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THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 2.—No. 25. (New Series).
Whole No. 376.

Toronto, Friday, April 18th, 1879.

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

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NOTES OF THE WEEK.

MR. A. C. THOMPSON, of Barrie, has given the Presbyterian congregation at Midland, a village lot upon which a handsome church will be erected during the summer.

THE Rev. Dr. Baxter recently of Stanley St. Church Montreal, has received a cordial and unanimous call to the Loughborough Road U. P. Church, Kirkcaldy, Scotland.

THE Rev. Dr. Cochrane has been nominated for the moderatorship of next General Assembly by two additional Presbyteries since our last issue—Miramichi, N. S., and London, Ont.

THE Rev. John Eadie has received a call from the congregations of Pinkerton and West Brant, stipend promised, \$850 and Manse. At last meeting of the Bruce Presbytery, the call was sustained.

We are requested to remind the Conveners of Presbyteries' Home Mission Committees that the annual reports, Nos. I. and II. should be forwarded to the Rev. R. H. Warden, Montreal by Monday next the 21st inst.

THE new hymn book adopted for use by the St. James' Square Presbyterian church, in this city, has been received by Messrs. James Bain & Son. There are various sizes and bindings. The price is from eight cents and upwards.

IT looks as if the Afghanistan war were about ended. Negotiations are going on with Yakoob Khan, and it is expected that they will be successful. We shall see what has been gained by British expenditure of treasure and life.

POOR ARCHBISHOP PURCELL is in difficulty again. Now Committees bother him. He appointed one to receive contributions for his relief, and the priests of his diocese appointed another. It is a wonder that there has been no investigation in his case.

THE Ladies' French Evangelization Society acknowledges, with sincere thanks, the receipt of the following donations:—Mrs. W. Mortimer Clark, Toronto, \$20; Mrs. Peter Redpath, Montreal, \$10; Mrs. Glen Coates, Scotland, \$10. Further contributions on behalf of the work of the Society are urgently solicited. These should be addressed to Miss Gordon, care of Joseph Mackay, Esq., Montreal.

THE Synod of Hamilton and London, met in St. Andrew's Church, London, last week. There was a large attendance of members. The Rev. R. Hamilton, retiring moderator preached an able sermon; and thereafter the Rev. John McEwen, of Ingersoll, was elected to the chair. We hope to be able to make room for a synopsis of the proceedings in next issue.

THE death is announced of Mr. Wm. Ireland, city chamberlain and treasurer of Queen's College, Kingston. In his official positions, Mr. Ireland was regarded by all who knew him as a faithful and upright public servant. In his management of the finances of the city he was one of those men whom no influence could induce to swerve in the minutest particular from the path of the most rigid rectitude. The funeral was largely attended.

WILL the people of Canada never learn to send fit men to represent them in Parliament? It may be too much to ask that our legislators should be acquainted with the rudiments of political economy. Common sense would demand such a thing, but the exigencies of party will not permit it. But is it possible that decency of behaviour is a disqualification for the House of Commons? The Gilmor-Domville squabble last week would have been disgraceful in a bear-garden.

THE world moves! J. Hyatt Smith, a Baptist minister of Brooklyn, well known as an advocate of open communion views and practices, was called to administer the right of baptism on a Protestant in the Roman Catholic Hospital of Brooklyn, N.Y., and he baptized the man by sprinkling! He used the Episcopal Book of Common Prayer! And a sister of charity brought and held the bowl of water for him! And two Episcopalians and one Presbyterian were present as witnesses! Things must have been marvellously mixed there, but would it not be a blessed thing if they were oftener mixed? We think the Millennium is not far off. A few more scenes like that would make us believe it had come already.

A CORRESPONDENT of the "Herald and Presbyter" writes in the following terms of Mr. Hammond's services at Chatham: "The work here is far beyond my power to describe. During the past week the interest has so intensified, and the number of inquirers so multiplied, that even near to the hour of midnight a great audience lingered in the largest building in the city. It is safe to say that not far from eight hundred, the majority of them adults, have during these past two memorable weeks professed conversion. Last night about four hundred unconverted persons rose for prayer. No Christians were allowed in the building except a few workers. The house was thus crowded with young converts and those who were seeking the Lord. Mr. Hammond says these meetings take him back to the great revivals he witnessed in Scotland in 1861, when the interest in Dumfries, Glasgow, Annan and other places was so intense that it was impossible to clear the churches before the hour of midnight."

REV. J. C. SMITH, M. A., of Guelph, preached the anniversary sermons in St. Andrew's Church, Stratford, on Sunday morning and evening to good congregations on both occasions. On Monday evening the annual festival was held. The report of the managers showed that the number of members was now 257, against 190 last year. The stipend paid by the con-

gregation was \$1,150, of which none was in arrear; contributions for congregational purposes were \$1854.48, and the total contributions for all purposes were \$2643.68. There were 200 in the Sabbath school and Bible classes; twenty-one teachers and officers in the school; 130 families in connection with the congregation. After a short address by Mr. Waits, Rev. John Laing, M.A., of Dundas, delivered a dramatic address lasting over an hour, on the betrayal of the Saviour. It was listened to with rapt attention, and was intensely interesting throughout. Short addresses by Rev. G. A. Youmans, Dunnville, Rev. John Kay, Milverton, Rev. J. J. Cameron, Shakespeare, and music by the choir, brought the very pleasant meeting to a close.

ON Tuesday evening, March 25th, the Rev. F. Goldsmith, of Hamilton, delivered an eloquent and impressive lecture to an appreciative audience, in the Presbyterian church, Thornbury. His subject was, "Religion and Politics." The pastor of the church—the Rev. A. T. Colter—occupied the chair. On the platform were also the Rev. J. Mahan, of the Canada Methodist Church, and the Rev. F. D. Brown, of the Episcopalian Church. The Rev. gentleman did not appear as the exponent of any sect of religionists, or of any party in politics; and, while he held that none of the sects should bow at the shrine of either existing party, he also condemned the often expressed idea, that "religion has nothing to do with politics." He contended that religion is the grand moulding power in our world, and that politics should come under its influence, and be moulded by it; that if the politics of any country, which are not fashioned by the simple, yet transforming, power of the religion of the Bible, when "weighed in the balances," they would certainly be "found wanting." The lecture was listened to with breathless attention throughout.

THE revival in the town of Chatham has assumed a character which, to say the very least of it, is promising. It is a good indication that the departure of Mr. Hammond, who was chiefly instrumental in originating the movement, has neither diminished the interest almost universally felt in the work nor caused the attendance at the meetings to decrease. We know that "revivalism"—so-called—is found fault with by many of our best and most intelligent men; and we know that the principle of forced excitement is not always the best in essaying to turn men from darkness to light, inasmuch as it often leads to profession without conviction and zeal without knowledge; but, at the same time, we believe that these special revival movements have their advantages—one great advantage being that they bring out many to hear the gospel who would never have come, under ordinary circumstances. If, out of the thousand who have professed conversion in connection with the Chatham revival, only one soul were saved, would not that revival be a blessing? And who is so extremely cynical as to limit the number to so very small a proportion? Will not the greater number of reasonable men hope and expect that at least one half of these professed Christians may persevere; and will they not pray that the whole of them may do so? Even with the half would it not be a glorious harvest? We entertain most lively hopes that the movement which is passing over Brantford, Chatham, Guelph, and other places at the present time will result in permanent benefit to the world, to the Church, and to the cause of Christ.

PROGRESS IN THEOLOGY.

ADDRESS DELIVERED BY REV. PRINCIPAL JAVEN B. KNOWLTON, D.D., AT THE CHURCH OF BRISTOL (1875.)

Bishop Butler, in his great work, writes as follows: "And as it is owned that the whole scheme of Scripture is not yet understood, so, if it ever comes to be understood before the restitution of all things, and without miraculous interpositions, it must be in the same way as natural knowledge is come at, by the continuance and progress of learning and of liberty, and by particular persons attending to, comparing, and pursuing inclinations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made, by thoughtful men's tracing on obscure hints, as it were, dropped up by nature accidentally, or which seem to come into our minds by chance. Not in it at all incredible that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural history have been made in the present and last age were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture." The field of Scripture is here likened to the field of nature, and it is suggested that we may expect discoveries to be made in the former similar in importance to those which are being made in the latter. In the context of the passage quoted, Butler distinguishes between "practical Christianity, or that faith and behaviour which renders a man a Christian," and "the study of those things which the apostle calls going on unto perfection, and of the prophetic parts of Scripture; and the knowledge which we may expect thus to increase is to shed its light upon the province more remotely connected with faith and practice. This great and sagacious thinker is also careful not to assert that the truths which he supposes may still be concealed in Scripture will, in the present state, be brought to light, for he expressly says—"If the whole scheme of Scripture ever comes to be understood before the restitution of all things." At the same time the words of Butler might well be cited in favour of the view that important discoveries in theology yet remain to be made—discoveries such as shall prove of essential value in removing objections to the scheme of revelation. Theology, according to this great authority, may well be progressive in the same sense as the natural sciences are progressive.

Quite different is the opinion of Macaulay. Having stated that natural theology is not progressive, he proceeds: "But neither is revealed religion of the nature of a progressive science. All truth is, according to the doctrine of the Protestant Churches, recorded in certain books. It is equally open to all who in any age can read those books; nor can all the discoveries of all the philosophers in the world add a single verse to any of those books. It is plain, therefore, that in divinity there cannot be a progress analogous to that which is constantly taking place in pharmacy, geology, and navigation. A Christian of the fifth century with a Bible is on par with a Christian of the nineteenth with a Bible; candour and natural acuteness being of course supposed equal. It matters not at all that the compass, printing, gunpowder, steam, gas, vaccination, and a thousand other discoveries and inventions which were unknown in the fifth century are familiar to the nineteenth. None of these discoveries and inventions have the smallest bearing on the question whether man is justified by faith alone or whether the invocation of saints is an orthodox practice." This eminent writer regards progress in theology analogous to that which we witness in the demonstrative and inductive sciences as impossible. Butler, indeed, is speaking of theological progress in its bearing upon apologetics, and Macaulay in its bearing upon the reconciliation of Romanists and Protestants; but still their opinion cannot be harmonized, for a progress such as the Bishop refers to must be made upon principles which would allow important advances in dogmatics. Who, then is right—Butler or Macaulay? Or can we accept the view of neither without modification? These questions are certainly of very great importance, not only to the professional theologian, but to all who receive the Scriptures as from God, and desire rightly to value the communications therein addressed to them.

There is a class of writers who speak much of the Church and the theology of the future, leaving the impression that these may be expected to differ widely from the Church and the theology of the present; but they say nothing definite regarding the extent to which this difference may reach. We are assured, however, that theology, if it would remain in credit—or rather recover its credit—must avail itself of the vast progress made in science, philosophy, and biblical scholarship since the creeds were constructed, must bring itself into harmony with the spirit of the age, and must cordially accept those principles of progress which apply to every department of human thought and enquiry. But we have writers of the same spirit who, not content with asserting the necessity of progress, do not shrink from trying their hand at the reconstruction of Christian dogma, and who have proposed changes which are radical enough. A specimen of this will be found in the revision of the doctrines of the Trinity, Original Sin, and the Atonement, essayed by the Rev. H. R. Haweis. We do not stay to enquire whether emendations of doctrine such as those now referred to are anything more than attempts to rehabilitate errors long ago exposed and rejected—to revive Sabellianism or a Pelagianism of the early centuries; our subject is, without any appeals *ad invidiam*, to look calmly at the general ground on which the necessity of theological progress is affirmed.

It will be clearly understood that we are here concerned with the professed opponents of Christianity, who say that its dogmas must eventually disappear before the advancing enlightenment of mankind, and who consider that in labouring to discredit these dogmas they are rendering an important service to humanity. On both sides of the question before us we find professed friends of the Gospel; and the matter of contention is whether our knowledge of the Christian doc-

trines is subject to the same law of progress which all recognize in the experimental sciences.

Let it be further kept in view that the question has not respect to progress in the communication of divine truth in the Word of God. It is allowed, on all hands, that there is progress here. The later parts of the Old Testament disclose many things which are not contained or which are but dimly hinted at in the earlier. The New Testament is a much clearer and fuller revelation of doctrines than the Old. Though the teachings of our Lord, as recorded in the Gospels, may contain the germs of all doctrines of His kingdom, there were many things which the Disciples could not "bear" in the days of His ministry, and which it was reserved for Apostolical teachings after Pentecost fully to deliver. Thus from the beginning the scheme of grace was being gradually unfolded, and the "light shone more and more unto the perfect day." We do no honour to Christ in putting the words which He spoke above those which He gave to His Apostles, and in refusing to recognize the more complete development of doctrine in the Epistles! But the canon of Scripture is now complete, and the gifts of inspiration withdrawn. The doctrines of the Christian faith have been delivered, and till the Lord shall come, we may not expect other and higher revelations. We are not commanded to "hold the tradition," and to "hold fast the faithful word which we have been taught," but since the seat of Parnassus recorded his vision no religious teacher may "add to the words of his testimony." Our appeal must lie to the Scriptures, as we have had them for eighteen centuries—to the Old Testament and the New, and no doctrine which cannot be proven from these has any right to claim acceptance as part of our theology. It would seem, therefore, at first sight, as if progress in doctrine in theology such as marks the history of the Church from the beginning of revelation to the close of the canon were not afterwards to be expected. If, however, the position of Butler be the right one this need not be so, doctrinal progress may characterize the history of the Church after revelation ceases, not less perhaps than before. Inexhaustible material for the construction of doctrine lies before us in the Bible, and in the improvement of the human mind as an instrument of discovery, the increase of knowledge which may subserve theological investigation, and the fresh light continually shed on Scripture by the unfoldings of Providence we may have the assurance—certainly the possibility—of a continual progress in theological knowledge. This progress need not be arrested by the completion of the canon any more than progress in natural science by the completion of creation. A long time will elapse before earth, and air, and sea shall have been perfectly scrutinized, and the laws which govern the entire *kosmos* ascertained; till the time comes, natural science must continue to advance, and I shall venture to think that the Word of God is less inexhaustible than His works, and that the process of investigation and discovery in the more glorious realm will sooner or later come to an end?

Let us say at once, that we are not to take the ground that Macaulay is entirely right, and Butler entirely wrong. We believe in theological progress within certain limits. It is, as we shall afterwards see, matter of history that such progress has been made; but history, we think, also concurs with certain general considerations now to be advanced, in disallowing the analogy suggested by Butler, or, at least, in greatly limiting its scope.

The considerations to which we refer are the following: 1. The clearness with which Scripture, in accordance with its purpose, exhibits its great doctrines marks an important difference between nature and revelation as provinces of investigation.

We must speak with great caution and reverence regarding the design with which a revelation has been made to man. We must not assume that we understand fully the counsels of God in any matter; and in a matter affecting so many interests and serving so many purposes as the communications of Scripture, modesty of speech is certainly to be enjoined. But surely we do not err in saying that, so far as we are concerned, the great design with which Scripture was given is to teach us the way of salvation. Whatever other purposes the divine wisdom intended it to serve, it was meant to convey to us that knowledge of the Father and of the Son which is eternal life. "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man," in order that we may know how "to glorify God, and enjoy Him for ever." In accordance with this, its purpose, we might expect, therefore, that the general tenor and scope of Scripture would be plain. If difficult and protracted investigation must be held before the import of its gracious message can be determined, the value of that message will, practically, be greatly impaired, but if the parallel shall strictly hold between nature and the Bible, laborious and lengthened scrutiny and many futile attempts to apprehend its scope and principles might be expected to precede any just conception of them. For nature has not revealed her secrets at once. It has been necessary to put her to the torture. The sciences have been built up by years and centuries of patient toil, and in many cases the foundations of them have had repeatedly to be laid anew. Now, in looking to Scripture, we soon discover that in the delivery of its great truths it actually possesses the attribute of clearness and explicitness which we would have expected to distinguish it. The way of life and the way of death are clearly set before us. No person with a sincere purpose can misapprehend the directions of this divinely-appointed guide. It is not merely the leisurely and those possessed of superior understanding and education who may peruse the book to advantage. "He that readeth may run." The path of life is so little intricate that "the wayfaring man, though a fool, shall not err therein." And if we attend to the several truths and duties necessarily connected with the momentous practical question referred to, we shall find that Scripture is unmistakable in its teaching regarding them all. Is it necessary to know that man has fallen into an estate of sin and misery from which he cannot deliver himself, that God, infinitely just and holy, cannot pass by sin, but must execute upon it condign punishment, that, rich in mercy, though inflexible in justice, He has found a way, even through blood, in which expiation may

