphed is substantially correct, a great advance has been made from the Act of 1870. The compensations for improvements and disturbance provided for in the earlier measure are extended. The concessions made in the direction of the "Three F's"—Fair Rent, Fixity of Tenure and Free Sale—are significant. Whenever the tenant and landlord cannot agree upon the rent, the local court is to decide what sum is reasonable. When such a rent is fixed it cannot be altered for fifteen years. At the end of that period the estate will be subject to revaluation. It is not easy to determine from the synopsis precisely how far Free Sale has been recognized in the new bill. The sale of tenant right seems to be permitted under conditions which will tend to prevent its recurrence. The tenant can sell, but the landlord must have the first offer, and upon grounds which the local court may consider reasonable, he can prohibit the sale altogether. The landlord, in his turn, can raise the rent, and the

tenant can either take the lease or sell his holding, receiving in return the increase multiplied by ten; and the purchasing tenant can demand from the landlord a similar amount capitalized.

DR. RILE, a Wesleyan missionary in Spain, writes that the downfall of the Spanish cabinet is the greatest event since the revolution of 1868, when religious liberty was proclaimed. "During the last six years king, cabinet, and priests had been steadily, yet not quite openly united in an effort to reinstate civil and religious despotism, and gradually to extinguish liberty of worship, but in one day the king found himself compelled to give up the cabinet that would have provoked another revolution and overturned his throne. The members of the present cabinet, the leaders of public opinion, and the most intelligent and influential Spaniards, are declared advocates of religious liberty, but the ground is equally open to the propagators of atheism and the preachers of the Gospel. The Spanish Liberals and Democrats are demanding more toleration for Protestants and Rationalists. The influence of the prelates and clergy makes it very difficult for the cabinet to pursue a policy of toleration. In March the cabinet resolved to give a free pardon and liberty to a native Protestant pastor condemned to several months' imprisonment, under the Canovas cabinet, because he held prayer-meetings in Catalonia, and the village authorities prosecuted him under the law of public meetings. The judicial proceedings against several Protestants will also be abandoned in the provinces, under the orders of the ministry. The reply given to the Papal Nuncio states that neither the Concordat nor the constitution is violated by the toleration the government is determined to grant to Spaniards who are not Catholics, and that no interference of the bishops and the Holy See against the rights of the government under the constitution will be tolerated."

THE struggle in Belgium over the State schools still goes on with ever-growing bitterness, though it is said by last accounts that orders have been issued by the Pope to the bishops and priests to the effect that their opposition to these schools must cease. It remains to be seen whether that order has really been issued, and whether if it has been, it was intended that it should be really obeyed. The Belgian priests did all in their power to prevent the establishment of commercial schools. Failing in this, their efforts since have been in the way of preventing by the exercise of their ecclesiastical power the parents from allowing their children to attend. From the report of a Parliamentary Commission appointed to inquire into the nature and extent of this clerical intimidation, it appears that children so attending have not been allowed to enter confirmation classes, and that the parents of such were kept back from communion, while the teachers both male and female were refused seats in the churches, and were threatened with excommunication if they persisted in occupying positions in Government schools. Pressure has also, it is said, been brought to bear upon the sick and dying, so that the confessions of such have been refused except on condition of their promising to withdraw their children from these obnoxious institutions. Some of the priests had been examined by the Commission, and had at once frankly acknowledged what they had done, at the same time fully justifying their proceedings as necessary at once for the honour of the Church and the good of souls. Of course all this causes lively agitation and universal discussion, with no doubt the best results in the long run in favour of free thought and free speech. At the same time we cannot but add that if these priests and bishops actually believe that attendance upon such schools is in the last degree spiritually injurious to the pupils, they could not well do anything else than try to prevent by every legitimate means the infliction of such injury. The misery is that they do not seem to be satisfied with legitimate means, but resort to what issues in physical force and even local riot. In doing this, they are both foolish and shortsighted, as every day's experience is making manifest.

OUR CONTRIBUTORS.

THE PROMISE OF THE HOLY SPIRIT'S TEACHING.

SERMON PREACHED AT OPENING OF SYNOD OF HAMILTON AND LONDON, AT BRANTFORD, APRIL 11TH, 1881, BY GEORGE BRILL, D.D. WALKERTON, ONT.

"When He, the Spirit of Truth is come, He will guide you into all truth." John xvi. 13.

God has instituted His Church in the world to be a witness for Himself, a depository for His truth, and to furnish the ordinary instrumentality which He will use for the salvation of men. As such, amid the decadence of the ages of history, the rise and fall of human institutions, and the changes incident to the natural progress of the human race, it remains ever one and the same—the same, that is, as God's great agent for the evangelization of the world, and fundamentally, as the depository of the truth, but of course, in its outward circumstances, varying with the changes of time. Under God's universal law of evolution, that Church, while remaining the same in its divine life and perpetual activity, has exhibited changes in form or dispensation, according to the degree of the revelation of Himself to man, which God gave as the ages rolled on. In the simple worship of the patriarchs, God the Father was adored, with but slight reference to the Son and the Spirit. In the gorgeous symbolic ritual of the Mosaic institutions we have the great work of the Son, as Redeemer, unfolded, and in the line of inspired prophets, ending with the mission of the God man Himself—we have the principle of the dispensation in which divine communications were made to man.

At the time when the words of the text were spoken, the Church was about to enter on a new period of its existence, and on a new and vastly extended sphere of work. With the ascension of Christ the dispensation of prophets was to come to an end, and that of the Spirit was to commence. The full revelation of the Trinity was now made, by the revealed function of the Holy Ghost as the special possession of the Church for the future, consequently pointing to high spirituality as its special characteristic. The man, Christ Jesus, in his ministry as the great prophet, was about to withdraw his personal presence from his Church, but his divine presence was not to be withdrawn. The promise, "Lo, I am with you always," was to be fulfilled by the Holy Spirit as His agent in an everywhere and ever present power of a divine life. In many forms the promise of the Spirit was repeated. In the text it comes to us as a Church court, with particular adaptation to our necessities.

I. *The Church's source of spiritual life.*—The Church, from its very nature and position must be both divine and human. From the nature of its formation, the purpose of its existence, and the constitution by which it is administered it must be a divine institution, if it is of any value. But it is equally true that that divine institution is embodied in human form, and that while conforming to its divine law, it must be conducted on the common-sense principles of human business. It is to be feared that often men, relying on the divine ideal of the Church, fail to apply to it the principles of business thrift, care and good management which they know to be necessary in conducting their own worldly business, to the great loss of the Church of that prosperity which it might otherwise have. The Church needs all the prudence, tact, and business habits and capacity of its best members to be given to its administration, together with the best machinery which can be devised. Yet it is easy to see that these alone will not be enough. The best machinery is of little value without motive power. This power must in the Church be an indwelling life, always attainable for constant use, omnipotent, so as to be always capable of effecting the work to be done, spiritual, so as to be adapted to act directly on the human spirit, and loving, as the power is not physical but moral, operating on the emotions and the will. All these requirements are fully and perfectly provided for in the Church, in the present dispensation of the Spirit, a human form, indwelt by a divine power of life. As the human body and spirit act and react on each other, and the higher functions of the spirit are affected by the state of the body, weakened by disease, and sometimes suppressed altogether, so it is possible that the mere ideal of the Church as a divine institution will not save it from deficiency, weakness or

death, if its human embodiment becomes diseased, weak or dead. Properly to fulfil its functions then, the Church of Christ needs to have a sound, healthy human form, indwelt by the ever present Spirit of the living God. We often meet with discussions as to the relative value of the doctrinal and the ethical in religion, but both are necessary, and something more too. To both must be added the living power of the Spirit of God.

"Ye shall receive power," was the parting promise of our divine Head. Do we then, as representing a part of His Church, realize our need of that power, and the way in which it is to be obtained? Do we ask our Heavenly Father for this blessed gift, do we cherish that gift as bestowed, and do we ever seek for its greater fulness? We are a part of that host to whom the great commission has been given. The work is vast in its extent, and unparalleled in its requirements. To banish every form of idolatry and superstition from the world, to set up the religion of Jesus everywhere, to rescue man from the degradation of sin, to cleanse him from its pollution, to enlighten the darkened mind, to sanctify the unholy heart, to subdue the rebellious will, and to impart a new spiritual life to those who are dead in sin, all this is a work entirely beyond mere human power and skill, and which certainly can never be effected without the infinite power of God. But it is equally true that according to God's present plan of administration it can never be effected without man's highest powers being consecrated to this work, and concurrently employed with God working in us. In dealing with the eternal realities of the Gospel, God calls for the consecration of men to serve in the teaching and ruling of His Church. In this, learning, eloquence, natural gifts, careful culture and training are included, and all to be sought for and used for this purpose, but along with these it is essential that they be accompanied with the fire of the Holy Spirit, coming into hearts so prepared, and so making these things to be mighty. Let us ever seek for a renewed and fresh baptism of the Spirit, as necessary now as in the days of the apostles, and as available to us as to them. To a superficial observer the miraculous powers conveyed on the day of Pentecost will appear superior to the unseen powers by which the graces of the Spirit grow; but this is a mistaken view, the perpetual gifts and graces of the divine life are far above any mere temporary miraculous powers.

II. *Interpretation of the Word.*—The Spirit of truth comes to lead us into all truth. The Bible as a mere book is the same to all readers. In its words and sentences, in its grammatical construction, in its history, biography, poetry, song, didactic and ethical lessons, it has a value for all. But above all these, it has a value immensely higher for some. To those whose hearts are under the power of the Spirit of truth as a teacher, its pages beam with a divine light, its words are words of eternal life; and to the diligent searcher it is an inexhaustible mine of truth. To one it is a human book, to another it is God's revelation of Himself to His lost child. The promise of the text indicates the mode in which the Bible is to attain its highest value for us. We need to submit ourselves to the guidance of our heavenly teacher, that He may cause His Word to dwell in us richly in all wisdom. As the Word is the instrument by which men are to be sanctified, the particular part of the Spirit's work mentioned in the text, becomes practically very important.

Here we may refer to the legislative power possessed by the Church, the source of its authority, and the limits within which it must be used. The Bible is God's written law; the charter of the Church's liberties, the source of its powers, and the standard of its teachings. Before the authority of that law it holds a position analogous to that of a corporation, in view of the Royal Charter or Act of Parliament which gave it existence. Such a corporation has certain powers of enacting by-laws, and rules for its conduct and for better effecting the purposes of its existence, but in no case can it contravene its charter. So with the Church. It has full power to enact all the legislation necessary for its government, under the supreme authority of its Head, and for the fulfilment of its functions, always within the enactments of its great charter. In so doing, it is apparent that in the wide-reaching nature of some of the questions which come before Church courts, in the perplexing difficulties which may surround them, and in the important consequences which human wisdom cannot foresee, there are

causes which may make the apparently wisest legislation defective or even a complete failure. Hence the need of a higher wisdom than our own, and the text points out the source where it is to be obtained. With the text before us, there is no presumption in our expecting the guidance needed, if sought for in a right manner. We do not expect any magical power to supersede our own judgment, and by turning us into mere machines, to compel us to do only what is right. But if the Church is really God's instrumentality, as we fully believe, and if the promise of the text is a reliable one, as we also fully believe, then we certainly have a right to look for, and expect to receive, a real teaching and guidance in the legislative and executive functions of the house of God. Let us be humble and teachable, remembering our own weakness and ignorance; let us be prayerful and dependent in spirit, and then, let us confidently expect the presence of the Holy Ghost in our deliberations.

III. The text furnishes the explanation of progress in the Church. Christianity is adapted to man's nature, to influence and combine with all in it excepting sin, and to sanctify all to God's service. Men differ much both in the nature and strength of their faculties; no two men are exactly alike, either physically, mentally or morally. This is in accordance with God's laws in all departments of His administration—in all, unity of plan, with manifold diversity of evolution. So in the Christian life, the unity of faith and knowledge of the Son of God, is evolved in the widely diversified fields of Christian experience and exhibition of the life of God in all the wide variety of human character.

The fact that the Church conforms to God's universal law of progress raises some questions respecting creeds and confessions, their true place, and whether they fetter the growth which is essential to life in the Church. There are extreme views, on which we need not dwell. Some cry out against all creeds and confessions, and advocate their utter abolition. It will on examination usually be found that such persons have a creed of their own, though not a written one, and that of the most narrow and intolerant kind. Some dignify themselves by the title of free thinkers—an extraordinary use of language—when the so-called free thinking consists in an utter abnegation of their highest powers of mind to bondage of the spirit of evil; or if not going so far, giving up the glorious liberty of God's children for bondage to a de-based philosophy, unsupported by either physical or mental science. Apart from these classes are others, very different, but with whom our present subject has a closer connection. On one hand are Christians who regard creeds as being largely obsolete, and to be dropped as the relics of an imperfect past. On the other hand are Christians who venerate creeds so highly as practically to put them on a level with the written Word of God. In the wide field of opinion embraced between these extremes, there arise controversies, some of which, conducted in a good spirit, will lead to enlarged views of truth, but some of which controversies result in evil, unsettling the minds of some, and grieving the spirit of others. One class are eager for a change of the existing formularies by renewal or revision. Others—earnest Christians who see no need for change—are troubled with terrible fears, as if the very foundations of our belief were in imminent danger of being swept away. Most assuredly both these classes are under an entire misapprehension of the real question at issue. Careful consideration will shew that the proposals of the one are untenable, and that the fears of the other are groundless.

Let us glance for a moment at the history of creeds. The early Christian Church grew by the rapid ingathering of men of all races, nations, forms of religion, and degrees of culture, with copies of the Bible scarce, and means of teaching imperfect; hence short formularies of doctrine became indispensable. The pure truths of the Gospel, imperfectly understood, would unavoidably become tinged by the wild and varied views of theosophy, psychology and philosophy, which could not have been at once banished either from the Jewish or Gentile mind, even if the means of instruction had been better than they were. Hence the embodiment of the distinctive doctrines of Christianity in short formularies, and these added to from time to time, as each new evolution of the action of truth on the theosophy referred to rendered necessary, to obtain an available means for instructing the new converts, as also to enable the old ones to set forth

their belief. A second period of the formation of creeds, or what may be more distinctively called confessions, was in somewhat—though not exactly—parallel circumstances, when the modern Church was called upon to throw off the incrustations of the dark ages.

