

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 10.—No. 22.
Whole No. 539.

Toronto, Friday, June 2nd, 1882.

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

NEW BOOKS.

- "Memorials of the Rev. Dr. Candlish." By Wm. Wilson, D.D., and Robt. Rainy, D.D. With portrait. \$3 00
- "Unbelief in the Eighteenth Century." By John Cairns, D.D. Being the Cunningham Lectures for 1880. 3 00
- "Commentary on the Epistle to the Romans." By Joseph Agar Beet. Second edition. 2 25
- "The Mosaic Era." A Series of Lectures on Exodus, Leviticus, Numbers, and Deuteronomy. By J. M. Gibson, D.D. 2 00
- "The Expositor." Edited by Rev. Samuel Cox. Complete set of 12 volumes. Nett price. 18 00
- "Christmas Evans, the Preacher of Wild Wales." By Paxton Hood. 2 25
- "Hosannas of the Children and Other Short Sermons." By G. R. Macduff, D.D. 1 75
- "Fossil Men, and the Modern Representatives." By J. Dawson, LL.D. 2 25
- "Studies in the New Testament." By C. S. Robinson, D.D. 1 50
- "The Progress of Divine Revelation." By John Stoughton, D.D. 2 00
- "The Incarnate Saviour, a Life of Jesus Christ." By W. R. Nicoll, M.A. 1 25
- "Walks about Zion." By Rev. Joseph Elliot. Paper, 30 cents; cloth boards 0 50
- "Sermons by the Monday Club" (1882). Reduced to. 1 00

JOHN YOUNG,

Upper Canada Tract Society, 102 Yonge Street, Toronto.

LIST FROM N. URE & CO.

- MISSIONARY LIFE AMONG THE CANNIBALS. Being the Life of the Rev. John Geddie, D.D., first missionary to the New Hebrides; with a history of the Nova Scotia Presbyterian Mission on that group. By the Rev. George Patterson, D.D., author of "Memoirs of Rev. James McGregor, D.D." etc. 12mo., cloth, with frontispiece. \$1 50
- WHAT IS PRESBYTERIAN LAW AS DEFINED BY THE CHURCH. By the Rev. J. Aspinwall Hood. 12mo., cloth. 1 95
- CONFERENCE PAPERS OF ANALYSIS OF DISCOURSES, DOCTRINE, AND PRACTICAL. Delivered on Sabbath Schools to the students of the Theological Seminary, Princeton, N.J. By Charles Hodge, D.D. 18mo., cloth. 3 25
- THE LIFE OF CHARLES HODGE, D.D., LL.D., Professor in the Theological Seminary, Princeton, N.J. By his son, A. Hodge. Large 8vo., cloth, gilt top, with front-piece. 3 25
- THE LIFE OF ALEXANDER LEITCH, D.D., LL.D. By George Smith, E. LL.D. With an introduction by Wm. M. Taylor, D.D. Two volumes in one, large 8vo., cloth, gilt top, with front-piece. 2 25
- EAST OF THE JORDAN: A Record of Travel and Observation in the Countries of Moab, Gilead and Bashan, during the years 1875-1877. By Selah Merrill, Archaeologist of the American Palestine Exploration Society. With illustrations and a map. With an introduction by Prof. Roswell D. Hitchcock, D.D., President of the Union Theological Seminary, New York. Cloth. 4 50
- EVERY-DAY LIFE IN INDIA. Illustrated from original photographs. By Rev. A. D. Rowe, M.A., author of "Talks about India." etc. Cloth. 1 65

Sent free by mail on receipt of price, by

N. URE & CO.,

SUCCESSORS TO

HART & RAWLINSON,

5 KING ST. WEST, TORONTO.

MENTAL AND MORAL PHILOSOPHY.

By a Canadian Clergyman.

This work treats of its subject in a manner systematic and in many respects new—bringing to light and discussing fresh and important operations and phases of mind—the bearing of Adam's fall and the scheme of Redemption on man's mental and moral nature—and reveals principles wholly incompatible with Materialism, Agnosticism, and many other forms of error. PRICE 35 CENTS. For sale by JAMES BAIN & SON, Booksellers, Toronto.

CONFEDERATION LIFE ASSOCIATION.

HEAD OFFICE, - - - TORONTO.

Capital, \$1,000,000.

President—HON. SIR W. P. HOWLAND, C.B., K.C.M.G.

Vice-Presidents—HON. WM. MCMASTER,
President Canadian Bank of Commerce.

WM. ELLIOT, ESQ.,
President People's Loan and Deposit Company.

ASSETS (including Paid-up Capital).

At the end of the 1st year.....	\$100,952 63
" " 2nd ".....	113,293 69
" " 3rd ".....	162,283 12
" " 4th ".....	223,474 38
" " 5th ".....	289,202 19
" " 6th ".....	369,870 94
" " 7th ".....	456,337 23
" " 8th ".....	560,767 47
" " 9th ".....	676,566 01
" " 10th " (1881).....	877,459 96

SURPLUS, as at December 31st, 1881, \$179,050.22.
INSURANCE IN FORCE, - - - \$8,159,663.00.

Policies are NON-FORFEITABLE after TWO YEARS.
All Policies are INDISPUTABLE after THREE YEARS.
This Association has a special class of Insurance for Ministers.
Full information given on application to Head Office or any of the Agencies.

J. K. MACDONALD, Managing Director.

A. MACDONALD, Merchant Tailor,

353 Yonge Street, opposite Elm Street, Toronto.

CUSTOM WORK A SPECIALTY.

Choice New Goods. Fit Guaranteed.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
232 St. James Street, Montreal

MOWAT, MACLENNAN & DOWNEY, SOLICITORS, ETC.

Queen City Insurance Buildings, 24 Church Street, Toronto. Oliver Mowat, Q.C., James MacleNNAN, Q.C., John Downey, Thomas Langton, James Riordan.

ROBINSON & KENT,

BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, ETC.

OFFICE:—Victoria Chambers, 9 Victoria Street, Toronto.

J. G. ROBINSON, M.A. HERBERT A. E. KENT.

COLLEGIATE SCHOOL,

Corner Bloor Street West and Avenue Road.

Principal, Wm. Tassie, M.A., LL.D.

Assisted by an EFFICIENT STAFF of highly qualified masters.

SUTHERLAND'S,

288 YONGE STREET, TORONTO.

THE DOMINION BOOK STORE.

New and Second-hand Books (great bargains).
Wanted, some Good Theological Libraries.
Books bought, sold, or exchanged at SUTHERLAND'S, 288 Yonge Street, Toronto, Ont.

RED LETTER DAYS.

A dainty little volume for the record of Birthdays and Other Pleasurable Anniversaries.

Compiled by FRANCES RIDLEY HAVERGAL.

Each page is divided into three sections, those on left-hand pages being filled with Scriptural Extracts and Fragments of Hymns, while the opposite right-hand spaces are left blank, merely headed with the date, for memoranda. Verses by W. H. Haevergal, preface each month, and blank pages for indexing birthdays are appended.

Price in Cloth, Red Edge, \$0 90
Imitation Morocco, 1 25
Real Russia, Plain, 2 25

Mailed free on receipt of price.

CLOUGHER BROS., BOOKSELLERS,
27 King Street West, Toronto.

WE Can get Good Bread at CRUMPTON'S: Either his nice FLAKY SNOWFLAKE BREAD on his Family Brown or Rye Bread. BREAD DELIVERED DAILY. 171 KING STREET EAST.

ARCH. CAMPBELL, STOCK BROKER,

Merchants' Exchange,
Hospital & St. Sacramento Streets Montreal,
(Member of the Montreal Stock Exchange,
STOCKS, BONDS AND DEBENTURES
bought and sold for cash and on margin. Prompt attention to orders.

EYE, EAR, AND THROAT.

DR. J. N. ANDERSON
OF HAMILTON,
OCULIST AND AURICULTURIST.

Cross-eyes straightened. Artificial human eyes supplied.
OFFICE, 34 JAMES STREET NORTH.

J. DIXON,

201 and 203 Yonge Street, Toronto,
IS YOUR PHOTOGRAPHER!

FIRST-CLASS work at LOWEST RATES than any house in the city.

Cabinets, well finished, per doz. 50
Panels, " " " " 100
Small Cards, " " " " 100
Ambrotypes, " 4 for " " 100 cts.

J. DIXON works the new RAPID PROCESS. You can save money by calling at

201 and 203 Yonge St., Toronto.

WESTMAN & BAKER,

119 Bay Street, Toronto.

MACHINISTS, &C.

Manufacturers of the latest IMPROVED GORDON PRESSES.
Printing Presses repaired and adjusted with dispatch.

PRESBYTERIAN

Normal Class Teacher,

OR A PREPARATORY COURSE OF STUDY,

Designed to help the present and future Christian worker in the Church to a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers.

BY REV. JOHN MEWEN.

Every Sabbath School Teacher, as well as every intending teacher, should have a copy of this work.

Price 30 cents; in cloth, 50 cents. Mailed to any address free of postage.

C. BLACKETT ROBINSON,
6 Jordan St., Toronto

BEATTY'S ORGANS 27 stops, \$90. Pianos \$125.
Factory run by Messrs. Beatty & Co., Catalogue free. Address Daniel E. Beatty, Washington N.J.

GRATEFUL—COMFORTING

EPPS'S

(BREAKFAST)

COCOA

JAMES EPPS AND SON,

HOMOEOPATHIC CHEMISTS,

LONDON, ENG.

BEATTY'S PIPE TOP BEETHOVEN ORGAN

Suitable for the Parlor, Chapel, Lodge, Church or Sabbath School.

This beautiful Pipe Top Organ is made from seasoned Black Walnut. It is the best of any organ made. It is elegantly proportioned, the pipes are of the finest quality. The case is finished with gold, ornately carved. The case has a rubbed mahogany finish, will not take the dirt or dust. It is called BEETHOVEN, as it is musical effects the most wonderful yet produced at any price, hence it is named after the World's greatest composer.

For the purpose of placing this Pipe Top Organ upon the market without delay, so that all may see and acquaint themselves with its merits, I have fixed the price for the present at ONLY

\$109.75

which includes a solid walnut Organ Bench, Music and Book.

27 STOPS.

- (1) Cello, 8 feet tone, (2) Meleodia, (3) Clarabella, (4) Manual Sub-bass, 8 feet tone, (5) Bassoon, (6) Bassoon, (7) Bassoon, (8) Bassoon, (9) Viola, 8 ft. tone, (10) Viola, 8 ft. tone, (11) Viola, 8 ft. tone, (12) Viola, 8 ft. tone, (13) Viola, 8 ft. tone, (14) Viola, 8 ft. tone, (15) Viola, 8 ft. tone, (16) Viola, 8 ft. tone, (17) Viola, 8 ft. tone, (18) Viola, 8 ft. tone, (19) Viola, 8 ft. tone, (20) Viola, 8 ft. tone, (21) Viola, 8 ft. tone, (22) Viola, 8 ft. tone, (23) Viola, 8 ft. tone, (24) Viola, 8 ft. tone, (25) Viola, 8 ft. tone, (26) Viola, 8 ft. tone, (27) Viola, 8 ft. tone.

10 Sets Reeds.

The Organ contains 10 full sets of GOLDEN SUPER-ULTRA Reeds, arranged on a new and patented plan. It is the best of any organ made. It is elegantly proportioned, the pipes are of the finest quality. The case is finished with gold, ornately carved. The case has a rubbed mahogany finish, will not take the dirt or dust. It is called BEETHOVEN, as it is musical effects the most wonderful yet produced at any price, hence it is named after the World's greatest composer.

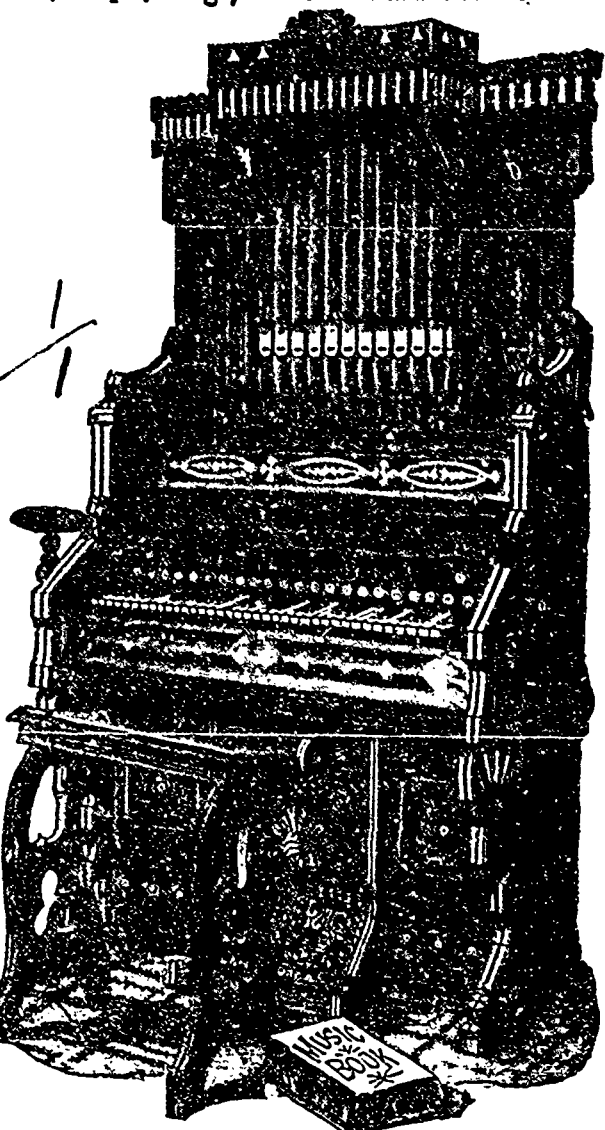
Visitors are always welcome. Free Cosh with polite attendance, right, with a fine dollar bill. Allowed to pay traveling expenses if you buy.

Flow to Order by Mail—Remit by Bank Draft Post Office Money Order, Registered Letter, or Express, prepaid. Satisfy this Organ built after the old plan, 8 to 11 stops.

If you want an Organ built on the old plan with 8 to 11 stops, I can furnish them new for \$30, \$40, \$50.

Address: call upon DANIEL F. BEATTY, Washington, New Jersey.

We believe that our SUBSCRIBERS will find the thirty days he will make and ship 1,500, working Beethoven in every particular as represented in this advertisement from the very fact that, no other maker can build one like it. It contains a great variety of musical combinations suitable for the Parlor, Lodge, Church or Sabbath School.



NEW STYLE No. 0500. SOLID WALNUT CASE. Dimensions: Height, 5 feet, Length 40 ins., Depth, 24 ins.

ESPOSIZIONE MUSICALE IN MILANO

So to il Patrocinio di S. M. la Regina,

Palazzo Del R. Conservatorio

AT THE GREAT ITALIAN MUSICAL EXPOSITION

1881

Recently closed in Milan was probably the MOST EXTRAORDINARY COLLECTION OF MUSICAL INSTRUMENTS, and the most complete and valuable. It was the result of the progress which has been made in every particular of money and Cabinet Organs, \$50 upwards. Pianos, Grand, promptly refunded with in square and upright. \$125 to \$1500.

THE GRAND SILVER MEDAL. Being the only highest award in this department, was conferred upon the

MASON & HAMLIN ORGANS.

Their manufacturers value this extraordinary distinction the more highly because of the importance of the occasion. It is an INTERNATIONAL MUSICAL INDUSTRIAL COMPETITION IN A COUNTRY SO PROMINENTLY MUSICAL.

IMPROVEMENTS. During the year just closed this Company have introduced improvements of greater value than in any similar period since the introduction of the American Organ by them, twenty years since.

ELEGANT STYLES are now received from their factories daily, surpassing in capacity and excellence anything which has before been produced, and containing worthy to be ranked with the very finest musical instruments in the world.

