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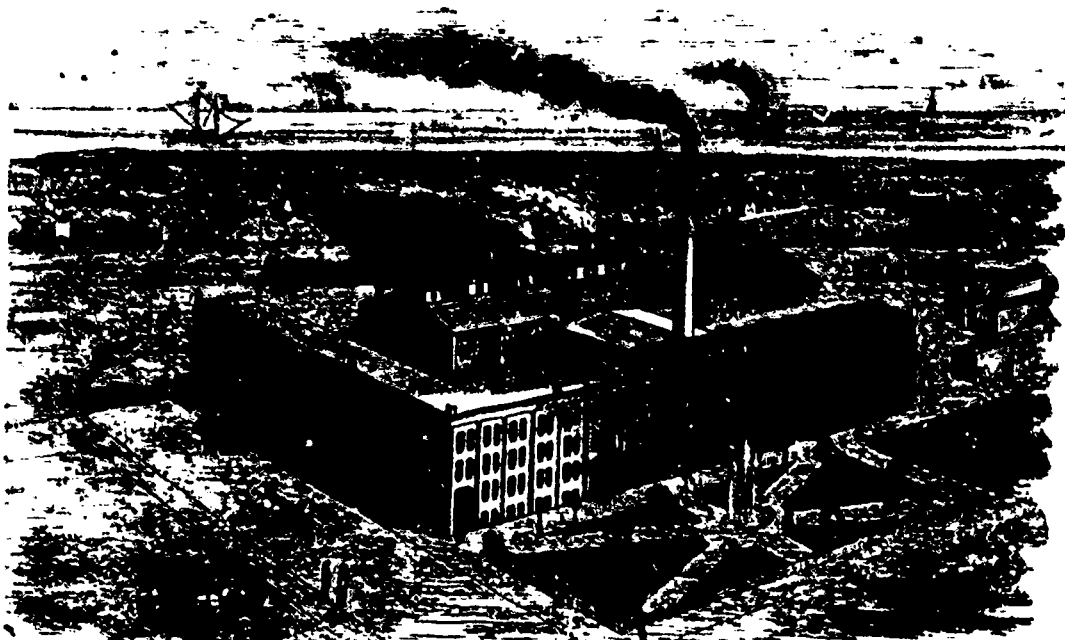
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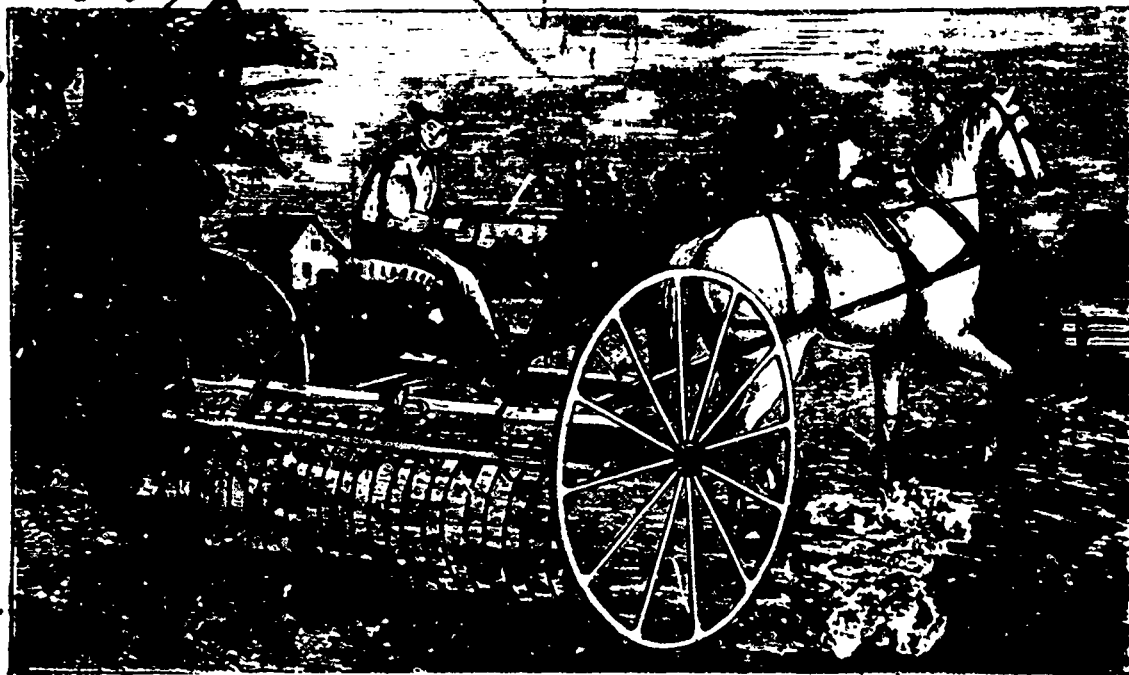
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YAY

NOTES OF THE WEEK.

FROM some of our British exchanges we learn that a discussion is going on in the High Church papers on the part unconfirmed children ought to take in "offering the Holy Sacrifice" and "adoring the Presence." In a letter on the subject, the Rev. J. W. Horsley, the chaplain of Clerkenwell Prison, introduces the questions of private confession and absolution; and he says "I could, and would, if necessary, hear or make a confession in a pair-oar on the river, or under a lamp-post in the street." When is all this foolery to end? and how?

NEVER has Toronto seen such a funeral as that of the late Hon. George Brown, which took place on the 12th inst. Crowds from all quarters of the country were present, and the general and genuine manifestation of sorrow for the dead and of sympathy with the widowed wife and fatherless children gave the most unquestionable proof of how deeply the heart of the country had been touched and how powerful was the hold which the dead Senator had secured, not only upon the respect of the people of this Province, but upon their personal and unfeigned affection.

THE May meetings held in this city during last week were, upon the whole, fairly successful, though the proceedings were not of such general interest as to call for any lengthened report. The speeches were all very respectable, and the different reports were in general very encouraging. The Bible Society had rather a falling off to report, both in the way of income and issues. The Tract Society was reported to be holding on in its useful, unostentatious course. The Women's, and the Young Men's Christian Associations were also shewn to be in healthy and vigorous operation.

"We are sorry," says the Lucknow "Times," "to learn that Dr. Valentine, the well-known medical missionary at Jeypore, is compelled to go home, completely broken in health. He takes also with him his motherless girl, Nellie. Many, as he departs, will remember him in their prayers. The last numbers of the 'Missionary Record' and of the 'Children's Magazine' contain deeply appreciative notices of the death of his little daughter Ettie, which followed so soon after that of his wife—a sketch of whose devoted missionary labours appeared in the November number of the 'Record' from the pen of Dr. Shoolbred."

ON the 26th ult. a series of evangelistic services was commenced in Rome by Dr. Somerville of Glasgow. Despite the opposition of the municipality, which, pandering to clerical intolerance, set its veto on the contract already concluded by him with the proprietors of the Argentine Theatre, and sanctioned by the Government, the reverend doctor was able to address 1,500 persons in the Alhambra. A large crowd had assembled outside the Argentine in ignorance of the veto. At the close of the meeting Dr. Somerville was by acclamation invited to continue the series, which at Florence and Naples has already attracted such numerous audiences, and which nowhere but in Rome has encountered municipal opposition.

THE five local Synods of the Irish Presbyterian Church have all recently held their yearly meetings. There was not, it appears, much work done at any or all of them. The Belfast "Witness" throws out the following suggestion which might be worth considering in Canada as well: "The thought has sometimes occurred to us—Could not these annual Synodical gatherings be more utilized than they are for serving the cause of the Church? They transact the business brought forward, and transact it well, but could not the opportunity be taken advantage of for serving the cause of the Church more in the respective districts over which the Synods preside? Could not, for example, a great public gathering be held on the

evening of one of the days of meeting, at which addresses bearing on the work of the Church, on the state of religion, or kindred topics, could be delivered by ministers or laymen selected beforehand? Would not such an arrangement increase the usefulness of the Synods, and subserve good and great public ends? We throw out the suggestion. Perhaps it may be taken up by some one competent to carry it out."

WHILE Scotland sends seven Conservatives to the House of Commons, out of a representation of sixty, Wales, out of one of thirty, sends just two. Mr. Henry Richard, in a letter lately published, tries to explain the phenomenon in the following fashion: He tells us that in the recent political contests the influence of the aristocracy was almost universally and most actively given to the Conservatives, and that many of these aristocratic promoters of Jingoism enjoy a deservedly wide and warm personal popularity. Yet, notwithstanding all their popularity and exertions, the candidates they strenuously supported were, with two exceptions, rejected in several cases by majorities much larger than even the Liberals themselves had expected. And why? Because, in the first place, the Welsh population are pronouncedly Nonconformist in their religious connection and service; and they know right well that the Tories are the intolerant supporters of the intruded Episcopalian Church. The nobility and gentry, too, though kindly in their relations with the people, shew no sympathy with their religious convictions or national aspirations. They adhere to the Episcopacy whose pretensions loyal Welshmen so keenly distrust, and they scorn to learn the native language which the true-hearted Welshmen persist in loving as their mother tongue. The Nonconformists of Wales are, therefore, in a measure Liberal from necessity as well as conviction, and there seems little likelihood of their ever being entrapped into the Conservative fold, unless the Conservative gentry, yielding to party exigency, consent to the disestablishment of the intruded Church, and conform more fully to the national and religious sentiment of the country.

IN reference to the removal of Dr. John Gibson from Chicago to London, the Ministerial Association of the Chicago Presbytery at its last meeting adopted the following minute. "Whereas, our beloved brother, Rev. J. Monro Gibson, has felt called upon to resign his pastoral charge within our bounds, and to accept a call to the Presbyterian church of St. John's Wood, London, and we, the members of the Chicago Presbytery and his associates in the work of the ministry, desire to convey to him some further expression of our high regard and Christian love, therefore resolved, That we do hereby, as a Presbytery, give expression to our conviction of the very marked and signal usefulness with which it has pleased God to attend the labours of Dr. Gibson during his residence in this city. His ministry has been rich in precious result not only to his own church, but to all the churches of our order, and to the cause of evangelical religion throughout the city and far beyond. We rejoice in the substantial fruit of his Christian scholarship, in his fidelity both as a pastor and a presbyter, and equally in the influence which has been so constantly felt amongst us of his cheerful, wise and humble life. We tender to him our sympathy in the painful separation which he feels called to make from a Church and from Christian brethren by whom he is so warmly loved, and can only add our heartfelt hope and prayer that in his new field of labour God will give him open access to the people, and clothe his ministry with increasing power. And, finally, we would address ourselves to the Presbytery of London, to which Dr. Gibson has now been transferred, and entreat them to receive him from us as a brother-greatly beloved, a helper of the faith of many, as one destined, we trust, to be a new band between us and our Christian brethren of England.

SOMETIMES rather whimsical mistakes are made from the similarity of the names of distinguished or notorious individuals. A worthy Presbyterian exchange, on the other side of the lines, a week or two

ago afforded rather a curious illustration of this. It made Professor Blackie of the Edinburgh University do duty for Professor W. G. Blaikie, D.D., of the Free Church College in that city, and, forthwith dubbed the erratic and anything but orthodox Professor of Greek "one of the prominent men of the Free Church of Scotland, and also distinguished as a worker for the general interests of Calvinistic Presbyterianism in Great Britain and the world." Is Saul also among the prophets? We should just think he was, when that most genuine but most eccentric and most unorthodox (not to put it positively) of the sons of men and genius John Stuart Blackie—does duty as a champion of Presbyterian Calvinism and becomes the substitute of that most proper, most particular, we had almost said most prim, and—well—slightly prosaic gentleman, who has an "i" in his last name instead of a "c," and whom his greatest enemy has never once thought of accusing either of heresy or genius. To think of Professor W. G. Blaikie being fathered with the mocking suggestion that was first, we believe, thrown out by the Edinburgh "Scotsman" to the effect that a few of the ablest sermon writers and preachers of Scotland should be detailed for the special purpose of composing first rate sermons, a few hundred copies of each of which should be sent in good time to be on hand for Sabbath morning, so that all the duller brethren might read them to their congregations, and thus there be a systematic course of instruction going on over large districts at the same time, is so awful that it might be worth the excellent Free Church doctor's while to put out a card certifying that he is *not* the gentleman referred to. In the absence of such a disclaimer, we put in this modest caveat for the benefit of our Presbyterian and other fellow editors in the States, who, in the prospect of Professor Blaikie's appearance at the Pan-Presbyterian Conference at Philadelphia might seek to honour him and explain his position and views by quoting the following, which refers to the "other" Blackie: "He thinks our preaching work is overdone; that there should be more public catechetical instruction, and more attention given to praise and psalm-singing. Then he would have a special class of ministers, mighty in the Word, who traversing the country at stated times, would utilize the pulpits of certain districts, so that one really good sermon might be preached to a score of congregations in the course of a month to the great advantage of preachers and hearers. But he thinks the great thing wanted at present in the Presbyterian Church as a civilizing force is an extensive cultivation of the "psalmodic element." It is the same mistake that leads to the following closing sentence, in which, no doubt, to his own great surprise and amusement the celebrated Professor of Greek and believer in Gaelic is made the great propounder and advocate of the ideas and plans of the Chalmerses, Candlishes and Guthries of a past generation: "In his 'Curiosities of Literature' the elder Disraeli tells us that 'the history of Psalm-singing is the history of the Reformation.' In many of our congregations at present it is becoming an unknown art. Therefore do we rejoice to see a man of Professor Blackie's acumen and position calling public attention to the vast importance of it, as well as to the advisability of introducing such alterations in our ecclesiastical arrangements as would promote the furtherance and the strength of our divinely appointed Presbyterianism. Indeed, there is hardly one of the points which he has now been advocating, the importance and utility of which did not commend themselves to the minds of Chalmers, and Candlish, and Guthrie in the past generation. Learned leisure, more evangelistic work, more public catechizing, more powerful preaching, and less of it, more psalm-singing—these are some of the present wants of Presbyterianism." For the versatility, fun, frolic, exuberant "go" and matchless self-confidence, as well as occasionally the delicious nonsense, of genius, commend us to John Stuart Blackie; but we beg to repeat that he is neither the authoritative expounder of the Calvinistic principles nor the recognized and honoured reformer of Presbyterian practices of the present day, on the other side of the Atlantic or this.

OUR CONTRIBUTORS.

FORMOSA.

PAPER READ BEFORE THE ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSION SOCIETY OF THE PRESBYTERIAN CHURCH—WESTERN SECTION—AT HAMILTON, 13TH APRIL, 1880, BY MRS. J. THORBURN, OTTAWA.

(Concluded.)

Before leaving this part of my subject, I cannot refrain from reading to you an extract from the

REPORT OF MR. A. FRATER,

Vice-Consul at Tamsui (a copy of which is in the Parliament Library at Ottawa), dated February, 1877, because I think it is the most valuable testimony we could possibly have as to the genuineness of the work done in North Formosa, inasmuch as it comes from an entirely unprejudiced source, is given not by a visitor who sees merely the outside, but by a resident official who must know well of what he writes, and who could have no motive but to tell the truth. He says: "As I am about to leave this port, I take this opportunity to say a few words regarding the only Protestant, and in fact the only Mission in the north of Formosa. It was established in 1872, by the Presbyterian Church of Canada, which then sent the Rev. G. L. Mackay to this port. He has proved himself to be one of the most zealous missionaries I have ever met, and his prudence in dealing with the Chinese I cannot too highly extol. Even the Chinese officials of the district regard him as a singularly upright man, and he is adored by his converts, who are prepared to suffer much for his sake. His system of operations is unique. He has, I may almost say, no fixed place of abode, but wanders from chapel to chapel, taking with him, on all such occasions, a band of students, whom he instructs in science, geography, history, etc., as well as religion, and he has more than once walked with them all the way to Tai-wan-foo, in the south of the island, and back. Constant exposure to all kinds of weather has filled his system with ague, and I fear he will soon have to rest from his labours. Candidates are not admitted by him until after a probation of several years, and all such are frequently reminded by him that, though they have become members of a foreign religion, they have not ceased to be Chinese subjects. Mr. Mackay is never molested in his travels, but always finds the people friendly wherever he goes." (This was just before the trouble at Bangkah.)

HOSPITALS.

An important part of the work in Formosa, both in the north and south, is that done in the hospitals. From the first, Mr. Mackay, who had received a certain amount of medical training, made the cure of the body go hand in hand with spiritual healing. Wherever he goes great crowds surround him, and as much as possible he relieves them all. In one summer he gave medicine to 3,000. In his second letter home he pleads earnestly for a medical man to be sent out to take charge of a hospital at Tamsui, and almost every subsequent letter contains the same touching appeals. In August, 1873, he writes, joyfully: "An English doctor has arrived and wishes to help me in this great work, therefore I have rented a house." Dr. Ringer, the doctor referred to, has from the beginning of the mission given his services gratuitously, and has laid the Canadian Church under great obligations.

To take charge of the hospital at Tamsui, and to carry out this important branch of service, the Rev. Dr. Fraser was sent out in 1874. Large numbers resorted to him daily for the alleviation of their bodily ailments. In 1875, 1,489 were treated; in 1876, 1,356. "Religious services are held daily in the hospitals, so that all who will hear, may." (Dr. F.) After three years' residence in Formosa, Dr. Fraser, owing to the death of his wife, was obliged to return to Canada with his little family.