I may here notice incidentally that the name "Confession of Faith" is a misnomer, as they are confessions of *belief*, that is of the intellectual views or opinions of their writers on the teachings of Scripture; but the use of the name has often led to the result that an honest difference as to the correctness of such an opinion, has been bitterly resented as an apostasy from the faith of the Gospel. But surely it is possible for two Christians to differ as to the meaning of a passage of Scripture, without each assuming that the other has separated from the living Saviour to whom his faith binds him.

Creeds and confessions of belief necessarily partake of the peculiarities of the time of their origin. The old ones, such as the Athanasian creed, consist of the Greek philosophical speculations on the Hebrew Scriptures; or to speak more exactly, of the speculations of Arjan intellect on Shemitish sacred writings. A singular result of this has been the use of expressions, which, if they ever conveyed any real ideas to the ancient mind, certainly do not do so to the modern. The Scripture terms employed to denote the official and functional position of the persons of the Trinity in the glorious plan of salvation have been misapplied and misunderstood as expressing their personal relations to each other, and passing centuries have not eliminated the error. Many bitter and weary controversies might have been avoided had it been observed that they had no necessary connection with the Scripture truths on which they were ostensibly founded.

The Westminster standards originated in an age of strong, stern and rugged theology. They present the character of God in its sterner aspect, rather than that loving one in which the Gospels and Epistles delight. This is no doubt a defect, but we must at the same time remember that the men who formed the Assembly were giants in intellect and learning, and mighty in the Scriptures. We have an illustration of the promise of the text, and an evidence of its fulfilment in the manifest guidance of that Spirit of truth directing the human work of the Assembly, in the fact that after nearly two and a half centuries of testing and trial, its system of doctrine stands unimpaired, and that even as regards the mere drapery of that system, so little should have become obsolete.

The Presbyterian Church takes the true position on the question of creeds; in regarding the Word of God as the infallible standard of truth, and the Confession as a generally correct and useful summary of its doctrinal teachings. The Westminster divines claimed no infallibility for their work, but ever referred it to the Word of God; and founded all claims to its acceptance on its agreement with that Word. The same principle forms the foundation of our branch of the Church—the Act of Union declaring that the Scriptures are the only infallible rule, and that the Westminster Confession shall form the subordinate standard. The authority can thus be found in any question as to what our teaching is to be. The question is now agitating many minds whether the Confession could be improved by a revision and a shortening with the aid of the increased knowledge of this century. No doubt theoretically it could; but whether in present circumstances it would be practicable to improve it, is very doubtful. There is every probability that alterations made in the present temper of any Presbyterian Church, would be anything but an improvement. On doctrinal questions the fullest forbearance should be exercised as to differences of views among brethren, and whenever a change is deemed necessary it will be better to append an explanatory note or declarative enactment, than to mutilate the grand old document itself; while differences of opinion on what are not matters of doctrine, may be left alone. If there are any in our Church who are worshippers of the mere letter of the Confession, and who wish to have an entire verbal acceptance of it, they had better dismiss these wishes at once, as the time for their fulfilment is long past in the light and knowledge of the present day. And if there are among us those whose hearts are trembling for the Ark of God, amid the disintegrating tendencies of the age, they may dismiss their fears, assured that the bulwarks of our system of

doctrinal truth are founded on the Rock of Ages, and cannot be shaken.

The Westminster Standards were never meant to stand in the way of a fuller and deeper study of God's Word, as the fountain of truth, nor to be regarded as the ultimatum of its teachings. Two considerations shew this. 1st. The promise of the text is for all time, and belongs to believers living in the nineteenth century as fully as to those who lived in the seventeenth; and it is to be sought for in connection with diligent study of God's revealed truth. 2nd. It is evident that we as a Church do not regard the Confession as the ultimatum of theology, from the care and attention bestowed on our theological colleges, and our efforts and expenditure to increase their efficiency; as also from the value we attach to high training for the ministry, which needs deep and continuous study. It must be acknowledged that the training of our ministry is not what it ought to be, and increased efforts must be put forth to raise it to a higher standard. The great questions which occupy man's thought, are of a shifting nature, and we shall soon be left in the background, unless by intense effort we can keep abreast of the age, using every source of aids for the study of the holy Scriptures, and at the same time, can meet and conquer the sceptical tendencies of the age on their own ground of science and philosophy. An appeal to authority here is useless now, whatever it may have been in the past.

There is in each age some truth which attains prominence, and which being opposed, becomes the present truth for which the Church as God's witness is required to testify. The personal existence of God and His converse with the human spirit, the reality of His revelation and the authority of His Word are called in question to-day. Human authority is being exalted above the divine, and the host of God, relying on the present living power of the Spirit of truth, must oppose error and uphold the authority of God's truth. To us in this young nation our divine Head is now committing an important work, to plant and cultivate a Church of a pure Scriptural form and teaching pure Scriptural doctrines. O may the grace of God and the teaching of the Spirit of truth be so given to us, that we may be faithful in handing down God's testimony and His law to latest generations.

And now, fathers and brethren, proceeding to the work of the Synod, let us seek to realize the presence and guidance of the Spirit of truth, that the beauty of the Lord may be upon us, and God's work in our hands may be established.

REMINISCENCES OF THE ORIGIN OF TWO PRESBYTERIAN COLLEGES IN CANADA.

BY THE REV. H. WALLACE, OF WEST CHURCH, TORONTO.

I.—QUEEN'S COLLEGE.

In the year 1831 the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland was formed. The United Synod, organized in 1830, several times discussed the importance of establishing a theological institution in Upper Canada. The latter body numbered fifteen ministers in 1830, and the Presbyterians of Upper and Lower Canada were reckoned at about 30,000, so that by 1861 we had increased nearly twelve-fold, as the census that year gave us over 360,000. In the year 1835 several of the ministers of the United Synod joined the Synod of Canada, and in 1836 the Toronto Presbytery resolved to overture that Synod, praying for the establishment of a theological college. At the Synod held in 1838, the Presbyteries of Toronto and Hamilton overtook the Synod on the same subject, and it was then resolved to originate such an institution, and a committee was appointed to prepare a scheme for that object. The Commission of Synod of 1839 recommended that immediate steps be taken to raise \$80,000 to \$100,000 for the endowment of a literary and theological college, stating that it would be easy to do so, as the Presbyterian population was computed at 100,000. It would be easier now to raise \$150,000 for the endowment of Knox College, when the adherents of our Church in the two Provinces are probably four times as many. The object was two-fold, to furnish education to the rising youth of our people, based on Scriptural principles, and to train a native ministry to supply our spiritual destitution. They say that the Church of Scotland has always been distinguished for the scholarship of her ministers, and so have most of the churches that have sprung from her. At the Synod held in July, 1840,

instructions were given to Presbyteries to collect funds for the endowment of Queen's College, Kingston. Meantime several young men, brought up in Canada, had devoted themselves to the service of the Lord, in the work of the Gospel ministry. Rev. Angus McColl, of Chatham, began his studies in 1834 or 1835 under the auspices of the Presbytery of Hamilton, with Dr. Rae, Principal of the Hamilton Grammar School, a teacher eminent for scholarship and urbanity. In February, 1838, Mr. McColl was joined by the writer, and in September, 1838, by John McKinnon, late of Carleton Place, Ont. Then followed Messrs. Balmer and Dueno, George Ball (now Dr. Bell), and Lachlan McPherson, of Williams. Dr. Tassie, the famous teacher of the Galt High School, was assistant to Dr. Rae. After three years at Hamilton, the writer studied in 1841 under the care of Rev. William Rintoul of Streetsville, and the teacher of the Streetsville Grammar School, Mr. A. Simpson. While at Hamilton, the Presbytery regularly held examinations of the students. On 7th March, 1842, Queen's College was opened, the Professors being Principal Rev. Thomas Liddell, D.D., and Rev. P. C. Campbell, A.M., Professor of Classical Literature. The College began with the following theological students: Angus McColl, John McKinnon, George Bell, Robert Wallace, Thomas Wardrope, William Bain, and John Corbett—the three last not having studied at Hamilton. Then followed Patrick Gray, the late esteemed pastor of Chalmers Church, Kingston; Alexander Wallace, of Huntingdon, Quebec; and Lachlan McPherson. Most of these continued together during three sessions, until near the close of April, 1844. This little band of praying students formed a very happy brotherhood, very much attached to each other and to their professors, applying themselves closely to their studies, and seldom taking relaxation save for a walk on a Saturday afternoon, more rarely a row in a boat, or a drive with a friend. Sometimes they met for an hour at the house of some friend for music and genial intercourse, so promotive of elasticity of spirits, health, and happiness. The writer enjoyed very much these interchanges of thought and feelings on literary, social, and religious topics, and felt that he derived much benefit from them. Young men during their course of study need relaxation, and nothing tends more to their education, in its broadest sense, than the enjoyment of good select society, such as will give elevation and expansion to their views, and ease and grace to their manners. The leading families of our Church would confer a great boon on the living ministry, and on the Church and country, if they would kindly and prudently open their houses to at least such students as may be properly introduced to them, and thus assist them in becoming acquainted with cultivated society, and with its customs and privileges, as ministers ought, from their education, to be fitted for easy intercourse with all classes of society. Two of the students (George Bell and the writer) established Sabbath schools in connection with the Central School in St. Andrew's Church—the one on Point Henry, the other at Portsmouth, west of the Penitentiary—the latter, superintended by the writer, is still carried on under the auspices of Professor Mowat. The writer also formed a prayer meeting and distributed tracts on Saturday afternoons, and in short did very much the kind of work from the beginning of his studies that is now done by the Y.M.C.A. Indeed, of all the reminiscences of College life, none are so delightful as those connected with efforts to advance the cause of the Redeemer, and the salvation of souls. Such efforts always brought an immediate reward, and left no sense of uneasiness, lest precious time had been wasted or not employed as profitably as it ought to have been. Students might do much good by speaking tenderly and faithfully to their friends, companions, and others whom they meet by the way, about the value of the soul, and the value and necessity of an interest in Christ. Other things often pain us in the recollection; this gives unalloyed satisfaction. Young men can often obtain more ready access to the minds of others than ministers of the Gospel, their professional character acting as a hindrance in their way. The professors invited the students occasionally to breakfast, dinner, or tea, and endeavoured to combine instruction with recreation. Geological and other cabinets thrown open at such times might be made highly conducive to the profit of students. The Principal of the College, Dr. Thomas Liddell, previously pastor of Lady Glenorchy's Chapel, Edinburgh, was a kind, genial,

fatherly man, to whom the students were very much attached. He had no original course of lectures when he came to Canada, and for some time used manuals, such as Bishop Marsh's Lectures on "Biblical Criticism," Moshelm's "De Rebus Christianorum ante Constantinum," Hetherington's "History of the Church of Scotland," Hill's "Theology," etc., with full notes from other sources, also frequent examinations on the lectures and essays by the students on the subjects they had gone over. Professor Campbell was considered very attentive to his duties, painstaking and thorough in drilling. He was very familiar with the Greek poets and other authors, read Homer, Æschylus, Euripides, Demosthenes, etc. He examined us on Brown's Lectures on "Mental Philosophy" and Blair's Lectures on "Belles Lettres," and we had to write out an epitome of these lectures for examination. Dr. Liddell himself gave us occasional lectures on Elocution, especially on reading the Scriptures. He also gave the theological students a course of lectures on "Natural Science," using chiefly Arnot's "Elements of Physics," a subject which the writer found exceedingly interesting and instructive. Professor Williamson was appointed Professor of Mathematics and Natural Science by the second session, but the writer never studied under him. He was both able and amiable—sometimes forgetting time and space in his abstruse calculations and learned expositions of his favourite sciences.

Thus quietly and profitably did this little band that formed the first class of theological students at Queen's follow up their studies in a plain room in a hired house on Princess street, until near the end of April, 1844, when owing to the Disruption of the Church of Scotland in 1843, the relation of most of them to their "alma mater" was changed; six of the seven theological students then attending Queen's College joined the Free Church. But though constrained by conscience to be "one of the six," the writer never had a personal quarrel with those who differed from him. It seemed to him a matter between him and the great Head of the Church; and his personal friendship with those who remained continued unbroken, and he was right glad when he was able to shake hands with old friends over the union so happily effected in 1875.

WHEN a girl marries a drunkard with the hope of reforming him, it is like Christian people going to the theatre to create a moral drama. The reformer will be caught alike in the toils of the dram and the drama.

DR. BUSHNELL preached a powerful sermon against repudiation at a time when that crime was becoming fashionable in certain quarters, and this was the text. "Alas, my master, for it was borrowed!" He began his discourse thus—"This must have been an industrious man, or he would not have wanted an axe; he must have been a poor man, or he would not have needed to borrow it; he must have been an honest man, or he would never have exclaimed, 'Alas, master, for it was borrowed!'"

All truth is calm,
Refuge and rock and tower;
The more of truth, the more of calm;
Its calmness is its power.

Truth is not strife,
Nor is strife allied;
It is the error that is bred
Of storm, by rage and pride.

Calmness is truth,
And truth is calmness still;
Truth lifts its forehead to the storm,
Like some eternal hill.

THE more sound our experience, the more quiet our piety, the more shall we understand that "this is the will of God, even our sanctification." This is the heaven we desire. We shall love it and exult in it in proportion as we love God and exult in God. Herein "the children of God have a supreme taste for likeness to God;" this is their chosen blessedness. The children of the devil have no such taste. They desire the incidental benefits of religion; such as escape from hell, and from the dread of it, also support and consolations under sorrows of life; but they must own that renovation of nature, and the restored image of God, awaken none of their sensibilities. The soul that is born again is filled with expectations, which, however undefined, are at once spiritual and glorious. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."—Dr. J. W. Alexander.

PASTOR AND PEOPLE.

PAUL AT ATHENS.