be made, and the guiltiest who will accept His grace be forgiven and admitted to favour; that He cleanses from sin and prepares for His holy presence all those whom He pardons; that He claims from us supreme affection, and faithful service all the days of our lives? The Word of God (read in connection with the ordinances of God) has spoken not doubtfully upon these things since the time when its first instalments were given; every subsequent portion, as added to the canon, shed fresh light upon the gracious purpose of God; and, since the New Testament has been written, those high matters stand revealed in the light of perfect day. Now, this clearness of Scripture must, partly at least, account for the fact that in the history of Bible interpretation there is no counterpart to what has occurred in the sciences, when the very principles on which it was attempted to construct them were discovered to be errors. For science has often required to demolish its own work, and begin, as it were, *de novo*. When the ancient astronomy regarded the earth as the centre of the universe the mistake was sufficient to hinder any true science of astronomy. The heavens might be "scribbled o'er, cycle or epicycle, orb on orb," but there was no release from the perplexity of the primary blunder. In the early speculations in chemistry the like mistakes were made, and even since chemistry may properly be called a science, it has, in some directions, proceeded on erroneous assumptions which arrested progress, and the exposure of which rendered necessary a large measure of reconstruction. The whole world knows that in the history of geology, or geognony, the same thing has been illustrated. Now it cannot fairly be said that the history of theology exhibits any parallel to this. The fundamental theological ideas have never been misconceived by the true Church of God. No mistake has been committed analogous to that which makes the sun and the stars revolve around the earth; or which regards fire, earth, air, and water as the elements of all things; or which explains stratification as the effect of the flood. Much has been added to the early theology; for no one will contend that the theology of Adam, or of Abraham embraced all that is contained in the theology of Paul; but it cannot be shown that any incongruity existed between the earlier and more limited faith and the enlarged doctrine of the apostle. And if there was unity in the faith of the Church during the long preparatory dispensation, in which "at sundry times and in divers manners" the Word of the Lord was coming to man, an equal unity (to say no more) will certainly be found since the completion of the sacred volume. Errorists have existed in every age; men who mangled or totally rejected leading doctrines of revelation, and "preached another gospel which is not another;" but the perversities and eccentricities of errorists must not be alleged in opposition to the view now stated. It is the doctrine held by the Church of God which is here in account: it is the history of this doctrine which must come into comparison with the history of the science of nature. There are many passages in Scripture the interpretation of which is undeniably difficult. The most learned and able men, though free from bias, have not been able to agree about them. After eighteen centuries of study (to refer to the New Testament only) there are some of these passages on which we have scarcely any light at all. They may remain for centuries more, perhaps always, the *offensacula criticorum*. But the existence of such passages does not render doubtful the teachings of the Bible, or affect its general character of clearness in statement. All the great doctrines of Scripture are so well established by texts, the meaning of which is not open to dispute, that we cannot reasonably be asked to suspend our judgment regarding these doctrines until the obscure texts are elucidated. The Word of God, we know, is ever consistent with itself; and whatever these difficult passages mean, they contain nothing to shake our confidence in doctrines supported by a large induction of clear and harmonious proof. "All things in Scripture," says the Westminster Confession, "are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded and opened in some place of Scripture or other that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them." But it may be asked, Are we not confusing practical knowledge with scientific? It is a practical acquaintance with Scripture, we shall be told, which is necessary to salvation and to holy living, not the scientific knowledge which we term "theology;" and this practical acquaintance may be easily gained. But a practical acquaintance with the objects and facts of the world around us is also easy of attainment, *i.e.*, such a knowledge of them as shall enable us to maintain existence, and even secure a good degree of comfort. Without any acquaintance with botany or agricultural chemistry, one may have knowledge to use the natural fruits which are wholesome, may, to prosecute husbandry with good success. He may be rich in flocks and herds while he knows nothing of zoology. Both in Scripture and in nature the knowledge necessary to immediate practical ends is easily attained, yet in both true science may be difficult; nay, in order even to its beginning, may require long and laborious study; whilst it may be capable of prosecution and advancement beyond any assignable limits. Has not the preceding argument, then, neglected this very important distinction? To this we reply that theology does not differ from a practical knowledge of religious truth in the same manner as the scientific knowledge of nature differs from the practical knowledge of its objects and laws to which reference has been made. In some respects, and within certain limits, the scientific knowledge and the practical are identical in religion. They are not to be distinguished as we distinguish the scientific knowledge of nature from such practical acquaintance with it as may suffice to employ it for our benefit. The cognition of religious truth involved in a vital and salutary appreciation of it is not different, so far as it goes, from the cognition of the theologian. The same things are known in both cases; so far as the intellect is involved, its operation in both cases is virtually the same. What higher conception of the great principles of our faith—what more recondite knowledge of them—can the theologian reach than the ordinary Christian, of fair intelligence, who devoutly studies his Bible and hears

the Sabbath instructions of a faithful minister? In regard to the logical relations of these principles to each other the theologian will have the advantage; he can better conceive them, perhaps, as a scheme or a system, and so far he is more scientific than the ordinary Christian. He has possession of the two factors of scientific theology, knowledge of the facts and knowledge of the logical connections; but as regards the former, the ordinary Bible student, bating his ignorance of scientific terminology, may be almost, if not quite, on a level with him. He does not stand to the theologian as the savage indolently eating the fruit which falls from his banana tree, or the ignorant rustic practising a rude husbandry stands to the scientific agriculturist and the botanist. The scientific knowledge of nature leads no doubt to inventions and improvements of great practical utility, but though science should have made no progress, we can use the things spread around us by the hand of nature, and thus sustain life with some measure of physical enjoyment. A like ignorance of the principles of the Bible would leave us without the blessings it offers—leave us unsaved. Those who are wont so sharply to distinguish between theology and a practical knowledge of religion very generally, we fear, commit the fatal error of confounding religion with duty, especially social duty, or with mere sentiment. But if the knowledge which saves is the knowledge of the Father and of the Son, a most intimate connection clearly exists between practical religion and theology. 2. Again, I argue the imperfection of the suggested analogy from the promise of the Holy Spirit to be ever with the Church as its teacher. This promise is found in passages such as the following: "But the comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and shall bring all things to your remembrance whatsoever I have told you." "When the Comforter is come He shall testify of Me." "He shall receive of mine, and shall show it unto you." Accordingly it is said, "ye have an unction from the Holy One, and know all things." "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." (John xiv. 16, xv. 26, xvi. 14; 1 John ii. 20, 27). This last passage shows that the Spirit as teacher was not promised to the twelve only, though they in a special sense became partakers of His influences. The Spirit is to dwell in the Church, and in the hearts of all true believers, and to dwell there for ever. Thus is fulfilled what Jeremiah spake concerning the new dispensation: "I will put my law in their inward parts, and write it in their hearts, . . . and they shall teach no more, every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." It is thus insured that all believers shall correctly apprehend (so far at least as may be necessary to salvation and the integrity of the Christian life) the great facts and principles of the Christian faith. This, surely, is not straining the language quoted but is clearly keeping within its limits. The Holy Spirit is promised to all true disciples, not only to sanctify and comfort them, but to teach them concerning Christ and His kingdom. Such knowledge is imparted to them that no man can lead them fatally astray; they can distinguish between the "lie" and the "truth," and when Anti-Christ comes he cannot persuade them to embrace his error. Now, I do not understand that the indwelling of the Holy Ghost in all believers from the beginning is inconsistent with the supposition that Christian truth, even under His teaching, as by means of the progress of events, shall have additional light thrown upon it, so that the knowledge of the Church shall grow and increase, the depth and fulness of meaning which is in Scripture be more perfectly apprehended, and views and applications of truth at present attained become the possession of a Church ever approaching maturity in knowledge as in holiness, and preparing for the coming of the Lord. Such progress of the Church seems no more at variance with the promise of the Spirit than does the growth of the individual in knowledge under the Spirit's continual teaching, the study of the Word, and the discipline of Providence. For whilst the promise of the Spirit is made good to each and every believer from the beginning of his new life, so long as here he "grows in grace and in the knowledge of our Lord and Saviour Jesus Christ." Not reluctantly, but with deep and grateful joy, would we recognize the possibility—the certainty—of this advancement in knowledge. No new revelation will be vouchsafed, but the Spirit, communicated with increasing fulness, will enable the Church more perfectly to understand the revelation which we now have; and her knowledge—her theology—will become increasingly profound, comprehensive, and harmonious. Truths which at present many of us do little more than tolerate—since we cannot silence the testimony of Scripture to them—will be seen in such glorious relations to other truths that all hesitation in receiving them will be past. An increasing knowledge—the dawn of a brighter day—will bring together in the harmony of faith those whose diversities of views and of interpretations, strongly emphasized, have too much kept them apart. Nor is it incredible that the clearer light shed upon the whole contents of Scripture will lead to valuable apologetical results; and that the truth received with greater completeness (though the unholy mind can never love it) will more and more show itself a fortress impregnable all around. But we must correctly conceive the kind of progress in divine knowledge which we are permitted to anticipate, and the way in which it will be made. Any movement forward will be in the same line—so to speak—in which the Church has achieved the progress which marks the past. There will be no forsaking of this line for another. The Church will not inaugurate a new progressive era by altering her course, by going back from her attainments, by casting aside her theology received from the beginning. She will not lay the foundations of a new edifice, nor tear down the courses which have been securely built, but whatever additional stones she may find worthy to have a place in the structure will be laid on and incorporated in harmony with the design. Imperfections will be removed, additional buttresses supplied, a more perfect beauty added, but the noise

of demolition—of those who "break down the carved work with hammers and axes"—will not be heard. (Psalm lxxiv. 6). But many, it may be feared, who are most earnest in asserting the law of progress in theological science do really, under the name of progress, contemplate a process which must at least begin with demolition. They tell us that theology is not in harmony with the spirit of the age, and with the attainments made in other branches of knowledge and enquiry, and that it has, in fact, become totally indefensible in presence of the scientific and historical criticism by which it must now be tested. And this means not simply that the logical relations of doctrines to each other have been imperfectly understood or that the doctrines have not been completely developed and followed out to their legitimate consequences, but that many of these doctrines—even such as have been deemed most essential—have been wrongly conceived. The Church, we are told, is fundamentally in error as to her conceptions of justice in God; of our relations to Adam as the source of condemnation and depravity; of the substitution of Christ; of the atonement as an expiatory sacrifice; of regeneration as the supernatural implanting of a new life, in distinction from anything achieved by moral culture; of inspiration; while almost her entire eschatology is worthy of rejection. Now, clearly, if this is so we must begin *de novo*. We must lay the foundation of theological science anew, for theology has hardly any conception more primary than those here adverted to. If the views which will be offered in place of those now held, and which in substance have been held since theology first claimed to be a science—nay, since definitions of the Church's faith in single articles were framed—are correct views, the new theology cannot vindicate its introduction by any doctrine of progress. For it turns out that almost everything is wrong. The first thing is to clear the ground—to remove the antiquated and unsightly structure which stands in the way—that a beautiful modern house may be raised, with the prospect, we fear, that those who come after shall deal with our edifice as we judged it necessary to deal with that which we found in possession. It is sufficiently obvious that, in this way, no progress can be assured; but the thought I wish here to bring forward is, that the Spirit's presence in the Church, as its teacher, gives us the strongest reason for believing that on such important topics as those referred to, our theology cannot be far from truth. There are doubtless many subordinate theological topics as to which we cannot thus find guarantee in the Spirit's teaching—topics remote from the central vital truths—and which must seek their support (if their claim to a place in theology is to be made good) in a fair interpretation of scripture texts, or on grounds of necessary logical connection. We must not press unduly even so great a doctrine as that of the Spirit's teaching; but we can rejoice in the assurance which it gives that our theology has not misunderstood the leading doctrines of the inspired word. 3. The character of inscrutable mystery attaching to several of the great doctrines of the Bible suggests a limitation of theological enquiry which impairs the analogy between nature and revelation as fields of progressive discovery. No ground will here be taken in forgetfulness of what has been already said touching the clearness with which Scripture delivers its great message. But whilst we cannot miss the general purport of Scripture, whilst nothing can be plainer than its manifestation of the Gospel, undeniably it offers to our faith doctrines which are altogether mysterious, and which it is impossible that the human understanding should investigate. I may instance the doctrines of the Trinity, the Incarnation, the action of the Spirit in regeneration and sanctification, and the Resurrection. In the apprehension or explanation of these doctrines we cannot proceed a hair's-breadth beyond the plain statement of the Bible. They relate to things entirely beyond the reach of inductive research or any kind of legitimate speculation. No study of human experience, or of our own mental operations—no science of any kind—can throw the least additional light upon them. We cannot obtain a deeper knowledge of them than was possessed by those who first carefully examined the Scripture statements regarding them. But these doctrines, it is obvious, are of the highest consequence in Christian theology—in revealed religion. They are so essential to it that their denial (the denial, indeed, of any one of them) would completely change its character. Not only are these doctrines of exceeding importance in themselves; they are so related to the whole system of Christian truth that every part of it is greatly affected by them. They are the pivots on which theology turns, the framework on which it is constructed. A theology which leaves out the mysteries cannot be the theology of the Bible. You may, indeed, reduce your conception of theology to that of a system of ethics, and explain the New Testament as did the old Unitarians. But it is now universally admitted, we suppose—admitted by the Unitarians themselves—that this is not fair treatment of the Scriptures. If our theology shall faithfully exhibit the teachings of the sacred volume, it must not only embrace but give great prominence to the mysteries, whether in theology proper, in soteriology, or in eschatology. These are the mountain ranges, on which the clouds ever rest, but how completely different the landscape if they are wanting, or their form changed. Now this important feature of theological science may be said, we think, to limit to a large degree the possibilities of its development. Theological science has restrictions imposed upon it to which the science of nature is not subject. It cannot get away from the mysteries—cannot leave them behind; and it cannot develop them. The area of progress is thus necessarily circumscribed. We do not, be it observed, take the ground of Mansel and others, that a science of theology (which would necessarily embrace the unconditioned as a factor) is impossible. We believe in the validity of theological science, and reject the notion that our knowledge of the divine is merely regulative and practical. We believe, too, in theological progress, within certain limits; but the mysteries of revealed religion, we cannot but think, unite with the considerations already presented in putting the science of theology, as regards progress, in a different category from the natural sciences. But is not the science of nature, it may be replied, placed under restrictions like to those referred to in connection with theology? Are there not in all sciences facts and principles in-

capable of investigation? Do not our researches soon bring us to a region in which all is mysterious, the origin of existence and the substratum of things? Do not the mysteries which soon environ us in every department of science correspond as to the matter in hand with the mysteries of theology? If, therefore, the presence of mystery does not forbid indefinite progress in other sciences, why should it in this one? The answer, I think, is this: the alleged mysteries of natural science do not properly belong to science. They are not found in its true province, but beneath it and above it. Science brings us face to face with them, but they are outside its jurisdiction, and when the scientist ventures to speculate regarding them he may not claim to be guided by scientific lights: he speaks as an ordinary man. These mysteries are no part of the subject matter of science. But in theology we have seen how entirely it is otherwise. Eliminate the mysteries, stop when you reach the mysteries, and you shall have a meagre theology and an unscriptural. We insist, therefore, that another important difference has been indicated between theological and other scientific enquiry. 2. Let us now endeavour to estimate the record of progress actually made in theological science. The history of dogma should, on such a theme, prove very instructive. The achievements of the past may not quite determine what is possible, but they will, doubtless, render valuable aid in any attempt to forecast the future. The enquiry here is not, of course, respecting Biblical scholarship, but respecting dogmatic theology. But since ignorant and extravagant statements are often made regarding the progress now made by textual criticism and the interpretation of Scripture, with the view of showing that we enjoy advantages for the construction of dogma much superior to those of past generations, it will not be aside from our purpose to glance at the facts of the case as to these departments of sacred learning. Now, the entire object and aim of Biblical criticism, it will be remembered, is to restore the text of Scripture as it was at the beginning. Could we reach the assurance that we had the *ipsissima verba* of the prophets and apostles, there would be nothing more for this science to do. Moreover, whilst the lists of various readings (in the New Testament amounting perhaps to 150,000) seem very formidable, and might easily suggest to the uninitiated a Scripture text too insecure to be confidently used in establishing doctrine, no competent authority ever dreamed of saying that the teachings of Scripture in doctrine or in morals were at any time rendered in any degree uncertain by the imperfections of the text. "Put your variations," says Bentley, "into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same." It is, however, matter of deep gratitude that by the persevering labours of many eminent scholars so much has been accomplished in the restoration of the text of the New Testament, for to the believer in inspiration every word and particle has its interest and value. But what remains for the textual critic to do can have still less effect upon the general complexion of the volume than what has been done already—still less bearing, if possible, upon its theology. As compared with other ancient writings the text was never in a bad condition; and theology, which has not suffered from its imperfections in the past, will not perceptibly gain from any future improvements of it. It may not be out of place to add to the testimony of Bentley (though it requires no confirmation) that of Dr. Schaff, the learned chairman of the American section of the Anglo-American Bible Revision Committee. (This revision, as we all know, extends to the original text as well as to the translation.) Having stated the principles on which the revision proceeds, Schaff writes as follows:—"If these principles are faithfully carried out (as they have been thus far), the people need not apprehend any dangerous innovations. No article of faith, no moral precept will be disturbed. . . . The revision will so nearly resemble the present version that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will show improvements in every chapter, and in almost every verse." With regard to the interpretation of Scripture the case is not much otherwise. It is undeniable that, at an early period of the Christian Church, a system of interpretation which might be expected to yield very precarious and fantastic results much prevailed; and yet I do not know that the theology, even of its chief promoters, was greatly affected by the allegorical system; for while they euded recondite meanings from Scripture these referred rather to moral and spiritual improvement than to dogma. But those who, in the early centuries, had greatest influence in shaping the theology and creeds of the Church were men who, like Augustine, proceeded upon exegetical principles on the whole very sound; the same which are at present recognized as the true principles. The leading reformers were learned, able, and clear-sighted exegetes, and this method was generally unobjectionable. Any improvement in exegesis since this time has resulted chiefly from a more accurate philology, and from the more intimate acquaintance with the antiquities and the topography of Bible lands which we now enjoy. There has been no revolution in hermeneutics—no new principle accepted which may affect the theological results of exposition. During the present century scores of the ablest scholars in Germany, England, and America have spent their lives in Scripture interpretations—men of all schools, orthodox and heterodox; but whilst many of the learned persons have not received what may be called the theology of the Church, I am not aware of any important variations of opinion among them as to the principles of exposition. For the mythical, moral, and other rationalistic systems of interpretation, so-called, are not properly systems of interpretation. They are methods by which, with a show of learning, we may accept or reject the teachings of Scripture according to our philosophy or our taste. The inventors and patrons of these systems do not profess simply to elicit the sense of Scripture—the meaning which it was intended to bear. The true method of interpretation, then, is well understood. There is a consensus regarding it, and there is not a book or verse, or word of Scripture to which it has not been carefully applied. We are far from

