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CURING BEEF.—Four gallons of water, six pounds of salt, four ounces of sugar, and two ounces of saltpetre. Cut up the meat, cover with a weak brine, and let it stand twenty-four hours before covering with the above.

TO WASH OR CLEAN SILK.—Put an old white kid glove in a pint of cold water, and boil till reduced to one half the quantity, sponge the silk with this on the right side, iron on the wrong side whilst damp, with a warm, not hot iron. Old silks and ribbons can be renovated in the most finished manner by this simple process.

TO MAKE YEAST.—Yeast for home-made bread may easily be made as follows: Boil one pound of good flour, one-quarter pound of brown sugar, and one-half ounce of salt in two gallons of water for one hour. When almost cold, bottle and cork closely. It will be fit for use in twenty-four hours, and one pint will make four quarter loaves.

THE "London Lancet" proves that consumption is contagious, by giving some experiments practised upon dogs. The animals were made to breathe, for some hours, air infected with the germs of this disease. After three or four weeks these animals were killed, and their lungs found to be covered more or less with tubercles, and in some cases the liver, spleen and kidneys also.

CHOCOLATE CAKE.—One cup of sugar, one-half cup of butter, four eggs, the whites beaten to a froth, one and a half cup of flour, one teaspoonful of baking powder. For filling, take a quarter of a cake of chocolate, to it add a cup of water, boil then add a cup of milk, and when it again boils stir in a tablespoonful of corn-starch dissolved in a little milk. Boil, then mix to taste and flavour.

PUMPKIN PIE.—Mrs. J. E. H. writes: "Some housekeepers think that they cannot make good pumpkin pies without eggs. But most excellent pies can be made without any eggs at all, corn-starch being the substitute used. About one heaping teaspoonful of corn-starch is enough for one pie. Mix it in milk and then add it to the prepared pumpkin. At this season of the year, when eggs are so scarce and high, this is a valuable recipe.

BICARBONATE OF SODA IN TOOTHACHE.—Dr. Dyce Duckworth contributes a short memorandum on the subject. He was called on to treat a case of very severe toothache, and tried various ordinary remedies, including chloroform and carbolic acid, without any benefit to the patient. He then remembered having read that the pain might be relieved by holding in the mouth a solution of bicarbonate of soda. He at once gave the patient half a drachm in an ounce of water, and, to his astonishment, the pain ceased immediately, and complete relief was secured. He thinks that as the remedy is so simple, and the disease so distressing and often intractable, this treatment may be worthy of notice and imitation.

THE USE OF SUNFLOWERS.—Many people look upon the sunflower as a worthless weed, and never dream of the valuable qualities the seeds of this plant possess. For several years they have been used by breeders of fancy poultry as a food for choice birds; in small quantities it is mixed with the other food, and the peculiar properties of the seeds impart a beautiful gloss, which no other grain will give, to the plumage of the adult birds. For those who raise fancy fowls for exhibition, it is essential to perfect success that the plumage should be in perfect condition; and to obtain satisfactory results, we can recommend no more valuable aid than judicious feeding of this seed. It has long been known that the oil extracted from sunflower seeds makes a dressing for the hair which is beneficial, imparting a smoothness and vigour highly appreciated by all who have tried it. It grows very readily, and the poultryman should not forget this cheap, useful assistant to his labours.—American Stockman.

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THE CANADA PRESBYTERIAN

VOL. 9.

TORONTO, FRIDAY, JUNE 10th, 1881.

No. 23.

NOTES OF THE WEEK.

ANOTHER year of the United Presbyterian Mission in Egypt has advanced the membership of the Evangelical Church of Egypt from 985 to 1,036, a net gain of 51.

THE Dublin correspondent of the London "Times" states as a notorious fact that all the recent disturbances have been in the richest agricultural districts, where the farmers are well off. "To speak of these people as objects of compassion, as down-trodden, rack-rented victims of landlord cruelty, is untrue."

THE new Congregational Year Book for the United States shews a total of 3,745 Churches of that denomination, with 384,332 members, 123 Churches born within the year, and 52 died; increase of membership, 1,792. Benevolent contributions, \$1,032,273.32; decrease from the year previous, \$66,419; Sabbath schools, 444,628 members.

DR. J. MONRO GIBSON, late of Chicago, but now of London, is continuing his special studies and lectures on Old Testament themes. Randolph announces a new series of lectures on Exodus, Leviticus, Numbers and Deuteronomy, under the title, "The Mosaic Era." Dr. Gibson has the happy faculty of popularizing whatever he discusses, and his friends on this side of the Atlantic will welcome another volume from his pen.

LORD SELBORNE, in reply to a clergyman who asked for information respecting his views as to Mr. Bradlaugh, writes that he has never had the slightest difference or tendency to difference with his colleagues in the Government upon any question relating to Parliamentary oaths or affirmation, whether connected or not with Mr. Bradlaugh's case. While sharing this clergyman's feelings about Mr. Bradlaugh's publications, he considers that equal justice is due to Christian and infidel.

THE General Assembly of the Southern Presbyterian Church met this year at Staunton, Virginia, and had a very pleasant and successful meeting. As indicative of the change in feeling toward the North, the fact may be mentioned that for the first time since the war, the Presbyterians of the South anticipated the North in sending warm, friendly greetings. The proposal to do so was indeed opposed, but only by 13 against 109. No doubt the two bodies will be reunited in a few years.

It is understood that the Princess Louise does not return to Canada, and that the Marquis, as a matter of course will not, in these circumstances, prolong his stay in the Dominion. Of course we are all sorry that things have so turned out that the Princess and her husband cannot favour us any longer with their presence, but it would be absurd even to wish that they should make any sacrifice, either of health or comfort, in order to complete the usual term of office in this somewhat new and distant land.

THE twenty-fourth International Convention of the Young Men's Christian Association of the United States and British Provinces assembled in Cleveland, May 25th. H. Thane Miller, of Cincinnati, was made temporary chairman. The committee on permanent officers reported as follows, and their report was accepted: President, John L. Wheat, Louisville; Vice-Presidents, Robert Klgour, Toronto; C. A. Hopkins, Providence; J. B. Meriam, Cleveland; Frank L. Johnston, St. Louis; M. L. Blanton, Nashville; T. J. Gillespie, Pittsburgh; Secretary, J. V. L. Graham, of Baltimore; Assistant Secretaries, Charles Cushing, of Montreal; H. D. Lindsay, of Due West, S.C.; A. L. Miller, of Chicago.

THE Rev. Dr. Moffat, the veteran missionary, and father-in-law of Dr. Livingstone, was entertained at a banquet on Saturday, the 7th of May, by the Lord Mayor of London. Among other dignitaries who attended to pay homage to the devoted missionary was

a brother Scotchman, Dr. Tait, the Archbishop of Canterbury, who delivered a brief address expressive of his high estimate of the work and character of the introducer of civilization and Christianity among the Bechuanas of South Africa. Dr. Moffat, in replying to the toast of his health, confessed that he was able to survey his past life with some satisfaction, for he believed he had been, in some measure, the means of spreading the Gospel of Christ; but he knew that much still remained to be done, and he warmly commended the missionary enterprise to the Christian people of this land as an urgent and solemn duty.

THE Scottish Council of the Liberation Society has issued, in pamphlet form, a scheme of disestablishment and disendowment of the State Church of Scotland. In the introduction and notes by which that document is accompanied, the intention is very explicitly indicated to avoid some of the errors which were associated with the process of disestablishment in Ireland. Instead of allowing a year and a half to elapse between the passing of the Act of the Legislature and the date at which it takes effect, it is proposed to make it operative at a much shorter period, after which "the State Church in Scotland shall cease to be established by law," and "any offices, grants, endowments or immunities," possessed in virtue of State connection, are to cease, "due provision being made for life and vested interests where these exist."

DR. J. G. HOLLAND, of "Scribner's Monthly," and several other well known gentlemen of New York, have organized the "Metropolitan Coffee-House Company" (limited), for the purpose of furnishing resorts, particularly for workmen, which shall be as attractive as the rum-shops and as free to all as they are, but without their evil influences and results. The company purposes erecting a large and suitable building in one of the crowded sections of the city, near Grand street, New York, which shall contain a spacious coffee-room, a well-supplied reading-room, rooms for games and smoking, apartments for the superintendent, and lodgings for single men. This enterprise is not a charity; but while the underlying motive in the minds of its projectors is one of practical philanthropy, they expect it to be a good business venture. The experience of similar enterprises in Great Britain warrants them in good expectations of both philanthropic and pecuniary success. We hope soon to see such houses established in Toronto, and elsewhere, with an increasing number of the taverns throughout the country, conducted on the same principle.

THE English Wesleyan Missionary Society reports an income for the past year of \$650,465, of which \$59,810 came from Foreign Mission fields. The debt has increased to \$191,550, but it is expected that it will all be paid off by Thanksgiving Fund. The following table shews the Missions under the immediate direction of this Society in different parts of the world:

Central or principal stations, called circuits.....	411
Chapels and other preaching places, in connection with the above mentioned central or principal stations, as far as ascertained.....	2,493
Missionaries and assistant missionaries, including supernumeraries.....	460
Other paid agents, as catechists, interpreters, day-school teachers, etc.....	2,011
Unpaid agents, as Sabbath-school teachers, etc.....	7,906
Full and accredited church members.....	88,132
On trial for church-membership.....	11,990
Scholars, deducting those who attend both the day and Sabbath schools.....	88,867

IN the April number of "Good Words," Dr. J. C. Lees, of Edinburgh, has a very pleasant paper descriptive of the religious life of Ross-shire. To not a few it may come as a surprise. Instead of being censorious, it is keenly sympathetic; even for "the men" Dr. Lees has a good word, though he wishes they had a little more "light and sweetness." The Ross-shire religion is of a stern type, but the broad churchman of Old St. Giles's is forced to acknowledge that it has produced men of real grit and backbone. "The tree," says Dr. Lees, "must be judged by the fruit, and not

the fruit by the tree; and if we take this standard, the outcome of Ross-shire faith has, in many respects, been good. In no county in Scotland is there less illegitimacy. Flagrant crime is almost unknown. No householder need have a lock upon his door. Public worship is well attended. Family worship is largely practised. The people are honest, hard working, peaceful; submitting at times to great hardship and cruelty with patience; faithful, whether as servants or friends." It is a noteworthy fact that in Ross the bagpipe has been silenced. Mr. Howeis, the Broad Church chatterbox of the metropolis, in a recent essay denounced the bagpipe as "an unutterable abomination." It is certainly curious, as Dr. Lees points out, that he should have at least this one point of contact with northern Calvinism in its most extreme form. Dr. Lees tells a good story of a friend of his own, once a factor in one of the western islands of Ross-shire, who when collecting the rents was solemnly waited upon by the inhabitants of a township, who told him there was such heinous wickedness being committed among them that they feared it might bring down on them a judgment from above. One of the villagers actually played the fiddle, and not even the minister could induce him to part with it! "Bring him here," said the factor sternly. The culprit came trembling with the fear of instant eviction. The factor asked him to play a strathspey, and with trembling hand he complied. His tremor departed when his performance was highly applauded by the man in authority. He was kept plying his bow all day while his discomfited enemies were paying their rents, and was sent home with an ample fee in recognition of his musical powers.

A CHINESE, rejoicing in the name of Fin Bin Jie, was plaintiff in an assault case tried lately in a Newcastle court, England. Fin Bin Jie, who is a sailor, had been assaulted by a "rough," who was punished for the crime according to his deserts. But Fin Bin Jie's appearance in court was remarkable, not because he had been specially badly used, but because of the oddity which he provoked, and the inconvenience, not to speak of the expense, to which he put the authorities of the court. Fin Bin Jie was required to give evidence, and before he would proceed to narrate his story he must needs be sworn, and in the way peculiar to his nationality. When Fin entered the box, he and his interpreter each demanded a saucer. No such equipments for the conduct of criminal proceedings could be found within the court precincts, and ultimately a policeman had to be sent to a china shop to purchase the needed article. The officer of court, evidently a person of an economical bent of mind, procured two saucers of firmest make, hoping they might be serviceable, not only on this, but on future occasions. Had the policeman been a more intelligent and better informed individual, he would have acted differently, for it is not only necessary that the Chinese oath be taken on a saucer, but that the saucer must first be broken. The interpreter, who was first served, had great difficulty in breaking the saucer supplied to him, and when at last, after several attempts, the smash was effected, the whole court was thrown into consternation by the loudness of the crack and the rapidity of the motion of the many splinters which rattled about the devoted heads of the officials, little accustomed to bend in a place so sacred and dignified. When the court recovered its equanimity, the magistrate administered the oath to the interpreter, the following being the formula: "You shall tell the truth and the whole truth; the saucer is cracked, and if you do not tell the truth your soul will be cracked like the saucer." The second saucer was also difficult to break, and the prosecutor, in the attempt he made, severely cut one of his fingers. The court enjoyed the ludicrous incidents as a pleasant relief to the weary monotony of the ordinary police cases, and the Chinese left the presence of the police magistrate impressed, no doubt, with a sense of the justice meted out to them, but still more so with the durability of British-made saucers.

OUR CONTRIBUTORS.

TEMPERANCE, AS RELATED TO REVIVALS.

PAPER BY REV. DR. BURNS, READ BEFORE THE PRESBYTERY OF HALIFAX ON 1ST FEBRUARY LAST.

There can be no question of the fact that when a time of religious declension is followed by a time of religious revival, one of the most practical evidences of the change is a healthier temperance sentiment.

Temperance has sometimes been related to revivals as a pioneer going before with its ploughshare to break up the fallow ground and to prepare it for the incorruptible seed and the whitening harvest; but, it has not less frequently followed after, to attest the genuineness of the work, by exhibiting in richer luxuriance this fruit of the Spirit. So intimate is the relation between the two, that Finney in his "Lectures on Revivals" says (page 272): "Shew me the minister who has taken ground against the Temperance Reformation who has had a revival. Shew me one who now temporizes upon this point, who does not come out and take a decided stand in favour of temperance who has had a revival." This relation between temperance and revivals accords both with reason and with fact. Under the former a single line of thought may suffice. Through the influence of a revival such graces are formed and fostered as are peculiarly favourable to temperance; such graces as humility and self-denial, love, faith and fortitude.

1. *Humility* is generated when we get emptied of self. The self-conceit and self confidence, so natural to us, which make us insensible of our danger, are taken out of us. We are made to feel our own weakness, our own liability to err, and in the lurid light of many a beacon, to read, "Let him that thinketh he standeth take heed, lest he fall." When brought to walk humbly with his God, clothed with humility, the loftiness of man is laid low, and he will not be so likely to talk any more so exceeding proudly as they do who pooh! pooh! pledges, who think they are beyond the tyrant's grip; who laugh at the shaking of his spear and the clanking of his chain. Humility suggests, the resolutions of others, naturally as strong as myself, proved as the withs of Samson when the Philistines were upon him, and why may not I too fail? Wine to them proved a mocker, strong drink raging, and deceived thereby, they were not wise. Why may not I too be deceived? My safety consists in having no fellowship with such unfruitful works of darkness, but rather to prove them.