POPULAR STYLES including also the most valuable of the recent improvements, and adapted to all tastes, public and private, in plain and elegant cases, are at \$22, \$30, \$37, \$45, \$52, \$58, \$64, \$70, \$76, \$82, \$88, \$94, \$100, \$106, \$112, \$118, \$124, \$130, \$136, \$142, \$148, \$154, \$160, \$166, \$172, \$178, \$184, \$190, \$196, \$202, \$208, \$214, \$220, \$226, \$232, \$238, \$244, \$250, \$256, \$262, \$268, \$274, \$280, \$286, \$292, \$298, \$304, \$310, \$316, \$322, \$328, \$334, \$340, \$346, \$352, \$358, \$364, \$370, \$376, \$382, \$388, \$394, \$400, \$406, \$412, \$418, \$424, \$430, \$436, \$442, \$448, \$454, \$460, \$466, \$472, \$478, \$484, \$490, \$496, \$502, \$508, \$514, \$520, \$526, \$532, \$538, \$544, \$550, \$556, \$562, \$568, \$574, \$580, \$586, \$592, \$598, \$604, \$610, \$616, \$622, \$628, \$634, \$640, \$646, \$652, \$658, \$664, \$670, \$676, \$682, \$688, \$694, \$700, \$706, \$712, \$718, \$724, \$730, \$736, \$742, \$748, \$754, \$760, \$766, \$772, \$778, \$784, \$790, \$796, \$802, \$808, \$814, \$820, \$826, \$832, \$838, \$844, \$850, \$856, \$862, \$868, \$874, \$880, \$886, \$892, \$898, \$904, \$910, \$916, \$922, \$928, \$934, \$940, \$946, \$952, \$958, \$964, \$970, \$976, \$982, \$988, \$994, \$1000.

A NEW ILLUSTRATED CATALOGUE, just issued fully describing and illustrating ORGANS, with set prices lists and circulars, will be sent free to any one desiring them. Certainly no one should buy or rent any organ without having seen these circulars, which contain much useful information about organs.

MASON & HAMLIN ORGAN AND PIANO CO., 151 Tremont Street, BOSTON. 46 East 14th Street (Union Sq.), NEW YORK. 149 Wabash Avenue, CHICAGO.

ST. JACOBS OIL



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,

Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.

Directions in Eleven Languages. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

A. VOGELER & CO., Baltimore, Md., U. S. A.

Ayer's Cherry Pectoral,

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.



The few compositions which have won the confidence of mankind and become household words among not only one but many nations, must have extraordinary virtues. Perhaps no one ever secured so wide a reputation, or gained it so long, as Ayer's Cherry Pectoral. It has been known to the public about forty years, by a long continued series of marvellous cures, that have won for it a high place in its virtues, never equaled by any other medicine. It still makes the most effectual cures of Coughs, Colds, Consumption, that can be made by any medicine.

Indeed, the CHERRY PECTORAL has really robbed these dangerous diseases of their terrors to a great extent, and given a feeling of immunity from their painful effects, that is well founded, if the remedy be taken in season. Every family should have it in their closets for the ready and prompt relief of its members. Sickness, suffering, and even life is saved by this timely protection. The prudent should not neglect it and the wise will not keep it by you for the protection it affords by its early use in sudden attacks. Prepared by DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. Sold by all Druggists and Dealers in Medicine.

FRENCH'S HOTEL,

Opposite City Hall Court House, and New Post Office, NEW YORK.

ESTERBROOK STEEL PENS

Leading Numbers: 14, 048, 136, 333, 161. For Sale by all Stationers.

BLYMER MEDICAL BELLS

Calcutta, India. Blymer Medical Bells. Sold by all Druggists and Dealers in Medicine.

Scientific and Useful.

THE skin of a boiled egg is the most efficacious remedy that can be applied to a boil. Peel it carefully, wet and apply it to the part affected. It will draw off the matter and relieve the soreness in a few hours.

BLACKBERRY CORDIAL.—Simmer the blackberries till they break, strain, and to each pint of juice put a pound of white sugar, one-half ounce of cinnamon, one quarter ounce mace, two teaspoonfuls cloves. Boil fifteen minutes.

BOILED RICE AND MINCED EGGS.—Wash and cook the rice in water till tender. Boil the eggs hard, and chop fine; mix with the rice, adding a little pepper, salt, and butter. Allow an egg to each person. The rice when cooked should not be too watery or too stiff. —Food Reform Cookery Book.

CHEAP PAINT.—Three hundred parts of washed and sieved white sand, forty parts of precipitated chalk, fifty parts of resin and four parts of linseed oil are mixed and boiled in an iron kettle, and then one part of oxide of copper and one part of sulphuric acid are added. The mass is applied with an ordinary paint brush while warm. If too thick, it is diluted with linseed oil. This paint dries rapidly and gets very hard, but protects wood-work excellently.

COLD WATER DRINKING.—Cold baths of the skin are good, but it is doubtful if flooding the stomach on going to bed and on rising is not, on the whole, the most profitable form of cold bathing. Costiveness, piles and indigestion are uniformly relieved by this morning and evening cold douche. The quantity must be determined by each one for himself. Two or three swallows will do the work, but the quantity will soon grow to a tumbler full; and I have known persons to use much more with marked benefit. If wisely managed, every dyspeptic will be greatly improved by this cold stomach bath.

WOMEN AND SLEEP. Women sleep by far too little. Sleeplessness is one of the most fruitful causes of the paleness and nervousness so characteristic of American mothers. You will excuse us, sir, but permit us to ask whether your wife is not too busy with the care of your family six hours after your day's work is done? And then, when your children cry at night, don't you turn over your lazy two hundred pounds for another good sleep, and let that little, thin, pale wife get up and worry by the hour with the little ones? And now, forsooth, you wish to know whether it is not bad for her to lie till eight o'clock in the morning.

A LONDON PHYSICIAN of eminence gives it as his opinion that "in no instance is the sin of the father more strikingly visited upon his children than in the matter of tobacco smoking. The enervation, the hypochondria, the hysteria, the insanity, the dwarfish deformities, the consumption, the early falling lives and early deaths of the children of inveterate smokers, bear ample testimony to the feebleness and un soundness of constitutions transmitted by those addicted to this pernicious habit." By this a man injures his own health, and that of his children. Ought not this consideration to restrain every one, and good man from contracting or continuing such a senseless and destructive habit of self-indulgence? Another eminent London physician says: "I have constantly observed that the children of habitual smokers are, with very few exceptions, imperfectly developed in form and size, very ill or plain-looking, and delicate in constitution."

JUST AT THE WRONG TIME.

Mr. Robert Wilson, of the City Surveyor's office, and Street Commissioner of the Eastern Division for the Board of Public Works, Toronto, Ont., who is very fond of shooting, says: "To lose a duck hunt is a loss for which there is no adequate recompense. This misfortune lately overtook me. The boys got together recently and made arrangements for a good hunt. At the time the arrangements were entered into I was in good health generally; but, just as the shooting was to take place, my old enemy, the rheumatism, came back to stay with me awhile again, and I had to forego the pleasure. The rheumatism has been a source of great bother to me, and I have done a great deal of doctoring for it, without much good. When this last attack came on me, and crippled my hands so that they were drawn up, a friend of mine recommended St. Jacobs Oil, the Great German Remedy. I tried it, I am happy to say, and the result is that I am now cured and as well as ever. St. Jacobs Oil succeeded where more than a score of other treatments and medicines had failed."

QUALITY QUANTITY. OUR NEW PAK FOR 1882. NOT LESS THAN 1000. Silver and Gold. See view. Write for Circulars. Boston, Mass. CANTON PRINTING CO., Northford, Conn.

OPHIUM. NO MORE HARM. No drug will cure. The only reliable. 1000. Boston, Mass. CANTON PRINTING CO., Northford, Conn.

BLYMER MEDICAL BELLS. Calcutta, India. Blymer Medical Bells. Sold by all Druggists and Dealers in Medicine.

NOTES OF THE WEEK.

DURING the last forty years crime has very much diminished in Scotland. It has fallen off 59 per cent., and sixteen prisons have been closed for want of occupants. The wealth of Scotland has increased in the same time from £196,000,000 to £970,000,000.

MEXICO has a summary way of dealing with scoundrels. Five men who attempted to destroy a bridge on the Mexican National Railway on Friday last, were caught Sunday, and by order of the Governor of the State of Mexico they were immediately shot.

WINDSOR CASTLE is to be lighted by electricity. How its brilliancy would have dazzled the eyes of William the Conqueror, its original builder, 850 years ago, or of Edward III., who in 1340 reared the Round Tower from which one of the burners is now to flame out!

A SCHOOL of fine arts is to be established at Princeton College. Dr. W. C. Prime, of New York, and General McClellan were appointed the first directors, and requested to draw up a plan of the new institution, which will stand alongside of the academic and scientific departments.

THE original sketch of Leonardo da Vinci's great painting of the Last Supper is said to have been discovered. A gentleman in Nice, who has bought from a picture dealer of Milan a so-called Last Supper on a panel 20 feet by 3, was cleaning it, when beneath the oil a beautiful distemper painting was disclosed, signed "Leonardo da Vinci, pinxit 1489."

DR. WM. M. TAYLOR, of New York, has been preaching a series of evening sermons on Household Religion to crowded congregations in the Broadway Tabernacle. The subjects have been the Christian husband, the Christian father, wife, mother, family worship, and the like. It is expected that they will be issued presently in the form of a book; if so, it will be the eleventh volume which Dr. Taylor has published since he settled in the United States.

A RUSSIAN writer of the first rank, a keen Slavophile, Herr von Katkoff, has published an article declaring the Jewish outrages to be an unheard-of scandal, and demanding that the Government shall put a stop to events that compromise the empire before all Europe. All trials for outrages on the Jews are to be proceeded with as urgent, on the command of the Czar. The indignant protests uttered by Britain and America have not been made in vain.

THE two most notable features of the current number of the *Protestant Times* are a violent attack on church bazaars, denounced as "swindling," and a still more violent assault on Canon Wilberforce for the way in which he dares to talk against brewers—"a class who not only pursue a perfectly legitimate calling, but are as benevolent, charitable, as enterprising and useful a body of men as any other portion of the body politic." This is surely straining at the gnat and swallowing the camel.

A MOVEMENT has begun in Rome, having for its object the better observance of the Lord's-day. It will be a great gain to the cause of Christ when Sunday is observed as a day of rest and worship in Italy. At present, the absence of all special regard for the weekly day of rest is as a great mountain damming up the stream of evangelization. Even the municipal offices are open and the clerks employed on Sunday. Perhaps the majority of the people cease from work, or from business, the latter half of Sunday, when they first go for a walk, or sit and drink, and then comes the theatre to crown the day.

A NATIONAL declaration, signed by Sir William Collins, Principals Cairns, Rainy, and Douglas, Archbishop Strain, and several hundreds of influential

clergymen and laymen, has been published. It states that "no legislative measure affecting the liquor traffic can be approved or accepted by us which would give power to grant or renew licenses for a longer period than one year; which would give power to levy a public tax for the purpose of providing compensation to the liquor sellers and the proprietors of licensed premises; or which refuses to confer upon a majority of the ratepayers the full legal power to prohibit the drink traffic in their respective localities."

A WHOLESOME blast of indignation from the Sutherlandshire Association in Glasgow, says the "Christian Leader," has been the means of staying some cruel evictions that were threatened by the factor on the estates of the Duke of Sutherland. We can well understand how his Grace shrinks from the revival of memories that form an unpleasant chapter in the history of his house. Glasgow is becoming to the cause of the Highland crofters, in some respects, what America is to the peasantry of Ireland. There is this happy difference, however, that the Highlanders resident in the great city are animated by purely patriotic motives. They do well to use their influence on behalf of their compatriots at home, who are the victims of a land system that stands pressingly in need of reform.

HERR M. MUNKACSY's great picture, "Christ before Pilate," is now on exhibition in London. The Christ of Munkacsy is a pale, gaunt figure, "marred more than any man," full of intellectual dignity and eagerness, but lacking spiritual elevation. The head seems more that of a martyr to political freedom or to scientific progress than to religion. Pilate is a figure of force and dignity, and the artist has emphasized his Roman type of face and build in contrast to the groups of thronging, whispering Jews. Close to the Christ is a burly Pharisee, an odious impersonation of tyranny and superstition; a beautiful young woman, holding a child in her arms, and leaning against a pillar, was introduced by the painter to represent the dawning of Christianity. This great picture is one of the first of modern compositions.

REV. PROFESSOR FLINT gave the concluding lecture on "The Faiths of the World" in St. Giles' Church, Edinburgh, on Sabbath, 23rd April. His subject was "Christianity in relation to other Religions." He said Christianity was founded on the religion of Israel. It was the fulfilment of the law and the prophets, having done away with all that was imperfect, and retained all that was of permanent value in them. All the parts of the religion of Israel contributed to raise, sustain, and guide faith in the Saviour—a perfect Prophet, Priest, and King. It was pervaded with a Messianic ideal which could only have been realized in Christ, and which had been completely fulfilled in Him. He further showed that Christianity was the absolute religion, giving a clear, self-consistent, adequate view of God, as no other religion does, and so leading to true communion between the worshipping subject and the worshipped object. And further, Christianity was the only religion which has a complete revelation.

A GENTLEMAN who made a pilgrimage to Harwarden during the Easter holidays, and who attended service in the parish church on Sunday morning, informs us that the Prime Minister read the lessons. Though he read in low tones his rich deep voice filled the spacious edifice. The voice of Mr. Gladstone could also be heard joining heartily in the singing. At the close of the service a large crowd waited outside the gates expecting to have a better view of the illustrious statesman, but they were disappointed, as he waited to lunch with his son at the rectory. Our informant, however, strolled into the park in the afternoon, where he observed the Premier stretched on the lawn of the terrace before his house, with a large rug under him and a sun shade in front. There he lay reading, and taking no notice of the passers by. At the evening service he was again in his place in the church, and read the lessons as in the forenoon. When

he entered the church at night he was wrapped up in a heavy Scotch plaid.

A PAINFUL sensation has been caused in Vienna by a story from Cracow, according to which a nun in a convent there has been inhumanly treated. She belonged to a good Silesian family, and gave all her property to the convent eighteen years ago. But for a faithful old servant who followed her into the convent in order to be near her, she would probably have died under the treatment she received. Her brother could only obtain an interview with her by calling in the police. She had to be supported by two nuns, and appeared in a terribly emaciated condition. Having refused to accept a young confessor introduced into the convent some years ago, she was confined alone in a cell, and the Sisters were forbidden to approach her. The story runs that she had worn the same gown for eighteen years, and had had no change of underclothing or shoes or stockings for seven years. Her cell had not been cleaned for a twelvemonth, and she was never allowed to leave it. The straw of her bed was rotten and full of vermin. The Sisters with her contradicted her statements, but she persisted in imploring her brother to free her from her terrible position. The brother could only provide her with food and clothes. Until the affair has been decided in a court of justice, the nun will have to remain where she is.

DR. and Mrs. Murray Mitchell have transferred their constant labours among the men and women of India from the Bombay to the Madras province. Writing from Coonoor on the 12th of March, Dr. Mitchell gives these rapid glimpses of the good work: "We have just arrived at Coonoor, on the Neelgherries, after a protracted, and latterly somewhat trying, peregrination through Southern India. We have been most deeply interested by what we have seen of missionary work, especially in Madras, Madura, Tinnevely, and Travancore. The work is, of course, in essentials alike, and yet it is in particulars unlike, that both in Western and Northern India. It passes my comprehension how any man can travel through Southern India with his eyes open and yet pronounce Christian missions a failure. Everywhere I have witnessed large congregations worshipping the true and living God, composed of men who were once avowed worshippers of demons; and when I preached to them—as I was continually doing through interpreters—I felt that I had never, even in Scotland, addressed audiences that manifested deeper interest and sympathy. I was greatly gratified, not only with the evangelistic work in Southern India, but with the educational work as well. The Christian college and the schools of our own mission, I do not require to inform you, are admirably conducted. Even so, we were greatly pleased with nearly all the schools we saw. For one thing, nothing can be more important than the training of the children of native Christians; and in the various missions the greatest care is taken to bring them up in 'the nurture and admonition of the Lord.' Evidently the native Church in Southern India is steadily rising in character, position, and influence. I must express in my next letter some of the thoughts suggested by a review of what I have seen since I returned to India, rather more than a year ago. It has been both to my wife and me a time of incessant but delightful labour. We have done what we could to aid in the glorious work. One's whole mind and heart are called out by what is doing in India. And clearly, although the battle is sore, and may still be long, there is an advance all along the line, and one stronghold of the foe is taken after another. You will observe that I am speaking now of missions to the heathen, and of the native churches. I am not speaking of the state of religion among Europeans and Eurasians. My first duty was to study the missions; but, as I have had opportunities, I have noted the spiritual necessities of my own countrymen and East Indians, and I must sorrowfully confess them to be very great. But I will not enter on that subject now, though it bears, and very directly too, on the progress of missions."

