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MILK TOAST.—Cut your bread thick, about three-quarters of an inch, allowing a slice for each person; toast it quick before a bright fire to a rich brown; dip lightly in boiling water; butter each slice and pile it in the bowl it is to be served in for five persons take a quart of milk, with a teaspoonful of salt, and when the full boil, add a heaping tablespoon of butter, creamed with a light one flour; stir the milk until it is as thick as cream; pour over the toast and serve immediately.

BAKED TOMATOES.—Six medium-size tomatoes sliced, one onion sliced, two slices of bread cut into small pieces; cover the bottom of the pan with pieces of the bread above this put a layer of the tomatoes and a few slices of onion, then again bread tomatoes, and onion, until all the material is used; over all spread two tablespoonfuls of butter, and dredge salt and pepper just before setting in oven add a half-cup of boiling water; bake in a brisk oven one hour. This is a capital dish, much liked but not widely known.

BAKED HAM.—As a ham for baking should be well soaked, let it remain in water for about twelve hours, wipe it dry, trim away any rusty places underneath, and cover it with a common crust, taking care that this is of sufficient thickness all over to keep the gravy in; place in a moderately heated oven and bake for nearly four hours; take off the crust and skin, and cover with raspings, the same as for boiled ham, and garnish the knuckle with a paper frill. This method of cooking a ham is by many persons considered far superior to boiling it, as it cuts fuller a gravy, and has a finer flavour, besides keeping a much longer time good.

IRONING LACES, MUSLINS, AND SILKS.—Fine soft articles, such as need no polishing as lace and muslins, should be ironed on soft ironing-blanket. All such articles, after a careful sprinkling, must be rolled up smoothly, and unrolled, one at a time. Laces, of course, are to be carefully brought into shape, and all the edge or pulling pulled out new. In ironing silks, cover them over with paper or fine cotton, and use only a moderately heated iron, taking great care that the iron does not touch the silk at all, as it will make the silk look glossy and show that it has been ironed. Any white article, if scorched slightly, can be partly restored, so far as looks go; but any scorching injures the fabric.

BOILING WATER IN PAPER.—"Nature" is publishing a series of attractive articles on "Physics without Apparatus." In the latest number are given experiments for boiling water and melting lead on a piece of paper. Take a piece of paper and fold it up, as schoolboys do, into a square box without a lid. Hang this up to a walking-stick by four threads, and support the stick upon hooks or other convenient props. Then a lamp or taper must be placed under the dainty cauldron. In a few minutes the water will boil. The only fear is lest the threads should catch fire, and let the water spill into the lamp and over the table. The flame must therefore not be too large. The paper does not burn, because it is wet; and even if it resisted the wet, it still would not burn through, because the heat imparted to it on one side by the flame would be very rapidly conducted away by the water on the other. Another experiment of a similar nature, but perhaps even more striking, is as follows: Twist up the edges of a common playing-card, or other bit of cardboard, so as to fashion it into a light tray. On this tray place a layer of small shot or bits of lead, and heat it over the flame of a lamp. The lead will melt, but the card will not burn. It may be charred a little around the edges, but immediately below the lead it will not be burned: for here again the lead conducts of the heat on one side, as fast as it is supplied on the other.

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NOTES OF THE WEEK.

THE Protestant Theological College in Paris has 34 students this year, of whom 24 are Reformed and 10 Lutheran, besides 14 who attend from without. The Theological College of Montauban has 44 students.

WHEREVER the Church of Rome controls education the largest proportion of illiteracy is found. This is proved by statistics everywhere. In Connaught, Ireland, the proportion of illiterate Romanists is 51 per cent., of the Episcopalians 11 per cent., and of the Presbyterians 6½ per cent.

DR. SAMUEL MANNING thus speaks of the religious movement in France: "I say it not from vague reports, I say it from personal investigation of the facts; I do not believe that in the world, since the days of the Reformation, there has been such a movement, such a revival, such an awakening, as seems now to be commencing in France."

JOHN SULLIVAN and his brother, while straightening a rail on the Baltimore and Ohio Railroad near Demler station, recently, saw a train coming around a curve near by. They hastened to relay the rail and prevent a casualty. They laid the rail just in time for the train to pass over safely, but before they could jump aside were both struck and killed.

AT an anti-slavery meeting in Madrid, on the 25th ult., resolutions were adopted declaring the law of February, 1880, in regard to slavery in Cuba to be contrary to the principles of right and justice, and condemning the regulations in regard to holding slaves. The Anti-Slavery Society has declared its intention of continuing its propaganda until slavery in all the Spanish colonies is completely abolished.

THE Bishop of Manchester, preaching at St. Paul's Church, Bolton, said he thought the spirit of the age was tending too much in the direction of external, or what he might call ceremonial, religion. People in the Church were apt to reckon up their communions, and, if so disposed, to say with Paul, "in fastings often." Fasting seemed to him to be nothing more than an instrument, a method, or mode of discipline by which, if properly used, the soul might be brought nearer to Christ and to God. No one could deny that fasting found a place in the Gospel; it was not forbidden but encouraged, though the spirit in which it should be undertaken was carefully declared. Fasting was not only a means of spiritual discipline, but of spiritual power. It was, however, only a method of that mortification which assumed different forms in different men, according to their difference of temperament and spiritual needs. No man or woman, however pure-minded, could say that they were entirely free of corrupt lusts, which needed subduing, bringing under, and keeping under. There were dangers in fasting; it did not essentially consist in cutting down the number of one's meals, or the number of dishes, or of keeping Lent in a very severe, ascetic way.

THE "Revue Politique" contains an article on Alexander III., written by a Russian of high position, who is intimately acquainted with the Czar's ideas and character. The writer says the new Czar will take up the following measures: Great reduction in peasant payments for land; thorough remodelling of taxation; facilities for migration from one province to another, passport facilities and the establishment of rural banks, thus putting down the petty usurers. The writer foreshadows the arrest of the Russian advance in Central Asia and resistance to Pan Slavism, and dwells on the Czar's thorough Russian sentiments, his love for the peasantry and detestation of administrative corruption. The Czar will do his utmost to improve the situation of the clergy, giving greater freedom to the old believers. All concessions toward granting a constitution will be confined to the allowance of greater latitude to provincial administration. The Czar will consent to let the country share in the management of affairs to a certain limit. He will only grant a simple meeting of deputies, with a mere consultative vote on a fixed subject. He probably will not depart from the system of liberal ordinances in regard to the freedom of the press, judicial reform, popular instruction and the abolition of administrative exile. He may grant a favour without appearing to acknowledge a right. Abroad he will maintain a peaceful, almost reserved policy. He will strive to maintain good relations with Germany, toward which his attitude will be sensibly the same as was that of his father. France will enjoy more marked sympathy. The relations with Austria have the appearance of trust. In any case the triple alliance will not be seen again. The relations with England will be more cordial, probably, on account of the Czar's warm friendship for the Prince of Wales.

T. T. MACKLIN, M.D., who is implicated in the Blantyre missionary scandal, has written a letter to explain the peculiar circumstances of the mission and the nature of his connection therewith. We copy some extracts: "Blantyre is situated in a district of Africa where there is absolutely no settled recognized government, such as is found in South Africa, India, China, etc. The only government is that of each chief over his own people. In accordance with the instructions of the Foreign Mission Committee, the missionaries acquired a cession of land from the chief, Kapeni; and hence the head of the mission became the chief of the territory thus acquired, and was recognized as such by the surrounding chiefs and people. We now begin to exist as a colony, build, plant, and employ labour. Numbers of natives, of their own free will, come and request to be allowed to settle on the mission territory; and these, with many others, are employed as labourers. The chiefs claim no jurisdiction over the natives who have come to reside in the mission territory, and are not acknowledged by the natives themselves. Hence, of necessity, the adjudication on conflicting claims devolved on the head of the mission. When a house was broke into and property carried off, or any civil offence committed, who else was to look after the rights of the colonists? Too soon a case of housebreaking occurred. On the 13th February, 1878, the store was broken into, and cotton, blankets, etc., were carried off. The thieves were pursued, and one of them captured, publicly tried, and sentenced to be flogged. A full report of this case was sent home, and appeared in the 'Glasgow Herald' of June 5th, 1878. The same report was sent to Dr. Macrae, convener of the African sub-committee. The date of the publication of this letter is very important to be noted, for no member of the African sub-committee or of the Foreign Missions Committee ought for any long period of time to have been ignorant of the exercise of the civil power at Blantyre. Now, suppose it took the Committee two months to think over this very serious and important matter, that would have brought them to the beginning of August. Had they then sent out a minute prohibiting any future exercise of civil power, it would have reached Blantyre not later than December, 1878. That would have been an end of the matter, for no case of discipline occurred betwixt February 15th, 1878, and January 30th, 1879, except

one of six lashes. No such prohibition reached us. On the contrary, the whole conduct of the head of the mission was approved of." Dr. Macklin says that, "notwithstanding the conduct complained of, the natives trust and respect the missionaries." In regard to his own position at Blantyre, he shews that he was never head of the mission, but in all circumstances acted, according to agreement, under instructions from those in charge. In conclusion, he expresses the opinion that "the judicious exercise of civil authority, including the infliction of punishment, is an absolute necessity of the circumstances and the right thing." This may be a good defence as against the Mission Committee, but it will not be regarded as such against the general opinion in reference to the whole proceeding.

A DESPATCH from Rome, dated March 11, to the London "Daily News" says:—"The account in one of your contemporaries of the anti-Protestant riot at Marsala is incorrect. The following, as far as I can ascertain, is the true version: According to a letter from Marsala in the 'Riforma,' the quarrel between the Protestants and Catholics in that city dates from August last, when a young Methodist class-leader, Signor Lettieri, was sent there in compliance with the repeated invitations of the Protestant Church, and at once became the object of the bitter persecution of the clergy, who assailed him by means of the pulpit, and the school-room, and the less obtrusive, but more potent instrument, the confessional. At length Signor Lettieri replied by a challenge to a public discussion, to which the clergy answered in a violent manifesto. Some further correspondence was succeeded by a prolonged lull, but with the advent of Lent there came a preacher from Palermo, the Jesuit Father Previti, whose violence as a pulpit orator had frequently brought him into collision with the authorities, and whose attacks on the Protestant Church at Palermo were so incessant that the Waldensians started a newspaper to defend themselves. With such a fire-brand disorders were inevitable. The placards which formed the pretext for the riot contained, as the clericals admit, nothing more irritating to their susceptibilities than the words "Lent" and "Gospel." Nor is it true that Signor Lettieri paid men, with sticks, to guard the bills from being torn down. Not even the most biased clerical papers assert this, while Signor Lettieri explicitly denies it, alleging that the only circumstance giving any colour to the charge is that a class member from curiosity watched a placard to see if it would be torn down, as it had been the day before. As for the rioters, their purpose seems to have been far more serious than was at first supposed. I am assured on good authority that when they broke into the house of Signor Bruno, who is not Signor Lettieri's colleague, but a layman with whom he resides, the inmates were in bed. Warned by savage shouts that his life was in danger, Signor Lettieri hurried on some clothes, and escaped on the roof. Signor Bruno was dragged out of bed, and being taken for an evangelist, a ruffian drew on him with his knife. The error was happily discovered in time, and thus, as the Minister of the Interior, Signor Depretis, said, bloodshed was avoided as by miracle. As regards the share of the clergy in this riot, I hear from a letter to a deputy that while an *auto da fe* was being made in the Cathedral square of the wreckage of the Protestant house, the priests not only lent the consecrated banner usually carried before the host, but stood on the steps rubbing their hands in glee, while from the balconies around ladies waved their handkerchiefs, shouting, 'Viva la Madonna de la Tufa.' When the mischief was done and the authorities began to interpose, Father Previti, it would indeed appear, administered a prudent rebuke to his flock, but this must be taken for what it is worth, and, in conjunction with the unanimous opinion of the Catholic press of the Peninsula, that the Protestants have had a good lesson." Is this always the way where the Roman Catholic Church has power? It would seem so, though, alas! some who ought to know better are ready occasionally to follow the same course. It is too late in the day, however, for such proceedings to be eventually successful.

OUR CONTRIBUTORS.

THE MINISTER.

"He is well paid for his services--has but to prepare for Sunday, and the balance of the week is his own." Everyone has heard such statements, but seldom is their correctness inquired into. As a sequence, the minister is looked upon as living an easy, irresponsible existence. Before coming to so hasty a conclusion, fairness and justice, one would think, required an investigation into the facts of the case.

Take for instance a city clergyman, stationed over a large and wealthy congregation. Under such exceptionally favourable circumstances the minister's lot is by no means an enviable one. The worry and loss of needful rest in preparing the often despised, two sermons a week, the anxiety in presenting the Gospel so as to awaken an interest therein, the knowledge that the best efforts are certain to be tested by the keen criticism of men perhaps of greater mental capacity, and the wear and tear both to mind and body in a faithful preparation--these and many other causes are more than sufficient to make the pastor's office one of downright hard work. But in addition, pastoral visitation, sick calls, classes, meetings of various sorts in connection with his church, have to receive attention. Then his advice is sought for on every conceivable subject, while his purse, in the majority of cases scantily furnished, is considered the common property of many, who, without compunction, make demands thereon. In fact, the minister is supposed to be at the service of one and all, the last he is expected to consider being his own family.

This picture is not overdrawn, so that if this holds good in the city, what must it be in the country, where the remuneration is less, the responsibility and calls as great?

Those therefore who, perhaps thoughtlessly, speak of sinecures held by pastors, would do well to mark, learn and inwardly digest the subject before pronouncing judgment, when less will be said of a well or over paid clergy, a greater desire shewn to remunerate them better, and more leaning towards the views held by the writer.

THE SON OF A DECEASED MINISTER.

Ottawa, March 24th, 1881.

ARE WE PREPARED FOR A SUSTENTATION SCHEME?

A sustentation scheme, if practicable, is desirable and preferable to an augmentation scheme such as we now have. This I tried to prove in a former communication. The ministers of our Church would gain in independence of position. There would be less unrest and longer pastorates. The congregations of the Church would gain from feeling that they are not a bundle of little independent communities, each left very much to itself; but the feeblest as well as the strongest would feel itself in living organic union with a strong central living Church. The Church itself would gain in unity and strength from the more intimate union of all its scattered parts, and the oneness of working in all and for all.

In a country like Scotland, an augmentation scheme like that of the United Presbyterian Church may work well enough. With the right material in a narrow field, any kind of machinery will do. Ours is the one Presbyterian Church in a country of vast extent, of necessity we are in the best sense of the term an aggressive Church, and we must spread. Many congregations in sparsely settled parts are isolated from their brethren, and there is a tendency practically to congregationalism. In the United States there is no sustentation scheme, and in the country places especially, a system prevails that is neither wholly Congregational nor wholly Presbyterian, and possesses the virtues of neither system, and each congregation acts pretty much according to its own will. Let us beware of tendencies in that direction. The healthy life of the Church depends not a little on the organic unity of all its parts. Our Methodist brethren in Canada have what is practically a sustentation scheme, each congregation is not left to itself, and this tends not a little to foster that "esprit du corps" which gives so much life and zeal to that Church. The congregation feels that it belongs to the Church and is working with the Church, and the weakest feels strong.

Earnest minds are awaking to see the importance of this subject as affecting the life of the Church. In

Australia, the country that took the lead in the union question, a sustentation scheme has been inaugurated. We took a lesson from them on the union question, let us learn from them on the sustentation question as well. In an interesting letter from Australia, which appeared in the "Presbyterian Witness," of March 5th, we are informed that the scheme was almost unanimously adopted, only one voice dissenting. The writer, Rev. Mr. Archibald, says, in regard to it: "It was launched under very favourable auspices, and comes into operation at the beginning of the new year. This scheme will, we trust, evoke the liberality of our people, remove the spirit of isolation and practical independency which so much prevails, and by binding all our congregations together make them feel that they have common aims and interests." What is suitable for Australia is not less suitable for us, and surely we are as well prepared for such a scheme as they are. The evils to be met in the one land are the same as those to be combated in the other, and the remedy suited to the one is not less suited to the other.

For the consolidation, expansion and healthy inner life of the Church, something must be done. In a matter of such importance we require to act with caution and take no steps onward till duly prepared, but if I mistake not, the adoption of some kind of sustentation scheme is only a matter of time, and the Church is nearly ripe for a change. As a scheme affecting the whole Church, the congregations of the Church should be prepared for it, and as far as possible there must be unanimity.

As to the practicability of working such a scheme much depends on ourselves. If the Church engage in it with heartiness and unanimity it must succeed. There are no insuperable obstacles in the way. The scheme would powerfully appeal to the sympathies and liberality of our people, and by the blessing of the great Head of the Church it would conduce to the unity and healthier life of all the scattered members of the Church.

The scheme now before the Presbyteries of the Church may perhaps in some points require to be modified. The minimum proposed may, or may not, be too high to begin with. Certainly the supplying, or not supplying, a manse or house for the minister, should be taken into account. But these things are mere matters of detail into which I do not enter, and the scheme is an excellent one, and with trifling modifications would meet the wants of the Church. For the sake of the feeble congregations of the Church in places isolated from their brethren, I trust the matter will not be allowed to drop, but that we in Canada, like our brethren in Australia, may soon see it our duty to adopt a scheme that may meet our wants. LY.

PHILALETHES AND PROFESSOR FLINT.