"My wisdom is to seek
My strength in God alone,
And even an angel would be weak
Who trusted in his own."

"AM I MY BROTHER'S KEEPER?"

2. But, supposing I may be able to keep the enemy at bay, there are others to whom I stand related, over whom my influence extends who cannot. Am I my brother's keeper? Yes, you are, and the voice of your brother's blood will cry against you in the ears of Him who will make inquisition for blood. Perhaps you are strong, but he is weak, and through your remissness shall that weak brother perish? We that are strong should bear the infirmities of the weak and not praise ourselves. If even meat, useful, and in a sense necessary though it be, cause my brother to offend, I will eat no meat while the world standeth, lest I cause my brother to offend. The Christ to whom I have plighted my attachment, and who to me, believing, is so precious, pleased not Himself. Surely then I must not be a self-pleaser or a man-pleaser. He bore a far heavier cross, and has said, "He that would come after Me, let him deny himself and take up his cross daily and follow Me."

A DILEMMA.

During a revival time such thoughts are uppermost, and naturally lead to the temperance platform, and before one is aware he finds himself between the horns of the dilemma—"Either it is easy for me to abstain or it is not." If it is not, then I should do it for my own sake, for I am in danger. I am in the smooth water that leads to the rapids. I am on the outer ring of the whirlpool. Before I am aware, I may be swept down; I may be sucked in. If it is easy, if it be no sacrifice for me to give this thing up, then I should do it for my brother's sake, and I am the more responsible if I refuse. Thus does the love of Christ constrain me to live no longer to myself, but

to Him who died for me, while the brotherly kindness and charity which that love inspires land me on the apostolic conclusion, "It is good not to drink wine, or anything whereby my brother is offended (literally trips), or is made weak."

3. *Faith*, too, in a revival time comes into fullest play. Faith, bringing near this living, loving Christ, who says, "I did this for thee—what are you doing for Me?" Faith, bringing near that eternity on which ere long we all shall be launched, the evidence of the things not seen. Faith, placing right beneath the eyes, and making bulk big there, the soul which outweighs and will outlive the whole world. Faith, giving us insight into the wondrous capabilities of our nature; revealing, too, how that with God all things are possible; that nothing is too hard for the Lord, and that consequently, even with reference to those counted "twice dead," it should never be counted "an incredible thing" for God to raise them. Revival faith takes hold on God, attempts great things for God, expects great things from God.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And says it shall be done."

4. Faith is linked with fortitude; virtue or valour is added to faith. It removes mountains—the mountain of pride, the mountain of prejudice. It goes up to each mountain, and in tones of holy defiance flings out the challenge: "Who art thou, O, great mountain?" Yea, it grasps the mountain—be it custom or fashion, or that which more iniquitously still "frameth mischief by a law"—and casts it into the sea! See, this faith and fortitude in Peter. He who had cowered beneath a servant girl's glance is bold as a lion. "Grant that, with all boldness, we may speak the word without fear," is answered on the spot and at the moment. Thus it was with the primitive—thus it is in all genuine revivals. There is an increased courage in battling against sin and Satan, and a more sensitive shrinking from the very appearance of evil, while the want of concord becomes increasingly apparent between the cup of the Lord and the cup of devils. You can at once perceive how all this will tell favourably on the cause of temperance. When there are multitudes, multitudes in the valley of decision, an exceeding great army in the valley of vision, in whom, by God's Spirit, humility and self-denial, and love and faith and fortitude, have been wrought, the grace that has brought salvation to them and caused these holy beauties to be inwrought, will teach them to live soberly; and to do what in them lies to witness before others of righteousness and temperance as well as judgment to come.

THE IRISH REVIVAL.

Ireland's wondrous "year of grace" (1859) very strikingly illustrated the relation of temperance to revivals. The statistics as to the decrease of crime, and especially the crime of drunkenness, during that and the following year, attracted general attention. At Ballymena Quarter Sessions in April, 1860, over a year after the revival commenced (and be it remembered, Ballymena was its very source and centre), "there was not a single case of indictment upon the record." The Rev. Edward Maguire, Church of England Minister there, writing to the Bishop of Down, says: "I met, a few evenings ago, a number of gentlemen connected with this neighbourhood. Among them there were three magistrates. Their unanimous testimony was, that since the revival the public morals were vastly improved, and though, as we might expect, there were some cases of drunkenness and other vices, yet they said that these were quite exceptional. I asked various and independent parties—the barrister conducting the Sessions (Mr. O'way), magistrates, grand jurymen, all at different times and in different places—to what cause, in their opinion was this absence of crime owing, and they each and all at once replied, "To the revival." At the Londonderry Quarter Sessions, the same time, there was no criminal business, and His Worship the presiding magistrate was presented with a pair of white gloves. At two leading towns in the county of Antrim the Grand Jury was congratulated on having nothing to do. The most competent judges who made diligent search state it as a "fact which admits of no dispute, that no person has, during the year in question, been before the police court of Belfast on a charge of drunkenness who had ever been brought under religious influences." Let me adduce, further, the testimony of a thoroughly unprejudiced witness,

the occupant of the Bench at the County Court of Coleraine, which, next to Ballymena, was most closely associated with the origin and progress of the great revival. Addressing the Grand Jury, taking a retrospective glance, he said: "When I look into the calendar for the last three months, and in memory look back on calendars that have come before me, I am greatly struck with its appearance on this occasion. During the entire three months which have passed since I was here before, I find that but one new case has to come before you, and one which, in some respects, is very unimportant." After directing the Jury as to this case, His Worship continued: "Now, gentlemen, as I said before, I am greatly struck at the appearance of this calendar, so small is the number of cases, when I formerly had calendars filled with charges for different nefarious practices. Now, I have none of these, I am happy to say. How is such a gratifying state of things to be accounted for? It must be from the improved state of the morality of the people. I believe I am fully warranted now to say that to nothing else than the moral and religious movement which commenced last summer can the change be attributed. I can trace the state of your calendar to nothing else."

All this goes to shew that when men are "filled with the Spirit," and the Spirit of God is moving on the face of a community, they are not likely to be "drunk with wine wherein is excess." It also shews that the love of drink, like the love of money, is the root of all evil, and that when this tap-root sin is diminished in its life and spreading, other forms of sin will undergo a proportionate diminution.

(To be continued.)

DANGER FROM FRIENDS.

BY REV. J. HASTIE, LINDSAY.

Danger to the Sabbath from its friends is imminent in Canada just now. Sabbath-breaking prevails in summer much more than in winter with a class, and among that class are many avowed and, no doubt, sincere friends of Sabbath sanctity.

The danger in question was pointedly alluded to in the report on Sabbath observance, presented lately to the Synod of Toronto and Kingston, to wit, that found in connection with religious and philanthropic assemblies held on the Thousand Isles and elsewhere. In frequenting those places by boat and otherwise there must needs be much Sabbath travelling, while on the spot the forms of Sabbath desecration are simply legion.

The strong statements of the report on this point were fully corroborated by the oral testimony of others who spoke from pastoral observation, and whose word is unquestionable.

Judging from present indications, Sabbath desecration under guise of religion is likely to prevail still more largely in the future.

Announcements already are made in the press of similar gatherings contemplated elsewhere over this Province. A good deal of capital has been invested in those summer paradises and in their furnishings, and the investors want a dividend, however the fourth commandment may fare meantime.

It is found, too, that arrangements can be made with railroad and steamboat companies on such terms as to bring in to the Churches in the partnership a good sum of money. This, to needy bodies, is a strong temptation to do evil that good may come, and does not money answer all things? And does it not advertise a denomination to the public in a very cheap and attractive way? And are not many adherents got to "our Church" by this means who otherwise would not be secured? And may not the wide-spread spirit of revivalism which so happily characterized the past year, and the cordial co-operation among the different denominations in so many places, and the laudable desire to make still greater acquisitions to Christ's cause from the world—may not all this prove a snare to many well-meaning people this summer, who in the ardency of religious feeling or through denominational zeal, may give countenance to forms of Christian effort which, in the long run, may result in a much larger harvest to Satan than to Christ?

Those gatherings cannot succeed without ministerial help. The presence of ministers there, and their Sabbath travelling to fulfil engagements, are reckoned by the public ample justification for Sabbath-travelling by laymen to and from the same place. "If it is no sin for the preacher it is no sin for me."

While others see, or profess to see, in the example of the preacher's presence and travelling on the Sabbath thither, a dispensation to the commonality to seek some muscular Christianity by a little pleasure-seeking on that day, so long as it be done in a quiet and orderly manner.

Listen to the following extract from a clergyman's diary, and from it learn what baleful consequences to souls may spring from the questionable example of ministers on the Lord's day, even when the object aimed at is good :

"August 25th, 1852.—It is four years to-day since I decided to become a clergyman, and next Sunday I am to preach my first sermon after ordination in St. John's Church, T——. One thing, however, troubles me. I have been asked to go down on the Sunday morning by train, and I dislike Sunday-travelling. The Rector says that travelling to preach is not like travelling for pleasure, but I do not feel comfortable about it."

"August 28th, 1852 (three days later).—I do so much wish that I had not agreed to go by train to preach at T—— on Sabbath. When I reached the station a crowd of persons were pushing to obtain tickets, I amongst them. It seemed so unlike the Sabbath. When I got on to the platform I was greatly annoyed by the conduct of a man who was under the influence of liquor. He was very talkative to many persons. Presently he placed himself exactly opposite myself, and stared at me in a rude manner, and most insultingly called out, 'Holloa, parson, remember the Sabbath day to keep it holy.' Some of the bystanders told the man to behave himself; others laughed outright. I was never more confused in my life. All day long I felt very unhappy, and when I was in the communion table reading the fourth commandment to the people I felt like a convicted criminal."

"October 17th, 1858.—How time flies! What changes take place in a few years! I am now the Vicar of a large and important parish. A letter has just come from my Bishop, requesting me to preach at W—— next Sabbath morning. I cannot possibly go unless I go down on Sabbath morning; yet I do not like to refuse the Bishop."

"October 20th, 1858 (three days later).—I solemnly vow before my Maker that I will never undertake to preach anywhere again on the Sabbath unless I can walk or go from Saturday to Monday. It seems that whenever I travel on a Sunday I am noticed by others. As I was getting out of a cab at Waterloo station, a youth thrust into my hand a tract with a picture of a dying cabman.

"In the afternoon on my return home I was made the butt of several youths in the railroad carriage. They were winking and laughing to one another. Presently one said to the other in a whisper loud enough for me to hear, 'No harm in Sunday-travelling, Bill, ministers travel,' and they both cast ironical glances at me, which, although I pretended not to notice, cut me to the quick. 'If I get out of this carriage alive I will never enter another on the Sabbath.' That was my resolve. I acted upon it at once. I walked from Waterloo to my house—four miles—that afternoon."

"January, 1874 (sixteen years later).—To-day has been a sad one. In the morning I was asked by a father to go and visit his son who was at the point of death. 'You won't recollect me, sir,' said the sufferer. 'I cannot say that I do,' was my reply. 'I remember you, sir; I was a boy in your choir.' 'Yes, I am glad to hear that, but you are so altered that I cannot in the least recall your features.' 'Oh! yes sir; I suppose I am. I have lead a hard life since those happy days, and that alters a man's looks, sir. Do you recollect George Harding and William Adams? They were in the choir the same time as me?' 'Yes, I remember them both well.' 'Oh! I wish I had been like them, sir, but wasn't, and now I am ruined.' 'What was it that led you to leave off going to Church?' The question startled him. He was quiet for a few moments, and then said, 'You will not be offended, sir, if I tell you, will you?' 'Decidedly not, my friend,' I replied. 'One day about sixteen years ago,' he said, 'I was sitting in a coffee-house in the Holloway road, when I took up the — Chronicle. In a little corner I read that on the morning of the previous Sunday you had preached at W——, twenty miles off, and in the evening you preached at our own church. I was always inclined to be sceptical, and was too ready to find fault with ministers. I could not reconcile two facts which pressed upon my mind.

Sunday after Sunday you used to read to us the command, 'Remember the Sabbath day to keep it holy,' and yet I found that you had been riding on the train on Sunday, breaking the command. I thought that if you rode on Sunday there could be no harm in my doing the same, and the following Sunday I went to Brighton and back, and have never darkened the church door since. It was, I now see, wrong for me to do so, and don't be offended with me for telling you, sir, but that was the beginning of my downward career.' 'My good friend,' I exclaimed, 'I thank you for telling me the circumstances. I will remember that Sunday. It was one of the most unhappy days I have ever experienced, entirely on account of that Sunday journey. Forgive me for the bad example I then set.'

I need not apply this harrowing incident to ministers and others who are encouraging those religious gatherings extending over the Sabbath alluded to above. Let conscience make application. I only add that I greatly deprecate those assemblies because they are surely leavening the public mind in favour of the continental type of Sabbath observance (a holiday), as distinguished from the Biblical (a holy day).

The question is worthy of being raised whether the General Assembly at its approaching meeting should not memorialise, on this question, those religious bodies which have gone into this form of work, to the end that they be given up in the interest of the Sabbath and public morals.

Abundant Church accommodation is now found at every man's door almost, and those huge gatherings, whether as camp-meetings, Sabbath school parliaments, etc., running into the Sabbath, are as uncalled for as they are fraught with temptation and evil-doing.

AN ADDRESS,

GIVEN BY MR. A. MUTCHNOR TO THE SABBATH SCHOOL OF THE CLARENCE STREET PRESBYTERIAN CHURCH, LONDON (DR. PROUDFOOT'S), ON SABBATH, 29TH MAY.

Our good Superintendent has asked me to say a few words to you this afternoon, and I trust that God, by His unerring Spirit will guide my stammering tongue, so that my words may be few and well chosen. Since we last met, two lovely flowers, Mary McPherson and Jessie Elliott, have been plucked from the garden of our Sabbath school, to bloom in the paradise of our God—two less here to sing the doxology,

"Praise God from whom all blessings flow,
Praise Him all creatures here below;"

but yonder, they are included among those of whom we sing,

"Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost,"

Yonder they have gone to swell the chorus of the one hundred and forty and four thousand, in singing the song of "Moses and the Lamb." To all of us death is a solemn and terrible thing, even when it comes to us after a long and painful illness. We dread it more than anything else in this world, tearing ruthlessly away from us our loved ones, but when it comes so suddenly, like a clap of thunder, as it did last Tuesday, the strongest nature wilts, and like Samson, shorn of his locks, becomes weak as other men. What a contrast! Tuesday morning, with its beautiful sunshine, sending joy and gladness into every home; and ere it sets, gilding the hill tops, and spreading the mantle of the saddest, darkest night London has ever seen, robbing our city of almost one in every hundred in its population. We exclaim with deep feeling and reverence, "What a change hath God wrought." So many, full of life and vigour, with bright hopes and anticipations of the future, leaving their homes and those near and dear to them—alas, never to see them again in this life. From how many lips did the earnest cry of distress come, "I want to be saved, I want to be saved." Why this cry? They realized their real danger, but alas, it was *too late, too late* for very many. Oh! that I could speak words to all here to-day who have not yet realized a true sense of danger; your position is precisely the same as those on board the "Victoria," *saved or lost*. Oh that I could rouse you to lay hold of eternal life with the same eager, anxious desire witnessed by those on board that vessel. Only a few steps would have landed scores on the shore in safety, who, true to nature and nature's God, would have been helpful in saving others. Then *why*, do we ask, did not all make these few steps? The answer comes quickly and easily—"because it was not in their power, or how gladly it would have been done." This cannot be said of any one

here to-day. Salvation is within the reach of *all*. In that grand hymn of Miss Crosby's the truth is so beautifully expressed,

"Only a step to Jesus,
Then why not take it now?"