OUR CONTRIBUTORS.

For The Presbyterian.]

CONFERENCE OF THE PRESBYTERY OF TORONTO ON STATE OF RELIGION.

A very valuable idea is that illustrated by this conference. The Presbytery assembled at Brampton on May 22nd, to spend the afternoon and evening in conference upon themes connected with the religious life and work of the congregations under their care. The day unfortunately proved a wet one, and no doubt this prevented many from being present. Notwithstanding this, a large number of ministers, elders and people assembled, and a most pleasant and profitable time was enjoyed. The chair was occupied by Rev. J. Cameron, of the East Church, Toronto, Moderator. Rev. Mr. Roger, of Ashburn, Convener of the Synod's Committee on the State of Religion, being present, was invited to correspond. After devotional exercises, the report on the State of Religion for the last year was read by Rev. R. D. Fraser, Convener of the Presbytery's Committee.

A paper on "The Lord's Supper" was read by Rev. A. Gilray, Toronto, who devoted his attention specially to the best methods of observances, that the occasion may be impressive and profitable. The service should not be protracted to tediousness; yet the sermon should not be omitted. The consecration prayer should be carefully considered and appropriate. Dr. Hodge's views were quoted. A choice passage of Scripture at the close was often better than an after-table address. An effort should be made to secure the presence of the young to the close. As to frequency of observance, a monthly communion had been introduced to many of the Presbyterian Churches of England, and some in Scotland. Dr. D. Fraser, of London, was quoted as saying that, instead of detracting from its solemnity, it seemed to be attended by increased interest and numbers.

Rev. Mr. McLeod endorsed Dr. Fraser's views, and quoted Dr. Brock, of London, after twenty years' experience, to the same effect. He called attention to the fact that a weekly celebration was the practice in the early Church. It was also the aim of the Reformers. Calvin, for example, tried to do away with the meagre thrice a year observance at Geneva, which he said he believed was the devil's arrangement. Our own ancient directory of public worship commended it. The personal experience of many of us visiting abroad, between home observances, have proved for ourselves its enjoyment and profit.

Rev. Mr. Macdonnell would like the Apostles' creed repeated in unison. He introduced it into the consecration prayer. He liked the reading of choice passages of Scripture during as well as after the service, and less sermonic addresses. He would like to see a weekly observance, though in St. Andrew's, Toronto, they had it only four times a year. As to dealing with the young, he tried to instruct them specially and carefully before admission, getting them to write to him answers to appropriate queries.

Dr. King emphasized the importance of giving prominence to the objective facts of redemption, turning much attention to Christ, His death, and His love, and less to our own feelings. He favoured a communicants' class and a special reception service. He had no pronounced views as to frequent observance, but he felt that there were two sides to the question, and he feared it might not lead to frequent individual observance.

Rev. Mr. Pringle, of Brampton, was anxious to see our young men brought to the Lord's table, and felt the importance of parents, ministers, office bearers, and all interested uniting in earnest efforts for this purpose.

Rev. Mr. Milligan introduced the "Utility of Pastoral Visitation" in a thoughtful paper. The very name of pastor implied the visiting referred to. Its special object is the spiritual welfare of the family or individual. With the help of Goethe, Carlyle, and Aristotle, he showed the philosophy of the fact that the preacher as well as the people would be benefited by it, helping him not only to themes, but to the best frame for discussing them. Eloquence is a poor thing without a man behind it. "Parsons" should be true "persons"—"the men" of the Highlands. The contact of a true man with men was something full of meaning, and often of power, as Christ typified by His "touch" when on earth.

Rev. Mr. Hogg doubted much the value of ordinary formal visits. Informal, kindly, sympathetic visits he enjoyed and practised.

Rev. Mr. Parsons gave the experience of a 16-year pastorate, in which he found he learned more of the condition of his flock in the conversations of the congregational Bible class than in any other way.

"Blest be the tie that binds" was now sung.

In the absence of Rev. Mr. McKay, the subject of "How to interest the Young in Missions" was introduced by Rev. R. D. Fraser in an earnest speech, showing the importance of speaking much of the Church's great work for the heathen not only in the Church and the Sabbath school, but the home. Missionary literature for the young was of great importance; also the training of the young to *do something themselves* of the nature of work as well as gifts. Rev. Mr. Parsons called attention to the great responsibilities of parents in this matter. The missionary spirit is the Christian spirit, and parents, under God, are responsible for that. Rev. Mr. Hogg, Dr. Fraser, Rev. Mr. Milligan, and Dr. King also urged the importance of this subject.

A most interesting afternoon was closed with the doxology and benediction. The interval till the evening meeting was very enjoyably spent in the ante-rooms of the beautiful new stone church the united congregation of Brampton have erected for themselves. Here the ladies had provided a bountiful repast, for which at the close they received a hearty vote of thanks.

In the evening, after devotional exercises, Dr. King introduced the subject of "Tests of Spiritual Growth, and evidences of it in our congregations." He applied as tests the chief questions of the Assembly's circular, touching such points as church attendance, liberality, family religion, ingathering of the young, influencing of the careless, etc., in regard to which there were many things of a hopeful nature, with many too that were discouraging. On a review of the whole his conclusions would be favourable, were not grave doubts suggested by three things—(1) the prevalence of sceptical views, (2) the extravagant and selfish use of money, and (3) habits which lead to Sabbath desecration among professed Christians as well as others. The Church had fallen upon troublous times, and, like the patient at a critical stage, could she but "hold her own" it would be the moral equivalent of an advance.

After a few remarks from Mr. Milligan, a call was made upon Rev. Mr. Roger to speak, to which he responded briefly, pointing out the insufficiency of any tests of spiritual growth but the infallible standard of Holy Writ. We must not trust to any "measuring of ourselves by ourselves." As to the issue of the conflict with present day evils, he preferred to view the Church, not so much as in the grasp of a mighty and malignant foe, against whom she could barely hope to "hold her own," as in the rescuing arms of an infinite Saviour, who opened His veins into hers, and shouted into her dull ear, "As I live you shall live also;" "I have come that you might have life, and have it more abundantly;" "According to your faith be it unto you."

Rev. Mr. Parsons followed with some interesting instances recently coming under his notice of spiritual growth and Christian courage of some of his own flock—pleasing instances of godliness in business men, full of encouragement to all faithful ministers of the Word.

Principal Caven next spoke. Addressing himself mainly to the congregation assembled, in very feeling terms he urged the importance of the study of the Bible, and prayerful, humble imitation of the life of Christ. The avowed selfishness as well as materialism of public life at the present day was most painful and alarming.

All joined in singing "Lord, I hear of showers of blessing," after which Rev. Mr. McLeod addressed the meeting on the subject of "Family Religion." The want of it was the root of a large portion of the irreverence, scepticism, worldliness, frivolity and vice which abound amongst us. The manifest inconsistency and irreligion of many professedly Christian parents are a fruitful heritage of evil to multitudes of our youth. The pulpit supplemented by the Sabbath school are utterly inadequate to reach and save the young. Without the parents' aid the task is hopeless. With many telling illustrations he impressed the solemn responsibility of parents upon those who were

present. He earnestly protested against the omission of praise at the family altar.

Mr. Sutherland, elder of Knox Church, Toronto, followed in a few earnest remarks. Mr. McLure, of Brampton, also briefly responded to an invitation to speak, and suggested, from experience, the interest given to family worship by following the course of daily readings connected with the Sabbath school lessons.

After singing "Saviour, more than life to me," Mr. Macdonnell spoke upon "Prevailing Forms of Worldliness," taking for his key-note "using the world as not abusing it," or "over-using" it. This pointed us the golden mean between excess and asceticism. He did not condemn or denounce pleasure, but it must be joy of which God is the partner and chief element. In scathing terms he rebuked and exposed the greed of hasty gain, which prevailed to-day so largely. He also dealt vigorously with worldliness in the Church, which delighted in music and architecture, giving to these the homage and adoration due to God alone, to the desecration of His holy place and presence. The nearness to the train time curtailed this tide of eloquent fervour. As the Conference closed with prayer and praise, the brethren from the East hastened to the train and were soon on their way home. All, from the doctors of divinity downward, seemed to agree that the Conference was a success, such as should encourage the Presbytery to repeat the experiment of such gatherings outside the city. The probabilities of good to ministers and people were very clear to minds and hearts fresh filled with the fruits of mutual counsel and edification.

MISSION WORK AMONGST THE COMMUNISTS OF PARIS.

THE PROBLEM OF WOMAN'S MISSION SOLVED.

Of all the Christian workers amongst the *ouvriers* of Paris, the best known, after Mr. and Mrs. McAll, is Miss De Broen, a lady who had commenced work in Belleville, the headquarters of the Communists, before the arrival of the English friends whose marvellous success my last letter briefly sketched. In the early part of the summer of 1871, a few days after the regular army had succeeded in putting an end to the Commune, which had been guilty, during its brief reign, of such horrible crimes and deeds of blood, Miss De Broen visited Paris in company with Mrs. Alsop, a member of the Society of Friends. The time of terrible retribution had then arrived. Everyone connected with the late mad outbreak of passion was about to suffer one or other of a threefold fate: they were either to be shot, transported for life, or obliged to fly the country. After the provocation which had been given, it was hardly to be expected that a nice discrimination would be observed by an enraged soldiery, so that the streets of Belleville literally streamed with human blood—the blood of the innocent in some cases as well as that of the guilty. Shortly after their arrival these ladies went to visit Père La Chaise, the famous cemetery, which takes its name from the confessor of Louis XIV., who had made its site a gift to the city. The day preceding this visit five hundred Communists had been taken out to this cemetery, and after being shot were hurled into a long trench dug as a common receptacle for their bodies. And here the visitors found a crowd of women and children—the families and friends of the dead—some of whom had brought crosses bearing the names of lost husbands, fathers or sons, while others carried wreaths of *immortelles* as tokens of their loving remembrance. All were suffering great affliction, some in deep silence, but most of them were venting their sorrow in wild wailings of rage and revenge. The English strangers, deeply touched by such sad scenes of woe, ventured to address words of comfort to some of the poor distracted women, telling them of Him who is the only true Comforter. Finding that their services were not rudely rejected, their interest in these poor women and children did not stop here. On their return to the hotel, Miss De Broen, who had been one of Mrs. Pennfather's assistants at Mildmay Park, London, and accustomed to such work, informed her friend that God had put it into her heart to remain at Paris, and devote herself to labour amongst these wretched people, who, guilty as they undoubtedly were, were not beyond the reach of the love of Christ. Many obstacles to such an undertaking were suggested by her friends; but before her strong faith, what ap-

peared at first to be mountains gradually disappeared, and the way was ultimately made plain before her. One of the chief difficulties was the want of money to make a commencement, but money came in an unexpected manner. Shortly after this, two gentlemen came to Paris to dispose of some money remaining over from funds provided by the Society of Friends for the victims of the war. The outbreak of the Commune had put everything into confusion; and as the money had been given solely for the relief of Paris, they came to consult Mrs. Alsop as to its disposal. Miss De Broen's resolution was mentioned to them, the money was handed to her, and the work began.

THE WORK BEGUN.

Daily this lady, though far from strong, visited Belleville—a district which had acquired so bad a notoriety that even strong men feared to enter it—and gaining the confidence of the people by that power of sympathy of which only women are capable, she invited some poor women to come to a room she had hired, and they would receive fivepence each for three hours of needlework. Wondering what all this could mean, only three made their appearance at the first meeting. Eight attended the next time, and gradually the number increased until the room became too small to hold them, and in this way the mission, which was at first so tiny a plant, continued to grow and put forth branches. The women who came to the sewing class having told at home what sympathy had been shown, what kind words had been spoken, some of their male friends thought they would like to be listeners also. Finding that this feeling was genuine, Miss De Broen arranged an evening meeting for them, and invited a Christian gentleman from Paris to conduct it. The room being situated in a prominent position, so many ultimately came that some had to stand. At first the poor women who attended the sewing class were rather rough and sullen, which was only what was to be expected from the scenes through which they had passed during the long siege, their own starvation, and the death of husbands, sons and brothers, and later on, the still sadder days of the Commune and its frightful consequences. "The sorrow and suffering I witnessed during the first year of my work at Belleville," says Miss De Broen, "are beyond description. Sometimes I found even aged people lying on the floor, the bedstead and other furniture having been taken and broken up for firewood during the siege." Gradually, however, this state of things began to improve, and in time a marvellous change became apparent in the neighbourhood. I shall never forget the first visit I made to this sewing class, after it had been in operation some two or three years. There were about one hundred women present, varying in age perhaps from forty to eighty years, but every face, many of them very haggard, was exhibiting evidence of satisfaction, and every word which was spoken to them was listened to with the greatest eagerness and even delight. It happened to be M. Theodore Monod who addressed them on that occasion, and his words, which came from the heart, evidently reached the hearts of his audience. It was clear to anyone acquainted with all the circumstances of the case, that the efforts of Miss De Broen at this time, supplemented by those of Mr. and Mrs. McAll, were effecting a complete moral reformation in this hitherto heathenish quarter of the city.

The work was much helped at this time by the labours of an evangelist whom Miss De Broen engaged to take the addresses. He was a colporteur who had spent the early part of his life in Brussels, of which city he was a native and a devout Roman Catholic. He had been converted many years before this, and was able to deal with the people in all their difficulties, and when necessary to enter into controversy with them. He thoroughly understands the people, has great tact, and is quite a favourite. When addressing the patients at the dispensary, he speaks in so tender a manner that many are melted into tears. Several ladies from England and Scotland also offered their services to Miss De Broen, each taking that part in the work for which she was best fitted, which greatly encouraged all engaged in the mission.

AN IRON BUILDING

purchased in England was brought over in pieces and set up in a public thoroughfare close by Park Chaumont. It was opened in June, 1876, and soon became the centre of the whole mission work. It holds about 400 persons, and is divided into girls' school,

infant school and meeting room, by partitions which can be easily folded back when the whole space is needed. The sewing classes are now held in this room, and many more poor women are admitted, who are almost entirely supported by this means. While the sewing proceeds, some of the ladies not occupied in overlooking the work read to them, or one of the evangelists—of whom there are now two—addresses them. Some time is occupied in singing hymns, and the meeting is closed with prayer. In winter coffee and bread are sometimes distributed, which gives great satisfaction to the poor women, and a little amusement to onlookers who witness the almost childish simplicity of the poor old creatures.

SUNDAY SCHOOLS.

At an early period of the mission, the ladies, noticing a number of children running wild in a vacant common, gathered them together and began an out-door school, consisting of two classes—the girls in one and the boys in the other. On the approach of cold weather this little school was transferred to the room where the sewing class was held, and ultimately to the iron room. Now there is a well-organized Sunday school of about 150 children, and a very pleasant sight it is to see these bright little ones repeating texts of Scripture, and joining in the singing of translations of Sankey's hymns. In 1876 a day school for girls was opened, and the number now on the books is about 100, and the order observed is as good as in other parts of Paris. This, like all the other work, is, of course, entirely free.

MEDICAL MISSION.