The building used for a hospital at Tamsui was totally unfit for the purpose, and it was determined to use the gift of \$1,200 made by Mrs. Mackay, of Windsor, for the erection of a new hospital. No one in Canada can imagine the difficulties connected with the purchase of land in China, but after numberless vexing delays and disappointments, the missionaries at length succeeded in procuring an elevated and commanding site, and the building has been carried on during the past year—1879-80.

Near Kelung, coal mines worked by English miners

were opened in 1876, an English physician residing among them. The present doctor, as soon as Mr. Mackay met him, expressed his desire to do something to alleviate suffering among the people. Mr. Mackay immediately rented a house in Kelung, adjoining the chapel, and opened a hospital in May last (1879), which is now under the kind care of Dr. James Mann.

To give an idea of the blessing hospital work is in such a country as China, I quote from Mr. Thompson's account of a visit paid to Dr. Maxwell's hospital in Tai-wan-foo. He says, "One who lives at home in an English city, where the poor are always with us, but where they are tended and cared for in an infinite variety of ways quite unknown to the ancient civilization of the 'Flowery Land,' cannot picture the train of miserable diseased wretches who daily drag their way to the Mission hospital. Many who have heard of the fame of the good foreign medicine-man, accomplish long, weary pilgrimages, almost believing, poor souls, like the woman of old, that they have but to touch the hem of the physician's garment to be cured of diseases that have made their lives for years one prolonged cry of pain. Sometimes the maladies are simple in themselves, though beyond the power of native skill, and a single probe of the lancet will send such a heaven of relief as almost to tempt the poor sufferer to fall down and worship his deliverer. The scenes I myself witnessed in a single day, at that hospital, made me feel perfectly appalled, when I reflected on the groans of unalleviated pain which must constantly rise from the poverty-stricken millions who swarm over the plains of China."

To reinforce the Mission in North Formosa, the

REV. KENNETH JUNOR

offered himself to the Foreign Mission Committee, and in April, 1878, left Canada with his wife and child, and after a stormy voyage, reached Tamsui the following June. He at once applied himself to the study of the language and the work of visiting the stations. That summer, however, proved a time of sore trial of sickness to all connected with the Mission, malarial fever being uncommonly prevalent. All were stricken down with it, and the precious child of Mr. and Mrs. Junor, a lovely boy of four years of age, was taken by the Good Shepherd of the fold above.

Owing to ill health, Mr. Mackay has determined to revisit his native land. He is now on his way home, via England, and will probably reach Canada in May or June. He is accompanied by his wife—a native of Formosa, and their child.

The Mission is left in charge of Mr. Junor, who keenly feels the heavy responsibility resting on him, and who sorely needs, especially at this present time, the prayers of all God's people in Canada. I do not desire to sound the praises of those who are doing this work for the *Master's* sake, and not to be praised of *men*, but I cannot forbear saying that a man of a more earnest faith and a more loving spirit than Mr. Junor I have rarely met.

MISSION STATIONS.

Tamsui (Hobe), the first place occupied by our Mission and its headquarters, is a treaty port at the mouth of a river of the same name, containing about 8,000 inhabitants. It is beautifully situated. High hills rise directly from the river in two slopes, the first 200 feet high; then comes a table land, on which stands the house where Mr. Junor resides, looking out to the sea. Mr. Mackay's house is about 100 yards to the west. The houses of the foreign residents—four in number—are also on this high ground. Down by the river lies the Chinese town, "like all Chinese towns, full of filth and horrible smells." Here was opened the first hospital connected with our Mission, of which mention has before been made. The foreign population at Tamsui in 1878 was 36, of whom 27 were British.

Go-ko-kah, where the first chapel in North Formosa was built, in March, 1873, is a village on a western branch of the Tamsui River. It stands at the base of the hills. Eastward stretches one of the richest plains in North Formosa.

Sim-kang, the only station our Church has among the "Tek-hoan," or subjugated aborigines, is situated in a lovely valley, south of Teck-cham. It seems to be formed of three villages—Tang-sia, Sai-sia, Lam-sia—containing about 1,000 in all. Mr. Mackay visited it first in October, 1872, and preached. Two months after, two men came from this place to Tamsui and gave the names of twenty families who wished to know more of Jesus. Mr. Mackay went immediately and

was much encouraged. Afterwards great opposition was stirred up, and Mr. Mackay was in great peril of his life. The mob threatened to burn the chapel, but were completely overcome by the sight of his intrepid bearing, and quiet was restored and the chapel completed in April, 1873.

Chin-nih.—Chapel opened by a merchant giving a free house, June, 1873. A new one was built—one of the best in North Formosa—and opened 6th of May, 1877.

San-teng-po stands on the bank of the Kelung River, and near the main road leading from Bang-kah to the eastern part of the island. A chapel was erected here entirely through native effort, in the latter part of 1873.

Pat-li-hum, opposite Tamsui.—Here the people shewed their zeal by building a chapel themselves. It was opened on the 22nd March, 1874; afterwards rebuilt in 1876.

An-po.—Chapel built here at early date, burnt; rebuilt in 1877.

Toa-liang-pong.—Chapel built in May, 1875. This seems to be one of the principal stations and is very often mentioned in the letters. Mr. Junor says, "the chapel is a very pretty one, built of brick, and having in front a large, open court. It stands in the midst of a large open field of peanuts."

Kelung is a treaty port and has the finest harbour on the island. It was early visited by Mr. Mackay, but a chapel was not opened till June, 1875, when the people built one entirely by their own efforts. A second hospital was opened here under Dr. Mann.

Bang-kah—chapel opened May 12th, 1878—is the most important place in North Formosa. It is the centre of officialism and most unfriendly to foreigners. It has a population of about 60,000, and is situated in the midst of the tea-growing district. The building of a chapel there was the most important step in the history of the mission. Mr. Mackay achieved a triumph in doing so over all the most powerful opposing influences in the north. Here was where the boast was made that no chapel could be built. Here was where the people threatened the life of Mr. Mackay and his helpers if he dared to attempt establishing the hated religion of Jesus. Here the highest officials interfered to prevent him. The people rose in a body to prevent him. They raged and threatened, but all to no purpose. Mr. Mackay wisely saw that he had now come to the tug of battle, and to falter was to fail. He knew he was right, and in the Lord's way, and he rightly stood firm as a rock, even to the danger of losing his life. He clearly saw that the whole population of North Formosa was eagerly watching for his success or failure. His triumph was one of great moment. Here in the supreme Prefectural city, after the most persistent and powerful opposition, the hated Gospel has triumphed, and with such success as the heathen fully appreciate.

Teck-cham, a walled city of 50,000 inhabitants, is in the midst of a beautiful and well-tilled country. Whenever Mr. Mackay visited Sin-kang he always stopped at Teck-cham, where crowds surrounded him for medicine and healing, and where he made known the truth; but owing to the determined opposition of both the literati and the lower people, he was not able to establish a station there till the latter part of 1878, when he placed it in charge of A. Hoa, his first convert. There has been much opposition here, and injury to the chapel, but things seem now to be quiet. The hearers in Teck-cham last year gave a subscription of \$50.

Ta-kah-eng (three-corner wave, as its name implies), is situated in a corner between three mountain streams. It is equi-distant from Sim-tiam and Bang-kah. Its situation is at once picturesque and grand. Not far from the town rise the sloping tea-clad hills, and in the rear stand the cloud-capped ranges where the naked savages roam. It has always been a notoriously wicked place; robbers and vagabonds live here and evade the law by running into the woods and taking refuge among the savages.

In reference to the other stations I can find no particular description.

There are at present (1880) in connection with our mission, 2 hospitals, 20 chapels—erected chiefly by the people themselves—with native helpers in each, 6 schools, 2,000 regular attendants, 300 communicants, 11 elders, 5 deacons, and 2 Bible women.

Thus has been begun this glorious work in North Formosa; and as to the Canadian Church God has given the blessing of beginning it, so upon the Cana-

dian Church has He laid the responsibility of carrying it on. What can we, as Christian women, do in this cause that so the Lord may say of each one of us, "she hath done what she could?" Some of us may have *means*—"let us not give grudgingly or of necessity; we all have *influence*"—let us use it to awaken in others an interest in this special work of our Church; and we have *prayers*—oh! my sisters, let us besiege the throne of grace for a blessing to descend on that far-off isle of the sea, that so Formosa, "the beautiful"—beautiful in name, beautiful in outward scenery—may arise and put on her beautiful garments, even the robe of Christ's righteousness, when all her people shall be clothed with righteousness and her saints sing aloud for joy.

Ottawa, April 8, 1880.

EVANGELISTIC WORK.

MR. EDITOR,—I fully agree with Mr. Battisby and other advocates of this work, as to the need for it, and as to the desirability of its being done as far as possible by the agents and agencies of our own Church; also as to the practicability of its being largely overtaken in that way, though not quite after the manner Mr. B.'s letter suggests. The territory of our Church is so vast that great expense would be entailed in attempting to work the whole in one scheme, with a small staff of workers. For the present, at least, it seems to me far better that each Synod should work its own field, say through its Committee on the State of Religion, receiving applications for assistance when desired, and arranging the supply of needed help for the most part from amongst the ministers and elders within the bounds, providing for the expenses involved, which would not be great, by collections or subscriptions in the congregations visited, and in others if necessary. So far as this some of the Synods have already gone, and good work has been done, but upon a very limited scale. From careful consideration and observation, I feel sure that the work might at once be greatly extended if two important desiderata could be realized, viz.: first, suitable men who could give more time to the work than can ordinarily be given by elders or ministers in charge; second, a small fund to meet the expense of sending them to fields (often the most needy) not prepared to invite them, because not knowing how to meet the cost involved, yet in nine cases out of ten cheerfully contributing that and more at the close of a series of earnest services.

A little more flexibility of our present organizations and a little more of the courage of faith seems all that is needed, with God's blessing, to accomplish a work of the value of which to our Church few have any idea.

W. M. ROGER.

Ashburn, May 8th, 1880.

INFANT BAPTISM.

MR. EDITOR,—The following statement was written just as it stands for a person who wanted a brief expression of our view of infant baptism, something after the manner in which I had been accustomed to explain it in administering the ordinance. It was not prepared with any idea of its being printed, but was written hurriedly in the midst of a great pressure of other duties, and it is now sent for publication only at the urgent request of a number of persons who have happened to see it. When I first entertained the suggestion to have it published I thought it should at least be rewritten and considerably enlarged, but on after thought it appeared to me that any merit it might have lay in its being so short that many could read it who had not the time or the courage to enter on the study of any of the excellent controversial works which have been prepared on the subject. And further, it seemed not improbable that the intention with which it was written might have given it a form which was better suited for any one seeking such a statement than a longer and more elaborate one would be. In one respect I think it may be useful. It seeks at least to place in its proper position the argument which is too often co-ordinated with other arguments of entirely subordinate value—the argument, or rather the fact, of the *family* being embraced in the covenant. To many there may not be time or opportunity or ability even to follow the reasoning in regard to the probabilities of usage and of the meaning of "households," and so in the midst of controversies which are endless the undecided reader or listener finds himself be-

wildered more than ever in what seems to him an interminable war of words, and, in point of fact, it is true that many, very many, are to-day nominally holding the doctrine of infant baptism who are not prepared to tell why. It is all right to have these arguments clearly followed out, but it is no less desirable that when we have an impregnable God-given fortress in the family-embracing covenant, we have its existence and strength clearly pointed out to those who otherwise would find themselves ill prepared to tell why they have their children baptized. There is no merit in staking the defence of the truth on the skill with which every man can wield a sword on the open plain when God has established it in something more enduring than the everlasting hills. It is written, "the promise is to you and to your children," and within the arms of such a declaration we may rest assured that the seal of church privilege has a meaning quite beyond the mere affection of a parent's heart or the mechanical performance of an unmeaning ceremony.

St. Catharines.

G. BRUCE.

BRIEF VIEW OF INFANT BAPTISM.

There are three views of the ordinance of baptism which cover the whole ground.

1. The view, e.g., of the Episcopal Church, in which the ordinance is held to possess some virtue or power in itself if administered by an ordained minister.

2. The view of the Baptist Church, in which it is held that faith, *in the subject*, is essential. "Believe and be baptized." On this ground, or in accordance with this view, infant baptism is held to be unscriptural and invalid because the subject, the infant, cannot believe, cannot exercise faith.

3. The view of the Presbyterian and some other Churches, which stands on a ground in some sense *between* these, in which it is held that faith is essential to the proper, *scriptural*, administration of the ordinance, but that, in the case of the children of believing parents, the faith of the parent is accepted, on behalf of the child.

This view *agrees* with the 1st in holding that infants are proper subjects for baptism. It *agrees* with the 2nd in holding that faith must be present as the ground for the proper, scriptural administration of the ordinance.

It *differs* from the 1st in holding that the ordinance is *not* to be administered where faith is not professed. It *differs* from the 2nd in accepting infants as scriptural subjects for baptism.

As to the Baptist contention that the command is always "Believe and be baptized," we reply,

1. The cases mentioned in the New Testament were all of persons who had grown up unbaptized, and, of course, they were to be baptized only on profession of faith.

2. We are told that "households" were baptized, notably those of the gaoler, of Lydia and of Stephanus, and we are justified in the *presumption* that these embraced children. At any rate they seem to have been baptized on the profession of faith of the heads of the families.

But the real argument is quite distinct from these.

The question is usually put thus: "Where is the command to baptize infants found?" And too many allow themselves to accept this as a fair question, and are thus unwarily drawn on to apparently uncertain ground, and thus the whole question is obscured to them. We hold that the presumptive argument in favour of infant baptism is *very* strong, unanswerable indeed, even on this ground, and we do not fear to enter on it, but we object to the question being put in this form, not from any feeling of weakness in it but because it puts the whole matter on a narrow and *unscriptural* basis. Briefly we turn the question into this form: Children were in the Church as established by God Himself. When were they excluded from it? We hold, first, that it is clearly and expressly stated and taught that the children of God's people were heirs to all the privileges of the Church *in virtue of being the children of such parents*. And second, that the whole history of the dealings of God with men is developed on the accepted facts of family privilege, not merely and solely on those of individual life.

This is clearly shewn by the case of Abraham. The Jews were not only the *nation* of God's people, they were also the *Church* of God. If not there was no Church in the world for many centuries—we speak of course of the visible organization. The children were heirs, born in the true sense, and were to be

circumcised at eight days old, as a seal or sign of their being such. If it be still objected that the Jews were a special people, a peculiar people, we take Abraham himself. Abraham was not a Jew. The Jews are the children of Abraham. Abraham was not one of his own children. Abraham was simply a man, living in Ur of the Chaldees. God called him, and the mark by which Abraham became peculiar was that "he believed God," that is, *faith* was the sole ground in the man on which God made this covenant with Abraham, and on the *faith* of Abraham, *the father*, the *son*, Isaac, was to be circumcised; and we believe that the same thing holds to-day, that through the faith of the parent the child is heir to the privileges and is to receive what is now the seal of these privileges. All the changes in the form of worship, ceremonial law, times of prophecy, or whatever may have come, do not disturb the foundation, which is the same to-day as it was then, *faith*. Thus Abraham, by the arms of faith, reaches far beyond the Ritual of the Jews. His child was circumcised on the ground of his faith, and we hold that whether the form of the ordinance was changed, or whether baptism replaces circumcision or not, the relation between God, the parent, and the child, which was one of simple faith in the parent, is the same to-day; and therefore we baptize the child of the believing parent on the profession by the parent of his faith. Two things may be noted here,

1. If there remain any doubt or uncertainty as to the validity of an appeal to the case of Abraham, we turn to Romans iv., especially vers. 9-13, Gal. iii. vers 6-7, 8, 9-14, 17, 29, where the Apostle, speaking in explanation of this very thing, *i.e.*, the fact that the covenant with Abraham was not limited to the Jewish nation, proves the matter at length that faith is the same now as it was then. And that as God made the covenant with Abraham on the sole ground of his faith, so it is with believers to-day. Note especially in Gal. iii. 17,—the covenant rested on faith alone for over four hundred years.

2. If the Church of old was wide enough to contain the children, did Jesus *narrow* it? Did He come and find the lambs in the fold, take them in His arms and bless them and set them down *outside* till they should find their way in? We believe that His coming *widened* the ground. Children might have been brought within privileges by His coming from which they had been excluded in the Mosaic dispensation, but they assuredly were not excluded by His coming, from privileges which they had before.

NOTE.—It will be remembered that all the foregoing leaves the matter of the *actual acceptance* of these privileges, or of the rejection of them by the child for himself, untouched. It simply deals with the very important question of the relation of the child to these privileges. If he rejects or neglects them the more terrible is his position, because he rejects or neglects an actual blessing which was his in being the child of a believing parent. And, further, speaking personally, I would say, I can place no limit to what I would call the *prevalence* of the faith of a parent who grasps God's covenant for his child and holds to it against all the wandering or sin of that child, even till death. I believe the conversion of the child of such a faith is assured on the ground of God's covenant. Hence the responsibility of parents in their faith, their teaching and their example.