The country had been desolated by the Roman dominion, but the city still retained some of its ancient glories. No Secundus Catinas had as yet laid his greedy and tainted hand on the unrivalled statues of the Athens of Phidias. It was the multitude of these statues in a city where, as Petronius says, it was more easy to meet a god than a man, which chiefly absorbed St. Paul's attention. He might glance with passing interest at the long colonnades of shops glittering with wares from every part in the Ægean, but similar scenes had not been unfamiliar to him in Tarsus and Antioch and Thessalonica. He might stroll into the Stoa Poecile, and there peer at the paintings, still bright and fresh, of Homeric Councils of which he probably knew nothing, and of those Athenian battles about which, not even excepting Marathon, there is no evidence that he felt any interest. The vast enlargement of his spiritual horizon would not have brought with it any increase of secular knowledge, and if Paul stood in these respects on the level of even the Gamaliels of his day, he knew little or nothing of Hellenic story. And for the same reason he would have been indifferent to the innumerable busts of Greeks of every degree of eminence, from Solon and Epimerides down to recent sophists and cosmets, and still more indifferent to the venal intrusions which Athenian servility had conceded to Roman self-importance. A glance would have been more than enough for Greek statues decapitated to furnish figures for Roman heads, or pedestals from which the original hero had been displaced to make room for the portly bulk and bloated physiognomy of some modern proconsul. Some few might take a certain pride in pointing out to him the statues of Hyrcanus, the Asmonæan high priest, and of that beautiful Berenice before whom he little thought that he should one day plead his cause. But his chief notice would be directed to the bewildering multiplicity of temples, and to the numberless "idols" which rose on every side. Athens was the city of statues.

There were statues of Phidias, and Myron, Sysicles, and statues without number of the tasteless and mechanical copyists of that dead period of the empire; statues of antiquity as venerable as the olive-wood Athênê which had fallen from heaven, and statues of yesterday; statues colossal and diminutive; statues equestrian, and erect, and seated; statues agonistic and contemplative, solitary and combined, plain and coloured; statues of wood, and earthenware, and stone, and marble, and bronze, and ivory, and gold, in every attitude, and in all possible combinations; statues starting from every cave, and standing like lines of sentinels in every street. There were more statues in Athens, says Pausanias, than in all the rest of Greece put together, and their number would be all the more startling, and even shocking, to St. Paul, because during the long youthful years of his study at Jerusalem, he had never seen so much as one representation of the human form, and had been trained to regard it as apostasy to give the faintest sanction to such violations of God's express command. His earlier Hellenistic training, his natural large-heartedness, his subsequent familiarity with Gentile life, above all the entire change of his views respecting the universality and permanence of the Mosaic Law, had indeed indefinitely widened for him the shrunken horizon of Jewish intolerance. But any sense of the dignity and beauty of pagan art was impossible to one who had been trained in the schools of the Rabbis. There was nothing in his education which enabled him to admire the simple grandeur of the Propylæa, the severe beauty of the Parthenon, the massive proportions of the Theseum, the exquisite elegance of the temple of the Wingless Victory. From the nude grace and sinewy strength of the youthful processions portrayed on frieze or entablature, he would have turned away with something of impatience, if not with something even of disgust. When the tutor of Charles the Fifth, the good Cardinal of Tortosa, ascended the Papal throne under the title of Adrian the Sixth, and his attendants conducted him to the Vatican to shew him its splendid treasures of matchless statuary, his sole remark in those uncouth accents which excited so much hatred and ridicule in his worthless subjects, was "*Sunt idola antiquorum!*" It was made a scoff and jest

against him, and doubtless, in a Pontiff of the sixteenth century, it shews an intensity of the Hebraising spirit singularly unsoftened by any tinge of Hellenic culture. But, as has been admitted even by writers of the most refined æsthetic sympathies, the old German Pope was more than half right. At any rate, the sort of repugnance which dictated his disparaging remark would have been not only natural, but inevitable in a Pharisee in the capital of Judaism and under the very shadow of the temple of the Most High. We who have learnt to see God in all that is refined and beautiful, whom His love has lifted above the perils of an extinct paganism, whom His own Word has taught to recognize sunbeams from the Fountain of Light in every grace of true art and every glow of poetic inspiration, may thankfully admire the exquisite creations of ancient genius; but had Paul done so he could not have been the Paul he was. "The prejudices of the iconoclastic Jew," says Renan, with bitter injustice, "blinded him; he took these incomparable images for idols. 'His spirit,' says his biographer, 'was embittered within him when he saw the city filled with idols.' Ah, beautiful and chaste images, true gods and true goddesses, tremble! See the man who will raise the hammer against you. The fatal word has been pronounced. you are idols. The mistake of this ugly little Jew will be your death warrant."

Yes, their death warrant as false gods and false goddesses, as "gods of the heathen" which "are but idols," but not their death warrant to us as works of art, not their death warrant as imaginative creations of a divinely-given faculty; not their death warrant as echoes from within of that outward beauty which is a gift of God; not in any sense their death warrant as standing for anything which is valuable to mankind. Christianity only discouraged art so long as art was the handmaid of idolatry and vice; the moment this danger ceased she inspired and ennobled art. It is all very well for sentimentalists to sigh over "the beauty that was Greece, and the glory that was Rome;" but paganism had a very ragged edge, and it was this that Paul daily witnessed. Paganism, at its best, was a form assumed by natural religion, and had a power and life of its own; but, alas! it had not in it enough salt of solid morality to save its own power and life from corruption. St. Paul needed no mere historical induction to convince him that the loftiest heights of culture are compatible with the lowest abysses of depravity, and that a shrine of consummate beauty could be a sink of utter infamy. Nay, more, he knew by personal observations, what we may only be led to conjecture by thoughtful comparison, that there was no slight connection between the superficial brightness and hidden putrescence; that the flowers which yielded the intoxicating honey of ancient art were poisoned flowers; that the perfectness of sculpture might have been impossible without the nude athleticism which ministered to vice. For one who placed the sublime of manhood in perfect obedience to the moral law, for one to whom purity and self-control were elements of the only supreme ideal, it was, in that age, impossible to love, impossible to regard even with complacency, an art which was avowedly the handmaid of idolatry, and covertly the patroness of shame. Our regret for the extinguished brilliancy of Athens will be less keen when we bear in mind that, more than any other city, she has been the corruptress of the world. She kindled the altars of her genius with unhallowed incense, and fed them with strange fires. Better by far the sacred Philistinism—if Philistinism it were—for which this beautiful harlot had no interest and no charm, than the veiled apostasy which longs to recall her witchcraft and to replenish the cup of her abomination. Better the uncompromising Hebraism which asks what concord hath Christ with Belial and the temple of God with idols, than the corrupt Hellenism which, under pretence of artistic sensibility or archaeological information, has left its deep taint on modern literature, and seems to be never happy unless it is raking amid the embers of forgotten lusts.—Farrar.

UNDEFILED RELIGION.

My old Scotch friend, Dr. William Arnot, used to say that the Apostle Paul and the Apostle James stood like two noble athletes, back to back, but both contending for the two opposite poles of the same glorious Gospel. Paul was the champion of faith as the only ground of justification. James was the

champion of godly living as the fruit and the evidence of inward faith. He was a blunt, trenchant writer, and had no more patience with *shams* than had that rough Scotch iconoclast who was buried the other day at Ecclefechan.

James denounces two sorts of false religion: one a system of outward ceremonial, and the other of mere inward emotion. Then he gives two very essential characteristics of pure and undefiled religion, viz.: "To visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world." Of course, the Apostle did not mean that these were the whole of Christianity, any more than Sir Walter Scott meant that he had not given his sons any other education when he tersely said, "I have taught my boys only two things: to ride a horse and to speak the truth." Manliness and truthfulness were two prime essentials in Sir Walter's estimation. James's two essentials in Christian character were pity for the suffering and purity before the world. He who is lacking in these is lacking in true religion. He pre-supposes faith in Christ and regeneration by the Spirit, and these two traits of charity and purity are the evidences of genuine grace in the heart. We need a reaffirmation of these two sterling evidences of true piety in these days.

There is a kind of benevolence which aims to commute with God by the mere payment of money. It is not so cruel as to leave the widow and the orphan (who are the Apostle's types of the needy and dependent classes) to starve. Therefore, it contributes to found asylums and to establish orphanages; but the *personal sympathy*—which is more to the suffering often than silver and gold—it is too indolent or too selfish to bestow. Christ exemplified the power of personal attention when He went to lodge with the social outcast, Zacchæus, when He dined with Simon the leper, and when He led the poor blind man out of the town. Christ taught the secret of all successful charity, yes, and of all successful effort to win sinners to the Gospel of salvation. It is by personal sympathy. When you take a poor family a loaf or a ton of coal, you have opened the way for a Bible. Each one has its element of true religion. When you have established a hold on an unconverted sinner by personal kindness, you have got a key to his or her heart for the admission of your Gospel of eternal life. Here is a hint for Sabbath school teachers who wish to win their scholars to the Saviour. Here is a hint for pastors, and here is a rebuke also to all that class of rich professors who imagine that it is enough to throw greenbacks into a contribution box and begrudge the time, the toil, and the wear on their nerves which are required in personal visitation and sympathy with the suffering. If all the well-to-do Christians in our land would divide up the poor and the vicious among themselves, and each Christian endeavour to *look after one or more*, we could dispense with a large amount of asylum, retreat, and reformatory, as well as poor-house and penitentiary. Long before the millennium comes, Christians will find out that they cannot do Christ's work by "farming out" their charities or by turning over the neglected classes to organized machinery. The only way to bring suffering and sinning human nature to God is by personal effort, and personal effort must be born of personal sympathy.

The other test of sincere piety is to keep unspotted from the world. This does not mean monasticism; nor does it mean the hateful Phariseism that says, "Stand aside, for I am holier than thou." True godliness is no more to be taken out of business, out of social life, and out of politics than the leaven is to be taken away from the meal or the salt to be barrelled up by itself. Christ puts His followers right into this wicked world, and commands them to let their light so shine that men may see their good works and be led to honour God. The Christian who is afraid to mix with his fellow-men, lest his godliness be rubbed off, has really but little godliness to lose.

What the Apostle enjoins is that Christians keep themselves clean and uncontaminated by the sinful spirit and the sinful customs of those who have no fear of God before their eyes. "Ye are not of the world," said Christ to His disciples. He knew that the world has its reigning spirit, its usages, its laws, and its pleasures, which do not recognize any Christ, or any holiness, or any heaven. With all this His blood-bought Church must have no more communion than light with darkness. "The world that spots and stains us," says Robertson, of Brighton, "is the spirit of evil around us." This spirit rejects Christ and His

humbling, self-denying religion. It does not persecute Christians in these days, but takes the life out of their spirituality. This world draws up to a Christian with its cozening invitations, as Judas did to his Master, when he said: "Whomsoever I kiss, take him and hold him fast." It is the sinful world's treacherous kiss that smirches a follower of the holy Jesus. One reason why some Christians make no more headway in the spiritual life is that the world holds them fast.

We pastors detect this demoralizing influence of worldly conformity upon young converts. As long as they keep true to their covenant and find their richest satisfactions in serving their Master they grow in grace; but as soon as they attempt to serve Christ and Mammon also the compromise fails, and Mammon gets the whole. As soon as they begin to "fulfil the lusts of the flesh" they cease to "walk in the Spirit." Self-indulgence grows. Pride grows. Their piety begins to feel the unhealthy atmosphere, as the lungs feel foul air. New tastes and appetites are formed. The dancing party crowds out the prayer meeting. Luxurious living begins to monopolize time and thought and purse, so that God is robbed outright. Gradually the white garment of the disciple of Christ begins to shew ugly spots, until it is hard to discover in it any beauty of holiness. The dividing line disappears, and the sworn follower of Christ becomes the partner and actually the slave of the world which crucifies his Lord. The secret of the weakness of the Church in these days is that it is losing its faith in God's Word and its steadfast loyalty to Christ's commandments. How can it draw an evil world up out of the pit, when it is losing its foothold and allowing the world to draw it in?

There are two safeguards. One is to seek such pure, sweet satisfaction in doing good and in serving Jesus that we shall not hanker after the world's poisonous delights. The King's banquet makes the husks of sinful earth seem tasteless. The other is communion with God. The Apostle James describes undefiled religion as "before God our Father." We are to live in His eye. As the heliotrope turns its face to the sun, we are *always* to behold the face of our Father in Heaven. Brethren, when we see most of the beauty of Christ and the glories of our inheritance, we shall care the least for the baubles and bribes of this fleeting earth. When we feel the powers of the world to come, we shall not cling to a world that spots the soul and defaces the bright image of Christ our Lord.—*Theodore L. Cuyler, D.D.*

THE TRUE BREAD.

True bread of life, in pitying mercy given,
Long famished souls to strengthen and to feed;
Christ Jesus, Son of God, true bread of heaven,
Thy flesh is meat, Thy blood is drink indeed.

I cannot famish, though this earth should fail,
Tho' life through all its fields should pine and die;
Though the sweet verdure should forsake each vale,
And every stream of every land run dry.

True Tree of Life! Of thee I eat and live.
Who eateth of thy fruit shall never die.
'Tis thine the everlasting health to give,
The youth and bloom of immortality.

Feeding on thee all weakness turns to power,
This sickly soul revives, like earth in spring;
Strength floweth on and in, each buoyant hour,
This being seems all energy, all wing.

Jesus, our dying, buried, risen Head,
Thy Church's Life and Lord, Immanuel!
At Thy dear cross we find the eternal bread,
And in Thy empty tomb the living well.
—*Horatius Bonar.*

A CHRISTIAN OLD AGE.

The following beautiful description of Dr. Charles Hodge in his old age is by his son and biographer:

"There is always something essentially pathetic even in the brightest and balmy late autumnal day. To the eye of faith it is the season which prepares after the interval of a short sleep in winter, for a new and more glorious spring. But to the eye of sense it is, nevertheless, the end of the year. So was it with the autumn of his life. Though he was generally well he was weak, and often very weary. Though he was beautiful, it was the wasting beauty of the fading leaf. And this was in perfect accord with the spirit of his own mind. Though he reclined with an unwavering confidence upon a supernatural hope, his spirit and life were eminently natural. Though he had no fear,

yet he had no desire to die. He looked beyond the world rather than rose entirely above it. His interest in all human things was genuine and strong, and his cheerfulness was never failing, yet often tinged with a pathetic wistfulness, arising from a habitual sense of the imminence of his own departure. He delighted more and more in reminiscences of past events and persons. The friends of his early years were all gone, but their memory was very precious. The improvements which, during those late years were so extensively made in the buildings of the college and seminary, interested him exceedingly, and he was glad that he was privileged to see them before the final closing of his eyes on all earthly scenes. But his great delight was in his grandchildren. Two families of them lived in the same village with him, and made as free of his study and of the arms of his great chair as his own children had done a generation earlier. All their smart sayings were reported to him, and repeated by him with the greatest zest. He knew and maintained all of their respective points of excellence and superiority with the zeal of a partisan. He was always on the alert in providing presents for them on all their anniversaries or birthdays and Christmas, and in selecting and despatching appropriate valentines with a gleeful delight equal and like to that of the young recipients themselves. His love was faithfully returned by them all, and none, except the youngest, will ever forget the frequent and delightful occasions when all the resident family gathered with loving reverence around grandfather's chair. Before he died he was for some time the oldest survivor of his entire family clan. Children and grandchildren, nephews, grandnephews, and cousins in various degrees looked up to him with affection and pride, and constantly cheered his last days by their visits, and testimonials of sympathy and reverence."