Only one step, why not take it now, ere we leave this room, on this 29th day of May. It will then indeed be a memorable day; depend upon it this step will bring us far more real joy, peace and happiness in this life, and land us safe at last, not on the shore of our beautiful river here, to face death at some future time, but on the shore of the river of life.

"When our stormy voyage is o'er,
Shall we meet and cast the anchor,
By the fair celestial shore?"

Money, wealth, influence, position did not save from that terrible wreck. What a striking illustration of the truth of that wonderful lesson two Sabbaths ago, from the lips of "Him, who spake as never man spake," viz., "The rich man and Lazarus." There the rich man was not lost because he was rich, and Lazarus was not saved because he was poor. He had the love of God in his heart and a firm faith in the Lord Jesus Christ as his personal Saviour, and the indwelling and presence of the Holy Spirit. This will save you and me, this will anchor us safely on the right side of that terrible gulf which separates the *saved* and the *lost*: nothing to fear from crashing timbers, crowded decks, or boats going to pieces. This one life-boat is all we need. It will carry us safely into the harbour. No need to beg or plead for three minutes' time to be borne on the shoals for safety. The Captain of our salvation says, "Come every one. Whosoever will may come." No possible danger from over-loading. Oh! be sure you take passage. Do not miss this boat. The last words of poor Orville Smith in parting with his sister forever in this life were, "I am ready to go." What a depth of meaning in the words, "ready to go." Where? To be with Jesus, which is far better. What a world of comfort these few words gave his sorrowing relatives. If the call or summons should come to you so suddenly, can you say "I am ready, I am ready." If not, then I beg of you to flee to Christ now as your only refuge. Like Lot out of Sodom, "Escape for thy life, stay not in all the plain." What an heroic death was that of Mr. Millman, found in the water with one of his children clasped tightly under each arm. Our hearts warm and our eyes fill with tears in admiring such heroism, sacrificing his own life in the hope of saving his children. How much he loved them. Christ died to save you and me. Greater love hath no man than this, that a man lay down his life for his friends. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish." Ah! this word, "perish" reveals to us the difference. Mr. Millman and his darling children perished in the river, but we shall *never perish*. Jesus says, "Neither shall any man pluck them out of My hand." "Safe in the arms of Jesus, safe on His gentle breast." The two little girls taken home by Fathers O'Mahoney and Tiernan were heard speaking with great feeling, "I was sure we were all going to drown when the water came over us, so I took little Mamie in my arms and said we can pray anyway." What precious words of wisdom to you and me from these babes in Christ, feeding on the sincere milk of the Word. What an illustration of last Sabbath's lesson on our Lord's parable on prayer, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." How soon the answer came to the prayer of these little girls just as it did to the publican, "God be merciful to me a sinner." The same loving Father is waiting, longing to hear and answer you. With such encouragement, let us come with boldness unto His throne of grace that we may obtain mercy and find grace to help in every time of need. From the school, the play-room, the home, and the street, the mere thought, not even framed into words, is wafted up and brings heaven down to us or us up to it. Oh! how very near God is to us, though we often fail to realize it, even with such startling evidence before us as that of last Tuesday. How strikingly the words of Jacob would come home to those rescued from that terrible wreck: "Surely the Lord is in this place and I knew it not." Turning from it, as I have already occupied too much time, we ask, in closing, what lesson has God designed for us? why was it permitted? As we listened to the tolling of the funeral bell from early morning until late at night on Thursday last, we asked, what does it all mean? Just what I have feebly

endeavoured to impress upon your minds. 1st. To make manifest His great power and glory. 2nd. To impress us with an abiding sense of His great nearness. 3rd. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." We miss the loved and absent ones, Mary and Jessie, from our circle here, but how much more are they missed from the lonely homes in which they lived. How little did any of us think last Sabbath, when they were here with us, that the call should come so soon to these two dear girls. To any one of us it may come before next Tuesday. At the best, we will only miss them a few short years, then for us the mourners will go about the streets, but if they miss one of us up yonder—oh! think of it—it will be "*forever and forever.*" Mary and Jessie were lovely in their lives, and in death they are not divided.

"A few short years of evil past,
We reach the happy shore,
Where death-divided friends at last,
Shall meet to part no more."

The golden text of our lesson to-day is a very impressive one: "So then every one of us shall give an account of himself to God." To everyone He has committed a sacred trust, the salvation of our immortal souls. May we occupy till He come, and when called to give in our final account, may it be with joy and not with grief; each one teacher and scholar enabled to say: "Here am I, Lord, and they also whom Thou hast given me;" and the answer will be sure to come, "Well done good and faithful servant, enter into the joy of thy Lord."

LEGAL SUPPRESSION OF THE LIQUOR TRAFFIC AND THE CHURCH COURTS.

MR. EDITOR,—Whatever differences of opinion there may be among those who are labouring for the good of their fellow-men, as to the best methods of accomplishing the ends they have in view, all good men must rejoice that human well-being and the good of the country generally, as affected by the drinking customs and the liquor traffic, is receiving at the present moment such a large measure of attention from so many earnest, influential, Christian, and patriotic men. In common with many private members and ministers in our Church, I was painfully affected and somewhat disappointed by the action taken by the Presbytery of Toronto, and some of the remarks made at a recent meeting of that Presbytery, and at the meeting of the Synod of Toronto and Kingston, by brethren justly held in high esteem, and who wield a powerful influence throughout our Church and the whole country. Their sentiments cannot but have great weight with all who know these brethren—and who in the Presbyterian Church in Canada, at the very least, does not know them?—and it is both because I cannot agree with their sentiments, and because I think the widespread publication of them through your columns is calculated to retard the progress and final triumph of a great philanthropic Christian undertaking, that I venture to call still further attention to them. I had departed from any intention of doing so until I read the communication of the Rev. Mr. Laing in your issue of the 20th ult., which is so much in line with the views and acts referred to.

I do not misunderstand the sentiments of these brethren, I think, and nothing can be farther from my intention than in the smallest measure to misconstrue them. They are as anxious as any in the community for the entire removal of the evils of intemperance, and they are as conscientious and upright in carrying out their convictions as the most conscientious of those who differ from them as to how this is to be effected. The whole question at issue is, as to the propriety or expediency of making use of one special means, in addition to many others, of combating the evils of intemperance and the traffic in strong drink—the latter mainly as implied in the former. This question is, further, as to the propriety or expediency of Christian ministers, in their conduct as ministers generally, through Church courts more particularly, and of Church courts in their corporate capacity, making any use of legislation, or taking cognizance in any way of the action of our legislatures as regards this subject of temperance. I beg respectfully to submit the following consideration to your readers by way of friendly criticism of the words and actions of esteemed brethren from whom I differ, and with a view to counteract in some minds possibly, the unfavourable effect

which I fear may result from the position which they have taken:

I. It would appear to be a wrong position to take, or if the word wrong be too strong, at least an unwise position to take—one that might lead a Christian minister and Church courts often to compromise themselves by taking questionable ground or action not sufficiently pronounced in relation to a great public evil or good either—to say that a Christian minister or Church court, as such, should *never* appeal to legislation for aid or call legislation in question. It may be said that "we do not take that position." But if ever any question, apart from one directly assailing the character and privileges of Churches and ministers as such, would warrant the interference of ministers and Church courts in their official character, surely this present question is such a one. If this case, having so many and such vitally important bearings upon national life, upon public morals, upon the character, purity, and ability of the Church to attain some of the most important objects for which it exists—if this case will not warrant appeal to the legislature by ministers and Church courts, as such, then it would appear that no case almost at all could ever warrant it, and that therefore we are not wrong in ascribing it to them as their position, what in no case is it wise or expedient to appeal to the legislature for aid in a matter most deeply affecting public morals.

II. Perhaps it may only be putting the same argument in a somewhat different shape, but we put it in this shape also, as its force may thus be more obvious to some minds. I quite agree that ministers and Church courts, as such, should not, except for good reasons, appeal to or call in question the action of the legislature, however free they may feel to do so as citizens; but if it is at all a correct principle, and it is one which the common judgment of mankind sanctions and acts upon every day, "that special cases require special treatment, desperate diseases demand desperate remedies;" then this is such a case as does not only warrant but loudly call for special action. If, however, a minister says, in answer to such a call, and a Church court does the same: "We cannot do anything in our official character; we do not consider that we are called upon to do anything in that character, but we feel bound to do all we can, and we shall do all we can in every other character and in every other way." Does this not amount to a very plain, practical inconsistency, which the world will be very quick to understand, while it will be blind to the purely logical aspect of the case, and will it not be equivalent to a denial of the practical axiom that "special cases warrant special treatment?" We hope, therefore, that the friends of temperance, to the extent of the entire prohibition of the liquor traffic, will not be deterred from urging their case upon Church courts, and bringing their powerful influence to bear upon and help forward the triumph of, perhaps, the very greatest moral reform of our time.

Let it be noticed also in this connection that the opinions of these respected brethren, and others who think with them, are not shared by many whose judgment even they will cheerfully admit is entitled to the utmost respect. Is it not a thing which everyone knows that the Churches of the mother country, as a rule, at the present time have committees appointed to watch the course of legislation on certain matters of great public interest, and again and again have appealed to Parliament by petition, and the ministry for the time being by deputation, to enact such and such legislation, or to protest against unfavourable legislative action? Did not the Synod of Hamilton and London at its late meeting take in its official character very unmistakable action on the subject of education? And if we mistake not, the Presbytery of Toronto itself appointed a committee some time ago—perhaps it is still in existence—to watch legislation, and of course with a view to making its great influence felt upon it in the matter of legalizing marriage with a deceased wife's sister? Why then this sudden and very great susceptibility as to the propriety of a Presbytery or Synod taking any action in its official character upon a matter which the world at large certainly considers of unspeakably greater importance.

III. In harmony also with what has just been said, in the case of what is admitted to be a prevailing, pestilential, and utterly distinctive vice like intemperance, and baneful traffic like that in liquor, there does not appear to me, and I cannot think that there will

to most—at least I hope not—any sufficient ground to warrant making a distinction between what one's action should be, and what is right and called for, as a simple private citizen, and what it should be and what is called for in one's capacity as a minister of the Gospel. I must say, sir, with the utmost deference to those who think differently, that, when the question concerns the suppression of vice and crime and misery of every kind, bound up inseparably with intemperance, it calls for the whole of every man's influence in every way not morally wrong to combat these evils, and if possible root them out altogether. This distinction set up in questions of this sort appears to be groundless and fraught with perilous consequences if generally adopted, both to individuals who make it and to movements affecting the public good. I hope that those who may have been led to falter in their action in this matter on account of the weight they attach to the views of those who have taken their stand upon this distinction, will weigh the matter well before they take the responsibility of withholding their influence in every capacity from securing a great good to a vast number of their fellow-men.

I had intended saying a few words upon a point referred to by Mr. Laing, but I am already too lengthy and must leave that for the present. I trust, sir, that in all that I have said there is nothing that can wound, as I am sure there is nothing that is meant to do so. As friendly and full and frank discussion of this subject is desirable, that the right way to attain what so many are striving after at present may be clearly pointed out and correctly entered upon, and since as yet we have had nothing but the meagre reports of the press of the opinions of the brethren whose views and course have been called in question, might I suggest that it is due to themselves and could only result in good, if any one of them would give somewhat in detail his reasons for a course which so many who love and respect them, and who would greatly like to have all their influence with them, do not think is the one which the gravity of the case imperatively calls for, and which in the present circumstances of the Church and of the country is the wisest and best.

W. D. BALLANTYNE.

Simsbroke, May 27th, 1881.

RESIGNATION.

"Resignation is the courage of Christian sorrow," says Vinet. Excellent definition. It is not the effeminacy of luxurious grief, which makes an idol of trouble; it is the brave, heroic endurance which says of the ravages of sin, "An enemy hath done this;" and of the cruel affliction of sickness and death, "This work bears the finger-marks of the adversary; nevertheless I will bear these ills in such a manner as to snatch a victory from the foe, and turn his evil purpose to my good." In a word, let us sorrow without losing either our self-respect or our reverence. Let us grieve deeply at the moral disorder with which the world is filled, without trying to reason ourselves into the conviction that it is order under a different guise. Let us submit to sickness without trying to believe that it is only the reverse side of spiritual health; let us bow to bereavement without feeling called upon to deny that there is such a thing as "the sting of death," and that there is a dreadful enemy, from which Jesus came to deliver us; but an enemy still—even "*him that hath the power of death, that is, the devil.*" *The Watchword.*

It is said of Thomas Arnold that as he neared death he had a returning love for the great central truths of Christianity. He had, for a time, been much given to speculation, and had experienced many harassing doubts, but as he drew near the realities of the eternal world, he lost all interest in the abstruse questions that had troubled him, and fell back in repeated conviction on the old familiar truths. Others who appeared for a time in the boastful "school of advanced thought," have had like experience. As death drew near they turned away from distracting speculations and renewed their grasp, firmer than ever, on the simple, vital truths of religion. There is a lesson here for all. It shows that the old, familiar, fundamental, long and well established truths are not to be superseded by mere human theories of religion. It has a special lesson for ministers, that they best seek their personal comfort and usefulness, by keeping themselves and their preaching close to the precious truths of the old Gospel of salvation.

PASTOR AND PEOPLE.

MISSIONARY HYMN.

FROM THE GERMAN OF C. H. VON BOGATZKY, AUTHOR OF THE "GOLDEN TREASURY."

Wake, oh, wake! Divine Inspirer
Of the early witness band!
And the watchmen, ever faithful,
Who on Zion's ramparts stand;
Through the world their word doth ring;
Hear, O Thee in crowds they bring.

May we see Thy fire enkindled,
May it through all countries run,
And the whole world learn, Lord Jesus,
All that Thou in grace hast done!
Great the harvest Thou dost see
Yet how few the reapers be.

Clearly hath our Saviour spoken
And has taught us thus to plead;
Lo! Thy children's hearts are stirring,
Deeply do they feel the need.
Hear, then, Master, when they pray,
And—"It shall be done"—now say!

Hosts of servants, Lord, commission,
Power upon them all bestow;
Tarry not, but haste to help us,
Satan's kingdom overthrow.
To the earth's remotest end,
Let Thy kingdom soon extend.

May Thy word the wide world over,
Freely run and all illumo;
May the fulness of the Gentiles
Crowding unto Thee, Lord, come!
And awake Thine Israel—
May they too Thy praises swell!

Lord, restore the ways of Zion,
There once more a pathway make;
Chase away all dark delusions,
From the path offences take.
Church and school for ever be
From all hireling spirits free!

