

tract" and the "jeune." Not much, we say, but there is a little. In the first four or five chapters (there are sixty-five chapters in all) Mr. Groe is, sometimes intentionally, but far oftener unintentionally, droll. The essays which follow are in quite a different style; some of them are "jeune" enough; and they are thrown together without logical connection. In fact the book is a curiosity in its way. Nevertheless, the author's aim is excellent; the volume contains a vast amount of truth which cannot be too often repeated; it is well printed and bound; and notwithstanding the faults which we have mentioned we have no reason to grudge it a wide circulation.

THE INTERNATIONAL REVIEW. June, 1881. (New York: A. S. Barnes.)—We have seen better numbers of the "International" than this, still there is much in it that is both interesting and instructive. An article entitled "An Experiment in College Government" refers to the increasing difficulty felt not only in America but all over the civilized world in managing the students in universities, and tries to shew that the true solution may be found in the plan adopted in the Illinois State University, by which, so far, the students are governed by a body chosen by themselves and given sufficient authority to enforce their orders. There is also a very readable paper on Lady Mary Wortley Montague, and a short one on the "Assassination of the Czar," in which it is tried to shew what indeed by this time few people have any doubt about, that even in the matter of the Nihilists there are two sides to the shield. We give the concluding paragraphs, in which all are warned against indulgence in that cheap and disagreeable, not to say absurd and ridiculous, pastime of moral hysterics, combined with mere shrieking of a more or less unreasonable character, in which so many are pleased to indulge:

"To raise one's hands in holy horror, and with upturned eyes to curse the Nihilists as incarnations of the devil, does honour indeed to the heart of the indignant one, but scarcely helps him to understand that phase of Russian life which by the usual ignorance-concealing process of name-giving is called Nihilism. As when we see something we cannot comprehend we dispose of it by calling it an accident, so we are wont to baptize all the inexplicable phenomena of Russian life with the name of Nihilism, and then complacently settle down into the belief that the mystery is all solved. The problem is offered, How comes it that a beloved sovereign of a great nation is for years chiselled from one end of the empire to another by crafty designers upon his life, his palace blown into the air, his train wrecked, himself at last blown to pieces? And the answer is, that the Nihilists are—Nihilists!

"Let no one smile at such a logical somersault. The numerous solvers of the riddle of the Russian sphinx by no means give their answer in such simple utterance; fact it is, however, of all dissertations, learned and not learned, that have appeared of late on Nihilism, this is the sum and substance: The Nihilists are wicked. Unfortunately, these Khadamantuses who sit in judgment over these wicked Nihilists look down from such a height that they may be said literally not to see the trees on account of the forest. Verily a great country is Russia, and 'Nihilism' is a great movement in which the dearest interests of mankind are concerned; and time it is to devote some study and thought to its affairs, instead of haranguing violently against it, because of all the farces in God's wide universe, the rôle of an indignant moral critic is easiest to be played."

THE LATE JOSEPH MACKAY.

On the 2nd instant, there died in Montreal, Joseph Mackay, for many years one of the most prominent residents in that city, and who was very generally known throughout the Presbyterian Church in Canada. Mr. Mackay was born in Sutherlandshire, in the parish of Kildonan, and afterwards moved with his parents to Clythe, in Caithness, where his father was tenant of a farm of considerable extent. He was one of a family of ten children, two only of whom, his brothers, Edward and Donald, now survive. Like many young men from that part of the country, who sought to push their fortunes, he went to Aberdeen, whither, after a short residence, he sailed for Canada in the year 1832, being then about twenty-one years of age. He made the voyage alone, and arrived in this country without friends or acquaintance. He soon started in business on his own account, and after many a day of hard work and struggle, succeeded in establishing, with his brother Edward, who had joined him, the very extensive wholesale house of Joseph Mackay & Brother, whose connections extended over both Provinces. From this firm both he and his brother retired some years ago with large fortunes. The deceased gentleman was possessed of great business capacity, and was characterized by boldness and enterprise in his transactions. Unswerving integrity and rectitude manifested themselves in all his deal-