HOW TO KEEP YOUR FRIENDS.

In the first place don't be too exacting. If your friend doesn't come to see you as often as you wish, or if she is dilatory about answering your letters, don't make up your mind at once that she has grown cold or indifferent, and above all, don't overwhelm her with reproaches. Rest assured that there is no more certain way of killing a friendship than by exacting and upbraidings. It is quite possible that your friend may have other duties and engagements whose performance employs the very time you would claim, and instead of being neglected you are only waiting your turn. Perhaps she comes to you in her rare intervals of leisure to be rested and cheered and helped by your affection and sympathy. But is she likely to find cheer or comfort in your society if you meet her with doubts, with coldness, or with a sense of injury, and insist on a full account of how she has spent her time, and whether she could not possibly have come before? In nine cases out of ten she will go away feeling that she is injured by what you consider affection, and that your friendship is a trouble rather than a help.

HOME AND ITS QUEEN.

There is probably not an unperverted man or woman living, who does not feel that the sweetest consolation and the best rewards of life are found in the loves and delights of home. There are very few who do not feel themselves indebted to the influences that clustered around their cradles for whatever good there may be in their character and condition. Home based upon Christian marriage is so evidently an institution of God, that a man must become profane before he can deny it. Wherever it is pure and true to the Christian idea, there lives an institution constructed of all the nobler instincts of society. Of this realm woman is queen. It takes the cue and hue from her. If she is in the best sense womanly—if she is true and tender, loving and heroic, patient and self-devoted—she *consciously and unconsciously organizes and puts in operation a set of influences that do more to mould the destiny of the nation than any man uncrowned by power of eloquence can possibly effect.* The men of the nation are what mothers make them, as a rule; and the voice that these men speak in the expression of power is the voice of the woman who bore and bred them. There can be no substitute for this. There is no other possible way in which the women of the nation can organize their influence and power that it will tell so beneficially upon society and the state.—*Scribner's Monthly.*

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WOMAN'S FOREIGN MISSIONS SOCIETY.

EVERY year the Woman's Foreign Missionary Society of the Western Section of the Presbyterian Church in Canada grows in numbers, interest and influence. Its fifth yearly meeting, which was held last week in this city was, all things considered, the most interesting and successful of the series. All who were present at its various sessions felt that it was indeed good to be there, and went away, we are sure, resolved to take in the future a far heartier and more active hand in the work of the Society than ever they had done previously.

There is nothing more natural or more becoming than that woman should take a specially active part in everything that is calculated to advance the cause of Christ whether at home or abroad; for His Gospel has come with a specially full cup of blessing to her in all her interests both for the life that now is and for that which is to come. Only under its benignant sway does she come, even approximately, to occupy her rightful position as neither the toy nor the drudge of the sterner sex, but his help meet, his friend, his companion, and co-heir with him of the grace of life. As Christianity has lost its spiritual power, both men and women have suffered grievously, but women most. What more natural than that she who has been so specially benefited and blessed—who stood nearest the cross and was first at the sepulchre, should be specially zealous for the triumph of that which has made the Christian home and all which that implies?

PROVINCIAL SYNODS.

IT has been the fear of many that our district Synods would, after the fairest and fullest trial, be found to be practically of little use, or at least in any case by no means worth the trouble and expense incurred by their being held. The business brought before them, it has been argued, has been comparatively small, and the cases finally disposed of at any of their meetings neither numerous nor important. While there has been some ground for these objections and this anxiety, it is very evident that every year there is less and less reason for urging the one or for yielding to the other. The Synods are gradually finding their proper place and work, and are more and more efficiently occupying the one and discharging the other. No one, for instance, could have attended the late meeting of the Synod of Hamilton and London without being struck with this. The attendance was large, the interest displayed in the different matters which came before the court general and sustained, and the decisions such as almost entirely to Judge appeals to the Assembly, while the reports and discussions on such subjects as Sabbath Schools, State of Religion, Sabbath Observance, Education, etc., were on all hands acknowledged to be at once vigorous and timely.

We have no doubt that the same thing will have to be said of the coming meetings of all the other Synods, and that every year these meetings will be looked forward to with ever-growing interest, and will exercise an ever-widening influence for good at once upon the members of the Presbyterian Church and upon the community at large.

There is, in short, work, and of a very important kind, for these Synods to discharge—work which neither Presbyteries nor Assembly can so appropriately take in hand or so efficiently manage; nay, it might even be a very natural subject for discussion whether the range of that work might not be considerably extended to the advantage and advancement of the best interests of the Presbyterian Church and of our common Christianity as well.

THE REVISED VERSION OF THE NEW TESTAMENT.

EVERYONE is aware that in a very short time the revised English version of the New Testament will be issued simultaneously in all parts of the British empire, and in the United States of America, so that any conjecture as to the extent and character of the changes and emendations made in it would be as useless as it is unnecessary. All are agreed that such a revision was desirable, and it is equally a matter on which there is a general consensus that with a few well-known exceptions, the changes to be made will be chiefly verbal, and will not affect in the slightest one single doctrine most surely believed among us. Whether these changes will be uniformly improvements, remains to be determined by actual examination, and whether or not the new version will supplant the one which has been so long in use is a point on which it is also scarcely worth while to dogmatize. In the mean time it is very evident that this new issue will draw a more than usually large amount of attention to the grand old book, and will lead many to talk about it, and, it is to be hoped to read it, who have hitherto troubled themselves very little about either the original text or the accuracy of the various translations. In the most unlikely quarters such discussions are already going on. Interviewers are very busy, and very positive opinions on moot points of Biblical criticism are being freely given by not a few who have never hitherto been suspected of troubling themselves much, if at all, with such matters. There is, in fact, every prospect of the "new version" being the book of the season, and as such of its being hawked through our railway cars, discussed by all sorts of persons, and read with all the freshness of novelty by multitudes, who could not bear to be behind the times, or to be even suspected of ignorance in reference to the correct translation of the sixth petition of our Lord's prayer, or to the weight of evidence against the retention of the "Three Witnesses," or "The woman taken in adultery." All this cannot but issue in great good, for in spite of all that is said both for and against the Bible, we are gravely of opinion that it is not nearly so much read, not to say studied, as it is thought to be, either by those who profess to be guided by its teachings or by such as affect to regard it as merely an antiquated and over-rated tradition. David Hume in his day confessed that he had never read the New Testament through even once, and many of the most noisy and most pretentious among the modern assailants of that by no means formidably large volume would, if they were equally honest, be forced to make a not greatly different acknowledgment. That many professed Christians are in a not very dissimilar condition may be safely affirmed without violating the requirements either of charity or truth. If then the issue of this new version so far change all this as to lead multitudes to come to the perusal of these Scriptures with all the freshness of novelty and with all the personal interest awakened in the first place by merely following the fashion, it will be something for which to be devoutly thankful, because such reading and such interest cannot in innumerable cases but result in permanent good. Of course there will be a great parade of very superficial Biblical learning and the "original" will often be referred to at times and in ways that may be positively whimsical. Still even all that, it may be hoped, will under the blessing of God, help forward the wide-spread, earnest and devout study of God's Word, so that multitudes who began the perusal merely from curiosity or because it was "the thing," may have in coming years to think of the issue of the revised English version of the New Testament as the most important epoch in their life's history, always to be thought of with the deepest interest and the devoutest praise.

One of the New York papers whose every-day discussions and teachings are as far away as can well be imagined from either the letter or the spirit of the Word of God thus indicates what may be expected, and like a straw shews how its conductors think the current sets among our neighbours:

"Now, however, we are to have the New Testament in great supply, to meet an enormous actual demand. People will buy it as they would any other book they were anxious to read. They will not need to be importuned to take a copy as a gift. When the revised New Testament is exposed for sale, therefore, we shall see a different sort of Bible reading from any to which we have been accustomed. It will come as

an entirely fresh book to a large share of those who buy it, and very many of them will read it for information and instruction, without any prejudice of education, either in its favour or against it. Hence, we say that the Bible is now about to receive a new kind of attention, and to be brought before an entirely new audience.

"What effect this novel treatment of the Scriptures will have, we must wait to see. It is manifest, however, that we are on the eve of a period of Biblical criticism and interpretation, to which there is no parallel in the past."

As our readers are aware the copyright is held in England, and the plan is to issue editions at such low rates, that even in the States it is thought that it will not pay to put out any others. In this expectation we are convinced the managers will find themselves mistaken, so that it would have been better to have supplied plates from which any number of accurate and authorized copies could have been thrown off on this side of the Atlantic, the more especially as very liberal pecuniary offers were made in order to secure this privilege.

In view of all this coming ferment and discussion it may surely be very reasonably expected that God's people the world over will be specially earnest in prayer that it may be the beginning of a great and wide-spread spiritual awakening, and may issue in life, refreshment, and strengthening to many weary, thirsty and perishing souls.

THE SCOTT ACT IN HAMILTON.

NOTHING could surely be more absurd and beyond the mark than to say that the defeat of the Scott Act in Hamilton has rung the death knell of total abstinence and prohibition all over Ontario. The fact is, it is far better for the advancement of both the one and the other that things should be as they are, than that the vote should have been the other way, but by a comparatively insignificant majority. That triumph of the anti-Scott party, and the manner in which it was celebrated, will not fill any of the more respectable of its supporters with feelings either of satisfaction or security. The drunken rowdy element was, in the celebration at least, too transparently in the ascendant, and the manner in which the gaudeamus was wound up was enough to fill every decent man who voted on that side at once with indignation and shame. Instead of the agitation over the whole subject being ended, it is simply beginning, and such exhibitions as Hamilton witnessed at the close of the "glorious celebration," will make many a thoughtful Christian man (and there have been, and are many such) who has not as yet seen his way to anything but opposition to the Scott Act, pause in his course, and revise and reverse at once his theoretic conclusions and his practical action.

The eleventh annual report of the Ontario Mutual Insurance Company of Waterloo, published in other columns, reveals a healthy and ever-increasing business. Mr. Wm. Hendry, the energetic manager, has good reason to be proud of the very satisfactory position of his Company; and we have no doubt but that the prudent management which has characterized the Board of Directors in the past will be continued in the future; and that subsequent reports will prove quite as cheering as the one now placed before the readers of THE PRESBYTERIAN.

WE call special attention to the advertisement in reference to prizes offered for the best essays on certain specified subjects. We have no doubt that very many will cordially enter upon this competition, and that as the result, there will in due time be essays in the hands of the adjudicators, not only fairly entitled to the prizes offered, but worthy of being given to the public through the press. This ought especially to be the case with the competition which is open to the students of all the Presbyterian colleges of the Dominion. If a fresh, vigorous and comprehensive essay on Presbyterianism, such as may be circulated largely in our churches, and read with interest and avidity by the general community, shall be the result of this offer, a prize was never more fitly bestowed—money has not been invested with greater wisdom, or in a manner fitted to produce better results.

A FIRST-CLASS Bell Organ for sale at a bargain. Apply at THE PRESBYTERIAN Office.

BOOKS AND MAGAZINES.

THE WESTMINSTER TEACHER for May is out in excellent time—contents eminently useful as usual.

CHRISTIAN GIVING ILLUSTRATED AND ENFORCED BY ANCIENT TITHING. By Jno. Jenkins, D.D., LL.D. —We must apologize for not having before this called attention to this vigorous and timely discourse by the much respected pastor of St. Paul's Church, Montreal. We give the concluding paragraph:

"As God hath prospered him!" We can easily reckon up this matter as to the past. Have we given in proportion to our past prosperity? We know what we have done; how we have succeeded; what we have made. We know how much we have added, from year to year, notwithstanding all that we have spent and lost, to our capital; how, beginning with nothing or with next to nothing, we have worked ourselves up to a position of opulence in some cases, and in many cases. What have we done in the matter of giving? Did we ever sit down and set apart a fifth of a year's profits and distribute it in Christian work and charity? Did we ever, when we reached a capital of fifty thousand dollars, sit down and tithe it? or when we reached a capital of one hundred thousand sit down and give even a tenth of this? "Of all that thou shalt give me I will surely give the tenth unto Thee." There were years in which many of you made ten thousand dollars, others fifteen, twenty, forty, fifty thousand. Who helped you to make it? And yet you kept nearly all of it! "Will a man rob God?" I will not throw such a slight on your intelligence and your conscience as to argue with you that a man with twenty thousand dollars a year contributing a tenth, does not give as much or in as Christian a proportion, as a man who out of an income of two thousand dollars gives two hundred. A tenth for the wealthier man is no sufficient proportion, if a tenth is the true gauge for the poorer man. Others, too, among you, can review the past. Your salaries increased from six dollars a month to eight or ten, or from five hundred dollars a year to six hundred, or from a thousand to fifteen hundred, and so on. Did you increase your giving? I say not in amount, but in proportion to the increase in your income? If you used to give fifty dollars out of five hundred, the setting apart five hundred out of five thousand could not be called giving in sufficient proportion. Certainly it would not be laying by in store, as God prospered you."

HAMILTON AND LONDON SYNOD.

The annual Synod of Hamilton and London, of the Presbyterian Church in Canada, convened in Zion Church (Dr. Cochrane's), Brantford, on Monday evening, the 11th inst. The representation of ministers and elders was large, and the business under consideration of a very important character.