One of the most distinctive features of this mission is the Free Dispensary, which was opened at an early stage in its history, and which for several years was the only one in Paris. For two years the Edinburgh friends guaranteed the salary of the medical missionary, and one of the interesting sights to be seen in the iron room is the congregation of men, women and children, who meet here four times a week from all parts of the district to consult the doctor, receive medicine, and join in the religious exercises which precede the consultations in an adjoining room. Dr. McCrea, the present physician, is from Aberdeenshire, and is much liked both for his skill as a healer of the body, and for his tact in directing his patients to the good Physician who is able to heal both body and soul. This is the double ministry of which a French writer has given a true picture in the following lines:—

Partout portant un peu de baume à la souffrance,
Aux corps quelque remède, aux âmes l'espérance,
Un secret au malade, au partant un adieu,
Un sourire à chacun, à tous un mot de Dieu.

TRAINING HOME.

A home for training orphan girls for service has been in operation for some years. The house—3 Rue Clavel, Belleville—is a large one, and is now the property of the mission. Here dwell Miss De Broen, her lady helpers and the children of the home. A wing of the building contains rooms for sewing as well as places for washing, ironing and cooking. The girls do house work, and are fitted to take situations as nursery maids. In this house is held a monthly prayer meeting, which is attended by those who have been converted through the means of the mission, and who on this occasion speak out their religious experience more freely than in the ordinary meetings in the iron room.

There is now in operation, the refore, the sewing class and dispensary, day and night schools, as well as Sunday schools, children's meetings, visitation of the poor and sick, distribution and sale of the Scriptures, and the orphanage, all carried on by Miss De Broen and her evangelists, assisted by ladies who voluntarily give their services for a time. The expenses are largely borne by friends in Britain, though some money comes from Holland and Switzerland as well as from France. Visitors from many countries may be met here during the summer. They are always welcomed by Miss De Broen and her assistants; and if any Canadian ladies are disposed to give their services for a few months, I promise them a very hearty reception at 3 Rue Clavel, which is happily one of the highest and healthiest parts of Paris. They would acquire much experience in the management of missionary work by a brief residence here, and at the same time become familiar with French as an oral language.

WHAT ROMAN CATHOLICS THINK OF THE WORK.

In 1879 the "Société Nationale d'Encouragement du Bien," composed of Roman Catholics, showed their

appreciation of the good which Miss De Broen was doing amongst the Communists of Paris, by presenting her with a silver medal, accompanied by an address in which occur sentences like the following: "In 1871, when France had just passed through the painful experiences of the war and the commune, Miss De Broen established herself in the 20th arrondissement of our city to found a philanthropic work, which little by little enlarged itself to such a degree that to-day it is regarded as a well-recognized institution, exerting its influence over many classes of society within the walls of Paris." After referring to the various departments of the work, and the need that existed for it in this special district, they add: "She has succeeded; and in testimony of our admiration for her, let us present her with our grand medal of honour."

THE LESSON TAUGHT.

I feel that in the bald recital of a few of the prominent features of this mission, I have been unable to impart to it that interest which it creates in all who visit the locality and become acquainted with the workers, the people amongst whom they labour, and the results. One thing, at all events, the women of Canada may learn from the story, viz., "how great is the power of the female sex over the mightiest and fiercest of the human race," to adopt the language of Lord Shaftesbury, who, in telling the same story, brings this lesson into prominence, adding: "A soft answer turneth away wrath." And so, with these outcasts, manifest affection and a gentle manner abate, nay, conciliate opposition. A woman—aye, a young woman, earnest, decided, persevering, rich in piety and common sense, with the love of Christ in her heart, and with a burning desire to impart it to others, becomes all but irresistible. I speak from my own experience, and from that of others more widely extended than my own, that to penetrate the depths of ignorance and misery, to break down the barriers, and prepare the way for better things, they surpass all the ordained and unordained preachers put together, whether in town or country; and surely this assertion has seldom received a better proof than in the history of Miss De Broen's aggressive movements on rage, ignorance, suffering and despair amongst the communists of Paris."

Paris, 5th May, 1882.

T. H.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—I am glad to find that, after ample explanation, the difference between Rev. Mr. Middlemiss and myself is not so great as at first appeared. He explains that his object in seeking to exclude from present consideration any other scheme than the one set forth in the remit, is not so much to set aside all discussion on the subject as to hasten the accomplishment of a change much needed, namely, the mitigation of the severe penalty attached to non-payment of rate.

No one will regret more than I any improper representation of his position, as misrepresentation is not my object, but the fair discussion of a scheme as simple as the remit, and one which at the same time brings about reformation not only in those directions aimed at in the remit, but in others equally desirable.

Surely, enough of valuable time and space has been occupied already in the explanation of trifling differences; the discussion of the overture and remit is the important matter.

The scheme set forth in the Presbytery's overture is said to be *feasible*, but its *grounds*, its *principles*, its *details*, and its *reforms* are all questioned. This is certainly a very complete statement of the worthlessness of the overture unless these points can be vindicated.

Its *grounds*, as stated in the preamble, are *dissatisfaction* in certain quarters with the present working of the scheme, and *difficulty* in administering the fund on its present principles. The remit is proof in itself of dissatisfaction with the plan at present in operation. If there were none, why has the remit been brought into existence? And there is dissatisfaction on other ground than the severity of the penalty attached to non-payment of rate. But of this more afterwards. And in a former letter Mr. Middlemiss admitted that there were difficulties in this matter, as there were in all schemes of human devising.

The *principles* of the overture are simply those of the Aged and Infirm Ministers' Fund, as generally recognized by the great body of our Church members, who regard this scheme as one to supply the neces-

sities, and as far as possible to add comforts to those ministers who have spent their lives in the Church's work, and have not been able to make provision for old age and infirmity. This is the first thought of the overture—the principle of benevolence. Surely no one will say this is not a right principle. During the last few years the ministers of our Church have been asked to contribute to this fund at the rate of one-half per cent. of their professional income; and failing to do so they forfeit entirely their claim upon the fund; or according to the milder terms of the remit they lose one-half of their claim. In this we recognize another principle—that of professional union for mutual aid. Now, these two principles, found in the scheme already in existence, are the principles of the overture. If they are liable to criticism in the overture, they must be subject to the same ordeal in the present scheme.

The details of the overture are few and unimportant. They were for the most part taken from the remit. I am sure the friends of the overture would willingly have them improved, so long as the principles are left intact.

Some of the changes to be effected by the overture are these: 1. The separation of moneys collected from different sources, and contributed on different principles, into two distinct funds. Congregational contributions are given on the principle of benevolence; while ministerial rates are forwarded on the principle of professional union. Hence will arise the two funds. 2. The administration of each of these funds according to the principle on which it was contributed. Surely there is no injustice in this plan.

In this way the funds contributed by the Church for the support of aged and infirm ministers will be given to those only who are in need of such contributions; and the funds contributed by ministers on the principle of professional union will be for those only who have contributed to this object.

One cause of dissatisfaction with the present system is, that while the mass of the people regard it as a benevolent scheme, some of the ministers regard it as one by which a certain honourable pension is given by the Church to her aged servants. If this letter be the true idea of the scheme, let us all know it, and let that be the ground on which contributions are sought from congregations. Let us not cherish this in our bosoms for the gratification of our sense of dignity, while we present a more popular claim to the congregations.

According to the present system, too, annuities may be, some say are, granted out of this fund to persons who are not in the slightest need of them. It is in this way that the scheme has not met with that favour which is due to it, and which it would receive from the Church were it administered on proper principles. And hence, we regard it, has arisen the need of the ministerial rate.

A MEMBER OF PRESBYTERY.

GENERAL ASSEMBLY REPORTS.

MR. EDITOR,—I see it rumoured that there is a probability of a general election in June. In that case we shall have very scanty reports of our Supreme Court. We have been chiefly indebted to the "Globe" for reports in the past; but when an election is near, the past tells us what happens.

But, election or not, could not such a large denomination as ours not do much better in this matter? The Church at large wants information about the real working of the Church—the substance of Reports, the principal addresses, etc., not the "scenes" and mere wordy debates. And when a deputy comes from a sister Church with a carefully prepared address, full of interesting information, it seems such a waste when we are simply told that it was "warmly received." It is not so at "election times" for a seat in Parliament. Every voter knows what is going on, and why, and he is accordingly interested.

B. C.

April 21st, 1882.

THE Bible is wholly put into eight African tongues, and partly into thirty-four more, and the thirty-fifth is being prepared for.

THE Earl of Shaftesbury, who recently completed his eighty-first year, still enjoys good health. He has been an active member in both Houses of Parliament for fifty-six years; but has been more active privately in seeking to advance the sanitary, physical, mental, moral, and religious condition of the lower classes in London.

PASTOR AND PEOPLE.

REPLY TO PROFESSOR ROBERTSON SMITH.—III.

BY THE REV. P. MELVILLE, A.M., B.D., MOPSWELL, N.S.

BIBLE INTEGRATION.

"To the wise a hint is sufficient." Such trust have I in the evidency of the truths I state, and in the sagacity of my attentive truth-loving readers, that I have given little else than hints and outlines, which they can fill up, expand, and corroborate at leisure. This will be to them a most sweet and sacred study, replete with richest instruction and improvement, mentally and spiritually, throughout life. Without wasting words on such trifling objections as any wise Christian can easily answer, I have solved only the principal difficulties set forth. And now we shall consider briefly the true view of the Bible in its integrity, as the Law, the Prophets, the Psalms, and the Annals.

(1.) THE LAW GIVEN BY MOSES.

The moral law of the Decalogue, or Ten Commandments, is the centre and supporting pillar of all the laws and revelations given to Israel, whether civil, ritual, or otherwise. In Deuteronomy it is summed up in the two great commandments of love to God and man, on which, as our Saviour taught, all the law and the prophets hang. He also taught that it is for all men through all ages, and imperishable as heaven and earth in its every jot and tittle. Its pre-eminence is shown by its delivery by God's own voice from Sinai, in thunder and in flame, and by its inscription by God's finger on the tables of stone, for the ark of the covenant in the holy of holies; signifying the very principles of eternal holiness in the heart of Christ (Ps. xl. 8).

The civil and ritual laws for Israel as a nation and a Church were also given by Moses; though some of them were old traditions from the fathers, such as circumcision and sacrifice. God did not INSTITUTE sacrifice by Moses, but PERMITTED it as a patriarchal institution, and so REGULATED it as to be "a shadow of good things to come," typifying Christ and His kingdom. But Israel was so spiritually blind that they would not perceive the good things foreshadowed, nor even the supreme End of the whole Law, which is Christ (Rom. x. 4, and 2 Cor. iii. 14). They idolized the ritual letter but despised its moral spirit, and rejected its Divine life. God warned them oft (as in Deut. xxix., xxx., xxxi. and xxxii.), but they would not learn. Besides these laws, the whole Pentateuch is often called "the Law," in which Moses has inlaid "mosaically" many passages from older seers and sages, as Adam and Cain, Lamech and Noah, Abraham and Melchizedek, etc. But we find the Divine style and spirit in the whole, and knowing God to be the author, we quibble not about the spokesmen or scribes.

(2.) THE PROPHETS, EARLIER AND LATER.

In the Hebrew Bible, the books of Joshua, Judges, Samuel and Kings are called "Early Prophets;" while Isaiah, Jeremiah, Ezekiel, and the twelve minor books are called "Later Prophets." Daniel, too, is called a prophet by our Saviour. Moses himself, and Joshua, with Samuel and other Judges and Kings, were prophets, besides their kingly office.

Even the sceptical critics confess that Joshua corroborates the Pentateuch. To silence this witness, therefore, they join his book with the Pentateuch into a "Hexateuch," and impeach all the six, by trying to set the witness of the later books against them, chiefly in this, that the Levitical laws seem to be neglected or unknown in their time.

Is it not amazing that those critics cannot see that this was the very fate foretold by Moses to rebellious Israel—Lev. xxvi., Deut. xx x-xxxii., etc.? And the books of Joshua and his successors record how it came to pass (Joshua xxiv. 31; Judges ii. 6-13): Israel had utterly broken the Mosaic covenant after the death of Joshua and his elders. The service of the tabernacle at Shiloh was dying out into a profane sham, till neither people nor priests knew the Lord (Judges ii. 10; and 1 Sam. ii. 12). The Levitical system failed, and its priesthood was changed, necessitating a change of law (Heb. vii. 11, 12). From that time its ritual is generally in abeyance, and the patriarchal order of Judges returns (Judges ii. 28), with its patriarchal priesthood, "after the order of Mel-

chizedek," the Prophet, Priest and "King of Justice and Peace" (Ps. cx. 4). This at once explains and removes almost all the historical objections. The ark of God was taken captive, and never returned to the tabernacle at Shiloh, but was privately secluded from Eli's death till David's days; in type of our Saviour's sojourn and rejection. Now, to say that the Levitical books are therefore of later origin, is as absurd as to say that the New Testament was invented since the American war, because the Churches tolerated "war," and "lawsuits," as well as "laying up treasure on earth," and having "two coats."

With the above explanation, let any man examine the book of Judges verse by verse and chapter after chapter, and he will be surprised to find how perfectly it confirms the books of Moses and Joshua by continual incidents and allusions. So also do the books of Ruth and Samuel, the Kings and the Prophets, the Psalms and the Annals throughout. They all agree with Isaiah that moral obedience is far better than ritual sacrifice, which becomes vain and disgusting without the former. They all agree with Jeremiah that the Levitical law was made in vain for Israel if they use it like a "den of robbers" into which they can escape from duty and justice (Jer. vii. all, and viii. 8). David, Solomon, Hezekiah, and Josiah tried indeed to restore the Mosaic ritual, in a modified form, with one temple and ark, typifying one Mediator by whom we can come to God. But their efforts were inwardly failures, for Israel's heart was far from God. Then came their captivity, as Moses foretold. Afterwards Ezra, Nehemiah, etc., tried to establish the entire Mosaic law among the returned exiles, in all its literality and iron rigidity. But still it seemed a piteous failure; for Israel would not perceive the spirit and end of the law, but only its letter and veil. Yet spiritually it was not a failure. For thus God's Word was written, "not for themselves but for us," to be the jasper wall of the New Jerusalem for ever and ever (1 Peter i. 12; Rom. xv. 4; 1 Cor. x. 11; 2 Peter i. 20, 21; Rev. xxi. 12-14; and Eph. ii. 20).

(3.) THE PSALMS AND THE LATER ANNALS.

All these unite to confirm this view. The historical Psalms picture Israel in the outward form of a Church, but inwardly not right in heart with God. To keep them from the grossest idolatry, God put the heavy ritual yoke on them which neither they nor their fathers were able to bear. Still, they will not look to Him who is the promised Deliverer, bringing eternal rest, which the first Joshua had failed to give them (Ps. xcvi.; Heb. iii.).

In the closing annals of Scripture, the books of Chronicles, Ezra, and Nehemiah present a piteous picture of Israel under the legal yoke, striving among themselves within, struggling against the Samaritans and the Gentiles without, fighting against fate, yet dreading to write or speak the glorious name of JEHUVAH in which is all their help and hope, as the God of salvation!

Every book of the Bible is thus found to confirm the rest, despite some errors of scribes and some mistakes of expounders, which should not be ignored. But is it not ludicrous to see the same critics who reject as "an interpolation" every text that crosses their theory, yet greedily grasping at every straw of doubt or difficulty, with no doubt of ITS genuineness? As if some explanatory note might not get into the text by mistake of some copyist; or as if no "Dan" existed but Jacob's son; or as if Jordan itself were named after an earlier "Dan" or "Judgment;" or as if Moses himself were not "King in Jeshurun" when he wrote of the earlier Dukes and Kings of Edom; or as if no Jew could speak of himself in the third person, although they constantly did so by the forms "thy servant" and "my lord;" as also Moses did, and his Divine Saviour too, who habitually calls Himself "the Son of Man;" or as if every ANCIENT PARABLE must be a DEAD LITERALISM!