Make each school Thy Spirit's workshop,
Do thou rule as sovereign there.
Work in every youthful spirit,
May they all Thine image bear,
Give true men to teach and pray,
And to guard Thy Church alway.

Love, O Lord, to Thee is praying,
Love, enkindled by thine own,
By thy breath Divine inbreathed,
O thou who art love alone!
When in lowly love we pray,
All from love expect we may.

Thou Thy glorious work wilt finish,
Judge and Saviour both art Thou;
Haman woe Thou wilt abolish,
Through Thy way we know not now,
Faith will never cease to plead,
Thou dost all our thoughts exceed.

—Sunday at Home.

WHAT HINDERED.

"It is of no use, Mrs. W——, I have tried again and again, and I cannot become a Christian."

"So you said a year ago, yet you thought there was nothing in the way."

"I don't think there is now; but I can't feel any different from what I did then, and I don't believe I ever shall be a Christian."

"You must have more faith," said the elder lady to her companion—an expression we are all apt to use rather vaguely when at a loss what to say to souls seeking salvation.

The first speaker was a bright, talented girl, somewhat over twenty, who, on a previous visit nearly a year ago, had confided to her elder friend her earnest desire to become a Christian. Of her evident sincerity there could be no doubt, and the visitor was sorely puzzled to understand why her young friend had not yet found peace.

The two were standing by the half opened door of the Sunday-school room, where a rehearsal for an "entertainment" was in progress; and the girl, looking in, seemed suddenly to find there a suggestion for further thought.

"I believe," she said hesitatingly, "there is one thing I cannot give up."

"Give it up at once; dear."

"But I can't."

"Come to Jesus first then, and He will give you the power."

"I don't want Him to. I believe if I knew I should die and be lost in three weeks from to-night, I would rather be lost than give up my passion."

"And what is this dearly loved thing, worth so much more than your salvation?"

"Oh, it isn't worth more, only I love it more, and I can't and won't give it up. It's that I—I want to be an actress. I know I have the talent; I've hoped the way would open for me to go upon the stage, and I can't help hoping so still."

"Do you think it would be wrong for you to do so, provided the way did open?"

"I don't know that it would be a sin; but I couldn't do it and be a Christian—the two things don't go together."

"How did you come by such a taste? I am sure you do not belong to a theatre-going family?"

"Oh no! my father and mother are Methodists; they always disapproved of the theatre. I've been in Sunday-school all my life. They used to make me sing and recite at the entertainments when I was four years old, and I acted the angel and fairy parts in the dialogues; and when I grew older, I always arranged the tableaux, charades, etc. Then I joined a set of sociables got up by our church young people. At first we did 'Mrs. Jarley's Wax-works,' and sang 'Pinafore,' for the benefit of the church; and then we got more ambitious, studied, and had private theatricals; and last winter we hired Mason's Hall, and gave a series of Shakesperian performances, which cleared off a large part of the church debt. But that's only second-class work, after all. I want to do the real thing—to go upon the stage as a profession. My father won't hear of it; but I hope sometime the way will be opened that I may realize my heart's desire."

"And meantime will you not come to Jesus and be saved?"

"No, I cannot do it and keep to this hope; and I will not give this up."

And so the visitor turned sadly away, thinking for what miserable meases of pottage men and women are willing to sell their glorious birthright as children of God; thinking also of the seeds which are being sown in our Sunday-schools, the tares among the wheat, and the terrible harvest that may yet spring up from this well-mean but injudicious seed-sowing.—*M. E. Winslow, in Sunday-School Times.*

"TAKING THE BULL BY THE HORNS."

[The article below, as published in the "Sword and Trowel," contains a woodcut which we are unable to reproduce, but our readers can imagine the brave man taking by the horns the infuriated animal and being tossed in a way he little dreamed of.]

There was a little trouble in the church, and the young minister was sad about it. He sought advice, and one who loved peace begged him to let the matter alone, and in a short time the evil would die of itself, for, as Solomon says, "Where no wood is the fire goeth out." The brother was of a fretful spirit, and could not take things quite so easily; it worried him that there should be a single weed in his garden, and he felt he would sooner plough it all up than let that weed remain. His friend begged him to do nothing in a hurry, but take counsel of his pillow, and repeat the operation for one calendar month at least. This the young pastor found it as hard to do as it would be to wait quietly while a dog has his teeth in our leg, or a red-hot coal is finding its way down the inside of our waistcoat. He thought that the church pond was foul, and he longed to stir it to see how it would smell. This young man's tastes and mine by no means agree, for I had rather run a mile any day than quarrel, and that is saying a good deal, for miles are long to legs which have the rheumatism. This energetic pastor wanted to be setting things to rights, and therefore quiet counsels were not very kindly taken. Young men will have their will, and our friend resolved to have his own way, even if he ran over everybody else.

Off he went to a hot-headed gentleman who was more of his own age, and stated the case to him. His new adviser at once told him to never give in or consent to be put upon, and closed his oration by telling him to, *take the bull by the horns at once.* This counsel was more to our friend's liking, and therefore he applauded it as wise and straightforward, and resolved to carry it out. What came of the rash performance we will not stop to relate in so many words, but it may be guessed by the usual result of taking bulls by their horns.

The woodcut represents Scene I.: The brave man, regardless of consequences, boldly confronting his foe;

hurrahs and cheers from persons on the other side of the hedge; considerable excitement in the mind of the hero, who believes himself to be infallible and invincible—Hercules and the Pope rolled into one.

Scene II. is not drawn on the wood because it is easy of imagination. The bold man is off the ground rising into the air like Sancho Panza from the blanket. Horns are pretty sure elevators when a bull applies his wrathful strength to a transaction of the lifting order. Persons who are violently assailed often become violent assailants. It is very wrong of them, but it is a way they have.

Scene III. would be too painful for a drawing. The rising man has come down again, not in peace, but almost in pieces. He is badly gorged, and will probably be crippled for the term of his natural life. He says he will never take bulls by the horns again.

Moral.—Avoid strife, especially in a church. If the cause cannot prosper in quietude, it certainly will not in an uproar. Tares are a trouble, but the rooting of them up may make worse trouble. Courage is a virtue, but a pugilistic tendency is not. It is well to contend earnestly for the faith once delivered to the saints, but we must not wrestle with flesh and blood, nor fight the Lord's battles with the devil's weapons. "The wrath of man worketh not the righteousness of God."—*C. H. Spurgeon.*

MATERIALISTIC EVOLUTION.

Dr. Wyville Thomson, of the "Challenger" Expedition, adds his testimony against the materialistic idea of the extreme evolutionists. He states it as a result of an eight-year study of ocean fauna that the discoveries "refuse to give the least support to the theory which refers to the evolution of species to extreme variation, guided only by natural selection." This, of course, contravenes the views of Haeckel and Bastian, who give the name Bathybius to their supposed organic "homogeneous amorphous protoplasm." The former, it will be remembered, claims that previous to the time that animated bodies appeared there must have been "a purely chemical process," by which "purely inorganic compounds" combined and produced Bathybius. Of course Dr. Thomson's opinion is only one opinion against another. But it certainly is strange that all that the materialistic school can offer us is hypothesis. To be sure, Bastian claims to have produced spontaneous generation. But Tyndall comes along and says that Bastian's experiments are not at all satisfactory; that his conditions were not such as to exclude the presence of organic germs from the atmosphere; indeed, with his whole tendency in the direction of materialism, Prof. Tyndall not only denies that Prof. Bastian has produced life from inorganic substances, but he denies that there is any such thing as spontaneous generation. And as bearing upon the subject, Prof. J. Gwyn Jeffreys says that he "cannot understand how either natural selection or sexual selection can affect marine invertebrates which have no occasion to struggle for their existence and have no distinction of sex." There is nothing which so illustrates the tendency of the human mind to rear massive structures on small foundations as is afforded by the assertions of the disciples of the materialistic schools. Without a particle of evidence to support their theory; with the opinion of the great world of science against them, they yet assume that life is a physical [chemical] combination only; and yet—barring Bastian's preposterous claim, which his fellow scientists do not endorse—no scientist has created a particle of Bathybius or made a single monod! Yet these men accept this evidence, which is no evidence, as conclusive, and will have nothing to do with Christianity. If Christianity rested its evidence on such a small corner-stone as the extreme materialists build their faith upon, it would be laughed to scorn by every thoughtful mind in the country. And it would deserve to be.—*Christian at Work.*

In alehouses, in ancient times, chalk "scores" were marked upon the wall, or behind the door of the tap-room. It was customary to put the initials, "P" and "Q" at the head of every man's account to shew the number of pints and quarts for which he was in arrears. When a person was indulging too freely in his potations, a friend would exclaim, pointing to the chalk score, "Mind your P's and Q's," or the ale-dealer would use the same expression as to the growing account still unsettled. In this way originated the old saying.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JUNE 10, 1881.

REPORT OF WOMAN'S FOREIGN MISSIONARY SOCIETY.

THE Fifth Annual Report of the Woman's Foreign Missionary Society in connection with the Presbyterian Church in Canada, has been lately issued from the press. It gives a list of the various office-bearers, a tolerably full account of the proceedings at the annual meeting held in Toronto on the 12th and 13th of April last, with the reports in full of the different secretaries; notes from the various auxiliaries; a list of all the members throughout the country; a statement of income and expenditure, with the Constitution and By-laws of the Society, and a form of constitution for any Auxiliary that may be established. From all these we glean the following facts: the number of members in General Society is 498, number of Auxiliaries, 49; average number of members in each, 25; amount raised by Auxiliaries, \$2,879.51; number of Mission Bands, 9; average number in Mission Bands, 41 (eight of these have raised over \$1,000); number of Presbyterian Societies, 2—Hamilton and Whitby, the first of which has six Auxiliaries and three Mission Bands, and the second seven Auxiliaries and one Mission Band; the amount raised in Toronto, \$1,104.28 total amount raised, \$4,666.55.

Like others of a similar character, this good work is still but in its infancy, but it grows healthily and with a considerable amount of vigour. It is one of the best instrumentalities at once for extending interest in the mission enterprise and for raising money to carry it forward. In 1877 the first report showed 17 Auxiliaries and 3 Mission Bands, while the amount raised was \$1,107. In the four years which have since elapsed the number of Auxiliaries has increased nearly three-fold, while the contributions have more than quadrupled, and there is no reason why this rate of progress should not only be maintained but increased.

It may indeed be said, and has been, that the supposed advantages of women's missionary societies, at least as means for raising funds, is illusive, in as much as they simply drew off contributions from the ordinary societies and thus make the matter about as broad as it is long, if not something worse. The experience of our friends on the other side of the lines does not in any degree confirm this presumption, though it certainly is a fact that every year the operations of both Home and Foreign Mission Boards in the States are increasingly dependent upon the zeal and liberality of women. The contributions of the men during the past ten years have certainly fallen off, but not more so in the case of the Home and Foreign Mission funds than in those of all the other Boards of benevolent and Christian enterprise.

In 1872 the receipts for Foreign Missions from Woman's Boards in the Presbyterian Church of the United States were \$27,964.66, while in 1881 they had risen to \$170,314.23. The increase for Home Missions was still more marked, for in 1879 only \$11,000 were thus contributed, while in 1881 the amount had risen to \$38,360. At the same time it is never to be lost sight of that the chief recommendation of Woman's Foreign and Home Missionary societies is not the mere raising certain sums of money, though that is desirable, but the more effective diffusion of missionary intelligence, the deepening of general interest in missionary work, and the likelihood of there being thus secured a more earnest spirit of self-consecration, especially on the part of the young, which will take the form not only of giving their money to the work but themselves as well. If the wives and mothers, the sisters and daughters, of the Church come to

be generally and deeply engaged in the advancement of Christ's cause in the regions which are beyond, there will, it is felt, be very little fear of the husbands, fathers, brothers and sons being also more and more drawn in to take a healthy and ever-growing interest in the same great enterprise.

THE HOME AND FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

THE various reports presented to the General Assembly which lately met in Buffalo were very full and very interesting. They were all previously circulated in printed form among the members of the court so that all could make themselves familiar with the details and be prepared to discuss one and all of them with intelligence and effect as they came up for presentation and adoption. Those which had respect to the Home and Foreign missionary operations of the Church were specially exhaustive and instructive. Nothing was omitted which was calculated to make all aware of the extent of the different fields, and the work which had been actually done during the past year in each. The report on Home Missions was a goodly pamphlet of 116 pages, and embraced full details in reference to the work carried on both in the frontier States and in the older and more settled districts. The calls for additional labourers were very many and very urgent. Everywhere the field seems white to the harvest, and from Alaska to Mexico the work is being prosecuted with very much energy and an encouraging amount of success. As a whole, we find that 1,217 men had been in commission under the Home Board during the past year. These had preached the Gospel at stated intervals in not less than 3,000 places, had during the year organized 224 additional Sabbath schools, and had under their care in all 105,524 Sabbath scholars. The number of members in those mission churches was 65,666, and the total in the congregations, 99,018. There were 1,147 church edifices of the value of \$3,006,282. The Treasurer's report is also given very fully. From this it appears that while the year was begun with a debt of \$4,582.77, it ends with a balance on hand of \$7,947.48. The whole expenditure for the twelve months was \$365,022. This is a large sum, but nothing like what might be or what ought to be. As with ourselves, the congregations are all given as they appear on the Presbyterian rolls whether they contribute anything or not, and the number of blanks is at once very marked and very mortifying.

Nor can we say that the advance made within the last decade is anything like what might have been expected. The number of contributing congregations was, in 1880, 3,761, and the amount—leaving out legacies and that derived from other extraneous sources—\$221,031.34, while ten years ago the corresponding sum was \$230,340. The names of all the missionaries are given, with their post office addresses, the number of months in the year during which they were employed, the additions made, the number of communicants and Sabbath scholars, etc.

When we turn to the Foreign Mission report we find the same fulness of detail and the same anxiety to have all made acquainted with everything that had been done, and all that it was proposed should be attempted. Every field is taken up separately. There is a map attached to each section, so that the various stations may be seen at a glance, and the different localities easily studied. There are missions among the Indians; missions in Mexico, Brazil, Chili, Western Africa, Syria, Persia, India, China, Japan, etc., each carefully described, and the descriptions all assisted and illustrated by maps.

The Board evidently recognizes the fact that it is impossible to interest people in any Christian enterprise of which they know little or nothing by merely telling them that they ought to feel such an interest, and it acts accordingly. Of the annual report 4,800 copies are circulated, and the "Foreign Missionary," a monthly publication devoted exclusively to Foreign Missionary intelligence, and illustrated with maps, wood-cuts, etc., has a regular circulation of 17,250 copies each issue.

The Foreign Mission income for 1880-81 was \$590,680.47, and the expenditure, \$581,515.19, thus leaving a balance in the treasury on the 30th of April, 1881, of \$9,165.30.