ings, and he was, in every sense of the word, reliable. He was always a lover of good men, and all through his busiest years, as well as when his leisure was greater, his heart's desires seemed to centre on the prosperity and welfare of the Church. From the time he had a home of his own, the doors were always open to God's servants, many of whom, throughout Canada and other lands, will remember the princely hospitality of the deceased in his splendid mansion on the Montreal Mountain. He was no ascetic; everything about him was generous. His style of living, his social surroundings, were of the very best. Being himself refined in taste, his home was filled with objects of art and beauty, and every stranger visiting Montreal, from the Governor-General downwards, who was properly introduced to him, was entertained with Highland hospitality. Young men coming to this country, like himself to seek their fortunes, were taken by the hand, and if found worthy of confidence, no pains or trouble was spared by him on their behalf. But while not forgetful to entertain strangers, it was to those of the household of faith that his heart warmed and the deeper fountain of his kindness flowed forth. To many such the memory of Joseph Mackay will be ever dear. The more intimate the relationship into which anyone was brought with him, the more fully were his many excellences discovered. The distinguishing features of his character seemed to be unselfishness and most tender consideration for the feelings of others. He was a true friend, one who could always be trusted. He was one of those liberal souls who devise liberal things. His active and generous mind was constantly seeking channels of benevolence and many a recipient of his considerate assistance now calls him blessed. The Crescent Street Church, of which he was an elder, always claimed a special interest with him; and the scheme of French Evangelization and the Presbyterian College at Montreal were the objects of his solicitude and benefactions. While local ecclesiastical matters engaged his attention, the general missionary efforts of the Church were watched by him with the closest attention and liberally assisted. Every charitable and benevolent institution in Montreal found in him a friend, and the splendid structure recently erected by him, for the instruction of Protestant deaf mutes, at a cost of \$125,000, will remain a lasting memorial of a useful life.

To those only who were privileged to meet him in intimate friendship, was known the loving fervour and simplicity of his spiritual life. He seemed daily to grow in grace. The fear of God was continually before him, and the spirit of supplication was poured on him, a deep sense of responsibility to his Saviour was ever present to his mind, while he lived in the happy enjoyment of God's blessings, spiritual and temporal.

His funeral took place on Monday, the 6th inst., at the special request of the session, from the Crescent Street Church, and while all that remained here of him, followed by the highest and best in the city, was laid in the cemetery, covered by flowers thrown by many a loving hand, the thought rose uppermost in every heart that with him it is well.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The treasurer gratefully acknowledges the receipt of the following additional sums: per D. James, Sturgeon Bay, \$15; per A. Mackay, Friend, \$3; per J. Neil, Brockton, \$22; per A. Urquhart, Merriton congregation, \$7.25; per A. Urquhart, Merriton Sabbath school, \$5; per A. Beattie, Hespeler, \$1.45; per G. B. Greig, Burk's Falls, \$1.50; per R. M. Craig, Mr. Wallace, Weston, \$2; per T. McGillicuddy, Knox Church Sabbath school, Goderich, \$5; per J. Gibson, Mindemoya, \$6; per A. Robertson, Slack's Settlement, \$4; per D. McColl, Devonport, \$46; per Rev. F. R. Beattie, Baltimore, Bible Class, \$5; Coldsprings Bible class and Sabbath school, \$7; Students, \$2; per Rev. Principal Caven, Duchess street Sabbath school, Toronto, \$10.

A. MACKAY, Treasurer.

Guelph, May 24th, 1881.

THE International Sabbath School Convention is to be held in this city on the 22nd, 23rd, and 24th inst. It is calculated that there will be some 900 visitors. Those who have not yet intimated their willingness to receive one or more of the delegates as guests, should lose no time in communicating with Mr. Lewis C. Peake, Drawer 2559, Toronto.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXV.

June 19, 1881.

REVIEW.

Acts xx. 35.

GOLDEN TEXT.—"If ye know these things, happy are ye if ye do them.—John xiii. 17.

HOME READINGS.

- M. Luke ix. 51-62. A lesson of service.
- Luke x. 25-27. A lesson of neighbourliness.
- T. Luke xi. 37-47. A lesson of sincerity.
- Luke xii. 13-21. A lesson of folly.
- W. Luke xv. 1-10. A lesson of seeking.
- Luke xv. 11-24. A lesson of repentance.
- Th. Luke xvi. 19-31. A lesson of consequences.
- Luke xviii. 1-14. A lesson of prayerfulness.
- F. Luke xix. 11-27. A lesson of accountability.
- Luke xxiii. 33-46. A lesson of salvation.
- S. Luke xxiv. 13-32. A lesson of comfort.
- Sab. Luke xxiv. 44-53. A lesson of witnessing.