saying that the entire meaning of every part of the sacred volume has been precisely ascertained, but we affirm with confidence that no meanings which remain to be discovered or verified can affect either dogmatical or ethical results. We conclude, therefore, that whilst both textual criticism and interpretation are studies of great interest and importance, and whilst apologetics has unquestionably benefited by the assiduous labour expended upon them, it is impossible that either the one or the other shall have an important bearing on dogmatic progress. When criticism has completed its work we shall simply be where the early Christians were, and the great passages of Scripture which yield important doctrinal results are generally so clear that interpretation can do little more for them. But let us turn now to the history of theology itself—of doctrine—and see what kind or measure of progress is here actually recorded, and perhaps we may the more safely speak of the limits within which progress may be looked for in the future. Our survey can be nothing more than a brief reference to a few of the more prominent doctrines. Let us advert first to the doctrine of the Trinity. It will be allowed on all hands that at the Council of Nice, after the discussions of the Arian controversy, this doctrine received a more complete scientific statement than had previously been given it. The views of Arius, of Origen, of the Sabellians, and of the Humanitarians are rejected. The *homoousian* is established, but nothing enters into the definition that had not previously been in the faith of the Church. "The problem to be solved by the Nicene Council was to exhibit the doctrine of the Trinity in its completeness; to bring into the creed-statement the total data of Scripture upon the side of both unity and trinity." And so successfully was this done that the doctrine has remained in theology as the Council left it. It has been denied by many; the errors against which it has been directed have been frequently revived; but we cannot say that the doctrine has been developed, or substantially improved in statement. Many theologians, who would not be called heterodox, have denied or questioned the eternal generation of the Son "begotten of the Father before all worlds," and there has been much discussion regarding the procession of the Spirit (the Council here simply quotes Scripture); but it cannot be said that on either point the Church has changed its ground; as little can it be said that the daring speculations on this subject, whether patristic or modern, have led to any deeper knowledge. Take again the doctrine of the "Person of Christ." Christ is truly and properly God; He is truly and properly man; His deity and humanity are united in one person; and there is no instance or confusion of the two natures in the one person. Do not these propositions embrace in substance all that we are free to assert concerning the person of Christ? All that we develop in our Christology as ascertained truth is explained explicitly or implicitly in these propositions; but these four propositions are a condensed statement of the creed of Chalcedon. And Chalcedon did nothing but define what was held from the first on this high subject. So, at least, the Council believed, for it says:—"As the prophets from the beginning have declared concerning Him, and the Lord Jesus Christ himself has taught us, and the creed of the holy fathers has handed down to us." We may say, therefore, that since the symbol of Chalcedon was adopted in the year 451 the Church has held fast by the doctrine therein contained, and has not ventured to make any real additions to it. A mass of literature has explained and defended it, has counterargued deviations from it, has dealt with its relations to other doctrines of Scripture, has illustrated the practical bearings of its several parts; but the creed has neither been altered nor extended. The Lutheran doctrine of the ubiquity of Christ's humanity is condemned eleven centuries before it was heard of; equally are the speculations of Swedenborg and of Schleiermacher regarding the oneness of the human and divine. Again, take the doctrines of Original Sin, or the corruption of man's nature in consequence of the fall, and of Efficacious Grace, as necessary to man's restoration. It was taught by Pelagius that "the general but not strictly universal prevalence of sin in the world is accounted for by the power of temptation, and the influence of example and habit," and that "regeneration does not consist in the renewal of the will by an internal operation of the divine efficiency, but in the illumination of the intellect by the truth, the stimulation of the will by the threatenings of the law and the promise of future rewards, and by the remission of sin through the divine indulgence. God's grace is designed for all, but man must make himself worthy of it by an honest striving after virtue." In the Providence of God there was raised up at this juncture a man of uncommon depth and comprehensiveness of thought, of great logical acumen, and whose experience had taught him at once the power, subtlety, and malignity of sin, and the victorious energy of divine grace; and the investigation by Augustine of these subjects of depravity and grace was so thorough and so exhaustive of the teachings of Scripture, and his demolition of Pelagianism so complete, that it has since been impossible to say but little in vindication of grace and in opposition to Pelagian and semi-Pelagian error, which is not to be found in the writings of this great man. The views which he elaborated—deduced, as they were, from Scripture, interpreted by a true experience—became a "possession for ever." (*Ktema eis aei.*) The Reformation was a period both of religious revival and theological reconstruction. Important Scripture truths, which had either been denied or buried under a mass of rubbish, were vindicated or restored to light. But more certain doctrines were so brought before the consciousness of a reawakened Church, and so placed in a light favourable to examination, that the definitions of them arrived at, and the expositions of them in the writings of the great leaders of the Reformation, are certainly in advance of anything previously attained. We may refer to the *Articulus stantis vel cadentis ecclesie*—the doctrine of Justification by Faith alone. On this subject Luther and his coadjutors taught nothing which all sound preaching had not set forth from the beginning; nothing on which every true believing soul had not rested; but, with Romish error for a dark background, the reformers were enabled to exhibit this great truth in such a blaze of light that it took a

of distinctness and prominence in theology, as in popular instruction, which probably it had not occupied since the time of the Apostles. The Reformation was wholly in the line of the teaching of Augustine, but it made substantial additions to it; especially when we review Reformation theology as more completely developed in the subsequent century; for, in addition to the doctrine of Justification, the question of our relation to Adam on the one hand and to Christ on the other, as also the questions of the Sacraments and of the Church, were subjected to more careful examination than ever before; and on these subjects we have certainly nothing in patristic theology, nor in the ancient creeds, equal to the statements and expositions of the Reformation. Advance was made both in regard to the more complete examination of these several doctrines or departments of doctrines, and in regard to the exhibition of their relations to the entire system of divine truth. It must be added that since the seventeenth century, whilst an evangelical theology has not receded from reformation ground neither has any important doctrinal advancement to be recorded. The only legitimate theology of the present day is, substantially, that of the Reformation. As regards the Atonement, or the satisfaction of divine justice for the sins of men by the "substituted penal sufferings of the Son of God," it has been correctly said that we "find a slower scientific unfolding of this great cardinal doctrine than of any other of the principal truths of Christianity." In opposing Gnosticism and Ebionitism the early Fathers very much confined themselves to the "repetition of Scripture phraseology." The death of Christ was, however, uniformly presented as that of a theanthropic person, and as "expiator of human guilt." "The blood of Christ," says Clemens Romanus, "was given for us, was poured out for our salvation; He gave, by the will of God, His body for our body, His soul for our soul." The Apostolic Fathers much recognized the death of Christ as a manifestation of the Father's love, and as a means of sanctification; but passages like the one now quoted show that it was regarded as expiatory in its character. While the Fathers speak much of the Lord's sufferings as delivering man from the power of Satan, it is probably incorrect to allege that to any considerable extent the notion of these sufferings being a price paid to the evil spirit for man's redemption, found favour with them. Some incautious passages in Irenæus and Augustine have probably had too much importance attached to them. But we must come to the tenth century—to Anselm—before the doctrine of Atonement receives treatment like to that bestowed by Augustine upon the doctrine of Grace. We cannot here enquire whether Anselm brings out with sufficient clearness the distinction between the active and the passive obedience of Christ, but it is undoubted that he has developed and defended as no predecessor had, the doctrine of the Atonement as a satisfaction rendered to Divine justice. His views are decidedly more complete than those of the patristic period, and are in substantial accord with those of the Reformation. "There may," says Shedd, "be incidental views and positions in this tract (*Cur Deus Homo*) with which the modern theologians would not wholly agree; but certainly, so far as the general theory of vicarious satisfaction is concerned, this little treatise contains the substance of the reformed doctrine, while at the same time it enunciates those philosophical principles which must enter into every scientific construction of this cardinal truth of Christianity." The Reformation, no doubt, discusses many questions in connection with the Atonement which it did not fall within the scope of Anselm's treatise to consider (notably, the fact of the believer's union with Christ as the ground on which His righteousness or merits are available for justification,) but we cannot believe that the great principle established by Anselm will ever be lost to Christian theology, or that the exposition and defence of it will be essentially different from his. Views like those of Abelard and of the Broad School (so called) of the present day, which regard the death of Christ only in relation to the benevolence of God and to its subjective influence upon human character, are out of the line of the Church's theology, are a revolt against accepted truth, and cannot have any claim to consideration as a more complete theological development. It might, moreover, be easily shown (though this were aside from our purpose at present) that the acceptance of these views of the Atonement must inevitably bring into question, sooner or later, Catholic doctrine regarding the person of Christ, and perhaps, regarding the nature of sin. We did not commence this lecture by enunciating any proposition to be established, or stating the conclusion at which we should expect to arrive. We wished to feel our way, as it were, to a right conclusion, or to some views on the question raised which might be practically useful. We are now, I think, prepared to enunciate two positions. (1) The general considerations brought forward in the first part of this discourse, and the reference made to several important doctrines, concur in showing that the parallel suggested by Butler cannot hold without very important limitations. We saw ground for anticipating that the course of theological science would not be marked by revolutions and discoveries comparable to those which natural science exhibits; and history has shown that the anticipation is not fallacious. The foundation has from the beginning remained sure. The worthless material which men have sought to lay upon this foundation has refused to combine with it, or to harmonize with the place of the building. We have not only the same Church, but the same theology, which the Apostles and Prophets had, which Athanasius and Augustine had, which Anselm had, which the Reformers had. Our identity with those who went before is not only spiritual and ethical, but theological too; and this, not only in the sense that we have some primary views in common with them, but that in all the great truths by which men live—the distinguishing truths of the remedial scheme—there is a real oneness between us. The same conceptions of God's character, of man's condition as sinful and miserable, of the person and work of the Redeemer, and of the grace of the Holy Spirit, in which the believers of old rested, are essentially those which now find expression in all true theology. (2.) But we have seen also that truth after truth has, in the provi-

dence of God (frequently, perhaps generally, by the agency of error), been forced, as it were, upon the Church for more careful consideration, and that, by the good hand of God upon His Church, she has been enabled so well to comprehend and define these truths, and give them their place in the system of Christian doctrine, that real progress in theological science has been the result. No discovery, strictly speaking, has been made; but the rays of light have been so concentrated and made to fall upon a particular province of doctrine as to reveal with great distinctness what before was seen only in outline. Thus, it may be said, the Church's heritage of truth has practically been extended; and theology has at once attained greater scientific completeness and become a more valuable instrument of spiritual culture. Further, as regards the form in which the theological system is exhibited, it is obvious that all improvements in learning, and especially in the knowledge of method, will be useful to it, though we must never lose sight of the fact that the legitimate material of the science is all biblical. But has this process of more complete examination of particular doctrines, resulting in better and more complete comprehension of them, come to an end? Are there no doctrines for which there remains to be done what we have seen accomplished in regard to the Trinity, the Person of Christ, Original Sin, the Atonement, and Justification by Faith alone? Is it true, as we sometimes hear, that the whole province of eschatology has been most imperfectly surveyed? And if the great doctrines have all been carefully investigated—have all enjoyed the special illumination referred to—and are thus (if we may so speak) equally developed, is it not possible that they may again pass through a similar process, that the light may shine upon them a second time, and theology, as the result, have a second benefit? Our answer to such questions should be made with great modesty. There are, I am persuaded, many matters in Scripture, not merely ethical and prophetic, but doctrinal, on which we may humbly trust that further light will be shed—light, if not clearer than that already vouchsafed to individuals, yet clearer than that to which the Church has attained; and thus the unity in faith of the body of Christ will be greatly promoted. But still we must remember the limitation of the human understanding, as well as the partial nature of revelation. Our knowledge of divine things must, in the present life, remain circumscribed and defective. We cannot burst through the barriers which surround us. We shall, while here, speak and understand, and think as children; we shall still "see through a glass darkly," and not "face to face." In regard at least to many of the great doctrines of revelation—those especially which relate to theology proper—we can hardly conceive how, till the veil is withdrawn, our knowledge should be much increased. Do we, in using words like these, discourage the aspirations after higher light which it is the glory of the human soul to be conscious of? Surely not. For whatever limits are prescribed to man's knowledge of divine truth we may not venture to say that we have entirely reached these limits. And then, we shall remember that there is a knowledge which is more than intellectual cognition—far higher than the knowledge of divine truth as to its logical relations. For while the Apostle Paul seems to depreciate knowledge of the first kind in comparison with love; to increase in this latter knowledge was his highest aim. He was striving to "know Him and the power of His resurrection and the fellowship of His sufferings;" and the utmost he could desire for his converts, as for himself, was to be "able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge." And this is knowledge—truly knowledge; for the Apostle never weakly divorces the exercise of the understanding from that of the affections. There is thus a knowledge which, though it seems not to swell the bulk of our theology, makes it far more intimately and really the man's own possession. So long, therefore, as the path of this knowledge invites us to walk in it, no one need complain that by our moderate estimate of the possibilities of doctrinal development and by the cautionary words which we have spoken we repress his aspirations after a higher theology. For to this knowledge of the more spiritual character no limits can be assigned. Let our enthusiasm glow in the prospect of indefinite advancement here. And what a field for zealous, energetic activity on the part of those who love truth, not only in dispelling the "gross darkness" which still rests upon the nations, but in promoting the edification of the Church "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love may grow up unto Him in all things, which is the Head, even Christ." Whatever improvements may yet be made in the development and construction of doctrine, we are assured of the following things:—(1) The true theology will still keep close to Scripture; it will steadfastly remain biblical. It will be increasingly felt that the faith of the Church can only embrace what is either expressly set down in Scripture or may be deduced from it by good and necessary inference. And scrupulous care will be exercised not to incorporate into our system anything which does not clearly rest upon inspired authority. Logic will still direct the arrangement of the doctrines, the articulation of them in the framework of the body, but the material of the science will be supplied wholly by Scripture. And if this position is correct, evidently the plenary inspiration of Scripture will have to be maintained. Any low estimate of the guarantee afforded by inspiration for the perfect reliability of Scripture must act injuriously upon theology, and prove a great discouragement to its study. (2) In recognition of the fact that the Holy Spirit ever dwells in the Church of Christ, due regard will be had by the true theological student to the Church's doctrinal attainments. It is not meant that a sort of modified popery will restrain our liberty of "proving all things," and "holding fast what is good;" but it is meant that our confidence in our own opinion and the opinion and tendencies of our age will be qualified by the

remembrance that the Spirit of God has taught past generations of believers as surely as He is promised to teach us. It is not merely that we should respect the œcumenical mind, ("securus judicat orbis terrarum"), but that we should expect to find from the beginning, under the Spirit's teaching, a true insight into the great Christian doctrines. Any views, therefore upon these doctrines which entirely break with the past, which cannot find their roots in the past and claim legitimate connection with it, have a strong presumption against them. (3.) Any progress in theology which may warrantably be expected will stand closely related to the growing spiritual life and holiness of the Church. The history of the Church concurs with many statements of Scripture in confirming this view. The times in which doctrines have had fresh light poured upon them, and have been grasped with greater firmness, have been almost invariably times of religious quickening—times when the Spirit's breath infused fresh life and energy into His Church; and the men who have been chiefly honoured in the establishment and elucidation of truth have been men eminent for their godliness. Such men were Athanasius, Augustine, Anselm, and the Reformers. It is not to philosophy, therefore, or natural science, or historical criticism, or the general progress of the human race that we must chiefly look for assistance in perfecting theological science. The work is religious, not secular; and the agencies must be religious. "The meek will He teach His way." "The pure in heart shall see God." "If any man desire to do the will of my Father which is in heaven, he shall know of the doctrine whether it be of God or whether I speak of myself." It is still true that "he that is spiritual judgeth (discerneth) all things;" and thus, whilst talent is good if it be sanctified, it is to the increase of humility, faith, purity of heart, docility of mind, far more than to improvements in learning or to the advent in the theological world of men possessed of transcendent ability, that we shall be indebted for any advancement in theological science—in the appreciation and construction of doctrine which the purpose of God may allow before the "day breaks and the shadows flee away."

OUR CONTRIBUTORS.

OUR NEW HYMN BOOK.

I have carefully examined our new Hymn Book. I have also examined the following books; The Scottish Hymnal, The Free Church Hymn Book, The United Presbyterian Hymnal, The Hymn Book of the English Presbyterian Church, The Church Psalmist of the Presbyterian Church in the United States, The Presbyterian Hymnal by Dr. Duryea, The Sabbath Hymn Book by Prof. E. A. Park of Andover, and Schaff's Christ in Song. The Andover collection was prepared with a great deal of care. It contains excellent hymns and shows high literary taste on the part of its author. There are 1,290 hymns in it. The Presbyterian Hymnal by Dr. Duryea is an admirable work. I wish all who are examining our own hymn Book would consult it. It contains 972 hymns. It is published by the Presbyterian Board of Publication. It is unquestionably one of the best hymn books in existence. Schaff's Christ in Song should be in every minister's library. It is a work of rare excellence.

My conclusions respecting our hymn book briefly stated are as follows:—

I. I would omit the following hymns wholly: 5, 8, 9, 22, 26, 27, 36, 37, 38, 40, 43, 44, 46, 48, 55, 56, 66, 82, 83, 88, 89, 97, 125, 131, 132, 135, 143, 157, 164, 174, 176, 183, 184, 190, 191, 196, 204, 214, 218, 234, 243, 248, 250, 254, 258, 271. Also, of hymns for the young, 7, 10, 11.

For 5 I would substitute 953 from Dr. Duryea's Hymnal,—"Our God stands firm a rock and tower." For 88 I would substitute 1,222 from the Andover collection. I would give 118 as given in the English Presbyterian Book, or as in Schaff,—"Jesus lives and so shall I."

Hymns 8, 27, 36, 48, 55, 82, 97, 125, 135, 157, 183, 184, 189, 196, 234, 254, 258 are not in any of the four British hymn books. There are some of them which I cannot find in any book. Perhaps they are original productions. If they are, it was not either Tennyson or Longfellow that composed them.

II. I would give the following hymns as they are given in some other books.

(1.) As in Scottish Hymnal, 103.

(2.) As in F. C. Book, 1, 2.

(3.) As in E. P. Book, 25, 84, 220.

(4.) As in U. P. Book, 3, 91, 185, 186.

(5.) As in Andover Book, 41.

(6.) As in the old U. P. Book, 32.

(7.) As in Schaff, 6.

(8.) As in Duryea's Book 39, 52, 60, 64, 99, 114, 154, 180, 200, 201, 203, 264, 265, 269.

In 1 E. P. and F. C. both have "Keep thou thy cross." In 6 in place of "Ye ransomed from the fall" Andover has, "A remnant, weak and small." In 25, instead of "O happy retribution," Andover has "Re-

ward of grace how wondrous." The old U. P. book gives 32 in two parts.

III. In the following hymns I would omit certain verses: 17—2, 3, 5, 8; 28—3; 34—2; 59—1; 105—3; 115—4, 5; 122—2; 128—5; 138—3; 148—2; 162—3; 171—4; 215—4; 224—5; 226—4, 5; 233—2, 6; 241—1, 2; 242—4; 273 to be printed in stanzas of four lines and the last four omitted.