The opening sermon was preached by Dr. Bell, of Walkerton, the retiring Moderator, and will be found elsewhere in this paper. Dr. Bell was accorded a vote of thanks for his services as Moderator and for his sermon. At the close of this service, Dr. Cochrane, Synod Clerk, called the roll, and read a tabulated list of changes in the Presbyteries during the past year. On motion of Rev. W. T. McMullen, of Woodstock, Rev. John Thompson, of St. Andrew's Church, Sarnia, was unanimously chosen Moderator for the current year. The appointment of committees followed.

TUESDAY MORNING.

The Synod convened at half-past nine, the Moderator presiding. The first hour was spent in devotional exercises, in which a number of objects, such as missions, Sabbath schools, etc., were made the subjects of special prayer. A petition and memorial was presented from the Molesworth congregation, to be transferred from the bounds of the Presbytery of Stratford to that of Huron. The Rev. Mr. Johnston supported the application. Rev. Mr. McPherson, of the Stratford Presbytery, opposed the granting of the petition. Rev. Mr. Inglis, of Ayr, seconded by Rev. Dr. Thompson, moved "that the prayer of the petition of Molesworth be granted," and added some forcible arguments in its support. Rev. J. Little, of Princeton, opposed the motion. He moved "that the petition be not granted." Mr. Little's amendment was submitted and lost by a vote of 30 to 50. The original motion was adopted, and the prayer of the petition was granted. The Rev. Mr. McPherson gave notice of appeal to the Assembly against the decision of the Synod.

The Rev. Mr. Donald, of Pictou, N.S., Rev. Mr. Inglis, of THE CANADA PRESBYTERIAN, and Rev. Mr. Heron, of the United Presbyterian Church of British North America, were invited to correspond.

The protest and appeal of the Rev. Mr. Henderson, of Komoka and Hyde Park, against the decision of the London Presbytery in refusing to accept of his resignation as pastor, was next taken up. The Moderator retired from the chair, and called upon Dr.

Bell to occupy it during the consideration of the case. The Rev. Mr. Henderson expressed his deep regret that it was needful to appear as an appellant against the action of the London Presbytery, but he felt fully warranted in assuming such a painful position. He recited his version of the case, and he argued that the whole question resolved itself into one of whether the Presbytery had guaranteed a certain stipend, or had not; whether his contention was based on a surmise, or on a minute of Presbytery. Mr. Henderson contended that the union of Hyde Park and Komoka was conditional, and his acceptance of the pastorate also conditional on a grant of \$200 from the Home Mission Committee, and that the giving of a less sum relieved him of his obligation. Mr. Henderson read from the rules regulating the jurisdiction of Presbyters over stipends, to establish his case. Mr. Weir, Hyde Park, addressed the Synod on behalf of the appellant. Mr. McKenzie came next, and he went into an explanation of the relations of the Hyde Park congregation with the matter at issue. He gave Mr. Henderson credit for creating the fields of Komoka and Hyde Park, and he argued that the action of the Presbytery in permitting his salary to be cut down was niggardly. The church, manse and sheds cost nearly \$5,000, and the debt is nearly paid off—and he argued that it was impossible for them to do more than they were doing towards Mr. Henderson's salary. The union with Komoka was a source of weakness, and he felt that the liberality of the families at Hyde Park should elicit the sympathy of the Synod. Mr. Dewar, a delegate from Komoka, expressed his attachment to Mr. Henderson. Rev. J. E. Duncan, of Forest, was heard on behalf of the London Presbytery. Rev. Mr. Currie, of Thedford, followed in the same line. He went over the ground already taken, and made a strong appeal to the present Court to aid them in doing justice to all concerned. He argued that the obligation originally assumed by the Presbytery with Mr. Henderson could not be made permanent. The law of the Church was against it. Mr. Currie took the position that to give Mr. Henderson \$800 a year would be an injustice to other contributing churches and pastors who are living on \$700. Dr. Cochrane explained the action of the Home Mission Committee in this matter, and adduced reasons why the case of Hyde Park should be considered a special one. The Doctor added that he disapproved of the London Presbytery in refusing to accept Mr. Henderson's resignation. The matter was voted on in its various aspects, with the result of the adoption of the following motion:—"Moved by Rev. Mr. Fotheringham, seconded by Rev. J. Gordon, That we find that the union of Hyde Park and Komoka, under the pastorate of the Rev. Mr. Henderson, was sanctioned by the London Presbytery, on the condition that Hyde Park should contribute \$400 stipend a year, Komoka \$200, and the Home Mission Committee \$200. That when the last of these conditions failed, it became necessary to decide upon new conditions, or make new arrangements, and that Mr. Henderson was entitled to insist upon this or tender his resignation, and for these reasons we sustain the protest and appeal, but at the same time approve of the aim of the Presbytery of London to unite contiguous supplemental stations, and to bring the arrangements at Hyde Park and Komoka into conformity with the rules of the Church as to supplements. And finally we remit the case to the London Presbytery to take action in the light of this decision."

TUESDAY EVENING.

REPORT OF COMMITTEE ON STATE OF RELIGION.

The Rev. Mr. McEwen, of Ingersoll, presented the report of the committee appointed to collate the returns from the various sessions as to the condition of religion in the churches. It was very full, but complaint was made of the paucity of some of the sessional statements. A very interesting discussion followed, which was participated in by a large number of members of the Synod, after which the report was received and adopted.

SABBATH SCHOOL COMMITTEE.

The Rev. Mungo Fraser, of St. Thomas, presented this report. The Sabbath School Committee reported most favourably as to the condition of the various schools making returns, but complaint was made that many schools made no return at all. The report was adopted.

The Synod joined in singing a hymn, and the Rev. Mr. Laing, of Dundas, offered prayer.

WEDNESDAY.

Applications were read by the Clerk from the Presbytery of Hamilton, for leave to take on trial for license Mr. David James, and from London for Messrs. McColl and Stalker. —Granted.

BUXTON BUILDING FUND.

Mr. J. R. Battisby presented the report of the Buxton Building Fund, to the effect that the books of the Treasurer were found correct. The Synod has under its control in this matter the sum of \$3,000 invested. A detailed account was given of receipts and expenditures. Report adopted.

The Moderator left the chair, which was occupied by Mr. Robert Hamilton, and addressed the Synod in reference to a movement of the Alumni Association of Knox College, for the increase of the library of that institution. The following motion was adopted:—"That this Synod recognize the fact of the library of Knox College not being in a satisfactory condition from the want of new books, and also the necessity of something being done to make it more complete by the purchase of such; they express their sympathy with the movement inaugurated at the late meeting of the Alumni Association, by which it is sought to raise \$12,000, at least \$2,000 of which is to be spent immediately on the purchase of books, and the other \$10,000 to be invested as a permanent fund, and the interest arising therefrom to be spent annually in making additions of such works as may be deemed most necessary to secure. This Court would heartily recommend the scheme to all the ministers and congregations within their bounds, and earnestly request that all the members will use their influence in carrying forward so desirable a project to a successful issue."

SABBATH OBSERVANCE.

The committee, through Mr. R. N. Grant, convenor, appointed to report on this matter, gave some plain comments on existing evils. Sabbath desecration on railways and canals was scathingly rebuked, and loafing at church doors got some deservedly severe blows. The committee added some practical suggestions as to the best means to secure the object in view.

Dr. James presented the report of the committee appointed to take steps to do away with the evils of Sabbath desecration on railways and canals. In the discussion that ensued Mr. McEwen alluded to the unnecessary Sabbath funerals, and especially those in which bands of music parade the streets, much to the disturbance of the services. He concluded by moving the adoption of the reports.

Dr. James suggested that church-door loafers could be dismissed by some one preaching to them a sermon. Sunday temperance meetings were strongly condemned by the doctor, and also promenading by young people.

Mr. Laidlaw, of Hamilton, thought the Synod should be very careful not to express censure in reference to Sunday temperance meetings, as the action might be misconstrued into an evidence of hostility to the cause itself.

Dr. McDonald, of Hamilton, illustrated the difficulties surrounding the Sunday railway traffic by stating that street cars were run for the convenience of church-goers.

The Rev. Mr. Bruce, of St. Catharines spoke of the difficulty of dealing with the complex question of Sunday traffic on the Welland Canal. He felt a delicacy in this court legislating in reference to Sunday temperance meetings. He preferred leaving the matter to be determined by the good sense of Christians.

Rev. Mr. Inglis moved, seconded by Rev. Mr. Laing, That a committee be appointed to prepare a pastoral letter for submission to the churches, dealing with the evils alluded to in the reports. The motion was adopted and a committee was appointed in accordance with it.

The petition of Rev. D. Mann was referred to the following Commission, viz.: Rev. Messrs. McMullen, Laing, McEwen, Dr. Cochrane, Whimster, Dr. James, Dr. Bell, McQuarrie, Hon. A. Vidal, and D. McDonald, to meet in Knox Church, Stratford, on May 11th, at two o'clock p.m.

The rest of the report of Synod proceedings we are compelled to hold over till next week.

WE see it stated that the Presbyterians of Embro are contemplating making a thorough change in their large church, lowering the pulpit and galleries and making other necessary improvements.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The fifth annual meeting of this Society was held on Tuesday and Wednesday, the 12th and 13th inst., in St. James's Square Church, Toronto. There was a very large attendance of ladies from Toronto and elsewhere, delegates being present from a number of the auxiliaries. Many friends from a distance were also present, including Mrs. Roby, of Detroit, and Mrs. Wardlaw, of London, England.

The meeting on Tuesday was opened with devotional exercises, conducted by the President, Mrs. McLaren. The minutes of last meeting having been read, the delegates were formally welcomed by Mrs. D. J. Macdonnell, Mrs. G. M. Clarke, Ottawa, replying on behalf of delegates and visitors.

The appointment of a nominating committee was then proceeded with after some remarks from the President. The rest of the morning meeting was taken up with observations from members of sister societies and friends present, and brought to a close by singing the hymn, "God is my strong Salvation."

The attendance at the afternoon meeting was still larger than that in the morning. After devotional exercises, the annual report of the board of managers was read. The financial statement of the Society was presented by the treasurer, Mrs. King; the report of the home work by the home secretary, Miss Topp; and the report of foreign work by the foreign secretary, Mrs. Harvie. After the singing of a hymn, the remainder of the reports were read, viz.: the report of Presbyterian societies, report of auxiliaries, and the report of the mission bands.

The reception and adoption of these various reports was moved by Mrs. Fairbairn, Peterboro', and seconded by Miss Cameron, Sarnia, and 2,000 copies were ordered to be printed. These reports shew that the number of members in the general Society is 495; number of auxiliaries, 49; average number of members in auxiliaries, 25; number of mission bands, 9. There are two Presbyterian Societies—Hamilton with six auxiliaries and three mission bands—and Whitby with seven auxiliaries and one mission band. Amount raised by auxiliaries, \$2,879.51; amount raised in Toronto, \$1,104.28. Eight of the nine mission bands have alone raised one thousand dollars. Total amount raised during the year, \$4,666.55.

The following were then elected officers and members of the board of managers of the Society for the ensuing year: President, Mrs. T. Ewart.

Vice-Presidents, Mesdames McLaren, Burns, D. J. Macdonnell, Reid, and the presidents of the auxiliaries.

Recording Secretary, Mrs. MacMurchy.

Home Secretary, Miss Topp.

Foreign Secretary, Mrs. Harvie.

Treasurer, Mrs. King.

Committee of Management: Mrs. G. M. Clarke, Ottawa; Mrs. Finlay, Hamilton; Miss Cattanzach, Fergus; Miss Hoig, Chatham; Miss Gordon, Whitby; Mrs. Chisholm, London; Mrs. H. Campbell, Glengarry; Mrs. Alexander, Mrs. John Burns, Mrs. Blaikie, Mrs. Bryce, Mrs. J. M. Cameron, Mrs. Crombie, Mrs. W. M. Clark, Mrs. Gregg, Miss Haight, Mrs. John Kerr, Mrs. Kirkland, Mrs. McLachlan, Mrs. H. H. McLachlan, Mrs. McMurrich, Mrs. H. Miller, Mrs. J. Oliver, Mrs. Parsons, Mrs. J. Y. Reid, Mrs. John Smith, Mrs. Staunton, Mrs. J. H. Thorn, Miss Topp.

It was decided that the next annual meeting should be held at Peterboro'.

The remaining time was spent in conversation, and the meeting was closed with prayer and praise.

A very successful conversation was held in the evening in the school-room of Knox Church, Rev. Professor McLaren presiding. Addresses were delivered by Revs. D. J. Macdonnell, McLeod, Dr. Reid, and Parsons. Several pieces of music were rendered during the evening by musical friends, and the proceedings terminated with the benediction by Rev. Mr. Smith.

On Wednesday a business meeting was held at half-past ten a.m., and a very large general meeting at half-past two p.m.

At the latter, after devotional exercises, Mr. Wardlaw, of London, England, addressed the meeting. Mrs. Wardlaw is connected with the London Missionary Society, and along with her husband laboured among the Telugus of Southern India for thirteen years.

After praise, Mrs. Lyle, of Hamilton, read a deeply interesting and instructive paper on Japan; sketching its early history and physical features, and entering fully into the customs, daily life, and religion of the people.

Greetings were then sent to the Woman's Foreign Missionary Society (North-West) of the United States, through Mrs. Roby, of Detroit; also to the Ladies' Missionary Society of St. John's Wood Church, London, England, and to the Woman's Board of Missions, Montreal, through Mrs. Wardlaw.

It was agreed that, on account of the lateness of the hour, Mrs. Harvie's paper on "Presbyterian Organization" should be printed and circulated among the auxiliaries instead of being read.

Votes of thanks were then passed to the ladies of Knox and St. James's Square Churches, and to those who so kindly assisted in the musical part of the conversation; to Dr. Reid for his kindness in procuring passes for the delegates and auditing the accounts of the Society; to the managers of Knox and St. James's Square Churches for granting the use of their rooms to the Society; and to the managers of the G. W. and G. T. Railways for granting passes to delegates at reduced rates. The delegates and friends from a distance expressed their high appreciation of the kindness and hospitality shewn them by the Toronto ladies.

A letter of greeting to the missionaries of the Society in India and Formosa, written by Mrs. Gordon, of Harrington, was then read.

An address was read by Mrs. Harvie to Mrs. McLaren, the retiring President. Mrs. McLaren, after replying to the address, introduced Mrs. Ewart, the President for the ensuing year.