MR. EDITOR,—I did not intend to trouble you with another letter anent "Philaethes," as my object in writing at all was, not to enter into controversy with him, but simply to correct his misrepresentation of Principal Grant's position, to which, rightly understood, I held, and hold still, that no reasonable man could take exception. It has now been placed before your readers in his own words, and I for one am quite satisfied to leave the matter there. Moreover, argument with "Philaethes" would be useless, as he is evidently not to be "convinced against his will." I hold that Principal Grant's position is impregnable, being the common-sense one, that so long as a faithful Christian minister can conscientiously serve his Master in a given Church, his right place is there. If the Church considers that his opinions "diverge" beyond that reasonable amount of latitude which should be conceded with regard to all human standards, she has the remedy in her own hands. If she does not, why, in the name of common sense, should he desert her, and become a separatist, or why should he "be judged of another man's conscience?" He is bound to give her in the first place the benefit of whatever truth he may believe God has shewn to him, and if she will not have it or him, he can but submit. There is nothing whatever in Scripture to warrant any other view, and our ultimate appeal must be "to the law and to the testimony."

But "Philaethes" in his reference to Professor Flint's admirable paper on Agnosticism, misrepresents him as much as he did, and does, Principal Grant, and as what I care for is fair play, whoever the misrepresented individual may be, I think it is well

to follow the example set by a correspondent of the "Globe," in regard to Principal Grant's speech, and to reproduce here the whole passage to which "Philaethes" refers when he says that the position taken by Prof. Flint "involves the retention in the Church of Agnostic, or other speculative divergencies from the standards." Who would imagine, from this rendering of it, that the whole aim of the latter part of Professor Flint's paper was to set forth the best means of meeting and correcting Agnostic tendencies in the Church and out of it? When a man says that the mere exercise of discipline in a family is a poor way of bringing up children in the nurture and admonition of the Lord, no fair critic would interpret him as meaning that discipline may not be at times required, and Professor Flint simply enforces the Scriptural doctrine that to convert a brother from the error of his way, is a nobler and more effective way of correcting his error than the mere visitation of pains and penalties.

"What I wish to emphasize," he says, "is this, that the mere exercise of discipline by any Church must be deemed a very poor method indeed, of replying to Agnostic criticism, or any kind of illegitimate criticism of religion and revelation. The only method of meeting it, which can be reasonably expected to do permanent or general good, is by opposing to it criticism of a legitimate kind. Its irrelevance must be confronted with piety; its narrow and exclusive views of development with adequate and comprehensive ones; its ingenious, but erroneous conjectures with sound and true inductions; its hypotheses, plausible merely because drawn from facts, arbitrarily selected and illusively combined, with conclusions drawn from all classes of the relevant facts. A truly reverent, truly enlightened, profound and thorough Biblical scholarship can alone successfully combat agnostic criticism. Presbyterian Churches, I am sorry to say, have seemed in general but little to realize how important such scholarship is. It is high time that they were doing so now. If they are foolish enough to think that they can supply the place of it by suspension and excommunications, they will find themselves deplorably mistaken. These, even when most cautious and most just, will do little positive good; if hasty, harsh, or unjust, they must do much positive mischief."

I should like to quote the whole of the concluding portion of the paper, which well deserves a careful consideration; but it is rather too long to quote in full. I cannot, however, refrain from giving the closing thought:—"The strongest of all anti-agnostic forces, in fact, the one great safeguard of humanity against the general or final triumph of Agnosticism, is none other than the redemptive power of the glorious Gospel of Jesus Christ. The grand argument against anti-religious Agnosticism is, the practical one of a consistent and vigorous Christian life. The argument which, through God's grace, we can all use."

I have italicised some clauses in order the more clearly to point his meaning. I think any competent judge would entirely endorse as true, every word of Professor Flint's, and agree with him that his timely warning is needful. But to say that his words involve the retention within the church of Agnostic or other tendencies, when he is simply emphasizing the superiority of positive to negative methods of correcting them, is to misinterpret him as grossly as our friend has already misinterpreted Principal Grant!

As "Philaethes" has not apparently seen through the fallacy of Dr. DeWitt's unfair and inappropriate criticism of Principal Grant's comparison, which he repeats, I quote the following just censure on it from the ablest religious weekly in the United States: "Even Dr. DeWitt seemed disposed to admit that some room should be allowed for minor divergence of opinion, though he viciously distorted Principal Grant's perfectly just parallel, partially quoted from Dr. Schaff, between the liberty of a Church to revise its creed and that of a nation to amend its constitution, by shifting the clearly indicated parallel from the minister's representative to his executive capacity. Yet, even a 'judge of the Supreme Court' has the right to suggest amendments to the statute book, and as a matter of fact, has often done so."

"Philaethes" seems scandalized by the statement that "creeds grow," quoted by Principal Grant from Dr. Van Zandt, one of the most rigidly conservative members of the Council. As he evidently misapprehends this as much as he has done some other things,

I shall give you at a future time some of Dr. Rainy's statements as to the progress of theology, which is only another way of saying that "creeds grow."

A LOVER OF TRUTH.

SUSTENTATION FUND.

MR. EDITOR,—Are the laity of the Presbyterian Church aware of what they are doing in allowing Presbyteries to report in favour of a sustentation fund, and that the ministers' object, in some cases at least, is an entirely and purely selfish one in advocating the adoption of such a fund. In the Barrie Presbytery, last week, the matter was under discussion. I fancy there were twelve or fifteen members present, all ministers but two. I heard one minister give as his reason for desiring a sustentation fund, that ministers under the present system are too much at the mercy of their congregations. Now, it strikes me, ministers have already the advantage over their congregations; they can leave a congregation when they like, and with or without reason; but a congregation have no way of getting a minister to leave, however much they may desire it or have reason to desire it. It seems a farce having representative elders at all; they do not seem to take any interest in the affairs of the Church, not even enough to attend an occasional meeting of Presbytery, and it is very little wonder ministers should legislate entirely to please themselves and for their own interests. If the highest aim in getting sustentation inaugurated is to add to the ministers' security and independence—and it seems entirely such to me from what I have read and heard on the matter—then most assuredly I shall not be a contributor to that fund, and I hope it is not yet too late for the elders, should they agree with me in any sense, to go in such numbers as they are entitled to, both to Synods and Assembly, and let themselves both be heard and felt on the subject. We have ourselves to blame if we allow ourselves to be saddled with another scheme, and one which will be made the principal one of the Church, and will be wrought at the expense of the others; and I can see no need for it if the ministers are conscientious and faithful. So far as my experience goes, they have no need to dread trusting to the liberality of their congregations, and if they are merely, or even principally, preaching for the money, the sooner they are starved out the better for all concerned.

A REPRESENTATIVE ELDER.

RENUNCIATION OF ROMANISM BY A PRIEST.

To the Right Rev. the Archbishop of Cincinnati.

MY LORD,—You know that I was born at Colvello in Italy, and that I was ordained a priest of Rome at Diano, Province of Solerno, by Bishop D. Fanelli. After five years of priesthood, I had seen so many scandals and such a want of religion in the secular clergy, that I thought there was no other way to be saved except by becoming a monk, and I entered the order of the Franciscans; but I found that through the whole kingdom of Italy the Franciscans were as corrupted and devoid of religious faith as the rest of the priests. Their vow of celibacy was only a mask to conceal the most unspeakable corruption, and their vow of poverty was only to become the richest men of Italy. I left them in 1875, to come to America.

But here, I have seen again that the same immorality, corruption, drunkenness, ignorance and infidelity are reigning supremely, everywhere, among the high and low clergy, under the gilded mask of the bastard Christianity of Rome.

In a word, I have seen with my own eyes, that the Christianity of Rome, both in Europe and America, is a deception, a fraud. The millions of dollars which yourself, the Bishop of St. Louis, and many other bishops on this continent, have extorted from your poor dupes, and ingulfed, to build your princely palaces, buy your costly French or Italian wines and brandies, have perfectly shewn to me that the Church of Rome is only a caricature of the religion of the humble Jesus of Nazareth. I then went in search of that divine religion which the Son of God has brought to save this perishing world. I have, by the mercy of God, found it among those humble and devoted men called Protestant ministers, whom I had been taught to despise as heretics.

As it would be too long to name them all, I will tell you that when I have compared the words and the deeds of the Revs. John Reid and D. Fiaks of Colo-

rado, Dr. Joyce of Cincinnati, and Father Chiniquy of Ste. Anne, Illinois, with the words and deeds of the priests and bishops of Rome, I have felt and understood that my only chance of salvation was in uniting myself *corde et animo* to those humble and devoted disciples of the Gospel, to serve my God in spirit and in truth, through Jesus Christ, with them.

It is particularly during the happy days of prayer, meditation and study I have spent in the "Converted Priests' Home," where Father Chiniquy is giving me such a Christian hospitality, that I have seen that your transubstantiation, immaculate conception, purgatory, infallibility of the Pope, auricular confession, indulgences, worship of Mary, are blasphemous and idolatrous doctrines.

May God grant that your lordship, with all the priests of Rome, receive the light which my merciful God has given me; and that you may have the grace to give up the errors of popery, as I am just doing today, in order to put your hope of salvation *only* in Christ, and Him crucified. For there is only one name—the name of Jesus—through which men can be saved; there is only one sacrifice—the sacrifice of Calvary—which has been offered, once for all, to redeem the world; there is only one stone, one rock, to serve as the corner stone, the foundation of the Church; that stone or rock is not Peter, but Christ.

F. E. DECOLVELLO.

Ste. Anne, Kankakee Co., Illinois, March, 1881.

P.S.—I respectfully ask the Christian papers of the United States to reproduce this letter, in order that the disciples of Jesus everywhere may pray for me.

MR. EDITOR,—Let your Christian readers help me to praise the Lord for His mercies towards the Rev. Mr. Colvello, whose eyes have just been opened to the errors of the Church of Rome. Nothing is more difficult than the conversion of a priest of Rome. It is as great a miracle as the raising of a dead man from the grave—God alone can perform that miracle.

The dark night which surrounds the intelligence of a priest is as profound as the darkness which covered the land of Egypt in the days of Moses. The snares and delusions which surround him baffle any description; they are simply incredible to any one who has not been a priest. Satan has built a wall of fire around him, that he may be unable to come out from his sinful and idolatrous ways. The chains which bind the priest to the feet of his idols seem to be made with a mysterious steel, the secret of which is in hell.

The awful anathemas hurled by Rome against the priest who has the superhuman courage and the divine grace to break his fetters may be turned into ridicule by an enlightened Protestant, but they fall with an irresistible power on the devoted head of the converted priest. Had he been an angel of purity and honesty when at the feet of the Pope, he is immediately branded as one of the vilest debauchees. Had he been raised by his eloquence and learning, his private and public virtues, to the highest positions of honour and confidence in the Church of Rome, he is, at once, stigmatized as the vilest among the vile. Often, prostitutes are paid to publish false and infamous stories against him, and thousands of men are ready to swear anything their bishops will ask, against the doomed apostate! Cursed by his best former friends and neighbours; cursed by the other priests and their two hundred millions of slaves; cursed not only by his brothers and sisters, but, often, by a father and mother, whom he loves more than himself; an outcast everywhere he turns his steps; where will he go to conceal his shame? Where will he find a shelter against the hurricane of fulminations, insults, denunciations, blowing against him from every corner of the sky? Surely, he cannot go to any Roman Catholic. Will he go to the Protestants? But, before he knocks at their door, the thousand whistling, lying voices of calumny have filled the very atmosphere they breathe with tales of the most ignominious deeds, which chill the hearts and shut the doors.

After I had lectured about ten days in Ballarat, Australia, two years ago, a friend wrote me: "The Rev. Mr. —, a very respectable Roman Catholic priest, has attended, in disguise, all your lectures; he is convinced of the correctness of what you say against his Church, and he is going to meet you at Melbourne."

But that unfortunate priest, a week later, was found drowned on the shore of the Pacific Ocean. When on his way to meet me, he had been so overpowered

by the shame, the curses, the persecutions, calumnies, insults, and by fear of the daggers and bullets of the assassins, in store for him, that he had thrown himself into the roaring waves, which had dashed his mangled body on the rocks!

Not long ago, I received a letter from a very able Roman Catholic priest, who has been brave enough to give up the errors of popery. He wrote me: "Seven priests, among whom are very able men, have told me, this winter, that they were disgusted with the idolatry, mummeries and corruption of their Church, they had given it up to join the Protestants. But after some time of experience, they have gone back and made their submissions to the bishops, saying that they prefer the *fiery hell* of Romanism to the *icy hell* of Protestantism."

The cold receptions, the half-concealed airs of want of confidence, the crooked eyes, the haughty manners, with which they had been received in many places, at the very threshold of the Protestant houses they had entered, had hurled them back into the bottomless abyss of idolatry and sins, from which they had, once, hoped to save themselves.

After considering those things with many prayers and tears, before my God, I have thought that it was my duty to do all in my power to help the priests who hear the voice of God calling them out of Babylon.

When in Ireland, in 1865 and 1874, I saw that the noble hearted Rev. Thomas Scott, Episcopal minister of Barmeen, Rathmines, Dublin, had founded an asylum for the priests of Ireland who wanted to give up their errors and follow Christ. That admirable Christian, who is one of the most faithful soldiers and ministers of Christian Great Britain, has been blessed by God and men in his efforts. His appeals to the "Good Master" and His disciples have been heard, and he has been nobly supported. The result is, that fifty priests and ecclesiastics of Rome have given up their errors in Ireland, and are now preaching Christ and Him crucified.

Can we not try the same Christian work on this continent? Oh yes, we can! we must try it. The God of the Gospel will bless our efforts and sacrifices in America as He has blessed the sacrifices and noble efforts of my venerable friend and benefactor, Thomas Scott, in Dublin.

From the very hour of my conversion, I have not spent a single day without praying my dear Saviour to grant me to help the poor, blind, perishing priests of Rome, in finding the truth, and I know He has heard the humble prayers and seen the tears of His unprofitable servant, for He has already granted me to extend a helping hand to not less than sixteen priests and ecclesiastics, who have publicly given up popery. If, by the mercy of God, such a work has been done by the poor missionary of Ste. Anne, what could we not expect, if all the disciples of Christ on this continent would unite their prayers, their means and their efforts towards that end?

With the money raised, these last two years, with my lectures, my books, and the kind gifts of a few friends, I have been enabled to raise here a decent "Converted Priests' Home," where several priests have already found the "pearl of great price."

But such a work is above the power and the means of a poor missionary. I want the prayers of all those who take an interest in the conversion of the priests, I want the help of those to whom the God of our salvation has given the means and the will, to do something for that great Gospel work.

I do not beg—No! Begging of man is too hard and humiliating a thing; it is too often answered by a cold rebuke. But, I beg of my dear Saviour, Jesus Christ, that He may speak Himself to His own children, and they will hear His voice, and the help will come in the hour of need.

I promise to send one of my little books "From Chicago to Australia," or the more considerable volume, "The Priest, the Woman and the Confessional," to every one of my Christian sisters or brethren who will address me anything, even the crumbs of their tables, to help me to feed, clothe, lodge and protect those new Sauls, who cry to the Lord: "What can we do?" and who hear the answer, "Go to the city . . . and they will tell you what to do."

C. CHINIQUY.

Ste. Anne, Kankakee Co., Illinois, March 15th, 1881.

At the social tea-meeting of Widder street Presbyterian Church, St. Mary's, the handsome sum of \$200 was realized.

PASTOR AND PEOPLE.

PAUL ON HIS FIRST MISSIONARY JOURNEY

Little did St. Paul know how trying in its apparent failures, how terrible in its real hardships, was the future which lay before him! That future—the fire of the furnace in which the fine gold of his heroic spirit was to be purged from every speck of dross—was mercifully hidden from him, though in its broad outlines he must have been too well able to conjecture something of its trials. But had he foreseen all that was before him—had he foreseen the scourgings, the flagellations, the stoning, the shipwrecks, the incessant toings and froings on intolerable and dangerous roads, the dangers from mountain brigands, the dangers from Jews, from Gentiles, from false Christians in city and wilderness and sea—the frantic crowds that nearly tore him to pieces, the weary nights, the chill, naked, thirsty, famine-stricken days, the incessant wearing responsibility, the chronic disease and weakness—all the outrages, all the insults, all the agitating bursts of indignation against those who put stumbling blocks in the paths of the weak, the severe imprisonments, the incessant death, and all ended by desertion, failure, loneliness, chains, condemnation, the chilly dungeon, the nameless martyrdom—had he foreseen all this, could he have borne it? His human spirit might indeed have shrunk at all the efforts and the agonies which lay before him—greater probably than have ever fallen to the lot of man; yet even at this early phase of his missionary career I doubt not that the hero's heart would have boldly uttered, "I hold not my life dear unto myself." And the faith of the Christian would have enabled him to say, "I can do all things through Christ that strengtheneth me."

Yet to all human judgment, how ill qualified, physically, was the Apostle for the vast and perilous work which lay before him. The strongest athlete might well have quailed as he thought of the toil, the sleeplessness, the manual labour, the mental anxiety. The most imposing orator might have trembled at the thought of facing so many hostile potentates and raging crowds. The finest moral courage might have entreated to be spared the combined opposition alike of false friends and furious enemies. But Paul was no Milo, no Demosthenes, no Scipio Africanus; he was physically infirm, constitutionally nervous, painfully sensitive. His bodily presence was weak, his speech despised, his mind often overwhelmed with fear. But over the feeble body and shrinking soul dominated a spirit so dauntless that he was ready all his life long to brave torture, to confront mobs, to harangue tribunals, to quail as little before frowning tyrants as before stormy seas. He might have addressed his ailing body in the words of the great hero as he rode into the thick of battle, "Aha, you tremble! but you would tremble far more if you knew whither I mean to take you to-day."