IV. There are expressions or words in the following hymns which I would alter.

In 54 I would change "When from Heaven the Judge descendeth" into, As from Heaven the Judge descendeth. For the verse beginning, "Low I kneel with heart submission." I would substitute the translation of the same verse in the U. P. Hymnal. The last two verses I would omit as they are not a part of the Dies Irae. In 86, I would change "The dead in Christ shall first rise" into The dead in Christ with joy shall rise, or shall glorious rise. The whole hymn should be given, as is done in the U. P. Book. In 94, for "illimitable sway" I would read supreme unbounded sway. In 102, I would cast out "joyful" for the original word pealing. In 106, I would change husband to guardian. In 136, instead of the ridiculous line "come to judgment, come away," I would have the original line, "Stand before the Son of Man." For "O come quickly" I would insert Great Jehovah or the original words Jah Jehovah. In 142, instead of "Whilst thou art calling, Oh call me." I would say manifest thyself to me, or make thy glory known to me; I would omit the last stanza. In 153, I would change the last verse so as to read thus:—

When heaving my last breath,
When through the vale of death
Passing I'll be;
Blest Saviour then in love,
Fear and distrust remove,
O bear me safe above,
Ransomed by Thee.

In 159, I would change "I always trust" to I'll always trust. In 173, I would change "charms" to calms, and "cancelled" to every or reigning. In 188, I think it would be as well to have O Lord as "good Lord." In 195, the Andover collection instead of "all the promises do travail," has,

See the promises advancing
To a glorious day of grace.

In 217, instead of "Hear our solemn litaney" I would insert Hear O hear our humble cry. In the place of "rising God" I would say Son of God; I would omit the fourth verse. In 221, I would omit the first verse and begin the second thus:—

"In holy contemplation
We sweetly now pursue."

In 229, I would omit the fourth verse, or else change "and tumult of her war" to 'Mid wars and trials sore. In 240, I would change "where faith is lost in sight" to where faith is clearest sight, or where what was faith is sight. In 241 I would omit the two first verses, or else have the first verse thus:—

The Lord has opened in His grace
A fountain full and clear,
For men of every clime and race
The soul to cleanse and cheer.

Or thus:—

There is a fountain clear as glass
To wash all sin away;
For rich and poor, for every class
'Tis open night and day.

In 268, I would give the third verse as in the U. P. Book. Instead of "Jesus born of woman hear," I would have Jesus in thy mercy hear, or gracious Son of David hear. The original words were Gracious Son of Mary hear.

V. I would add a good many hymns. If we make our hymn book small there will be a great deal of dissatisfaction with it. It is impossible to get intelligent men who have read the poets to agree upon a few hymns, one man will call one hymn good, and another man, another hymn. I would not consider four hundred hymns too many. ATHANASIUS.

ALMA MATER SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

The first annual meeting of the above society, was held in Lecture Room No. 3, on the afternoon of Wednesday the 2nd inst., with Rev. Thos. Bennett in the chair. After devotional exercises, the minutes of last meeting were adopted; and the Secretary Mr. M. H. Scott, B.A., presented the annual report. The report gave a summary of the doings of the society, from

the time of its organization.—That Just a year ago in the same lecture room the Alma Mater Society was organized with the creditable number of twenty-two members. At a special meeting in October last, the executive committee presented the society with a well prepared constitution, and by-laws, which were adopted. At this special meeting fifteen new members were elected. Since then others have paid their fees, and thus become eligible for membership; so that the number on the roll has now increased to sixty-one. The Secretary was also pleased to report, the favour which the formation of the society received from all graduates and undergraduates.

Letters of apology were read from Revds. W. J. Dey, M.A.; Chas. McKillop, B.A.; E. F. Torrance, M.A.; J. J. Cochrane; F. A. McLennan; and N. McPhee, who were unable to be present, but who sent their annual fee and desired to be enrolled as members of the "Alma Mater Society."

Matters in connection with the students' gold medal, and scholarships, were discussed, when it was agreed that this society establish an annual scholarship of \$50 in connection with the study of Hebrew in the college. The question of starting a College Journal was deferred.

The executive committee was instructed to procure printed copies of the constitution and by-laws, and the secretary to circulate them among the members of the society.

It was also resolved that the retiring President each year should deliver an address at the annual banquet. The following officers were then elected for the ensuing year:—President, Rev. W. J. Dey, M.A.; 1st Vice-President, Rev. A. B. Cruchet; 2nd Vice-President, Mr. John Mitchell; Sec-Treas. Mr. J. A. Anderson, B.A.; Committee, Messrs. M. D. M. Blakely, B. A., John Munro, B. A.; M. H. Scott, B. A. After calling the roll, and singing the Long Metre Doxology, the meeting was dismissed with the benediction. But it was only to adjourn to the hall below where a sumptuous feast was waiting its members. There after justice was given to what was on the table, spirited speeches were made by Principal MacVicar, Prof. Campbell, Revds. Scrimger, Wright, Black, McCaul, Bennett, Brouillette, Cruchet, Rev. Dr. Wardrope of Guelph and others. And each member on leaving, felt that the first annual meeting of their Alma Mater Society was indeed a success.

J. A. ANDERSON, Sec-Treas.

Presbyterian College, Montreal, April 4th, 1879.

OBITUARY.

At his residence, Innisfil, on the 29th ult., Mr. Thomas Black departed this life. The deceased was one of the early settlers of Tecumseth and Innisfil. He was born in the County of Tyrone, Ireland. He came to our shores in 1832 being then in the 34th year of his age. He settled in Tecumseth where he remained no less than twenty-five years. From thence he removed to Innisfil where he remained until the time of his decease. He leaves a large circle of relatives and friends to mourn his loss. The deceased was converted to God in the land of his nativity as he was approaching the years of manhood. He was afterwards appointed class leader and local preacher of the Methodist church which offices he held until he left his native land. On his arrival in Canada he connected himself with the Methodist Church in which he laboured with diligence and success in the capacity of class leader and local preacher until a few years ago. He did good work for the Methodist Church both in Ireland and in this country thus endeavouring to serve the Master faithfully. He became a member of the Presbyterian Church in August 1876. He continued his attachment to the Presbyterian Church to the last. He has been a regular attender, a consistent member and a good supporter of the Church of God. Like the great majority of the good old settlers that came from the Father-land he brought no fortune with him only a sound constitution and an unblemished character. Hence by the blessing of God and honest industry he accumulated a considerable amount of wealth which he kept under religious supervision and control. The deceased was a man of "strong native common sense clear judgment, determined will, much moral courage and great energy." His life is too well known to need a pen and ink review. Those who have been long associated with him and knew him best love him most. He walked with God. Hence his death was not unexpected either by himself or his friends. He knew that his end was fast approaching and at the appointed hour he fell asleep in Jesus and has thus gone from the Church on earth to join the Church triumphant.

BOOKS AND MAGAZINES.

The Stenografik Teacher.

By John Brown Smith. Amherst, Mass.: J. B. and E. G. Smith.

This book is in its second edition. We do not doubt that it will be found very useful in educational establishments where Stenography is taught. It is well calculated for use as a class book, the lessons rising gradually from the simplest and most elementary to the most intricate. The latest improvements in the art of short-hand writing will be found here.

St. Nicholas.

New York: Scribner & Co.

The May "St. Nicholas" will contain no less than seven short stories, besides the two serials. Among the former will be the conclusion of Harriet Prescott Spofford's story of "The Boy Astronomer" and an astounding tale about a certain "Rudolph Don Pedro Livingstone," whose birth and adventures are said to be as lively as they are original.

American Health Primers.

Edited by W. W. Kean, M.D. Philadelphia: Lindsay & Blakiston.

From the published programme we are led to expect much from this series of books. The intention is to keep the prevention of disease in view more than the cure of it, and we have no doubt that such publications will assist in developing a public sentiment favourable to proper sanitary laws, especially in our large cities. It is stated that the following volumes are in the press, and that they will be issued at the rate of about one each month: (1) "Hearing and how to keep it;" (2) "Long Life and how to reach it;" (3) "Sea Air and Sea Bathing;" (4) "The Summer and its diseases;" (5) "Eyesight and how to care for it;" (6) "The Throat and the Voice;" (7) "The Winter and its Dangers;" (8) "The Mouth and the Teeth;" (9) "Our Homes;" (10) "The Skin in Health and Disease;" (11) "Brainwork and Overwork." The authors are men well known in the medical profession in the United States. Other volumes are said to be in preparation.

Scribner's Monthly.

New York: Scribner & Co.

From advance announcements forwarded by the publishers we are able to give our readers some idea of what the contents of the May number of Scribner will be. It will contain a frontispiece portrait of Oliver Wendell Holmes, which is thought to be, in some respects, the best of the series by Mr. Eaton and Mr. Cole. The sketch of Dr. Holmes will be by Francis H. Underwood, with illustrations. It will also contain a paper on the wharf life of New York under the title "A Day on the Docks," and from the pen of Charles H. Farnham, a name new to magazine covers. The writer is said to possess a fresh and sympathetic style and to have succeeded to a remarkable degree in presenting some of the most characteristic phases of metropolitan life. The paper will be charmingly illustrated. The first of the papers on Brazil, by Herbert H. Smith, will appear. It will describe Para, for which the writer predicts a brilliant future, and will contain suggestions about the commercial relations between the United States and Brazil. The illustrations are by Mr. Champney, who, it will be remembered, was the artist of the "Great South" series by Edward King, published in the same magazine in 1873-75. There will be an illustrated paper on "The New Museum in Rome," in which the Italian people and government are taking such an enthusiastic interest. Among the rich treasures of this museum are the statues of "Commodus as Young Hercules," of "Commodus as Hercules," and of "Urania," the terra-cotta bass-relief of "The Parting of Theseus and Ariadne," a bronze thensa or sacred car, a rhyton or drinking-horn of rare beauty, sculptured sarcophagi, etc.—all of which are reproduced in the illustrations. The subject has not before been treated in the magazines, we believe. A paper which bids fair to have much practical value as well as timeliness, is Mr. Samuel Parsons' "Village Lawn-Planting," in which is described an actual experiment with a lot of 50x150 feet, with passing suggestions on form, colour, varieties, grouping, and other details. Mr. Parsons is well known as one of the leading horticulturists in the country, and his place at Flushing, L.I., is said to contain many rare shrubs and trees, some of them having no duplicates on this continent or in Europe.

PASTORS, THEOLOGY, AND THE AGE.

What then should the pulpit do? Should it ignore the controversies of the day, and say nothing about the questions which are on the lips of thinking men? Very seriously some give this advice, and very sincerely do we think that they are mistaken. The pulpit has a magnificent opportunity in these days when all ears are open to hear whatever may be said on fundamental questions of belief, and the duties of the pulpit are commensurable with its opportunities. There is room for questioning whether it is not too often taken for granted that those who habitually hear the Gospel are troubled with no doubts and beset with no fears. But it would be hard to make a greater mistake. The duties of the pulpit cannot be performed, it is true, by preaching dry and lifeless theological formulas; but neither can they be performed by adopting a tone of uncertainty, timidity, and doubt regarding the great verities of our faith. If any one supposes that he can wisely keep aloof from controversy by divorcing faith from practice and preaching purely ethical discourses, let him ponder these words of one of our foremost anti-theistic thinkers: "The great desire of this age is for a Doctrine which may serve to condense our knowledge, guide our researches, and shape our lives, so that Conduct may be the consequence of Belief" (Lewes' "Problems of Life and Mind"). That faith and practice are inseparably connected is one of the common lessons of the evangelical pulpit; it is interesting to notice that it occupies such an honoured place in Mr. Lewes' volumes, and perhaps it will be better appreciated by us all, now that we are able to cite in support of it the grave sanction of a famous Positivist.

Whatever room for difference of opinion there may be in regard to the relations of the pulpit to prevailing error, there can be no reason to doubt that, in a purely didactic way, it should give a large place to doctrine. Of the preacher it should be said, as it was said of Christ, "He opened his mouth and taught them." We are frequently told that systematic theology rests on exegesis; but there are also many illustrations of the fact, that a sound exegesis is promoted by a study of systematic theology. There are instances, says Professor Flint—and perhaps this is one of them—where A is the cause of B, and B is the cause of A, paradoxical as it may appear. The men who ridicule theology, and tell us to preach the Word, are the very men who betray their own lack of theological training, by their crude and arbitrary, though often original interpretations of Scripture. It would be easy to cite examples of this false method where single words are torn from their connections, and quoted to support statements that contradict the analogy of faith; or where texts, strung together without any other bond of connection than their place in the columns of a concordance, are made the basis of unsound and absurd conclusions. Dogmatic theology is the cure for unsound exegesis, just as exegesis is our protection against merely speculative dogmatics.

No; we cannot get rid of theology. Men are perplexed; they want light. If there is a sounding-line which will go down to the depths of conscious life, they want it. If there is a generalization which will take cognisance of the facts of experience, they are in quest of it. If there is any way of voicing the world's unrest in an authorized and authoritative Litany, they are waiting to hear it. Christianity supplies their wants—nothing else will; and the formal statement of Christianity is Christian theology. It is a matter of regret that so many minds are turning away from Christian theology because it is an old subject, and because there are new fields which invite cultivation, and promises a larger harvest. Comparative theology has its lessons, no doubt, and some men may be professionally called to study it; but it is the theology of Christ and not of Confucius that we are commissioned to teach. Man that is born of woman has but a short time to live, and cannot afford to be tasting every muddy stream of religious thought, in order that he may the better appreciate the river of water of life which proceedeth out of the throne of God and of the Lamb. A comparative study of time-tables may be an excellent acquisition in its way, but the engineer who possessed it would find it a poor substitute for a minute acquaintance with the schedule of his own road. Even the study of the evidences of Christianity, important as it is, and even essential when one is professionally called to deal specifically with such subjects, may occupy too much of a minister's time.

Borderland studies are not the special and exclusive province of the pastor; and if some men deal too little with current questions of belief, others deal so exclusively with the apologetic side of Christian theology that they injure their general usefulness; they spend their whole time in making clean and clear the approaches to the temple, when their proper place is within the walls, and their proper function is to minister at its altar.

But there is much to encourage us in the prosecution of theological study on the side of dogmatics. A new theology is not needed, but new theologians are; and within the old lines of confessional orthodoxy there is ample room for fresh thought, and a rich reward for patient investigation. The doctrines are few, but there is a kaleidoscopic variety of combination. The pastor is preaching, let us say, on the resurrection of Christ. Well, it is but a step from the empty grave of Jesus to the throned glory of humanity. *Cur Deus homo?* Has all been said that can be said in answer to Anselm's famous question? I do not know; but it is safe to say that no one who has pondered much on the doctrine of the incarnation, can regard "*I want to be an angel*" as a valuable contribution to the hymnology of the Church.—*Professor Patton in the "Catholic Presbyterian."*

CHURCH EXPENSES.

A ministers' club on one occasion discussed the question, "How to meet church expenses." "Meet church expenses?" said one, "why, pay them like honest men and good Christians, as you would the expenses of your own household. Exercise all reasonable economy. Do not go into extravagance for show or to gratify pride, and then as much expect to pay your 'church expenses' as you do those for your food and raiment. It is a very plain question, and can be only answered one way: *No church has a right to incur expenses which it cannot pay.*" The great trouble with "church expenses" is that they are often incurred regardless of the necessities of the case, and with little reference to the fear of God. The expenses of preaching the gospel to the poor are not necessarily so onerous as many suppose. It does not appear that our Saviour and His disciples had great trouble in paying "church expenses," though their treasurer sometimes seemed to have some difficulty in making his accounts balance. If the expenditures for vain and empty show, and pomp and pride be dispensed with, and churches come down somewhere in the region of what is necessary and comfortable, instead of trying to excel each other in the height of spires, the splendour of architecture, or a first-class organ, there will be less heard about the difficulty of meeting expenses, and fewer churches will be burdened with debt. The fact is, a great portion of the expenses which so heavily burden the churches of the present day are incurred in direct opposition to the Word of God and the spirit of the Gospel. The churches can never expect the blessing of God to attend them or assist them in the incurring such expenses as these. With the enormous outlay of money for purposes of vain show, comes the necessity of winning the favour of the rich, whether godly or ungodly, so as to saddle upon them the charges resulting from these worldly practices.

Covetousness, greed, and hardness of heart, keep company with pride, vanity, and empty show; and churches which despise the lowly path of humility and obedience, as they become proud, become covetous and unwilling to recognize their responsibility to their Creator, or to pay their fair and righteous proportion of the expense necessary to carry forward this work. In consequence, when churches become honey-combed with worldliness and pride, and hide-bound with the love of sordid gain, we find the expenses forced up to the highest point, and the offerings diminished in a spirit of covetous meagreness. Then arises the great question, "How to meet church expenses."

Let the principles of Christianity sway the lives of men; let the Church put aside her pride; let ministers and office-bearers set the example of self-denial and of trust in God, and, as in the wilderness the people offered for God's service until they had enough and to spare for every needed purpose, so to-day, when the love of money gives place to the love of God, the people will offer willingly; and, instead of ministers coming together to enquire how to meet church expenses, sinners will gather, asking, "What shall I do to be saved?"—"R." in *Weekly Review.*

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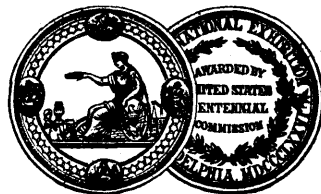
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TORONTO, FRIDAY, APRIL 18, 1879.

WOMAN'S FOREIGN MISSION-
ARY ASSOCIATION.

THE annual meetings of this Association were held in the St. James' Square Presbyterian Church. There was a large and enthusiastic attendance of members and their friends. There was considerable business transacted, while the papers which were read evinced both ability and the the deepest interest in the cause of Foreign Missions.

An important feature of the gathering was the lunch, to which the ladies invited the members of the Presbytery of Toronto. The meeting of Presbytery on the same day was a fortunate occurrence, as it enabled the ministers and elders to enjoy a brief hour of friendly intercourse with the ladies of a large section of the country who had Foreign Missions at heart, and who were giving both of their time and substance to this cause. The ladies and the Presbytery highly appreciated the opportunity which was thus afforded of becoming well acquainted and of conversing upon the momentous interests which they shared in common.

The day's proceedings were the prelude to the splendid public meeting which was held in the above mentioned church. This beautiful building was well filled. The audience was both appreciative and sympathetic. Professor McLaren ably occupied the chair. In a short address, he referred to the importance of such an association, to its increase in membership, to the additional branches which had been formed during the year, and to the prosperous condition of its finances. All this was more carefully detailed in the well expressed report which was read by Mr. Macmurchy, and in the statement of moneys submitted by the Rev. Mr. King. The Rev. Mr. Lyle, pastor of the Central Presbyterian Church, Hamilton, followed with a suggestive speech in which he congratulated the Association upon its prosperity and the work it had accomplished during the year, and defined the place of woman in the service of the Church.