After prayer, the meeting was closed by singing the hymn, "Speed Thy Servants."

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. P. ROE.

CHAPTER XVI.—"RICHARD."—Continued.

The evening was quite well advanced when we reached the farm-house; but Mrs. Yocomb had a royal supper for us, and she said every one had insisted on waiting till we returned. Mr. Hearn had quite recovered his complacency, and I gathered from this fact that Miss Warren had been very devoted to him. Such was his usual aspect when everything was pleasing to him. But she who had added so much to his life had seemingly drained her own, for she looked so pale and thin that my heart ached. There were dark lines under her eyes, and she appeared exceedingly wearied, as if the day had been one long effort.

"She can't love him," I thought. "It's impossible. Confound him! he's the blindest man of us all. Oh that I had her insight, that I might unravel this snarl at once, for it would kill me to see her looking like that much longer. What's the use of my going away? I've been away all day; she has had the light of his smiling countenance uninterrupted, and see how worn she is. Can it be that my hateful words hurt her, and that she is grieving about me only? It's impossible. Unselfish regard for another could not go so far if her own heart was at rest. She is doing her best to laugh and talk and to seem cheerful, but her acting now is poorer than mine ever was. She is tired out; she seems like a soldier who is fighting mechanically after spirit, courage, and strength are gone."

Mr. Hearn informed Mr. Yocomb that important business would require his presence in New York for a few days. "It's an enterprise that involves immense interests on both sides of the ocean, and there's to be quite a gathering of capitalists. Your paper will be full of it before very long, Mr. Morton."

"I'm always glad to hear of any grist for our mill," I said. "Mrs. Yocomb, please excuse me. I'm selfish enough to prefer the cool piazza."

"But three hasn't eaten anything." "Oh, yes, I have, and made a huge dinner," I replied carelessly, and sauntered out and lighted a cigar. Instead of coming out on the piazza, as I hoped, Miss Warren bade Mr. Hearn good-night in the hall, and, pleading fatigue, went to her room.

She was down to see him off in the morning, and at his request accompanied him to the depot. I was reading on the piazza when she returned, and I hastened to assist her from the rockaway.

"Miss Warren," I exclaimed, in deep solicitude, "this long, hot ride has been too much for you."

"Perhaps it has," she replied briefly, without meeting my eyes. "I'll go and rest."

She pleaded a headache, and did not come down to dinner. Mrs. Yocomb returned from her room with a troubled face.

I had resolved that I would not seek to see her alone while Mr. Hearn was away, and so resumed my long rambles. When I returned, about supper time, she was sitting on the piazza watching Adela and Zillah playing with their dolls. She did not look up as I took a seat on the steps not far away.

At last I began, "Can I tell you that I am very sorry you have been ill to-day?"

"I wasn't dangerous, as country people say," she replied, a little brusquely.

"Yes; you look as if Dapple might run over you now."

"A kitten might run over me," she replied briefly, still keeping her eyes on the children.

By and by she asked, "Why do you look at me so intently, Mr. Morton?"

"I beg your pardon."

"That's not answering my question."

"Suppose I deny that I was looking at you. You have not condescended to glance at me yet."

"You had better not deny it."

"Well, then, to tell you the truth, as I find I always must, I was looking for some trace of mercy. I was thinking whether I could venture to ask forgiveness for being more of a brute than Dapple yesterday."

"Have your words troubled you very much?"

"They have indeed."

"Well, they've troubled me too. You think I'm heartless, Mr. Morton;" and she rose and went to her piano.

I followed her instantly. "Won't you forgive me," I asked; "I've repented."

"Oh, nonsense, Mr. Morton. You know as well as I do that I'm the one to ask forgiveness."

"No, I don't," I said, in a low, passionate tone. "I fear you are grieving about what you can't help."

"Can't help?" she repeated, flushing.

"Yes, my being here makes you unhappy. If I knew it, I'd go to-night."

"And you think that out of sight would be out of mind," she said, with a strange smile.

"I don't know what to think. I know that I would do anything under heaven to make you look as you did the first night I saw you."

"Do I look so badly?"

"You look as if you might take wings and leave us at any moment."

"Then I wouldn't trouble you any more."

"Then my trouble would be without remedy. Marry Mr. Hearn; marry him to-morrow if you wish. I assure you that if you will be honestly and truly happy, I won't mope a day—I'll become the jolliest old bachelor in New York. I'll do anything within the power of man to make you your old joyous self."

Now at last she turned her large, glorious eyes upon me, and their expression was sadness itself; but she only said quietly,

"I believe you, Mr. Morton."

"Then tell me, what can I do?"

"Come to supper;" and she rose and left me.

I went to my old seat by the window, and the tumult in my heart was in wide contrast with the quiet summer evening.

"You are mistaken, Emily Warren," I thought. "You have as much as said that I can do nothing for you. I'll break your chain. You shall not marry Gilbert Hearn, if I have to protest in the very church and before the altar. You are mine, by the best and divinest right, and with your truth as my ally I'll win you yet. From this hour I dedicate myself to your happiness. Heavens, how blind I've been!"

"Come Richard," said Mrs. Yocomb, putting her head within the door.

Miss Warren sat in her place, silent and apathetic. She had the aspect of one who had submitted to the inevitable, but would no longer pretend she liked it. Mr. Yocomb was regarding her furtively, with a clouded brow, and Adah's glances were frequent and perplexed. I felt as if walking on air, and my heart was aglow with gladness; but I knew her far too well to shew what was in my mind. My purpose now was to beguile the hours till I could shew her what truth really required of her. With the utmost tact that I possessed, and with all the zest that hope confirmed inspired, I sought to diffuse a general cheerfulness, and I gradually drew her into the current of our talk. After supper I told them anecdotes of public characters and eminent people, for my calling gave me a great store of this kind of information. Ere she was aware, the despondent girl was asking questions, and my answers piqued her interest still more; at last, quite late in the evening, Mr. Yocomb exclaimed,

"Look here, Richard, what right has thee to keep me out of my bed long after regular hours? I'm not a night editor. Good people, you must all go to bed. I'm master of this house. Now, don't say anything, mother, to take me down."

Finding myself alone with Miss Warren a moment in the hall, I asked,

"Have I not done more than merely come to supper?"

"She turned from me instantly, and went swiftly up the stairway."

But the apathetic, listless look was on her face when she came down in the morning, and she appeared as if passively yielding to a dreaded necessity. I resumed my old tactics, and almost in spite of herself drew her into the genial family life. Mr. Yocomb seconded me with unflagging zeal and commendable tact, while Mrs. Yocomb surpassed us both. Adah seemed a little bewildered, as if there was something in the air which she could not understand. But we made the social sunshine of the house so natural and warm that she could not resist it.

"Reuben," I said, after breakfast, "Miss Warren is not well. A ride after Dapple is the best medicine I ever took. Take Miss Warren out for a swift, short drive; don't let her say no. You have the tact to do the thing in the right way."

She did decline repeatedly, but he so persisted that she at last said,

"There, Reuben, I will go with you."

"I think thee might do that much for a friend, as thee calls me."

When she returned there was a faint colour in her cheeks. The rapid drive had done her good, and I told her so as I helped her from the light waggon.

"Yes, Mr. Morton, it has, and I thank you for the drive very much. Let me suggest that Reuben is much too honest for a conspirator."

"Well, he was a very willing one; and I see by his face, as he drives down to the barn, that you have made him a happy one."

"It doesn't take much to make him happy."

"And would it take such an enormous amount to make you happy?"

"You are too much inclined to be personal to be an editor. The world at large should hold your interest;" and she went to her room.

At the dinner-table the genial spell worked on; she recognized it with a quiet smile, but yielded to its kindly power. At last she apparently formed the resolution to make the most of this one bright day, and she became the life of the party.

"Emily," said Mrs. Yocomb, as we rose from the table, "father proposes that we all go on a family picnic to Silver Pond, and take our supper there. It's only three miles away. Would thee feel strong enough to go?"

Mrs. Yocomb spoke with the utmost simplicity and innocence; but the young girl laughed outright, then fixed a penetrating glance on Mr. Yocomb, whose florid face became much more ruddy.

"Evidences of guilt clearly apparent," she said, "and Mr. Morton, too, looks very conscious. 'The best laid schemes of mice and men'—you know the rest. Oh, yes, I'd go if I had to be carried. When webs are spun so kindly, flies ought to be caught."

"What is the matter with you all?" cried Adah.

"Miss Adah, if you'll find me a match for my cigar you'll make me happy," I said hastily, availing myself of the first line of retreat open.

"Is that all thee needs to make thee happy?"

"Well, one thing at a time, Miss Adah, if you please."

As the day grew cool, Reuben came around with the family rockaway. Mrs. Yocomb and Adah had prepared a basket as large as their own generous natures. I placed Miss Warren beside Mrs. Yocomb on the back seat, while I took my place by Adah, with Zillah between us. Little Adela and Reuben had become good friends, and she insisted on sitting between him and his father.

As we rolled along the quiet country roads, chatting, laughing, and occasionally singing a snatch of a song, no one would have dreamed that any shadows rested on the party except those which slanted eastward from the trees, which often hung far over our heads.

I took pains not to feign any forced gaiety, nor had I occasion to, for I was genuinely happy—happier than I had

ever been before. Nothing was assured save the absolute truth of the maiden that I loved, but with this ally I was confident. I was impartial in my attentions to Adah and Zillah, and so friendly to both that Adah was as pleased and happy as the child. We chaffed the country neighbours whom we met, and even chattered back at the barking squirrels that whisked before us along the fences. Mr. Yocomb seemed almost as much of a boy as Reuben, and for some reason Miss Warren always laughed most at his pleasantries. Mrs. Yocomb looked as placid and bright as Silver Pond, as it at last glistened beneath us in the breathless, sunny afternoon; but like the clear surface fringed with shadows that sank far beneath the water, there were traces of many thoughts in her large blue eyes.

There was a cow lying under the trees where we meant to spread our table. I pointed her out to Miss Warren with humorous dismay. "Shall we turn back?" I asked.

"No," she replied, looking into my eyes gratefully. "You have become so brave that I'm not afraid to go on." I ignored her reference to that which I intended she should forget for one day, believing that if we could make her happy she would recognize how far her golden-haloed lover came short of this power. So I said banteringly, "I'll wager you my hat that you dare not get out and drive that terrific beast away."

"The idea of Emily's being afraid of a cow, after facing Dapple!" cried Reuben.

"Well, we'll see," I said. "Stop the rockaway here."

"What should I do with your hat, Mr. Morton?"

"Wear it, and suffer the penalty," laughed Adah.

"You would surely win it," retorted the girl, a little nettled.

"I'll wager you a box of candy then, or anything you please."

"Let it be anything I please," she agreed, laughing.

"Mr. Morton, you are not going to let me get out alone."

"Oh, no," and I sprang out to assist her down.

"She wants you to be on hand in case the ferocious beast switches its tail," cried Adah.

The hand she gave me trembled as I helped her out, and I saw that she regarded the placid creature with a dread that she could not disguise. Picking up a little stick, she stepped cautiously and hesitatingly toward the animal. While still ridiculously far away, she stopped, brandished her stick, and said, with a quaver in her threatening tone, "Get up, I tell you!"

But the cow ruminated quietly as if understanding well that there was no occasion for alarm.

The maiden took one or two more faltering steps, and exclaimed, in a voice of desperate entreaty, "Oh, please get up!"

We could scarcely contain ourselves for laughter.

"Oh, ye gods! how beautiful she is!" I murmured.

"With her arm over Dapple's neck she was a goddess. Now she's a shrinking woman. Heaven grant that it may be my lot to protect her from the real perils of life!"

The cow suddenly switched her tail at a teasing gad-fly, and the girl precipitately sought my side.

Reuben sprang out of the rockaway and lay down and rolled in his uncontrollable mirth.

"Was there anything ever so ridiculous?" cried Adah; for to the country girl Miss Warren's fear was affectionation.

At Adah's words Miss Warren's face suddenly became white and resolute.

"You, at least, shall not despise me," she said to me in a low tone; and shutting her eyes she made a blind rush toward the cow. I had barely time to catch her, or she would have thrown herself on the horns of the startled animal that, with tail in air, careered away among the trees. The maiden was so weak and faint that I had to support her; but I could not forbear saying, in a tone that she alone heard,

"Do we ever despise that which we love supremely?"

"Hush!" she answered sternly.

Mrs. Yocomb was soon at our side with a flask of marant wine, and Adah laughed a little bitterly as she said, "It was 'as good as a play!'" Miss Warren recovered herself speedily by the aid of the generous wine, and this was the only cloud on our simple festivity. In her response to my ardent words the girl had seemingly satisfied her conscience, and she acted like one bent on making the most of this one occasion of fleeting pleasure. Adah was the only one who mentioned the banker. "How Mr. Hearn would have enjoyed being here with us!" she exclaimed.

Miss Warren's response was a sudden pallor and a remorseful expression; but Mr. Yocomb and I speedily created a diversion of thought; I saw, however, that Adah was watching her with a perplexed brow. The hours quickly passed, and in the deepening shadows we returned homeward, Miss Warren singing some sweet old ballads, to which my heart kept time.

She seemed loth to bring the evening to a close, and sat down at the piano. Adah and I listened, well content. Having put the children to bed Mrs. Yocomb joined us, and we chatted over the pleasant trip while waiting for Mr. Yocomb and Reuben, who had not returned from the barn. At last Mrs. Yocomb said heartily, as if summing it all up,

"Well, Richard, thee's given us a bright, merry afternoon."

"Yes, Richard," Miss Warren began, as if her heart had spoken unawares—"I beg your pardon—Mr. Morton—" and then she stopped in piteous confusion, for I had turned toward her with all my unpeepable love in my face.

Adah's laugh rang out a little harshly.

I hastened to the rescue of the embarrassed girl, saying, "I don't see why you should beg my pardon. We're all friends here. At least I'm trying to be one as fast as a leopard can change his spots, and the Ethiopian his skin. As for you, a tailor would say you were cut from the same cloth as Mrs. Yocomb."

But for some reason she could not recover herself. She probably realized, in the tumult of her feeling, that she had revealed her heart too clearly, and she could not help seeing that Adah understood her. She was too confused for further pretence, and too unnerved to attempt it. After a

moment of pitiful hesitation she fled with a scarlet face to her room.