But the Bible, properly understood, is supremely true and consistent. The sceptics may impeach Moses and Joshua as a Hexateuch, but it avails them nothing. On the same principle they must impeach Judges too, in a Heptateuch; then add Samuel, in an Octateuch; then add Kings in an Enneateuch; then the later Prophets in a Dekateuch; then the Psalms in a Hendekateuch; then the closing Annals in a Dodekateuch! Then they must do likewise with every book of the New Testament; and what then? Why, they will have proved the very thing they dread most of all—namely, that the whole Bible has one

Spirit and one Author, whoever its writers may be: and that the twofold style of Jehovah Elohim is nothing else than the eternal marriage of Grace and Truth in the Living Word, whether revealed in "the Word made flesh" or in the Word spoken and written unto the fathers by the prophets!

With utmost reverence, then, let us turn to this most mysterious Name. We have seen that JEHOVAH is the memorial name of God in covenant with man as "the God of Salvation," viz., the Divine Saviour. He declares: "I, even I, am JEHOVAH; and besides Me there is no SAVIOUR" (Isa. xliii. 11). The mystery of God and His revelation is hidden in this Name; and here we may now seek and find it, so far as we are able to receive it (Rev. x. 7). What then is the true meaning of that most awful Name? and what is its history?

(4) JEHOVAH THE ONLY SAVIOUR (Isa. xliii. 11).

Among the learned it is well known that the name JEHOVAH is from the third person singular in the future of a most ancient form of the Hebrew substantive verb "to be." It properly signifies "He will be;" but as a noun or name, "He who will be," or "He that is to come." As the Hebrew has no distinct present tense, it also signifies "He that is" (I AM) and "He that was," as well, for "Out of nothing ought SHALL COME" (Psalm xc. 2).

Just after the fall of Adam and Eve, the Almighty promised a Seed of the woman to bruise the Serpent's head and suffer in his heel (Gen. iii. 15). It is one Seed only, for the pronoun is in the singular masculine. By believing the promise of this "Coming Man," Eve escaped the death of the fall and became "the mother of all living." This promise appears recorded in the most ancient astrology (when the stars were used for memorials and books—Gen. xv. 5), in the constellation of the Virgin bearing a handful of corn, with the brightest star "Spica" as the Seed; also in Ophiuchus bruising the serpent and treading down the scorpion which turns to wound his heel! This promise appears as the secret motive of the intense desire for offspring among the ancients. That Eve understood God's promise in this way is shown by her words about her first-born son: "I have gotten a man, even Jehovah" (Gen. iv. 1), viz., "He that is to be." She appears evidently to regard him as "the Seed," viz., the Saviour already born to crush the Serpent. The Greek, Latin, and English translators put in the word "from," but it is not in the original. Eve soon found out her mistake, and in despair of a mere human seed she called her next son Abel, or "vanity." Afterwards, in the third generation, men began to pray to God as JEHOVAH, viz., "the coming Saviour," the Divine Seed (Gen. iv. 25). But again Noah is thought to be the Seed to comfort man and remove the curse of the fall (Gen. v. 29). The promise was at length renewed to Abraham, that in his Seed all nations shall be blessed (Gen. xxii. 18). St. Paul truly declares that this Seed is CHRIST (Gal. iii. 16).

I know the sceptical objection that God was not known to Abraham by His name JEHOVAH (Ex. vi. 3). But if they could read the Hebrew, they would see that the word "known" there means "understood" or "perceived," as in Isaiah vi. 9. Thus also we read that Eli's sons knew not Jehovah (1 Sam. ii. 12). In this way truly very few know JEHOVAH (*Divine Love*) to this day, but only EL SHADDAI (*Almighty Power*), as all their liturgies indicate. Do the men of the Iron Age "know the Lord," the Saviour, while they (with Herbert Spencer) honour only an *unknown* "God of Forces?" (Daniel xi. 38.)

Jacob prophesied of the coming Saviour as Shiloh of the tribe of Judah, and speaking of Dan as a serpent biting the heels of the horse, exclaims: "I have waited for Thy salvation, O Jehovah!" (Gen. xlix. 10, 18.) Observe the association of ideas, viz., Jehovah "the Seed of the woman" bruising the Serpent's head, though Dan and Jacob too are "heel takers." Afterwards the name of Jehovah was made very plain to Moses (Ex. iii. 14), as "I will be who I will be," viz., the Word made flesh. This very name Christ claims repeatedly (John viii. 58; Rev. i. 8, 11, 18; Heb. xiii. 8). This is plainly the memorial name of God about to be manifest in flesh as the Divine Humanity, the Godman!

But from such awful warnings as Ex. xx. 7; Lev. xiv. 16; Ps. i. 16; Amos vi. 10, Israel dreaded to write this dearest Memorial Name; and so its vowels were lost and forgotten, and the vowels of Adonai or

Elohim used instead. So that our best scholars believe that the original form of the name was YEHVEH, or YAHVEH! But He declares: "As I live, all the earth shall be filled with the glory of Jehovah" (Him that is to come—Numb. xiv. 21). Again, in Isa. xlv. 21, 22, Jehovah is the only Saviour; in Jer. xxiii. 6 He is "Jehovah our Righteousness;" in Isa. ix. 6, He is a child born, yet the Everlasting Father; in Ps. cx. 1, David's Lord, yet his Son; in Hag. ii. 7, the Desire of all nations; in Mal. iii. 1, and iv. 2, He is Jehovah, the Sun of Righteousness; in Micah v. 2, the Ruler in Israel . . . yet from everlasting. When the true meaning of His memorial name was lost in Hebrew, it was restored in Greek as "Ho Prochomenos," "He that shall come." John Baptist asks, "Art thou He that should come?" The Samaritan woman says: "I know that Messiah cometh." John calls Him "the true God and Eternal Life;" Jude calls Him "the only wise God our Saviour." Not without Divine Providence is His name translated "The Lord" alike in the Old Testament and the New, in Greek, Latin and English, and He quoted it so (Mat. xxii. 44). This is the mystery of God which the Jewish priests could never understand nor answer; and yet they murdered our Saviour for revealing it (Mat. xxvi. 63-66). But God hath sworn that every knee shall bow to Jesus, and every tongue confess that He is Lord (Isa. xlv. 21-25, with Phil. ii. 9-11). He claims the name of Jehovah who "Inhabiteh eternity," and he explains it thus: "I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty" (Rev. i. 8, 11, 18). "Jesus Christ, the same yesterday, and to-day, and forever" (Heb. xiii. 8). "For in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). He claims to be JEHOVAH ELOHIM of the holy prophets (Rev. xxii. 6 and 16). He says "I and My Father are one," "He that hath seen Me hath seen the Father" (John x. 39, and xiv. 9). Even in His humble humanity He was still in heaven (John iii. 13). And now, though ascended far above all heavens (which cannot contain Him), He is still with us, filling all in all (Eph. iv. 10, and i. 23). As the virgin-born Immanuel, He now treads on the old Serpent's head according to the primeval promise; and He is predestined by eternal decree to put all enemies under His feet and to destroy death and devil too (1 Cor. xv. 25, 26; and Heb. ii. 14), and to save to the uttermost all who come to God in Him, the only Way, the Truth, and the Life! Still always "JEHOVAH," He is ever "coming" more and more into man's consciousness, by His Infinite Originality! His last word to us is, "Surely I COME quickly." And "to them that look for Him He will come the second time without sin unto salvation" (Heb. ix. 28).

This intensely interesting theme is discussed by Mr. Weeks in his recent treatise on "Jehovah Jesus;" and by Mr. McWhorter in his excellent book on "Yahveh Christ." Let our students and our thinkers read such able works; and, above all, let us study God's own Word in its original languages and its original purity!

VALEDICTORY NOTES.

And now it is hard to say Adieu! Although urgent duties call me away, and incessant study demands repose, yet so sacred, so absorbing, so entrancing has this study grown to me, that we cannot part. Many who will read these papers with ease can little dream of the intense study, day and night, which has made their lessons easy for all time to come! But who that loves this ecstatic study, even though its exhausting toil may wear him away, will not say, after all, "If this be called dying, 'tis pleasant to die!" The Bible infinitely repays the intensest study of men and angels. Its field contains such Divine pearls of great and priceless worth, that we may well consent to *sell out* all of self and selfishness, and invest in that good field. "Into these things the angels desire to look," and all wise men will do the same. Many things I have indicated so briefly as to be but seed-thoughts to those who can judge their value and sow and reap their harvests. Doubtless some things are left obscure, by brevity; and hence bad critics will cavil and object, as bad scholars think they find many errors in their school books. But the Divine Book will always prevail in the end, and bad critics, like bad scholars, will only expose themselves as usual. Many new truths are only beginning to dawn upon us, with entrancing light and glory. Thus, even where the Scriptures seem broken and interrupted, we often notice

such a beautiful and more than philosophical connection inwardly and spiritually, that we cannot doubt WHOSE wisdom has made it so. Thus in Scripture as in Nature there is no real "Chance" or mere accident. Think of the surprise and dismay of the profane wits when they perceive this fact! Is not this a manifest sign of CHRIST'S PRESENCE AND APPEARING in the Cloudy Pillar of His Word? "Behold He cometh with clouds, and every eye shall see Him."

Let our young churches and colleges, with all our young people and our old, unite in the ancient Bible prayer of faith, love and new obedience: "Open Thou mine eyes that I may behold wondrous things out of Thy Law!"

"THE HARVEST IS PASSED."

Just a little trifling; just a little fun;
Just one little hour too late, and life's work is done;
Waiting, vacillating, halting but an hour;
Reaching, grasping, stretching—life beyond thy power.

Just a little moment slighting offered love,
And with folded wing, far off, grieves the heavenly Dove;
Just a day's neglecting; slowly sinks the sun;
Slowly drops the curtain, and life's work is done.

—Selected.

BURNING OUT A WASP'S NEST.

Some time ago, while walking in an American city, we asked a coloured man, in one of the parks, the names of the several churches in view. Giving us what information was in him, he said:

"An' de church, I don't know de name of, but dat is de one dat burned down."

"Who burned it?" we asked.

"The sexton," he said.

"Why, how could it be that a sexton would burn down his own church?"

"You see, sar, dere was a wasp nest dere, an' de sexton, he tried to burn out de wasps."

"Well, did he burn out de wasps?" we asked.

"Yes, sar, he burned out de wasps, an' he burned down de church, too."

We meditated on this story as we walked. Wasps have their uses, but, so far as we have been able to discern, not in churches. Their utilities are decidedly non-ecclesiastical. But sometimes wasps will come into churches. It is very undesirable to have them there. One thing may be said of these insects, that the less you trouble them, the less harmful they are. Another thing is quite obvious, that a greater evil may be brought to pass by an attempt to be rid of a smaller evil. It was bad to have the wasps; it was worse to be compelled to rebuild the church.

And yet, perhaps, the apparent disaster was providential, and the moral which Christendom may learn may be worth the money spent in rebuilding the church.

Into a church membership wasps may come. If, when they are in their nest, the nest can be quietly lifted, and it and its inhabitants set in the open field, so much the better; but don't let us destroy a church in order to destroy a wasp's nest. Let the evil be borne awhile. By and by the time will come when the wasps will depart, or be in such a condition that they can be removed with impunity. But whenever any Christian society shall determine to free itself of the wasps, let it be careful as to its modes of extirpation; above all, let it heed the counsel to avoid burning wasps out.

AT the late Ouvry sale in London a first folio Shakespeare sold for \$2, and a third folio for \$580; the first edition of Milton's "Lycidas" brought \$320. The manuscript of Dickens's "Christmas Carol" is for sale at \$1,500.

MR. GEORGE OTTO TREVELYAN, nephew and biographer of Lord Macaulay, and author of the "Early Years of Charles James Fox," and formerly Civil Lord of the Admiralty, is the new Chief Secretary for Ireland in place of Lord Frederick Cavendish, who was murdered.

MR. DARWIN, when in early life cruising off the coast of South America, maintained that the Patagonians were of such a different race from the English that they were incapable of improvement. In the latter part of his life, when he learned of the success of Christian missionaries in civilizing them, he frankly avowed his mistake, and became a subscriber to the South American Missionary Society.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE: No. 5 JUBILEE ST., TORONTO.

ADVERTISING TERMS. Under 3 months, 10 cents per line per insertion; 3 months \$1 per line; 6 months \$1.50 per line; 1 year, \$3.00. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, FRIDAY, JUNE 2, 1882.

It is estimated that the costs of the Doble suit against the Temporalities' Board, in all the courts, on both sides, together with the expense of legislation, will amount to the large sum of \$15,000.

ATTENTION is invited to the advertisement in this issue respecting certificates to commissioners to General Assembly. The report of conference at Brampton, on State of Religion, is particularly interesting, and will well repay careful perusal.

THE great question before the American Assembly this year refers to the working of their Home Mission Scheme. Hitherto the Home Mission Board has made appointments within Presbyteries. A committee appointed last year reports in favour of taking the power of making appointments out of the hands of the Board, and giving Presbyteries the power to work their own fields, the Board merely managing the finances. This conflict was certain to come sooner or later. The question is one of great difficulty in a Church that has such an immense Home Mission field as that of our brethren across the lines. As a matter of theory, the Presbyteries certainly are in the right, but a very good theory may sometimes work poorly in practice.

SPEAKING of Guiteau, the "Christian at Work" says:—

"Eminent physicians are understood to believe that he was and still is so shattered in intellect, so completely unhinged, as to be utterly irresponsible; yet not one of them cares to take the initiative in his behalf, because he is so thoroughly obnoxious."

These "eminent physicians" who believe the assassin "utterly irresponsible," and are afraid to say so because he is "thoroughly obnoxious," are as cowardly as the eminent criminal lawyers who refused to defend him, because he is "thoroughly obnoxious." A lawyer or doctor afraid to express an unpopular opinion is a poor specimen of a man, whatever he may be professionally considered. Had Guiteau been in England, the best criminal lawyer at the Bar would have defended him on the broad ground that any man is entitled to a defence. The same is true of Canada. Whalen, who assassinated McGee, was defended by three of the ablest lawyers in Ontario.

If any of our readers know of any young ladies or gentlemen of "advanced thought," who fancy themselves too "cultured" to learn the Shorter Catechism, please call their attention to the following extract from a speech delivered by Spurgeon in the Free Church Assembly:—

"We have a catechetical seminary connected with our Church, in which we teach a little book known as the Shorter Catechism, with proofs. I should like to see some one write a better summary of Christian doctrine. Unless some one gives us a better book, we will stick to it. A minister in preaching could not find a better means of stating doctrines than in the words of the Shorter Catechism."

Though our Catechism does not need a certificate from anybody, still it is pleasant to hear the great London preacher say it is the best possible "means of stating doctrines." Those "advanced" men who think the old Catechism is getting behind the age probably don't know much more about doctrine than Spurgeon. A Presbyterian Sabbath school—if such a thing exists—without a Shorter Catechism is in a bad way.

A BACHELOR minister in New Jersey made the following statement to his congregation not long ago:—

"You are doomed to disappointment this summer, as you have been the 'two last,' in supposing that I am going to get married, as I do not keep company with any lady, by letter or otherwise, with any such intention. I know that an intelligent and Christian companion would aid me in my work, and many of my people have wanted me to get one, but my first object has been to build up a congregation and be able to live as a minister ought. A poor minister, scarcely able to keep himself, has not the influence he would otherwise have, either among his own people or with the public."

Come over here, young man—come right over at once. In this happy country young ministers generally marry the summer they are settled, and some of them don't even wait for a settlement. In this country, too, we have any number of young ladies who would make "intelligent and Christian companions," and aid a minister mightily in his work. Come right over, young man; but when you are favoured with an introduction to one of our young ladies, don't use such expressions as "two last."

CHURCH EXTENSION WORK IN THE NORTH-WEST.

WE believe that the Rev. Mr. Robertson is again in Ontario, and has resumed his canvass for subscriptions to the Fund being raised to assist in erecting churches and manses in the great North-West. We notice from a circular lately published that a considerable number of individual subscriptions to this fund of \$1,000 each have been received, and that in some cases contributions reach a still higher figure. We hope the good work so auspiciously begun will be carried forward to a successful issue, and that speedily. A comparatively small percentage on the amounts made by Presbyterians in the purchase and sale of North-West lands would go a very great way to the supply of all that is needed. A better thank-offering than such proportionate contributions could not be thought of. Others have been greatly blessed and prospered in other ways during the past year. Let them also not forget the Lord's share. "There is that giveth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

SYNOD OF U. P. CHURCH, SCOTLAND.