Considering its numbers and resources, the Pres-

byterian Church in Canada has no reason to be either discouraged or ashamed when it puts these comparatively large contributions and extensive enterprises side by side with its own. Relatively we fully hold our own. It is interesting, however, to know what our neighbours are doing, to consider their plans of operation, to rejoice with them in their joy, to sympathize with them in their disappointments, to feel more fully than ever that we are all engaged in the same work, and to be thus the more stimulated to an earnest and perfectly justifiable rivalry in the way and work of the Lord. Neither Church has as yet put forth anything approaching to its full strength in this glorious enterprise. With both it is still the day of small things. What, however, has already been accomplished calls for devoutest thanksgiving, and ought to stimulate all with ever-growing earnestness of purpose and an ever-deepening sense of personal obligation to "forget the things that are behind and to reach forward to those which are yet before."

THE OUTLOOK IN EUROPE.

THE state of matters in different parts of Europe is not improving. Ireland is on the verge of civil war. Indeed, before these words see the light the conflict may have begun, though we scarcely expect that it will. The opposition to Mr. Gladstone's land bill is as bitter and unscrupulous as it well can be, while the evictions going on in the meantime very naturally provoke the fiercest passions, and almost necessarily lead up to popular outbreaks and bloodshed. While the great measure of the day was under discussion it might naturally have been supposed that a truce would have been called on both sides till it could be fairly seen what Parliament was actually prepared to do in the premises. Instead of this, refusals to pay any rent, and consequent evictions have only been multiplied, and everything possible done to embitter the hostile feeling between landlords and tenants, just as if a fair and likely to be permanent settlement were the one thing to be averted at all hazards. It is quite possible that the tactics adopted may be so far successful as either to defeat or indefinitely to shelve Mr. Gladstone's great measure. But that the agitation for land law reform will thereby be put down is too fond a delusion for any man of ordinary intelligence to cherish for a single moment. It will only intensify and embitter the movement, and make the change the more sweeping when it comes. The measure at present under discussion is evidently the most moderate of its kind which either House of Parliament will ever have the opportunity of considering. Many of the proceedings in Ireland on the part of the tenantry and their leaders may be quite unjustifiable, and we think they are, but that there is more or less to complain of in the relations between land owners and tenants is beyond all reasonable question, and the longer an equitable settlement of the matters in dispute is delayed so much more sweeping the change when it comes, and so much the greater the intermediate misery and heartburnings. Nor is it only in Ireland that the relations between landlord and tenant will have to be modified and improved. It is unreasonable altogether that the man who supplies a certain raw material called land, and is paid for it according to the present value of that article, should have a legal right to appropriate the improvements made upon that raw material by the skill and labour and money of another, without his having even helped to bring that improvement round. Reason would say that the land owner has a right to get back his land in as good condition as it was in when he leased it, but nothing more. He has been paid in the shape of rent for its use. If it has been deteriorated in the hand of the occupier, the owner ought to be compensated to the extent of that deterioration. But if it has been made more valuable the man who has effected the improvement has an evidently equitable right to be recognized in the case, and to be paid for what is really his own. This is the great principle which lies at the root of all this tenant-right agitation, and the present struggle in Ireland will go far, before it is over, to establish this principle of equity, not only for the occupants of Irish land, but for similar classes all the world over. It will also cut up to the very root the whole business of the land speculator, who without doing anything in the way of improvement buys and holds in utter barrenness, land that may gradually rise in value and importance by the labour of those who hold and improve property on every side. It does not stand to reason that any man should sluggishly and selfishly hold land,

whether in the shape of building lots or farms, without putting any improvements upon it till its value is enhanced by the growing prosperity of the neighbourhood; and the time will come, and at no distant day, when all this iniquity, whether in Canada or Ireland or England, or anywhere else, will have to be rectified, and when the land speculator of the present will find his occupation gone by the order becoming imperative and universal, "Settle or sell."

If the troubles in Ireland are many and formidable it need scarcely be added that those in Russia are not less so. In the one case as in the other there is a sufficient cause. It is all very well and very easy to cry out against the Nihilists and all their ways and works. No doubt much that has been done, and much that is being at present planned in that country can neither be palliated nor defended. But the grinding, brutalizing tyranny of ages brings with it in due season a terrible Nemesis, and therefore while we may deplore, we cannot wonder at the terrible tragedy at present in progress in the country of the Czar. The fathers have eaten the sour grapes, and the children's teeth are set on edge. Wrong, on the large scale or the small, always issues in suffering to some one some day. Stolid holding on to unjust privilege, whether that may be called the "vested right" of an autocrat, or the possession of an injurious monopoly legally secured to the man of wealth or the man of family and influence, may sometimes stave off the evil day, but it makes that evil more formidable, and the consequent inquisition for blood more exacting by and by. It is now Russia's day of reckoning. Others will have theirs in due season.

THE SCOTTISH ASSEMBLIES.

The General Assemblies of the Established and Free Churches of Scotland met in Edinburgh, on the 19th ult.

The Established Assembly was opened by the Earl of Aberdeen—the Lord High Commissioner—with the usual ceremonial. In the forenoon there was a levee held in Holyrood Palace, at which about 400 persons attended. Thereafter a procession was formed. Rain fell during the time the procession was in progress, and rather disappointed the sight-seers, of whom there were great crowds.

At St. Giles' Cathedral the Lord High Commissioner and suite were received by the magistrates and other representative gentlemen, and were conducted to the Royal pew. The retiring Moderator, Dr. Watson, not having recovered from illness, was unable to preach, and the Rev. Mr. McMurtre, of St. Bernard's, Edinburgh, took his place. After the service, the procession was re-formed, and the Lord High Commissioner accompanied it to the Assembly Hall.

After the formalities of reception had been gone through, the Rev. Dr. Smith, of Cathcart, was proposed as Moderator, and unanimously elected. The Lord High Commissioner then addressed the Assembly, and the Moderator duly responded.

A copy of the Revised New Testament was laid on the table, and ordered to be placed in the library of the Church.

The overtures on the "Scottish Sermons" were reported as not transmitted by the Committee on Bills and Overtures, thus practically shelving that matter.

The Colonial Report shewed an income for the year of £3,880, and an expenditure of £5,100. A contribution from Mr. Buis's trustees wiped off the deficiency and left a surplus of £1,300.

The report on Jewish Missions shewed an income of £5,024, a decrease on the year of £528.

In the course of a discussion on the report on "Christian Life and Work," Mr. McLeod, of Govan, advocated the opening of the churches for daily service, and for private prayer; the frequent administration of the Lord's supper; the abolition of two long, and some consecutive services on the Sabbath; the making the morning the principal diet of worship, and devoting the afternoon to the catechizing of the children; and having evening set free for ministers conducting special services in other churches than their own. He advocated also the relaxation of the requirements for entering the ministry, so far as not to insist on a collegiate education, but to welcome everyone who shewed he was possessed of the requisite gifts and acquirements, no matter where or how he had gained them.

All this called out vehement protests from Dr. Pirie, who declared that such kind of talk was one great

cause of the prevailing rationalism of the day. Dr. Story, of Roseneath, warmly defended Mr. McLeod, and said it was a disgrace to Scotland that when a man was suddenly overtaken with calamity or temptation, there was no church open in which he might quietly pour out his desires to God. After some more rather sharp sparring, the report on the subject was adopted.

So far, the proceedings in this Assembly, by latest accounts, had been very quiet, and promised to be so to the end.

The Free Assembly also met on the 19th. After the usual religious services, Dr. Laughton, of Greenock, was chosen Moderator, and the usual preliminary matters were thereafter disposed of.

On Friday, the 20th, the chief business was the consideration of a report on Religion and Morals. The most interesting part of the report was that referring to a great religious revival which had taken place in the island of Lewes, especially in Stornoway. The prevailing immorality was also noticed and deplored, and it was urged that common cause with other denominations should be made to stay the evil. One elder said that he noticed that all the meetings for prayer during the sitting of the Assembly were very meagrely attended, and he further suggested that the members of Assembly had better look to themselves, and set a better example in that as well as other respects.

On Saturday notices of motion in reference to the Robertson Smith case were given by Sir Henry Moncrieff, Principal Rainy, and Mr. Thompson.

On Monday, the 23rd, the College Committee's report was presented. It shewed that the income for year had been £1,963, and the expenditure £2,611. On the "Sabbath Observance" report being considered, lectures on secular subjects on Sabbath evenings were strongly condemned, and it was generally felt that a very grave crisis on the whole matter of the sanctification of the Sabbath had come round. One elder from Aberdeenshire said that one way of preventing Sabbath desecration was for ministers to give their people good unread sermons, adding that for his part he very frequently went to church merely from a sense of duty, though he felt all the time that he would have had far more enjoyment and far more profit by simply reading his Bible at home.

At the evening sederu Professor Smith's case came up on the presentation of overtures from Presbyteries anent the action of the Commission in that now celebrated matter.

Our space will not allow us to give even the meagrest outline of the debate that followed during the evening and the following day.

The motion of Dr. Whyte, of St. George's, Edinburgh, was to the effect "that a committee be appointed to consider maturely the writings of Professor Smith, published since last Assembly, with power to prosecute by libel before the Presbytery of Aberdeen, and in any case to report to next Assembly."

That of Principal Rainy was in the following terms:

"The General Assembly having had their attention called by the judgment of the Commission in October, and by overtures from Presbyteries, to certain writings of Professor Smith, and in particular to an article, 'Hebrew Language and Literature,' in the 'Encyclopædia Britannica;' and considering that said article was prepared for publication by Prof. Smith after he had accepted service of libel on account of previous statements made by him on cognate matters; and considering that said article was not before last Assembly when they pronounced judgment on said libel, because it did not appear until after the Assembly had risen, and the Professor, in accepting admonition as to the unguarded and incomplete character of previous utterances, gave no indication of its being in existence; and having in view also a letter from Professor Smith to the Free Presbytery of Aberdeen, in which he explains and defends his conduct in relation to that article: Find, 1. That the construction of last Assembly's judgment in Professor Smith's case, on which in his letter, he claims that the right was conceded to him to promulgate his views in the manner he has done, is unwarrantable; the Assembly therefore repudiate that construction, and adopt the statement on this subject contained in the report submitted to the Commission in October. 2. That the article, 'Hebrew Language and Literature,' is fitted to give at least as great offence, and cause as serious anxiety, as that for which he was formerly dealt with. 3. That it contains statements which are fitted to throw grave doubt on the historical truth and divine inspiration of several books of Scripture. 4. That both the tone of the article in itself, and the fact that such an article was prepared and published in the circumstances, and after all the previous proceedings in his case, evince, on the part of Professor Smith, a singular insensibility to his responsibilities as a theological Professor, and a singular and culpable lack of sympathy with the reasonable anxieties of the Church as

to the bearing of critical speculations on the integrity and authority of Scripture. 5. That all this has deepened the conviction already entertained by a large section of the Church, that Professor Smith, whatever his gifts and attainments, which the Assembly have no disposition to undervalue, ought no longer to be entrusted with the training of students for the ministry. Therefore, the General Assembly, having the responsible duty to discharge of overseeing the teaching of the Divinity Halls, while they are sensible of the importance of guarding the due liberty of Professors, and encouraging learned and candid research, feel themselves constrained to declare that they no longer consider it safe or advantageous for the Church that Professor Smith should continue to teach in one of her Colleges."

The Principal's motion was eventually carried by a majority of 178—the numbers being, for it 423, and for that of Dr. Whyte, 245.

The announcement of the vote was received with groans and hisses, and all the usual demonstrations to be expected in the wildest and most excited political meetings.

On the following Thursday effect was given to this finding by the following motion, made by Dr. Adams, being carried by a large majority, viz.

"That from the 31st May Prof. Smith shall cease to exercise his professorial functions, but meantime appoint his full salary to continue; that the Assembly declare the Chair in Aberdeen College vacant; and that steps be taken to appoint a Professor at next Assembly; further, that the Assembly pass in the meantime from the overture anent Prof. Smith's lectures on the Old Testament in the Jewish Church, leaving to the courts of the Church to consider what course they shall see fit to adopt regarding these lectures after mature consideration of the subject."

UNION MEETING OF W. M. SOCIETIES.

A union meeting of the Woman's Missionary Societies of our Church will be held at Kingston, on Tuesday, June 14th, during the meeting of Assembly, by invitation of the Kingston Society. The meeting is not confined to foreign mission societies, but includes the Ladies' French Evangelization Society, representatives from which will be present. Representatives are expected also from the Montreal Woman's Board of Missions. Similar meetings are now held by the six Woman's Missionary Societies of the United States during the meeting of their Assembly, some of their societies including home as well as foreign work; and these meetings for conference and mutual sympathy are found by experience to be a source of much stimulus and mutual benefit, which it may be hoped will be the result of this meeting at Kingston. The meeting will open at ten o'clock a.m., in St. Andrew's Hall. A morning and afternoon meeting will be held, but not an evening one, as it is expected that one of the Assembly's missionary meetings—possibly the Foreign Mission one—will be held on that evening. Dr. McKay has kindly consented to give the Society a short address, and papers and addresses are expected from ladies well-known in connection with the Foreign Mission and French Evangelization work. A social meeting will be held at the close of the afternoon meeting, at which, it is hoped, Mrs. McKay will be present. If any Society not known to the Arranging Committee has been overlooked in not being communicated with regarding this conference, they will please accept this intimation. Delegates from a distance are requested to come to St. Andrew's Hall, the place of meeting, as soon as possible after half-past nine, that they may meet ladies of the Kingston Society and other delegates before the regular business of the meeting begins.

THE treasurer of the Hospital for Sick Children acknowledges, with many thanks, the receipt of one hundred dollars from a "Friend," forwarded by the Rev. H. M. Parsons.

WE gave the wrong numbers of the stolen notes in a recent issue. The following is the correct list: Toronto issue—\$1, No. 505,001 to 506,000; \$2, No. 145,001 to 146,000; \$2, No. 155,001 to 156,000 Letters, A, B, C, D.

ACKNOWLEDGMENTS—Rev. Dr. Reid has received the undermentioned sums for scheme of the Church, viz.: Anonymous, Vaughan, for Home Mission, \$20; Anonymous, Georgetown, for Zenana work, Foreign Missions, \$1; Thank-offering, Brantford, for Home Mission, \$5.

THE necessary authority has been obtained to change the name of the corporation of "Scribner & Co." to "The Century Co."—the order to take effect on the 21st of June. The July issue of "Scribner's Monthly" and "St. Nicholas" will have the new corporate imprint.

CHOICE LITERATURE.

THE BIG BOOTS.

The ruins of that old country school-house yet remain, a deformity by the roadside.

It had brick walls, and these are not entirely gone. A portion of the chimney, too, is still to be seen; while the old foundation-stones, and bits of lath, and broken layers of mortar, make the place desolate and forbidding. The wet, spongy farm-lot in the rear is no handsomer, nor the rude highway more attractive, than was the case forty years ago.

It would seem as if country school-houses, like country graveyards, were once begrudged the room required for them, and hence pushed into the most uninviting places.

Even now, in sleep, I sometimes dream of my school days there, and of the little boy with the big boots—the sorrowful little boy, whom none of us knew enough to make happy. Boys are not really more cruel than men, but their well of kindness lies deep, and they leap over it and run around it, without knowing how clear and sparkling its waters would be if drawn up.