"Well," said Adah, with a slight hysterical laugh, "I understand Emily; Warren now."

"Pardon me, Miss Adah, I don't think you do," I began.

"If thee doesn't thee's blind indeed."

"I am blind."

"Be assured I'm not any longer," and with a deep angry flush she, too, left us.

I turned to Mrs. Yocomb, and taking both of her hands I entreated, "As you have the heart of a woman, never let Emily Warren marry that man. Help me—help us both!"

"My poor boy," she began, "this is a serious matter—"

"It is indeed," I said passionately; "it's a question of life and death to us both."

"Well," she said thoughtfully, "I think time and truth will be on thy side in the end; but I would advise thee not to do or say anything rash or hasty. She is very resolute. Give her time."

Would to God I had taken her advice!

(To be continued.)

SOW THE SEED.

Sow ye beside all waters,
Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.

Sow, though the thorns may wound thee,
One wore the thorns for thee;
And though the world may scorn thee,
Patient and hopeful be.

Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hand upholdeth thee,
And sow thou everywhere.

Sow when the morning breaketh
In beauty o'er the land:
And when the evening falleth,
Withhold not thou thine hand.

Sow, though the rock repel thee
In its cold and sterile pride;
Some cleft there may be given,
Where the little seed may hide.

Fear not for some will flourish,
And, though the tares abound,
Like the willows by the waters
Will the scattered grain be found.

Work in the wild waste places,
Though none thy love may own;
God guides the death of the thistle
The wand'ring wind hath sown.

Sow by the wayside gladly;
In the damp, dark caverns low,
Where sunlight seldom reacheth,
Now healthful streamlets flow.

Watch not the clouds above thee;
Let the whirlwind around thee sweep;
God may the seed time give thee,
But another hand may reap.

Have faith, though ne'er beholding
The seed burst from its tomb;
Thou know'st not which may perish,
Or what be spared to bloom.

Room on the narrowest ridges
The ripen'd grain will find
That the Lord of the harvest coming,
In the harvest sheaves may bind.

Work while the daylight lasteth,
Ere the shadows of night come on—
Ere the Lord of the vineyard cometh,
And the labourer's work is done.

CURIOUS ANTIPATHIES.

The learned Dr. Beattie tells us of healthy strong men who were always uneasy on touching velvet, or on seeing another person handle a cork; Zimmerman, the naturalist, of a lady who could not bear to touch silk or satin, and shuddered when feeling the velvety skin of a peach. One of the Earls of Barrymore considered the pany an abomination; and the unfortunate Princess Lamballe looked upon the violet as a thing of horror. Scaliger turned pale at the sight of water cresses, and neither he nor Peter Abono could ever drink milk. It is said of Cardan that he was disgusted at the sight of eggs. We have heard of a valiant soldier fleeing without shame from a sprig of rue. The author of the "Turkish Spy" tells us that provided he had but a sword in his hand, he would rather encounter a lion in the deserts of Arabia than feel a spider crawling on him in the dark! William Matthews, son of the Governor of Barbadoes, had, like the above, a great aversion to the harmless spider. One day the Duke of Athol, thinking his antipathy somewhat affected, left him and his friends in the room and came back with a closed hand. Matthews thought he had a spider concealed there, and becoming furious, drew his sword, and would have done damage to the Duke or himself had not his friends interposed.—*Chambers's Journal.*

THE N.Y. "Herald's" London correspondent says: Certain provisions of the new Land Bill perhaps foreshadow the downfall of the law of entail and settlement.

BRITISH AND FOREIGN ITEMS.

THE number killed by the earthquake in Chio is now set down at 9,000, and 40,000 are said to be without food.

THE students, members of Council, and others connected with Edinburgh University, met and resolved to raise funds for instituting a lectureship on "History" in the University as a memorial of Thomas Carlyle.

THE Princess Louise was thirty-three years old last week. This is one of the penalties of being a royal personage and having your pedigree recorded. Other Englishwomen born within three months of Princess Louise are now only twenty-six.

FREDERICK DOUGLASS was almost mobbed fifty years ago, in Vergennes, Vermont, for attempting to disseminate abolition sentiments. Now the county in which that town is located has a coloured sheriff. The town itself has a French mayor and a young woman as town clerk.

A BERLIN despatch from St. Petersburg says the revolutionists have found a manifesto demanding universal suffrage, freedom of speech, press, conscience, and election, and declaring that if this programme is adopted the Executive Committee will dissolve, and no violence will be used against any form of government thus sanctioned. The proclamation is dated: "Offices of the Will of the People, March 24th, 1881."

THERE is good reason to believe that Bismarck has perfected an alliance with the German Ultramontanes, who will support his financial policy and assist him in his war against the Socialists. In return Bismarck will let the Ultramontanes have pretty much their own way. In view of the reconciliation, there should be mutual retractions of the hard names and ugly epithets formerly applied by the parties to the alliance to each other.

IN compliance with the terms of the treaty of Berlin, the Porte agrees to cede Kholour to Persia. In consequence of a misunderstanding relative to the payment of dues for the maintenance of life-boat stations on the Black Sea, English vessels have been refused the right of entry to Constantinople. Affrays took place between partisans of the Albanian League and the Turkish inhabitants of two Albanian villages. Many were killed and wounded.

THE plague is reported to have shewn itself in the valley of Mesopotamia. A number of places are named where great mortality from the pestilence is said to reign; for instance, Kufa, Nedjeff, Djagra, Kerbela, Maraguba, and others. By the advice of the international board of health, the Porte has ordered the infected places to be surrounded by a double line of soldiers and all the houses of the infected places to be burnt down. It is hoped that these means may effectually prevent the spread of the malady.

HER MAJESTY has visited Stoke Park, near Slough, Bucks, the residence of Mr. E. J. Coleman, with the view, it is believed, of purchasing that picturesque and historical demesne. The Queen, accompanied by Princess Beatrice, was conducted through the various apartments. The deer park is one of the oldest in England. Her Majesty, it is understood, was greatly pleased with the interior of the house. The price asked for the mansion, sculpture, paintings, furniture, and land, is said to be £250,000.

CARLYLE AND BIBLE REVISION.

One of Carlyle's personal friends writes to us: "Carlyle, in 1873, told me he read of late years more of the *grand old Book* than of any other, and that he did not like even the idea of a single word being altered by new translation, as he liked the very words his mother had taught him; that there never was, and never could be, any better account of creation than that in Genesis, which was far ahead of all theories and cosmogonies ever propounded, and it was both reasonable and satisfactory inasmuch as it was that given by the Creator himself; that all the savans in the world would not get beyond it; and that as for the development theory of Darwin he had no patience whatever with these *gorilla damnifications of humanity*."—*Hand and Heart.*

OUR EXPENSIVE MARRIAGE CUSTOMS.

In all ceremonials there is a great deal in fashion; and it occurs to us that if a few people of consequence would set the fashion of simplicity in marriage ceremonies, they would be doing a great service to the community. In many memorable instances the higher classes have afforded a noble example by leaving instructions that their funerals should take place without pomp or parade; and already we see the good results which have followed, funerals among the middle classes being as a rule much more simple than formerly; and consequently, to our mind, much more solemn. Births, deaths, and marriages, are three events in human life usually classed together, and which the statistician records, and the politician notes; but marriage is the only of the three in which the chief actors are voluntary and conscious agents. Surely it is the most solemn act of man or woman, and, properly considered, is little allied to pomp and festivity. Think what it is to assume, in a large measure, the responsibility of another's happiness and future well-being! And this is really what in marriage we may be said to do. Surely a solemn, impressive ceremony with simplicity of attire is more in harmony with the occasion than much pageantry and festivity. Of this we may be quite sure, that ostentation is but another word for what we understand by the term vulgarity. It is simplicity which is nearly allied to high civilization and true refinement; for as a great poet declares: "Simplicity is nature's first step and the last of art." Those who have witnessed a simple wedding and felt its solemnity will probably acknowledge that it was far more impressive than one in which gorgeous display distracted the attention of all present from the momentous event they came to celebrate. Those therefore who can ill afford unnecessary expense may take heart and resolve on a quiet wedding without dismay.—*Chambers's Journal.*

MINISTERS AND CHURCHES.

THE congregation of Caven Church, Winthrop, lately at the close of a week evening prayer meeting, surprised their pastor, the Rev. P. Musgrave, by presenting to him a very affectionate address, accompanied by a valuable gold watch.

WE last week stated, on the authority of a local paper, that the Rev. Mr. Fairlie, of L'Orignal, had resigned his charge. We are glad to understand that it is not so, and regret that we should have given currency to such a report.

WE are pleased to learn that Dr. Cochrahe received £87 from the Colonial Committee of the Free Church for Home Missions; this is in addition to the £150 formerly acknowledged, and is in response to an earnest appeal made by the Dr. to the Committee.

SPECIAL services are in progress at Collingwood; Elder Ross has been assisting; Mr. Roger of Ashburn, is expected next week. At Belleville, Mr. Torrance of Peterboro', has been assisting Mr. Mitchell. As first fruits of the Peterboro' revival, St. Paul's Church has received 148 new members, Lakefield 27, Springfield 45.

THE induction of the Rev. J. Ballentine, late of Cobourg, into the River Street Church, Paris, has been appointed by the Presbytery to take place on Tuesday, the 26th inst. We are glad to notice that ground for the erection of a manse has been purchased, and that the building is to be proceeded with immediately, so that the minister may be safely installed in his new house before winter.

THE yearly report of St. Gabriel Church, Montreal, for 1880, shews a membership on the 1st of January, 1881, of 361. This is slightly smaller than last year, owing to the roll having been very carefully gone over, and thirty-seven names removed on account of lengthened absence. The actual working members of the congregation were never more than at present. The total income for the year from all sources was \$4,212.18, of which \$2,455 were for strictly congregational purposes, \$927 for the different schemes of the Church, and \$830.18 for other religious and benevolent purposes. It is proposed to dispose of the present church, and build in such an eligible place as may be fixed upon.

THE Music Circle of Cooke's Church, on the occasion of their closing concert on behalf of the mission fund of the church, rendered a very choice programme to a large audience in the basement of the church, on Tuesday, 19th inst. The efforts of the Circle, which is now a very large one, did abundant credit to the teaching of the conductor, Mr. McMichael. Miss Brydon's singing was especially good. Advantage was taken of the intermission by the members to present a handsomely illuminated and framed address to their conductor. The address, which was read by the secretary, Mr. Fraser, expressed their appreciation of their conductor's efforts. They felt that it was due to him that they at present enjoyed the use of the instrument which contributed so materially to their enjoyment and profit. Mr. McMichael suitably acknowledged the gift. The President, Rev. J. Kirkpatrick, delivered a short address of congratulation. He said the humble instrument had gone through much. It had been glued, but after undergoing a warm bath had come out even stronger and more musical than before. It was, he said, with much regret that they bid good-bye to the present to their dearly beloved and much-persecuted companion. The entertainment, which seemed to be thoroughly enjoyed by all present, was concluded by singing the national anthem.

PRESBYTERY OF LANARK AND RENFREW.—This Presbytery met according to appointment, at Almonte, on the 12th inst., the Rev. W. D. Ballantyne, B.A., Moderator. The business was chiefly routine, consisting in securing reports of committees and taking action thereon in view of the meeting of Synod and Assembly. The chief items were the report of the Convener of the Home Mission Committee and the allocation of students to their respective fields for the summer. In connection with this report the state of the Home Mission Fund was laid before the Presbytery, and means taken to get congregations yet behind to send in their contributions immediately, and the same course was taken with regard to other funds. It was resolved to appoint deputations to visit all the

mission stations and supplemented congregations with a view to lessen grants in every case possible. The convener, Rev. Robt. Campbell, whose services have been invaluable to the Presbytery, intimated his purpose to resign, but at the request of brethren did not press it at this meeting. Messrs. Townsend and Bayne, students, appeared for examination, with a view to license, and were passed. Reports were given in by the conveners of the deputations appointed to hold missionary meetings, and these reports upon the whole indicated an increasing interest in the meetings held and the work of the Church. A report was given in anent arrears of stipends in a few congregations, and steps taken to deal with those cases which appeared to call for such action. An interesting conversation arose out of a request of the Rev. Mr. Gandier, of Coulonge, for the advice of the Presbytery anent administering the communion in a private dwelling to the sick or feeble, and aged, unable to attend at the usual place of meeting and at the ordinary season. It was agreed that such cases required great care, but that when the session thought it warranted, and public intimation was given, so that others might attend, and the session being present, the communion might be lawfully administered in such cases as those referred to. A report was also given in by Rev. J. B. Edmondson upon Sabbath school work within the bounds, but which, owing to the meagreness of returns, a circumstance justly complained of by the convener, could not at all be regarded as complete. A report upon the State of Religion was given in by Rev. D. J. McLean, and conference held upon that subject, opened by an address by the same brother in connection with the reading of the report. Much was reported that is encouraging, and not a little also that is discouraging. A number of brethren took part in the conference which was both so interesting and profitable that a general desire was felt that more time could be spent in such a way at every meeting of Presbytery. A report upon temperance, of a very interesting nature, was given in by the Clerk. In connection with this subject a paper was read, by appointment of Presbytery, by the Rev. W. D. Ballantyne, followed by conference in which a good number took part, and opinions without dissent were strongly expressed in favour both of preaching and practising total abstinence from all intoxicating drinks as a beverage. A standing committee was appointed in connection with Temperance, and the following deliverance was come to and unanimously accepted as expressing the mind of the Presbytery: "The Presbytery having held a conference upon the subject of Temperance, according to the recommendation of the General Assembly, gives the following deliverance: That, in the opinion of this Presbytery, total abstinence from the use of intoxicating liquors as a beverage is a duty resting upon all who have named the name of Christ, that Prohibition by law of the sale of such liquors is right in principle, and therefore recommend the use of the Scott Act of 1878; and that we view with alarm and grief the amendments proposed to said Act by the Senators of the Dominion as virtually nullifying the wise measure so happily passed, and agree to petition Parliament praying that the Act be not amended as proposed." The next meeting was appointed to be held at Arnprior, on the 5th of July next, at three p.m.—COM.

OBITUARY.