The concurrent testimony of tradition and the oldest attempts at representation enable us to summon up before us the aspect of the man. A modern writer who cannot conceal the bitter dislike which mingles with his unwilling admiration is probably not far wrong in characterizing him as a small and ugly Jew. You looked on a man who was buffeted by an angel of Satan. And yet when you spoke to him; when the prejudice inspired by his look and manner had been overcome; when at moments of inspiring passion or yearning tenderness, the soul beamed out of that pale, distressful countenance; when with kindling enthusiasm the man forgot his appearance and his infirmity and revealed himself in all the grandeur of his heroic force; when triumphing over weakness, he scathed his enemies with terrible invective, or rose as it were upon the wings of prophecy to inspire with consolation the souls of those he loved then, indeed, you saw what manner of man he was. It was Paul seated, as it were, on sunlit heights, and pouring forth the glorious psalm in honour of Christian love; it was Paul withstanding Peter to the face because he was to be blamed; it was Paul delivering to Satan the insolent offender of Corinth; it was Paul exposing with sharp yet polished irony the inflated pretensions of a would-be wisdom; it was Paul rolling over the subterranean plots of Judaizers the thunders of his moral indignation; it was Paul blinding Elymas with the terror of his passionate reproof; it was Paul taking command, as it were, of the two hundred and

seventy souls in the driven dismantled hulk, and by the simple authority of natural pre-eminence laying his injunctions on the centurion and the Roman soldiers whose captive he was; it was Paul swaying the mob with the motion of his hand on the steps of Antonia, it was Paul making even a Felix tremble; it was Paul exchanging high courtesies in tones of equality with governors and kings; it was Paul "fighting with wild beasts" at Ephesus, and facing "the lion" alone at Rome. When you saw him, and heard him, then you forgot that the treasure was hid in an earthen vessel; out of the shattered pitcher there blazed upon the darkness a hidden lamp which flashed terror upon his enemies, and shone like a guiding star to friends.

So that, if ugliness, and fear, and trembling, and ill health, and the knowledge that he belonged to a hated sect, and was preaching a despised foolishness—if these were terrible drawbacks, they were yet more than counterbalanced by the possession of unequalled gifts. Among his slighter outward advantages were a thorough training in the culture of his own nation, a good mastery of Greek, the knowledge of a trade by which he could support himself, and familiarity with the habits of men of every class and nation, derived from long residence both in Jewish and Gentile cities. As widower and childless, he was unencumbered by any domestic ties, and could only suffer an individual anguish without risking those who depended on him. Lastly the possession of the Roman citizenship, though inadequate to protect him against provincial tumults, and though he probably waived the appeal to it among his own countrymen, yet stood him in good stead in more than one dangerous crisis. But these would have been less than nothing without the possession of other and far higher gifts. Such were the astonishing endurance which no trials could exhaust, and which enabled the most physically weak of the Apostles to become the most ceaselessly active; the high conviction that God had called him to a special apostolate "to make the Gentiles obedient by word and deed;" the "enthusiasm of humanity" which made him ready to associate, for their souls' sake whether with men who had once been thieves and drunkards, or with sweet innocent and gentle women; the courtesy which made him equally at home among slaves and among kings; the power of style which rose or fell with the occasion, sometimes condescending to the humblest colloquialism, sometimes rising to the most impassioned eloquence; the clearness of insight which always kept one end in view and sacrificed all minor points to attain it; the total emancipation from that slavery to trifles which is the characteristic of small minds, and is ever petrifying religion into formula or frittering it away in ceremonial; the spirit of concession; the tact of management; the willingness to bear and forbear, descend and condescend; the tolerance of men's prejudices; the contented acceptance of less than was his due. And there were in the soul of Paul qualities more precious for his life's work than even these. There was the tenderness for his converts which makes his words even sound as though he were ready to break into sobs as he thinks on the one hand of their affection, on the other of their ingratitude; there was the conviction which makes him anticipate the very fiat of the throne of judgment, and vehemently to exclaim that if an angel were to preach a different gospel it would be false; there was the missionary restlessness, so often found in the great pioneers of salvation, which drives him from city to city and continent to continent in the cause of God; there was the ardent and imaginative impulse which made it the very poetry of his life to found churches among the Gentiles as the first messenger of the Gospel of peace, and last, but perhaps most important of all, there was the perfect faith, the absolute self-sacrifice, self-oblivion, self-annihilation, which rendered him willing, nay glad, to pour out his whole life as a libation—to be led in triumph from city to city as a slave and a captive at the chariot-wheels of Christ. —*Farrar.*

NOW.

A ray of light is shed down upon one portion of our course; in that portion all is distinct and clear—that is, all which it is necessary for us to know and to have revealed. And that portion is the present, that which is now going by, that which we seem to be masters of, to employ as we please. This NOW, which seems like a spot of light hemmed round by darkness, how ought

we to value it, how to shew ourselves anxious and earnest that no portion of it be lost for the purpose for which it has been given? And what is that purpose? It is given to lead us on to our unknown future. We stand, as it were, on a promontory, and before and around us are the infinite waters. By our life here, by our gathering strength, and our forming ourselves here, will the character of that vast unknown voyage be determined. Now these are very common thoughts; there is nothing new in them; but whenever and by whomsoever uttered, they are truly very solemn thoughts. They are passing by us, my friends, these golden moments—passing quicker than we can watch them. Have we grasped them, or have we lost them?

There is no spectacle on earth sadder than that of a life wasted—a creature made for eternity sitting still and letting time, which is eternity's training-hour, slip by unheeded. And yet this sad spectacle, how often do we see it—how often do we find ourselves on the verge of furnishing it in our own persons? What a grand saying is that divine command, "Whatsoever thy hand findeth to do, do it with thy might!" How full of wisdom, how full, also, of loving, hearty counsel for us all! "Yes," says some one who is listening to me, "but my hand does not find anything to do. When it does, I may try to comply with the injunction." O vain and frivolous answer! Now dwelling in the brightness, and the great unapparent before thee, and nothing to do? I see some people spending a few days in a great city previous to making a long and an unknown journey. They have been sent there specially to make every preparation possible for their way. Their resources are ample for each; they are surrounded by shops where everything can be procured which they may want. Their time is uncertain—to-night they may be summoned away, or to-morrow. I see them rising early to take count of their purchases, and set down the coming day's work. I see them, when the markets are opened, busy among the stores, pausing but a moment even for refreshment. This goes on all day, and at night they sit down and take counsel about the great unknown journey; and whatever defects in preparation this counsel discloses, are carefully and without delay filled up.

And this is the care which children of this world—which reasonable men—bestow; and whoever did not bestow it would be despised and derided by all. What are we but sojourners in this great city of manifold opportunities, this world so richly furnished with God's stores? What are all around us but warehouses of nature, of society, of experience, of reading—all to fit us out for that great unknown journey which is before every one of us? What are our bodily senses, and the mind which presides over them, but the current coin of this great city, which will never be dishonoured in any of its marts? Shall the world's travellers rise early and take count of their stores, and shall we lie in slumber while the great concern takes its own chance? Shall they go eagerly all the day long from shop to shop, and we take no trouble? Shall they hold ever their councils to devise all that may be expedient, and we not give a thought to the matter? How can a slothful life, how can an aimless life, how can a trifling life, be pardonable in such men—with such certainties around them—with such uncertainties before them?—*Dean Alford.*

A BUSINESS MAN'S CONFESSION CONCERNING FAMILY WORSHIP.

"When I began business in my own name," relates a pious merchant, "I formed the resolution that, God helping me, I would serve Him, with my family, in sincerity and truth. This resolution I faithfully endeavoured to carry out, by requiring every member of my household, not even excepting my employees, to attend family worship, morning and evening, regularly. This I did for many years, and the divine blessing, which we there unitedly sought, was richly bestowed upon us. My family enjoyed health and happiness, and my business prospered continually. In time, however, my engagements became so numerous and pressing that I had scarcely any leisure left, and I, O miserable man that I am, instead of clinging to the Lord with increased gratitude and devotion, began to ask myself whether family worship was, after all, not consuming too much of my time, and whether I might not, at least, dispense with it in the morning. Still, my conscience prevented me from giving up a custom at once which I had always esteemed a sacred

duty, and therefore compromised the matter for the present by no longer requiring the presence of my employees. Very soon, however, I came to the conclusion that a short prayer with my wife in our chamber, on rising, would be quite sufficient, and so discontinued the assembling of my family around the altar, which in early life I had erected unto the Lord, and had sworn solemnly never to abandon.

"In all this I felt myself fully justified on account of my many business engagements, and that the more so because I had never entirely neglected prayer. And thus I continued to live, until God, in His mercy, aroused my sleeping conscience by shewing me the enormity of my sin.

"One day I received a letter from a young man who had been in my employ at the time when I still conducted family worship, and who, in his letter, made special reference to the circumstance, little suspecting that the beautiful custom he so lovingly and gratefully remembered no longer existed. Imagine my surprise, humiliation and shame when I read these words :

"MY DEAR SIR,—Never shall I be able to thank you sufficiently for the privilege I was permitted to enjoy by attending family worship in your house. Throughout all eternity, will I praise God for what I then and there learned. There I first became conscious of the sinful condition of my own heart ; there I learned to understand and appreciate the glad tidings of salvation through Christ ; there I enjoyed a foretaste of the peace and unspeakable joy which Christ has wrought out for me. Pardon me, my dear sir, the request that you will never, never deny your employees the privilege of attending your family worship. Your family has, by this time, been considerably enlarged. God grant that your house may prove to many the birth-place of a new spiritual life."

"More I could not read. Every word seemed to pronounce sentence of condemnation against me, and, bathed in tears, I withdrew to my room, where I humbly confessed my sin to the Lord, who, in His goodness, had caused a new light to shine into my broken heart. I now dedicated my family anew to God, taking a solemn vow that no business transaction, no earthly gain, should ever hereafter prevent me from steadily worshipping God in my home ; for I hold it a thousand times better to suffer pecuniary loss than to become, by the neglect of one's Christian duty, the spiritual murderer of one's own family, or the means even of destroying a single soul."

May this honest confession of a man of business, which speaks so loudly in favour of family worship and proves so clearly its salutary results, induce others of a like position in life to daily gather their households around the family altar, and cease not to remind them of the blessedness of so doing.—*From the German, in The Workman.*

WOMEN AND WINE.

A writer in "Scribner's Monthly" uses the following strong language, which will be responded to by the women who have suffered all over the land.

"Of the worst foes that woman has ever had to encounter wine stands at the head. The appetite for strong drink in men has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more shame, sorrow and hardship—than any other evil that exists. The country numbers tens of thousands—nay, hundreds of thousands of women who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink."

Yes, there are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love. There are women by the thousands who dread to hear at the door the step that once thrilled them with pleasure ; that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached, in this world at least. The shame, the

indignation, the sorrow, the sense of disgrace for herself and children ; the poverty—and not unfrequently the beggary—the fear and the fact of violence, the lingering, life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.

THE GOSPEL IN INDIA.

The celebrated engineer of Southern India, Sir Arthur Colton, who has spent sixty years in that country, made the following statements at a recent meeting of the Church Missionary Society in the Town Hall at Oxford, England :

"For years after I went to India the Government of Madras used to send the heads of police in state to present a grand dress to the principal idol of Madras, and a collector of a district would go out in full state, attended by his peons, at the annual drawing of the idol car, and, dismounting from his horse, put himself at the head of the thousands of poor degraded creatures to take hold of the great rope by which the car was dragged, himself by far the most degraded of the whole assemblage. Such was the state of things long after I went to India. Compare the state of things of late years, when Governors-General have not been ashamed of their God and Saviour, and have publicly declared themselves most anxious to lead the natives to turn from their idols.

"And what has been a prime cause of this blessed change? Undoubtedly the missions so despised at first have been principally instrumental in shaming the rulers into conduct more becoming their position as Christian men. And what has been the effect of their labours on the ruler? I read in Hough's 'India' that in 1823 the number of Christians in Tinnevely under the Church Missionary Society was 100 ; it is now 53,000 ; increased 530 fold ; and the whole number of converts of this mission alone is just 100,000, and, under all the missions, more than 500,000 ; and the increase in the last two years has been about 100,000 ; and, to give a more distinct idea of what is now going on there, there have been repeated instances of large bodies of natives—several thousands in a single locality—coming to the missionary to beg for instruction, who, upon careful investigation, have shewn that without the help of any missionary, they have, from tracts and Scripture, become so well grounded in the great fundamental truths that the missionaries could not refuse to baptize them at once.

India is thus now in a most intensely interesting state, and there is an apparent certainty of multitudes coming forward to put themselves under Christian instruction within the next few years."

MIRACLES OF BIBLE TIMES.

If you think miracles were abundant during all the centuries and millenniums of Bible times, you are greatly mistaken. There is a general impression that the Bible is a book full of miracles, which come in at random, as they do in the old heathen mythologies ; but those who pay any attention to Bible perspective know better. Have you ever considered that in the book of Genesis, covering more than two thousand years at the lowest computation, there is not a single miracle wrought by human agency? Adam works no miracle ; Abel works no miracle ; Enoch works no miracle ; even Abraham works no miracle, nor one of all the patriarchs. How different from the old mythologies, and how different from what it would have been if this book had come to us merely from some dim mythological past. Even when God Himself is represented as doing things out of the general course of nature, it is only at long intervals and very rarely, as in the translation of Enoch, the judgment of the flood, the confusion of tongues, the birth of Isaac.

Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspective, you will learn first, that all through Bible times, miracles were not the rule, but the exception ; and more particularly that the miracles cluster around particular epochs when there was special need for such signs of divine presence and power, as at the time of the Exodus, after the long dark interval of Egyptian bondage ; at the time of Israel's declension, when the prophets Elisha and Elijah were called in a special way to witness for the Lord ; and above all, in the founding of the

Church, after the long and silent interval from the Restoration to the Advent. Does not this way of looking at the sacred history put the Bible miracles in a very different, and altogether reasonable light?—*Rev. Dr. J. Monro Gibson.*

OVER-SENSITIVENESS.

There are some people, yes, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without some offence is imagined. If they meet an acquaintance on the street who happens to be preoccupied with business, they interpret his abstraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fact of their own irritability. A fit of indigestion makes them see impertinence in every one they come in contact with. Innocent persons, who never dreamed of giving offence, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. There are people in this world who have something to do besides talking, joking and complimenting. There are persons who get too weary to answer foolish questions repeated again and again. There are persons who now and then appreciate the privilege of a moment's thought, or silence, and it is not needful for over-sensitive persons to construe weariness and care and labour into indifference, unkindness or contempt. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight is intended unless the slight is open and direct.

After all, too, life takes its hues in a great degree from the colour of our mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious towards us. Let a person get the reputation of being touchy, and everybody is under more or less constraint, and in this way the chance of an imaginary offence is vastly increased.—*The Christian.*

DEATHLESS COMPANIONSHIPS.

How impossible it is for our human hearts, in moments of deepest spiritual consciousness, to doubt the immortal life hereafter and the reunited companionship there of fellow travellers heavenward here. When Professor Henry B. Smith was almost gone—beyond the power of recognizing by sight his most familiar friends—the Rev. Dr. Goodwin, a close associate from boyhood, came on from Philadelphia to New York to bid the departing sufferer a last good-bye, but was not recognized as he came to the bedside.

"Do you not know me, Henry?" he asked. "Yes ; I know the finest thread of that intonation and respond to it," was the immediate and distinct reply.

That dying faintness cannot be the end of such a spirit's being. Friendships like this, made perfect in Christ, must live and strengthen for ever. Nor will souls so attuned to each other find any barrier to reunion in whatever may be the new and strange conditions of that future life. They will find their other selves as naturally as "kindred drops which mingle into one."

The wife of Baron Bunsen writes of her dying husband :—"In that night I beheld the last full brilliancy of eye and smile, when he repeated his solemn farewell, believing death to be at hand :—'Love, love—we have loved each other. Love cannot cease ; love is eternal ; the love of God is eternal ; live in the love of God and Christ ; those who live in the love of God must find each other again, though we know not how. We cannot be parted. We shall find each other again.'"

THERE are eleven mission stations in Yoruba and thirteen African clergymen. These minister to more than 2,000 communicants and nearly 6,000 professing Christians.

It is no light thing to put away a holy desire, however feeble, because it sprang not from your own heart, but is the voice of the Spirit saying, come ! It will not always speak, if not obeyed. Turn back from Revelation to Genesis, and you find the shadow of the bright light of the winning call in the unchanged warning note : "My spirit shall not always strive with man." Not *always*, dear, unknown friend, whom I would fain win for my Lord—not *always* ! But He is striving now, He is calling now, "To-day, if ye will hear His voice." Listen, yield, come !—*Frances Ridley Havergal.*

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*

OFFICE—NO. 6 JORDAN ST., TORONTO.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, APRIL 8, 1881.

"UNCHRISTIAN HOSPITALITY."