I was a lad of eleven, the first and only winter of my attendance there. I am now more than fifty; and in the review, that single winter seems as long to me as a dozen years. The incidents of youth have a consistency like that of pure gold, and the mind afterwards beats them out, so that they cover a very broad surface.

Mr. Tanner, the master, I would know in a moment, were he to rise up before me now; and the fresh-looking girl at the desk in the corner, and the blue-eyed country beauty, whose seat was by the window, and the freckled boys, and boys with tow hair—the big boys on the back seat—and the little boys on the front bench by the stove, I would recognize them every one, could some psychological wonder bring them back to me again, with the looks that they have long since shed, atom by atom, on the road of life.

There was one little fellow about my own age, whom, on the first day at school, I remarked as having a thoughtful and somewhat troubled face, and to be poorly dressed.

It was a cold day in November, and at recess, some of the boys put on their overcoats. One of them, who had a very handsome garment of the kind, on taking it down from its nail in the entry, observed beside it an old faded coat belonging to some one else. This he rudely grasped, and with a jeering, cruel air and devious whoop, exclaimed "What rag is this?"

At the same time he threw it across the small entry and out upon the stone step.

Another kicked it as it fell, while a third caught it up and ran with it, as if it were a kite or a banner. Presently, however, it was dropped; and as the boys became somewhat scattered, I saw the little fellow of the reflective face hastily pick up the despised article and return it to the place where it hung. As he turned away his countenance was flushed, and he drew the back of his hand across his somewhat handsome eyes.

It was his coat, this was plain; and all my enjoyment of the recess was spoiled; for I thought how he must feel to be jeered at and insulted for what he could not help, and what had no doubt caused him much anxiety and mortification, even before any one had made it a subject of ridicule.

He did not put on the coat at that time, though he had worn it in the morning; but when the day was over, and all the children were making ready for home, as the bitter wind whistled past the door, he once more buttoned it around him; and I was glad to find that nothing was said, although some of the boys looked curiously at his thread-bare attire, as if wondering how he could wear such clothes on the very first day of school. But I now observed that he had ill-fitting boots, much too large for his feet; and although the coat escaped attack for the time, the boots did not.

"Boots! Boots!" "What is the price of old leather?" "Who wants to take a sail in a mud-scow?" were some of the unfeeling ejaculations that he was compelled to hear, as he started out upon the road with the others, who, after the manner of rude school-boys, sauntered or ran along, pushing each other into ditches, or throwing pebbles at gate-posts and trees.

The following day was still colder, and the boy came wrapped in his poor overcoat; but this had now ceased to attract particular attention; the big boots, which really made a remarkable appearance upon feet so small, becoming the butt instead.

They made a louder sound on the school-house floor than the boots of any other boy; and the sensitive heart of young Master Robert Brown (for this was the lad's name) told him so. There were enough others to tell him so, too. O the cruelty of those sarcastic smiles and impudent glances!

One evening I told my parents of the boy with the big boots, who came from the other end of the district; and my mother replied that Robert Brown must be the son of that Mr. Brown who lived at the turn of the road, two miles off, and who, by intemperance, kept his whole family in misery.

Mrs. Brown, my mother said, was an excellent woman, and was always mending and fixing up her children's clothing; trying, in her careful, anxious way, to make something of nothing; and often, too, succeeding surprisingly well.

Robert, she added, had an elder brother, who had gone to sea; and perhaps the big boots might be a pair which he had left at home. The family had lately lost a little girl, Robert's sister, and were in affliction every way; and she hoped that I would never shew by word or look that I noticed the clumsy boots or the thread-bare coat.

And now I remember hearing Robert say to himself, solemnly, one day when the big boys had treated him ill,

"O little Mamie! little Mamie! I am glad you cannot know of it!"

One day not long after the commencement of the school, two of the committee called upon some business with the teacher; and at recess some of the boys maliciously remarked that they had observed these officials smiling at

Robert's big boots, as he stood in his class or shuffled along the floor.

This was not true, but it had its effect. The idea that grown-up men could regard him with derision for his patched jacket and his poor, clumsy boots, seemed to impress him with a feeling more forlorn than aught else had done.

How many leaden thoughts fell on his young heart! He recalled his father, a drunkard; his mother, so careful, so sorrowful, so worn with work, so tender of himself; his little sister asleep under the new mound, where his own and his mother's hands placed every week ivy, mosses and circlets of the pretty creeping-jenny—for it was all that they two could do; and then, in the midst of all, how inexpressibly dreadful to his mind seemed the taunts which poverty brought upon him. The coat upon which his mother had sewed at night, hoping it might answer; the boots that she had dreaded to ask him to wear; the coarse dinner that the boys had made fun of at noon, as he took it from his pail; the thought of all these things made him feel more bitter than ever; and suddenly at that recess he was missed from among his school-fellows.

I found him stretched at full length on the damp ground, out of sight of his tormentors; and when I knelt by his side, and put my arm tenderly about him, his sobs were violent. He cried long and bitterly—all the more for this sympathy so precious, so unexpected.

Presently a number of school-boy faces peered over the fence that had hidden us from the common view; but after a moment's watching, they slunk away in shame.

I soon perceived that my schoolmates were talking earnestly among themselves, and saw also that some of the faces I had thought so cruel wore a look of repentance and sorrow.

The teacher's bell sounded, and we all thronged into school—Robert Brown the last. How sad he looked! The master asked no questions; but he must previously have observed something of the condition of things, for when school was over at night, he put his arm around Robert's neck, and asked him to remain for a few moments. Robert held me by the hand, and asked that I might remain also.

Then, when we were alone, he told, at the master's request, the story of his troubles. How simply and how frankly he spoke, and what unstudied pathos there was in his words! The schoolmaster's eyes were full of tears; and in answering the poor little boy, his voice became choked, and more that once he left a sentence unfinished. As to myself, I could not help weeping outright.

The next day Robert was absent. He had taken cold during the few minutes in which he lay on the wet ground, and as the weather was now stormy, his mother had not ventured to send him.

His absence afforded the master an opportunity of talking to the other pupils in a way in which he could hardly have done had the little boy with the big boots been present.

My schoolfellows had, however, already begun to think—begun to put themselves in Robert's place and imagine how they would feel if their mothers, who so loved them, were poor and care-worn, and sat up at night, trying to make old things answer for their dear boys, hoping that the other boys would not notice the difference, or at least would not speak of it—to consider how it would be if, when they came to school, all this anxiety, and toil, and love were mocked by unfeeling voices, and all the dear things of home were insulted through a senseless derision, by those who had the good fortune to possess parents who could buy them new coats, new mittens, and new boots. There is almost everything in thinking, and at last the boys thought.

Master Tanner spoke kindly to them on the subject. Though he could be stern at times, there was now not one atom of severity in his tones.

His heart had no room for anger; but as he spoke he became eloquent. It was a soft, winning kind of eloquence, and the most thoughtless boy in the school was affected to tears.

Whether or not Robert's mother knew what had transpired I cannot tell; but the succeeding day he came again, wearing the same coat and boots as before. But the boys saw them not, or saw them only to feel a heartache, and a new-born sympathy for the poor little fellow who would not have worn them if he could have helped it. The tide of impulse had turned.

Nothing was overdone, but there was kindness of act and tone; and the big boys shewed that they were doing what they could, in a gentle, unobtrusive way, to make Robert forget that they had ever treated him ill.

DIED THAT HE MIGHT LIVE.

In a deadful cold winter, many years ago, an army was flying from Moscow, a city in Russia. With this army there was a German prince and some German soldiers. One by one the marching soldiers fell down by the way, and perished of cold and hunger. At length, at the end of one day, when only a mere handful of them were alive, the prince and a few common soldiers, and these were nearly all spent, came up to the remains of a hovel, once built to shelter cattle, now ruined by storm, which had blown it all to pieces. But in the wild, snow-covered waste they did not despise it; even a prince was glad of the little shelter from the sleet and wind of the coming night which this tumble-down shed could afford. And there, hungry, cold and weary, he and his men lay down to sleep. The men were rough, stern-looking fellows, yet the sight of one so delicately brought up, used to comforts which they never had known, spent heart and body, come to such want, glad to lie in such a wretched place, touched them. The sight of him asleep, no bed covering, probably sleeping his last sleep, was more than they could stand. They took their own cloaks off and laid them all on him, gently one by one, lest they should awake him. He would be warm with these. Then they threw themselves down to sleep.

The night passed. The prince awoke. "Where am I?" was his first thought. "Am I at home in bed? I am so warm!" and he turned over, and raised himself up to

look about. He was not at home. All around was snow, and all was silent save the wind which whistled through the planks and the broken shed. Where were his men? He stood up and looked, when lo! there they lay, huddled together to keep warm, yet not awake. He spoke, but they answered not. He advanced to touch them—they were dead! Without their cloaks, too! Where were their cloaks? Another glance toward where he had lain, and all was plain. The prince burst into tears. His men were dead to save him alive. Now, was not the deed, these brave soldiers' deed, a noble deed? Their hearts were gracious hearts; they graciously took upon themselves the death another should have died.—*Sunday Magazine.*

WHY IT PAYS TO READ.

One's physical frame—his body, his muscles, his feet, his hands—is only a living machine. It is his mind, controlling and directing that machine, that gives its power and efficacy. The successful use of the body depends wholly upon the mind—upon its ability to direct the will. If one ties his arm in a sling it becomes weak and finally powerless. Keep it in active exercise, and it acquires vigour and strength, and is disciplined to use this strength as desired, just as one's mind, by active exercise in thinking, reasoning, studying, observing, acquires vigour, strength, power of concentration and direction. Plainly, then, the man who exercises his mind in reading and thinking gives it greater power and efficiency, and greater ability to direct the efforts of the physical frame—his work—to better results than he can who merely or mainly used his muscles.—*Anon.*

MORE ABOUT "THE PRESBYTERY."

It is a question that may be fairly put to Professors and pastors—Have we enough distinct teaching of the principles which we believe justified our father in giving Presbyterian shape to our Church organization, and simplicity and freedom to our worship? If the members, or the hearers whom we find under our charge, readily change and make their next arrangements simply on the ground of convenience, taste, or the invitation of an influential friend, can we wonder, if we never taught them that Presbyterianism is—not an accident or an arrangement of "the Assembly"—but a structure the foundation and outline of which we find in the Bible? Do we expound the Epistles to Timothy and to Titus? Do our young people learn any better reason for their being Presbyterians than "born so"? Can we expect them to act from a principle of which the foundation has never been laid? Have we any right to ignore scriptural teaching on this subject?

"But," it will be said, "such teaching will be counted a sign of a narrow-minded and bigoted spirit." Very well, let it be so counted by those who know no better. We do not stand or fall to them. Surely we have had "Broad-churchism" enough, from Dean Stanley down—or up. We are Christ's servants, and we are no more to defer to the "Broad" about Church organization than about redemption or retribution.

But it may be said that we shall narrow the minds and impair the catholicity of our people by teaching a definite Presbyterianism. We have no fear of this. The most catholic Christians—tried by the money test, surely not the worst—are pronounced, and intelligent Presbyterians, and the least useful Christians, with some notable exceptions, are those who have been playfully described as "honorary members of all denominations."—*Dr. John Hall.*

BIOGRAPHY.

The discussion of Mr. Carlyle's Reminiscences and Biography suggests anew the inquiry as to what constitutes the proper history of a life in which the public is interested. The caustic character of the "sage of Chelsea's" criticisms of people in general, as this is brought to light in his Reminiscences, has offended the English public, inasmuch that they hesitate to pay some honours to his name they had partly made provision for. His relatives also are aggrieved, and the trustee in whose possession his papers were left is receiving no little criticism for having permitted the great man's weaknesses to be made so public. But the object of an autobiography or biography is to tell what kind of a man he was of whom it is written, and unless it do this truthfully it is without value. If it give him qualities that he did not have, or if it fail to describe him as he was and lived, it is a distorted and hence an imperfect and unworthy representation. In biographies of religious men this fault is sometimes so apparent that it becomes offensive to even the most charitable reader. The subject of it is, as the result of this stuffing and trimming, made to appear as if he had been without the frailties of ordinary humanity—a being beyond the range of human sympathy. What the public wishes to know is the truth. In other words, it wants a picture that shall be fair, shewing the man as he lived and acted and wielded his influence upon his time and generation.

BUCKINGHAMSHIRE is associated more extensively, with the names of distinguished personages than any county in England. The Earl of Beaconsfield resided and was buried within its borders; Milton completed "Paradise Lost" in one of its villages; Gray, in his "Elegy," celebrated Stoke Pogis; and Cowper wrote in Olney. Of eminent statesmen, Bucks was the way or other connected with John Hampden, Temple, George Grenville, Lord William Russell, of the Rye House plot, Lord John Russell, (buried at Chelsea, the burial-place of the Bedford dual house), and Edmund Burke, who lived at Beaconsfield. At Slough Herschel erected his telescope, and at Pitstone Abbey Queen Elizabeth spent a good deal of her youth. In the same county are Stowe, the splendid seat of the Duke of Buckingham, and the Abbey of High Wycombe, belonging to Lord Carrington; and close by where the Earl rests is Bradenham House, his father's house, from which he dated his election addresses.

NEW HEBRIDES MISSION.

LETTER FROM REV. MR. ROBERTSON.

DEAR DR. MCGREGOR,—I beg to enclose herewith my eighth annual report from Erromanga, but have little time to write you now as the "Dayspring" is just sailing this morning, and I have been so pressed (what with getting 2000 lbs. of arrowroot made for payment for the Bible, the cutting of the road between Traitors Head and Dillon's Bay, etc.) I have no letters ready this time to send by the "Dayspring" to Sydney. . . . Kindly convey to the Board my hearty thanks for the addition of £25 stig. to our salary . . . I know not, with our large and expensive mission station, which is really two-thirds of the island, what we would have done if the Church had not granted this addition. We find it quite impossible to carry on the work as it must be carried on, if we are to advance at all, without a considerable outlay, none of which goes to our own personal use.

If the Church could only send us another missionary for the S.E. side of this island to conduct the work on that half of the island then we could make ends meet with much greater ease. We must be constantly among the teachers and people or the work will suffer, and we cannot do so without keeping up a station at Cook's Bay or Portina Bay, and boating, native assistance on the two premises, and much wear and tear of property, and a heavy tax on our salary and strength.

We have just got down scantling for a cottage of two rooms for Traitor's Head, rough and not framed, so as to save in every way possible. I have got the lumber at cost prices in Sydney as you will see by this invoice which I am enclosing, not of course in order that you get the Church to pay for it—they did not pay for premises at Dillon's Bay yet, only half of it—but that you may see how difficult it is to keep within my salary and do the whole work of an evangelist for Erromanga.

I must try and get some private friends to pay for this Sydney lumber, and I am happy to say that one white gentleman gave me £7 towards it already; and a coloured gentleman, a good Christian man I hope, has just given me £5 towards this mission cot age for the windward side of the island, out of his savings as one of my servants for eight years! That was five-sixths of his wages for one year.

We think of going overland in about three weeks hence to begin framing the cottage; Mrs. Robertson and the children will go with me and we will live in a native hut until I can get the house up.