The presence of two missionaries from

Japan lent much interest to the proceedings. These were Rev. Messrs. Ballagh and Cochran. The former is an agent of the Reformed (Dutch) Church of the United States, and the latter of the Methodist Church in Canada. Mr. Ballagh made a characteristic address, full of valuable information upon Foreign Missions, and specially illustrative of the important aid given to the cause by female missionaries. The Japanese, like other people, were apt to think of the minister, not in the light of denying himself for the sake of Christ, but as paid so much money for doing certain work. But when they see women coming to them evidently for no other purpose than doing good, they begin to enquire into the nature of the religion which sent them forth on such an errand. Then, in countries where women were jealously excluded from even the sight of men, it was of great consequence that they should have the benefit of female missionaries. These were allowed the necessary access to their sisters in order to carry the message of salvation to them in innumerable ways; by their gentle manners, their winning words, their tender ministrations, they were enabled to commend themselves, and this was all important to obtaining the ears of the native women in regard to the truths of the gospel, and whenever the women were touched it was a great gain in dealing with the men. The account he gave of the mission of the "elect lady" of Albany, who from the conviction that she was called by God to go to Japan, had left her children, and comfortable home, and a sphere of great usefulness, was full of thrilling pathos. The institution she had raised for the education of females was now like a light-house shining in the midst of heathen darkness. It was known throughout the length and breadth of Japan, and was doing good not only in the moral and religious training of young women, but by its reflex influence upon the people.

The Rev. Mr. Cochran, well known in Toronto and throughout the Dominion, followed with a very able and effective address. A deep interest was created by his presence, as this minister had left his country in which there was no position in his own profession to which he not have aspired in order to become a missionary to the heathen. There was the feeling manifested that he had gone from us, and now had returned fresh from the missionary field with tidings of the Lord's work. Mr. Cochran was quite equal to the occasion. He is still a young man, and has not suffered from climate or the severe labour to which one in his position has to submit in the acquirement of a foreign tongue and in carrying on at the same time the arduous work of preaching and teaching. His address was, perhaps, more rousing than that of his fellow missionary on the platform, though wanting in the individuality and grandness shown by the latter. The one was an admirable counterpart of the other. Mr. Cochran had lost none of his eloquence by his residence amongst the Japanese, which may in part be accounted for by the fact that he preaches every Sabbath in English. But Mr. Ballagh preaches almost entirely in Japanese, and

while in consequence he may have lost fluency in the use of his mother tongue, he has gained a superior knowledge of the peculiarities of the people amongst whom he labours. Between the two a very deep impression was made upon the audience.

The Woman's Foreign Missionary Association may well take courage and go forward. It is encouraging to them to think that during an unprecedented crisis, their income is year by year steadily rising. But above all they will feel the powerful incentive arising from the consciousness of having the favour of the Lord resting upon their undertaking. It is only the beginning of a mighty organization that will yet cover the globe with its influence and benediction. The work of women will even develop into newer and higher forms. And wishing them, therefore, God-speed, we feel we are uttering a prayer that cannot be without the Divine answer, and one in which all who have the cause of Christ at heart will cordially join.

FRENCH EVANGELIZATION.

IN last week's issue there appeared an urgent appeal from the Board of French Evangelization to carry on the work. To prevent misunderstanding, it may be well to remind our readers that this is the only scheme connected with our Church which seeks to advance the interests of our French speaking fellow citizens. For a number of years the General Assembly of the late Canada Presbyterian Church recommended its congregations to contribute to the French Canadian Missionary Society, a Society non-denominational in character and then largely under Presbyterian control.

Some eight or ten years ago it was felt desirable to carry on French Mission work more directly under the care of the Church, and the Assembly appointed a committee for this purpose enjoining congregations to transfer their contributions from the French Canadian Society to the Church scheme. Upon the union of the Churches in 1875 the several Presbyterian French Missions were combined in one, under the General Assembly's Board of French Evangelization, since which time the work has made rapid progress. The Assembly has no connection with the French Canadian Society which still continues to exist though under changed circumstances, its agents both in Britain and Canada being Congregational ministers. From a recently published report of that Society we were somewhat surprised to notice that its revenue is still largely derived from Presbyterian sources; indeed, so far as congregational and Sabbath school contributions are concerned, these are, with one or two exceptions, from Presbyterian churches and schools.

We failed to notice a single contribution from an Episcopal or Baptist or Methodist congregation or Sabbath school. These denominations have French missions of their own, and their contributions flow into the denominational channel. Whether they act more wisely in this than do those Presbyterian schools and churches that contribute to the French Canadian Missionary Society,

while the French Evangelization Scheme of their own Church languishes for lack of funds, is a question that admits of but one answer.

Doubtless, some of our people contributed to this Society under the impression that it is connected with our own Church, or in ignorance of the fact, that the General Assembly has a Board of French Evangelization carrying on colportage, educational and evangelistic work among the French speaking people of the country. It was natural that such a misapprehension should heretofore exist because of the connection of one branch of the united Church with the French Canadian Missionary Society in former years, and also because of the fact that on the Committee of that Society, year after year, appeared the names of many members of the General Assembly's Board of French Evangelization. In December last, all the ministers of our Church on that Committee, with one exception, withdrew their names, so as to prevent, if possible, such a misapprehension in future.

We do not desire to be regarded as saying anything derogatory of the French Canadian Missionary Society. We believe that that Society was needed in the past, and has rendered good service in years gone by.

At the same time we do not hesitate to express our conviction that loyalty to the Church and to the Assembly should constrain our congregations and Sabbath Schools to contribute towards French missions through the denominational channel. The General Assembly's Board of French Evangelization have a herculean task before them and in seeking to accomplish it they deserve the undivided support of all the schools and congregations of the Church.

We earnestly trust that the appeal of the Board will meet with a prompt and liberal response, so as to render unnecessary the contraction of the work.

THE THIRTIETH OF APRIL.

WE again remind all interested parties that the books of the Treasurers of the several schemes of the Church close on the 30th inst., and that all contributions should be forwarded before that date. It is much to be regretted that many delay so long in remitting. For several years the Assembly has recommended that monies should be sent monthly or quarterly as received instead of annually at the close of the ecclesiastical year, but the recommendation seems to be adopted by very few. On looking over the acknowledgments in the "Record", of May and June 1878 we find that the Treasurers received as follows:—

	Received in 10 months to 28th February.	Received in 2 months— March and April.
For Colleges.	\$ 3,750	\$ 5,200
For Home Missions.	11,800	13,800
For Foreign Missions.	9,800	10,800
For French Evan.	17,000	6,000

In other words, about one-half the total receipts for the year were received in the last two months of the year. This operates injuriously in several ways. It entails a heavy account annually for interest on loans dismounted at the banks, besides all the trouble and annoyance of borrowing, renewing notes etc. It likewise prevents the several Mission

Committees and Boards forming a correct estimate from time to time of how their funds stand and thus by over caution the work may be contracted at some important juncture, the committee fearing that the funds will not be forthcoming to carry it on, while on the other hand a committee over sanguine as to the financial result at the close of the year may launch out in opening up new fields and find themselves when the year ends compelled to reduce the salaries of their labourers below the amounts promised.

Delay in forwarding contributions acts injuriously in another respect. Too often, especially where the contributions for the schemes are obtained by means of Sabbath collections, some one or other scheme is omitted entirely. The collections have not been made at stated intervals during the year, the year is drawing to a close; and it is judged expedient by the minister or session to crowd two or three special collections upon the people in the few closing Sabbaths and consequently one or more is omitted altogether to the serious injury of some department of the Church's work. We fear that this is the reason why some congregations fail to contribute to one or other of the schemes from year to year.

This may be remedied in future years, but is there no possible remedy for the year which closes this month? Where there has been neglect in regard to any collection during the year let the fact be frankly stated to the congregation, and either by a special collection on the last Sabbath of the month or a special subscription within the next ten days let the money be obtained and forwarded before the month ends. Mere regret for the past is of little avail, an immediate effort to make up the amount may result in a handsome sum being added to the Church funds before the close of the treasurers' books on the 30th inst.

PRESBYTERY OF BROCKVILLE.—The last regular meeting of this Presbytery took place at Edwardsburg on the 18th and 19th ult. There was a fair attendance of ministers and elders. The first business was the Presbyterial visitation of the congregation of Edwardsburg and Mainsville. The questions appointed to be used in such cases were put by the Moderator, Rev. D. McGillivray, to the minister, elders and managers respectively. These parties severally answered and Mr. Clark then addressed the minister in words of sympathy and encouragement. Mr. Leishman addressed the elders, and Mr. Thos. Coulthart, elder, gave good and pointed counsel to the managers and congregation respecting systematic giving to which Mr. Cassels, elder, added some excellent remarks. At the close of the addresses it was moved, duly seconded, and agreed, "That the Presbytery of Brockville having visited the congregation of Edwardsburg and Mainsville, express their great satisfaction with the work of the pastor, session and managers, and pray that the cause of Christ may prosper more and more among them, and that they may more and more liberally contribute of their means for the maintenance of their pastor and and the extension of Christ's kingdom at home and abroad. Reports were received from (1.) The Convener of the Committee in the N. Williamsburg case, (Mr. Leishman) to the effect that everything is being done that can be done in prosecuting the case in the Court of Chancery; and further, that a defence had been entered. (2.) The Treasurer, agent receipts to Presbytery and Synod Expense Fund, the Assembly Fund, etc. (3.) The Convener of the Missionary deputation appointed by the Presbytery to conduct missionary meetings throughout the bounds (Messrs. McGillivray and Leishman). The meetings in many cases had been eminently successful, in some cases

the weather and the condition of the roads proved unfavourable, and in others illness of members of deputation had interfered with the work. (4.) The Committee on the application from Flockville, N.Y., for reception into this Church. This Committee found difficulty in coming to a finding and asked advice. It was finally agreed "That the Committee appointed by Presbytery in the matter of the application from Flockville be requested to report concerning the same at the first meeting of Presbytery to be held after the 17th of May next." The Convener of this Committee was also instructed to correspond with the Presbytery of N.Y. in connection with the Reformed Presbyterian Church of the United States for further information on certain particulars. (5.) The Home Mission Committee. Certain claims were laid before the Court by this Committee and disposed of. (6.) The Committee on the state of religion. This report was received and transmitted to the Synod's Committee. In response to a petition from Matilda congregation, Mr. McKibbin was appointed Moderator of session with power to moderate in a call. Against the Home Mission debt of the Presbytery, \$34.25, it was agreed that it should be met by a contribution of \$2 from each congregation and the clerk was instructed to notify them accordingly. The Rev. Dr. Cochrane of Brantford, was nominated to the Moderatorship of the General Assembly, and the following appointed as Commissioners from the Presbytery, viz., by rotation Rev. Messrs. McGillivray, and Taylor, and by ballot Rev. Messrs. Burnfield and Henderson, and Messrs. Cassels, Coulthart, McGrady and Reid, elders. The following overture was submitted by Mr. Leishman,

Whereas, much of the business of the General Assembly is done through Committees; and whereas many of the Presbyteries are not adequately represented on these committees, while other Presbyteries have too numerous representation; and whereas many persons are appointed on committees who are not members of Assembly and some not even members of any Presbytery. It is therefore humbly overtured that the General Assembly take into consideration the propriety of appointing the different committees so that there may be a fair representation of all the Presbyteries on said committees. And that as far as possible these committees be chosen from the members of Assembly, and that the committee to nominate standing committees be always composed of one Commissioner from each Presbytery." It was agreed to receive this overture and transmit it to the General Assembly with alterations. The new Hymn Book was referred to a Committee who were instructed to report to the meeting of Presbytery to be held during the meeting of Synod. Circular letters were read from the Presbyteries of London and Toronto. The former referring to the reception into this Church of Messrs. McLintock of the English Presbyterian Church, and Elliott of the Methodist Episcopal Church of Canada; and the latter referring to the reception of Messrs. Reikie and Dickson from the Congregational Church in Canada. It was agreed to hold a Presbyterial visitation in each of the charges of South Gower, etc., Mr. Leishman's, and Kemptville, on the third Wednesday in April. Members of Presbytery were named to take part in the proceedings. After appointing the next regular meeting to be held at Kemptville, on Tuesday, July 8th, at 7 p.m., the Court adjourned to meet again at Prescott on the 27th. At Prescott, on the 27th ult., the Presbytery held an adjourned meeting in connection with the induction of Mr. Stewart into the pastoral charge of Prescott congregation. The Moderator, Mr. McGillivray, presided, Mr. Taylor preached, Mr. Clark addressed the minister, and Mr. Munro the people. At the close and before the Presbytery, the Treasurer of the congregation, Mr. Dowdley, presented their new pastor with a check for a quarter's salary, \$250. Mr. McKibbin asked to be relieved from moderating in the Session of Matilda and in the matter of their call, for the reason that he found himself unable to attend to their business as soon as was necessary, and feared that delay might prove injurious to their interests. The request was granted, Mr. McKibbin was relieved of the Moderatorship and Mr. Taylor appointed in his stead.—W. MCKIBBIN, Pres. Clerk.

MR. J. W. BURTON, Librarian of Knox Church Sabbath school, Embro, was agreeably surprised the other evening by being presented with an elegant writing desk and a flattering address by the pastor, the Rev. Mr. Munroe, on behalf of the children.

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. H. F. ROK.

CHAPTER XXVI.—ON A CRUMBLING ICE-FLOE.

The plan suggested by their host, of sending their sleigh home by the ferry, while they crossed in a boat, just suited Miss Martell, and she proposed having a good vigorous pull at the oars herself. She had always been fond of out-of-door sports, a taste which her father had judiciously encouraged; and thus had saved her, no doubt, from the life of an invalid, for she had inherited the delicacy of a feeble mother, who years before, in spite of what wealth could do to prevent it, had passed away.

Just at this time Miss Martell was waging that pathetic war with her own heart which so many women must fight out in silence, and she welcomed eagerly any distraction of thought—anything that would so weary the body that the mind could rest. She dreaded the long, monotonous ride home, and so warmly seconded the new plan, that her father yielded, though somewhat against his judgment.

Through the little delays of hospitality more cordial than kind, they were kept until the early December twilight was deepening into dusk. But the oarsman lighted his lantern, and was confident that he could put them across most speedily. The boat was stanch and well built, and they started with scarcely a misgiving, Miss Martell taking an oar with much zest. Their friends waved them off with numberless good wishes, and then from their windows watched till the boat seemed quite across, before drawing the curtains and concluding that all was well.

At first they did not meet much ice, and everything promised a safe and speedy passage, but when well past the middle of the river, two dark masses were seen just before them. There appeared to be a wide opening between them, through which they could see the water ripple.

"I think we can shoot through," said the oarsman, standing up a moment; "perhaps it will be the safest course, for we don't know what's above."

"Very well," said Mr. Martell, "I will steer you as well as I possibly can. Pull strongly till we are again in clear water."

Miss Martell bent her supple form to the oar, and her strokes counted as well as those of the strong, practised man, and the boat sped, all too quickly, into what afterward seemed the very jaws of destruction.

The opening narrowed instead of widening. The ice above, for some reason, appeared to gain on that below.

In growing alarm, Mr. Martell saw that they were becoming shut in, and pointed out the fact to the oarsman.

"Shall we turn round?" he asked, excitedly.

The man stood up again, and instantly decided. "No we have not time, the tide is running very swiftly. The ice would close on us before we could get around. Our best chance is to push through. I can see water beyond." They bent to their oars again with the energy which danger inspires.

But there was not time. The opening closed too rapidly, suddenly the bow struck the upper cake, and being well out of the water ran up on the ice, causing the boat to take in water at the stern. For a second it seemed that they should be overturned and drowned at once.

But just at this moment the upper cake struck the lower ice, and the boat, being well up on the first cake, was not crushed between the two masses, as would have been the case had the ice closed against its sides while they were deep in the water. For a moment they were saved, while the upper and lower floes crunched and ground together under the keel, lifting the light craft still further above the tide and throwing it over on one side. Without a second's pause, the now consolidated field of ice swept downward, carrying with it the wedged and stranded skiff.

The lantern gleamed on the pale faces of those who realized that they had just passed through a moment of supreme peril, and perhaps had before them as great if not equally imminent dangers.

The oarsman hastily examined the boat, and found that it had been injured, though to what extent he could not tell. Water was oozing in slowly from some point near the keel, but they were too high out of the water to know whether more dangerous leaks had been made. They tried to break their way out, but found that the two cakes had become so joined together as to form a solid mass, upon which they could make no impression.

They called aloud for help, and Miss Martell's plaintive cry was blended again and again with the hoarse, strong shoutings of the men. But the river was wide; the tide swept them out towards its centre, and then nearer the less peopled eastern shore. The evening was cold and bleak, and few were out, and they so intent upon reaching warm firesides that they never thought of scanning the dark waste of the river; and so, to all their cries for aid there was no response, save the gurgling water, that sounded so coldly as to chill their hearts, and the crunching of the ice as the rushing tide carried them downward and away from the gleaming lights of their own loved home—downward and past the lights from Mrs. Marchmont's mansion, where, even in her peril, poor Alice Martell could picture Harcourt at Addie's side, and she forgotten. As the imagined scene rose vividly before her, the wild thought passed through her mind.

"Since perhaps it must be so, perhaps I can find more rest beneath these waters than in my home yonder. It may be for the best, after all, and God designs mercy in what at first seemed so terrible."

As people saw Miss Martell's quiet and rather distant bearing in society, as many admired her chiselled and faultlessly refined features, they little imagined that, as within snowy mountains are volcanic fires, so within her breast was kindling as passionate a love as ever illumined a woman's life with happiness, or consumed with a smouldering flame.

But death is stern and uncompromising, and snatches

away all disguises—even those which hide us from ourselves. In bitterness of heart the poor girl learned, while darker than the night the shadow of death hovered over her, how intense was her love for one that she believed loved another. If, but a hand's breath away, beneath the rushing tide, there was a remedy for the pain at her heart, why need she fear?

"My child," said a tremulous voice. Then, with a natural and remorseful rush of love or one who had been as tender toward her as a mother since that mother commended her to his care, she put her arms around him and whispered:

"I am not afraid, father. Mother and heaven may be nearer than we think."