THE Scottish United Presbyterian Synod held its usual yearly meeting in the New College Buildings, Castle Terrace, Edinburgh. The meeting began on Monday, the 8th May, and continued till the evening of Tuesday, the 16th, and was markedly a peaceful one. The discussion of the Disestablishment question was perhaps that which awakened the greatest interest and called forth the most vigorous speaking, but the feeling and opinions were all so much on one side that what was said could scarcely be called a discussion at all. Evidently on that question the U. P. Synod is substantially a unit, the slight intimation of something like opposition to the prevailing sentiment making this unity—substantial and earnest—only the more noticeable.

In reference to the everywhere living question of Intemperance, and the best means for counteracting its ravages, there was considerable diversity of opinion, and a considerable amount of keen feeling was displayed. The motion on the subject proposed by Principal Cairns, and ultimately carried, was to the following effect: "That the Synod discourage all public drinking usages, and recommend the membership of the Church sincerely and earnestly to consider how far it might be their duty to discontinue the personal use of intoxicating liquors."

Most people would be inclined to think that this was a very moderate, gentle way of putting the case. It surely is the duty of every one to "consider sincerely and earnestly" whether or not he or she ought to be a personal abstainer, but it would be an abuse of language to affirm that every one who voted for such a motion pledged himself individually to personal total abstinence. It might be possible perhaps to "sincerely and earnestly" consider the matter, and come to the conclusion that it was not dutiful to discontinue the use of such liquors. A good many, however, objected, and the fact that they did so, and that after all a majority voted for the motion, afforded a very gratifying intimation of the progress of opinion in the right direction. Not so many years ago, such a motion—very commonplace and inoffensive as it appears—would not have been carried, perhaps not so much as proposed even, in the U. P. Synod, "advanced" as that body has always been on the question of Total Abstinence.

From the report on the Augmentation of Stipends, it appears that in 1881 six-sevenths of the U. P. Ministers had an income of £200 and upwards, while only eighty had less than that amount, and of those eighty forty obtained not less than £190 each. The average stipend over all the Church is now 34½ per cent. higher than it was in 1879. Last year a small diminution in the membership was reported; this year the turn is in the opposite direction. In the matter of funds, the change during the year has been very gratifying. Last year it seems there was the quite abnormally large increase of £46,000. It would not then have been surprising had the returns this year shown somewhat of a falling off. The facts, however, indicate a different result. Last year the total income of the Church was £383,004, or not very far from two millions of dollars. This year the income stands at £383,730. The absolute increase is small, but the fact that the abnormally large income of last year has been made the normal one of this is very gratifying. The Foreign Mission income for the year was £34,641 12s. 6d., which with other extra sums made the sum at the disposal of the Committee £36,401—meeting all the expenditure, and leaving a working balance accumulated from other years of £10,000.

Our space will not permit our giving even an outline of the work of this meeting of Synod. It was emphatically a business and missionary meeting, conducted in an able, business-like manner, and likely to produce the most beneficial results. Everything indicated that all the various schemes of the Church were being prosecuted vigorously and with a gratifying amount of success. We notice that there was considerable complaint about the number of committees, and the large amount of expenditure thus incurred, as well as in printing what were said to be often unnecessarily long reports, and all but useless appendices. On the other hand, it was contended that as the U. P. Church was a very democratic one, it was indispensable that all the members and adherents should have the fullest information about all its operations, of whatever kind.

RELIGION AND POLITICS.

THERE is not a more palpable and foolish mistake than that which is often made by too many well-disposed but rather weak-minded people, to the effect that Christians have no business to meddle with the politics of the countries in which they live, but that they should hand over all such things to those who make the present world and its ways the exclusive subjects of their thought, and the only objects of their interest and care. It even comes to this in some cases, that it is made a matter rather for boasting than otherwise that these people don't meddle with politics at all, and are profoundly and proudly ignorant of everything connected with what they are pleased to characterize as impure and degrading. Than such language nothing can be well imagined more discredit-able to those who use it. In a free country the man who does not meddle with politics can lay very little claim to patriotism, intelligence, or manhood. For what are politics? Simply all that may be connected with the business of the community as such, in reference to both internal and external affairs. Is it a wise or prudent or becoming course for anyone to affirm that he has no interest whatever in the way in which public affairs are managed? In the character of the laws that are passed? Or in the conduct and opinions of those who are the chosen representatives of the community to conduct public business in the name and for the benefit of the whole community? We should think not. Christ's people are to be as the salt of the earth, with all the conserving and corrective power which that implies. The religion that can live and thrive only by withdrawing from this active work-a-day world must be of a very sickly, feeble character. No doubt politics are said to be "dirty." They are simply what the general community makes them. If they are "dirty," the general public cannot be very clean. If they are base, immoral and degrading, it must be because the general tone of society is low, the general intelligence small, and the selfishness powerful and predominant. There is no propriety in any one—half, it may be, in mockery, half in supercilious Pharisaism—saying, "God, I thank Thee I am not as this politician," for as is the general character of the people, so is the general character of the politicians and representatives.

The noble people will be nobly represented; the

ignoble, correspondingly the reverse. "The wicked walk on every side when the vilest men are exalted." If the drunkard, the swearer, the tricky, the dishonourable, the licentious are promoted to positions of trust and authority, the reason is not far to seek. The general moral level of those who give the promotion must be much the same. Everyone goes to his place and his people. Does it follow, then, that when the majority is evidently of such a type, those who think and feel differently are to do nothing to bring round a change? Too many have thought that such was their duty, and have accordingly given themselves up exclusively to private business and to the enjoyments of family or social life. To a large extent this has been and is the case in the States. The very thing the unprincipled and self-seeking have always desired; for the more this is done, the more freedom and the more plunder they can secure for themselves. But for this Tweed could never have plundered New York as he did, and but for something similar many a minor sinner would have had his career of wickedness very decidedly and very effectually cut short. Persecution! is it said? Would you make a man suffer for his religion? Or for his want of it? Certainly not. But at the same time the conscientiously religious man will add, "I shall take good care, however, that no moral leper shall speak for me in the councils of the nation; shall make laws for my guidance; shall impose taxes for my advantage, or spend them to my ruin; and if such are chosen, it shall only be after I have done my best in the opposite direction." It is all very well to ask in contemptuous irony, "Would you choose a decent conscientious blockhead for your representative in the High Court of Parliament?" But every thoughtful person can easily reply, "No, certainly not if I know it. But still less would I choose a clever black-guard; for with the former I might, after all, be right—with the latter I should be sure to be wrong." The fact is, that character and general intelligence are far more important, in politics as well as in everything else, than the mere ability to pronounce the shibboleth of this party or of that. But, above all, let Christians not join in the ignorant stupidity of crying "Dirty politics!" On the contrary, let them, as they are in duty bound, do their best to make both politics and politicians in every way purer and better than, unfortunately, they too often are.

BOOKS AND MAGAZINES.

JOHN'S COMFORTERS, or Scientific Sympathy. By the Rev. Joseph Parker, D.D. (New York: I. K. Funk & Co.)—This is a 10 cent pamphlet belonging to the "Standard Series." It contains a clever satire directed against "Huxley the Moleculite, John Stuart the Millite, and Tyndall the Sadducee."

CALVIN AND HIS ENEMIES: A Memoir of the Life, Character and Principles of John Calvin. By the Rev. Thomas Smyth, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. Ure & Co. Price 60 cents.)—This is a new edition of a useful book, containing a spirited defence of a much-abused man. It ought to be kept in circulation as long as people keep digging up the old charges which it refutes.

SINGING ON THE WAY. (Cincinnati, O.: R. W. Carroll & Co.)—This volume of 160 pages contains what appears to be a careful and judicious selection of sacred music and hymns, intended principally for Sabbath schools and for social worship. Generally speaking, the music has been chosen to fit the words in a manner that evokes admiration, for it fits them not only mechanically, but in sense and feeling. In all, there are over 200 hymns in the book.

THE HOME STRETCH. By A. M. Collins. (New York: G. W. Harlan; Toronto: N. Ure & Co.)—The 230 pages of this book are occupied with a pretty vigorous story, well fitted to keep a person from wearying on a journey, or in any other circumstances where time hangs heavy on the hands. The scene appears to be laid in one of the Southern States, and the inherent liveliness of the main narrative is increased by the occasional introduction of the negro element with its rich vernacular, not so very faithfully rendered as to be unintelligible, but sufficiently so to be amusing.

ROSE BELFORD'S CANADIAN MONTHLY. Edited by G. Mercer Adam. (Toronto: Rose-Belford Publishing Co.)—A glance at the table of contents of the May number of the "Canadian Monthly" will show

that at least nineteen out of twenty-four articles are by Canadian writers, the magazine keeping true to its name in every sense. To test the quality of these articles requires something more than a glance, but however severe the trial may be, the magazine is fully as well prepared to meet the critic's eye as the ordinary run of publications of its class in other countries. The present number is a fair specimen.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The readers of the "Living Age" are supplied from week to week with the most important and interesting of the articles appearing in about a dozen of the foremost British magazines and reviews; with instalments of serial stories procured from advance sheets. Each weekly number contains sixty-four large pages of closely-printed matter, and the subscription price for a year is only double that of an ordinary American monthly. The two numbers last received bring a large amount of the very freshest information on some historical and scientific subjects which are apt to engage the attention of the general reader.

WORTH LIVING; or the Old Finchley Place. By Lillian F. Wells. (Philadelphia: The American Sunday School Union; Toronto: John Young.)—In this handsome volume of 272 pages we have a well-written and very instructive story of family and social life. The style is sufficiently lively, the surprises are quite abundant, and yet the views of life and character given are sensible and natural. None of the personages are "too good for any place but a story book;" nevertheless, the true standard of morality and religion is fully maintained. There is an evident aim, all through, in the direction of uprooting the modern phases of unbelief, and the positive religious teaching is judicious. Whatever answers may be given to the queries of modern doubt regarding the value of human life in general as a possession, this book shows in its own simple way that there is at least one sort of life that is "worth living."

JOHN INGLESANT: A Romance. By J. H. Shorthouse. (New York: Macmillan & Co.; Toronto: Willing & Williamson. Price \$1.)—This is a new edition of an old work of considerable power and ability, in which the author conveys to the reader his philosophical ideas and his views on certain matters of history, in the shape of "Memoirs of the Life of John Inglesant, sometime servant to King Charles I.; with an account of his birth, education and training by the Jesuits; and a particular relation of the secret services in which he was engaged, especially in connection with the late Irish rebellion; with several other remarkable passages and occurrences; also a history of his religious doubts and experiences, and of the Molinists or Quietists in Italy, in which country he resided for many years; with an account of the election of the late Pope and many other events and affairs." Mr. Shorthouse was generally careful to do his romancing in such a way as to do no violence to the actual facts of history, but it would appear as if he sometimes forgot this good rule—notably in the case of the Cavaliers and Puritans. He could not hide his eagerness to detract from the reputation of the latter, and his industrious efforts to bring to light the exemplary life and conduct of the former came to the surface here and there in spite of him. The testimony of a professed romancer cannot be taken against the facts of authentic history. And yet the romancer may be permitted to offer suggestions—the fruit of his fertile brain—where facts are entirely wanting and some theory is necessary to explain subsequent events; these suggestions being taken only at what they may be worth. The book is not altogether without interest, for there is no end to "Jesuit machinations," and "Irish rebellion" appears to exist, most of the time, in a chronic state.

GOSPEL WORK.

A TROPHY OF GOD'S GRACE.

Among the many wondrous trophies of God's grace I have been permitted to see, the man of whom I now write is one of the most marvellous. How great has been His goodness in allowing me to be the means of leading so many of the blackest and vilest to the feet of Jesus! Mine has indeed been an experimental education—a painful education. Day after day He—the Great Teacher—teaches me fresh lessons, showing the power of the Blood, and His mighty ability to save to the uttermost.

On Dec. 27, 1864, one of the missionaries called

upon me to request that I would go with him to see a man living in Spitalfields, respecting whom he was in much painful anxiety; "for," said he, "he has been a dreadful character through life—I have seen him several times—he appears fast sinking from consumption; he is very low, and knows no Jesus."

I went with him through a number of back streets, until we came to a very poor street; singling out the house, he led the way upstairs to a miserable room. Sitting bowed on a chair by the fire was a man, looking a perfect wreck; death seemed stamped upon his countenance. He received us quietly. As I had been warned respecting the character I had to deal with, I approached him cautiously first asking him about his health—how long he had been ill—whether he suffered much pain—if there was any little comfort he would like?—and other similar questions. In a low voice he answered me courteously. Next I spoke to him about his state of health and apparent speedy departure, asking him about his soul and Jesus. I had no sooner mentioned this than he became furious, and, summoning all his strength, tried to rise & me, but failed, and sank back into his chair. He waved his hands violently, desired me to be gone, and said he would not listen to a word more from me. I pressed him, but he said he would not be bothered with me. It was a painful scene.

I looked toward the missionary; he stood with his hands clasped, evidently much depressed. Leave the man I dare not. Seeing that death appeared so near, I could not. At once it occurred to me, "This is the enemy's doings; Satan would hinder me." Bless God for the power of His precious promise! I determined not to be put off, but to try again. The man sat exhausted in his chair, his head bowed down. I drew a chair close in front of him, whispering to the dear brother with me, "Lift up your heart to God now, brother." I then sat down, brought my head to a level with the man's, sought the Lord's help, and commenced speaking to him again. He made no movement, so on I went, and from John v. 24, poured in the precious truth for full half an hour without any interruption, telling the story of man's fall, sin, and redemption through Jesus. He listened quietly—I feared listlessly. The missionary and myself then knelt in prayer. When I went to him to say good-bye, he seized my hand and exclaimed: "God bless you, God bless you, sir, for coming to me. Oh, bless God! while you have been speaking the light has come into my soul. It has come; I see it all now!" We left, praising God aloud, for he was rejoicing in Jesus.

I saw no more of him. The missionary saw him frequently, and, in answer to my inquiries, said each time: "He is quite happy; he is resting on the Blood."

He lingered for some weeks ere the Lord took him; with rejoicing he testified to all of the Lord Jesus.

A few days after my visit, one of his friends called upon me. She was a Christian woman. She came to tell me of his friends' astonishment at the work of God. They, not knowing of my visit, went to see him; much concerned about his soul, they asked him how he was, when he exclaimed, "Praise the Lord, it's all well!" "Why, sir," said she, "we were astonished to hear such words from him, and asked him what he meant." "Meant?" said he; "why, I mean it's all through the precious blood of Jesus." He then told the friends of our visit, and of what had taken place. Heartily they rejoiced together.

The facts I have gathered respecting his former life will well account for their astonishment at his exclamation. He had held a good situation, and earned much money; but he was a confirmed drunkard—drunk for weeks together. He rioted in blackguardism of the blackest dye, was deprived and debauched in the extreme, and an infidel.

Such is a brief sketch of this brand plucked from the burning. Let the God of all grace have the glory. What an encouragement to earnest continued prayer!

Up to the time of his death his sense of sin deepened greatly. He sorrowed much over his past life, glorifying God for His goodness, and wondering why He had not long ago cut him down, and sent such a worthless, drunken wretch to hell. His answers to his friends' inquiries invariably were, "It is nothing but the blood of Jesus—the precious blood!"

Surely, dear praying reader, I need make no comments. I leave the recital in the hands of the God of all grace, praying that the Holy Spirit may apply it to the strengthening of your faith.—*From Trophies of God's Grace, by W. J. Lewis.*

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER L.—THE FINAL RESOLVE.

It was dark, with the pitchy darkness of a village street, where the greater part of the population were gone to bed, when he passed through Engelberg towards the hotel, where Phebe must be awaiting his return anxiously. In carrying out his project it would be well for him to have as little as possible to do with the inmates of the hotel, and he approached it cautiously. All the ground-floor was dark, except for a glimmer of light in a little room at the end of a long passage, but the windows of the *salon* on the floor above were lit up, and Jean Merle stepped quietly up the staircase unheeded and unseen.