The Christian natives, notwithstanding their seven weeks at the road on the mountains, have just begun to carry sugarcane leaf and the women to sew it for the roof of our cottage; and they are putting up a boat house for which I am paying them; as also for the land for mission premises. I have already paid £7 for the land but then I get it out and out, not in the native style of selling and getting payment and still taking all the fruit of the trees and planting where they please on it, and taking it back should the missionary leave, as they tried to do at Portina Bay after killing Mr. Gordon, and as they tried to do here after I came to this bay.

Only last week I obtained a sad memorial of the work of Christian missions to Erromanga. I got the axe with which the godly James Gordon was killed.

"He fell like a soldier
He died at his post."

For eight years I have been trying to get this axe, but until now the murderer would not part with it any price. After he died his daughter took the axe and would not give it up, until last week I got it by giving a new American tomahawk and some calico. The axe is an American tomahawk. May the Lord grant that the blood of the martyrs on Erromanga may prove the seed of the Church.

I desire to thank all the kind friends in Nova Scotia and P. E. Island, who so liberally contributed to the filling of the invaluable mission boxes sent out last year and this year. The goods came at a time when we much needed them for natives. I have no doubt but that God's people at home will continue these contributions in missionary goods and in money for the payment of teachers, and aiding generally in the work.

Mr. and Mrs. Mackenzie and Norman are with us on their way to Sydney and hence to Nova Scotia unless Mr. Mackenzie's health meantime improves. He is better than when I saw him in September at Erakor, but he is far from strong yet. . . . HUGH A. ROBERTSON.

Erromanga, Dec. 15th, 1880.

ONE WAY TO LEARN A LANGUAGE.

I applied myself with extraordinary diligence to the study of English. Necessity taught me a method which greatly facilitates the study of a language. This method consists in reading a great deal aloud without making translation, taking a lesson every day, constantly writing essays upon subjects of interest, correcting them under the supervision of a teacher, learning them by heart, and repeating in the next lesson what was corrected on the previous day. My memory was bad; since from my childhood it had not been exercised upon any object; but I made use of every moment, and even stole time for study. In order to acquire a good pronunciation quickly, I went twice every Sunday to the English church, and repeated to myself in a low voice every word of the clergyman's sermon. I never went on my errands, even in the rain, without having my book in my hand and learning something by heart; and I never waited at the post office without reading. By such methods I gradually strengthened my memory, and in three months' time found no difficulty in reciting from memory to my teacher, Mr. Taylor, in each day's lesson, word by word, twenty printed pages, after having read them over three times attentively. In this way I committed to memory the whole of Goldsmith's "Vicar of Wakefield" and Sir Walter Scott's "Ivanhoe." From over excitement I slept but little, and employed my sleepless hours at night in going over in my mind what I had read on the preceding evening. The memory being always more concentrated at

night than in the daytime, I found these repetitions at night of permanent use. Thus I succeeded in acquiring in half a year a thorough knowledge of the English language.

I then applied the same method to the study of French, the difficulties of which I overcame likewise in another six months. Of French authors, I learned by heart the whole of Fénelon's "Adventures de Telemaque," and Bernardin de Saint Pierre's "Paul et Virginie." This unremitting study had in the course of a single year strengthened my memory to such a degree that the study of Dutch, Spanish, Italian, and Portuguese appeared very easy, and it did not take me more than six weeks to write and speak each of these languages fluently.—Dr. Schlieman.

OUR BABY.

This poem was written by Phoebe Cary. It has comforted some weeping ones. There may be many other mothers to whom its sweet and tender words may bring the comfort and hope they need.

When the morning, half in shadow,
Ran along the hill and meadow,
And with milk-white fingers parted
Crimson roses, golden-hearted;
Opening over ruins hoary
Every purple morning glory,
And out-shaking from the bushes
Singing larks and merry thrushes;
That's the time our little baby,
Strayed from Paradise, it may be,
Came with eyes like heaven above her,
Oh, we could not choose but love her!

Not enough of earth for sinning,
Always gentle, always winning,
Never needing our reproving,
Ever lively, every loving;
Starry eyes, and sunset tresses,
White arms, made for white caresses,
Lips that knew no word of doubting,
Often kissing, never pouting;
Beauty even in completeness,
Overflow of childish sweetness;
That's the way our little baby,
Far too pure for earth, it may be,
Seemed to us, who, while about her,
Deemed we could not do without her.

When the morning, half in shadow,
Ran along the hill and meadow,
And with milk-white fingers parted
Crimson roses, golden-hearted;
Opening over ruins hoary
Every purple morning-glory,
And out-shaking from the bushes
Singing larks and merry thrushes;
That's the time our little baby,
Pining here for heaven, it may be,
Turning from our bitter weeping,
Closed her eyes as when in sleeping,
And her white hands on her bosom
Folded like a summer blossom.

Now the litter she doth lie on,
Strewn with roses, bear to Zion;
Go, as past a pleasant meadow,
Through the valley of the shadow,
Take her softly, holy angels,
Past the ranks of God's evangelists,
Past the saints and martyrs holy,
To the earth-born, meek and lowly.
We would have our precious blossom
Softly laid in Jesus' bosom.

A HOME FOR MOTHER.

It is delightful to turn from the too frequently sad example of dime novel bitten runaway boys bringing themselves and their parents to grief, to a pure picture of filial love and duty like this. Says a letter written from a western city:

Business called me to the United States Land Office. While there, a lad, apparently sixteen or seventeen years of age, came in and presented a certificate for forty acres of land.

I was struck with the countenance and general appearance of the boy, and inquired of him for whom he was purchasing the land.

"For myself, sir."
I then inquired where he got the money. He answered, "I earned it."

Feeling then an increased desire for knowing something more about the boy, I asked him about himself and his parents. He took a seat and gave the following narrative:

"I am the oldest of five children. Father is a drinking man, and often would return home drunk. Finding that father would not abstain from liquor, I resolved to make an effort in some way to help my mother, brothers and sisters. I got an axe and went into a new part of the country to work, clearing land, and I have saved money enough to buy forty acres of land there."

"Well, my good boy, what are you going to do with the land?"

"I will work on it, build a log house, and when all is ready, will bring father, mother, brothers and sisters to live with me. The land I want for mother, it will secure her from want in her old age."

"And what will you do with your father if he continues to drink?"

"Oh, sir, when we get him on the farm he will feel at home and be happy, and, I hope, become a sober man."

"Young man, may God's blessing attend your efforts to help and honour your father and mother."

By this time the receiver handed him his receipt for his forty acres of land. As he was leaving the office he said:

"At last I have a home for my mother."

BRITISH AND FOREIGN ITEMS.

A DECREE has been signed, granting M. de Lesseps a concession to cut a canal through the Isthmus of Corinth. Work will probably commence in 1882, and be completed in five years.

THE National Bank of Greece is negotiating with the Government in the name of M. de Lesseps, with a view to constructing a ship canal through the Isthmus of Corinth, to connect the Gulf of Corinth with the Aegean Sea.

THE Fortune Bay affair has been settled, the British Government, through Sir Edward Thornton, Minister at Washington, agreeing to pay £15,000 sterling, alleged damages to the American fishermen. The Americans had claimed \$103,000.

A SERIOUS explosion of Danforth's fluid occurred at St. Joseph, Mo., on the 23rd ult. Several were burned to death and many seriously injured. The fluid had been stored in a cellar under a saloon. The concussion shook buildings several blocks distant.

A BOOK EXCHANGE IN JAPAN.—It has lately been decided that any books published in Japan on political matters are in future to be exchanged for books of a similar class, with all the treaty powers; and that, therefore, a book exchange will shortly be opened in the Foreign Department.

A PLAGUE OF LOCUSTS IN CYPRUS.—The island is overrun with locusts, which are making fearful ravages among the wheat crop. Great indignation is felt by the inhabitants at the ineffectual measures taken by the authorities for their destruction. The barley crop is bad through blight.

THE silver coin found lately in the Hurlford Bowling Green, Scotland, and supposed to be one of the early Stuarts, turns out to be a silver penny of the reign of Edward I. or II. of England. The word "Robertus" is that of the moneyer, Robertus de Hadlie, a well-known, though rare obverse.

A MOVEMENT is being made in Boston for a world's fair in that city in 1885. It is proposed to use as a nucleus the grounds and buildings now being prepared for minor exhibitions this fall, thus saving an important item of expense. A rough estimate has been made, shewing that the total cost of the enterprise would not exceed \$3,000,000.

TRADE IN JAPAN.—The "Akebono Shinbun" states that the manufacture of sulphuric acid in the Osaka mint improves yearly more and more, and that the export trade of this article to China has also greatly increased. The paper we quote says that formerly China obtained all her supplies from Germany, but now she imports it solely from this country, owing to the greater cheapness of the Japanese market.

IT is rumoured that a fresh outrage has been perpetrated at St. Petersburg, and taking the new Czar's life has been attempted by the Nihilists. There is evidence that the leaders of the Jewish persecution in Russia are now directing the agitation against the owners of landed property and the wealthier classes generally. The Czar has started on a tour through the Provinces. He is cordially received, but the inhabitants manifest a disposition to insist upon a continuance of their present rights.

A BAILIFF went lately to serve writs on the property of Hutchins, near Mallow, county Cork. Some women seized him, destroyed the writs, stripped him naked, and threw him into the river. They caught him as he came out and thrashed him with furze. The man, more dead than alive, was then tarred, feathered, and hunted out of the county. A large party of police went from Mallow to rescue him, but was unable to find him. Elaborate preparations are being made to renew the attempt to carry out New Pallas evictions.

THE death of a man of extraordinary executive ability is announced. We refer to Col. Thomas A. Scott, who was one of the greatest railway kings of the United States. The depression of railway stocks, at one time, nearly upset him, but the recent increase in the value of that species of property added enormously to his vast wealth. Col. Scott is reported as having said that he would give all he was worth to recover his health; but there was no originality in the remark. The peculiarity of it is that few have had so many millions to offer to bribe death with.

THE following item is a very striking comment on the changes tragic enough and comic enough that have marked French history: "An historical heroine died last week in the Batignolles quarter of Paris. Mademoiselle Corrinne Verly was an acknowledged beauty during the era of the Reign of Terror, and was chosen for a model for the Goddess of Reason in processions, and by painters and sculptors. Nearly a century ago she was the possessor of a competence, and surrounded by a large circle of admiring friends. But one by one the latter died, and she was left as one alone and forgotten by succeeding generations. Her worldly means became less and less; and she died in her ninety-ninth year, having earned a meagre subsistence during her last years of life as a rag-picker."

LORD BEACONSFIELD'S SCHOOL DAYS.—"Senex" writes to the "Daily News": "So much interest appears to be attached to the earliest days of this great statesman that an anecdote connected with them may be acceptable to your readers. I was his schoolfellow at the school of Mr. Potticary, a retired Unitarian minister, at Elliott Place, Blackheath, from the year 1813 to 1817. I cannot say that Benjamin Disraeli, at this period of his life exhibited any unusual zeal for classical studies, and I doubt whether his attainments in this direction at the age of thirteen, when he left this school for Mr. Cogan's, at Walthamstow, reached higher than the usual grind in Livy and Cicero. But I well remember that he was the compiler and editor of a weekly school newspaper, which made its appearance on Saturdays, when the gingerbread seller was also to be seen, and that the right of perusal was estimated at the cost of a sheet of gingerbread, the money value of which was in those days the third of a penny. I have no doubt that the date of his birth, which seems to be questioned, was December, 1804."

MINISTERS AND CHURCHES.

RIVER street Presbyterian church, Paris, is erecting a \$1,800 manse.

THE Rev. C. B. Pitblado, of Halifax, has declined a call to the Second Presbyterian Church, Winnipeg.

AT the meeting of the Synod of the Presbyterian Church in the Maritime Provinces definite steps were taken to organize a Ladies' College.

WE are sorry to learn from the St. John "Telegraph," that Dr. Waters has accepted the call lately tendered to him by the First Presbyterian Church of Newark, New Jersey, U. S.

WE are requested by the Rev. L. Cameron, of Thamesford, to say that the statement in this month's "Record," to the effect that he has resigned his charge, is totally without foundation.

THE St. Mary's "Argus" says: Knox Church, Stratford, big as it is, has become too small for the large congregations who crowd to hear the popular pastor, and an enlargement is to be made at once.

THAT branch of Mr. Park's congregation in Durham which left the church owing to the introduction of an instrument in the service of praise, is now worshipping as a separate congregation in the Town Hall.

THE congregation of Knox Church, Ayr, are talking of either buying or building another manse, the present one being very inconveniently located, and at too great a distance from the village—a drawback which is seriously felt in the winter months.

AT the congregational meeting of St Andrew's church, Perth, Mr. William Meighen acting as chairman, the voting resulted in the choice of the Rev. Mr. McGillivray, of Scarboro', Ont., by a large majority. The choice was then made unanimous. The Rev. Solomon Mylne, of Smith's Falls, presided.

ON the Queen's birthday the corner stone of a new Presbyterian Church at Fairbairn (Egremont), was laid in the presence of a large congregation. Mr. Straith laid the corner stone and Rev. Messrs. Jno. Campbell, Moderator of the Saugeen Presbytery, Dr. Fraser, J. Morrison, R. Straith, Pastor, St. Tucker and others assisted in the ceremonies. The new church will seat 300 people. It will be of white material, and is estimated to cost \$1,500.

ON the evening of Thursday, 19th ult., a number of the ladies connected with the Presbyterian congregation of Bond Head, called at the residence of the Rev. Dr. Fraser, and presented Mrs. Fraser with an address, accompanied with an elegant china tea set of sixty-six pieces, and a beautifully designed tea tray; and also to Miss Fraser, a few kindly words with a richly chased gold brooch, set with brilliants. Dr. Fraser replied on behalf of Mrs. Fraser and daughter, warmly acknowledging the kindness of the ladies of his late charge.

ON the evening of the Queen's birthday the members and adherents of the Tara Presbyterian congregation, together with a number of friends from the other religious denominations of the place, met in the old Presbyterian church, and after partaking of refreshments kindly provided by the ladies of the congregation, presented their esteemed pastor, the R. v. Mr. Blain, with a new buggy and harness, accompanied with a kind and affectionate address. Mr. Blain replied in suitable terms, and a very enjoyable time was spent by all present.

THE New Presbyterian Church at Richmond Hill was opened for divine service on the 24th of May, by the Rev. D. J. Macdonnell, of Toronto. He preached a masterly sermon to a large congregation from John x. 11. Dinner and tea were served by the ladies of the congregation in the basement of the Church. In the evening a platform meeting was held, presided over by P. Patterson, M.P.P., when eloquent and stirring addresses were delivered by the Rev. Messrs. Macdonnell, McLeod, and Smith, of Toronto. The handsome sum of \$800 was realized during the day. On the following Sabbath most interesting and profitable services were conducted by Principal Caven, and Prof. Gregg. Three services were held during the day, which will be long remembered by the large congregations that had the pleasure of attending them. In the morning Prof. Gregg preached from Heb. i. 1-3, and in the afternoon from Rom. iii. 28. In the evening Principal Caven took for his text the twenty-ninth verse of the first chapter of John. The Church, which is commodious, is a beautiful

structure, and is a suitable successor to the old building, in which the congregation worshipped for the last sixty years.