"Thank God, my child, thank God you are not afraid. I was trembling for you—not myself. You are young, and I trusted that there was a happy life before you. But the home where mother is promises me far more than the one yonder, whose lights are growing so faint."

"I am not afraid, dear father. I am content, if it is God's will, to go to that better home and be with you and mother."

"God bless thee, my child; and blessed be the God of mercy who has given you so true a faith. It would be terrible to me beyond words, if now you were full of hopeless dread."

But the poor oarsman had no such faith—only the memory of his dependent wife and children, and his material life, which never before had seemed so sweet and precious. He kept shouting for aid until exhausted, and then despairingly sat down to await the result.

Mr. Martell, in the true Christian spirit, sought to impart to his humble companion in peril some of his own confidence in God's mercy and goodness; but in vain. An intelligent, sustaining faith cannot be snatched like a life-preserver in the moment of danger; and the man appeared to scarcely heed what he said.

Downward and past the twinkling lights of many comfortable homes the remorseless tide still swept them, until the huge outlines of the two mountains at the portal of the Highlands loomed out of the darkness.

"If we get down among the mountains, we might as well give up," says the oarsman sullenly. "We might as well be cast away at sea as down in that wild gorge; though for that matter it seems, to-night, as if one's neighbours wouldn't step out of doors to keep a body from drowning. Why no one has heard us is more than I can understand, unless it is accordin' to the old saying, 'None's so deaf as them as won't hear.'"

But there was nothing strange in the fact that they had been unnoted. The north wind blew their voices down the river. There was a noisy surf upon the shore, and those who chanced to see the light supposed it to come from some craft hastening to its winter quarters near the city. So fate seemed against them, and they drifted down and down until the black shadow of "Storm King" swallowed them up.

But no they became conscious that their motion was growing less steady and rapid. A little later and the floe apparently paused in its downward progress, and there was only some slight movement caused by the increasing gale.

Then came what seemed interminable hours of weary waiting under the sombre shadow of "Cro' Nest" mountain. The strange and almost irresistible drowsiness that severe cold induces began to creep over Miss Martell, but her father pleaded with her to fight against it; and, more for his sake than her own, she tried. They each took turns in endeavouring to break the ice around them with the boat-hook. The exercise kept their blood in circulation, but was of little avail in other respects. The ice was too heavy and solid for their feeble strokes.

At last the tide turned, and the dreary monotonous waiting in their hopeless position was exchanged for an upward movement that would soon bring them above the mountains again, where, from the thickly peopled shores, there would be a better chance of being seen and rescued.

There was no certainty that they would be missed, and therefore sought for, as the coachman, not finding them on his return, might conclude that they had been prevailed upon to remain all night with the friend they were visiting.

But any exchange from the black, rayless shadows that surrounded them would be a relief; and it was with a faint feeling of hopefulness that they recognized their movement northward, which slowly increased in speed as the tide gained mastery of the slight natural current of the river.

The strengthening northern gale had thrown up quite a "sea," and the experienced oarsman soon saw that the ice-field by which they were surrounded was breaking up under the influence of the waves. This might at last bring relief, or increase their danger. If the ice should all break up around them and leave their boat tight and sound, they could row ashore. If the boat had been, or should become so injured as to leak badly, it might fill with water before they could reach the land. Thus in any case, their peculiar position was aggravated by a terrible uncertainty and suspense.

As they emerged from the Highlands into the broad waters of Newburgh Bay, their worst fears seemed about to be realized. Here, for many miles, the north wind had an unrestrained sweep, and the waves grew larger and more violent. Under their increasing force the ice-floes crumbled around them rapidly, until at last little was left save the mass of double thickness caused by the union of the two larger cakes between which the boat had been caught. This, at last, began to give under the weight of the boat, and let it more deeply into the water. Then to their dismay, they saw that the seams of the boat had been so wrenched apart that the water came in rapidly.

They tried to keep it down by baling. The frosty gale tossed Mr. Martell's white hair, while with his hat he worked, with pathetic earnestness, for the sake of his daughter; but in spite of all that he and the oarsman could do, the water gained on them, wetting their feet and creeping up their legs with the icy chill of death.

Every moment or two the man would pause in his work, and send forth a cry of such terrible power and earnestness, that it would seem some one must hear.

Again Alice Martell saw the distant lights of her own home, but she turned from them to those that gleamed from the nearer residence of Mrs. Marchmont. Was *she* there, safe and happy, looking love to the eyes of Addie Marchmont, while every moment she sank lower into the cold river? The thought sent a deeper chill into her heart than the icy tide from which she could no longer keep her feet.

"God and man is agin us," said the oarsman savagely. "What is the use of trying any longer! The sooner it's over the better;" and he was about to give up in despair. Alice, with equal hopelessness of any earthly aid, was about to turn her eyes from the faint rays from Mrs. Marchmont's windows, which, barbed with the thoughts suggested above, pierced her heart like arrows, when the throwing open of the hall door by Hemstead let out such a broad streaming radiance that her attention was attracted to it. By calling the attention of the others to it also, a faint hope was inspired.

But when, soon after, the door was closed, and the lights had their usual appearance, the flicker of hope sank down into a deeper darkness.

Alice turned to her father, and in a close embrace and with a oneness of spirit and hope that needed not outward expression, they silently lifted their thoughts from the dark earth to the bright heaven where they soon expected to be.

Just then a voice from earth recalled them to earthly hope, and the prospect of human help. It was Hemstead's shout of encouragement from the shore. Then they saw the glimmer of a lantern moving hither and thither; a moment later it became stationary, then shot out toward them.

With cries of joy they recognized that they had been seen, and that an attempt to rescue them was being made.

In the apathy of their despair the water had gained dangerously; but, with the energy of hope that is ever greater than that of fear or despair, they set to work anew. Again the wintry winds tossed Mr. Martell's white hair, as for want of something better he baled with his hat, and Alice's little numb hands were lifted every moment as if in pathetic appeal, as she dipped them in the ice-cold water at her feet, and threw out a tiny cupful, which the gale carried away in spray.

"Come quick. We can't keep afloat much longer," cried the oarsman.

"Ay, ay," shouted the ex-sailor, in a voice as hoarse as the winds in the cordage of his old ship.

"Courage!" cried Hemstead; and his tones, in contrast, rang out like a bugle, inspiring hope in the chilled hearts of those who, a little before, had despaired, and almost sending an equal thrill of delight to the heart of Lottie Marsden, as, with the half-phrensied Harcourt, she stood in Mrs. Marchmont's open door.

How terribly in earnest now are some who thought that their acquaintance would commence and end with a heartless jest!

The sailor-coachman was a good oarsman, and Hemstead pulled fairly. Both were very strong, and they drove the boat through the short chopping waves rather than over them, reckoning not how much water was shipped.

A little later came the shout, "Quick, quick. The ice is giving under us, and the boat sinking."

"Oh, come—save my father," cried Alice Martell in a tone that might have moved the very ice around her to pity.

"My child, my child!" came the agonized voice of the father; "never think of me, if you can save her."

Thus in the darkness of the night, parent and child revealed, clear and luminous, the image of God upon their souls—the image of Him who thought not of Himself—who sought not to save Himself but others.

Unselfish love inspired their appeals, and unselfish love is God.

Hemstead's nature was anthracite, and now glowed at white heat in his grand excitement. He was no longer a man, but a giant, and would have ruined everything, snapped his oars, dragged the oarpins from their sockets, thus rendering his massive strength utterly useless, had not the cool, wary ex-sailor taken command of the little craft, and insisted on seamanship. Under his skillful direction the student was like a powerful engine, with a steady measured stroke, and the boat fairly flew, until their oars struck floating ice, and then they had to slacken up, for to strike a mass of ice at their speed would be to sink at once.

"Steady now," cried the ex-sailor. "You pull, I will stand and steer."

Their boat was roughly grazed several times; but glided through without serious injury.

"Now or never," cried the oarsman; "we're sinking."

Alice hid her face on her father's breast. Life had grown strangely sweet during the brief time since, at Hemstead's voice, hope had revived; and it seemed a bitter thing to perish almost within the grasp of rescuing hands.

"Oh come," groaned her father. "Oh, this is hard."

With a despairing cry she heard the water rush and gurgle around her, and closed her eyes, not expecting to open them again in this world. But strong hands grasped, and lifted her drenched, helpless form tenderly into the boat.

With mingled hope and fear she looked up, and by the lantern's light recognized Frank Hemstead.

"My father," she gasped.

"Safe, my darling, thank God," said Mr. Martell, taking her into his arms; "and they have pulled our stout oarsman in, too. So we are all safe."

"Well, I hope so," said the ex-sailor, with a little depressive dabbousness. "We shipped a sight o' water comin' out. There's a good deal of ice runnin', and so chopped up one can skerce see it. I must be skipper and all, mind, if we are to come safe out. Here, Mr. Hemstead, you hale; and you, too, meesmate, if yer hain't shipped too much water yerself. I'll sit well up toward the bow, where I can see and pull around the ice. Besides, with this cargo, we've got to cross the waves kind o' easy and keerful, or they'll swamp us."

Thus in this instance the ex-sailor appeared a special providence, and gradually took them out of the ice-strewn tide in the centre of the river to smoother, clearer water nearer

the shore. Soon after, drenched and half-frozen, they reached Mrs. Marchmont's boat-house.

Miss Martell's powers of endurance were nearly exhausted; and when the lantern, held aloft, revealed Harcourt's pale face, when she knew that it was his arms that received her in her helplessness, and she heard him murmur, "I now believe that there is a good and merciful God, and I thank Him," in the strong reaction of feeling she became unconscious.

(To be continued.)

EUROPEAN AND AMERICAN TEA-TABLES.

I have often thought that if American women could once see a Scotch or English tea-table, it would give them a lesson they would never forget. And there would be a great saving in money, time and labour ever afterward, when inviting their friends for an afternoon visit. Let me describe a tea-table at which I was once an honoured guest, the party having been made expressly for me. I was spending a few days at Newport-on-the-Tar, opposite Dundee, Scotland, at the house of Mrs. Margaret D. Parker, President of the British Woman's Temperance Society. The invitation came from a Mrs. Smythe, a friend of hers in the village.

We went about three o'clock in the afternoon. The lady met us at the gate, and as I was an invalid, kindly assisted me up the winding walk that led from terrace to terrace, till we reached the house. She took us right into the dining-room, as there was a fire there, and the afternoon was chilly, it being the latter part of September. We had a pleasant chatty time till about 5.30. Then the maid came in to lay the table. She spread the damask cloth, white as snow and polished like satin, laid out the napkins and set out the china, and brought the cream and sugar, the plate of butter and a loaf of bread. Mrs. Smythe spread the bread, first cutting off the crust to make a smooth slice, just as our mothers used to do for us children when we wanted "a piece" between meals. Then she cut each slice as thin as possible, and piled them on a plate till she thought she had enough; the butter and the loaf were left upon the table, with the knife, that more could be spread and cut if needed. The maid then brought in a part of a boiled ham, a small jar of plum preserves, a dish of buns, and a pot of tea—and that was all. But I assure you I never relished a meal more than I did that simple one. Everything was delicious, and there was plenty of each. And we all arose from the table without the fear of dyspepsia before our minds.

"I suppose," said Mrs. Parker, as we went home, "it looked very odd to you to see such a simple tea-table, accustomed as you are to the luxurious, overlaid tea-tables of America?"

"It did look odd," said I, "but I liked it, and it has brought to me a lesson I shall remember—that to have a good time with friends it is not necessary to break your back all the forenoon over the baking table, or burn your cheeks to a blister over a hot oven."

THE FIFTY-FIRST PSALM.

Since the publication of Gray's "Elegy," the fifty-first Psalm of David has been translated into all the languages of the civilized world. New versions of it, in the English, French and German tongues, have been multiplied beyond former precedent. So soon as the language of a Pagan tribe has been reduced to writing, it has been made the vehicle for carrying this Psalm to the Pagan mind. When the "Elegy" is translated, it parts with many of its original beauties; but this Psalm retains its glow and power when it is transferred to even the rudest language of the rudest men. It is the favourite Psalm of slaves and freemen, the poor and the rich, the ignorant and the learned. Some of the most beautiful passages in modern literature have been suggested by it, some of the choicest hymns in our devotional poetry are founded on it. Its words have been repeated by men as they were dying on the battle-field, in prisons, on the scaffold, and also by the kings of the earth as they were breathing out their life in their palaces, and the ministers of religion as they were bidding farewell to the churches. It was the sacred poem of the Jews; it has been the still more sacred poem of Christians; it promises to be more and more the fresh utterance of good men in all tribes and all times.

In what manner, now, had David been educated for composing—and he had no leisure for spending eight years in composing—the Psalm which was to touch the sensibilities of the race? We first hear of him as pursuing the occupation ordinarily assigned to "females, or to slaves, or to the despised of the family." He is represented to us as carrying in hand a switch or wand, and carrying around his neck a scrip or a wallet. We read of him as in a conflict with the lion and the bear, as fighting with the giant, as a busy warrior; a fugitive and outlaw, a statesman, a king. He lived in a dark and barbarous age—not only without the aid of universities and libraries, but without the stimulus of literary companions or a refined public sentiment. Still the poem he indited will live, when the poem written by a master of the sciences and of the arts will have been forgotten, and the Psalm will speak to the heart of millions, while the beautiful "Elegy" will be speaking to a select few, and the Psalm will be the more highly prized, as the sentiment of man becomes the more choice and pure.

On what theory shall we explain this difference between the ancient and the modern poem? Various theories have been invented, but that one which most easily explains the disparity is that the modern poet wrote under the influences of his multifarious learning; but the ancient poet was elevated above his own ingenuity by communion with the Divine mind, and his powers were spiritualized by the inspiration of God, more than they could have been by the largest human erudition.—Prof. Park.

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FOREIGN BODIES IN NOSTRILS.

The curious disposition of children to insert foreign bodies, as grains of coffee, corn, peas, pebbles, etc., up the nostrils is too well known to be more than alluded to. If the body is soft, it absorbs moisture from adjacent parts, becomes swollen, and more difficult to remove. If the body is hard, the irritation and inflammation set up by it in contiguous parts in a short time materially increase the difficulties of removal. Hence the sooner these substances are removed, the easier it is to do so. If the foreign body is up the nostril, the child should be made to take a full inspiration ("a full breath"), then closing the other nostril with the finger, and the mouth with the hand, the air of the lungs, in escaping through the nostril closed to a degree by the foreign body, assisted by a sharp blow from the palm of the hand to the back, will often expel the substance. If it will not escape in this way, and it is near the opening of the nostril, compression by the fingers, just above, will prevent it getting further up, and it can be hooked out with the bent end of a wire or bodkin. Should these measures not remove the foreign body, the child should at once be taken to a surgeon.

ELECTRIC SPARK PEN.

A new invention in the art of engraving probably suggested by the familiar electric pen has been brought out in Paris. A copper plate is prepared as for engraving, and over this is secured in some convenient manner, a thin sheet of paper. The plate is then connected with one pole of a Ruhmkorff coil. The pen (presumably a simple insulated metallic rod or pencil with a fine point) is also connected by means of an insulated wire with the coil. Then, if the point of the pen (which is bare) is touched to the paper, a minute hole is burned in it by the spark that leaps from the point of the pen to the plate. By using the pen as a pencil a drawing may be made on the paper in a series of fine holes precisely after the manner of the electric pen, except that in one case the holes are mechanically punched out and in the other case are burned out. When the drawing is finished the paper may be used as a stencil. A printer's roller carrying an oily ink is passed over the paper, and the ink penetrating the paper through the holes reproduces the drawing in ink on the copper plate. The paper may then be removed and the plate submitted to an acid bath when the surface will be cut away, except where the ink resists the acid, and those parts will be in relief and thus make an engraved plate ready for the printing-press. By this ingenious device, the artist drawing upon the paper with the spark-giving pen performs two operations at once, drawing the picture and engraving the plate at the same time.

TOO FOND OF MUSIC.

Captain Tyson, the Arctic explorer, once espied an ookjook (seal) who had come up through a hole in the ice to breathe. The explorer beckoned to a companion to bring a gun as quietly as possible and shoot the creature. Meanwhile, the captain whistled a plaintive tune as musically as he could. The ookjook was so charmed by the pleasant sound that he lingered and listened until the gun came and he was killed.

Now, it is said that all seals are fond of sweet sounds, whether made by instruments, sung, whistled, or, sometimes, merely spoken, and that they will keep still and listen, giving a hunter time to come within shooting distance.

But perhaps there is a slight mistake, and the seal is only watching for a good chance, while he grumbles to himself, something like this:

"Pshaw! Only let me catch that troublesome fellow, and I'll soon put an end to his noise!"—St. Nicholas for April.

NOT DESERVING OF PITY.

Beggared spendthrifts, to whom money has no exchange value but pleasure.

Persons who will persist in dying by inches with dyspepsia and liver diseases, when Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets are unfailing remedies for these maladies.

Parents who spare the rod and ruin the child. Fast young men and women are generally spoiled children to begin with.

People who suffer from catarrh, when Dr. Sage's Catarrh Remedy is a safe, reliable, and well-tested remedy for this loathsome disease.

People who marry for money, and find too late that the golden glitter is all moonshine.

Women who suffer death every day of their lives, when Dr. Pierce's Favourite Prescription will effectually remove those painful weaknesses and impart a healthful tone and strength to the whole system.

People who live beyond their means and find that style and pride, like everything else in this world, unless placed upon a secure foundation, are subject to the law of gravitation.

Invalids who do more toward fostering disease, by living and sleeping in the low, unventilated rooms of the ordinary house, than the best medicines can accomplish toward recovery, when at a moderate expense they can secure all the hygienic and sanitary advantages of the Invalids' Hotel at Buffalo, N. Y. Every physician knows how much recovery depends upon good nursing and the hygienic conditions of the sick room. Chronic diseases are especially subject to these conditions.

I HAVE never been able to discover that a man is at all the worse for being attacked. One foolish line of his own does him more harm than the ablest pamphlets against him by other people.—Macaulay.

Men are habitually striving after place and power, as if there was happiness in being great and distinguished. If we read history or scrutinize the lives we see in our own day, we will conclude that the chief misery of the world is lodged in those who have reached public elevation.

BRITISH AND FOREIGN ITEMS.

Of the 27,000,000 of inhabitants of Italy, 14,000,000 can neither read nor write.