WE fully intended to have called the special attention of our readers to the thoughtful and timely as well as thoroughly courteous paper of "A.M.M." in our last week's issue. There can be very little doubt about there being only too much ground for the strictures it contained, and those who may have been the readiest to take offence at its faithfulness may only be among those who most needed its friendly and un censorious remonstrances. Is there any need for all the display that is too often made, in order to entertain one's friends in the fullest and most satisfactory manner? We more than doubt if there is. There seems to be nothing like a becoming proportion in such things, and why one Christian should try to rival or surpass another in that way is more than can be easily made out. Instead of promoting sociality, does it not, as "A.M.M." suggests, tend to kill it off altogether, and make such meetings good neither for the body nor the soul? It is, no doubt, far easier to suggest changes than to effect them. One will not begin, and another is as backward. It is at feasts as at funerals; all are afraid of what may be said, and of how their motives may be misconstrued, or their social position and pecuniary ability may be unduly depreciated. All are waiting for others to take the initiative, and so, in too many instances, nothing is done. If those whose social position is undoubted, and whose ability and liberality are also beyond reasonable question, would, with the feasts as well as with the funerals, set the necessary example, they would be justly entitled to be regarded as public benefactors.

CHURCH EXTENSION IN TORONTO.

IT will be seen from the report of the Toronto Church Extension Association, given in another column, that matters are still far from so encouraging as they ought to be with that very useful and very praiseworthy enterprise. The want of general interest taken in the work is at once a matter for surprise and a great cause of discouragement to those who have, at a great expenditure of toil and means, inaugurated and carried it on. It is very true that there is a considerable number of claims made upon the Presbyterians of Toronto; but after all, have any been made in the slightest measure poorer by all that they have done, in these ways, for the cause of Christ? The most liberal would be the readiest to say, that on the contrary they have laid out no money at better interest, or with better and more satisfactory results. It seems a pity and not at all creditable, that with the Church Extension Association, year after year, there should still be the old story of debt not wiped out, and of efforts being made on a very limited and very unsatisfactory scale, when openings are so inviting, and opportunities are being presented, which, if not speedily taken advantage of, will in no long time altogether disappear. It may, indeed, be urged that the Presbyterian Church in Toronto has, during the last fifteen or twenty years, made upon the whole very satisfactory progress; and so far this is true. But has that progress been at all on the scale and at the rate which might very easily have been secured? Few, we suspect, would venture to say that it has.

HOME MISSION WORK.

OUR readers are already aware that the Home Mission Committee for the Western Section of the Church held its regular half-yearly meeting here last week, and that as usual a large amount of important business was transacted. The field under the charge of this Committee is a large and important one, embracing as it does the whole of Ontario, Quebec, and the North-West. With so many and such

varied interests to be attended to, it would not be at all surprising if, under any possible arrangements, some should be rather disappointed. But we are quite sure that a continuous effort has been made to do the very best possible in the circumstances. If the necessary funds had been forthcoming of course more would have been done for many of the more necessitous and promising fields, but the Committee rightly regarded its work as simply administrative, and did not so much what it would have preferred as what with the means placed at its disposal it felt to be at once prudent and possible. To a certain extent it may be said that it went beyond the terms of its commission, for it made engagements for implementing which it had not funds actually in hand, but it will be easily perceived that it was perfectly justified in this course, for, putting one year with another, and comparing the varied sums usually received from the middle of March till the end of April, it could reasonably be calculated that unless the current season were to be altogether exceptional, the full amount necessary to meet all demands would be in the hands of the Treasurer by the end of the present month, or, at the very latest, early in May. At one time it was feared it would be impossible this year to make any additions to the number of labourers in Manitoba and the North-West. These fears have been happily disappointed, and a very encouraging number of appointments have been made to that great and most promising field. One thing also has to be noticed in connection with these appointments, which is at once specially interesting and full of encouragement. We refer to the number of students who, on completing their theological course, have offered themselves at once for service in that far-off land without seeking any appointments in the older provinces. These gentlemen have been drawn from all the theological Colleges of Ontario and Quebec, and are such as might reasonably have been expected early settlements in the well-established churches of their native provinces. They go in all the vigour and earnest enthusiasm of recent self-consecration to what may be toilsome, but is at the same time honourable and important work, and the reflex influence thereby exerted upon the Church in general, and upon the Colleges in particular, cannot but be in the highest degree stimulating and beneficial. It has often been said that every Church in anything like even average spiritual health will never lack either men or means for carrying out the work which is evidently laid to its hand. In some cases the men have been more fully supplied than the means, in others it has been exactly the reverse. We shall hope that in the Presbyterian Church in Canada neither of those unhealthy symptoms shall be manifest, but that as the number of competent agents, ready and willing to go, increases, the funds indispensable for utilizing their services shall also, *pari passu*, be supplied.

But the work in the North-West is but a comparatively small part of what comes under the care of the Home Mission Committee. All along the northern line of new settlements and in many instances in the older ones, from the borders of New Brunswick to Thunder Bay, the number of fields of labour are, year by year, increasing and growing in interest and importance, and to the Christian heart, we can think of nothing more calculated to awaken enthusiasm and call forth ever-growing liberality than the simple fact of upwards of a hundred young men going forth from our Theological Institutions to labour amid many hardships, it may be but also with a large measure of encouragement for the highest well being of those who in their praiseworthy desire to make new homes for themselves and their children, have felt obliged to withdraw from the religious and educational advantages they have hitherto enjoyed. It would be very strange indeed if these young men were not followed to their varied fields of labour by the heartfelt sympathy and fervent prayers of tens of thousands of those who remain at home and divide the spoil. And if the Church prays for its agents, and takes a living interest in their work, there need be very little fear about the necessary temporal support being also made good. These all begin work on the coming Sabbath. Let them not be forgotten in the prayers of God's people throughout our land. At the same time it is never to be forgotten that it is not possible for any one to take an interest in enterprises about the details of which nothing is known, and that sometimes missionaries, both at home and abroad, may be ready to complain of want of sympathy and interest in their work on the

part of the members of the home Churches when they themselves are equally to blame because they give little or no information as to what they are about and how they fare.

THE SCOTT ACT IN HAMILTON.

THE contest over the proposal to adopt the Scott Act in Hamilton is being carried on at present with unexampled earnestness and energy. Whatever may be the result in the particular case there can be little doubt about the beneficial effect of such discussions and such contests. It is quite true that repressive measures such as the Scott Act contemplate can only be carried successfully through when backed by the overwhelming force of public opinion, but it is only by such contests as that now being waged in Hamilton that public opinion can be ascertained, while the educating power of such discussions as are there at present going on is beyond all reasonable question. A good cause does not need to fear the most searching and even the most hostile discussion. It will come out of it all the stronger and more influential; and total abstinents have too great faith in the goodness of their cause to wish that it should receive either forbearance or mercy. It has made progress great and encouraging, in circumstances the most adverse, and it will continue to do so, not only in spite of all opposition but even through means of it. Indications are on every side that this question in all its varied phases will, at no distant day, be the great subject for discussion all over Canada. The very bitterness of the opponents of total abstinence shows this quite as much as the eagerness and energy of its friends. The old cries which have often in other days done duty in opposition to causes which have long since been universally triumphant are again heard against abstinents and all their ways and works. They are sneered at as bigots, they are denounced as fanatics, they are ridiculed as "uncultured," they are pitied as crazy, they are scolded as unreasonable, they are pilloried as godless, they are declared to be as ignorant as they are impudent—as unreasonable as they are unmannered, while a great many other equally contemptuous characteristics, which it would be too tedious to mention, are heaped upon them. All this is a token for good. In this respect the thing that has been is the thing that is and the thing that will be. Such abuse is only the tax which people have to pay for being somewhat in advance of their neighbours, and for daring to touch customs which have become venerable from use and wont, and vested rights which have long since passed into the category of vested wrongs. The very affectation of "calm philosophy and elevated superiority which some bring into the discussion has its uses, and tells in its way of progress already made, and of still better things being more or less near at hand.

We do not wonder at what is said to be the fact, that the women of Hamilton are the most eager and energetic on the side of Prohibition. Upon the whole they are the greatest sufferers from the ravages of intemperance, and consequently it is the most natural thing imaginable that they should be most earnest and persevering in their endeavours to have this deadly and destructive plague speedily and effectively staid.

THE elders chosen by the Presbytery of Barrie as commissioners to the General Assembly, are as follows:—Messrs. George Duff, J. McL. Stevenson, George Tudhope, J. G. Hood, J. G. Hodgetts and A. Thomson.

WE call attention to the fact that the Synod of London and Hamilton meets in Brantford on the 11th inst., in Zion Church, at half past seven o'clock. Those who have not received their certificates entitling them to travel at reduced rates, had better make application to Dr. Cochrane without delay.

AS will be seen from our advertising columns the Synod of Toronto and Kingston meets in St. Paul's Church, Bowmanville, on the 3rd of May, at half-past seven o'clock p.m. The friends in Bowmanville are anxious to have all the members of the Synod present on that occasion—comfortably accommodated during their stay. In order to this, invitations have been issued to all, and each has been requested to communicate with Mr. Thomas Yellowlees, who is chairman of the accommodation committee. Some may have been inadvertently overlooked; if so, let them write to Mr. Yellowlees all the same.

TORONTO CHURCH EXTENSION ASSOCIATION.

The annual meeting of the Toronto Church Extension Association was held last week in the lecture room of Knox Church. In the absence of the President, Mr. J. L. Blaikie, the chair was occupied by the Rev. Dr. Reid.

The following report was read by the Secretary, Mr. C. B. Robinson:

Your Committee regret being unable to report much progress during the past year. The debt of \$2,000 still presses on the Association, and until this is removed it was felt to be unwise to seek any openings for Church extension; and one deserving request for aid brought to the notice of your Committee had to be refused because of lack of funds. Reference is here made to the movement inaugurated last season to supply convenient church accommodation to the Presbyterians of Deer Park and vicinity. Assistance would have been gladly rendered had circumstances permitted, but it is cheering to be able to report the erection of a neat place of worship at that promising point without any aid from the Association. This has been done by subscriptions from residents, from individuals in the various congregations, but principally from Charles street. The money thus subscribed has, in all probability, lessened the receipts of the Association for the year; but the amount has been expended for Church extension, although not through the channel of the Association. The lot on Parliament street still remains unsold. Leave was obtained some time ago from the Presbytery of Toronto to dispose of the property, and just as soon as this can be done advantageously the lot will be sold and the proceeds applied to wiping out our indebtedness.

Mr. Rennie, Treasurer, read the financial statement, which shewed the revenue was \$683.49, and the expenditure \$403.47, leaving a balance in the bank of \$280.02.

The Rev. G. M. Milligan moved, seconded by Mr. McGee, "That the report now read be adopted and printed for circulation in the various congregations of the Presbyterian Church in the city, and that thanks are hereby tendered to the Executive of the Association for their exertions during the past year." The resolution was carried unanimously.

The Hon. A. Morris moved the second resolution, which is as follows: "That the following be the office-bearers for the ensuing year: President, Mr. J. Lang Blaikie; Vice Presidents, Rev. J. M. King, M.A., Rev. W. Reid, D.D.; Treasurer, Mr. William Rennie; Secretary, Mr. C. B. Robinson. Committee Messrs. John Kerr, W. Mortimer Clark, Thos. Kirkland, M.A., Archibald Macdonald, R. J. Hunter, Jas. Allison, James Brown, S. C. Duncan-Clark, John Leys, John Blackie, John Harvie, John Gordon, S. R. Hart, R. J. Wylie, John Young, G. C. Robb, Robert McLean, A. MacMurchy, M.A., A. T. Crombie, A. N. Creelman, G. Gall, James Mitchell." In moving the resolution, he spoke of the lack of interest displayed in the Association, as evidenced by the small number present. He spoke of the good done by the Association in the past, and hoped with the Chairman that the Association would soon be in a position to afford assistance, not only to our own denomination, but also to persons outside of it where needed. He trusted the interest in the affairs of the Association would not be allowed to lag, and thought that subscriptions could be got to clear off the existing debt.

The Rev. J. M. King seconded the resolution in a very effective speech. He also deplored the lack of interest manifested in the Association, and hoped that the elders connected with the various churches would take up the matter, as was done in Glasgow, Scotland, and put the Association in that flourishing condition in which it deserved to be. He complimented Mr. Blaikie, the President, for the unceasing interest he had taken in its affairs, and hoped he would continue as President for another year. Mr. Blaikie had got disheartened at the uphill work he had to labour under in getting subscriptions.

The Rev. H. M. Parsons moved the third resolution, as follows: "Resolved that while little has been done during the past year in directly carrying out the great object of the Association in seeking to aid in the erection of places of worship, the rapid growth of the city and suburbs calls for the continuance and the liberal support of the Presbyterian Church Extension Association." He urged that an appeal should be made to the various congregations to subscribe liberally to the

funds of the Association, and enable them to be in a position to extend their operations in the direction contemplated by the Association. He reminded the meeting that there were other meetings being held that night in connection with Church matters, which no doubt accounted for the fact that there was not a larger number present.

The Rev. P. McF. McLeod seconded the resolution. He thought the Association should investigate as to the number of Presbyterian families in the city who attended no church, and that small buildings for public worship should be built where these families could attend. He felt there was a delusion in adopting the method of a dollar a member, because subscribers felt once they gave that they had done enough. He felt there was every reason for the Association to go on with its work.

The Mayor supported the resolution. It was very discouraging to go on every year with a heavy debt, and this should be wiped out. There were surely enough Presbyterians in the city to do this in a week. What he would like to see would be the removal of the incubus which hung over their heads.

The Chairman explained that if the land belonging to the Association were sold the debt would be wiped off. The Association did not bind themselves only to take a dollar, but would take as many dollars as they could get. Their object was a good one, and they need not be discouraged at the smallness of the meeting, which was, he thought, a very fair one. He hoped the record next year would be different from that of the past.

HOME MISSION COMMITTEE.

The Home Mission Committee, at its late meeting, made the following appointments for the summer of 1881, beginning April 10, to the respective Presbyteries of the Church:

Quebec—Messrs. John McLeod, R. V. McKibbin, and J. G. Pritchard.

Montreal—Messrs. D. G. Cameron and J. P. Grant. Glengarry—Messrs. G. McArthur and J. A. Morrison.

Ottawa—Messrs. M. S. Oxley and Archibald Lees. Brockville—Messrs. G. F. Walker, G. D. Bayne, and S. Rondeau.

Lanark and Renfrew—Messrs. M. Turnbull, W. Meikle, G. T. Bayne, J. A. Townsend, R. C. Murray, J. E. Duclos, J. C. Campbell, and James Robertson.

Kingston—Messrs. D. Kelloch, Joseph Andrews, W. S. Smith, James Somerville, A. K. McLeod, John Young, A. Patterson, and John McNeil.

Peterborough—Messrs. T. Davidson, James Murray, and Archibald McLaren.

Lindsay—Messrs. D. Bickell, A. G. McLachlin, John Currie, A. Cuthbertson, and R. Stewart.

Whitby—None.

Toronto—Messrs. James Farquharson, J. A. Turnbull, J. Mowat, J. W. Cameron, D. B. Macdonald, R. G. Sinclair, John Gibson, R. M. Craig, and D. McTavish.

Barrie—Messrs. A. Henderson, D. James, W. H. Hunt, John Jameson, John Neil, D. McLaren, J. Ballantyne, D. M. Ramsay, J. S. Hardie, S. Carruthers, W. Patterson, P. M. Pollock, P. F. Langill, Jacob Steele, C. J. Cameron, and W. A. McKenzie.

Owen Sound—Messrs. C. H. Cook, R. H. Myers, Edward Snyder, and D. A. McLean.

Saugeen—Messrs. A. Wilson, A. B. Dobson, A. Gandier, and Neil Campbell.

Guelph—Messrs. G. B. Creig and J. Reid.

Hamilton—Messrs. J. Mutch, H. C. Howard, and Alex. Urquhart.

Paris—Mr. W. McKinley.

London—Mr. J. C. Willert.

Chatham—Messrs. J. S. Henderson, J. Cairns, and John Brown.

Bruce—Messrs. A. K. Caswell, Joseph Builder, and F. W. Johnston.

Manitoba—Messrs. J. A. McDonald, D. Stalker, J. Chisholm, D. Forest, R. Hyde, J. Mitchell, and J. B. Stewart.

The Presbytery of Manitoba asked for the appointment of a superintendent of missions for Manitoba and the North-West. After some discussion the Committee resolved to recommend the General Assembly to make such an appointment.

The Committee also agreed to recommend the General Assembly to change the time of opening and closing the Theological Colleges, so as to make the session from 1st November to 1st May.

It was also resolved to ask the Assembly to appeal to the British Churches for assistance in carrying on the work in the North-West. The claim is based on the fact that a large number of Presbyterians are settling in that country from the mother land.

The Committee before adjournment appointed its next semi-annual meeting to be held in St. Andrew's Church, Toronto, in October, 1881.

FROM the "South Western Presbyterian," of New Orleans, we are glad to learn that the Rev. W. Meikle of Oakville, who has been visiting old friends in Mobile, has had a most cordial reception. The Mobile correspondent of the "Presbyterian" mentions that he had taken a prominent part in the jubilee services of the First Presbyterian Church in the city, and had preached once and again with great acceptance.

WE beg to draw particular attention to the advertisement, to be found in another column, of the fifth annual meeting of the Woman's Foreign Missionary Society connected with the Presbyterian Church in Canada. It will be seen that the meetings are to be held on the 12th and 13th inst., and that there is to be a public conversation in Knox Church, on the evening of the 12th. We hope the meetings will be very largely attended.