"THE MARCH FENCE."

MR. EDITOR,—I have read with interest your editorial on "Tax Exemptions," in to-day's PRESBYTERIAN, in reply to my letter headed "Church and State." After carefully reading your criticism, I feel that the position taken in my letter remains untouched. In fact, your article unintentionally answers my leading question just as I would have had it answered. My question is in substance this: "Although no formal partnership exists between Church and State, yet by reason of the unalterable bond of neighbourhood existing between them, have not Church and State—like the owners of adjoining farms—a claim upon each other, for the sharing of mutual responsibilities at the point where their interests touch?"

To this, your reply is: "If the fence between the farms . . . is common property, it is both reasonable and legal that each should have his share in the expense, and each should have a *corresponding say* in the control."

Now, this is precisely the state of the case; but of

course this joint control must extend to *the fence only*. Your endeavour to shew that it must extend to everything pertaining to both farms, you can plainly see is fallacious; which is all that was contended in my last letter.

The Church and the State are two great institutions, so intimately related that it is unnecessary to raise the question as to which of the two is the greater. The relationship existing between them is peculiar. They are not allies in the ordinary sense of the term. Much less is either of them tributary to the other. They are near neighbours, and should live peaceably together and be neighbourly. It would be as unwise to set them so at variance that they shall affect to be wholly independent of each other, as it would be to seek to have them so united as to give each the right to interfere beyond the limits of the fence which now divides their property. But they should surely so respect each other and each other's rights, that they shall cheerfully build that fence conjointly, the Church building her part—the moral part, and the State building hers by means of her civil regulations. And if the Church shall not tax the State for what she contributes of protection to the State, neither shall the State tax the Church for what she contributes of protection to the Church.

A wholesome dread of Erastianism must not be allowed to carry us to the extreme of belittling the Church, by representing her as entitled to no more consideration at the hands of the State than a private individual should receive. Our intense voluntarism must not betray us into the pushing of every principle, however sound when wisely exercised, to the furthest extreme to which it can be pressed. Such a method of argument might be made to prove that the State should refuse to sanction the reading of the Bible in public schools, or should pass no laws providing against the desecration of the Sabbath.

Anything that tends in the direction of such extremes, emanating from so influential a source as the editorial columns of THE PRESBYTERIAN, will not be likely at any time to pass unchallenged. R. J. L.

Hamilton, April 30, 1880.

TEMPERANCE NOTES.

DR. BUCKE, medical superintendent of the London Asylum for the Insane, has lately published a pamphlet on "Alcohol in Health and Disease," in which he takes very strong ground against the use in any way or to any extent of all alcoholic liquors whether as beverages or as a medicine. We have not such medical knowledge as would justify us in saying that alcohol never does good to a person suffering from disease. We are, however, fully persuaded that the reckless manner in which many doctors prescribe it to their patients, is not only culpable, but positively criminal. We are glad to hear Dr. Bucke's testimony to the fact that he has cut off all intoxicants from the patients in the asylum over which he presides, not only without injury to those unfortunates, but with positive advantage. Prescribing alcohol will, in due course, follow blood-letting to the limbo of discovered frauds.

A MISTAKE.

A young man who thinks he can lead a reckless and profligate life until he becomes a middle-aged man, and then repent and make a good, steady citizen, is deluded. He thinks that people are fools, destitute of memory. He concludes that if he repent everybody will forget that he was a dissipated fellow. This is not the case; people remember your bad deeds and forget your good ones. Besides, it is no easy thing to break off in middle life bad habits that have been formed in youth. When a horse contracts the habit of balking, he generally retains it through life. He will often perform well enough till the wheels get into a deep hole, and then he stops and holds back. Just so it is with the boys who contract bad habits. They will sometimes leave off their bad tricks and do well enough till they get into a tight place, and then they return to the old habit.

WE remember hearing of a young man who, on Saturday night, having received his wages, found himself in possession of five dollars and twenty cents. He started down town to buy some food for his family, and on his way drifted into the dramshop, where he was too frequently a visitor. One drink made him generous, and he was prepared to "treat all hands," and an hour passed swiftly in the rough hilarity which graces such places of resort. At length he,

late in the evening, bethought himself that it was time to go, and called for his reckoning. The dram-seller figured up the account, and it was just five dollars and twenty cents. The young man handed out the five dollar note, saying to the landlord, "You will have to trust me for the twenty cents;" and started for the market. Entering there he said to the market man: "What have you got that you can sell me for twenty cents? It is all the money I have, and I want to buy something for my family." "There is a bunch of soup-bones that you can have for twenty cents," was the reply. He accordingly bought them, had them put in a parcel, and was about starting for home, not without some reproachful thoughts, when the dram-seller with whom he had spent the evening entered the market, ordered a quantity of porter-house steak, and pulled out a five dollar note, the identical one which he had paid him, and gave it to the market man. Our dram-drinking friend had seen enough. He started for home, and probably did more good solid thinking on the road than he had done before in several years. Entering his house, he gave his wife the soup-bones, and said: "There, wife, that is the last time you will ever have to live on soup-bones, that I may furnish money for the rum-seller to buy porter-house steak with." From that time he turned from his cups, entered the paths of temperance and sobriety, and was able to buy beefsteak for his own family, instead of feeding them on soup-bones, from which the rum-seller had picked the meat.—*The Christian*.

THE following letter is extracted from the "Church of England Temperance Chronicle," the editor of which vouches for its being a genuine and authentic document. We can well believe it. Not a few in Toronto, and all over Canada, could only too sadly and truly write the same, or even worse, as descriptive of their own sad experiences. When will all good and Christian men and women unite in helping those sad and suffering ones, and in keeping the thoughtless and unwary, so often deceived by the fatal drinking customs of the day, from rushing to the same pitiable ruin? "My dear Mr. ——— You are to preach next Sunday on 'Intemperance.' I do not quite know what your views on this subject are, but perhaps you will allow me, as a member of your congregation, and one who loves you as her minister, and blesses God for sending her under your precious ministrations, to ask you to read and ponder the enclosed little book and speak a strong word on Sunday against the sin which is ruining so many. I speak from bitter experience. My childhood's days were shadowed by the curse resting on her who should have been the light of the home, and whose memory now brings little of pleasure to her children. I married, thinking I could respect and honour him who became my husband, a moderate drinker he called himself: never took drink in working hours, etc., etc. My married life has been one long experience of sorrow and suffering, physical and mental, uncheered except by my children, though I pray God night and day to send me no more, and to preserve those I have from the hereditary tendencies a drunkard transmits to his children. My husband is a church member, and few know how far he has fallen. During the last year he has been ninety-seven times the worse for drink, sometimes helplessly so, generally only hilarious, loquacious, or irritable and abusive. It is not very often that he is personally cruel, though I have many bitter experiences of even that. Just think, Mr. ———, how wisely love can live to such an one, and how disgust, loathing, and even contempt strive to fill our heart. What is a wife's duty to a drunken husband is a problem I study continually, and can never solve satisfactorily. I can only cry to God to change his heart, and give me wisdom and patience. I cannot sign my name to this as I would fain hide from all the world, as long as it will hide, the curse in my home; but dear Mr. ———, mine is no isolated case, and moderate drinking is to blame for it all. May God forgive those who continually lead my poor weak husband into this sin."

THE Bishop of Carlisle, in the "Nineteenth Century" says that science, when it works strictly within the field of observed facts, is, if he may coin a word, *atheous*, or without recognition of God. When it leaves this field to deny God and His attributes, then it becomes *atheistic*. The word *atheous* is not new. *Milton* speaks of the "hypocrite or *atheous* priest." The Bishop of Carlisle would revive it with a new sense to emphasize a distinction worth observing.

PASTOR AND PEOPLE.

PAUL'S LAST LETTER AND THE CLOAK.

The fourth chapter begins with a solemn appeal to Timothy to do his duty as a pastor "in season, out of season" because the time would soon come when men would turn away from truth to the fantastic doctrines of teachers who would answer them according to their own lusts. "Do thou then be sober in all things, endure sufferings, do the work of an evangelist, fulfil thy ministry. For I am being already poured in libation, and the time of my departure is close at hand. I have striven the good strife, I have finished my course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not to me only, but also to all who have loved His appearing."

That is practically St. Paul's last word. The remainder of the letter is occupied with personal information, given in the natural, loose, accidental order of a letter, mingled with earnest entreaty to him that he would come at once. "Do your best to come to me quickly." Demas, Crescens, Titus are all absent from him; Erastus did not come with him farther than Corinth; Trophimus was taken ill at Miletus; Luke only is left. Mark is useful to him for service—perhaps because he knew Latin—and, therefore, Timothy is to take him up somewhere on the way and bring him. Tychicus is already on the way to Ephesus so that he can take Timothy's place when he arrives. Timothy is to be on his guard against the pronounced hostility of Alexander the coppersmith. Then follows the touching allusion to his first trial and deliverance, on which we have already dwelt. Greetings are sent to Prisca, Aquila, and the house of Onesiphorus. Once more, "Do your best to come before winter"—if he comes after that time he may be too late. "Eubulus greets thee and Pudens, and Linus and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you."

I have purposely omitted the one simple touching message, introduced so incidentally, and with such inimitable naturalness. "When you come bring with you the cloak that I left at Troas, at Carpus' house, and the books, especially the parchments." The verse has been criticised as trivial, as unworthy the dignity of inspiration. But men must take their notions of inspiration from facts, and not try to square the facts to their own theories. Even on these grounds the verse has its own value for all who would not obscure divine inspiration, nor obliterate the true meaning and sacredness of Scripture by substituting a dictated infallibility for the free play of human emotions in souls deeply stirred by the Holy Spirit of God. But even on other grounds how little could we spare this verse! What a light does it throw on the last sad days of the persecuted Apostle! The fact that these necessary possessions—perhaps the whole that the Apostle could call his own in this world—had been left at the house of Carpus, may, as we have seen, indicate his sudden arrest either at Troas or on his way to it. A prisoner who is being hurried from place to place by unsympathizing keepers is little able to look after his property. But now the Apostle is settled again, though his home is but a prison, and he feels that it will be his home for life. Winter is coming on, and winter in a Roman prison, as he knows by experience, may be very cold. He wants to get back his rough travelling cloak. It was one of those large sleeveless garments which we should call an "overall" or "dreadnought." Perhaps St. Paul had woven it himself of the black goat's hair of his native province. And, doubtless—for he was a poor man—it was an old companion, wetted many a time in the water-torrents of Asia, whitened with the dust of Roman roads, stained with the brine of shipwreck when *Euro-Aquila* was driving the Adriatic into foam. He may have slept in its warm shelter on the chill Phrygian uplands, under the canopy of stars, or it may have covered his bruised and trembling limbs in the dungeon of Philippi. It is of little value; but now that the old man sits shivering in some gloomy cell under the palace, or on the rocky floor of the Tullianum and the winter nights are coming on, he thinks him of the old cloak in the house of Carpus and asks Timothy to bring it with him. "The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but es-

pecially the parchments." The *biblia*—the papyrus books—few, we may be sure, but old friends; perhaps he had bought them when he was a student in the school of Gamaliel at Jerusalem; or they may have been given him by his wealthier converts. The papyrus books, then, let Timothy bring, but especially the parchments—the velium rolls. What were these? Perhaps among them was the *diploma* of his Roman franchise; or were they precious rolls of Isaiah and the Psalms, and the lesser prophets, which father or mother had given him as a life-long treasure in the far-off happy days when, little dreaming of all that would befall him, he played, a happy boy, in the dear old Tarsian home? Dreary and long are the days—the evenings longer and drearier still—in that Roman dungeon; and it will be a deep joy to read once more how David and Isaiah, in their deep troubles learnt, as he had learnt, to suffer and be strong. A simple message, then, about an old cloak and some books, but very touching. They may add a little comfort, a little relief, to the long drawn tedium of these last dreary days. Perhaps he thinks he would like to give them, as his parting bequest, to Timothy himself, or to the modest and faithful Luke, that their true hearts may remember him when the sea of life flows smooth once more over the nameless grave. It would be like that sheep-skin cloak which centuries afterwards, the hermit Anthony bequeathed to the Archbishop Athanasius—a small gift, but all he had. Poor inventory of a saint's possessions! Not worth a hundredth part of what a buffoon would get for one jest in Caesar's palace, or an acrobat for a feat in the amphitheatre; but would he have exchanged them for the jewels of the adventurer Agrippa or the purple of the unspeakable Nero? No, he is much more than content. His soul is joyful in God. If he has the cloak to keep him warm, and the books and parchments to teach and encourage him, and Mark to help him in various ways, and if, above all, Timothy will come himself, then life will have shed on him its last rays of sunshine; and in lesser things, as well as in all greater, he will wait with thankfulness, even with exultation, the pouring out in libation of those last few drops of his heart's blood, of which the rich full stream has for these long years been flowing forth upon God's altar in willing sacrifice.—*Farrar*.

CHARITY IN THE EARLY CHRISTIAN CHURCH.

"Behold Christ Himself," says Cyprian, "in your captive brethren, and redeem from captivity Him who has redeemed us from death. Snatch from the hands of the barbarians Him who has snatched us from the grasp of the demon, and purchase with money the liberation of Him who purchased us with his blood." To such appeals no Christian could continue insensible. The heroism of charity was sometimes carried so far that freemen offered themselves to serve instead of the captives. Such was the fervour of the love of the brethren; but charity must not confine itself within these limits, it must embrace all mankind, and seek the good of every fellow-creature. Thus when cruel epidemic ravaged Carthage and Alexandria, the Christians were ever foremost at the bedside of the dying, never asking whether those whom they thus tended had not been among their persecutors. While terror reigned in the desolated villages, as their inhabitants were stricken down in multitudes, and the unburied dead were spreading death in the air, the proscribed Christians were the only helpers. "If we shew kindness only to our own," says Cyprian to his brethren, "we shall be no better than the pagans and the publicans. We, as Christians, are called to return good for evil, and to pray for those who persecute us. Since we are the children of God, let us be like him in compassion." The Christians of Alexandria shewed themselves no less devoted during the plague which broke out in their city. Many of them paid with their life for the courage with which they braved the epidemic by the bedside of their worst enemies. When charity has reached this height of self-abnegation, so that it can rise above all private enmities and national distinctions, it is truly a reflection of the divine and perfect love. It embraces in its pity all who are embraced by the infinite compassion, and it is truly human, because truly divine. The old selfish, exclusive principle is utterly subdued. When Cyprian contrasted the parsimony of the Church with the largeness of the world to its prince, who had shed no blood for his subjects, nor won

heaven for them, he used a rhetorical license to move the Christians to greater liberality; but he knew that the so-called sacrifices of the pagan world were made to its own evil passions, and cost it very little, and he could not deny that in that city of Carthage, where his noble example has been so eagerly followed, charity had appeared as a heavenly vision upon an accursed earth.—*From De Presens's Early Years of Christianity*.

FAINT NOT, MY SOUL.

When God's strokes are on thee falling,
And earth's sweetest joys are palling,
Faint not, my soul.
When thy sins are thee condemning,
And thy conscience loudly blaming,
And thou hearest Satan's claiming,
Faint not, my soul.

One there is, who stands beside thee,
Who, in evil days, will hide thee;
Faint not, my soul;
Life for thee is ever caring,
And through Him comes daily sparing,
For He died, transgression bearing;
Faint not, my soul.

When distrust is thee beclouding,
And thy future darkly shrouding,
Faint not, my soul;
When thy inmost heart is fearing,
And no earthly friend is cheering,
And no gleams of hope appealing,
Faint not, my soul.

One there is within thee dwelling,
Upwards, upwards, ever welling;
Faint not, my soul;
With fresh courage thee inspiring,
With new hope thy faint heart firing,
He will keep thee from all tiring;
Faint not, my soul.

When the silver cord is breaking,
And the world is thee forsaking,
Faint not, my soul;
When thine eyes the light is leaving,
And thy friends around thee grieving,
And thy heart is feebly heaving,
Faint not, my soul.

A world there is, that knows no dying,
No sorrow there, no sin, no sighing;
Faint not, my soul;
There, farewell is never spoken,
There, fond hearts are never broken,
There, they need no parting token;
Faint not, my soul.

—M.

"HOW MUCH OWEST THOU?"

It was my lot to live for some years in one of those antiquated Welsh towns with an unpronounceable name (to a Saxon) of which a willingly incredulous stranger might say, "Can any good thing come out of Nazareth?"

Among the members of my class was an old Welsh lady, Mrs. O—.

Providence had once smiled upon her in temporal affairs, but the Father tried his child by taking away from her the light of her eyes, as "by a stroke," and children withered and died, one by one, so that she lived "alone, yet not alone."

"'Twas little she could do," for poverty, as is often the case, was accompanied by sickness—so that by the earnings of her needle she barely subsisted. Parish authorities added to it a weekly pittance, and this was all she had, save the kind gifts of friends.

I often visited her in her little room, and often found her confined to her bed.

When tickets were renewed, if she were not present, I hastened to take her ticket, knowing what pleasure it gave her to receive it.