On Thursday morning, December 30th, 1880, Alex. McKenzie, a native of Islay, Scotland, and a worthy elder of our Church, entered into his rest. He was ordained an elder of the Presbyterian Church, in Scotland, in the year 1826, and continued faithful in the service of his Master until he was called to occupy the place prepared for him by Jesus in the house of many mansions. He earnestly endeavoured to honour Jesus, by a consistent walk and conversation throughout his long life; and Jesus sustained him in death, for his end was peace. He died near Cedarville, in the county of Grey, where he has lived for several years with one of his daughters. His was a green old age, enjoying good bodily health and the use of all his mental faculties, till the last enemy dissolved the earthly house. He was a man of earnest piety, humble and devout on all occasions, and under all circumstances. At the period of the Disruption in Scotland, he cast in his lot, without hesitation, with the Free Church, and exerted all his energy and influence to promote its best interests. In the year 1862 he came to Canada, and lived in a manner retired since, but

invariably evincing a deep interest in every scheme whose aim was the glory of God and the welfare of men.

BRIGANDS near Saloncia have captured an Englishman named Suter, manager of the Oponelia mines, near Mount Athos, and demand £15,000 ransom. The British Ambassador at Constantinople has given the Porte to understand that it must procure the release of Mr. Suter.

IT is proposed to erect a statue on the Thames embankment as a memorial of William Tyndale, who first translated the New Testament from Greek into English, and who afterwards suffered martyrdom. The statue is estimated to cost £4,000. An appeal is to be made to the whole English-speaking people.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVIII.

May 1, } LOST AND FOUND. } Luke xv.
1881. } } 1-10.

GOLDEN TEXT.—"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 10.

HOME READINGS.

M. Luke xii. 22-34. Treasure in Heaven.
Tu. Luke xii. 35-59. Watchfulness Enjoined.
W. Luke xiii. 1-21. The Barren Fig Tree.
Th. Luke xiii. 22-35. Journeying and Teaching.
F. Luke xiv. 1-24. The Great Supper.
S. Luke xiv. 25-35. Counting the Cost.
Sab. Luke xv. 1-10. Lost and Found.

HELPS TO STUDY.

The two parables which form the subject of the present lesson, and that of the prodigal son, immediately following—all three having the same design, to shew the love and mercy of God and His high estimate of the value of the human soul—were apparently uttered very shortly before the close of the Saviour's public ministry; the place may have been some village or town in Perea, or "a city called Ephraim," to which he temporarily retired from the fury of the Jews (see John xi. 54), and which is said to have been situated about twenty miles north of Jerusalem. The design of the two parables being identical, they should be taken together. The following division will serve for both: (1) *Lost*, (2) *Sought*, (3) *Found*, (4) *Rejoiced Over*.

I. LOST.—Vers. 1-4; 8. The two classes of people represented in the first verse as drawing near to Christ to hear Him, were perhaps equally despised by the Pharisees. The sinners were those who openly violated the moral, or neglected the ceremonial, law; the publicans were tax-collectors, bound to hand in a certain sum to the treasury of the Roman Government, and permitted to pay themselves for their trouble by extorting as much as they could over and above that sum from the ratepayers.

This man receiveth sinners.—This was the pharisee's complaint. They did not state in so many words that it was wrong to do so, for this they thought; no man in his senses would dispute. But, read in the light of the Gospel, these words are to the Saviour's praise; they have pillowed many a weary head; in spite of their coming from the lips of the proud and self-righteous, the truth they contain is precious to the seeking soul. It is to the condemnation of those who uttered them that, on account of their own wrong mental and moral condition, they could not perceive the Saviour's motive in approaching the vile and the guilty—they had long called their own evil good, and now they called His good evil. But He chides them not. Patiently, by means of apt and beautiful parables, He essays to bring some faint idea of the love of God to man within the grasp of their narrow minds.

What man of you, having an hundred sheep, etc. The word "man" is emphatic—if a man will search for a lost sheep, will not God search for a lost man? The Bible often represents man in his natural condition under the figure of sheep that have gone astray, as in Isaiah liii. 6; Ezek. xxxiv. 6. Christ also (John x.) proclaims Himself as the "good Shepherd" who "giveth His life for the sheep."

Either what woman, having ten pieces of silver, if she lose one piece, etc. The sinner may be more or less aware of his lost condition, like a wandering sheep, bleating in its loneliness but unable to find its way to the fold; or, he may, like the lost piece of silver, be utterly unconscious of his state.

But who are represented by the ninety-nine sheep that never left the fold and the nine pieces of silver that were not lost? or, to put the same question in another form, Who are the ninety and nine just persons that need no repentance referred to in the seventh verse? "I answer," says Dr. Kendrick in the "S. S. Times," "it is an ideal case, assumed to meet the murmuring objection of the Pharisees. They find fault with Jesus for receiving and welcoming sinners. But it is precisely sinners, not the righteous, whom He came to save; it is precisely the sick, not the well, whom, as the divine physician, He came to heal. If there are such, if there are the morally pure, virtuous, and untransgressing; if there are the morally sound and well—they answer to the unstrayed sheep, safe in their fold. They need no anxiety, and their safety gives rise to no special demonstrations of joy. They are cared for, and quietly rejoiced over all the time. The Lord takes an ideal case. The Pharisees suppose themselves not to be sinners. If they are not, if they are what they assume themselves to be, then He may well turn from them, and go to the class for whom His mission into the world was intended. If they were not in fact righteous, and if there are not any such characters among men, the principle equally holds good, and the parable loses none of its force."

OUR YOUNG FOLKS.

LULLABY.

Bye, bye, baby, go to sleep,
Sister's arms are aching;
Shut your eyes—nay, never peep,
Baby's time for waking
Is not now,
Not now.

Bye, bye, baby, slumber-land
Has so many posies,
Babies there, you understand,
Play with sweet, sweet roses.
Softly now,
Slumber now.

Angels keep you, baby dear,
Angels guard you over;
Let a cloud of grief and fear
Touch thee, baby, never.
Softly now,
Slumber now.

A SERMON ON BEARS.

UNCLE Fred was sitting under a tree in the orchard, reading his paper. The children caught sight of him, and then there was a rush and a hurry to see who could get to him first. Will and Tom were the fastest runners, and didn't mind the fence any more than a log; they were up to it and over it in a minute. But poor little Bobby and Sue, though they went as fast as their little legs could carry them, were far behind; and besides, the fence was too high for them to climb. So they set up a pitiful cry, begging the boys to wait and help them. Will and Tom were in too much of a hurry for that, and the poor little things would have cried in vain, had not Uncle Fred left his tree and newspaper, and lifted them over the fence.

Will and Tom were resting under the tree when he came back, looking rather ashamed.

"Why, you are not as kind as the bears," Uncle Fred said. "I am going to punish you by making you listen to a sermon."

The boys looked doleful enough at the idea. They had hoped Uncle Fred would tell them one of his nice stories.

"The sermon will be preached by—bears!" said Uncle Fred, with a sudden spring at Sue and Bobby at the last word. Of course they all jumped and screamed, and the boys began to brighten up again.

"Do you know how they catch bears in Russia?"

No, the children didn't, and they settled themselves with a delighted air, for they knew a story was coming.

"It is easy enough, as they do it. Why, you children could catch half a dozen at once, if you chose."

"Could we, really, Uncle Fred?" the boys asked eagerly.

"Could we, too?" echoed Bobby and Sue, with wide-open eyes.

"Yes, if you were strong enough to dig a pit several feet deep. Will and Tom could do that, if I helped a little, and Bobby and Sue could cover the top with turf, leaves, and sticks, so as to hide the hole. Then all we would have to do would be to put some food on top, hide behind a tree, and watch."

"And then, what next?" cried the children in a breath.

"Why then we would see a big black bear

shuffling along. As he came near the pit, he would begin to sniff, and look around to see where the food was. In a minute he would see it, but the moment he would put his paw on the turf, he would go to the bottom of the pit."

"Would it kill him?"

"O no; but he couldn't get out possibly, and then the hunters would come and shoot him. But if four or five bears happen to tumble into the same hole, they all get out again."

"Tell us, tell us!" Bobby said, as Uncle Fred stopped at just the most interesting part of the story to knock down an apple.

"Well, they make a ladder, by stepping on each other's shoulders, and so they reach the top of the pit and get out—all but the bottom one, and he, poor fellow, would never get out, if bears were not kinder than boys."

Will and Tom were too much ashamed to ask how, so Uncle Fred went on:

"The first thing they do, when they get out themselves, is to get a branch of a tree, which they let down to their poor brother bear. In a minute more he is out, and away they all scamper to the woods. If the bears were like some boys, they would have left the poor, helpless bear to cry in the pit, while they ran off to have a good time."

Uncle Fred had told them a story, but the boys found they had been listening to a sermon all the time.

It was one they could not help remembering, either, for whenever they started to run and leave their little brother and sister to help themselves, the bears' sermon would come into their minds, and they would be so ashamed to have bears kinder than boys, that they would stop and be kind too.

"IF I WERE A SUNBEAM."

"If I were a sunbeam,
I know what I'd do;
I would seek white lilies
Rainy woodlands through;
would steal among them,
Softest light I'd shed,
Until every lily
Raised its drooping head.

"If I were a sunbeam,
I know where I'd go,—
Into lowliest hovels,
Dark with want and woe:
Till sad hearts looked upward,
I would shine and shine;
Then they'd think of heaven,—
Their sweet home and mine."

"Art thou not a sunbeam,
Child, whose life is glad
With an inner radiance
Sunshine never had?
Oh! as God hath blessed thee,
Scatter rays divine:
For there is no sunbeam
But must die, or shine."

"A LITTLE BOY'S SERMON."

"EDDIE," said Harry, "I'll be a minister, and preach you a sermon."

"Well," said Eddie, "and I'll be the people."

Harry began: "My text is a short and easy one—'Be kind.' There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon:

"First—Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is; but I do. I had one once, and I did not want to hear any one speak a word.

"Second—Be kind to mamma, and do not make her tell you to do a thing more than once. It is very tiresome to say 'It is time for you to go to bed,' half a dozen times over.

"Third—Be kind to baby."

"You have left out, be kind to Harry," interrupted Eddie.

"Yes," said Harry, "I didn't mean to mention my own name in the sermon. I was saying: Be kind to little Minnie, and let her have your 'red soldier' to play with when she wants it.

"Fourth—Be kind to Jane, and don't kick and scream when she washes and dresses you."

Here Eddy looked a little ashamed, and said, "But she pulled my hair with the comb."

"People musn't talk in church," said Harry.

"Fifth—Be kind to Kitty. Do what will make her purr, and don't do what will make her cry."

"Isn't the sermon 'most done?" asked Eddie; "I want to sing." And without waiting for Harry to finish his discourse he began to sing, and so Harry had to stop.

TEACHING THE CAT TO READ.

ELLEN was a studious little girl, and was proud that she was able to spell dog, cat, and such like words. So one day she thought she would teach her pussy to spell her own name. So she took puss by the back and made her come to her lessons. But puss did not like it a bit, and looked very cross about it. I have seen some little boys and girls do something very much like this, too. I hope none of the readers of EARLY DAYS ever did such a foolish thing.

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A VERY little Arab girl brought a young antelope to sell, which was bought by a Greek merchant for half a piastre. She had bored both the ears, in each of which she had inserted two small pieces of red silk riband; she told the purchaser that, as it could run about and lap milk, he might be able to rear it up, and that she would not have sold it, but that she wanted money to buy a riband, which her mother would not afford her; and then, almost smothering the little animal with kisses, she delivered it, with tears in her eyes, and ran away. The merchant ordered it to be killed, and dressed for supper. In the close of the evening the girl came to take the last farewell of her little pet. When she was told it was killed, she seemed much surprised, saying that it was impossible that anybody could be so cruel as to kill such a pretty creature. On its being shown to her she burst into tears, threw the money in the man's face, and ran away crying.

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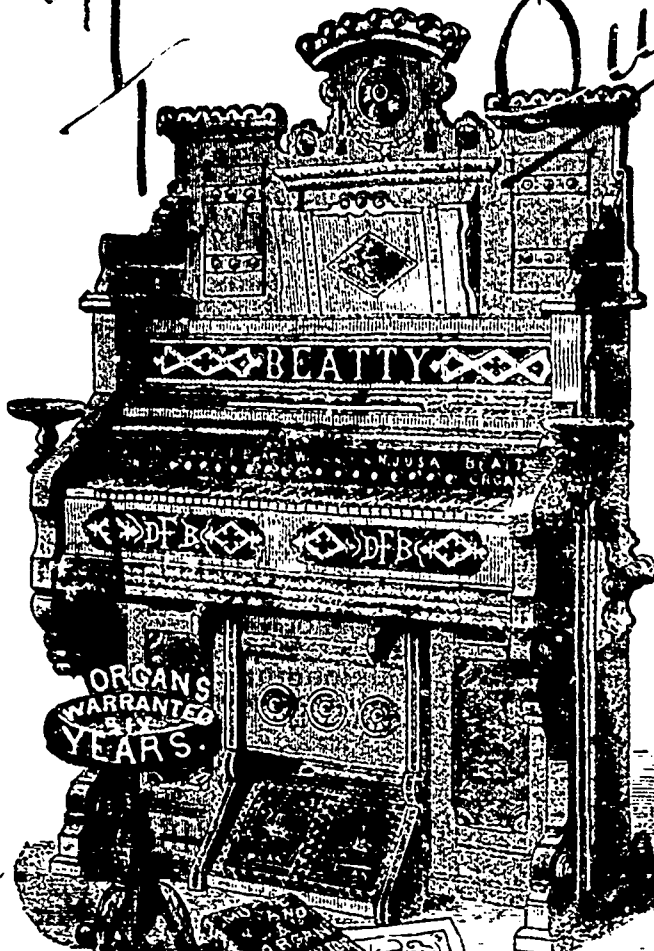
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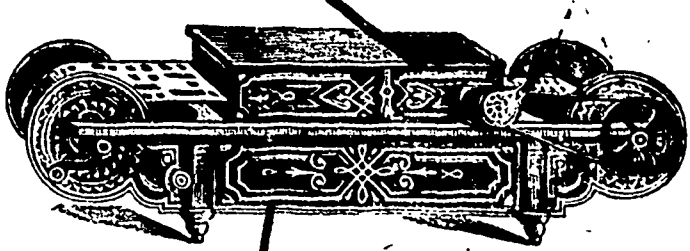
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