MR. SANDFORD FLEMING has announced in the "Queen's College Journal" his intention of giving the following prizes during his incumbency of the Chancellor's chair of Queen's University: A gold medal for each year of the Chancellor's incumbency; three prizes of \$50 each, to be awarded for the best English essay on the undermentioned subjects: Should the study of classics be optional or compulsory? Should the Presbyterian Church in Canada return to the liturgy of the time of Knox, or adopt in public worship a liturgy in any form? How best to develop brain power in youth so as to preserve it in health and vigour for useful application in manhood and old age."

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham on the 15th of March. The following persons were appointed commissioners to the General Assembly: Ministers—Messrs. Brown, Grant, McKay and Ross, by rotation; and Wilkins and McRae by election. Elders—Messrs. Dawson, McKendrick, Dunbar, Malcolm, by rotation; and Spence and Wilson, by election. Mr. Ross read the report on the State of Religion, when a conference was held. The remit on a Sustentation Fund was considered, and the following finding arrived at: That this Presbytery approve of the principle of a Sustentation Fund. The circular of the Assembly's Committee on Temperance was considered, when a committee consisting of Messrs. Sutherland, McQueen and Davidson was appointed to draw up a deliverance and report. Mr. Jones reported regarding Cranbrook and Ethel, that said congregations had agreed to raise the minister's salary to the same amount as when receiving aid from the Home Mission Fund. The reports on Presbyterial Visitation were given in and received. Rev. J. L. Murray and R. Lockhart were appointed on Committee of Bills and Overtures at Synod. A committee consisting of Messrs. Murray, Hamilton, and C. Cameron, was appointed to superintend the studies of students during the summer months. Mr. McKay tendered his resignation of the congregations of Bluevale and Eadie's. The next regular meeting of Presbytery was appointed to be held in St. Andrew's Church, Kilmardine, on the second Tuesday of July next.—R. LEASK, Pres. Clerk.

WE have an excellent Bell Organ, suitable for parlour or school room, which is offered at a great bargain. *Must be sold.* Apply to the Publisher of THE PRESBYTERIAN.

THE Nihilists are taking the most effective plan possible for discrediting themselves and all connected with them, by proclaiming their intention to assassinate all kings, emperors, and sovereigns, of whatever name and character these may be. That is not the way to bring in the reign of freedom and general happiness, however much many things may at present be out of joint.

ONLY ten per cent. of the population of Italy are to-day beggars, the percentage having greatly decreased during the last quarter of a century. Ignorance, vice, crime and pauperism have declined in Italy just about in proportion as the power and wealth of the Church of Rome have declined. And so will it be, doubtless, in South America and other papal countries.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. F. ROE.

CHAPTER XIV.—LOVE TEACHING ETHICS.—Continued.

On teaching the farmhouse I went directly to my room, and I wished that I might stay there the rest of the day; but I was soon summoned to dinner. In Miss Warren's eyes still lingered the evidences of her deep feeling, but her expression was quiet, firm and resolute. The effect of the sermon upon her was just what I anticipated in case my hope had any foundation—it had bound her by what seemed the strongest of motives to be faithful to the man whom she believed had the right to her fealty.

"Well," I thought bitterly, "life might have brought her a heavier cross than marrying a handsome millionaire, even though considerably her senior. I'm probably a conceited fool for thinking it any great burden at all. But how then, can I account—? Well, well, time alone can unravel this snarl. One thing is certain: she will do nothing that she does not believe right; and after what Mrs. Yocomb said I would not date to wish her to do wrong."

Mrs. Yocomb did not come down to dinner, and the meal was a quiet one. Mr. Yocomb's eyes glistened with a serene, happy light, but he ate sparingly, and spoke in subdued tones. He reminded me of the quaint old scripture: "A man's wisdom maketh his face to shine." Whatever might be said against his philosophy, it produced good cheer and peace. Adah, too, was very quiet; but occasionally she glanced toward Miss Warren as if perplexed and somewhat troubled. Mr. Hearn seemed wrought up into quite a religious fervour. He was demonstratively tender and sympathetic toward the girl at his side, and waited on her with the effusive manner of one whose feelings must have some outlet. His appetite, however, did not flag, and I thought he seemed to enjoy his emotions and his dinner equally.

"Mr. Morton," he said impressively, "you must have liked that sermon exceedingly."

"Indeed, sir," I replied briefly, "I have scarcely thought whether I liked it or not."

Both he and Miss Warren looked at me in surprise; indeed all did except Reuben.

"I beg your pardon, but I thought Mrs. Yocomb expressed herself admirably," he said, with somewhat of the air of championship.

"She certainly expressed herself clearly. The trouble with me is that the sermon is just what Mrs. Yocomb would call it—a message—and one scarcely knows how to dodge it. I never had such a spiritual blow between the eyes before, and think I'm a little stunned yet."

A smile lighted up Miss Warren's face. "Mrs. Yocomb would like your tribute to her sermon, I think," she said.

"What most bewilders me," I resumed, "is to think how Mrs. Yocomb has been waiting on me and taking care of me. I now feel like the peasant who was taken in and cared for by the royal family."

"I think our friend Mr. Morton is in what may be termed 'a frame of mind,'" said Mr. Hearn a little satirically.

"Yes, sir, I am," I replied emphatically. "I believe that adequate causes should have some effects. It does not follow, however, that my frame of mind is satisfactory to any one, least of all to Mrs. Yocomb."

"Your contact with the truth," said Mr. Hearn, laughing, "is somewhat like many people's first experience of the ocean—you are much stirred up, but have not yet reached the point of yielding to the mysterious malady."

I was disgusted, and was about to reply with a sarcastic compliment upon the elegance of his illustration, when a look of pain upon Miss Warren's face checked me, and I said nothing. Lack of delicacy was one of Mr. Hearn's gravest faults. While courtly, polished, and refined in externals, he lacked in tact and nicety of discrimination. He often said things which a finer fibre but much worse man would never have said. He had an abundance of intellect, great shrewdness, vast will force, and organizing power, but not much ideality or imagination. This lack rendered him incapable of putting himself in the place of others, and of appreciating their feelings, moods, and motives. The most revolting thought to me of his union with Miss Warren was that he would never appreciate her. He greatly admired and respected her, but his spiritual eyes were too dim to note the exquisite bloom on her character, or to detect the evanescent lights and shades of thought and feeling of which to me her mobile face gave so many hints. He would expect her to be like the July days now passing—warm, bright, cloudless, and in keeping with his general prosperity.

"They will disappoint each other inevitably," I thought, "and it's strange that her clear eyes cannot see it when mine can. It is perhaps the strongest evidence of her love for him, since love is blind. Still she may love and yet be able to see his foibles and failings clearly; thousands of women do this. But whether the silken cord of love or the chain of supposed duty binds her to him now, I fear that Mrs. Yocomb's sermon has made her his for all time."

Her manner confirmed my surmise, for she apparently gave me little thought, and was unobtrusively attentive and devoted to him. He had the good taste to see that further personal remarks were not agreeable; and since his last attempted witticism fell flat, did not attempt any more. Our table-talk flagged, and we hastened through the meal. After it was over he asked,

"Emily, what shall we do this afternoon?"

"Anything you wish," she replied quietly.

"That's the way it will always be," I muttered as I went dejectedly to my room. "Through all his life it has been 'anything you wish,' and now it would seem as if religion itself had become his ally. There is nothing to me so wonderful as some men's fortune. Earth and heaven seem in league to forward their interests. But why was she so moved at the meeting-house? Was it merely religious sen-

sibility? It might have been; we were all moved deeply. Was it my imagination, or did she really shrink from him, and then glance guiltily at me? Even if she had, it might have been a momentary repulsion caused by his drowsy, heavy aspect at the time, just as his remark at dinner gave her an unpleasant twinge. Those little back eddies are no proof that there is not a strong current.

"Can it be that she was sorrowful in the meeting-house for my sake only? I've had strong proof of her wonderful kindness of heart. Well, God bless her anyway. I'll wait and watch till I know the truth. I suppose I'm the worst heathen Mrs. Yocomb ever preached to, but I'm going to secure Emily Warren's happiness at any cost. If she truly loves this man, I'll go away and fight it out so sturdily that she need not worry. That's what her sermon means for me. I'm not going to pump up any religious sentiment. I don't feel any. It's like walking into a bare room to have a turn with a thumb-screw; but Mrs. Yocomb has hedged me up to just this course. Oh, the gentle, inexorable woman! Satan himself might well tremble before her. There is but one that I fear more, and that's the woman I love most. Gentle, tender-hearted as she is, she is more inexorable than Mrs. Yocomb. It's a little strange, but I doubt whether there is anything in the universe that so inspires a man with awe as a thoroughly good, large-minded woman."

I could not sleep that afternoon, and at last I became so weary of the conflict between my hope and fear that I was glad to hear Miss Warren at the piano, playing softly some old English hymns. The day was growing cool and shadowy, but I hoped that before it passed I might get a chance to say something to her which would give a different aspect to the concluding words of Mrs. Yocomb's sermon. I had determined no longer to avoid her society, but rather to seek it, whenever I could in the presence of others, and especially of her affianced. They had returned from a long afternoon in the arbour, which I knew must occasion Miss Warren some unpleasant thoughts, and the banker was sitting on the piazza chatting with Adah.

I strolled into the parlour with as easy and natural a manner as I could assume, and taking my old seat by the window, said quietly, "Please go on playing, Miss Warren."

She turned on me one of her swift looks, which always gave me the impression that she saw all that was in my mind. Her colour rose a little, but she continued playing for a time. Then with her right hand evoking low, sweet chords, she asked, with a conciliatory smile,

"Have you been thinking over Mrs. Yocomb's words this afternoon?"

"Not all the time—no. Ha! you?"

"How could I all the time?"

"Oh, I think you can do anything under heaven you make up your mind to do," I said, with a slight laugh. The look she gave now was a little apprehensive, and I added hastily, "I've had one thought that I don't mind telling you, for I think it may be a pleasant one, though it may recall that which is painful. The thought occurred to me when Mrs. Yocomb was speaking, and since, that your brother had perfect peace as he stood in that line of battle."

She turned eagerly toward me, and tears rushed into her eyes.

"You may be right," she said, in a low, tremulous tone.

"Well, I feel sure I'm right. I know it, if he was anything like you."

"Oh, then I doubt it. I'm not at all brave as he was. You ought to know that."

"You have the courage that a veteran general most values in a soldier. You might be half dead from terror, but you wouldn't run away. Besides," I added, smiling, "you would not be afraid of shot and shell, only the noise of a battle. In this respect your brother, no doubt, differed from you. In the grand consciousness of right, and in his faithful performance of duty, I believe his face was as serene as the aspect of Mr. Yocomb when he looked at the coming storm. As far as peace is concerned, his heaven began on earth. I envy him."

"Mr. Morton, I thank you for these words about my brother," she said very gently, and with a little pathetic quaver in her voice. "They have given me a comforting association with that awful day. O, I thank God for the thought. Remembering what Mrs. Yocomb said, it reconciles me to it all, as I never thought I could be reconciled. If Herbert believed that it was his duty to be there, it was best he should be there. How strange it is that you should think of this first, and not I!"

"Will you pardon me if I take exception to one thing you say. I do not think it follows that he ought to have been there simply because he felt it right to be there."

"Why, Mr. Morton! oughtn't we not to do right at any and every cost? That seemed to me the very pith of Mrs. Yocomb's teaching, and I think she made it clear that it's always best to do right."

"I think so too, most emphatically; but what is right, Miss Warren?"

"That's too large a question for me to answer in the abstract; but is not the verdict of conscience right for each one of us?"

"I can't think so," I replied, with a shrug. "About every grotesque, horrible act ever committed in this world has been sanctioned by conscience. Delicate women have worn hair-cloth and walked barefooted on cold pavements in midnight penance. The devil is scarcely more cruel than the Church, for ages, taught that God was. It's true that Christ's life was one of self-sacrifice; but was there any useless, mistaken self-sacrifice in it? If God is anything like Mrs. Yocomb, nothing could be more repugnant to Him than blanders of this kind."

She looked at me with a startled face, and I saw that my words had unsettled her mind.

"If conscience cannot guide, what can?" she faltered.

"Is not conscience God's voice within us?"

"No. Conscience may become God's worst enemy—that is, any God that I could worship or even respect."

"Mr. Morton, you frighten me. How can I do right unless I follow my conscience?"

"Yes," I said sadly, "you would, in the good old times,

have followed it over stony pavements, in midnight penance, or now into any thorny path which it pointed out; and I believe that many such paths lead away from the God of whom Mrs. Yocomb spoke to-day. Miss Warren, I am a man of the world, and probably you think my views on these subjects are not worth much. It's strange that your own nature does not suggest to you the only sure guide. It seems to me that conscience should always go to truth for instructions. The men who killed your brother thought they were right as truly as he did; but history will prove that they were wrong, as so many sincere people have been in every age. He did not suffer and die uselessly, for the truth was beneath his feet and in his heart."

"Dear, brave, noble Herbert!" she sighed. "Oh that God had spared him to me!"

"I wish he had," I said, with quiet emphasis. "I wish he was with you here and now."

Again she gave me a questioning, troubled look through her tears.

"Then you believe truth to be absolutely binding?" she asked, in a low voice.

"Yes. In science, religion, ethics, or human action, nothing can last—nothing can end well that is not built squarely on truth."

She became very pale; but she turned quietly to her piano as she said,

"You are right, Mr. Morton; there can be no peace—not even self-respect—without truth. My nature would be pitiful indeed did it not teach me that."

She had interpreted my words in a way that intensified the influence of Mrs. Yocomb's sermon. To be false to the trust that she had led her affianced to repose in her still seemed the depth of degradation. I feared that she would take this view at first, but believed, if my hope had any foundation, she would think my words over so often that she would discover a different meaning.

And my hope was strengthened. If she loved Mr. Hearn, why did she turn, pale and quiet, to her piano, which had always appeared a refuge to her, when I had seemingly spoken words that not only sanctioned but made the course which harmonized with her love imperative. Even the possibility that in the long days and nights of my delirium I had unconsciously wooed and won her heart, so thrilled and overcame me that I dared not trust myself longer in her presence, and I went out on the piazza—a course eminently satisfactory to Mr. Hearn, no doubt. I think he regarded our interview as becoming somewhat extended. He had glanced at me from time to time, but my manner had been too quiet to disturb him, and he could not see Miss Warren's face. The words he overheard suggested a theological discussion rather than anything of a personal nature. It had been very reassuring to see Miss Warren turn from me as if my words had ceased to interest her, and my coming out to talk with Adah confirmed the impression made by my manner all along, that we were not very congenial spirits. It also occurred to me that he did not find chatting with Adah a very heavy cross, for never had she looked prettier than on that summer evening. At now that Miss Warren was alone he went in and sat down by her, saying so loudly that I could not help hearing him, as I stood by the window.

"I think you must have worsted Mr. Morton in your theological discussion, for he came out looking as if he had a great deal to think about that was not exactly to his taste; but Miss Adah will—" and then his companion began playing something that drowned his voice.

CHAPTER XV.—DON'T THINK OF ME.

Mrs. Yocomb appeared at supper, serene and cheerful; but she was paler than usual, and she still looked like one who had but just descended from a lofty spiritual height. No reference whatever was made to the morning. Mrs. Yocomb no longer spoke on religious themes directly, but she seemed to me the Gospel embodied, as with natural kindly grace she presided at her home table. Her husband beamed on her, and looked as if his cup was overflowing. Reuben's frank, boyish eyes often turned toward her in their simple devotion, while Zillah, who sat next to her, had many a whispered confidence to give. Adah's accent was gentle and her manner thoughtful. Miss Warren looked at her from time to time with a strange wistfulness—looked as if the matron possessed a serenity and peace that she coveted.

"Emily," said Mr. Yocomb, "thou doesn't think music's wicked, does thee?"

"No, sir, nor do you either."

"What does thee think of that, mother?"

"I think Emily converted thee over to her side before she had been here two days."

"Thee's winked very hard at my apostacy, mother. I'm inclined to think thee was converted too, on the third or fourth day, if thee'd own up."

"No," said Mrs. Yocomb, with a smile at her favourite, "Emily won my heart on the first day, and I accepted piano and all."

"Why, Mrs. Yocomb!" I exclaimed—for I could not forego the chance to vindicate myself—"I never considered you a precipitate, ill-balanced person."

Miss Warren's cheeks were scarlet, and I saw that she understood me well. I think Mrs. Yocomb guessed my meaning too, for her smile was a little peculiar as she remarked demurely, "Women are different from men; they know almost immediately whether they like a person or not. I liked thee in half a day."

"You like sinners on principle, Mrs. Yocomb. I think it was my general depravity and beatification that won your regard."

"No, as a woman I liked thee. Thee isn't as bad as thee seems."

"Mr. Yocomb, I hope you don't object to this, for I must assure you most emphatically, that I don't."

"Mother's welcome to love thee all she pleases," said the old gentleman, laughing. "Indeed, I think I egg her on to it."

"Good friends," said Miss Warren, with her old mirthful

look, "you'll turn Mr. Morton's head; you should be more considerate."

"I am indeed bewildered. Miss Warren's keen eyes have detected my weak point."