Visiting her one day for this purpose, I found her in great weakness.

On handing her the ticket, the conversation ran thus:

"I have brought you your ticket Mrs. O—, but you need not give anything."

"Oh! but I must."

"No! no! I'll see that your name stands all right in the class book."

"Sir, if you will look in the little cup on the shelf you will find the Lord's money."

"But the Lord does not wish you to give to His cause what you absolutely need, I can't take it."

And then the "hot rain" fell down her aged cheek, as she said, "'Tis but little I can give to the Lord, but what did He give for me? He loved me and gave Himself for me. Take it, sir, I can't eat my morsel happily if you don't."

And so I took it, and murmured blessings on the head of her whose heart "the love of Christ" did so "constrain," and prayed evermore I might remember, "Ye are not your own." Reader, "how much owest thou unto the Lord?"—*Rev. Samuel Wilkes*.

THE POWER OF A HOLY LIFE.

It is the power of a consistent Christian example—the power of a holy life. As good old Matthew Henry says, "thanksgiving is better than thanksgiving," so we may say that pious living is better than pious talking, and a holy example than the best of verbal appeals; for the former may, possibly, come from the lips, while the latter is from the heart, and even where the former is from the heart it is virtually included in the latter.

"Under whose preaching were you converted?" "Under nobody's preaching," was the pleasant, smiling reply; "it was under Aunt Mary's practising." The life that her aunt led before her was the means of leading her to the Saviour. It was not what the aunt might have said, but it was what she did—her consistent example—which was the means of her niece's conversion.

And so a young man, who gave clear evidence of conversion, on being asked what had led to the great change in himself when he had before been so wild and thoughtless, whether it was through any sermon or book that he had been impressed, replied, "No; neither the one nor the other." "What, then, was it? Did some one speak to you particularly on the subject of religion?" And he still said, "No." "What was it, then, that first led you to think seriously on the subject?" "It was my living in the same boarding-house and eating at the same table with J. Y." "Well, did he ever talk to you on the subject of religion?" "No, never, until I sought an interview with him. But there was such a manifest principle, such a sweetness of disposition, such a heavenly-mindedness, in his whole life and demeanour as made me feel that he had a source of peace and happiness and comfort to which I was a stranger. The daily excellence and beauty of his life made me feel the defects of my own. I became more and more dissatisfied with myself everytime I saw him. And though, as I said, he never spoke to me on the subject of religion until I sought an interview and spoke to him, yet his whole life was a constant sermon to me, and gave me no rest until I became a Christian!"—*Baptist Weekly*.

"LOOKING UNTO JESUS."

The early Christians lacked many privileges and advantages that we enjoy. They had no printed books. They worshipped God in dens and caves and upper chambers, had few and simple ecclesiastical garments, and often received the Lord's supper in vessels of wood, and not of silver or gold. They had little money, no church endowments, and no universities. Their creeds were short. Their theological definitions were scanty and few. But what they knew they knew well. They were men of one Book. They knew whom they believed. If they had wooden communion vessels, they had golden ministers and teachers. They "looked unto Jesus," and realized intensely the personality of Jesus. For Jesus they lived, and worked, and died. And what are we doing? And where are we in the nineteenth century? And what deliverance are we working on earth? With all our countless advantages, our grand old cathedrals, our splendid libraries, our accurate definitions, our elaborate liturgies, our civil liberty, our religious societies, our numerous facilities, we may well doubt whether we are making such a mark on the world as Clement and Justin Martyr and their companions made 1700 years ago.

I know we cannot put the clock back and return to the A B C of early Christianity. But one thing we can do: We can grasp more firmly the grand old primeval principle around which our modern Christianity has clustered and swelled, and grown to its present proportions. Such a principle is that laid down in our text, "Looking unto Jesus." Then let us covenant with ourselves that for the time to come we will try to run our race, fight our battles, fill our position, serve our generation, like men who are ever "Looking unto Jesus." So looking while we live, we shall see face to face when we die. We shall joyfully exchange faith for sight, see as we have been seen, and know as we have been known.—*Bishop Kyle, on Heb. xii. 2.*

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MAY 21, 1880.

HONOUR TO THE DEAD.

WE all believe that the dead should be honoured by the living, but sometimes deeds shew grievous dishonour done to their memory by those from whom better things might be expected. A legal flaw in a will is taken advantage of; and the known wishes of the departed are set aside. In marked contrast to this disregard of the dead is the conduct of two ladies in Scotland, the sisters of the late Samuel Spreull, Esq., of Toronto, when they were informed of the intentions of their brother. Mr. Spreull has been for forty-six years one of the best known and most generally respected citizens of the Queen City. A man of modest, simple, truthful character, he shrank from notoriety, but all who knew him were ready to do him honour. He was the first secretary of the St. Andrew's Society, but though frequently pressed he always declined its presidency. When he died last December, it was found that he had left no will, and that his two sisters in Glasgow were his heirs-at-law. Some time before his death he had promised Principal Grant \$1,000, for Queen's College Building and Endowment Fund; he had also talked of giving \$500 to St. Andrew's Church, Toronto, of which he was a member; and of giving subscriptions to "The Home for Incurables," and "The House of Industry," in both of which he took an interest. But he had not put his name down for any of these sums or objects. There was not the slightest legal obligation. Representations, however, were made to his sisters respecting his promises; they immediately wrote out to the administrator, John Kay, Esq., Toronto, requesting him to pay the \$1,000 to Queen's College, and \$500 to each of the other three objects referred to. All honour to such honourable feeling, such extreme regard for the slightest expression of a brother's desire! It is in marked contrast with other cases of which we have heard, but it is none the less delightful on that account. The sisters have, by their action, erected the best possible monument, not only to their brother, but to themselves.

"THE MARCH FENCE."

IT is not necessary to enter at any length upon the discussion of the question of "Church and State," as it is not a living question in this country, at least in theory. We have not a State-endowed or a State established Church in Ontario, and we are not aware of any who are anxious to begin an agitation in favour of a return to such an arrangement.

As, however, the question of exemptions from municipal taxation is a live one, and as, in our estimation, it so far involves the other, it may be well for those who, like our correspondent "R. J. L.," favour the one without, as far as we can see, absolutely committing themselves to the other, to exactly define their position. It may be our stupidity, but we frankly acknowledge that we cannot see the appropriateness of the "march fence" illustration and shall therefore be happy if our correspondent would enlighten our darkness by answering the following questions:

1st, What is the "Church," and what the "State,"

as coterminous with each other and yet not in any measure interpenetrating?

2nd, What is the "march fence" that alone is "common" between the Church and the State?

3rd, Are the church edifices "common" property in whose protection, repair and disposal the State has as much legal right and interest as the Church?

4th, If the portion of the fence which the Church has to maintain is wholly "moral," as "R. J. L." says it is, are we to understand that the State ought to charge itself with all the "material" part? If not, why not?

5th, In what respect does the State get benefit from the Church at the "march fence," so as to be under obligation to the latter, which it does not equally receive over its whole farm?

We have a good many other difficulties about this "fence," which bother us, but we don't like to ask too many questions at once, though according to our present condition of, it may be, judicial blindness, we frankly acknowledge that we cannot see at all the appropriateness of the illustration, or the possibility of carrying it logically through without landing us in the conclusion we have already indicated, and which, we understand, "R. J. L." repudiates. The "common march fence," in short, as separate from the farm is not to be taken for granted, but has to be proved and defined. We shall be only too glad to give our friend "R. J. L." any reasonable space for making everything in his theory plain, reasonable and proper, so as to secure exemptions from taxation, and to define the extent to which he would carry those exemptions without slipping, on the one hand, into the endowment by the State of all Churches, or, on the other, into the elevation of Cæsar to the position of judge of what is religiously true and what is the opposite. Archbishop Lynch has told us, under his own hand, that Protestant preaching never saved a soul, or did any "moral" good. The Rev. Mr. Milligan with equal firmness and equal courtesy returns the compliment to the Archbishop. Between them, at this rate, the way in which they build the "moral" part of the "fence" would appear not to be very encouraging or profitable. Is the State, notwithstanding, to supply the necessary "material" part of both those Churches which certainly cannot with much propriety be described, even in very strong figure, as holding one common farm?

SUPPLICATIONS FOR THE YOUNG.

THE Synod of Toronto and Kingston, at its late meeting, adopted the following recommendation which was contained in the report of its Committee on the State of Religion, viz.:

"That at an early day (say last Sabbath of June) special supplications be offered for the baptized youth of the Church; and the subject of their Christian nurture, their early acceptance of Christ and open confession of Him, as great vital concerns of the parents in the home, and the elders and pastors in the Church, be distinctly and earnestly brought before each congregation."

The reasonableness and propriety of this recommendation are such that it requires no words of ours to commend it to the favourable attention of all concerned. In the present day there is very great danger of the attention given to Sabbath school instruction leading parents to the erroneous and most hurtful conclusion that they are, to a great extent, if not altogether, relieved from the obligation of imparting religious instruction to their children, and bringing them up in the nurture and admonition of the Lord. It is a fact, as much to be regretted as it is unquestionable, that a very large number of the members of Christian churches, in almost all denominations, think it sufficient to take care that their children shall attend some Sabbath school and give a decently fair attention to the instruction there imparted, while they make no effort either to assist or supplement that instruction, or by their personal influence and example to lead their children to Christ, and, as the result of this, to a deliberate and open profession of consecratedness to His cause.

In very many cases the members of our Presbyterian churches have dropped even the form of family worship, though every time they have a child baptized they practically engage to be much in prayer with and for their children and to allow no excuse for the neglect of the regular maintenance of family worship which they would be ashamed to plead before the judgment seat of Christ. In many more this worship is kept up formally only on Sabbath evening,

while all the rest of the week parents are either too busy or too tired to have even that form. Surely this is not as it ought to be. At this rate the Church cannot be prospering; and souls are not being built up in their most holy faith. What can the children think? They have keen discernment. They can draw very correct conclusions. Can we be surprised if sometimes, nay often, they think that their fathers don't believe in God at all, when they see what godless homes they keep, and how careless, irreligious lives they lead? Do parents professing godliness, but too often not practising it, consider what sharp eyes they have around their tables, how narrowly they are watched, and how speedily their inconsistencies and shortcomings are marked and commented on, if not in words, yet in thought and by and by in life? A child has often to say, "I never heard father pray in my life;" "I never knew of his doing or saying anything to give us children the idea that there was a God at all, or if there were that we had anything to do with Him, or that He cared anything for us." "I never even heard him thank God for our food; we have always set about our meals like so many hogs, without even the form of thanksgiving." When children have to say this, and notoriously in too many cases they have, what are they to think? Can they help coming to the conclusion that religion is a fraud, and that their fathers are humbugs? It is an awful process, that of sad, distressing, and final disenchantment on the part of a child who has revered and looked up to a father or mother and finds that this can be done no more. It is all very well to insist upon the child reverencing the parent. This cannot be done too earnestly or too frequently. But if the parent won't allow the child to continue under the conviction that he has any claim upon that reverence, what then? What can a poor child do that lives in a prayerless home, and yet sees father and mother go to the communion table? What is to be done or said if the father now and then comes home under the influence of drink, if not absolutely drunk? Can children help laying this and that together? They cannot—and more than that, they ought not. The memory of a father's prayers, of a mother's holy, loving, consistent life, has often exercised a restraining, preserving, and purifying influence amid the fiercest temptations, and the most corrupting surroundings of after active life. But has not a memory of a far different kind had exactly the opposite effect? How many have been hardened into unbelief and have tried to have a strange fierce encouragement in vice, by thinking of what they heard and what they did not hear, what they saw and what they did not see, in their early and professedly Christian homes? David said long ago, "Hold up my goings because of the watchers." Every Christian parent may well repeat the prayer with the full and awful conviction that they are "watched" as closely as ever David was, not only by those who may be eager for their halting, but by the little ones to whom, at first at any rate, they may have been in the very place of God, and to whom the subsequent process of disillusioning may be as painful as in many cases it is ruinous, complete, and inevitable.

"INVERTED CHRISTIANITY."

THIS is the significant epithet which a satirist in "Blackwood's Magazine" lately applied to a type of so-called Christianity which is only too common, not only among those who are called Christians by courtesy, to distinguish them from pagans and Jews, but also among Christian congregations and "Church members."

The speaker is supposed to be a Turkish Effendi who is possessed of unusual culture and enlargement of mind, and who has travelled widely with a view to ascertain, if he can, which of all the religions of the world comes nearest to the truth. The principle with which he starts is this, that "the relative values of religion must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men." Judging by the first of these tests, he admits that Christianity stands superior to all other religions. But judging by the second, that is by its practical influence upon the lives of those who profess to believe it, as observed by himself, he finds it fall very far short.

Some of his reasons for this conclusion, however, arise from a misapprehension, for which, indeed, some kinds of preaching have given too much ground. He

objects that "the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life which has culminated in its extreme form under the influence of one religion. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbour occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith or by merit through good works, the effort is none the less a selfish one."

It matters a good deal, at least, what our conception of "salvation" is; and while it is not always rightly conceived of by those who see that it is to be attained by faith, it must be entirely misconceived by those who talk of attaining it "by merit through good works." For salvation is not merely, as some people seem to think, "to fly from hell and rise to heaven," unless these two words receive a larger signification than the ordinary one. Salvation is the revolution and renewal of the moral being, through which alone man can really do good and eschew evil; and to talk of "attaining" this state of moral renewal by good works or merit is simply absurd, as anyone can see when it is put in this form. As well might we talk of "attaining" health as a reward for being well, as talk of attaining salvation by merit. And when it is seen that salvation is really moral and spiritual health, it will be seen also that there can be no "selfishness" in seeking first that which is really the cure of selfishness—the infusion of true love to God and man, without which we cannot truly serve our neighbour; or, as our Lord Himself puts it, the "losing" of our lower, selfish life that we may "find" our higher and more blessed one.

When this is understood, we can see that we must really be saved ourselves before we can have any earnest desire for the salvation of others, that love can only come out of love, and that we must first pull the beam out of our own eye before we can see clearly to cast the mote out of our brother's eye. But, unfortunately, men have forgotten that this is what Christianity means, and it is true that we do too often hear appeals to man to "flee from the wrath to come" very much as they might be urged to flee from a fever or an earthquake.

Not to speak of those who are systematically taught that heaven is to be bought, whether by money or good works, how many, even among "evangelical" preachers, practically exhibit salvation as a mere escape from punishment, to be attained through "believing," instead of being the becoming of "new creatures in Christ Jesus." How often do we hear faithful sermons to the conscience censured as "not doctrinal," the objector seeming to dislike them because, instead of stopping short at "only believe," they exhort him also to shew his faith by his works, and possibly because the vital connection between religion and morality has been so often overlooked by Christian teachers, it is not surprising that modern sceptics should try to divorce religion from morality altogether, and should represent Christianity simply as a refined and spiritualized selfishness, which, instead of being a help, can be only a hindrance to morality.

But our supposed Effendi at least does justice to the moral value of Christianity as taught by Christ Himself. "After a careful study," he says, "of the teaching of the Great Founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided, to wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but as there is no religious teacher whose moral standard in regard to the duties of men towards each other in this world was so lofty, so there is none, it seems to me, as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations." He goes so far as to maintain that Christians have developed their social and political morality out of the very blackness of the shadow thrown by "The Light of the World." Certainly nothing could more strikingly recall the solemn warning words of Christ to His disciples: "If the light

that is in you be darkness, how great is that darkness!"

This "inverted Christianity," or "anti-Christianity,"—the Effendi gives it both names—has for its God mammon, and when it comes in contact with the feeble light of other religions, it overpowers them with its gross darkness. "The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death." Making allowance for the exaggeration of satire, and for the supposed Turk's point of view, is there not far too much ground for this assertion in the public acts of Christian nations, as well as in the private conduct of too many so-called Christian individuals? Britain forcing the opium trade on China, and carrying fire and sword instead of the Gospel of Peace among Asiatic and African tribes, is not a picture a thoughtful Christian can love to look upon. And the conduct of British traders and British officials in such countries has too often been an example of everything which Christians should not be. Moreover how does the conduct of the average professing Christian at home compare with the principles of action which their Master has given them for their guidance? Are we not often told that these principles "will not work" in ordinary business? How many are willing to "count all things but loss" if they might win Christ? To how many "church members" have such words any real meaning? The Effendi tells us that as there is no religious system which "demands so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is familiar to anti-Christianity." Here again we have the proof of the warning, "If the light that is in you be darkness, how great is that darkness!" It would be well if so-called Christians, who, with a name to live, are really lifeless, would take care lest to other sins they add that of retarding the coming of Christ's kingdom by putting stumbling blocks in the way of inquiring souls, who might, otherwise, be led to Him whom they profess to own as "the Master," to whom they owe,

"Their love, their life, their all!"

ERRATUM.—For *reverend*, in the address in reference to Professor McKerras' portrait, in our issue of 7th inst., read *revered*.

WE have received the following additional contributions for Turkish Relief to May 19th: Already acknowledged, \$91; S—, Sutton, \$1; W—, \$1; class of little girls S.S., \$1; S. C. Duncan-Clark, \$5; communion collection, Caintown, \$4; total, \$103.