Phebe was sitting by a table, her head buried in her arms, which rested upon it—a forlorn and despondent attitude. She lifted up her face as he entered and gazed pitifully into his; but for a minute or two neither of them spoke. He stood just within the door looking towards her as he had done on the fateful night when Felicitia had told him that she chose his death rather than her share of the disgrace attaching to his crime. This day just drawn to a close had been the bitterest fruit of the seed then sown. Jean Merle's face, on which there was stamped an expression of intense but patient suffering, steadfastly met Phebe's aching eyes.

"She is dead!" she murmured.

"I knew it," he answered.

"I did not know what to do," she went on after a slight pause, and speaking in a pitiful and deprecating tone.

"Poor Phebe!" he said; "but I am come to tell you what I have resolved to do—what seems best for us all to do. We must act as if I was only what I seem to be, a stranger to you, a passing guide, who has no more to do with these things than any other stranger. We will do what I believe she would have desired; her name shall be as dear to us as it was to her; no disgrace shall stain it now."

"But can you never throw off your disguise?" she asked, weeping.

"Must you always be what you seem to be now?" "I must always be Jean Merle," he replied. "Roland Sefton cannot return to life; it is impossible. Let us leave her children at least the tender memory of their mother; I can bear being unknown to them for what remains to me of life. And we do no one any harm, you and I, by keeping this secret."

"No, we wrong no one," she answered, "I have been thinking of it ever since I was sure she was dead, and I counted upon you doing this. It will save Felix and Hilda from bitter sorrow, and it would keep her memory fair and true for them. But you—there will be so much to give up. They will never know that you are their father; for if we do not tell them now, we must never, never betray it. Can you do it?"

"I gave them up long ago," he said; "and if there be any sacrifice I can make for them, what should withhold me, Phebe? God only knows what an unutterable relief it would be to me if I could lay bare my whole life to the eyes of my fellow-men, and henceforth walk in their sight in simple honesty and truthfulness. But that is impossible. Not even you can see my whole life as it has been. I must go softly all my days, bearing my burden of secrecy."

"I too shall have to bear it," she murmured almost inaudibly.

"I shall start at once for Stans," he went on, "and go to Lucerne by the first boat in the morning. You shall give me a telegram to send from there to Canon Pascal, and Felix will be here in less than three days. I must return direct to Riversborough. I must not perform the last duties to the dead; even that is denied to me."

"But Felicitia must not be buried here," exclaimed Phebe, her voice faltering, with an accent of horror at the thought of it. A shudder of repugnance ran through him also. Roland Sefton's grave was here, and what would be more natural than to bury Felicitia beside it?

"No, no," he cried, "you must save me from that, Phebe. She must be brought home and buried among her own people. Promise to save her and me from that."

"Oh, I promise it," she said, "it shall never be. You shall not have that grief."

"If I stayed here myself," he continued, "it would make it more difficult to take up my life in Riversborough unquestioned and unsuspected. It can only be by a complete separation now that I can effect my purpose. But I can hardly bear to go away, Phebe."

The profound pitifulness of Phebe's heart was stirred to its inmost depths by the sound of his voice and the expression of his hopeless face. She left her seat and drew near to him.

"Come and see her once more," she whispered.

Silently he made a gesture of assent, and she led the way to the adjoining room. He knew it better than she did, for it was here that he had watched all the night long the death of the stranger who was buried in Roland Sefton's grave. There was little change in it to his eyes. The bare walls and the scanty homely furniture were the same now as then. There was the glimmer of a little lamp falling on the trivial figure on the bed. The occupant of this chamber only was different, but oh! the difference! "Do not leave me, Phebe!" he cried, stretching out his hands towards her, as if blind and groping to be led. She stepped noiselessly across the uncarpeted floor and looked down on the face lying on the pillow. The smile that had been upon it in the last moment yet lingered about the mouth, and added an inexpressible gentleness and tenderness to its beauty. The long dark eyelashes shadowed the cheeks, which were suffused with a faint flush. Felicitia looked young again, with something of the sweet shy grace of the girl whom he had first seen in this distant mountain village so many years ago. He sank down on his knees, and shut out the sight of her from his despairing eyes. Tac-

ilent minutes crept slowly away unheeded; he did not stir, or sob, or lift up his bowed face. This kneeling figure at her feet was as rigid and as death-like as the lifeless form lying on the bed; and Phebe grew frightened, yet dared not break in upon his grief. At last a footstep came somewhat noisily up the staircase, and she laid her hand softly on the grey head beneath her.

"Jean Merle," she said, "it is time for us to go."

The sound of this name in Phebe's familiar voice aroused him. She had never called him by it before; and its utterance was marked as a thing irrevocably settled that his life henceforth was to be altogether divorced from that of Roland Sefton. He had come to the last point which connected him with it. When he turned away from this rigid form, in all the awful loveliness of death, he would have cut himself off forever from the past. He laid his hand upon the chilly forehead; but he dared not stoop down to touch the sweet sad face with his lips. With no word of farewell to Phebe, he rushed out into the dense darkness of the night and made his way down the valley, and through the steep forest roads he had traversed only a few hours ago with something like hope dawning in his heart. For in the morning he had known that he should see Felicitia again, and there was expectation and a gleam of gladness in that; but to-night his eyes had looked upon her for the last time.

CHAPTER LI.—IN LUCERNE.

Phebe found herself alone, with the burden of Jean Merle's secret resting on her unshared. It depended upon her sagacity and tact whether he should escape being connected in a mysterious manner with the sad event that had just transpired in Engelberg. The footstep she had heard on the stairs was that of the landlady, who had gone into the *salon* and had thus missed seeing Jean Merle as he left the house. Phebe met her in the doorway.

"I have sent a message by the guide who brought me here," she said in slowly pronounced French; "he is gone to Lucerne, and he will telegraph to England for me."

"Is he gone—Jean Merle?" asked the landlady.

"Certainly, yes," answered Phebe; "he is gone to Lucerne."

"Will he return, then?" inquired the landlady.

"No, I suppose not," she replied; "he has done all he had to do for me. He will telegraph to England, and our friends will come to us immediately. Good-night, Madame."

"Good-night, Mademoiselle," was the response. "May you sleep well!"

But sleep was far away from Phebe's agitated brain that night. She felt herself alone in a strange land, with a great grief and a terrible secret oppressing her. As the night wore on, a feverish dread took possession of her that she should be unable to prevent Felicitia's burial beside Roland Sefton's grave. Even Felix would decide that it ought to be so. As soon as the dawn came she rose and went out into the icy freshness of the morning air, blowing down from the snow-fields and the glaciers around her.

The village was beginning to arouse itself. The Abbey bells were ringing, and at the sound of them, calling the labourers to a new day's toil here and there, a shutter was thrown back or a door was opened, and light volumes of gray wood-smoke stole upwards into the still air. There was a breath of serenity and peace in this early hour which soothed Phebe's fevered brain, as she slowly sauntered on with the purpose of finding the cemetery, where the granite cross stood over the grave that had occupied so much of her thoughts since she had heard of Roland Sefton's death. She reached it at last and stood motionless before it, looking back through all the years in which she had mourned with Roland's mother his untimely death. He whom she had mourned for was not lying here; but did not his life hold deeper cause for grief than his death ever had? Standing there, so far from home, in the quiet morning, with this grave at her feet, she answered to herself a question which had been troubling her for many months. Yes, it was a right thing to do, on the whole, to keep this secret—Felicitia's secret as well as Roland's—forever locked in her own heart. There was concealment in it, closely verging, as it must always do, on deception. Phebe's whole nature revolted against concealment. She loved to live her life out in the eye of day. But the story of Roland Sefton's crime, and the penance done for it, in its completeness could never be given to the world; it must always result in some measure in misleading the judgment of those most interested in it. There was little to be gained and much to be sacrificed by its disclosure. Felicitia's death seemed to give a new weight to every reason for keeping the secret; and it was safe in her keeping and Mr. Clifford's; when a few years were gone it would be hers alone. The cross most heavy for her to bear she must carry, hidden from every eye; but she could bear it faithfully, even unto death.

As her lips whispered the last three words, giving to her resolution a definite form and utterance, a shadow beside her own fell upon the cross. She turned quickly, and met the kindly inquisitive gaze of the mountain curé who had led Felicitia to this spot yesterday. He had been among the first who followed Jean Merle as he carried her lifeless form through the village street, and he had run to the monastery to seek what medical aid could be had there. The incident was one of great interest to him. Phebe's frank yet sorrowful face, turned to him with its expression of ready sympathy with any fellow creature, won from the young priest the cordial friendliness that everywhere greeted her. He stood bare-headed before her, as he had done before Felicitia, but he spoke to her in a tone of more familiar intercourse.

"Madame, pardon," he said, "but you are in grief, and I would offer you my condolence. Behold I to me the lady who died yesterday spoke her last words—here, on this spot. She said not a word afterwards to any human creature. I come to communicate them to you. There is but little to tell."

It was so little that Phebe felt greatly disappointed; though her eyes grew blind with tears as she thought of Felicitia standing here before this deceptive cross and calling herself of all women the most miserable. The cross itself

had had no message of peace to her troubled heart. "Most miserable," repeated Phebe to herself, looking back upon yesterday with a vain yearning that she had been there to tell Felicitia that she shared her misery, and could help her to bear it.

"And now," continued the curé, "can I be of any service to Madame? You are alone; and there are a few formalities to observe. It will be some days before your friends can arrive. Command me, then, if I can be of any service."

"Can you help me to get away," she asked in a tone of eager anxiety, "down to Lucerne as quickly as possible? I have telegraphed to Madame's son, and he will come immediately. Of course, I know in England when a sudden death occurs there are inquiries made; and it is right and necessary. But, you see, Madame died of a heart disease."

"Without doubt," he interrupted; "she was ill here, and I followed her down the village, and saw her enter Jean Merle's hut. I was about to enter, for she had been there a long time, when you appeared with your guide and went in. In a minute there was a cry, and I saw Jean Merle bearing the poor lady out into the daylight and you following them. Without doubt she died from natural causes."

"There are formalities to observe," said Phebe earnestly, "and they take much time. But I must leave Engelberg to-morrow, or the next day at the latest, taking her with me. Can you help me to do this?"

"But you will bury Madame here?" answered the curé, who felt deeply what interest would attach to another English grave in the village burial-ground; "she told me yesterday Roland Sefton was her relative, and there will be many difficulties and great expenditure in taking her away from this place."

"Yes," answered Phebe, "but Madame belongs to a great family in England; she was the daughter of Baron Riversborough, and she must be buried among her own people. You shall telegraph to the consul at Geneva, and he will say she must be buried among her own people, not here. It does not signify about the expenditure."

"Ah! that makes it more easy," replied the curé, "and if Madame is of an illustrious family—I was about to return to my parish this morning; but I will stay and arrange matters for you. This is my native place, and I know all the people. If I cannot do everything, the abbot and the brethren will. Be tranquil; you shall leave Engelberg as early as possible."

It was impossible for Phebe to telegraph to England her intention of returning immediately to Lucerne; for Felix must have set off already, and would be on his way to the far-off valley among the Swiss mountains, where he believed his father's grave lay, and where his mother had met her death. Phebe's heart was wrung for him, as she thought of the overwhelming and instantaneous shock it would be to him and Hilda, who did not even know that their mother had left home; but her dread lest he should judge it right to lay his mother beside this grave, which had possessed so large a share in his thoughts hitherto, compelled her to hasten her departure before he could arrive, even at the risk of missing him on the way. The few formalities to be observed seemed complicated and tedious; but at last they were ended. The friendly priest accompanied her on her sorrowful return down the rough mountain-roads, preceded by the litter bearing Felicitia's coffin; and at every hamlet they passed through he left minute instructions that a young English gentleman travelling up to Engelberg was to be informed of the little funeral cavalcade that was gone down to Lucerne.

Down the green valley, and through the solemn forests, Phebe followed the rustic litter on foot, with the priest beside her now and then reciting a prayer in a low tone. When they reached Grafenort carriages were in waiting to convey them as far as the lake. It was only a week since she and Felicitia had started on their secret and disastrous journey, and now her face was set homewards, with no companion save this coffin, which she followed with so heavy a spirit. She had come up the valley, as Jean Merle had done, with vague, dim hopes, stretching vainly forward to some impossible good that might come to him when he and Felicitia stood face to face again. But now all was over.

A boat was ready at Stans, and here the friendly curé bade her farewell, leaving her to go on her way alone. And now it seemed to Phebe, more than ever before, that she had been living and acting for a long while in a painful dream. Her usually clear and tranquil soul was troubled and bewildered as she sat in the boat at the head of Felicitia's coffin, with her dear face so near to her, yet hidden from her eyes. All around her lay the lake, with a fine rapid ripple on the silvery blue of its waters, as the rowers, with measured and rhythmic strokes of their oars, carried the boat's sad freight on towards Lucerne. The evening sun was shining aslant down the wooden slopes of the lower hills, and dark blue shadows gathered where its rays no longer penetrated. That half-consciousness, common to all of us, that she had gone through this passage in her life before, and that this sorrow had already had its counterpart in some other state of existence, took possession of her; and with it came a feeling of resigning herself to fate. She was worn out with anxiety and grief. What would come might come. She could exert herself no longer.

As they drew near to Lucerne, the clangor of military music and the merry pealing of bells rang across the water, joining upon her faint and sorrowful heart. Some ice was going on, and all the populace was active. Banners floated from all the windows, and a gay procession was parading along the quay, marching under the echoing roof of the long wooden bridge which crossed the green torrent of the river. Numberless little boats were darting to and fro on the smooth surface of the lake, and through them all her own, bearing Felicitia's coffin, sped swiftly on its way to the landing-stage, on which, as if standing there amid the hubbub to receive it, her sad eyes saw Canon Pascal and Felix.

They had just reached Lucerne, and were waiting for the next steamer starting to Stans, when Felix had caught sight of the boat afar off, with its long, narrow burden, covered by a black pall, and as it drew nearer, he had distinguished Phebe sitting beside it alone. Until this moment it had

seemed absolutely incredible that his mother could be dead, though the telegram to Canon Pascal had said so distinctly. There must be some mistake, he had constantly reiterated as they hurried through France to Lucerne; Phebe had been frightened, and in her terror had misled herself and them. No wonder his mother should be ill—dangerously so, after the fatigue and agitation of a journey to Engelberg; but she could not be dead. Phebe had had no opportunity of telegraphing again; for they had set off at once, and from Basle they had brought on with them an eminent physician. So confident was Felix in his asseverations that Canon Pascal himself had begun to hope that he was right, and but that the steamer was about to start in a few minutes, they would have hired a boat to carry them on to Stans, in order to lose no time in taking medical aid to Felicitia.

But as Felix stood there, only dimly conscious of the scene about them, the sight of the boat bringing Phebe to the shore, with the covered coffin beside her, extinguished in his heart the last glimmer of the hope which had been little more than a natural recoil from despair. He was not taken by surprise, or hurried into any vehemence of grief. A cold stupor, which made him almost insensible to his loss, crept over him. Sorrow would assert itself by-and-by; but now he felt dull and torpid. When the coffin was lifted out of the boat, by bearers who were waiting at the landing-stage for the purpose, he took up his post immediately behind it, as if it were already the funeral procession carrying his mother to the grave; and with all the din and tumult of the streets sounding in his ears, he followed unquestioningly wherever it might go. Why it was there, or why his mother's coffin was there, he did not ask; he only knew that she was there.

"My poor Phebe," said Canon Pascal, as they followed closely behind him, "why did you start homewards? Would it not have been best to bury her at Engelberg, beside her husband? Did not Felicitia forgive him, even in her death?"

"No, no, it was not that," answered Phebe; "she forgave him, but I could not bear to leave her there. I was with her just as she died; but she had gone up to Engelberg alone, and I followed her, only too late. She never spoke to me or looked at me. I could not leave Felicitia in Engelberg," she added excitedly; "it has been a fatal place to her."