FROM the annual report of the united congregations of Keady, Peabody, and Desboro', we glean the following particulars: In the pastor's report it is stated that though there has been nothing of an eventful character during the year, yet that the good work has been going on in circumstances upon the whole encouraging. We quote the following passages from that report, as, we fear, applicable to other places as well. "The Pastor deeply deploras the prevalence of amusements of a more than questionable character among the young people of two of the congregations, and which he fears has been lately on the increase. This is a sad state of affairs and the Pastor calls upon all who love the Lord Jesus, and who feel an interest in the spiritual well-being of those dear young people to unite with him in opposing this flood of godlessness with heart and voice and example, that God's blessing upon the preaching of the Word be not hindered. 'Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.'—Eph. v., 6, 7. Drunkenness and Sabbath desecration still prevail more or less throughout the district, but we believe they are decreasing. The Sabbath is not so much a visiting day as it has been, and some who, at one time, were addicted to moderate drinking are now gradually taking a stand upon the side of total abstinence and prohibition—their eyes being opened to the fact that the whole traffic is an unmixed evil, which God's people are bound to oppose." The income in Keady for all purposes was \$494.59; in Peabody, \$241.82; and in Desboro', \$162.95. The following summary shews the numerical force of the different congregations: Families visited—Keady, 70; Peabody, 35; Desboro', 30; total, 135; Communicants on the Roll—Keady, 107; Peabody, 52; Desboro', 43; total, 202; Added since last year—Keady, 13; Peabody, 9; Desboro', 10; total, 32; Removals—Keady, 0; Peabody, 2; Desboro', 1; Baptisms—Keady, 6; Peabody, 5; Desboro', 4; total, 15; Managers—Keady, 12; Peabody, 6; Desboro', 6; total, 24; S. S. Teachers—Keady, 7; Peabody, 3; Desboro', 6; total, 16. The contributions to the schemes of the Church are not large, but it is hoped they will increase. The total contributions for all purposes connected with both the support and extension of the Gospel average, not per member, but per family, \$6.66. This does not seem very large, but the circumstances of many may be such as to make it as much as much larger sums in other places.

BOOKS AND MAGAZINES.

SCRIBNER'S MONTHLY and ST. NICHOLAS for June. (New York: Scribner & Co.)—Attractive and instructive, each in its peculiar sphere, these publications in the present issue fully sustain their well-earned reputation.

MR. R. WORTHINGTON has purchased the stereotype plates of "Dr. Albert Barnes' Notes on the Bible," and will immediately bring out new and attractive editions of the Book of Job, Isaiah, and Daniel, at reduced prices.

MR. R. WORTHINGTON announces for publication, "Life, Travels, Labours and Writings of Lorenzo Dow, including his singular and erratic wanderings in Europe and America, and the vicissitudes of the journey of life and supplementary reflections, by Peggy Dow." Illustrated with portraits.

REVISED VERSION OF THE NEW TESTAMENT—Messrs. I. K. Funk & Co., of New York, the publishers of the "Cheap Standard Series," have issued a low-priced edition of the Revised New Testament in paper covers. It will serve to save a more durable copy from the severe usage it would be likely to undergo in the process of the first eager comparison with the authorized version.

MRS. HARPER'S AWAKENING. By "Pansy." (Boston: D. Lothrop & Co.)—This volume contains three stories—or rather sketches of real life and character—besides that from which it takes its title. The others are: "The Harrisville Young Ladies' Band," "Mrs. Dunlap's Commentary," and "Pictures from Mrs. Pierson's Life." The writer, already favourably known, is in her liveliest vein, and the lessons so

pleasantly conveyed are unquestionably excellent in their tendency.

THE CATHOLIC PRESBYTERIAN for May. (London: James Nisbet & Co.; Toronto: James Bain & Son.)—There is a very full and very attractive bill of fare in this number of the "Catholic Presbyterian." Indeed, we don't know that there is a single article in it which is not exceedingly readable—while the different "Notes," the "General Survey" and the "Open Council," are peculiar features which make the "Catholic Presbyterian" very valuable to all readers, and especially to Presbyterians. It would be well if the circulation of the "Presbyterian" were greatly extended not only among ministers but among the more intelligent laymen of our Canada Presbyterian Church.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto: C. E. M. Pub. Co.)—Educators everywhere will value this publication for its literary excellence and for the thorough and practical knowledge of the science and art of Education shewn in its columns; but the teachers of Ontario especially will, we doubt not, appreciate its efforts to aid them in their arduous work. From the beginning the "Monthly" has been an educator of a very high order, but it is now more than ever an educational reformer. Gradually and skilfully it has approached its special work in this Province, and in the four numbers issued this year several obstructions and abuses are attacked in a manner which is very likely to prove effective. Even the educational system of Ontario, world-renowned though it be, is not perfect, either in its construction or in its working; but it is at least good enough to be worth mending. Our educational "powers that be" are not perfect either, and the nearer they are to perfection the more thankful they will be to be told wherein they come short.

ANGLO AMERICAN BIBLE REVISION: ITS NECESSITY AND PURPOSE. (New York: American Sunday School Union; Toronto: J. Young.)—This small work consists of brief papers by members of the American Revision Committee, and is designed to shew the necessity which exists for a revision of the present version both of the Old Testament and the New, and the principles on which it is undertaken. These papers possess, as might be expected, various degrees of interest. They are all readable, and most of them contain much curious and valuable information on a subject which can never be without interest to Christian people. They make out a case for the revision which, so far as the New Testament is concerned, has been completed. The necessity for a corrected and improved version of the Old Testament would seem to be even greater than in the case of the New, and as much more advance has been made within the last three centuries in the knowledge of the Hebrew language than in that of the Greek, more may be expected as the result of the work of the revisors in connection with this portion of the Word of God.

LIFE AND CHARACTER OF ROBERT SHIELDS. By G. W. Grote. (Toronto: Hunter, Rose & Co.)—The full title of this book is "Lessons from the Life and Character of Robert Shields; being a Hand-book for the Guidance of Youths generally, and especially for those about to enter upon Commercial Pursuits. With Selections from some of the Best Authors." As a reason for conveying his "lessons" through a biography the author tells us in his second paragraph that "One concrete example, enforcing sound maxims of prudence and morality, is worth any amount of jejune and abstract admonitions." That is quite true, especially on account of the supposed admonitions being "jejune." And the confiding reader proceeds, expecting an interesting account of the life (up to date, or nearly so) of a well-known and highly respected man, accompanied by instructive comments on his doings, his sayings, and the varied excellences of his character. But the confiding reader is disappointed; for after being told that Robert Shields was born at Dunfermline, Scotland, in 1848, that he came to Canada with his father at the age of four years, that from his earliest years he had a religious turn of mind, that he carries his religion with him everywhere, that his almsgiving is conducted upon a system, that he is a hard-worked man and a man of great endurance, that he has been known to post books on a Saturday afternoon, that he once gave \$4,000 to pay a debt on Dr. Jennings's church, and that the author has frequently met him going to Sabbath school, there is not much left for him to read but the "ab-

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 Rhadamantuses 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."

OUR YOUNG FOLKS.

MISSIONS IN NEW HEBRIDES.

IT must be taken for granted that the young readers of THE CANADA PRESBYTERIAN know something about the great missionary, John Williams, who has been called the "Apostle of the South Seas." At present, at any rate, we have not time to tell of him to those who are ignorant of his history, and all that we can say is, "Read and you will know."

Mr. Williams was very anxious to carry the Gospel to the New Hebrides, and for that purpose went with a good number of native teachers, whom he proposed to leave on the different islands in the group. This was in 1839, and it was in November of that year that that devoted missionary was murdered in Erromanga, very much in revenge for many murders committed by white traders who came to get sandal wood from the islands. In 1840 two teachers were left in Erromanga, but they had to be removed in 1841 on account of the great hardships they had undergone. In 1842 Messrs. Turner and Nesbit settled at Tanna, but after enduring great hardships, they had to flee for their lives, and got away safely to Samoa.

In 1848 the first Presbyterian missionary came to these islands. This was the

REV. JOHN GEDDIE.

He did not go either to Tanna or Erromanga, but to Aneityum, which, by looking at a map will be seen to be the most southern of the group.

Mr. Geddie was born in Banff, Scotland, and while but a little child was taken to Nova Scotia. His mother early dedicated him to the work of Christ, and he was in due time licensed to preach the Gospel, and was settled, while quite young, as a Presbyterian minister in Prince Edward Island. His mind, however, was greatly drawn towards the heathen, and he sought in every way to rouse the Church to which he belonged to take a part in the evangelization of the world. Insuperable obstacles seemed at first to be in his way. Even good men regarded his proposals as dreams, and his plans as impracticable. They spoke of them as such—as only the wild "schemes of Johnnie Geddie." He kept at it, however, in spite of all discouragements, and the indifference with which his proposals were received only roused him to greater effort, and filled him with a higher and holier enthusiasm. He did not strike the iron when it was hot, but he struck till he made it hot. He argued and urged till the most indifferent were compelled to listen, and till the most hostile had to acknowledge that there might be something in it after all. In 1843 Mr. Geddie appeared before his Synod with an overture, praying for the establishment of a new mission among the heathen. It was not thought much of, and was accordingly kept back till the last day of the meeting, when it was hurriedly disposed of by being sent down to the Presbyteries for consideration. Next year Mr. Geddie and his proposal got greater prominence. After a long debate, it was agreed, by a vote of twenty to fourteen, to grant the prayer of

the overture, and to go forward in dependence upon the help of God. Mr. Geddie was chosen first missionary, gladly accepted the office, and in due time, as we have said, landed with his wife in that island, which, through his instrumentality, was to be the scene of great and blessed Gospel triumphs. It is not to be understood that this particular island, or even this particular group had been fixed upon before Mr. Geddie left Nova Scotia. His was literally a pilgrimage of faith. He went, not knowing whither he went. He rounded Cape Horn, and went, in the first place, to the Sandwich Islands. Then he went to Samoa, where he sought the advice of the missionaries settled there. They suggested

THE NEW HEBRIDES

and the island of Aneityum, in that group, as a likely place, and thither, accordingly, he was taken, as we have said, in 1848. We cannot say more about Mr. Geddie and his work at present, but shall hope to do so in succeeding numbers of THE CANADA PRESBYTERIAN. In the meantime will our young readers study the geography of those islands, and try to make themselves acquainted, as far as they can, not only with their history, but also with that of the many others which stud those southern seas? They will find very much in that history as interesting as can be found in the most attractive of romances, with the great additional recommendation of its being all true, and of its affording many very bright and very interesting illustrations of the trials and triumphs of the modern missionaries of the Gospel of our Lord and Saviour Jesus Christ.

TEN MINUTES' SERMON TO CHILDREN.

"Be ye kind to one another."—1st Ph. iv. 32.

DID you ever notice the way in which a train of cars are fastened together? At the end of each car is a bolt which slides in and out a little way, to which is hooked another bolt, like it, on the next car. When the engine backs and the two cars come together, they do not strike with a hard *bump*, jolting the passengers out of their seats, but the two fastenings meet, each slides in a few inches, breaking the force of the blow, and the two cars come together easily and gently. These slides are called *buffers*, because they *buff* each other and save the cars from many a bump. Now, do you know that everybody can carry with him a buffer, which will help him to avoid hard hits with other people? The buffer is *kindness*. A kind word, spoken gently, even in answer to an unkind one; a kind action, seeking the good of another; above all, a kind heart, full of love, will make all around us friendly and fill the world with sunshine.

You remember how Joseph went out of his prison to become a prince. If he had moped and sulked in Potiphar's house, as he had some reason for doing, or had sat down in the prison, cross and snappish, do you suppose he would ever have risen to greatness? No, for all his ability, but for his kindness, and cheerful, helpful spirit, you and I would never have heard of his name. More than

one man since his time has found kindness useful in bringing him success.

Once a young man with very little money opened a small store in a new England city. So few people came in to buy his goods that he grew discouraged, and said to himself, as he shut up his store one Friday night, "If I don't have more customers to-morrow I'll give it up and go away." Just then a little girl came along, looked up at him, and said:

"Are you the man that keeps this store?"

"Yes," he answered, "this is my store; but it is shut and locked up now."

"Well," said the little girl, "won't you please open it again and sell me a spool of number seventy cotton? All the stores are shut up, and my mamma wants it to finish my dress to-night, so that I can go and visit my auntie to-morrow."

The young merchant could not refuse the child's pleading voice; so he unlocked the store, went in, lit his lamp, found for her the spool of thread, and took her six cents. She went happy on her way home; and the next day her mother came in with two other ladies, thanked him for his kindness, and bought some goods, as did the other ladies also, who had heard the story. Perhaps they told it to others, for more customers came in, and from that day his store was successful. Afterward he became very rich, and used to say, "I owe it all to that spool of cotton." But it was the kindness, more than the cotton, which won him friends and success; for who wouldn't rather buy of a kind, pleasant person than of one who seemed selfish and careless of others?

And kindness will overcome difficulties when harsh and severe treatment only increases them. Once—so runs a *old fable*—the Lord commanded an angel to destroy a great iceberg, giving him a thousand years for his task. He called together an army of men with pickaxes and shovels, and let them dig at the iceberg for five hundred years; but even then they had only made a hole in it, and it seemed as big as ever. Then he called for the storms to beat and blow upon it. For four hundred years more the rain and snow fell, and the north wind whistled around its crown, but it only grew the greater. At last the angel went back to heaven and said, "Lord, I cannot destroy this great mountain!" Then the Lord said, "I will shew you how to conquer it." So He called upon the sun to shine with warm rays upon it, and the soft south wind to breathe upon it; and soon the great mountain of ice melted away, and only shewed where it had been by the green meadows, all the greener because of its moisture. So, if you want to conquer an enemy, watch your chance, not to throw a stone at him, but to do a kind act or speak a kind word, which will melt him and make him your friend forever. That is the way that Christ wins us, by loving us, and blessing us, and dying in our stead; and even so way we, Christlike, win and save others.

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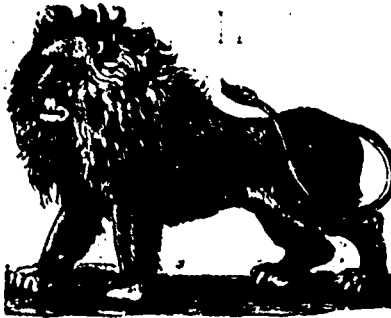
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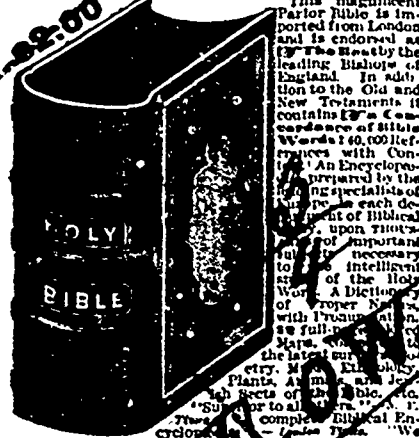
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