It seems that we were mistaken when we said that Dr. William M. Taylor, of New York, was giving up the "Christian at Work" and going off to Europe because his health had broken down. The doctor, we are glad to learn, is perfectly well, with no symptom about him of that paralysis of which some papers spoke, either in brain or body, and he goes home simply because his congregation, very sensibly and very properly, without any hint on his part, offered him a four months' holiday, with \$2,500 to enable him to spend it comfortably. *O, si sic omnes!* He has, however, permanently retired from the "Christian at Work," and though the conductors of that paper expect to get on in a first rate way without him, we suspect that they will feel their loss considerably, and so we are quite sure, will their readers—the latter, perhaps, most keenly.

THE Synod of the Presbyterian Church of England commenced its sittings on Monday, the 26th ult., in the Rev. Dr. Donald Fraser's Church, London. About 500 members from 268 churches were present. The Rev. Dr. Fraser was chosen Moderator. There was very little business of general interest to come before the Synod this year apart from the filling up of the Barbour Chair, for which Dr. Graham, of Liverpool, has been nominated by the majority of the Presbyteries. Some statistics which have been compiled by Professor Leone Levi, and which were in the hands of members, shewed that the communicants in the Church at the present time number 54,259, against 54,135 in 1878. This, after deducting deaths, removals, etc., gives a net increase in the membership for the year of 124. The income for the nine months and a-half—the time over which the current revenue is spread, owing to a change in the financial year—was

£180,269, against £190,555 in the previous twelve months. An equal dividend of £200 stig. had been paid to each minister for the year, which in most cases was supplemented to a greater or less extent by the different congregations.

WE cannot imagine why so much space should be devoted in the daily papers to all the details of the prize fight that was to "come off" but did not. Of course it has been most solemnly declared that the possibility of such a brutal exhibition taking place in Canada filled every one in general, and the conductors of newspapers in particular, with perfect horror, and its being prevented was of course a matter for devout thankfulness. But why in that case make so much ado about the affair, and chronicle all the sayings, doings, and movements of the motley and unsavoury crowds that are represented as alone interested in it? It would appear as if, after all, there were an undercurrent of regret that this "mill" did not take place, for then there would have been material for a big "item," and an opportunity at the same time for a solemn homily on the degrading influences of prize fights. The descriptions of such things in the newspapers, and the consequent pressing into prominence of those wretched fellows and their brutal associates and admirers, do more harm than twenty prize fights would do, if left exclusively to the officers of the law, and allowed to pass in contemptuous silence or with a passing notice, as matters of little or no consequence.

It seems that Mr. Gladstone, in the course of the late election campaign, said something rather strong about Austria, and what Britain ought to do with that power in certain eventualities. It appears, also, that he has been asked by the Austrian Government, now that he is Premier, for an explanation of his words which are regarded as offensive to a friendly power; and that this request has been accompanied by a declaration that Austria never thought of doing anything but adhering strictly to the terms of the Berlin Treaty; upon which Gladstone has declared that, had he known this he would not have used the language complained of. Upon which many are crying out that England has been degraded and that Gladstone's reputation is incurably destroyed. It seems strange if a man's reputation or a country's power is to be ruined by such a simple and apparently praiseworthy occurrence as the one referred to. There has been too much of bounce and bluster, and lying, and sticking to untenable positions in the intercourse of nations. It might be worth while trying what transparent truth, uniform modesty, honest endeavour to do the right, and courteous and cordial acknowledgment of mistakes, when mistakes have really been made, could accomplish. It answers not badly between individuals. Why not between nations?

BOOKS AND MAGAZINES.

THE GOSPEL IN ALL LANDS for May fully maintains its character as a catholic missionary magazine.

ATLANTIC MONTHLY for June.—Acceptable as usual, both to those who travel and those who stay at home.

HARPER'S MAGAZINE for June contains some notable contributions, and the various departments are well stored with timely matter.

THE CANADA EDUCATIONAL MONTHLY for April contains much that is of interest and importance, especially to those engaged in teaching.

THE BOY'S OWN PAPER; THE LEISURE HOUR; and THE SUNDAY AT HOME, for May. (Wm. Warwick & Son, Toronto.)—With their usual amount of attractive reading for both young and old.

SEA AIR AND SEA BATHING. By Dr. Packard. (Blackiston, Philadelphia; Hart & Rawlinson, Toronto.)—Another of those sensible, short Health Primers we have already noticed favourably, and one particularly suited to the season.

THE RULE OF FAITH. By Professor McLaren. (C. B. Robinson, Toronto, 1880.)—Professor McLaren has done well to accede to the wishes of his friends by giving to the public in a neat and permanent form, his exceedingly able lecture on the "Rule of Faith" which was delivered at the close of last Session of Knox College. We hope that in this form the lecture will secure, as it certainly deserves, a very wide circulation.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. H. F. RUS, AUTHOR OF "FROM JEST TO EARNEST."

CHAPTER L.—Continued.

Without a word, the doctor felt the sick man's pulse, who bent upon him his questioning eyes. From the farther side of the bed, Mrs. Poland, sitting feebly in her chair, also fixed upon the physician the same intense searching gaze that Haldane had sustained from the daughter. Dr. Orton looked for a moment into her pale, thin face, which might have been taken as a model for agonized anxiety, and then looked away again, for he could not endure its expression.

"Orton, tell me the truth; no wincing now," said Mr. Poland, in a low, thick utterance.

"My dear old friend, it cuts me to the heart to say it, but if you have anything special that you would like to say to your family, I think you had better say it now."

"Then I am going to die," said the man, and both his tone and face were full of awe; while poor Mrs. Poland looked as if in extremis herself.

"This return and rapid rise of fever at this late day looks very bad," said the physician gloomily; "and you insisted on knowing the truth."

"You ever were an honest friend, Orton; I know you have done your best for me, and although worked to death, have come to see me often. I leave my family in your charge. God grant I may be the only one to suffer. May I see the children?"

"Yes, a few moments; but I do not wish them to be in this room long."

"Don't go just yet, Orton, I—to tell you the truth, I feel that dying is rather serious business, and you and I have always taken life somewhat as a good joke. Call the girls."

They came and stood by their mother. Amy was beyond tears, but little Bertha could not understand it, and with difficulty could be kept from clambering upon the bed to her father.

"Amy's naughty, she keeps me away from you, papa. I've been wanting to see you all day, and Amy won't let me."

The doctor and Haldane retired to the hall-way.

There was an unutterable look in the dying man's eyes as he fixed them on the little group.

"How can I leave you? how can I leave you?" he groaned.

At this the child began to cry, and again struggled to reach her father. She was evidently his idol, and he prayed, "Wherever I go—whatever becomes of me, God grant I may see that child again."

"Mother," he said (the always called his wife by that endearing name), "I'm sure you are mistaken. I want to see you all again with such intense longing that I feel I shall. This life can't be all. My heart revolts at it. It's fiendish cruelty to tear asunder forever those who love as we do. As I told you before, I am going to take my chances with the publican. Oh, that someone could make a prayer! Orton," he called feebly.

The doctor entered, leaving the door open.

"Couldn't you offer a short prayer? You may think it unmanly of me, but I am in some straits, and I want to see these loved ones again."

"Haldane," cried Dr. Orton, "here, offer a prayer for God's sake, if you can. I feel as if I were choking."

Without any hesitancy or mannerism, the Christian man knelt at Mr. Poland's bedside and offered as simple and natural a prayer as he would have spoken to the Divine Man in person had he gone to Him in Judea centuries ago, in behalf of a friend. His faith was so absolute that He that was petitioned became a living presence to those who listened.

"God bless you, whoever you are," said the sick man. "Oh, that does me good. It's less dark. It seems to me that I've got hold of a hand that can sustain me."

"Bress de Lord!" ejaculated an old negress who sat in a distant corner.

"I install this young man as your nurse to-night," said Dr. Orton, huskily, "I'll be here in the morning. Come little girls, go now."

"We shall meet again, Amy; we shall meet again Bertie, darling! I remember papa said it and believed it."

Haldane saw a strange blending of love and terror in Amy's eyes as she led her little and bewildered sister from the room.

Dr. Orton took him on one side and rapidly gave his directions. "His pulse," he said, "indicates that he may be violent during the night, if so, induce Mrs. Poland to retire if possible. I doubt if he lives till morning. He then told Haldane of such precautions as he should take for his own safety, and departed.

The horrors of that night cannot be portrayed. As the fever rose higher and higher, all evidence of the kind, loving husband and father perished, and there remained only a disease-tortured body. The awful black vomit soon set in. The strong physical nature in its dying throes taxed Haldane's powerful strength to the utmost, and only by constant effort and main force could he keep the sufferer in his bed. Mrs. Poland and the old coloured woman who assisted her would have been totally unequal to the occasion. Indeed, the wife was simply appalled and overwhelmed with grief and horror, for the poor man, unconscious of all save pain, and in accordance with a common phase of the disease, filled the night with unearthly cries and shrieks. But before the morning dawned, instead of tossing and delirium there was the calm serenity of death.

As Haldane composed the form for its last sleep, he said:

"My dear Mrs. Poland, your faithful watch is ended, your husband suffers no more; now, surely you will yield to my

entreaty and go to your room. I will see that everything is properly attended to."

The poor woman was bending over her husband's ashes almost as motionless as they, and her answer was a low cry as she fell across his body in a swoon.

Haldane lifted her gently up, and carried her from the room. At the door of the death-chamber, her eyes dilated with horror, he found poor Amy.

"Is mother dead also?" she gasped.

"No, Miss Amy. She only needs your care to speedily revive. Please lead the way to your mother's apartment."

"I think there is a God, and that He sent you," she whispered.

"You are right," he replied in the natural hearty tone which is so potent in reassuring the terror-stricken. "Courage, Miss Amy; all will be well at last. Now let me help you like a brother, and when your mother revives, I will give her something to make her sleep; I then wish you to sleep also."

The poor lady revived after a time, and tried to rise, that she might return to her husband's room, but fell back in utter weakness.

"Mrs. Poland," said Haldane gently, "you can do no good there. You must live for your children now."

She soon was sleeping under the influence of an opiate.

"Will you rest too, Miss Amy?" asked Haldane.

"I will try," she faltered; but her large, dark eyes looked as if they never would close again.

Returning to the room over which so deep a hush had fallen, Haldane gave a few directions to the old negress whom he left in charge, and then sought the rest he so greatly needed himself.

CHAPTER LI.—"O PRICELESS LIFE."

When Haldane came down the following morning he found Bertha playing on the piazza, as unconscious of the loss of her father as the birds singing among the trees of their master. Amy soon joined them, and Haldane saw that her eyes had the same appealing and indescribable expression, both of sadness and terror, reminding one of some timid and beautiful animal that had been brought to bay by an enemy that was feared inexpressibly, but from which there seemed no escape.

He took her hand with a strong and reassuring pressure.

"Oh," she exclaimed with a slight shudder, "how can the sun shine? The birds, too, are singing as if there were no death and sorrow in the world."

"Only a perfect faith, Miss Amy, can enable us, who do know there is death and sorrow, to follow their example."

"It's all a black mystery to me," she replied, turning away.

"So it was to me once."

An old coloured man, the husband of the negress who had assisted Haldane in his watch, now appeared and announced breakfast.

It was a comparatively silent meal, little Bertha doing most of the talking. Amy would not have touched a mouthful had it not been for Haldane's persuasion.

As soon as Bertha had finished, she said to Haldane:

"Amy told me that you did papa ever so much good last evening; now I want to see him right away."

"Does she not know?" asked Haldane, in a low tone.

Amy shook her head. "It's too awful. What can I tell her?" she faltered.

"It is indeed inexpressibly sad, but I think I can tell the child without its seeming awful to her, and yet tell her the truth," he replied. "Shall I try to explain?"

"Yes, and let me listen too, if you can rob the event of any of its unutterable horror."

"Will Bertie come and listen to me if I will tell her about papa?"

The child climbed into his lap at once, and turned her large blue eyes up to his in perfect faith.

"Don't you remember that papa spoke last night of leaving you, but said you would surely meet again?"

At this the child's lips began to quiver, and she said: "But papa always comes and kisses me good-bye before he goes away."

"Perhaps he did, Bertie, when you were asleep in your crib last night."

"Oh yes, now I'm sure he did, if he's gone away, 'cause I remember he once woke me up kissing me good-bye."

"I think he kissed you very softly, and so you didn't wake. Our dear Saviour Jesus came last night and papa went away with Him. But he loves you just as much as ever, and he isn't sick any more, and you will surely see him again."

"Do you think he will bring me something nice when he comes?"

"When you see him again he will have for you, Bertie, more beautiful things than you ever saw before in all your life, but it may be a long time before you see him."

The child slipped down from his knee quite satisfied and full of pleasant anticipation, and went back to her play on the piazza.

"Do you believe all that?" asked Amy, looking as if Bertha had been told a fairly tale.

"I do, indeed. I have told the child what I regard as the highest form of the truth, though expressed in simple language. Miss Amy, I know that your father was ever kind to you. Did he ever turn coldly away from any earnest appeal of yours?"

"Never, never," cried the girl, with a rush of tears.

"And can you believe that his heavenly Father turned from his touching appeal last night? Christ said to those who were trusting in Him, 'I will come again and receive you unto Myself; that where I am, there ye may be also.' As long as your father was conscious, he was clinging to that Divine hand that has never failed one true believer in all these centuries. Surely, Miss Amy, your own reason tells you that the poor helpless form that we must bury to-day is not your father. The general spirit, the mind that was a power out in the world, the soul, with its noble and intense affections and aspirations—these made the man that was your father. Therefore I say with truth that the man,

the imperishable part, has gone away with Him who loved humanity, and who has prepared a better place for us than this earth can ever be under the most favouring circumstances. You can understand that the body is but the changing, perishing shadow.

"When you compare the poor, disease-shattered house in yonder room, with the regal spirit that dwelt within it, when you compare that prostrate form—which, like a fallen tree in the forest, is yielding to the universal law of change—with the strong, active, intelligent man that was your father, do not your very senses assure you that your father has gone away, and, as I told Bertha, you will surely see him again? It may seem to you that what I said about the good-bye kiss was but a fiction to soothe the child, but in my belief it was not. Though we know with certainty so little of the detail of the life beyond, we have two good grounds on which to base reasonable conjecture. We know of God's love; we know your father's love; now what would be natural in view of these two facts? I think we can manage to keep Bertha from seeing that which is no longer her father, and thus every memory of him will be pleasant. We will leave intact the impression which he himself made when he acted consciously, for that which now remains is not himself at all."

Further conversation was now interrupted by the arrival of Dr. Orton; but Haldane saw that Amy had grasped at his words as one might try to catch a rope that was being lowered to him in some otherwise hopeless abyss.

"I feared that such might be his end," said the doctor, gloomily, on learning from Haldane the events of the night; "it frequently is in constitutions like his." Then he went up and saw Mrs. Poland.

The lady's condition gave him much anxiety, but he kept it to himself until they were alone. After leaving quieting medicines for her with Amy, and breaking utterly down in trying to say a few words of comfort to the fatherless girl, he mentioned to Haldane to follow him.

"Come with me to the city," he said, "and we will arrange for such disposal of the remains as are best."

Having informed Amy of the nature of his errand, and promising to telegraph Mrs. Arnot, Haldane accompanied the physician to the business part of the town.

"You have been a God-send to them," said the kind-hearted old doctor, blowing his nose furiously. "This case comes a little nearer home than any that has yet occurred; but then the bottom is just falling out of everything, and it looks as if we should all go before we have a frost. It seems to me, though, that I can stand anything rather than see Amy go. She is engaged to a nephew of mine—as fine a fellow as there is in town, if I do say it, and I love the girl as if she were my own child. My nephew is travelling in Europe now, and I doubt if he knows the danger hanging over the girl. If anything happens to her it will about kill him, for he idolizes her, and well he may. I'm dreadfully anxious about them all. I fear most for Mrs. Poland's mind. She's a New England lady, as I suppose you know—wonderfully gifted woman, too much brain power for that fragile body of hers. Well, perhaps you did not understand all that was said last night; but Mrs. Poland has always been a great reader; and she has been carried away by the materialistic philosophy that's in fashion now-a-days. Queer, isn't it? and she's two-thirds spirit herself. Her husband and my best friend was as genial and whole-souled a man as ever lived, fond of a good dinner, fond of a joke, and fond of his family to idolatry. His wife had unbounded influence over him, or otherwise he might have been a little fast; but he always laughed at what he called her 'Yankee notions,' and said he would not accept her philosophy until she became a little more material herself. Poland was a square, successful business man, but I fear he did not lay up much. He was too open-hearted and free-handed—a typical Southerner I suppose you would say at the north, that is, those of you who don't think of us as all slave drivers and slave traders. I expect the North and South will have to have a good, square, stand-up fight before they understand each other."

"God forbid!" ejaculated Haldane.

"Well, I don't think you and I will ever quarrel. You may call us what you please if you will take care of Poland's family."

"I have already learned to have a very thorough respect both for your head and heart, Dr. Orton."

