

LOOK AT THE LABEL.

Every subscriber of *THE PRESBYTERIAN* is requested to look at the little label by means of which his name is affixed to every number of the paper, where each one can see the precise date to which payment has been made; and all who discover that the time for which they have paid has expired, are asked to send the amount due as soon as practicable. To those who are two or more years in arrears we are compelled to say that prompt payment must be made. The names of all parties owing more than **TWO YEARS** will be struck off on the **FIRST OF AUGUST**, and the accounts placed in other hands for collection.

NOTES OF THE WEEK.

THE General Assembly of the Calvinistic Methodists of Wales, who are Presbyterian in all save name, was lately held in Liverpool. The Church is a growing body. In 1851 it reported 58,813 members; now it has 118,979. The societies number 1,147; chapels, 1,134; ordained ministers, 600; Sunday scholars, 163,373; adherents, 276,189. The gain in communicants the past year was 943; in scholars, 8,214. There was also a large increase in the various collections, which aggregate \$786,740, a gain of \$17,500. In South Wales alone there has been an increase in membership during the last ten years of 11,794, and upward of 14,000 in North Wales during the same period—a total net increase of 25,794 in ten years.

THE talk of the week has been chiefly about the assassination of the President. Scarcely ever has there been an occurrence which has caused such an amount of kindly sympathetic feeling for the victim or of indignation at the dastardly assassin, and at all who by their perverse self-seeking ways have encouraged this poor, weak, unprincipled fellow to take the course which has made him notorious, at any rate in the meanwhile, and secured for him a certain amount of permanent infamy. There is now every likelihood that President Garfield will live. Should it so turn out, the whole civilized world will unfeignedly rejoice, and no one will have greater personal reasons for thankfulness than Roscoe Conkling, though he may not think so.

AFRICA has been looked upon by many as almost a hopeless field for missionary effort, because of the effects of the climate upon foreigners, and they have been very fatal. "In the last forty years one hundred and twenty missionaries on the west coast of Africa have fallen victims to the climate; but this sacrifice of life has not been without its over-payment of reward and blessing, as appears from the fact that the converts to Christianity on the field now number thirty thousand or more, and thirty-three missionary societies are at work now in Africa." In the meantime new and much more healthy districts are continually opening. In Biddle University, at Charlotte, N.C., no less than twelve coloured men are preparing to become missionaries to the land from which their heathen forefathers were torn to be consigned to slavery. And no doubt this example will be followed by many others of the same race.

EVANGELISTIC work is proceeding at such a rate in Paris that at last accounts the twenty-eighth mission station within the city has been opened, and it was fully expected that other two would be added at no distant day. This last Mission Hall is provided for by the members of the Scotch Church in Paris; the pastor of that congregation, Mr. Campbell, taking an eager, earnest, and efficient hand in the work. There are now over all France fifty halls open for the preaching of the Gospel. By a recent letter we are informed that on the sixth of last month upwards of 500 of the Mission children were gathered together

in a large ball-room in the centre of Paris, to hold a missionary meeting. The walls were hung with specimens of different languages, and drawings of several ugly deities. The engraving of one of these was given away as a souvenir. Mr. Cruchet, from Montreal, was at that time in Paris, and was making himself very popular, both by his public addresses and in his private intercourse with the brethren. There is something peculiarly interesting in this state of things in France.

IN Spain three lawsuits are in process against Protestant clergymen, all undertaken by the authorities. One is condemned to two months imprisonment for preaching, and another for having buried a Protestant in the general cemetery. Evidently, though things are improving in Spain a good deal in that way still needs to be done before matters are decently tolerable. Archbishops Lynch and Hannon as well as other Roman Catholic dignitaries might try their hand at influencing their brethren in that and other "faithful" countries to something like respectable conduct to those who may not see eye to eye with them in religious matters, instead of talking such unmitigated nonsense as they sometimes indulge in about the captivity of the Pope, and the iniquities of the right of private judgment. It seems curious that, however loud the declamation about the beauties of liberty, and however earnest the protestation of some that the Roman Catholic Church has always been its great advocate and protector, it has always been and is still the fact that wherever that Church has had most power there liberty of every kind has been most circumscribed.

WE are exceedingly glad to learn that the Rev. W. A. McKay, pastor of Chalmers Church, Woodstock, has been authorized by "A friend in the County of Oxford" to pledge \$200 a year to Rev. Dr McKay for the prosecution of his work in Formosa. This sum is intended to be a permanent endowment. We are sure that every one of the readers of *THE PRESBYTERIAN* will rejoice at this and take the course followed by the liberal and anonymous friend of Missions who gives the money as only indicative of that which will be pursued by many others in the not far distant future. It is more than time that Christians were rising to something like an adequate idea of what their Lord and Master expects of them in His service. If they really are as by the very fact of calling themselves by His name they profess to be, merely stewards, put in charge of a certain amount of wealth or faculty of one kind or another, to be put to the best account for Christ's honour and for the advancement of Christ's cause, they ought to give practical evidence of this by a corresponding course of action. If they don't they will get no one to believe that they are really in earnest—not even themselves.