"A man with so stout a heart," Mr. Hearn began, "could well afford—" and then he hesitated.

"To be weak-headed," I said, finishing his sentence.

"I fear you are mistaken, sir. I can't afford it at all."

"Thee was clear-headed enough to get around mother in half an hour," said the old gentleman again, laughing heartily. "It took me several months."

"Thee was a little blind, father. I wasn't going to let thee see how much I thought of thee till I had kept thee waiting a proper time."

"That's rich!" I cried, and I laughed as I had not since my illness.

"How long is a proper time, Mrs. Yocomb? I remember being once told that a woman was a mystery that a man could never solve. I fear it's true."

"Who told you that?" asked Mr. Hearn; for I think he noticed my swift glance at Miss Warren, who looked a little conscious.

"As I think of it, I may have read it in a newspaper," I said demurely.

"I'm not flattered by your poor memory, Mr. Morton," remarked Miss Warren quietly. "I told you that myself when you were so mystified by my fearlessness of Dapple and my fear of the cow."

"I've learned that my memory is sadly treacherous, Miss Warren."

"A man who is treacherous only in memory may well be taken as a model," remarked Mr. Hearn benignly.

"Would you say that of one who forgot to pay you his debts?"

"What do you owe me, Mr. Morton?"

"I'm sure I don't know. Good-will, I suppose Mrs. Yocomb would suggest."

"Well, sir, I feel that I owe you a great deal; perhaps more than I realize, as I recall your promptness on that memorable night of the storm."

"I was prompt—I'll admit that," I said grimly, looking at the ceiling.

"Mr. Yocomb, how long would it have taken the house to burn up if the fire had not been extinguished?" Mr. Hearn asked.

"The interior," replied Mr. Yocomb very gravely, "would all have been in flames in a very few moments, for it's old and dry."

"Ugh!" exclaimed Adah, shudderingly. "Richard—I put my finger on my lips. Miss Adah," I interrupted, "I'd rather be struck by lightning than hear any more about that night."

"Yes," said Miss Warren desperately, "I wish I could forget that night forever."

"I never wish to forget the expression on your face, Miss Warren, when we knew Zillah was alive. If that didn't please God, nothing in this world ever did."

"Oh, hush!" she cried.

"Emily, I think you cannot have told me all that happened."

"I can't think it of it any more," she said; and her face was full of trouble. "I certainly don't know, and have never thought how I looked."

"Mr. Morton seems to have been cool enough to have been very observant," said the banker keenly.

"I was wet enough to be cool, sir. Miss Warren said I was not fit to be seen, and the doctor bundled me out of the room for fear I would frighten Zillah into hysterics. Hey, Zillah! what do you think of that?"

"I think the doctor was silly. I wouldn't be afraid of thee any more than of Emily."

"Please let us talk and think of something else," Miss Warren pleaded.

"I don't want to forget what I owe to Richard," said Reuben a little indignantly. "I trod on his foot under the table. Thee needn't try to stop me, Richard Morton," continued the boy passionately. "I couldn't have got mother out alone, and I'd never left her. Where would we be, Emily Warren, if it hadn't been for Richard?"

"In heaven," I said, laughing, for I was determined to prevent a scene.

"Well, I hope so," Reuben muttered; "but I don't mind being in mother's dining-room."

Even Mrs. Yocomb's gravity gave way at this speech.

(To be continued.)

TO PROLONG THE HONEYMOON.

THE RECIPE FOR IT GIVEN TO BRIDEGROOMS BY A NEW YORK CLERGYMAN.

In his sermon a few Sundays ago at his church in New York City, Rev. Mr. Goss proceeded to arraign an imaginary bride and bridegroom before him, and to address himself exclusively to the bridegroom in administering advice and reproof.

"Young man," he began, "the first thing you must think of when you marry is to resolve to be tender with your young wife. Here she is. She has just parted from loving mother and idolizing father. She is alone, but she has left the old home behind to take sides with you, one young man. You're an untried captain. She don't know everything about you yet. On you depends her future happiness or misery. If she is a young woman of sense and affection she will feel sad, perhaps despondent, in thinking about her future. Now, when you see her thus cast down, don't taunt her. If you look askant at her or even squint at her when she is in this mood, you don't know what you are doing. If your married life after the honeymoon is an unhappy one you may remember that it began right here. God gave you an opportunity, but you let the devil shut up the opportunity. Thee be tender with her, and by and by she will cling to you like the ivy to the oak."

"Look out for your habits, young man. Don't get into the habit of neglecting the little courtesies of life in your home. Just see the young men in a bobtail horse-car sit forward on the edge of the seat, and when a pretty young

woman enters the car they watch for the first chance to put her fare in the box. Why don't you watch just as eagerly to wait on your wife? Again, my young husband, you and your wife must cultivate mutual confidence. Distrust of each other is the bane of human society everywhere.

"Of course, you and your wife ought to hold different opinions. I was forty years old before I married my wife, and I knew a thing or two before I knew her. When we were married we did not empty out our brains and become fools. If I say to my wife, 'I think Gen. Garfield is a pretty good man,' I don't want her to say at once, 'Yes, I think just as you do.' I want her to say, 'Well, I don't know about that. There are a good many spots on him.' When she comes to vote I want her to vote on the side opposite to me, because if she votes just as I do what is the use of her voting? She might have just as well voted through me as we do now."

"But don't fight. Husbands and wives do fight and bite and claw each other, and pull each other's hair, and all about a little thing that they would be ashamed of if they hadn't got heated. Cultivate the habit of cooling down."

"Finally, be honest and upright with your wife, young husband. You ought to be honest in courtship, but if you have had an outside for your girl to look at, and you have all the time kept a bit and bridle on your passions only to be a brute after marriage, then you have deceived her. Be as innocent to your wife as though she were a little baby. You wouldn't hurt a baby. Stand up for your wife—if any one says anything against her knock him down. Well, I'll take that back—you can knock him down in your own estimation."

DIES IRÆ.

TRANSLATED BY CHARLES ELLIOTT, D.D., CHICAGO.

That day of ire, that dreadful day,
Which David and the Sibyl say
Shall earth and sky in ruin lay.

What trembling then through Nature's frame,
When the Great Judge in burning flame
Shall bring the chaos whence it came.

The trumpet with its blaring sound
Shall through the realms of death resound,
And summon all His throne around.

Appall'd both Death and Nature stand,
When, num'rous as the ocean's sand,
Before the Judge the dead shall stand.

The Book is open'd full in view,
In which each can his sins review,
That bring on him the sentence due.

The Judge shall sit in glory bright,
Each secret fault be brought to light;
Nought shall escape His piercing sight.

What then shall I, a sinner, say?
What advocate shall be my stay?
When e'en the just shall fear that day.

O! King, of majesty severe,
Who freely sav'st, do Thou me hear,
And spare, Thou source of pity, spare.

Remember, Jesus, full of love,
To save, Thou camest from above:
O! let that day Thy mercy prove.

Weary, Thou sought'st me when I strayed,
On Thee my load of guilt was laid;
Thy cross its penalty has paid.

O! righteous Judge, my sins forgive;
Speak to my soul and bid it live;
Before that day Thy pardon give.

Guilty beneath my sin I groan,
Which shame and grief can ne'er atone;
Regard, I pray, my contrite moan.

The adulteress' sins were all forgiven;
Thou chief went from the cross to heaven;
Thy thief to me has hope been given.

My prayers can urge with Thee no claim;
O! save me in Thy mercy's name;
Save, lest I burn in endless flame.

Among Thy sheep make me to stand;
Far from the goats, that cursed band,
Grant me a place at Thy right hand.

When the crowd of unforgiven
To the burning flames are driven,
Call me with Thine own to heaven.

Suppliant, bending low, I pray;
My bruised heart can only say,
Prepare me for that final day.

How sad with tears will be that day,
"When man to judgment wakes from clay;"
O! spare, Great God of mercy, spare,
Let guilty men Thy mercy share.

O! pitying Saviour, ever blest,
Grant them Thy everlasting rest. Amen.

THE church books of the Metropolitan Tabernacle, Mr. Spurgeon's church, London, England, contain the names of 5,284 members. The additions last year were 453, 101 by letters, and the losses by death and dismissals, 399.

BRITISH AND FOREIGN ITEMS.

THERE are 339 Unitarian churches in the United States and Canada, and 401 ministers, four of them women.

THE London "Morning Post" says that Archbishop McCabe will shortly be appointed Papal Legate in Ireland.

THE St. Petersburg authorities claim that the details of the Czar's assassination were planned principally in Paris and Geneva.

SERIOUS riots have occurred at Alexandria between the Greek and Hebrew residents, peace only being restored on the arrival of the military on the scene.

THE population centre of the United States has moved fifty miles westward and a little southward in ten years, and is now within the city limits of Cincinnati.

RUSSIA's policy in Asia is likely to undergo considerable change. The first act of the present Czar after his accession was to recall Gen. Skobelev, and to stop the advance upon Merv.

THE United States consumes 7 pounds of tobacco per head of the population a year, while Holland which stands next consumes 6 pounds, Belgium 5, Switzerland 5, Germany and Austria 4, Russia 2, France 1 1/2.

THE Thanksgiving Fund of the Wesleyan Methodists of Great Britain has risen to £295,000, of which £187,600 have been paid. The amount proposed to be raised was 300,000 guineas. It is expected that the balance will soon be produced.

THE fishery dispute between Great Britain and the United States is, it is said, in a fair way of settlement, England proposing either the reference of the matter to arbitration or the payment of a lump sum as indemnity to the American fishermen.

THE Circuit Court of the United States at Chicago has recently decided that a Chinaman cannot by naturalization be admitted to the privileges of United States citizenship. This accords with a decision previously rendered by Judge Sawyer, of California.

THE tallest trees in the world are in Australia. A fallen tree in Gippsland measured 435 feet from root to the highest point of the branches. Another, standing in the Dunderong district in Victoria, is estimated to be 450 feet from the ground to the top.

MUCH indignation is felt in Germany at the Crown Princess being subjected to an anonymous letter stating that the Crown Prince would fall a victim to Nihilist vengeance at the St. Petersburg funeral. Sunday was the second anniversary of the death of her third son, Waldemar, and accompanied by her children she went to Potsdam to attend service in the Friedenskirche, where her son was buried. Returning in the evening she received a telegram from the Crown Prince falsifying the prophecy.

THE Catholic Bishop of Raphoe claims that the Government could easily provide for the reclamation of the waste lands in Ireland and thus scatter the people abroad from the overcrowded districts. This would obviate the necessity of emigration, for less than an extensive scheme of Government emigration would cost. A Dublin correspondent says it is remarkable that, despite the advice of the Land League to the tenant farmers not to leave the country, emigration returns shew that 95,857 persons emigrated last year, an increase of 48,493 over the previous year.

ON the proposal of Count Von Stolber Wernigerode, Vice-President of the Council and Minister of State, a conference has been held in Berlin under the presidency of Herr Friedenthal, comprising members of all the Parliamentary groups except the Social Democrats, to discuss the expediency of calling upon the Government to take measures to avert dangers to public security from the use of explosives. The question was also mooted whether it would not be possible to restrict the right of asylum in different States, so as to prevent its abuse by foreign revolutionaries.

PROVIDING FOR DAUGHTERS.

The way of happiness and comfort for single, middle-aged women would be made much easier if a different method were pursued by parents towards their daughters while they are still young. Nothing, of course, can recompense a woman for the loss in her life of the love of husband and children; but there is no reason why, added to this bitterness, she should always have the humiliation of dependence. Half the terrors of a single life to a woman lie in the fact that she will never have a home of her own, but must remain a dependant on the fathers and brothers; the beneficiary on suffrance in the family, though she actually work twice as much as the actual members. A father naturally sets his boy on his own feet at coming age; but as naturally he keeps his daughters dependent on himself. It is as much a pleasure, perhaps, to him to give her her gowns and pin-money at thirty as when she was three. He does not reflect that she has the longing equally natural to every man and woman, to take her own place in the world; to be a rooted plant, not a parasite. The difficulty is easily solved. If the father is wealthy, let him settle absolutely on his daughter, when she is of a marrying age, the amount he would have given her as dower, instead of doling out the interest as constant gifts; if he is a poor man, let him give her some trade or occupation by which she can earn her own money. This course would obviate the mercenary necessity of marriage which rises night and day before the penniless, dependent woman.—N. Y. Tribune.

THOSE little men in the pulpit who think it a big thing to sputter out something abusive of Calvin ought to read the following sentence from an address of the late Rufus Choate in the Broadway Tabernacle: "Civil and religious liberty owe more to John Calvin than to any other man in modern times."

MINISTERS AND CHURCHES.

THE Rev. Mr. Fairley, of L'Orignal has resigned his charge.

REV. MR. CAMERON, of Milton, who has been ill, is recovering.

REV. D. G. MCKAY tendered his resignation to the Maitland Presbytery, held at Wingham on 15th and 16th ult., of his charge at Bluevale and Eadie's stations.

THE Rev. Dr. Jardine, of Chatham, New Brunswick, has accepted a call to the Brockville Second Presbyterian Church, in place of Rev. Mr. McGillivray, gone to London.

THE Presbytery of Barrie has granted Rev. J. Leiper, of Barrie church, a three months' leave of absence that he may visit his native country on account of domestic affliction. His many friends will wish him a prosperous voyage and a speedy return.

REV. MR. WAITS, the talented pastor of St. Andrew's Church, Stratford, has been preaching in some of the Montreal churches the past couple of Sabbaths. The press says his discourses were eloquent and impressive, and were listened to with deep interest.

THE contracts for the erection of a new Presbyterian church at Gorrie have been awarded. Messrs. Wiles & Silverthorn have the carpenter work and painting, and Mr. Robert Blow the brick and mason work. The total cost of the building will be about \$2,000.

WE regret to learn that the Rev. Mr. McAuley, of West Puslinch, recently met with a serious accident. He fell from a ladder in his stable, by which his leg, a little above the ankle, was badly broken. He is doing as well as might be expected under the circumstances. Neighbouring ministers have arranged to supply his pulpit for April.

THE Rev. H. Warden, of Montreal, preached in St. Andrew's Church, Ottawa, on Sabbath last. At the morning service he gave a detailed account of the work being done by the Presbyterian Church in Canada in home and foreign missions, and in French Canadian evangelization. The Governor-General was among the congregation present.

SABBATH, 27th ult., was the sixth anniversary of Dr. Burns's settlement over Fort Massey Church, Halifax. In closing his discourse on Rom. 1. 16, the Dr. took occasion to notice that during these six years he had received one hundred and fifty-nine to the membership of the church, and that the congregation had raised nearly \$55,000, of which \$8,000 were for reduction of debt on church building, and \$12,000 for the schemes of the Church, including College.

THE improvements in St. Andrew's Church, Sarnia, are rapidly approaching completion. Not the least important result of the alterations which the building has undergone is a very decided improvement in its acoustic qualities—heretofore none of the best. The reopening services are expected to take place on the last Sabbath of the current month—which day, by the way, will be the fifteenth anniversary of the induction of Mr. Thompson into the pastorate of the congregation. Rev. D. J. Macdonnell, of Toronto, and Rev. Dr. Cochrane, of Brantford, will take part in the special services which will mark the event—the former preaching morning and evening, and the latter in the afternoon.

THE anniversary services in St. Andrew's Church, Whitby, were conducted on Sabbath, March 27th, by Rev. John Smith, of Erskine Church, Toronto, who preached morning and evening to large congregations, also addressing the children of the Sabbath school in the afternoon. The evening following (Monday) the annual soiree of the congregation was held, and ranks as the most successful social gathering in connection with the united Presbyterian churches of the town. Mr. Smith delivered his lecture on "Church Song," by which for an hour and a half he kept his audience interested, instructed and amused. The chair was occupied by the pastor, Rev. Mr. Abraham, and on the platform were Rev. John Shaw, Prof. Wrench, and Mr. Bowen, Welland Canal Missionary.

FROM the financial statement of Cobourg Presbyterian church for 1880-81, we take the following items. Contributions to Knox College, \$50; Manitoba College, \$11; Home Mission Fund, \$100; French Evangelization Fund, \$45; Foreign Mission Fund,

\$143; Missions, by Sabbath school and Bible class, \$116; Aged and Infirm Ministers' Fund, \$20; Widows' and Orphans' Fund, \$10; Assembly Expense Fund, \$10; Synod and Presbytery Fund, \$16; other benevolent and religious purposes, \$112; presenting a total for the schemes of the Church, etc., of \$633. The total contributions for all purposes amount to \$3,093. From the annual report of the managers we quote a sentence or two: "Your managers feel extremely encouraged in presenting this report. It will be remembered in our report of last year that we had paid out more than had been paid in, leaving a balance of \$213.40 due upon current expenditure, and no provision to pay interest account. We are pleased, however, to say that the above balance has been paid off, and that there is for the first time in many years a balance in the treasury."

THE annual missionary meeting of Knox Church, Woodstock, was held on Tuesday evening, 15th ult. The report of the Ladies' Missionary Society was read and adopted. The report shews that the congregation has been most liberal in its mission contributions during the year. The total amount raised for missionary objects for the year was \$981.94. Of this, \$444.25 (a portion of which is not yet actually paid) is given to the Formosa Mission. \$114.50 was raised by the Sabbath school. On motion, the amount of the whole fund unappropriated was allotted as follows: Knox College, \$80; Home Mission Fund, \$150; Foreign Missions, \$115; Aged and Infirm Ministers' Fund, \$15; French Evangelization, \$16.85; Assembly Fund, \$17. The following figures will shew the liberality of this congregation for the past few years: For the year 1874-5, \$259.47; 1875-6, \$278.48; 1876-7, \$562.70; 1877-8, \$690.16; 1878-9, \$764.08; 1879-80, \$779.91; 1880-81, \$981.94. Excellent addresses were delivered during the evening by the Rev. W. A. McKay, M.A., and by the pastor of the congregation. A motion was passed changing the close of the mission year from March to the 31st December.