"I'm considerably worse than they average down here. But as I was telling you, Mrs. Poland was a New England woman, and to humour her her husband employed such white servants as could be got in the city, and poor trash they were most of the time. When the fever appeared they left her instantly. Poland bought the old coloured people who are there with the place, and gave them their freedom, and only they have stood by them. What they would have done last night if you had not come, God only knows. Poor Amy, poor Amy!" sighed the old doctor tempestuously; "she's the prettiest and pluckiest little girl in the city. She's half frightened out of her wits, I can see that, and yet nothing but force could get her away. For my nephew's sake and her own, I tried hard to induce her to go, but she stands her ground like a soldier. What is best now I hardly know. Mrs. Poland is so utterly prostrated that it might cost her life to move her. Besides, they have all been so terribly exposed to the disease that they might be taken with it on the journey, and to have them go wandering off the Lord knows where at this chaotic time looks to me about as bad as staying where they are, and I can look after them. But we'll see, we'll see." And in like manner the sorely-troubled old gentleman talked rapidly on, till they reached the undertaker's, seemingly finding a relief in thus unburdening his heart to one of whose sympathy he felt sure, and who might thus be led to feel a deeper interest in the objects of his charge.

Even at that time of general disaster Haldane's abundant funds enabled him to secure prompt attention. It was decided that Mr. Poland's remains should be placed in a receiving vault until such time that they could be removed to the family burying-ground in another city, and before the

day closed everything had been attended to in the manner which refined Christian feeling would dictate.

Before parting with Haldane, Dr. Orton had given him careful directions what to do in case he recognized symptoms of the fever in any of the family or himself. "Keep Amy and Bertha with their mother all you can," he said, "anything to rouse the poor woman from that stony despair into which she seems to have fallen."

The long day at length came to an end. Haldane of necessity had been much away, and he welcomed the cool and quiet evening; and yet he knew that with the shadow of night, though so grateful after the glare and heat to which he had been subjected, the fatal pestilence approached the nearer, as if to strike a deadlier blow. As the pioneer forefathers of the city had shut their doors and windows at nightfall lest their savage and lurking foes should send a fatal arrow from some dusky covert, so now again, with the close of the day, all doors and windows must be shut against a more subtle and remorseless enemy, whose viewless shafts sped with a surer aim in darkness.

Amy had spent much of the day in unburdening her heart in a long letter to her cousin Laura, in which in her own vivid way she portrayed the part Haldane had acted towards them. She had also written to her distant and unconscious lover, and feeling that it might be the last time, she had poured out to him a passion that was as intense and yet as pure as the transparent flame that we sometimes see issuing from the heart of the hard-wood maple, as we sit brooding over our winter fire.

"Come and sit with us, and as one of us," she had said to Haldane, and so they had all gathered at the bedside of the widow, who had scarcely strength to do more than fix her dark, wistful eyes on one and another of the group. She was so bewildered and overwhelmed with her loss that her mind had partially suspended its action. She saw and heard everything; she remembered it all afterwards; but now the very weight of the blow had so stunned her that she was mercifully saved from the agony of full consciousness.

Little Bertha climbed upon Haldane's lap and pleaded for a story.

"Yes, Bertie," he said, "and I think I know a story that you would like. You remember I told you that your papa had gone away with Jesus; would you not like to hear a story about this good friend of your papa's?"

"Yes, yes, I would. Do you know much about Him?"

"Quite a good deal, for He's my friend too. I know one true story about Him that I often like to think of. Listen and I will tell it to you. Jesus is the God who made us, and He lives 'way up above the sky. But he not only made us, Bertie, but He also loves us, and in order to shew us how He loves us He is always coming to this world to do us good; and once He came and lived here just like a man, so that we might all be sure that He cared for us and wanted to make us good and happy. Well, at that time when He lived here in this world as a man, He had some true friends who loved Him and believed in Him. At a certain time they were all staying on the shore of a sea, and one evening Jesus told His friends to take a little boat and go over to the other side of the sea, and that He would meet them there. Then Jesus, who wanted to be alone, went up the side of the mountain that rose from the water's edge. Then night came and it began to grow darker and darker, and at last it was so dark that the friends of Jesus that were in the boat could only see a very little way. Then a moaning sighing wind began to rise, and the poor men in the boat saw that a storm was coming, and they pulled hard with their oars in hopes of getting over on the other side before the storm became very bad; but by the time they reached the very middle of the sea, the wind began to blow furiously, just as you have seen it blow when the trees bent 'way over toward the ground, and some perhaps were broken down. A strong wind at sea makes the water rise up in waves, and these waves began to beat against the boat, and before very long some of the highest ones would dash into it. The men pulled with their oars with all their might, but it was of no use; the wind was right against them, and though they did their best, hour after hour, they still could get no nearer the shore. How sad and full of danger was their condition! the dark, dark night was above and around them, the dark, angry waves dashing by and over them, the cold, black depths of water beneath them, and no sound in their ears but the wild, rushing storm. What do you think became of them?"

"I am afraid they were drowned," said Bertha, looking up with eyes that were full of fear and trouble.

"Have you forgotten Jesus?"

"But He's away on the side of the mountain."

"He is never so far from His friends but that He can see them and know all about them. He saw these friends in the boat, for Jesus can see in the darkness as well as in the light, and when the night grew darkest, and the waves were highest, and His friends most weary and discouraged, He came to them so that they might know that He could save them, when they felt they could not save themselves. And He came as no other help could have come—walking over the very waves that threatened to swallow up His friends; and when He was near to them He called out, 'Be of good cheer, it is I; be not afraid.' Then He went right up to the boat and stepped into it among His friends. Oh! what a happy change His coming made; for the winds ceased, the waves went down, and in a very little while the boat reached the sea-shore. The bright sun rose up, the darkness fled away, and the friends of Jesus were safe. They have been safe ever since. Nothing can harm Jesus' friends. He takes care of them from day to day, from year to year, and from age to age. Whenever they are in trouble or pain or danger He comes to them as He did to His friends in the boat, and He brings them safely through it all. Don't you think He is a good friend to have?"

"Ain't I too little to be His friend?"

"No, indeed; no one ever loved little children as He does. He used to take them in His arms and bless them, and He said, 'Suffer them to come to Me;' and where He lives He has everything beautiful to make little children happy."

"And you say papa is with Him?"

"Yes, papa is with Him."

"Why can't we all go to Him now?"

"As soon as He is ready for us He will come for us."

"I wish He was ready for mamma, Amy, and me now, and then we could all be together. It's so lonely without papa. Oh I'm so tired," she added after a few moments, and a little later her head dropped against Haldane's breast, and she was asleep.

(To be continued.)

A FAST YOUNG MAN.

WRITTEN IN THE STATE'S PRISON OF ILLINOIS.

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

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

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

WHAT A WOMAN CAN DO.

As a wife and mother, woman can make the fortune and happiness of her husband and children; and if she did nothing else, surely this would be sufficient destiny. By her thrift, prudence, and tact she can secure to her partner and to herself a competence in old age, no matter how small their beginning or how adverse a fate may be theirs. By her cheerfulness she can restore her husband's spirits, shaken by the anxiety of business. By her tender care she can often restore him to health, if disease has overtaken his powers. By her counsel and love she can win him from bad company, if temptation in an evil hour has led him astray. By her example, her precepts, and her sex's insight into character she can mould her children, however adverse their dispositions, into noble men and women. And by leading in all things a true and beautiful life she can refine, elevate, and spiritualize all who come within reach, so that with others of her sex, emulating and assisting her, she can do more to regenerate the world than all the statesmen or reformers that ever legislated.

She can do much, alas! more to degrade man, if she chooses to do. As a wife she can ruin herself by extravagance, folly, or want of affection. She can make a demon or an outcast of a man who might otherwise become a good member of society. She can bring bickerings, strife and discord into what has been a happy home. She can change the innocent babes into vile men and even into vile women. She can lower the moral tone of society itself, and thus pollute legislation at the spring head. She can, in fine, become an instrument of evil instead of an angel of good. Instead of making flowers of truth, purity, beauty, and spirituality spring up in her footsteps, till the earth smiles with loveliness that is almost celestial, she can transform it to a black and arid desert, covered with the scorn of all evil passion and swept by the bitter blast of everlasting death. This is what a woman can do for the wrong as well as for the right. Is her mission a little one? Has she no worthy work, as has become the cry of late? Man may have a harder task to perform, a rougher road to travel, but he has none loftier or more influential than woman's.—*London Journal.*

A TRAVELLER among the Mountains of Asia Minor, who had pitched his tent not very far from the birthplace of the great Apostle of the Gentiles, in the Province of Cilicia, was surprised the other day, as he narrates, by a poor, ignorant Turkish woman coming up to his tent door, and asking him if it was really true that the day of judgment was near. "On questioning her," he writes, "as to her reasons for making such an inquiry, I found that she had heard the villagers, especially the leading men, express the opinion that the last days of Islamism had come, and that the whole world is about to be judged for its wickedness. To-day," he goes on to say, "I have had a long conversation with a Turkish eadi, or judge, the drift of whose conversation took the same direction. These two persons represent the extremes of society among the Turks, yet they are agreed as to the decadence and probable collapse of the Turkish power. A large majority of the Turks are despondent. Their despondency is rather increased than otherwise by seeing their Christian neighbours hopeful, and increasing in prosperity. The recent changes in the condition of the Christians in Asia Minor have been so small that it is not easy to see on what grounds they are so hopeful; yet that they are hopeful and actuated by new energy, is evident to the most casual observer. I can compare their present appearance and bearing to nothing so well as to men who find themselves recovering from certain diseases—fever, for example. As strength recovers, and healthy blood begins to flow through the system, we know well how such men are stirred with new hopes and earnest desires to go about their work; this is the precise condition of the Christian races in this part of the Turkish Empire. Centuries of subjection to the author-

ity of the Moslems have not utterly crushed them; their hopes are reviving; and they are looking in all directions to see what they can do to prepare themselves and their children for the new era that seems to be dawning upon them. It is interesting and encouraging to see how anxious men are, among the Christians, to send their sons and daughters to the best schools in the country."

BRITISH AND FOREIGN ITEMS.

A PARIS correspondent, discussing the official warning against a Communist demonstration on the 23rd of May, says the danger from Communism is now greater because of strikes in the manufacturing towns. At Roubaix and Tourcoing, thirty thousand men were on strike. A kind of crusade of disorder seems organized to break out simultaneously at a hundred different points and thus paralyze the action of the army.

MR. FROUDE's affirmation that Catholicism is gaining ground in the United States, having come to the attention of Dr. Stevens, of Geneva, he has written a note saying that every denomination is gaining here, Catholicism with the rest; but that Protestantism is gaining faster than Romanism. The coming of the Irish is only a transfer, not an increase, and involves a net loss to the whole of Catholicism which has already amounted to three or four millions.

A NEW policy has been suddenly instituted by Prussia with reference to the free cities of Germany, that namely, of cutting off in a great measure their privileges as free ports by the establishment of customs lines close to and around the cities. Bremen, Lubeck, and Hamburg are all threatened. A bill is before the Reichstag to sever Altona and St. Paul's from the free territory of Hamburg, a step which is expected to result in very serious injury to the commercial prosperity of that city. 57,000 citizens of Hamburg have petitioned the German Bundesrath not to encroach upon their ancient rights. Bismarck appears determined to carry his point, and is irritated by opposition. His conduct is looked upon as an indication that he is beginning to feel the effects of age.

A SENSATION has been caused in Madrid by the receipt of information from the Captain-General of Cuba, that a conspiracy has been discovered in the island. The despatches state that the troops were immediately called into requisition, and forty-two of the principal promoters of the movement were arrested. The opinion in Spanish official circles is that the agitation is connected with a revolutionary movement in the United States and Central America, of which the Government has intelligence. Three filibustering expeditions are said to have left New Orleans and Central America last month, with arms and ammunition for the insurgents. It is stated, however, on the authority of persons familiar with the island, that the present agitation need not be looked upon as important. The names of the leaders indicate, they say, that the struggle is purely mulatto and negro in its character, and they cannot hope for support or sympathy from the whites and creoles, who are hostile to them because of their fear of a servile war of races.

THE long expected map of Western Palestine, drawn in twenty-six sheets, on a scale of one inch to the mile, after the surveys of Lieutenants Conder and Kitchener, R.E., is now reported as complete and ready for publication. It has been photozincographed, under the superintendence of Colonel Cook, R.E., the Director-general of the Ordnance Survey, for the committee of the Palestine Exploration Fund. The first issue will be to the 250 holders of the special edition of the memoirs and maps, as a first instalment of that work. It will afterwards be forwarded to the general subscribers of this fund, and will then be issued to the public. The survey of the country was accomplished between January, 1872, and September, 1877, since which time the maps have been laid down, the memoirs written, the observations calculated, the hills drawn, and the sheets lithographed. The whole of the work, except the colouring, has been executed by officers and men of the Royal Engineers. The general editors of the maps and memoirs are Major Anderson, C.M.G., R.E., and Professor E. H. Palmer, of Cambridge.

THE High Commissioner for the Western Pacific, Sir Arthur Gordon, has issued a series of regulations under the provisions of the Western Pacific Order in Council of 1879, prohibiting the supply of intoxicating liquors to natives of Tonga and others resident in the Friendly Islands, the natives of Samoa and others resident in the Navigator's Islands, the natives of Rotumah and Savage Island and others resident therein. If any British subject sells, gives, or otherwise supplies to any native of any island comprised within the above-named islands or groups, any wine, spirits, or any other intoxicating liquor, he will, on conviction thereof before the Court of Her Majesty's High Commissioner, be liable to a penalty not exceeding £10, or to be imprisoned for a period not exceeding one month. If it can be proved, however, that such wine or spirits have been given for medicinal purposes, or other reasonable and sufficient cause, the Court may dismiss the charge. Another regulation issued by the High Commissioner prohibits any British subject from selling arms or ammunition in Samoa without license, to be obtained from the Deputy-Commissioner or Consul. The licensee will have to give a bond for £50, to be paid to Her Majesty should he sell any arms or ammunition to any native of Samoa, or any native of any island of the Pacific Ocean resident in Samoa, and every such bond must have two good and sufficient sureties. The High Commissioner has also issued a regulation prohibiting the sale by British subjects of dynamite to the natives of the following islands or to any other natives of Polynesia resident in any such islands:—The New Hebrides Group, the Banks Islands, the Santa Cruz Islands, the Solomon Islands, New Britain, New Ireland, the Duke of York Island, the Admiralty Islands, the Caroline Islands, the Louisiade Archipelago, that part of New Guinea eastward of the 143rd meridian of longitude. Any person infringing this regulation is liable to a penalty of £10, or to imprisonment not exceeding three months.

MINISTERS AND CHURCHES.

WE understand that the Rev. Mr. Hastie, of Lindsay, does not go to the North-west, but remains in his present charge, much to the satisfaction of the Presbyterians in Lindsay.

THE Rev. A. H. Scott, Knox Church, Owen Sound, has, on the occasion of his marriage, been presented by his congregation with a very affectionate address, and a purse containing \$130.

THE congregation in connection with the Presbyterian church at Miami, Pembina Mountain, Manitoba, lately held a social at the house of Mr. William Thompson, late of Scott township, Ontario. The hostess provided a very enticing spread for a company that completely crowded the house. It was the finest affair of the kind that ever took place in south-western Manitoba. The heart of the pastor, Rev. Walter R. Ross, was made glad when the sum of \$100.25 was announced as the proceeds of the evening. This sum will be devoted to the completion of the church at Miami.

FROM the report of St. Paul's Church, Bowmanville, it appears that the varied departments of congregational work have been carried forward, during the past year, with praiseworthy assiduity and very considerable success. The contributions to the various schemes of the Church were larger than during any previous year in the history of the congregation. The following is a statement of the receipts and disbursements in connection with the missionary and benevolent operations of the congregation: contributed by the congregation, \$475.93; contributed by the Sabbath school, \$70.80; contributed by the Ladies' Foreign Missionary Association, \$72.33; To Home Missions, per Congregational Missionary Association, \$166; Home Missions, per Sabbath school, \$23; Foreign Missions, per Congregational Missionary Association, \$70; Foreign Missions, per Sabbath school, \$23; Foreign Missions, per Ladies' Foreign Missionary Association, \$72.33; French Evangelization, per Congregational Missionary Association \$96; French Evangelization, per Sabbath school, \$24.80; College Fund, per Congregational Missionary Association, \$64; Assembly Fund, per Congregational Missionary Association, \$10; Aged and Infirm Ministers' Fund, per Congregational Missionary Association, \$16; Muskoka Mission, per Congregational Missionary Association, \$16; one hundred copies of "Record," 1880, \$25; drafts and postage, forty-five cents; cash on hand, \$12.48; total, \$619.06.