HELPS TO STUDY.

All the lessons of the quarter now ending are occupied with the teachings of Christ, except the last two, which tell of His death and resurrection.

Lesson XXV. Following Jesus. (1) On to Calvary. (2) The spirit of the Kingdom. (3) The rash follower. (4) The unready follower. (5) The wavering follower.

Lesson XXVI. The Good Samaritan. (1) A self-righteous inquirer. (2) "To the law and to the testimony." (3) The covenant of works. (4) The terms evaded. (5) The religion of self. (6) The religion of love.

Lesson XXVII. The Pharisees Reproved. (1) Fair without but foul within. (2) Scrupulous in trifles but unfaithful in essentials. (3) Ostentatious and fond of applause. (4) Dangerous because of hidden wickedness. (5) Exact in precept but deficient in example. (6) Pretending to honour dead prophets but ready to kill living ones.

Lesson XXVIII. Covetousness. (1) A troublesome litigant answered. (2) The tenth commandment. (3) Happiness dependent not on possessions but on character. (4) The rich fool.

Lesson XXIX. Lost and Found. (1) Lost. (2) Sought. (3) Found. (4) Rejoiced over.

Lesson XXX. The Prodigal Son. (1) The prodigal's sin. (2) The prodigal's misery. (3) The prodigal's repentance. (4) The prodigal's return and reception.

Lesson XXXI. The Rich Man and Lazarus. (1) The rich man and Lazarus in this life. (2) The rich man and Lazarus in the life which is to come. (3) The Bible the only revelation of saving knowledge.

Lesson XXXII. Parables on Prayer. (1) Importunate prayer. (2) The prayer of the Pharisee. (3) The prayer of the publican.

Lesson XXXIII. Parable of the Pounds. (1) The charge to the servants. (2) The rebellion of the citizens. (3) The servants called to account. (4) The doom of the rebels.

Lesson XXXIV. The Crucifixion. (1) The Saviour crucified. (2) A dying sinner saved. (3) The work of redemption completed.

Lesson XXXV. The Walk to Emmaus. (1) Disconsolate travellers. (2) A civil and sympathizing stranger. (3) The sad tale of bereavement told. (4) A reading from the Old Testament. (5) "Abide with us." (6) The Saviour revealed.

We quote the following paragraphs from Dr. Storrs as bearing on the general subject of the quarter's lessons: "Amid whatever changes of arts, letters, institutions, empires, one figure continues supreme in history. It is that of the man whom John baptized, whom Pilate crucified; who built no capital, led no army, wrote no volume; who seemed to the principal personages of his time to have fully closed a restless yet an obscure life in an ignoble death; but who named Himself, and who now is named in all the written languages of mankind, the Son of God.

"More than sixty generations of men vexed with thought, burdened with cares, and each accomplishing, wearily or victoriously, its office in the world, have passed away since the young child lay on His mother's breast at Bethlehem. Yet they are to-day more numerous in the world and more influential than ever before, who turn to Him with profound attention.

"This supreme Man was born to no rank, and trained in no school, held Himself aloof from none, and did not shrink from the touch of the sinful, sought no fame, and seemed content to strew His words on the vanishing winds. But He perfectly expressed in His crystalline character whatever all peoples concede most precious, and to-day governs governments; His words are the light, His temper the model, and His life the inspiration, of all that is noblest in the modern as in the ancient character and thought.

"Only in general do we know where He tarried or wrought. Only the significant facts of His life are left on record for our instruction. For these make impression on the soul, not the sense; and by reason of their wonderfulness they are as near and as glorious to those who look up to them from the banks of Indian or American rivers as if these had followed the winding Jordan from its sweet fountains to its salt grave, or had climbed to the crest of Talor or of Hermon. Not so much by what they are, as by what they evidently contain and declare, do the facts which confront us in the life of the Lord engage and reward the thoughts of disciples. The secret of their preciousness, the hiding of their power, is in this: That through these facts are declared to us, in the sharpness and fulness of a personal revelation, the life, the might, the character, of the Most High; that He whom men had blindly groped after, and whom, as Paul declared of Athenians, they unknowingly had worshipped, is here set forth as the perfect discovery of His grace and His glory, to draw men in penitent love to Himself."