Dr. CUYLER's church, Lafayette Avenue, Presbyterian, Brooklyn, N.Y., has 1,681 members.

The Russian Synod of the Greek church is preparing for missionary work in Japan, and the work is to be carried on on a large scale.

SOME scandal has been created in English religious circles by the advertisement of an incumbency for sale of which the Prince of Wales is patron.

Dr. HOWARD CROSBY of New York has been appointed Lyman Beecher lecturer in Yale Theological Seminary for next year, and it is understood that he accepts the appointment.

The American Episcopal Church reports 48 dioceses, 13 missionary districts, 63 bishops, 3,330 clergy, 312,718 communicants, 28,365 Sunday-school teachers, with 265,555 pupils.

Mr. FINNEY, a London dentist, claims to have found a filled tooth in the jaw of an Egyptian mummy. Dentistry was further advanced 4,000 years ago in Egypt than is supposed.

DIPHTHERIA continues to increase in many provinces in Russia. In the district of Meergorod it has attacked twelve per centum of the population since 1875, with fatal results in one and a half per centum of the cases.

It is proposed to commence the formation of a Presbyterian Church in Cambridge, which has hitherto been left in the hands of other denominations. The subject under the consideration of the London Presbytery.

CIVILIZATION makes slow progress in Russia outside the great cities. The Moscow "Gazette" says that the widow Agrafene Ignatieff of the village of Wratshewo was buried alive as a witch by the inhabitants of the village a short time ago.

The American Presbyterian Board of Home Missions was in debt to the amount of \$90,000 on the 1st of February, and it needs \$45,000 more before the end of its fiscal year. The secretaries make a special appeal for contributions.

Dr. NEWMAN has never thought it necessary, because he is a Catholic, to swear by the Pope's baker and candlestick-maker, and he is far too much of an English gentleman to like or to imitate the manners and fashions that sometimes find favour in Rome.—Truth.

The members of the Congregational Council have voted against the installation of the Rev. Dr. James M. Whiton, of the "famous" class of 1853, as pastor of the First Congregational Church in Newark, N. J., on account of the views expressed in his pamphlet entitled, "Is Eternal Punishment Endless?"

SINCE the death of Rev. Dr. Ingram of Unst, Shetland, the oldest ministers of Scotch Free Church are Rev. A. Keith, D.D., who was ordained in 1816, and Rev. Thomas Hislop, who was ordained in the same year. Dr. Keith is the sole survivor of the ministers who subscribed the circular calling the memorable convocation in 1842.

The "Church Missionary Intelligencer" for March gives particulars of the murder of Mr. Penrose of the Victoria Nyanza Mission. It seems that he unwisely left the Arab caravans under whose escort he was travelling, and while passing through the uninhabited country called Mgunda Mkhali, was attacked by robbers and killed, with his porters from the coast.

A ROME despatch says Cardinal Nina, Papal Secretary of State, has received an important dispatch from Bismarck. The difficulties preventing an understanding with Germany are probably ended. Several ecclesiastics who separated from the Church because of the proclamation of infallibility have secretly submitted to the Pope, and more are expected to follow their example.

RECENT intelligence seems to confirm the theory of a submarine volcano off the coast of Florida, by whose recent eruptions countless numbers of fish have not only been killed, but the business of market fishing, upon which so many of the coast dwellers depend for a livelihood, put stop to altogether. The drift of pumice stone along the shore of the Gulf would seem to be almost conclusive evidence in itself. That these eruptions are intermittent, as in other known volcanoes, is proven by the data pertaining to similar occurrences 25 years ago in the same locality.

THE Duke of Connaught and his bride have sailed for a cruise in the Mediterranean. According to the marriage treaty the Duke settles upon the Duchess \$7,500 a year; provision is also made for an annuity of \$30,000 in case Her Royal Highness is left a widow; and her dowry is fixed at \$75,000. The Queen has lived to see seven of her children married, previous Royal weddings having been as follows: The Princess Royal in 1858; Princess Alice, 1863; Prince of Wales, 1863; Princess Helena, 1866; Princess Louise, 1871; the Duke of Edinburgh, 1874; and the Duke of Connaught in 1879.

THE reports of the progress of the war in South Africa are somewhat conflicting. Oham, King Cetywayo's brother, with his eldest son and many of his warriors, surrendered unconditionally to the British on the 4th of March. Oham is supposed to be an aspirant for Cetywayo's throne. Colonel Ransom's force at Ekowe is still in danger, and his provisions are running short. Advices from Cape Town say that a majority of the accounts estimate the number of Oham's followers who surrendered with him at six hundred. He said that two thousand or three thousand more men would follow if troops were sent to support them. All that is known of Cetywayo's movements is derived from reports by natives, which are very conflicting. The Cape "Times" says that Cetywayo is preparing to attack Ekowe, or to invade the colony if the river is low enough. Other reports say that he has great difficulty in assembling his men.

MINISTERS AND CHURCHES.

THE teachers of the Russell Hall, Montreal, Sabbath School beg to acknowledge with thanks the sum of \$45 which has been contributed by friends of the school for the purpose of commencing a library. A careful selection has been made from the French books of a suitable kind which were to be had in Montreal, and these are now given out regularly. As the number of volumes that could be obtained in this way is very limited, and will only meet the requirements of the school for a short time, an additional order based upon the latest catalogue of the *Société des livres religieux de Toulouse*, has been sent to Paris, and it is hoped that in a few weeks the library will be placed in a satisfactory condition.

THE annual meeting of the Bothwell portion of the charge over which Rev. D. L. Mackenzie is pastor, was held on the evening of the 2nd inst. Colin Reid, Mayor, was re-elected manager, and D. McLardy was appointed in the room of D. Tait. Captain Taylor was reappointed Secretary-Treasurer. The report of the managers was most satisfactory and showed the congregation to be in a prosperous state. Owing to removals the number of members is less than last year, being only 68. Notwithstanding this fact and the pressure of hard times, the contributions to the six schemes of the Church are larger than in any previous year, being \$186.60. This is an average of about \$2.75 per member. This, we think, will compare favourably with the contributions of any of the congregations of the towns of Western Ontario.—COM.

ON Thursday afternoon last a large congregation assembled in the Presbyterian Church, Prescott, to witness the solemn and impressive ceremony of inducting the Rev. Mr. Stewart into the pastoral charge. The induction sermon was preached by the Rev. Mr. Taylor, of Morrisburgh; the Rev. Mr. Clarke, of Kemptville, addressed the pastor, and the Rev. Mr. Mullen, of North Augusta, addressed the people. After the induction ceremony was over the Rev. Mr. Stuart was introduced to the members of his charge and cordially welcomed by them. Previous to the congregation being dismissed Mr. M. Dowsley, the treasurer of the church, handed Mr. Stuart \$250 being the payment of his first quarter's salary in advance. In the evening a reception social was tendered the new pastor by the ladies of the congregation, and it proved in every respect a brilliant success, and must go far towards at once establishing pleasant and cordial relations between the pastor and the congregation. After the refreshments had been served it was found necessary to adjourn to the body of the church. Mr. I. D. Purkis occupied the chair, and discharged his duties in his usual agreeable manner. Excellent addresses were delivered by the following gentlemen: Rev. Mr. McGillivray, of Brockville; Rev. Mr. Austin, of the Methodist Episcopal Church; Rev. Mr. Armstrong, of Knox Church, Ottawa; Rev. Mr. Taylor, of Morrisburgh; Rev. Mr. McKibbin, of Edwardsburg; Rev. Mr. Blair, Prescott, and Mr. Cassels, of Lyn. The speakers all heartily congratulated both Rev. Mr. Stewart and the congregation on the union which they had that day formed, and wished them the most pleasant and happy relations in the future.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division St. Church on the 18th ult. A full attendance of members were present. The committee appointed to arrange a basis of union between Lake Shore church of Sydenham and Johnston congregations reported that they had visited the congregations interested, and that delegates appeared from the congregations to submit to the Presbytery the report of the progress made. The delegates submitted a basis of union that had been agreed on by both congregations. The Presbytery thereupon agreed to separate the Lake Shore Church from Knox Church of Sydenham, and approve of the basis of union between it and Johnston Church, but seeing there are certain arrears in both congregations the Presbytery appoint Messrs. Cameron, Scott and Armstrong a committee to look after these arrears. The following were appointed delegates to the General Assembly, Messrs MacLennan and Mordy by rotation, and Mr. Somerville by election, ministers; and Messrs. MacKnight, Christie and Mitchell, elders. The Presbytery recommended that Dr. Cochrane be chosen Moderator of Assembly. Mr. Stevenson gave notice that at the next meeting he would move that the Moderator

of the Presbytery should occupy the chair only six months, and Mr. Colter gave notice that he would move to have the meetings begin at half-past one p.m. instead of at ten a.m. as at present. Mr. Stevenson presented an overture to the General Assembly on the status of retired ministers and the Presbytery resolved to transmit it. The motion of Mr. Somerville, of which notice was given at last meeting, that Presbytery should meet on the third Tuesday of January, March, July, September, and November and on the first Tuesday of May at ten o'clock a.m. was agreed to. Mr. Currie was appointed to receive and tabulate the returns on the state of religion, Mr. Mordy the Sabbath School returns, and Mr. Somerville the statistical and financial returns. The following general resolutions were adopted in reference to the hymn book sent down. 1.) That in any further copies issued the title, author and date of the hymn be given. 2. That the collection for the young was too meagre both in subjects and numbers. 3. That the hymns for children be inserted in the body of the book, and that the committee make a suitable selection for use in Sabbath Schools and special services from the larger book. 4.) That the paraphrases should be embodied in the book. 5.) That certain attributes of the Divine character, such as His Holiness and justice do not receive sufficient recognition in the hymns selected and sent down. 6.) That in arranging for the publication of the book endeavours be made to get things so arranged that the profit arising from the sale be secured for the Aged and Infirm Ministers' Fund. Mr. Somerville presented the Home Mission Report. The Convener was instructed to secure the service of students for the following stations: Sarawak and North Keppel, Euphrasia, and Holland, Johnston and Caven, Lion's Head, and an ordained missionary for Warton. He was further instructed to apply for the sum of \$100 per annum for Meathcote, \$100 per annum for Knox Church, Sydenham, \$4 per week for Lion's Head from June 1st, and \$1 per week for Euphrasia and Holland. The Rev. Mr. McDiarmid was granted leave of absence from the Presbytery for three months, members of Presbytery and others to supply his pulpit during his absence. The Presbytery agreed to meet in Division St. Church the first Tuesday of May at ten a.m.—JOHN SOMERVILLE, M. A. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery held an ordinary meeting on the 8th and 9th current, Rev. D. J. Macdonnell, Moderator. A large amount of time was spent in considering the collection of hymns transmitted by the General Assembly's Committee thereanent—further consideration of the same to be prosecuted at next meeting. Papers were read, and parties heard, proposing a re arrangement of the congregations of West King, Laskey and East King, and Aurora, with a view to the formation of these into two pastoral charges, and the doing away with relative supplements from the Assembly's Home Mission Committee. On motion made by Dr. Caven, seconded by Rev. J. M. King, the Presbytery recorded their great gratification with the foresaid action, and appointed a committee, consisting of Rev. P. Nicol, (Convener, Rev. J. Dick, Rev. W. Frizzell, Mr. George Smith and Mr. Donald Sutherland, to confer with these congregations, and to report to next meeting of Presbytery as to the best way in which consolidation may be effected. A paper was read from the congregation of West Church, Toronto, applying for leave to dispose of their present church and site and erect a new church and school room at the south-west corner of Denison Avenue and Wolsey street, as also to borrow a sum of money not exceeding \$10,000. After hearing commissioners, it was moved and agreed to grant the leave so applied for. Application was made by the united congregations of Queensville, Ravenshoe and North Gwillimbury, for the appointment of one to moderate in a call. A promise was read of \$500 as stipend from said congregations, and it was also shown that the Assembly's Home Mission Committee had voted a supplement of \$200 conditional on settlement. The above application was agreed to, and Rev. W. Frizzell was appointed to moderate at Queensville on the 21st current, at two p.m. Also on request of Rev. J. Carmichael of King, Rev. J. S. Eakin was appointed, as his substitute, to moderate in a call at Sutton on the 22nd current, at two p.m. A committee was appointed consisting of Revs. A. Gilray, J. M. Cameron, R. Pettigrew and Mr. A. Murray, to prepare a report on the State of Religion, based on the returns received from Sessions within the bounds;

said report to be submitted at next ordinary meeting. An application was read from Rev. R. H. Hoskin, accompanied by a relative certificate, asking to be received as a minister without charge. After due consideration, the Presbytery resolved that Mr. Hoskin's name, with his application, be sent to the General Assembly, and that in the meantime he be declared eligible for work, if such shall offer. Rev. Dr. Topp gave notice of an overture to the General Assembly, to be submitted at next ordinary meeting, in favour of the number of pastoral charges rather than the number of ministers on the rolls of Presbyteries being taken as the basis of the proportion of representatives to the Supreme Court of the Church. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of May, at eleven a.m. Statistical and financial returns not yet received should be sent to the undersigned without delay.—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Presbytery held an adjourned meeting at Paisley on the 1st and 2nd inst. Dr. Bell reported that he had moderated in a call at Pinkerton and West Brant, which came out unanimously in favour of the Rev. John Eadie, late of Milton. The call is subscribed by eighty-nine communicants and thirty-three adherents. The salary promised is \$850 per annum, to be paid quarterly in advance, with manse. The call was sustained, and ordered to be forwarded to that gentleman. The appeal of Mr. R. M. Hay from the decision of the Kirk Session of Knox Church, Paisley, (in the matter of recording a certain minute of Session) was dismissed as incompetent. Dr. Bell on behalf of the Commission of Presbytery appointed to consider the petition and complaint of Mr. R. M. Hay against the Rev. J. Straith, reported that they had spent one whole day in taking the evidence of witnesses on the case. The evidence was then read. Mr. Hay was heard in support of his petition, Mr. Straith in reply, and Mr. Hay in reply to Mr. Straith. It was agreed to appoint a committee consisting of Dr. Bell (Convener), Messrs. Scott, Tolmie, and Gourlay, ministers, and Mr. Rowand, elder, "To prepare a deliverance anent the case, and to report at next sederunt. The aforesaid committee submitted the following deliverance, which was unanimously adopted, viz.: "The Presbytery took up the complaint of Mr. Hay against Mr. Straith, and having heard the report of the Commission appointed to receive the evidence in precognition of the matter, including said notes of evidence, and having heard Mr. Hay and Mr. Straith thereanent, after careful deliberation find and declare: 1. That the evidence adduced entirely fails to establish any one of the charges made in the complaint, and that the complaint be and hereby is dismissed. 2. Said charges are of so serious a nature and so evidently groundless that for the protection of the ministerial character and in accordance with the general principles of the process of Presbyterian Churches, the complainant has now to be dealt with as a slanderer. 3. Considering the special circumstances of the case, instead of sending Mr. Hay to be dealt with by the Session, the Presbytery do now suspend Mr. Robert M. Hay from exercising the office of elder, discharging and prohibiting him from exercising any part thereof until he may be duly restored thereto; but the Session shall not restore Mr. Hay whatever the evidences of his penitence, without reference to the Presbytery. 4. The Presbytery instruct the Session of Knox Church, Paisley: 1) To remove Mr. Hay from the offices of Superintendent of the Sabbath school and Session Clerk. (2) To see that the Sabbath school is conducted in accordance with the well understood principles of the Church, and take order that any regulations in force therein be not in conflict with such principles. In the absence of Commissioners from St. Andrew's church, Kincardine, Mr. Wm. Anderson's resignation was allowed to lie on the table, and the congregation cited to appear for their interest at a special meeting of Presbytery to be held in St. Andrew's church, Kincardine, on the 15th inst., at two o'clock p.m. The next ordinary meeting of Presbytery was appointed to be held in St. Paul's church, Walkerton, on Tuesday, the 24th day of June next, at three o'clock p.m.—A. G. FORBES, Pres. Clerk.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston, on the 25th and 26th days of March. The report of the Presbytery's Home Mission Committee was presented and read. It was decided to apply for eight mission-

aries to labour within the bounds during the ensuing summer. The recommendation to continue the existing arrangements for the supply of Rylston, etc., West Huntingdon, and St. Columba, etc., was sanctioned. The treasurer submitted his report, from which it appeared that congregations would require to contribute the full amounts levied on them severally in order to meet liabilities. Messrs. John Ferguson, M.A., James G. Stuart, B.A., Hugh Cameron, B.A., and George McMillan, B.A., students of Queen's College, Kingston, applied to be taken on trials for license, and were examined. It was agreed to make application to the Synod for leave to take them on public probationary trials. Mr. H. Miller, missionary, made a similar application, but not being present the following were appointed a committee to examine him and report, namely: Messrs. Burton (Convener), Maclean, and Wishart, ministers; and Messrs. Campbell and Tennant, elders. The following Session Records were tabled and examined, namely: those of Storrington, etc.; Lansdowne, etc.; Trenton, Roslin, etc.; St. John's church, Pittsburgh, and Brock street church, Kingston. Sessions whose Records were not forthcoming were enjoined to produce them at next meeting. The committee appointed to organize a congregation in Glenburnie reported that they had attended to the duty as instructed. Calls were tabled from the congregations of Glenvale, etc., and Lansdowne, etc., in favour of Mr. Alexander Russell, licentiate, and the Rev. Algernon Matthews, respectively. Both charges being in receipt of supplement, the salary promised in the former case was \$600, and in the latter \$700. Mr. Matthews accepted the call given him, and his induction was appointed to take place at Lansdowne, on Tuesday, the eighth day of April, at half-past ten a.m. The following were appointed Commissioners to the General Assembly, namely: Ministers—by rotation: Messrs. Alexander Young, David Wishart, David Beattie, and Walter Coulthard; and by election: Principal Grant, D.D., M. W. Maclean, M.A., and John Gallaher, B.A. Elders: Professor Mackerras, M.A., Messrs. A. F. Wood, John Fraser, Walter Mackenzie, G. S. Hobart, John McNaughton, and William Coverdale. The committees appointed to tabulate the returns furnished on the State of Religion and Sabbath schools, submitted reports, which were received, and ordered to be transmitted to the proper parties. In compliance with a recommendation in the Sabbath schools report, it was decided to set apart the first evening's sederunt of the next quarterly meeting for a conference on Sabbath school work, and the Presbytery's Sabbath School Committee were instructed to prepare a suitable programme. In pursuance of a plan previously decided on in the matter of increased ministerial support, Messrs. Smith and Maclean were appointed a committee to visit any of such congregations as may not have been seen at the time originally fixed on, so as to stir them up to a more faithful discharge of duty. The committee appointed to confer with Messrs. Wishart and Beattie in regard to a matter of difficulty between them presented a report, which was accepted as satisfactory by all the parties concerned. Cards purporting to be circular letters were received from the Presbyteries of London and Toronto. The Presbytery expressed disapproval of the practice of using cards for such purposes. Mr. Young was relieved from being Moderator *pro tem.* of the Kirk Session of Camden, and Mr. Craig was appointed to fill the position. The Clerk gave notice of a motion to be presented at next meeting for the rescinding of the standing rule in *re* the quarterly meetings, so as to leave the Presbytery at liberty to determine, as it shall see fit, the times and places of meetings in future. The hymns proposed for adoption were considered. General approval of them and also of the doxologies was expressed with the exception of the following, which were recommended to be deleted, namely: Nos. 55, 70, 82, 125, 144, 182, 183, 184, 217, 218, and 232. It was further recommended that a verse left out in No. 91, and beginning with the words, "Arabia's desert ranger," should be inserted in its original place; that the hymns for the young should be deleted on the ground that the hymns for the Sabbath schools should be the same as those used in the public service; and that the paraphrases so far as they are retained be incorporated with the hymns, so as to have only one collection. It was decided to recommend that no change be made in regard to the union hitherto existing between the Home Mission and Supplemental Funds.—THOMAS S. CHAMBERS, *Pres. Clerk.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVII.