THE eighth anniversary of the pastorate of Rev. D. H. Fletcher, of MacNab street Presbyterian church, Hamilton, took place on Monday the 10th inst, the chair being occupied by the pastor. On the platform were Rev. Messrs. Kirkpatrick (Toronto), Lyle, Goldsmith and Gauld. The proceedings opened with the singing of the 100th Psalm, reading of Romans xii. by the chairman, and prayer by the Rev. Dr. James. The chairman then said he was pleased to meet so many of them there that evening to celebrate the eighth anniversary of his coming among them as pastor. He could say for himself that he had found these years both blessed and happy, and both the congregation and himself had reason to lift up their Ebenezer and return heartfelt thanks to the Lord, who had hitherto helped them. Although they had not been as successful as they could have wished, still they had met with a measure of success—they had not been without some tokens of divine favour. Looking back over the past eight years, while they had much to mourn, they had, also, many cases of thankfulness. There had been many changes in those eight years among pastors of the congregations, for of the twenty eight or twenty-nine Protestant ministers then in Hamilton, not one was in the city to-day. There had also been changes in the eldership and membership. Some of those present last year at their anniversary had been called away to their eternal homes; but the ordinary ministrations of the sanctuary, and the work of the Sabbath school and Bible class had been carried on as usual. The attendance at the weekly prayer meetings had been smaller than it should have been, or ought to have been expected. As these meetings were the pulse of the congregation, shewing how the spiritual blood flowed, he trusted that there would be an improved attendance in the future. The financial condition of the congregation was in a very satisfactory state, but there was still a small debt of \$3,500

—\$2,500 on the manse and \$1,000 on the church. They had swept out of existence last year a debt of \$7,000, and he trusted soon to see the remaining debt liquidated. Rev. Mr. Kirkpatrick, of Toronto, was then introduced. Mr. Kirkpatrick said it afforded him great pleasure to meet with them on the occasion of their eighth anniversary and to hear the gratifying report which their worthy pastor had just made, as it afforded satisfactory evidence of the prosperity of the congregation, and that it was in a healthy state both temporally and spiritually. The Christian Church was one body, and the prosperity of MacNab street church was a cause of rejoicing to every church in this city and in the Dominion. It seemed to him that a congregation was like a traveller, who, having set before him some point in the distance where he may rest and refresh himself, sits down in the shelter and rests himself, and while he looks backward to the ground he has travelled over he prospectively looks forward to the road he is about to traverse. So it is with a congregation. Their thoughts went backward and their faith went forward, and their reflections brought to their minds the memories of the past, and they would seek to be stimulated for the work in the future. He trusted that the measure of success they had achieved during the past year should be small to that abundant blessing God would yet bestow upon them. The rev. gentleman concluded a very convincing and interesting address by again congratulating the congregation upon the happy auspices under which they had assembled to-night. The chairman said he regretted that the Rev. Mr. McKay had been called away to attend a meeting in Montreal, but was happy to state that the Rev. Mr. Lyle would fill his place and deliver a short discourse. Mr. Lyle urged work upon the younger members of the congregation, and condemned rowing on the Bay, driving to the Beach or walking up the Mountain on Sabbath, and concluded by wishing the congregation God speed, and paying a high tribute of respect and praise to the pastor. The chairman returned thanks to the choir and the different speakers. The proceedings closed by singing the second paraphrase, and by the benediction being pronounced by Rev. Mr. Goldsmith.

PRESBYTERY OF LINDSAY.—According to the decision of Synod in McLeod case, the Presbytery of Lindsay met in Toronto on Friday, the 14th May, and was duly constituted. Present with the Presbytery were all the assessors named by the Synod. After full discussion and inquiry the following motion was passed unanimously. "In view of the decision of the Synod, last night, the resolution of the Presbytery in the McLeod case be rescinded." Thereafter the following motion was carried by a majority of eight, the numbers being thirteen to five, viz.: "In accordance with the instructions of the General Assembly the Presbytery of Lindsay, assisted by the Assessors of Synod, have considered more fully the matter of application to the General Assembly to be permitted to take Mr. McLeod on trials for license, and does now request the Assembly to grant leave to have him so taken on trials, after he shall have completed his second session in the theological classes." Against this decision the following members of Presbytery entered their dissent, viz. the Rev. Messrs. Cockburn and Lochead, and Mr. Glendinning, elder. The following assessors also dissented, viz. Principal Grant and the Rev. John Smith. Principal Caven, with the Rev. Messrs. Ross and Currie were appointed to represent the Presbytery before the Assembly in support of the aforesaid application.

PRESBYTERY OF HURON.—This Presbytery met in Clinton on the 11th of May. A deputation consisting of Messrs. Hartley, Fletcher, and Danby, was appointed to visit Chiselhurst to inquire into the state of the mission station there, and to report at next meeting. A deputation from Grand Bend appeared before the Presbytery asking that the supplement formerly given them—viz., \$200—be continued, the congregation being unable to make any increase in the minister's stipend, as they were already paying at the rate of \$16 per family, and \$9 per communicant. The supplement being reduced by the Assembly's Home Mission Committee at their last meeting to \$150, thus reducing the stipend to \$550, with a manse, which the congregation supplies besides paying at the above rate. The Presbytery resolved to make up the reduction thus made. A conference on the state of religion was held, the subjects discussed being (1) "The best means to secure parental

training;" (2) "The best means to interest the young people in the work of the Church." A petition from the congregation of Rodgerville was handed in, praying that the aforesaid congregation be separated from Exeter. The petition is to lie on the table till next meeting, at which all parties interested are to be cited to appear. Prof. McLaren, of Knox College, was nominated as the next Moderator of Assembly. Mr. Cameron, of Kippen, asked and obtained leave of absence for four months, because of ill-health. The Presbytery expressed sympathy with Mr. Cameron, and arrangements were made for supplying his pulpit for at least part of the time. Messrs. Carnochan and John Kerr resigned as Commissioners to Assembly, and Messrs. A. McCaa of Blyth, and Cameron of Crescent street congregation, Montreal, were appointed in their place.

SYNOD OF TORONTO AND KINGSTON.

The Synod continued its sittings on Wednesday, 12th inst. The first hour was devoted to praise and prayer.

Several reports were presented and received. They were principally of a routine character, and were adopted.

Applications were received from several students for trials for license, and entertained.

Rev. Mr. Smellie moved that a small committee be appointed to draw up a minute of the impression left upon the mind of the Synod on account of the number of deaths of ministers of the Church which occurred during the past year. Carried.

Mr. Chambers moved that the question of settling the boundaries of Presbyteries be referred to the Supreme Court of the Church for decision, which was agreed to.

The Synod did not meet during the afternoon on account of the funeral of Hon. George Brown. It resumed at half-past seven in the evening, and the whole sederunt was taken up in hearing and discussing the report on the State of Religion. The report was adopted.

On Thursday the Synod met at ten a.m. It was decided by resolution to meet at St. Paul's Church, Bowmanville, on the first Tuesday of May, 1881, at half-past seven p.m.

The records of the various Presbyteries were examined and found correct.

The Treasurer presented his annual report, from which it appeared that after paying all expenses during the past year, \$28 remained as a balance in the hands of the Treasurer. The report was received and adopted.

At the afternoon sederunt a report was read from a committee of the Synod relative to a reference from the Presbytery of Saugeen. This consisted of a request by the Presbytery to find, whether a man and wife, members of the church at Arthur, were members in proper standing in that church, inasmuch as the wife had obtained a divorce in the United States from her first husband, whom she married in Canada, but who had deserted her, he being charged with drunkenness, adultery and desertion. She then returned to Canada and married again. The question to be decided was this: Was this second marriage, which in the eye of the Canadian law was regarded as illegal, to be recognized by the Synod; or, in other words, whether these people were to be regarded as proper members of the Presbyterian Church?

The report recommended that, owing to the difficulties surrounding the case, the whole matter be referred to the General Assembly, which will meet in Montreal next month.

The report was opposed by several members, Mr. Stevenson, of Barrie, objecting to it on the ground that the Synod itself should come to a finding without sending the matter further. It was, however, finally decided to send the whole matter to the Assembly.

At the evening sederunt the appeal by Mr. McLeod from the decision of the Lindsay Presbytery in his case was taken up, and occupied the whole sederunt. Evidence on both sides was produced, and after considerable discussion the motion made by Professor McLaren was by a considerable majority adopted. This was to the effect that the appeal be sustained, and the case be sent back to the Presbytery assisted by the following members of Synod, who were authorized to sit and act with the Presbytery on the case, viz.: Principals Caven and Grant, Professor McLaren, Rev. Messrs. Torrance, Drummond, Hogg, and J. Smith, with Mr. J. M. Stevenson, elder.

On Friday the Synod met at nine a.m. Principal Grant moved, seconded by Rev. J. D. Macdonnell, the following resolution, which was carried: "Whereas, it has pleased God to remove by death during the past year Rev. Michael Willis, D.D., LL.D.; Rev. Alexander Topp, D.D.; Rev. Professor Mackerras, M.A.; Rev. William Barrie, D.D.; Rev. James Breckenridge, and Rev. D. Anderson, of whom appropriate obituary notices have been placed on record in the minutes of the Presbyteries to which they respectively belonged, this Synod, without attempting to detail the varied services rendered by these honoured fathers and brethren to the Church, desires to express its deep sense of the loss which the Church has sustained by their removal, its cordial sympathy with the family circles to which bereavement has been sent, and its recognition of the loud call which such often repeated visitations address to its members 'to work while it is called day, knowing that the night cometh when no man can work.'"

The Rev. J. M. Cameron, Convener of the Sabbath School Committee of the Synod, presented a report in which it was regretted that the returns from every Presbytery were meagre, and in consequence there could be no tabular statement accompanying the report. The following recommendations were embraced in the report, and ordered to be printed together with those of last year, and be sent to the Sessions and superintendent of each Sabbath school:

"Your Committee would beg humbly to recommend that the Synod would strongly urge that each Presbytery once a year, say during the month of February, do hold in some suitable place a conference on Sabbath school work, which would be open to the public, and that superintendents and teachers, parents and children be invited to attend.

"That Presbyteries be enjoined to forward their reports to the Convener of the Synod's Committee not later than 31st of March."

The recommendations were adopted, and a vote of thanks tendered to the Convener and Committee.

The following were appointed a Committee for the ensuing year: Revs. J. M. Cameron, Convener; Thos. S. Chambers; T. F. Fotheringham; J. Little, M.A.; S. Cockburn, M.A.; R. Wallace, R. Rodgers, J. Somerville, M.A.; John Campbell, B.A.; J. B. Mullan; elders G. Blodgetts (Collingwood), W. Adamson, Jas. Scott, W. B. McMurrich and W. Mitchell.

The Rev. Mr. Wilson, of Kingston, Convener, presented a report on Sabbath Observance, which referred to the running of through Sunday trains, street cars, excursion steamers, hiring of livery rigs, Sunday visiting, opening of barbers' shops, camps for professed religious purposes, and unnecessary funerals. Allusion was made to the recent attempt to hold sacred concerts on Sunday evenings, which it was hinted had been started by the elaborate solo singing and music held in some churches.

It was moved by Mr. R. Wallace, seconded by Mr. G. Robertson, "That the Synod receive the report, thank the Committee, and especially the Convener, and at the same time request ministers and sessions to call the attention of their congregations to the special forms of Sabbath desecration existing in their respective localities."

The Committee on Sabbath Observance are: Messrs. A. Wilson, Convener; E. F. Torrance, M.A.; J. Hogg; J. McNabb; E. D. Maclaren, M.A., B.D.; Hon. A. Morris, and James Gow.

The Rev. Mr. Fraser, of Mount Forest, brought in the report on Temperance at some length, which dealt with the evils of intemperance, concluding with the following recommendations, which, after discussion, were adopted:

"1. That parents be urged to consider the importance in present circumstances of training up their children in the practice of total abstinence.

"2. That Sessions be requested to consider seriously this whole subject, with the view, if possible, of taking concerted action towards checking the grave evils of intemperance in their neighbourhood.

"3. That Presbyteries be recommended to hold conferences on this subject at least annually, and report their views from time to time to this Synod.

"4. That our ministers and Church Courts should urge upon our people the practice of total abstinence as a matter of Christian expediency under the circumstances in which we are placed.

"5. That the Church should urge the Legislature to enact that all places where intoxicating liquors are sold should be closed on public holidays.

"6. That every effort should be made to bring about as soon as possible the entire prohibition of the liquor traffic."

This recommendation led to considerable discussion, and a division was taken, the proposal being only carried by eleven to eight; several declining to vote.

"7. That the Synod humbly overture the General Assembly to appoint a Committee on Temperance, with instructions to issue questions, and to obtain information in other suitable ways."

In connection with this last recommendation the Clerk was instructed to prepare the overture for the General Assembly, and Rev. J. B. Fraser, M.D., and J. Smith, Erskine Church, Toronto, were appointed to support it.

There were presented and read overtures from the Presbytery of Kingston to the General Assembly regarding the election of the Moderator to the General Assembly, and the employment of students in the Home Mission work; from the Presbytery of Barrie to the Assembly, regarding preferential claims on the Home Mission Fund, and the time of opening and closing the theological halls of the Colleges; and from the Presbytery of Toronto to the Assembly, on the best way of stimulating the liberality of the Church and increasing the contributions of the several schemes. These were ordered to be transmitted to the General Assembly.

An application was read from the Presbytery of Barrie in regard to grants from the Home Mission Fund to certain missions in that Presbytery. It was agreed to transmit it. An overture from Brock street Church, Kingston, respecting the revision of the Psalmody, was laid on the table till next meeting.

Votes of thanks were tendered to the minister and office-bearers of St. James' square Church for the use of the building, and to the several railway companies for granting a reduction of fares.

The business concluded with the reading and sustaining of the minutes of the sederunt, and after the singing of a psalm the Moderator announced the next meeting, the benediction was pronounced, and the proceedings terminated.

AN American paper remarks: "As we gradually emancipate ourselves from the chains of the old education, we shall lay aside the idea of examinations. Probably the next generation will laugh at the examination epidemic that seemed to prevail during the last half of the nineteenth century." This is very true. An examination is, after all, only an approximate way of ascertaining the knowledge of a class. The frequent recurrence of examinations in all subjects gives rise to a very false way of studying and preparing a subject, which leads the pupils, often without actually "cramming," to pay a great deal too much attention to technicalities and "catchey points." Teachers should teach diligently and examine seldom. In Canada we are suffering as badly from this epidemic as they seem to be on the other side. It will soon be intolerable.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXII.

GETHSEMANE.

May 30 }
1880. }

{ Matt. xxvi.
36-50.

GOLDEN TEXT.—"Not as I will, but as Thou wilt."
—Matt. xxvi. 39.

HOME STUDIES.

- M. Matt. xxvi. 1-13. . . . The Rulers Conspire.
- T. Matt. xxvi. 14-25. . . . Jesus points out the Traitor.
- W. Matt. xxvi. 26-35. . . . Lord's Supper Instituted.
- Th. John xvii. 26. Intercessory Prayer.
- F. Matt. xxvi. 36-50. . . . Gethsemane.
- S. Mark xiv. 32-42. . . . Gethsemane.
- Sab. Luke xxii. 39-46. . . . Gethsemane.

HELPS TO STUDY.

The connecting links between our last lesson and the present one are: the announcement by Christ, two days before the passover, of His approaching betrayal and crucifixion; the plotting of the Jewish authorities to bring Him to trial and to death without causing any serious popular commotion; the offer of Judas, and its acceptance by the chief priests; the observance by Christ and His disciples of the last passover, and the institution of the sacrament of the Lord's supper.

The following are the topics of the lesson: (1) *The Saviour's Agony*, (2) *The Sleeping Disciple*, (3) *The Betrayal*.
I. THE SAVIOUR'S AGONY.—Vers. 36-39. At the foot of the Mount of Olives there is at the present day a

walled enclosure bearing the name Gethsemane (place of oil-presses) and containing some very old olive trees. This spot may have been the scene of the Saviour's agony.

Sit ye here. This was said to eight of the disciples. They were to wait at the entrance. Judas was busy elsewhere.

Peter and the two sons of Zebedee were requested to accompany their Master into the "garden," as John calls it (chap. xviii. 1). The two sons of Zebedee were James and John. The same three disciples who had been privileged to see the "Prince of Life" in the brightness of His glory, on the Mount of Transfiguration, were now called upon to witness His conflict in the "valley of the shadow of death."

My soul is exceeding sorrowful. It was not the fear of death but the burden of sin that pressed Him down. He had no sin of His own, but He "was made a curse for us." The weight of His people's condemnation lay upon Him. No wonder that His humanity bowed beneath the awful load and craved human sympathy.

If it be possible. Without attempting to fathom the mystery of the Saviour's agony on this occasion, or to understand the full import of His words, the lesson which they plainly convey to us may be learned; and that lesson is the impossibility of salvation without atonement. From God's own Son the sword of divine justice would not turn aside when He presented Himself as the sin-bearer for others; how then can one expect to escape who bears the guilt of his own sins?

Let this cup pass. In the figurative language of Scripture a person's cup means the providences in store for him; that is, what the pagan writers would call his "fortune" or his "chance." The "cup" may be sweet or bitter, favourable or unfavourable. We read of a "cup of salvation" (Psalm cxvi. 13), and a "cup of trembling" (Isaiah li. 17); of a "cup of consolation" (Jer. xvi. 7), and a "cup of fury" (Jer. xxv. 15).