THE Louisville "Christian Observer" has the following sensible remarks about the continued efforts to make almost every murderer out to be insane, and therefore not amenable to punishment. We, in Canada, have not got to such a pitch of folly in this respect as our neighbours on the other side, but we make steady progress in the same direction. In a certain sense every man that commits a crime may be said to be insane, but surely not so as to be irresponsible, and if every one who is more or less "odd" is to be so treated, punishment will soon be a thing of the past. It is thus that the "Observer" puts it. Is a murder committed? The cry at once is raised, either that the murderer was drunk and therefore irresponsible; or that he was engaged in a wrangle with his opponent and then it was "self defence," or that he was angry, and therefore not accountable for the deed; or that he did it in cold blood, and surely human nature is incapable of such a crime, and the man must be insane! So far has this mawkishness been carried that when a man stepped up behind Judge Elliot in Frankfort and killed him in cold blood because of his decision in a civil suit, he was judged to be such a lunatic that not a hair of his

head must be touched!—yea, though he himself denies that he acted in madness—a lunatic that must not even be kept in close confinement lest he kill some one else, but is found at large in the streets of Louisville! If no more responsible than a wild beast, why must foolish sensitiveness keep him from being confined so that he cannot do further injury? And no sooner is the President assassinated than the telegraph reports the assassin insane! If he is mad, there is method in his madness; method to make another man President; method to stop the reforms of the civil service of our land, and method (in his letter to General Sherman) to protect himself from his deserts. Away with this mawkishness. "Blood, it defileth the land; and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it" (Num. xxxv. 33). Let justice, not lynch law, but justice, be meted out, for the honour of this nation.

THE Rev. Leonard Woolsey Bacon gives in "The Congregationalist" some interesting facts concerning the evangelical work in France, and the willingness, even eagerness, of the people to have the Gospel preached and to buy Testaments. M. Zola, the notorious novelist, has raised a cry of alarm at the progress of Protestantism, and calls for missionaries of science "to go forth and conquer the minds of men." He says: "The spirit of Protestantism is at this moment intruding itself in every quarter, and labouring to gain possession of everything—our literature, our press, our politics. It is something more than a faction; it is a religion. It is this that is our enemy." The Rev. Mr. Dodds writes that the McAll mission is spreading very rapidly. A promising work has been opened in St. Etienne, and stations have been established in Saintes and Cognac. "France is being covered," he declares, with such stations. "We cannot keep pace with the demands that come from all sides. Lately some Roman Catholics near Bordeaux asked of their own accord for mission meetings to be held in their village; and the mayor gave his chateau for the meeting." Mr. Hirsch, an active evangelist, recently attended a meeting of Free-thinkers in Paris, and addressed them, as first against their will. Next day he received a number of letters from Free-thinkers, indicating a willingness to have some conversation with him concerning the Gospel. M. Vernier recently visited a town in the Department of La Corrèze, where the Gospel had not been preached. He spoke an hour and a half to 200 people, standing in rooms of the inn, and quickly disposed of his supply of Testaments. He writes: "On leaving, we asked for our bill; but the tavern-keeper said he was only too happy to see us and would not receive a centime. He only asked the pleasure of walking with us a couple of miles, to talk with us and carry our bag. At the end of a four-mile walk we reached M——, where a meeting had been announced for the evening. A strolling player was to have an exhibition at eight o'clock, but he said to the crowd that came to his show. "My friends, there are some gentlemen here who are going to preach the Word of God. I invite you to come with me to the lecture." So about half past eight our great hall was full. For an hour and a half we spoke on the love of God for sinners. The pipes and cigarettes, which at first were burning in every direction, vanished like magic. We had with us only twenty nine six-penny Testaments. They went off in a moment. Yesterday, at S——, it was the same story. The parish priest had announced from the pulpit, the Sunday before, that two devils from hell would be there that week, and had put all his flock on their guard. One little girl said to her mamma. "Don't go out to-day. We might meet those devils." We twice made the round of the village of 1,800 people, and were stared at with a curiosity not unmingled with fear, but the people, seeing us with the vice-mayor, began to perceive that we were not so terrible after all. At eight o'clock the three rooms of the vice-mayor's house were packed with earnest and enthusiastic hearers. Our colporteur came back with forty Testaments, but they did not supply the demand."