April 27 } THE COMING SAVIOUR. 1st Ed. 1-10
1897 }

GOLDEN TEXT.—"This is My beloved Son, in whom I am well pleased." Matt. iii. 17.

HOME TEXTS.

- M. Isa. xl. 1-11 The forerunner's cry
- T. Isa. xxxv. 1-10 Blind eyes opened.
- W. Isa. lxi. 1-11 Liberty to the captives
- Th. Isa. xlii. 1-16 The coming Saviour.
- F. Matt. xii. 10-21 The Scripture fulfilled
- S. Isa. xlii. 1-17 The Lord well pleased
- S. Matt. iii. 1-17 My beloved Son

HELS TO STUDY.

Isaiah lived in the 8th century before Christ, and prophesied from the reign of Uzziah to that of Manasseh, a period of sixty years; a period, notwithstanding the temporary reformation under Hezekiah, of decline both in the moral character and in the worldly prosperity of the nation. The worship of God was neglected, idolatry increased, luxury and worldliness prevailed, the kingdom was corrupt and tending rapidly to the same destination which overwhelmed Israel.

Throughout those dark days Isaiah stood forth with unflinching faith, expostulating, reproving and comforting. As from a superhuman elevation, and with wonderful, God-given insight into the future, he beholds down all the coming centuries the long-desired Messiah, and cheers and encourages the de-pending children of God with glorious pictures of Christ's per-or and kingdom. These fill up especially the second part of his prophesies, chapters xl. to lxi.

The prophet here describes—

I. THE SERVANT OF JEHOVAH—Vers. 1-4.

Behold (700 years before His coming, yet by faith already clearly discerned) my Servant. It is Jesus, as St. Matthew (xii. 17) expressly tells us. The Son of God is on earth as one that serveth—Luke xxii. 27; John xiii. 4, 5. He took on Him the form of a servant—Phil. ii. 5-7. He set us thus an example of humility. He came not to be ministered unto, but to minister—Matt. xx. 28. This is God's way to honour. He that humbleth himself shall be exalted. The world's way is to exalt self, but it leads to abasement.

God Himself upholds His servant, has Him under His special care and protection. He is God's elect, His chosen One. He must, therefore, be suited and sufficient for the work to which he is set apart, the work of saving men—a reason this why we should trust Him—1 Pet. ii. 6. God delighteth in Him, is well-pleased with Him—Matt. iii. 17; xvii. 5; John iii. 35. To Him is given the Spirit, not by measure—John iii. 34; the very fulness of the Godhead—Col. ii. 9. It was this gift fitted Him for His work, and it is promised to us in measure. He shall bring forth judgment. This word bears, in the Scriptures, a wider sense than is now commonly given to it. It means the law of right, and especially religion as the true rule of life. Messiah's righteous government is to be established over all nations, all are to honour and obey Him. He shall not cry; His life and ministry shall be quiet and unostentatious. He did, we know, shun notoriety and applause; all his works were done quietly. He refused the homage of the multitude. He was meek and lowly in heart—Matt. xi. 29. A bruised reed is frailty itself. The feeblest, the most broken down under the sense of sin and unworthiness, He comes not to crush, but to comfort.

The smoking flax, the flickering wick, almost expiring, represents the timid and discouraged souls, whose longings and resolves Christ will not quench, but quicken—John viii. 11; xx. 27; Mk. i. 41; Isa. lvii. 15; lxi. 1. The weakest Christian has no reason to be discouraged. He shall bring forth judgment unto truth, that is, in truth, or according to truth, God's truth and faithfulness—Micah vii. 20; Matthew xii. 20; has "unto victory," a victory achieved by force of truth, not by force of arms. Nothing shall interrupt Messiah's progress. No violence or opposition shall cause him to fail or be discouraged (Note 1), till he establishes His righteous rule in all the earth. The isles, the lands beyond the seas, shall wait for his law. The heathen, dissatisfied and longing for better things, sick of sin, weary of their idols, shall gladly welcome the Gospel. All falsehoods and idolatries are to be overcome. No religion can satisfy except Christ's. No failure is possible to Christ; His triumph is sure. In His name every knee shall bow—Gen. xlix. 10; Ps. xv. 27; Phil. ii. 10.

II. THE WORK OF JEHOVAH'S SERVANT: Vers. 5-7.

It is God's work, the fulfilment of His promise and covenant. The prophet, therefore, first sets forth the greatness of Him who appoints the work which His servant is to do. He created the heavens and the earth and all therein. His power and wisdom are thus manifested. He gives life, breath and spirit. He can quicken dead souls, and make men new creatures in Christ Jesus—John v. 21.

God called His servant in righteousness. The whole work of salvation is righteous. It originates in a righteous hatred of sin and a righteous love of sinners; and its purpose is to make men righteous by means of God's own righteousness. Hence the Messiah is the Lord our Righteousness—Jer. xxiii. 6. I will hold thine hand, guard and keep and lead thee, and give thee for a covenant of the people. Christ is the messenger of the covenant—Matt. iii. 1; sent to be the mediator of the covenant between God and man—Heb. viii. 8; xii. 24; Matt. xxvi. 28. A covenant is a coming together, from the Latin *convenerit*. God and man meet in Christ—He reconciles, brings together. In order to this, He must also be a light to show man his sin and need and to show him God, who loves and can satisfy and save him. Sin has shut out light from the soul, blinded and deluded men. Christ opens the blind eyes—Isai. ix. 2;

Luke ii. 32; Matt. xi. 5; Eph. v. 8. Sin enslaves; the sinner is a slave. Christ comes to set free—John viii. 34. Light and liberty are the two great blessings of the Gospels. To bring these to the soul is the work which Jesus came to do.

The prophet adds,

III. ASSURANCES that the work shall be accomplished: vers. 8-10. These are from God's *unchangeableness*. I am the Lord, Jehovah. It is that name of God which denotes His self-existent and changeless being. He is the same yesterday, to-day and forever. There is with Him no variable-ness, neither shadow of turning—Jas. i. 17.

God's regard for His glory which He will not give to another. Idolatry and superstition dishonour God; they misrepresent Him, and substitute for Him that which is false and degrading. He cannot permit this, He therefore reveals His glory in Jesus Christ, who glorifies and will bring all to glorify God.

God's *faithfulness*. The former things, which God before announced and promised, are come to pass. Not one has failed. Every prophecy fulfilled is an evidence of the Divine truthfulness and fidelity—Josh. xxii. 14. The fact that they never have failed is a guarantee that they never will.

God's *fore-knowledge*. New things, not yet in existence, He declares even before they spring forth. By the prophet, He foretells events far in the future; things which uninspired man could never have guessed or discovered—Deut. xxix. 29; Acts xv. 18; 2 Pet. i. 19. What Isaiah foretold, was 700 years afterwards fulfilled in Christ.

Here the prophetic assurance of victory breaks forth in a benediction. He calls upon all men, and the most distant lands, to join in a new song—Ps. xl. 3; xxviii. 1; Rev. v. 9. It is a universal song of praise inspired by a new theme, the salvation of the Lord. It will always be a new song, so ample is the theme and so full the hearts that sing. The Saviour is come. Have we received the light and liberty which he gives? Thus only shall we be ready to welcome Him when He comes again, no longer the Servant in His humiliation, but the King in His glory.

EXPLANATORY NOTE.

He shall not fail nor be discouraged. The two Hebrew verbs translated "fail," and "be discouraged," are the same which appear in v. 3 in their participles or derived adjectives, qualifying "flax" and "reed," expressing the failing, dying out of the burnt "flax," and the bruising of the "reed." This circumstance determines their meaning here with great precision and certainty. As the Messiah would not use violence upon others, so neither will He falter before violence inflicted or attempted upon himself. He will not languish, nor will his light be put out as one might quench burnt tow; neither will he be crushed or broken as a reed. Though apparently sure to be suppressed by the violence of his enemies, yet such means, however extreme, will fail to arrest his progress, not only during his personal life on earth, but evermore thereafter, until he shall have established pure religion in all the earth.

LET us search ourselves in the first place, and afterwards the world.

THE wise and prudent conquer difficulties by daring to attempt them.

BE severe to yourself, indulgent to others; and thus avoid resentment.

MEETINGS OF PRESBYTERY.

- OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p.m.
- WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a.m.
- QUEBEC.—In Quebec, on the third Wednesday of April.
- TORONTO.—On the second Tuesday of April, at 11 a.m.
- GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at 10 o'clock, a.m.
- BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p.m.—Ordinary meeting, at Barrie, 27th May, at 11 a.m.
- SAUGREN.—Adjourned meeting, in Guthrie's Church, Harriston, on Tuesday, 8th April, at 3 p.m.
- PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.
- HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.
- KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

At the residence of the bride's father, Athol, on the 25th ult., by the Rev. J. Fraser, assisted by the Rev. D. McKae, brother of the bridegroom, Alexander McKae to Hattie, daughter of the Hon. T. Bennett.

DIED.

At the Presbyterian Manse, North Gower, on Saturday, March 22nd, of consumption, the Rev. Alfred Clarence Morton, aged 28 years and 9 months, and in the second year of his ministry.

In Montreal, on the morning of the 30th ult., suddenly, Annie Louise, aged 2 years, 2 months and 11 days, twin daughter of C. Campbell.

At her residence, Manilla, on Saturday, 5th inst., Mary Robson, relict of the late George Douglas, Manilla, aged 71 years, 10 months, 26 days.

The funeral took place on Monday. The Rev. Mr. Elliott, of Canaan, delivered the funeral sermon. Deceased was one of the oldest residents of the village, and a respected member of the Presbyterian Church.

OUR YOUNG FOLKS.

THE HANDS AND LIPS OF LONG AGO.

WHERE are the little hands we led,
Long Ago,
While culling flowers blue and red,
Long Ago?
Our little playmates' dimpled hands,
That often joined our merry hands
In building houses in the sands,
Long Ago?

Some little hands were folded dead,
Long Ago,
And tiny flowers blue and red,
Long Ago,
Over their little graves were found,
At eve, in silence shedding 'round,
Tear-like dew-drops on the ground
Long Ago.

Where are the rosy lips we kissed,
Long Ago?
Whose ling'ring touch our lips have missed
Long Ago?
I wonder if the smile that plays,
Still gives them such bewitching ways
As it did in by-gone ways,
Long Ago.

Some rosy lips were resting cold,
Long Ago,
And life's brief tale of woes had told,
Long Ago:
Their little griefs they'll miss no more,
But on the bright angelic shore
They've caught the same old smile of yore,
Long Ago.

Some little hands and lips were left
Long Ago,
Theirs was the lot to be bereft
Long Ago,
These hands had yet some work to do,
These lips must tell life's story through—
God help them always to be true,
Evermore.

ROOM AT THE TOP.

Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is the work, for a' that,
To him that doeth it well.
Fancy the world a hill, lad;
Look where the millions stop,
You'll find the crowd at the base, lad,
There's plenty of room at the top.

Courage, and faith, and patience,
There's space in the old world yet;
The better the chance you stand, lad,
The further along you get.
Keep your eye on the goal, lad;
Never despair or drop;
Be sure that your path leads upward;
There's always room at the top.

ONE DROP OF INK.

"I DON'T see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him some good."

"Walter," said his mother, "take this glass of pure, cold water, and put just one drop of ink into it."

"O mother, who would have thought one drop would blacken a glass so?"

"Yes, it has changed the colour of the whole, has it not? It is a shame to do that. Just put one drop of clear water in, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one drop of Will Hunt's evil nature to mingle with your careful training—many drops of which will make no impressions on him."

A THOUGHT FOR THE YOUNG.

WHEN Christ was to be carried triumphantly into Zion, he selected a colt still with its mother, and one on which no man had ever sat—one that had never given service to another. When his body was to be laid in the grave, it was a new tomb, hewn in stone, wherein never man before was laid. Under the ceremonial dispensation, the animal offered in sacrifice to typify him must be one "which hath not been wrought with, and which hath not drawn in the yoke." Even the Philistines, when they had captured the ark in battle and found they must get rid of it because it brought the pestilence to their cities, made a new cart and attached to it two milch kine on which there had come no yoke, to return it to Israel—so common was the impression that their God demanded the first service of that which was offered in sacrifice.

Does all this not teach that when we offer our bodies a living sacrifice for Christ, it should be their first service? If he required a colt which had never been used, and an animal in sacrifice on which had never come a yoke, and even a cart which had never been driven, will our bodies be as acceptable to him after they have been worn and wasted in the service of self, the world and Satan? If previous service to another injured the worth of the sacrifice under the former dispensation, how much more will it under this? And is it not in accordance with a principle in our nature? We always depreciate the value of second-hand property. The new book, or coat, or furniture, we prize higher than that which has been used by another.

Should this not teach the young to enlist early in the service of Christ, while their hair is brown, and not wait till it is gray in the service of sin? It is the youthful ardour and ambition that Christ prizes most. He directed an apostle to write to young men because they were strong. As, in putting down the late rebellion, it was the young men who responded to the call of the President, so, in putting down the rebellion against Christ, it is young blood that is needed.

If it were possible for a tear to fall on the pavement of heaven, it must be from the eye of one who has given the prime of life to the world's service, and only its dregs to the service of Christ. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

"NOT STRICTLY."

TWO little boys were invited to a birthday party some time ago, and on their return home the elder of the boys said to his mamma, "Mamma! Tommy took cherries preserved in brandy at the tea, this evening."

"How was that?" asked the mamma.

"Well," replied the little boy, "Mrs. B. said to us after she had helped us to peaches, 'Now, children, I have some cherries here, but they have been preserved in brandy, and I suppose you are all temperance boys and girls;' and she said to me, 'How is it with you, James? Are you a temperance boy?' and I said, 'Yes, I am, I will not take any cherries;

thanks!' And then she said, 'Tommy, are you temperance, too?' and he replied, 'Not strictly,' and so he took the cherries."

Shall I tell you what that mother did? She did not laugh and think it was very funny that her little boy had replied to the lady's question, "Not strictly." She took Tommy alone in her room and told him that he might thus lead other little boys in the path of ruin, and how all intemperance had its beginnings in being "not strictly" decided against all appearances of the evil. And I am sure you will be glad when I tell you that the little fellow promised that if he was asked the question again, he would leave off the "not" and say "Strictly."

Let me tell you, children, that is a very nice word when it is used in the right place—"strictly." This is what we want, these days—boys and girls "strictly" truthful, "strictly" honest, "strictly" temperate; then we shall have just the kind of men and women that are needed for the times.

I LOVE them that love me, and they that seek me early shall find me.

"ENTER not into the path of the wicked, and go not in the way of evil men."—*Prov. iv 14.*

AS to the PAST—"Ye were sometimes darkness." AS to the PRESENT—"Now are ye light in the Lord." AS to the FUTURE—"Walk as children of light."—*Eph. v. 8.*

A very learned man once said, "The three hardest words in the English language are, 'I was mistaken!'" Frederick the Great once wrote to the Senate. "I have just lost a great battle, and it was entirely my own fault." Goldsmith says, "This confession displayed more greatness than all his victories." Do not be afraid to acknowledge your mistakes, else you will never correct them; and you are really showing how much wiser you are than when you went astray.

A LITTLE girl was on the train recently, when a fearful collision took place, demolishing both engines and ruining several cars. Wonderful to relate, no lives were lost and no person seriously injured. People were expressing their wonder that not even a bone was broken when this child said, "Mamma, you prayed this morning, before we started, that God would take care of us, and I knew he would. He has, hasn't He, mamma?" Tears came to the eyes of several who listened, and one said, "Give me the faith of a child, for of such is the kingdom of Heaven."

THE great thing is for a boy to meet a temptation boldly, frankly, and at once, with a "No!" which has a meaning in it. Some boys will say "No," but it is in such a half-hearted way that the tempter knows that it means a half "Yes." This simply gives an invitation for a repetition of the solicitation, and makes almost certain, too, the yielding. But a "No!" that is enforced by tone and look that tell that the word has its own true meaning settles the matter; or if it does not settle it, makes it certain that if the temptation comes again, it will be weaker and he will be stronger. The first "No!" is a great thing.—*Christian Weekly.*

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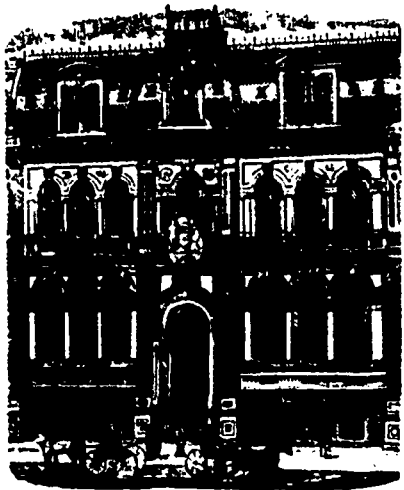
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