PRESBYTERY OF PETERBORO'.—This Presbytery met on Monday, March 21st. A paper was read from St. Paul's congregation on the subject of the great good done by Mr. Hammond upon his late visit to Peterboro'. The Presbytery then entered upon the consideration of the questions on temperance sent down to Presbyteries in the General Assembly. The most of the brethren present gave reports as to the prevalence or otherwise of intemperance in their respective fields, and in answer to the other questions contained in the schedule. Rev. Messrs. R. J. Beattie, Bennett and Fotheringham were appointed a committee to draw up a report based upon the answers obtained during the conference on the subject of temperance, and to report at the meeting of the Presbytery to be held in connection with the Synod. Mr. F. R. Beattie presented the motion of which he had given notice at last meeting, for the adoption of an overture or evangelistic work. The overture was to the following effect: 1. That whereas the spiritual life of God's people may often be helped, and sinners be converted to God by means of special services; 2. That whereas the peace of congregations is often disturbed by so-called evangelists who find their way into their midst; 3. That whereas the Church has no direct control over the life and doctrine of such evangelists, therefore it is humbly overtured to the venerable the General Assembly that such action be taken by it as shall secure: 1. That competent persons only shall be employed when evangelistic services are held in connection with the congregations of this Church; 2. Putting competent persons in the same relationship to the Church as regular ministers as regards responsibility for life and doctrine; 3. That such directions be given the office-bearers and people of our congregations as shall help to guide to uniformity of action, and tend to secure the peace of congregations and the prosperity of the cause of Christ in their midst. The overture was adopted and ordered to be transmitted to the General Assembly. The Rev. Mr. McMullen, of Woodstock, who was present, was invited to sit as a corresponding member. The Presbytery then proceeded to take up the call from River street Church, Paris, to the Rev. J. Ballentine, of Cobourg. The call and relative documents were read. After parties were heard, Mr. Ballentine intimated his conviction that it was his duty to accept the call. It was thereupon moved and adopted that the translation sought for be granted. Rev. Messrs. R. J. Beattie and F. R. Beattie, with Mr. Williamson, were appointed

a committee to draw up a minute expressing the feelings of the Presbytery towards Rev. Mr. Ballentine, and to report at next meeting of the Presbytery. Mr. Fotheringham reported on behalf of the Sabbath school committee. The report was received and adopted. The report of the Home Mission Committee was read by Mr. Cleland, and it was agreed that it be received. The Presbytery then agreed to hold a conference on "the state of religion" within the bounds. The paper from St. Paul's congregation in reference to the great good which had been derived from the visit of Mr. Hammond to Peterboro' was read. Several of the members stated that they had no report to make regarding any special work of grace within their bounds. Rev. Messrs. Torrance, Bennett and Clarke were heard regarding the apparent awakening in their respective fields, and the very large addition to the membership of the Church already realized and anticipated. Mr. J. M. Roger being present, was invited to take part in the conference, and he reported a marked work of grace in Peterboro' and in several of the adjoining districts which he had visited. The committee on the State of Religion were instructed to draw up a report based on the returns from the different sessions already on hand, and on the statements made in the conference meeting, and to forward the same, with Presbyterial authority, to the Convener of the Synod's committee on the State of Religion, by the 15th of April. The Presbytery then proceeded to appoint delegates to the General Assembly. Rev. Messrs. Clarke, Sutherland and R. J. Beattie were appointed by rotation, and Rev. Messrs. F. R. Beattie and Ewing by ballot. The elders chosen were: Messrs. Gabriel Orr, Coldsprings; W. E. Roxburgh, Norwood; George Morrison, Onemee; Alex. Douglas, Warkworth, and T. Casement, Lakefield. Messrs. F. R. Beattie and D. Sutherland were appointed to support the overture on Evangelistic Services, and Messrs. F. R. Beattie and N. Clarke that on the Examination of Graduates, on the floor of the Assembly.—WILLIAM BENNETT, Pres. Clerk.

REV. DR. MCKAY'S WORK IN NORTHERN FORMOSA.

AS SEEN BY A BRITISH NAVAL OFFICER.

One of the latest works that has been issued from the press is entitled the "Flight of the Lapwing." It is an imposing volume of 550 pages, containing maps, illustrations, etc. The "Lapwing" we may explain, was a British man-of-war, stationed for several years on the coasts of China and Formosa, and the author of this book, the Hon. Henry Noel Shore, R.N., was first lieutenant. In the preface the author states that his object in writing was to while away a leisure hour, and perhaps excite some slight degree of interest in one of the most patient, sober, and industrious nations in the world.

The book is written in a light and pleasing style, and contains a vast amount of information concerning the people of China. "Why do the Chinese never smile?" asked the late Charles Kingsley, "why do they look as if some one had sat upon their noses as soon as they were born, and they had been weeping bitterly over the calamity ever since?" Whatever sadness may appear in the countenance of a Chinaman in a foreign land, this writer makes it evident that in his own country John takes a very cheerful view of things, and laughs quite as much, if not more than other people, while even his nose seems to escape with a mere surface impression.

To the readers of THE PRESBYTERIAN the most interesting portion of this book will undoubtedly be that in which he speaks of Dr. McKay's work in Formosa. Two chapters, forty-eight pages, are devoted to this subject. The author of the "Lapwing" makes no pretensions to religion, he writes as an intelligent man of the world; it will be none the less interesting to hear him bearing the following testimony to the labours of our devoted missionary:

"There is some grand work being done by the missionaries in Formosa, both as regards the Chinese and the semi-civilized aborigines. Christianity is spreading slowly but surely in all directions, from Faiwan-foo and Takow, in the south, and Tamsui in the north."

After speaking of the hardships and privations endured by our missionary during the first three years of his work, some of these too horrible to be described, the writer goes on to describe Mr. McKay's method of working. He says, "Mr. McKay's custom

on entering a village for the first time is to sing a hymn, and this collects a crowd, for the people, though unmusical, like to hear singing. They come out of their houses, and gather round with their children in a homely, sociable sort of a way. A little medicine is then given away, and perhaps a few teeth extracted; and by degrees the people become friendly disposed, and the visit is repeated at a future time."

The students and helpers are described as "intelligent fellows, intensely eager to convert their countrymen and shewing by their inquiries that they take an interest in what is taking place in other countries"

The following description of one of Mr. McKay's short evening services for the students and servants, will be read with interest: "I was pleased to see the reverence displayed. A portion of the Scriptures was read and expounded, the students taking copious notes. There were some fine, intelligent faces among them. One in particular attracted my attention—that of an elderly man with an intellectual expression. I found out afterwards that he was one of the most interesting of Mr. McKay's converts. First of all a Confucianist, he then embraced Buddhism, and was a vegetarian after the fashion of the strictest sect. After listening to Mr. McKay for two years he was received into the Church, and is now one of the most able and useful members, especially owing to his intimate acquaintance with the religious s, s'ems of the masses. He was spoken of as a thoroughly earnest and unassuming man, and was shortly to be placed in charge of a station where he would have opportunities for developing his powers as a preacher and evangelist. After service, a hymn was sung in Chinese, a translation of 'There is a happy land.' The effect was so curious that I could scarcely help a smile, for the Chinese language is decidedly not musical, no more are the people; indeed, it had been the work of years teaching them thus far. They sing with right good will, every one joining in to the best of his ability, a pattern for some English congregations. Mr. McKay teaches them to read music, and the tunes are written out in large characters and stuck up in each chapel. Only the very simplest can be acquired, and these must have something in them to catch the ear."

Along with Mr. McKay our author traveled over a portion of the island. On arriving at a certain place the following little incident took place, which, though trivial in itself, gives some insight into Dr. McKay's wonderful success as a missionary: "A young Chinese boy who was suddenly passing, recognized Mr. McKay, and seizing his hand, shook it warmly, and looking frankly up in his face with a pleased expression, said a few words in Chinese. Before I had time to make inquiries he gave me a similar welcome. After the boy had passed Mr. McKay told me that he had once given his mother some medicine, and the little fellow was very grateful for the kindness." We may add that this shaking of the hand is a custom introduced into Formosa by Mr. McKay himself.

Of one of the students, Tcheng by name, the following interesting story is related: "Some time ago he saved Mr. McKay's life in a very plucky manner. It happened thus. After a long and tiring journey in the early days of M.'s residence in the island, they stopped one evening at a village on the banks of a river, and M. went down to bathe. Tcheng accompanied him to the water, to point out the best place, and was then told to go back to the house where they were stopping. Meanwhile M. undressed and plunged in. Now it so happened that the lad had a sort of presentiment that something was going wrong with his master, for walking a short distance, he stopped and watched behind a tree, to see if he went in at the right place. It was fortunate that he did so, for the bank was steep, and the water deepened faster than M. expected, and before he was fully prepared he found himself out of his depth; and though a good swimmer, he lost his head, probably from exhaustion consequent on his fatigue, and fainted. The lad, seeing that something was the matter, ran down, and without a moment's hesitation, plunged in, swam out, and saved his master."

The author and Mr. McKay arriving at a certain village, the following experience is related. From it the reader may learn that scolding the minister for not visiting enough is not confined to Ontario. Our indefatigable missionary comes in for a share of it. The author says: "They all seemed very pleased, and one old lady began scolding McKay in good round terms for his long absence, having counted

each day since his last visit. Certainly I had no cause to complain of coldness or suspicion, and as regards their reception of M. Kay, it was more like children welcoming a father, than the so-called uninteresting Chinese meeting a foreign missionary."

"Mr. McKay pointed out one old man who, before the chapel was built, used to walk fifteen miles to church every Sunday."

The following was the reception accorded the author and Mr. McKay on arriving at one of the chapels: "A number of the school children were waiting to receive him on the bank, and as we disembarked they ran up with frank, smiling faces, and seizing our hands, proceeded to escort us to the chapel. Here the native preacher and his wife received us, and presently more of the converts arrived. I was much struck with the bright, pleasant faces of the children; they seized my hand without the least sign of suspicion or distrust, and treated M as a father. The chapel had been built by the congregation, who are mostly small farmers. Presently one of them arrived with a bountiful supply of rice, fish, and vegetables for the students, who accordingly set to with a will, and did justice to the fare so liberally provided. Our party had been joined that morning by an aborigine, whose father was a savage, and had been in the habit of taking the heads and drinking the blood of Chinamen. This young man is now a student."

"What astonished me more than anything else," says the author, "in the course of our trip was the immense influence Mr. McKay had acquired over the people, and one can only attribute it to his brave, disinterested zeal and earnest devotion to his work. The students, though of a different nationality, regarded him with a sincere love and respect, amounting almost to adoration, and then there was a simple hearted kindness about them which one rarely meets with even in highly civilized communities, as well as an earnest desire to contribute to the mutual comfort and enjoyment of all; and notwithstanding that they were of humble origin, a certain degree of refinement and polish with all. Christianity with them was evidently no mere sentimental theory but a ruling principle which influenced their lives and actions; not a mere profession of certain doctrines on stated occasions, but a living power, which all the arguments of materialism fail to account for. The fact of these people adopting Christianity in the face of the revilings of their countrymen and the bitter opposition which encountered M's early labours, surely affords a practical answer to the scientists who sit comfortably at home, trying to argue away the evidences of Christianity. No rationalistic explanation will suffice to account for it. Christianity evidently meets a want in their lives which their own religious systems fail to satisfy."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVI.

April 17. } THE PHARISEES REPROVED. { Luke xi. 1881. } 37-47.

GOLDEN TEXT—"But do not ye after their works; for they say, and do not.—Matt. xxiii. 3.

HOME READINGS.

- M. Luke xi. 1-13 Prayer Enjoined.
- Tu. Luke xi. 14-26 ... A Dumb Man Healed.
- W. Luke xi. 27-36..... A Greater than Jonas.
- Th. Luke xi. 37-54 Pharisees Reproved.
- F. Matt. xxiii. 1-24..... Blind Guides.
- S. Matt. xxiii. 25-39..... Whited Sepulchres.
- Sab. Mark vii. 1-23..... "The Tradition of Men."

HELPS TO STUDY.

The reproof administered to the Pharisees on this occasion is to be regarded as distinct from that recorded in Matt. xxiii. The latter was given in the temple at Jerusalem, only a few days before the Saviour's betrayal. The place where the episode of our present lesson occurred is unknown, and the time is doubtful. Most of the older harmonists date it a year before the events of our last lesson, but some (and the modern tendency is to agree with them) accept Luke's narrative as chronological. The following is from Gall's "Help to the Gospels":

"After delivering the parable of the good Samaritan [see last lesson], our Lord went up to Jerusalem, to the feast of dedication. On the way He lodged for a night at Bethany, with Martha and Mary (Luke x. 38-42). On arriving at Jerusalem He found the beggar who was born blind, and whom He restored to sight, and revealed Himself to him as the Messiah (John ix. 35-41). At the same time He delivered His discourse recorded in John x. 1-21, and answered the Jews who questioned Him in Solomon's porch. These Jews seeking to kill Him, He escaped from them and

fled to beyond Jordan, where He for some time abode (John x. 22-42). Here He taught His disciples to pray, and illustrated the importance of importunity in prayer, by the parable of the importunate friend (Luke xi. 1-13). Here also, after casting out a devil, the conversation took place, and the parables were delivered, recorded in Luke xi. 14-36. About this time He dined with a Pharisee, and denounced heavy woes against them and the scribes."

An analysis of the text of our present lesson gives the following divisions: (1) Fair Without but Foul Within, (2) Scrupulous in Trifles, but Unfaithful in Essentials, (3) Ostentatious and Fond of Applause, (4) Dangerous because of Hidden Wickedness, (5) Exacting in Precept but Deficient in Example, (6) Pretending to Honour Dead Prophets but ready to kill Living Ones.

I. FAIR WITHOUT BUT FOUL WITHIN.—Vers. 37-41. Mark (vii. 3, 4) tells us that "the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the traditions of the elders;" in Matt. xv. 12 we find the scribes and Pharisees asking the Saviour "Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread;" and here we find a Pharisee, whose invitation to dinner Jesus had accepted, marvelling that He had not first washed before dinner. The question of cleanliness was not involved; it was altogether a matter of ceremonial observance, and as such the Saviour omitted it, perhaps intentionally and for the purpose of affording an opportunity for conveying instruction.

Now do ye Pharisees make clean the outside of the cup and the platter. Thus the address opens—with a figure—but before the sentence is finished the figure is adroitly dropped, and the unvarnished truth driven home upon the man with terrible force. Your inward part is full of ravening and wickedness. The word here translated "ravening" is in Matt. xxiii. 25, rendered "extortion." "Wickedness" may be understood in its widest sense. The Westminster Teacher says that the charge is, "Ye Pharisees make a great ado about unwashen hands, but are indifferent about unclean hearts."

II. SCRUPULOUS IN TRIFLES BUT UNFAITHFUL IN ESSENTIALS.—Ver. 42. Christ finds fault with the Pharisees, not for attending to little things (such as even the tithing of mint and rue) but for neglecting the more important things, judgment (the practical discerning of that which is right) and the love of God. These, He says, ought ye to have done and not to leave the other undone. "The pharisaical spirit," says Vincent, "is apt to be scrupulous of external forms in proportion to their unimportance."

III. OSTENTATIOUS AND FOND OF APPLAUSE.—Ver. 43. Compare Matt. xxiii. 6; and see Prov. xvi. 18; Luke xiv. 8; Rom. xii. 10; Phil. ii. 3; 3 John 9.

IV. DANGEROUS BECAUSE OF HIDDEN WICKEDNESS.—Ver. 44. See Psalm v. 9; Matt. xxiii. 27, 28.

As graves which appear not. The "S. S. Times" says: "Either because they do not shew themselves above the surface of the ground, or because whitened and adorned (Matt. xxiii. 27) they do not shew themselves for what they are. In either case the effect is the same. In the one case men walk ignorantly over them, in the other, they approach them ignorant of their true character; in both places they unwittingly defile themselves by the contact of rottenness and corruption. In their contact with the Pharisees, unaware of their true character, they breathe in moral corruption, just as the contact with the sepulchre brings moral contamination."

V. EXACTING IN PRECEPT BUT DEFICIENT IN EXAMPLE.—Ver. 46. See Isaiah. x. 1, 2; Gal. vi. 13; Isaiah lviii. 6.

Ye lade men. "Men in the East," says the "National S. S. Teacher," "are used for portage, and this metaphor is based on that fact. With burdens. They so presented the law as to make its precepts heavy and burdensome. Besides this, they added traditions and observances that in themselves were very exacting, but the reference here mainly is to their enforcement of the minute details of the law, as against its spirit."