That was indeed a bitter cup which the Saviour had to drink in order to effect the salvation of sinners. One of its ingredients was the ingratitude of men and their unworthy treatment of Him; another was "the cursed death of the cross" which He must endure; these were surely bitter enough, but the cup contained an ingredient still more bitter than these; it was the wrath of God to which the sin-bearer inevitably exposed Himself. Would we think more of His filial piety if He had not shrunk from being forsaken by the Father in the hour of His extremity?

Nevertheless, not as I will, but as Thou wilt. Though the Saviour fully understood the nature and extent of the sufferings which he was now about to endure; though His human soul shrank from them, especially from the anticipated withdrawal of His Father's countenance; though, as Luke tells us, "His sweat was, as it were, great drops of blood falling down to the ground" (chap. xxii. 44); yet, even in this extremity of mental anguish, He never wavered in His submission to His Father's will. "It pleased the Lord to bruise Him. He hath put Him to grief" (Isaiah liii. 10); "The Lord hath laid on Him the iniquity of us all" (Isaiah liii. 6). When the moment of trial actually came He rejected all offers of rescue, saying "the cup which my Father hath given Me, shall I not drink it?" (John xviii. 11).

II. THE SLEEPING DISCIPLES.—Vers. 40-46. When Jesus returned to Peter, James and John, He found them sleeping. Luke says "for sorrow" (chap. xxii. 45).

Watch and pray. It is always necessary to watch and pray, but it is especially so in times of peculiar temptation. The disciples were at this particular time in danger of losing their confidence in their Saviour on account of adversity. Peter had a short time previously boasted of his ability to withstand all such temptations; and it is to Peter that the exhortation to watchfulness and prayer is more especially though not exclusively, addressed. The weakness of "the flesh" is admitted; but even this seems to be mentioned, not apologetically, but as an incentive to vigilance.

Sleep on now. In explanation of these words a commentator says: "In perfect consistency with the foregoing narrative, He comes up to them at last, declaring that He has no longer that special need for their watching with Him there as at first—that He had come to the point of peace and triumph, where He had sweetly put all fears to rest, and now He could dispense with their watching with Him, for He felt not alone as before. Besides, their watching could do Him no good any longer. For scarcely has He uttered these words, when He sees the traitor approach, and, as in the same breath, He cries out, 'Rise, let us be going.'"

III. THE BETRAYAL.—Vers. 47-50. The Church of Christ and the individual Christian are here taught that no serious injury can come to them from open enemies outside without the co-operation of some traitor within.

Lo, Judas, one of the twelve, came. He had not been sleeping. Immediately after partaking of the supper in the upper chamber in Jerusalem, he had gone to the chief priests, and in accordance with an agreement which he had made with them a day or two before, to deliver his Master into their hands for thirty pieces of silver, had received from them an armed force, at the head of which he now appears.

Gave them a sign. For the furtherance of his wicked purpose the traitor utilizes to the very last his privileges as a professed disciple of Christ, thus bringing out his hypocrisy all the more emphatically.

It were well if the universal execration in which the character of Judas Iscariot is held should deter all who call themselves Christians from following his example in sacrificing religious principle to pecuniary advantage.

LEO XIII. is said to have made a signal concession to the Prussian Government. The names of priests appointed to livings are henceforth to be officially communicated to the secular authorities. The Berlin correspondent of the *Standard* (London) says: "Though quite usual in many German and non-German lands, this has been hitherto refused to Prussia by the papacy, who would not accord to a special Protestant Government what was freely granted to others. The concession will have the most salutary consequences. About 1,000 vacant livings will be refilled, and some vexatious clauses in the ecclesiastical laws repealed. Peace between Berlin and the Vatican has now become possible."

OUR YOUNG FOLKS.

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly with doubt and fear,
To busy crowds, who scarcely paused to hear—
These are not lost.

The silent tears that fall at dead of night
Over soiled robes that were once pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it pure and whole—
These are not lost.

The happy days that gladdened all our youth,
When dreams had less of self and more of truth;
The childhood's faith so tranquil and so sweet,
Which sat like Mary at the Master's feet—
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some heedless wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for in Thy city bright,
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
These are not lost.

THE BRIGHT SIDE.

LET me tell you of a little sermon I had preached to me the other day. I had stopped for a moment's chat with a friend on the street, and as she turned away she said, with a beautiful smile illuminating her sad, patient face, "I am so glad I met you. It will be something pleasant to tell Bessie when I get home. 'There is always something pleasant,' Bessie says."

That smile, those cheerful words, looked at against the background of her darkened life, filled the heart with unspeakable reverence. As this is a true sketch I may not lay bare to you the story of her sorrows; enough that all the world could give her she had once enjoyed: all that the world could take from her she had lost—husband, health, beauty, station, wealth, and friends; and even while in her only child her love found its one solace, it was a love made holier by tears, for not only was Bessie's early girlhood blighted by a painful spinal disease, but God had laid on her that sorest chastening of His hand—she was blind. Yet "there was always something pleasant," Bessie said.

Well, that was my text; and, to tell you the truth, my sermon began where our minister's usually leaves off, with a bit of application, and I told myself right heartily that it was a shame when Bessie was so easily pleased, and I could, therefore, many a time, even with my limited capacity, give her little pleasures, I so seldom remembered to do it, and that it would be still more of a shame if, after this, I did not do better.

Just at first a great tide of pity swelled into my heart to think how barren of joy those lives must be in which such atoms of pleasure could be so eagerly picked up and made much of; yet it was not, I knew, the emptiness of their cups which had taught them so deeply to appreciate whatever drops of balm God let fall into them. The secret lies in the heart more than in the circumstances. If dear blind Bessie has the spiritual vision to see "some-

thing pleasant" in every day of her darkened life, I think you and I might almost envy her; at least we might learn of her. For it is so gloriously true, when one comes to think of it; there is "always something pleasant." I do not mean on those rare days of blessedness when "the cup runneth over," but on those we are apt to call commonplace and dull, if not dreary. If, as we wake each day, we could take directly and freshly from God's hand the quick pulse of health with which we go forth to the day's labour, and the sight which revels in His wonderful blue sky and beautiful familiar daylight—in fact, every one of the common comforts of life, one by one, as they come to us, we would learn to feel that "His goodness is new every morning," while along the day's walk little blessings, like violets, will shed their sweetness on our way, and we will always meet their glad blue eyes when we stoop to look for them under the leaves. Even if the waking be one of pain, and languishing, and weariness, cannot you remember some time when

"An early flower, unasked, bestowed;
A light and cautious tread;
A voice to gentlest whispers hushed
To spare an aching head,"

has given you "something pleasant" to think about all day?

Once, after a very painful illness, I tried to note down the purely pleasant things of those weary days, and after filling three great pages, left off tired, not having told half; and another time I can remember being refreshed and helped through the slow watches of a fever-stricken night by just looking at a great white tea-rose glimmering in a tumbler on the windowsill, sent by a thoughtful friend. These are all little things, to be sure; but I think, if we oftener brought the magnifying-glass to bear upon our pleasures, and more seldom upon our trials, we would be happier, and God would be more glorified. I very much doubt if any of us are as happy as we might be.

Even in lives left bare by some great desolation I think it is still true that there is "something pleasant." Do you not remember in the grand mountain places, where riven rocks betrayed the footsteps of the storm, how the delicate ferns and pretty little wild flowers filled up the ghastly rents, and how tender lichens and mosses covered over the scars?

If God does not "shew forth His loving-kindness in the day-time" then "He giveth songs in the night." "When God takes away the sunshine He giveth us the stars." The great secret is in *being willing* to be pleased with trifles when God has put the great joy out of our reach.

Yes, there is "always something pleasant," and God ever present in all, and through all, and above all, and the hope of heaven, like a day-star, giving us promise of a glorious dawn.

One afternoon a teacher was returning, sick in heart and body, from a day of joyless work, and on her way she passed a little shop kept by an old negro woman, who was just then standing on the sidewalk arranging some of her wares, carrying on at the same time, in the easy, unembarrassed manner of her race, a religious conversation with some one inside. As the weary feet toiled slowly past, the ach-

ing heart caught just these homely words:—"De Massa mighty good to His suffrin' people. Nebber min', honey, He'll gib you heben bymeby." *But they healed the ache.*

LOVE.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is sweet sunshine,
That warms into life;
For only in darkness
Grow hatred and strife.

FUN WITH A SPIDER.

SPIDERS in many respects are just like other animals, and can be tamed and petted and taught a great many lessons which they will learn as readily as a dog or cat. But you must take the trouble to study their ways and get on the good side of them. One day I had been reading in a book how spiders managed to get their webs across streams and roads, and from the top of one tall tree to another. I went out and caught a large garden spider, one of those blue-gray sprawling fellows, and fixed him up for my experiment.

I took a stick about eighteen inches in length and fastened a piece of iron to one end of it so that the stick would stand up on that end of itself. Then I put this stick in the centre of a large tub half full of water, and placed the spider on top of the stick. I wanted to see if he could get to the "land," which was the edge of the tub, without any help. He ran down first one side of the stick and then the other; each time he would stop when he touched the water, and shaking his feet as a cat does, he would run up again. At last he came to the conclusion that he was entirely surrounded by water—on an island, in fact. After remaining perfectly quiet for a long while, during which I have no doubt he was arranging his plans, he began running around the top of the stick, and throwing out great coils of web with his hind feet. In a few minutes, little fine strings of web were floating away in the slight breeze that was blowing. After a little, one of these threads touched the edge of the tub and stuck fast, as all spider webs will. This was just what Mr. Spider was looking for, and the next minute he took hold of this web and gave it a jerk as a sailor does a rope when he wishes to see how strong it is, or make it fast. Having satisfied himself that it was fast at the other end, he gathered it in till it was tight and straight, and then ran on it quickly to the shore; a rescued castaway, saved by his own ingenuity. Spiders are not fools, if they are ugly, and He who made all things has a thought and care for all. The earth is full of the knowledge of God.

SPIRITUALITY is no adequate security for sound moral discernment.

MOST of the shadows that cross our path through life are caused by standing in our own light.

A MAN may see every figure upon the dial, but he cannot tell how the day goes unless the sun shines. We may read many truths in the Bible, but we cannot know them savingly until God shine into our hearts.



WELLAND CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY, the 3rd day of June next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Welland Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY, the 20th day of MAY next, where forms of tenders can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signature, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rate and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,
F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
Ottawa, 29th March, 1880.



LACHINE CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Lachine Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY, the 3rd day of JUNE next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Lachine Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 20th day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,
F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
Ottawa, 29th March, 1880.



BALDNESS.

Neither gasoline, vasoline, Carboline, or Allen's, Ayer's, or Hall's hair restorers have produced luxuriant hair on bald heads. That great discovery is due to Mr. Wintercorbyn, 144 King St. West, Toronto, as can be testified by hundreds of living witnesses in this city and the Province. He challenges all the so-called restorers to produce a like result.

The Restorative is put up in bottles at \$1 per bottle, or six for \$5. For further information, address CHARLES MAITLAND WINTERCORBYN, 144 King Street West, Toronto.

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WELLAND CANAL.

Notice to Bridge-Builders

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on TUESDAY, the 15th day of JUNE next, for the construction of swing and stationary bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans, Specifications and General Conditions can be seen at this office on and after MONDAY, the 31st day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,
F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
OTTAWA, 29th March, 1880.



Canadian Pacific Railway

TENDERS FOR ROLLING STOCK.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:

- 20 Locomotive Engines.
- 16 First-class Cars (a proportion being sleepers).
- 20 Second-class Cars, do.
- 3 Express and Baggage Cars.
- 3 Postal and Smoking Cars.
- 240 Box Freight Cars.
- 100 Flat Cars.
- 2 Snow Ploughs.
- 2 Wing Ploughs.
- 2 Flangers.
- 40 Hand Cars.

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William or in the Province of Manitoba.

Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next.

By Order,
F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
Ottawa, 7th February, 1880.

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JOHN KAY'S STOCK

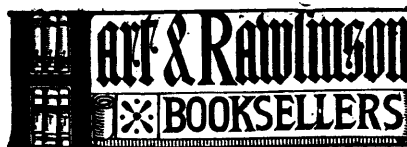
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Yours truly,
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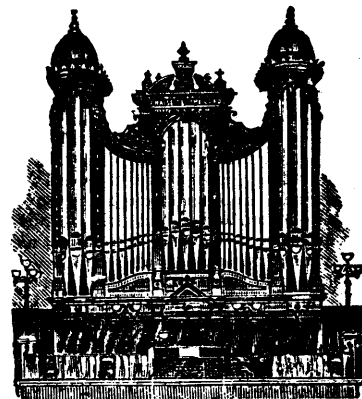
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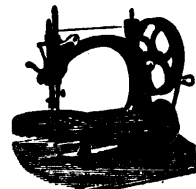


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EXTENSIVE ESTABLISHMENT.

Of the various enterprising industries located in Toronto, probably none are more important than the business of the Massey Manufacturing Company...

From the small beginning of a local trade, whose wants were met by a foundry and machine shop of modest proportions, established at Newcastle, Ont., in 1847, by Mr. H. A. Massey...

In 1870 this business merged into the present joint stock company, with Mr. H. A. Massey as President and Mr. C. A. Massey as Vice-President and Manager.

Last fall the entire business was removed from Newcastle to Toronto, owing to the superior shipping and other advantages afforded by this city.

The new buildings are laid out on a magnificent scale, embodying the experience not only of the Company but also of several leading American concerns in the endeavour to erect an establishment convenient in all its appointments and perfect in all its parts...

The buildings are of brick, the main part being 350x50 feet, with an elevation of four storeys. The foundry and blacksmith shop are 200x60 feet. They are connected with the main building by the engine room and boiler house, 50x35 feet.

The works are connected by a switch with the several lines of railway, thus facilitating the receipt of raw material and the shipment of new machines.

In the basement we pass between tier after tier of compartments filled with unfinished parts of machines, each kind by itself.

Taking one of the large steam elevators, of which there are three, we pass up to the first floor. Here are saws and planers of various kinds at work, and one machine turning oval spokes out of rough billets of wood.

Passing through the boiler-house and by the two sixty-horse power boilers, we enter the engine-room and see the magnificent Brown-Corliss engine of one hundred horse power capacity, made specially for the Company at Fitchburg, Mass.

This is really a beautiful piece of workmanship, and cost several thousand dollars. Through the grinding room we enter the moulding floor, where stands the cupola in which over four tons of iron are melted daily.

The steel rake tooth department is under the management of an expert from the United States. In the blacksmith shop the ponderous trip-hammer and the steam shears and punch, call for more than a passing remark, but we must hasten on.

new tools and machinery, regardless of expense, from the most noted American and Canadian builders. Perfect work seems to be the principal object to be attained.

CHRISTMAS AND HOLIDAY PRESENTS.—I have a choice selection of ladies' and gentlemen's gold and silver watches, guards and chains to suit, coloured and bright gold jewellery, and electro silver plated ware.

HATS for gentlemen at popular prices. Current styles ready. Fine silk hats \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

A GOOD ACCOUNT.—"To sum it up, six long years of bed-ridden sickness and suffering, costing \$200 per year, total, \$1,200— all of which was stopped by three bottles of Hop Bitters taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit.

MEETINGS OF PRESBYTERY.

- LINDSAY.—At Woodville, on Tuesday, May 25th, at eleven a.m.
BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m.
KINGSTON.—At Belleville, on the first Tuesday of July.
BROCKVILLE.—At Spencerville, on Tuesday, July 6th, at three p.m.
MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday in May, at ten a.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at ten a.m.
WHITBY.—At Bowmanville, on the third Tuesday of July.
PARIS.—At Norwich, on first Monday of July, at half-past seven p.m.



Grenville Canal, Ottawa River.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned (Secretary of Railways and Canals), and endorsed "Tender for Works, Grenville Canal," will be received at this Office until the arrival of the Eastern and Western mails on Thursday, the 3rd day of June next, for the construction of two Lift Locks and other works at Greece's Point, or lower entrance of the Grenville Canal.

A map of the locality, together with plans and specification of the works to be done, can be seen at this Office and at the resident Engineer's Office, Grenville, on and after Thursday, the 20th May, instant, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted bank cheque for the sum of \$2,000 must accompany the Tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender may be accepted will be required to make a deposit equal to five per cent. of the bulk sum of the contract within eight days after the date of the notification. The sum sent in with the Tender will be considered a part of the deposit.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 13th May, 1880.

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KNOX COLLEGE.

Session 1880-1.

The Smith Scholarship

will be awarded for the best Essay on "The Love of God as Manifested in the Work of the Holy Spirit." Essay to be given in by the 31st October. Competition open to students entering second and third years in Theology.

The Prince of Wales Prize

will be awarded for the best Essay upon "The Ethical Results of Pantheism." Open to students entering first and second years in Theology.

The other Theological Scholarships and Prizes remain as last Session.

The Calendar for 1880-1 will be issued immediately after the meeting of the General Assembly. Application for it may be made to Rev. Dr. Reid, or to Principal Caven, Toronto.

Knox College, May 6th, 1880.

ABOUT BUYING.

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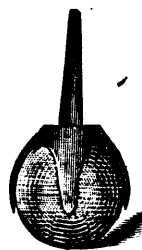
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