VI. PRETENDING TO HONOUR DEAD PROPHETS BUT READY TO KILL LIVING ONES.—Ver. 47. "It is not an uncommon thing," says Meredith, "for men to honour dead and distant virtue, and yet display a practical dislike to the same thing as it lives and moves among them." Vincent speaks to the same effect: "The pharisaical spirit honours the faithful ones of the past, while it persecutes those of the present." The Pharisees whom Christ denounced, although they made a show of honouring the martyred saints of earlier times, were—not merely by descent, but also in spirit and principle—the children of those who had killed the prophets, and they shortly afterwards proved their lineage by accomplishing the death of the Saviour Himself.

THE FOLLY OF THE DAY.

There is a dreadful ambition abroad for being "genteel." We keep up appearances too often at the expense of honesty; and though we may not be rich, yet we must seem to be "respectable," though only in the meanest sense—in mere vulgar show. We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us; but must need live in some fashionable state, to which we ridiculously please to call ourselves, and all to gratify the vanity of that unsubstantial, genteel world, of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre; in the midst of which all noble, self-denying resolve is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy, come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results shew themselves in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not dare to seem poor; and in the desperate dashes at fortune, in which the pity is not so much for those who fail, as for the hundreds of innocent families who are so often involved in the ruin.—Home Journal.

OUR YOUNG FOLKS.

WORK FOR LITTLE ONES.

There is no little child too small
To work for God;
There is a mission for us all
From Christ the Lord.

'Tis not enough for us to give
Our wealth alone:
We must entirely for Him live,
And be His own.

Though poverty our portion be,
Christ will not slight
The lowliest little one, so he
With God be right.

Father, oh give us grace to see
A place for us,
Where, in Thy vineyard, we for Thee
May labour thus.

HOW GOD SENT THE BIBLE TO US.

Dent. vi. 6, 7: "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children."

GOD sent these words mostly to fathers and mothers, but there is something in them for the children also to think about. But first let me tell you that God told each one of the Jewish people who worshipped Him to make two little black boxes about half as long as my little finger each way, and to put into each of them the three best things that were in his Bible. They called these boxes by a long name—phylacteries. God commanded that each man should often tie one of these boxes on his forehead as a "frontlet between the eyes," and the other as "a sign" on his arm. The one on the forehead was to make the man think often about God, and about what God had told him to do, and what God told him not to do. The box on his arm was to make him remember that he ought to do all he could for God with his arm, and with all his might. The man wore these boxes when he went to business or pleasure, as well as when he went to synagogue, that is, to church, so that he would think of God in work and sport as well as in worship. After a while some of the people grew so proud that they made the boxes very "broad" and large, and the straps to fasten them very wide, and Jesus told them that was not right, because it was making people think of them instead of God.

Now I must tell you what verses of the Bible were in the little boxes. Only a part of the Bible had been written then—only Genesis, Exodus, Leviticus, Numbers and Deuteronomy—the books which God told Moses to write; not quite one-fifth as much as our Bible. But there were very many wonderful things in their Bible. Now, can you guess what three things in that little Bible God would choose as the best, and have the people put in their phylacteries? Well, one was the story of the passover, when each family killed a lamb at God's command, and sprinkled the blood on the outside of the house, beside the door, to save their lives from the destroying angel, who would kill one in every house where they did not obey God and sprinkle the blood. This was to teach the people that Jesus was coming, after a while, to be as gentle as a lamb, and to be punished in our stead by shedding his blood on the cross.

Another thing in each box was the great commandment, "Thou shalt love the Lord thy God with all thine heart." The third Bible portion in each box was the verse which I read as a text, about teaching God's word to the children. "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children."

One reason for putting that in was to make the parents think a great deal about the children, and about showing them how to do right and be happy.

Another reason for putting those words in the box, was to shew the children how much their heavenly Father—God—thinks about them, and how much He wants them to love Him, and to tell others about the Bible and the Saviour. God gave the Ten Commandments and a great many others to Moses to give to the Jews who were living at that time—very long ago. But God wished to have His laws taught to people who should live long, long after Moses should die, and in places far off from where Moses lived. How could God get His Commandments and His Bible carried far across the sea to children of England and America in this far-off time? I will tell you how God did it. He told Moses to have the fathers and mothers teach the Bible to the children, and to tell the children that when they grew up to be fathers and mothers themselves, they must teach the Bible to their children; and so the words of God have come down from long ago and far-off lands to us, through the children's hearts and hands. God gave His law to Moses for the Jews, but to the children for the world.

We ought to be very thankful for the Bible that God has sent to us by the children from so far away, and so long ago, and learn much of it by our memories, and love it very much in our hearts as our Father's loving letter, and tell others about it with our lips, and send it to others far away by giving all the missionary money we can next Sabbath. Let us thank God every day for the Bible which he sent us from heaven, to shew us how we can go to heaven.

"How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine;
To guide our souls to heaven."

DO YOU THINK TO PRAY?

Ere you left your room this morning,
Did you think to pray?
In the name of Christ, our Saviour,
Did you sue for loving favour,
As a shield to-day?

When you met with great temptations,
Did you think to pray?
By His dying love and merit,
Did you claim the Holy Spirit,
As your guide and stay?

When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

When sore trials came upon you,
Did you think to pray?
When your soul was bowed with sorrow,
Balm of Gilead did you borrow
At the gates of day?

"SOMETHING HAS GONE WRONG."

"WHY, that's not four o'clock! It cannot be so late!" exclaimed Minnie, starting from the seat on which she had been amusing herself with a book, while her work lay neglected beside her. "I looked at the great clock not ten minutes ago, and I'm sure that the long hand had not reached quarter past three."

"Oh, did you not know that something was the matter with the great clock?" replied her aunt, who, with her bonnet and shawl on, had just come down stairs, prepared to accompany her on a walk. "Since yesterday it has gone quite wrong; it strikes one hour and points to another. I think that the hands must be loose."

"Something has gone wrong, indeed!" cried the

child, with impatience, "and I will never trust it again."

She looked up, and saw a quiet smile on the face of the lady. "Aunt, what are you thinking of?" she said quickly.

Her aunt glanced down at the unfinished seam, from which the needle and thread hung dangling down. "Did you not promise to have that ready before four?" said she.

"Yes," replied Minnie, looking a little ashamed, "but—but—"

"But there is somebody, I fear, besides the great clock, whose hands are in fault; who is swift to promise and slow to perform; whose words say one thing, and whose actions say another. Shall I repeat your own words, Minnie, and say, something has gone wrong, indeed, and I will never trust her again?"

Dear young reader, ever keep this in mind, that our words and our actions should agree, as the hands of a good clock with the chime of its bells. Never make a promise rashly; but, if once made, let no pleasure, no feeling of indolence, tempt you for one moment to break it. Let no one ever be able to say, in speaking of the word which you had given, but not kept, "Something has gone wrong, indeed, and I never will trust him again!"

THE LORD WILL PROVIDE.

A MOTHER, one morning, gave her two little ones books and toys to amuse them while she went upstairs to attend to something. A half hour passed quietly away, when one of the little ones went to the foot of the stairs, and in a timid voice cried out,

"Mamma, are you there?"

"Yes, darling."

"All right," said the child, and the play went on. After a little time the voice again cried,

"Mamma, are you there?"

"Yes, darling."

"All right," said the child again, and once more went on with her play.

And this is just the way we should feel toward Jesus. He has gone up stairs to the right hand of God to attend to some things for us. He has left us down in this lower room of the world to be occupied here for a while. But to keep us from being worried by fear or care, He speaks to us from His Word, as that mother spoke to her little ones. He says to us, "Fear not; I am with thee." "Jehovah-jireh," the Lord will provide.

TO THE BOYS.

DO you fully realize what it is to be a boy, walking with rapid strides towards manhood in this stage of the world's history? Do you think how great is the present demand for the best, the noblest, and the strongest boy-material out of which men can be made? You long to be a man; but do you know how much the word "man" means, or should mean? Do you know that it is a grand and noble thing to be a true man? What boy's heart does not beat with high exultation as he looks forward a few short years to manhood? But do you know "the boy is father to the man," and that manhood is stamped with the characteristics and features which boyhood exhibits?

Are you such manly boys that your most intimate friends have no occasion to fear your becoming boyish men? Are you so obedient to all legitimate authority now, that you give promise of becoming law-loving men hereafter? Are you so truly noble and honourable in your dealings with your comrades while at play, that your honour will be above suspicion as business men in after-days?

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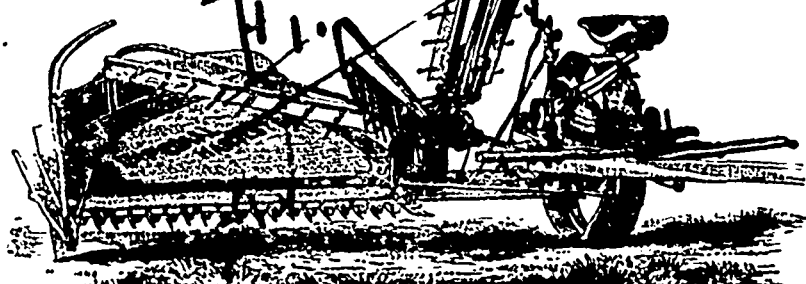
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FOR all purposes of a Family Medicine, Hagar's Yellow Oil is at the head of the list. It is used with unprecedented success, both internally and externally. It cures Sore Throat, Burns, Scalds, Frost-Bites; relieves, and often cures Asthma.

THE PERUVIAN SYRUP has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Boils, Humours, Female Complaint, &c. Pamphlets free at any address. Beth W. Pease & Sons, Boston.

MEETINGS OF PRESBYTERY.

LANARK AND RENFREW - At Almonte, on the second Tuesday of April.

WHITBY. - In St. Andrew's Church, Whitby, on the third Tuesday of April, at eleven a.m.

QUEBEC. - In Morrin College, Quebec, on the 2nd of April, at ten a.m.

LINDSAY. - At Woodville, on the last Tuesday of May, at eleven a.m.

HURON. - At Exeter, on the second Tuesday of May, at ten a.m. Conference on State of Religion.

LONDON. - In First Presbyterian Church, London, on the second Tuesday of May, at two p.m. Elders' commissions to be sent at once to Clerk for making up roll for Synod.

GUELPH. - Adjourned meeting at Guelph, on the 12th of April, at ten a.m. Great regular meeting at the same place, on the third Tuesday of May, at ten a.m.

PARIS. - At Embro, on May 17th, at three p.m. STRATFORD. - In St. Andrew's Church, Stratford on the 5th July, at ten a.m.

CHATHAM. - In St. Andrew's Church, Chatham, on the 5th of July, at eleven a.m.

KINGSTON. - In John street Church, Belleville, on Tuesday, July 5th, 1881, at half-past seven p.m.

OWEN SOUND. - In Division street Church, Owen Sound, on April 26th, at half-past one p.m.

BARRIE. - At Barrie, on the last Tuesday of May, at eleven a.m.

MAITLAND. - In St. Andrew's Church, Kincardine, on the second Tuesday of July, at one o'clock p.m.

PETTERBORO. - In Mill street Church, Port Hope, on the third Monday in September, at half past seven p.m.

BRUCE. - At Port Elgin, on the third Tuesday of July next, at two o'clock p.m.

PRESBYTERIAN CHURCH IN CANADA.

(Western Section.)

The Fifth Annual Meeting of the Woman's Foreign Missionary Society,

will be held

IN TORONTO.

ON

TUESDAY and WEDNESDAY, 12th and 13th APRIL.

The ladies will meet on both days at ten a.m. and three p.m., in St. James's Square Church. There will be a

PUBLIC CONVERSION

held on the evening of Tuesday at half-past six, in Knox Church.

The Rev. Professor McLaren, Convener Foreign Mission Committee will preside, and several distinguished gentlemen are expected to be present.

Ladies at a distance wishing to attend this meeting can obtain passes to travel on Grand Trunk and Great Western Railways at one and one-third fare, on application to the Secretaries.

Toronto, April 6th, 1881.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in St. Paul's Church, Bowmanville,

ON

Tuesday, the Third day of May, 1881,

at half-past seven o'clock p.m. and will be opened with a sermon by the Rev. K. Torrance of Toronto. Clerks of Presbyteries are requested to forward all papers to the undersigned at least eight days before the meeting.

JOHN GRAY, Synod Clerk.

The Manse, Orillia, 28th March, 1881.

A MISTAKE - It is a great and often fatal mistake to take repeated drastic purgatives for constipation of the bowels, they induce piles and cause debility of the bowels. Burdock Blood Bitters is a safe and perfect regulator of the bowels, arousing the torpid liver and all the secretions to a healthy action; acting on the Kidneys, and renovating and toning the system in the most perfect manner.

In ordering anything advertised in this paper, you will charge the publisher, as well as the advertiser, by stating that you saw the advertisement in The Canada Presbyterian.

R. R. R. Radway's Ready Relief CURES THE WORST PAINS In from One to Twenty Minutes. NOT ONE HOUR.

After reading this advertisement need any other suffer with pain. RADWAY'S READY RELIEF is a cure for every pain. It was the first and is

THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains, allays inflammation, and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs by one application.

IN FROM ONE TO TWENTY MINUTES,

no matter how violent or excruciating the pain the RHEUMATIC, Bed ridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer.

Radway's Ready Relief

WILL AFFORD INSTANT EASE.

INFLAMMATION OF THE KIDNEYS. INFLAMMATION OF THE BLADDER. INFLAMMATION OF THE BOWELS. CONGESTION OF THE LUNGS. SORE THROAT, DIFFICULT BREATHING. PALPITATION OF THE HEART. HYSTERIC, CROUP, DIPHTHERIA. CATARRH, INFLUENZA. HEADACHE, TOOTHACHE. NEURALGIA, RHEUMATISM. COLD CHILLS, AGUE CHILLS. CHILBLAINS AND FROST BITES.

The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford ease and comfort.

Thirty to sixty drops in a half tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all internal pains.

Travellers should always carry a bottle of RADWAY'S READY RELIEF with them. A few drops in water will prevent sickness or pains from change of water. It is better than French Brandy or Bitters as a stimulant.

FEVER AND AGUE

FEVER AND AGUE cured for forty cents. There is not a remedial agent in this world that will cure Fever and Ague, and all other Malarious, Bilious, Scarlet, Typhoid, Yellow, and other Fevers (aided by RADWAY'S READY RELIEF) so quick as RADWAY'S READY RELIEF. Twenty cents per bottle.

Dr. Radway's Regulating Pills,

perfectly tasteless, elegantly coated, for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, bilious fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a positive cure. PRICE 25 CENTS PER BOX. SOLD BY DRUGGISTS.

DR. RADWAY'S Sarsaparillian Resolvent,

THE GREAT BLOOD PURIFIER, FOR THE CURE OF CHRONIC DISEASE, Scrofula or Syphilitic, Hereditary or Contagious,

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves, Corrupting the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Brash, Tic Dolorieux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$1 PER BOTTLE.

HEALTH--BEAUTY.

STRONG, PURE AND RICH BLOOD. INCREASE OF FLESH AND WEIGHT. CLEAR SKIN AND BEAUTIFUL COMPLEXION, SECURED TO ALL THROUGH

Dr. Radway's Sarsaparillian Resolvent

Every drop of the Sarsaparillian Resolvent communicates through the Blood, Sweat, Urine and other fluids and juices of the system, the vigour of life, for it repairs the wastes of the body with new and sound material. Scrofula, Consumption, Glandular Disease Ulcers in the Throat, Mouth, Tumors, Nodes in the Glands and other parts of the system. Sore Eyes, Strumous discharges from the ears and the worst forms of Skin Diseases, Eruptions, Fever Sores, Scald Head, Ring Worm, Salt Rheum, Erysipelas, Ache, Black Spots, Worms in the Flesh, Cancers in the Womb, and all Weakening and Painful Discharges, Night Sweats, Loss of Sperm, and all wastes of the Life Principle are within the curative range of this wonderful modern Chemistry, and a few days use will prove to any person using it, for either of these forms, because its potent power to cure them. If the patient daily becoming reduced by the wastes and consumption that are continually progressing, success in restoring these wastes, and repairs the system with new material made from healthy blood, and the Sarsaparillian will and does secure, a cure is certain: for when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, it repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing.

Sold by druggists. PRICE, ONE DOLLAR.

Dr. Radway & Co., 32 Warren St. N. Y. AND 499 St. Paul St. Montreal.

NOTICE. THE Financial Association OF ONTARIO.

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

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

The issue price of Preference stock has been advanced to THREE AND A HALF PER CENT. premium, equivalent, at the minimum rate of dividend, to a return of 7 1/2 per cent per annum, on the amount invested.

The amount of stock now subscribed, and applied for, exceeds a quarter of a million dollars, on which an average of over forty per cent. has been paid in.

EDWARD M. RUEY, Managing Director.

London, Ont., April 2, 1881.

SPRING, 1881.

NEW GOODS ARRIVING DAILY.

For this season will be unusually large and varied, so that gentlemen may have no difficulty in finding what they may require when placing their order for Spring and Summer Clothing and Furnishings.

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

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BEAUTIFULLY ILLUSTRATED. NON-DENOMINATIONAL.

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Advertisement for Burdock Blood Bitters, highlighting its benefits for blood purification and overall health.

Advertisement for a pocket watch, featuring an image of the watch and text describing its quality and price.

Advertisement for Garmore's Artificial Ear Drums, designed to help the deaf hear without the use of traditional aids.

Advertisement for a Bible commentary, offering a complete and up-to-date explanation of the scriptures.

Advertisement for Hagar's Yellow Oil, a medicinal product used for various ailments like sore throats and skin conditions.