"Is there anything we must not know?" he inquired.
 "Yes," she said, turning to him her pale and quivering face, "I have a secret to keep all my life long. But the evil of it is spent now. It seems to me as if it is a sin no longer; all the selfishness is gone out of it, and Felix and Hilda were as clear of it as Alice herself; if I could tell you all, you would say so too."

"You need tell me no more, dear Phebe," he replied; "God bless you in the keeping of their secret!"

(To be continued.)

DON'T MARRY A DRUNKARD.

DEAR GIRLS—I want to tell you a true story: "Susie," said a dear friend to her niece, "I wish you wouldn't encourage Harry Brown. I fear his principles are not such as would make a pleasant husband."

"But, auntie, there is nothing very bad about him, and he is more entertaining than any young man I know."

"He smokes, you know, Susie, and takes an occasional glass; and your uncle says that away from the presence of ladies his language is very impure."

"But you know I quite enjoy a good cigar, and Harry's are always the best, and he only drinks when treated, and has half promised to give that up; and I'll risk his so far forgetting himself as to annoy ladies with bad language."

Despite frequent warnings, Susie became engaged to Harry Brown a few months later, and when they were married nothing dimmed the brightness of their future save the one cloud, the occasional glass. We need not trace the downward course; but look at them now! A friend told me that while calling a few months ago at Mr. Brown's, the father of Harry, there appeared a procession comical, though pitiful, to the last degree. First came Harry in a battered hat and torn suit, his face scratched in a drunken broil, and a black clay pipe between his teeth, pouring forth a stream of vile curses against the landlord who had just ejected him because unable to pay the rent. Next came his wife, carrying a tiny babe, and behind her seven small children, some of them bareheaded, all barefooted, and clothed in dirt and tatters. Having no place of shelter, Harry had brought his family home to his father's.

During this entire winter they had lived in a large old house where even the sash has been taken from nearly all the windows, and hardly a pane of glass is left; where few doors remain on their hinges, and the stairs are rotted away and the floors decayed and sunken. There in a recent illness the miserable wife—whom no one would recognize as the pretty Susie of a dozen years ago—would have perished from cold and hunger if the neighbours had not been kinder than the man who promised to protect her.

Is this not a wretched picture? Yet hundreds of maidens are preparing for themselves a future as bad. There can be placed no dependence on the manliness of the man who drinks, or on his kindness or good nature. Remember the old axiom, "when wine is in, wit is out." If there is anything on earth that will make a man lower than the beasts, it is drunkenness. Just think of it, girls. Any young man who takes an occasional glass is liable to become as low as the most degraded drunkard you know; decide whether you shall become his wife.

Don't say he promises to give it up after marriage, or your influence over him is so great that he will give up drinking if you require it. Some may succeed, but there are a score of failures for one success, and the chances are too strongly against it for you to be sanguine.

The safe way is to keep aloof from all who have not firm abstinence principles; but if, under any circumstances, your affections are given to one who drinks, uproot them at once, and suffer a life-long headache rather than life-long trouble and disgrace. If the young man begs to be rein-

stated in your favour, and makes fair promises, marry him only after years of probation have tested the sincerity of his vows. It is not safe to do otherwise. In one instance a man signed with his own blood a pledge to abstain from all intoxicants, and his affianced married him at once, thinking he would not break a pledge so sacred; but before the honeymoon was over he staggered home half drunk, and met her with curses instead of the expected tenderness.

Give your influence against vice and drunkenness in all its phases, and as much as in you lies help the erring back to virtue; but be sure you do not marry a man to reform him. If you do, your fate will probably be like that of a spinster of excellent morals, who in this way undertook the reformation of a friend. She failed, as so many do fail, and after a few years he looked at her tearful face and said with maudlin tenderness: "Why, Sally, you knew I drank before you married me!" She saw he spoke the truth, and remembered it was against her friend's wishes she became his wife, and realized that only her own stubborn will was to be blamed for the misery she endured.—*Aunt Olivia, in Country Gentleman.*

SUNSET WITH CLOUDS.

The earth grows dark about me,
 But heaven shines clear above,
 As daylight slowly melts away
 With the crimson light I love;
 And clouds, like floating shadows
 Of every form and hue,
 Hover around his dying couch,
 And blush a bright adieu.

Like fiery forms of angels,
 They throng around the sun—
 Courtiers that on their monarch wait,
 Until his course is run;
 From him they take their glory;
 His honour they uphold;
 And trail their flowing garments forth,
 Of purple, green, and gold.

O bliss to gaze upon them,
 From this commanding hill,
 And drink the spirit of the hour,
 While all around is still;
 While distant skies are opening
 And stretching far away,
 A shadowy landscape dipp'd in gold,
 Where happier spirits stray.

I feel myself immortal,
 As in yon robe of light
 The glorious hills and vales of heaven
 Are dawning on the sight;
 I seem to hear the murmur
 Of some celestial stream,
 And catch the glimmer of its course
 Beneath the sacred beam.

And such, methinks, with rapture,
 Is my eternal home—
 More lovely than this passing glimpse—
 To which my footsteps roam;
 There's something yet more glorious
 Succeeds this life of pain;
 And, strengthened with a mightier hope,
 I face the world again.

—*Temple Bar.*

A TRUE LADY.

Wildness is a thing which girls cannot afford. Delicacy is a thing which cannot be lost or found. No art can restore to the grape its bloom. Familiarity without confidence, without regard, is destructive to all that makes woman exalting and ennobling. It is the first duty of a woman to be a lady. Good breeding is good sense. Bad manners in a woman is immorality. Awkwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be condoned, and not banish men or women from the amenities of their kind. But self-possessed, unshrinking, and aggressive coarseness of demeanour may be reckoned as a States' prison offence, and certainly merits that mild form of restraint called imprisonment for life. It is a shame for women to be lectured on their manners. It is a bitter shame that they need it. Do not be restrained. Do not have impulses that need restraint. Do not wish to dance with the prince unsought; feel differently. Be sure you confer honour. Carry yourself so loftily that men will look up to you for reward, not at you in rebuke. The natural sentiment of man toward woman is reverence. He loses a large means of grace when he is obliged to count her a being to be trained in propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness she would be found wanting, he receives an inward hurt.—*Gail Hamilton.*

THE Society for the Propagation of the Gospel has taken steps to secure a new charter. Its old foundation consisted of a charter granted by William III. in 1700.

THE receipts of the Board of Foreign Missions of the Presbyterian Church South the past year were about \$60,000, being some \$2,600 more than the previous year.

M DE LESSEPS states that a contract has been signed by a San Francisco firm to excavate the Atlantic end of the Panama Canal, and he hopes to finish the enterprise by 1888.

IT is said that of the six hundred and twenty-six ministers in the Presbyterian Church of Ireland only one can now preach in Irish, but there are a number of Bible readers who can use the old tongue.

BRITISH AND FOREIGN ITEMS.

THE coronation of the Czar of Russia is fixed for September 6th.

TOKIO, Japan, has a company formed for introducing the electric light.

GLASS shingles are to be manufactured by a Pittsburgh firm that has the patent.

THE Bill repressing crime in Ireland passed in the House of Commons by 383 to 45.

POPE LEO XIII. is in poor health, and his physicians have ordered an immediate change of air.

THE Prince of Wales' wedding present to Prince Leopold was a magnificent piano, valued at \$25,000.

THE Established Church of Scotland now numbers 1,552 congregations, containing 515,000 communicants.

IT is proposed to admit women to the Cambridge examinations for musical degrees on the same conditions as men.

ANOTHER Roman Catholic priest in Rome, Rev. Fred. Cruciani, has joined the Methodist mission in the Holy City.

REV. DR. DONALD FRASER has assumed the editorship of the "Outlook," the new organ of the English Presbyterian Church.

THE new Eddystone lighthouse, off the Cornish coast, in the English Channel, was opened recently by the Duke of Edinburgh.

THE Assembly of Southern Presbyterians at Atlanta decided to take no action in approval of the revised New Testament.

ENGLISH herrings are to be introduced into Australian waters, under the management of the Victorian Acclimatization Society.

THE subject of the preservation of the Sabbath has been earnestly taken up by the ministers and laity, both in England and Scotland.

A VENERABLE couple live in Swanton, Vt., the husband aged 101 years and the wife ninety. They have been married seventy-five years, and have had twelve children and eighty-four grandchildren.

A SECT called the "New Israel" has risen among the Jews of Russia. It abandons circumcision, abstinence from certain viands, changes the Sabbath from the seventh to the first day, and abolishes usury.

ON Saturday night, the 20th ult., three shots were fired into the bedroom of the Rev. John Gilmore, a Presbyterian clergyman, residing near Omagh, who had had a dispute with his tenants. He escaped uninjured.

AT the recent matriculation examination of the Calcutta University, eight women passed successfully, of whom six are natives of India; and at Bombay seven women were successful, including four from the city of Poonah.

JOSEPH COOK writes that in the eighty-four days he was in India and Ceylon he made forty-two addresses, and that in every leading town from the Himalayas to the sea he had eager and overflowing audiences of educated Hindoos.

IN the far away Synod of Otago, in New Zealand, the lowest salary among the Presbyterian ministers is over a thousand dollars—the Sustentation Fund giving that dividend, and the churches often raising the salary much above that sum.

A MISSIONARY writes from India: "I have never before seen such a spirit of hopefulness and faith among missionary workers as there is now. The native Christians are waking up, and becoming alive to their responsibilities and privileges."

THE work upon the great tunnel that was to connect England and France, under the channel, has been discontinued by order of the London Board of Trade, and there is no immediate prospect of going on foot from England to the continent.

AT a demonstration in Londonderry last week, in honour of the release of Davitt, one of the speakers said the Irish people would not now be content with Home Rule in the old sense of that term, but must have complete separation from England.

THOUGH there was not a Methodist society in New England ninety years ago, the six Conferences that have recently held their annual meetings have about 30,000 members, and over 1,000 ministers were appointed to the churches connected with them.

THE Philadelphia "Record" suggests to the farmers of the Middle States that they can effectively prevent scarcity of food for next winter, if each one who last year planted ten acres of corn will plant eleven this year, and five and a half acres of potatoes instead of five.

SEVENTY leading firms of Moscow memorialized the Minister of Finance on the disastrous consequences of expelling Jews. Complaint is made that the Liverpool committee is only sending strong young men to the United States, leaving helpless families at Brody.

THE Russian persecution of the Jews still goes on. The excesses and atrocities surpass belief. The restraining efforts of the Government have been too fragmentary to succeed. The pecuniary loss already, apart from the disturbance of labour, is estimated at more than \$100,000,000.

JAMES VICK, the distinguished florist, and the largest dealer in flowers in the world, died at Rochester, N.Y., on the 16th ult., aged sixty-four. He was a native of England, and for many years was a printer. He did as much as any man of his day to make "the wilderness to blossom as the rose."

THE total eclipse of the sun was successfully observed May 18th, by English, French, and Italian astronomers from a station under the cloudless sky of Upper Egypt, and very valuable results were secured by spectroscopic observations, including the discovery of the existence of a lunar atmosphere.

MINISTERS AND CHURCHES.

REV. GEO. BURNFIELD, of the First Presbyterian Church, Brockville, is expected home from his sojourn in the Holy Land in about a fortnight.

REV. DR. JAMES, pastor of Knox Church, Hamilton, will leave for the old country in a few days, accompanied by Mrs. James. We wish the reverend gentleman and his partner in life an enjoyable trip and a safe return.

A CORRESPONDENT of the Stratford "Beacon" highly compliments Rev. Mr. Wright, of Knox Church, in that town, for the manly and independent expression from the pulpit of his convictions against Saturday night and Sunday drinking at the hotels.

A NUMBER of the friends of Mr. James Gardner, now of London, formerly leader of Knox Church choir, Woodstock, met at the residence of Sheriff Perry, and on behalf of the choir and congregation presented him with a very handsome and valuable gold watch.

THE Paris "Transcript" says: "The Rev. John Anderson, formerly pastor of the River street Presbyterian congregation, has been here on a brief visit. He leaves to-day for Portage la Prairie, where he will engage in pastoral work. His many friends in Paris wish him all prosperity in his new sphere of labour."

REV. SAMUEL LYLE, of the Central Presbyterian Church, Hamilton, on Sabbath last announced that during the hot weather of the summer months the services in his church would be curtailed so as to make each service come within an hour. The congregations of other churches would doubtless approve of such a course in their instance.

THE congregations of Lunenburg and Avonmore very agreeably surprised their minister, the Rev. W. A. Lang, by presenting him with the sum of \$100 to aid in the purchase of a horse. This handsome gift, coming so soon after the Christmas present of fifty-eight dollars from the Lunenburg portion of the congregation, is a pleasing evidence that the people enjoy the luxury of doing good.

ON Monday of last week the grounds of the River street Presbyterian manse presented a scene of unusual activity. A number of members of the congregation, with four teams, were engaged in the work of laying out the grounds, and otherwise putting them in good order. The "Transcript" is informed that some of our down town merchants handled the shovel in a manner worthy of themselves and the cause.

THE services in connection with the laying of the corner stone of the new Knox Church, Durham, were performed on Wednesday, the 24th of May, the Rev. John McMillan, of Mount Forest, officiating, and Dr. Gunn acting as chairman. The services commenced by the singing of the "Old Hundred" by a choir under the leadership of Mr. Geo. Irwin, followed by the reading of Scripture and prayer by Rev. Mr. Smiley. After the stone was laid, Mr. McMillan addressed the attendants, reviewing the incidents of his mission among the people of this section some twenty-seven years ago. The following rev. gentlemen were present, and gave short encouraging addresses to the promoters of the work of building their new church: C. Cameron, A. Stewart, J. C. Dunlop, R. S. Asbury, and A. McDiarmid. The speaking was interspersed by the singing of psalms and hymns by the choir, and the Mount Forest band, which arrived at the ground at the close, played "God save the Queen." Under the corner stone were deposited copies of the CANADA PRESBYTERIAN, "Presbyterian Record," local papers, and a number of coins. A very large number of people were on the ground during the ceremonies connected with the occasion.

FRESHBURY OF GUELPH.—This Presbytery held its usual bi-monthly meeting in St. Andrew's Church, Guelph, on the 16th inst. There was a very full attendance of members, both ministers and ruling elders. After reading the minutes of the last ordinary meeting, and of the meeting *pro re nata* held on the 25th April, the clerk reported the names and standing of the two students labouring as missionary catechists in the bounds, namely: Mr. Willert in Garafraxa, and Mr. James Grant at Lden Mills. The following committee was appointed on the Superintendence of Students: Messrs. Torrance, convener, J. K. Smith, J. Davidson and D. Tait, ministers; with Charles Davidson and Thomas McCrae, elders. Considerable

time was spent on the resignation of Mr. Fisher, of Knox Church, Elora, which had been deferred from the *pro re nata* meeting in April. Mr. Fisher was heard for himself, commissioners were also heard from the session and congregation, who stated that it was their unanimous desire that he should continue their pastor. Dr. Cochrane, who was present, was heard describing the course uniformly pursued by the Home Mission Committee towards those who were invited to go out as missionaries to the North-West. After full and careful deliberation, and in view of the mind of the session and congregation of Knox Church, Mr. Fisher withdrew his resignation. Mr. Charles Davidson read a report from the committee to whom it had been entrusted to examine the statistics of the Presbytery and ascertain what congregations were contributing to the schemes of the Church and other objects in proportion to their ability. The report was recommended to the committee for the purpose of incorporating in it fuller information on one or two particulars. The clerk reported the names of congregations in default to the Synod Fund. Intimation was made that the congregation of Knox Church, Guelph, had discharged almost all the claims against it by the Presbytery. Committees were appointed to visit the congregations at Preston, and at Glenallan and Hollin, and deal with them regarding arrears under which they lay to some of the funds under the direction of the Presbytery. An overture from Dr. Wardrope on publishing music with the Psalms, as had been done with the hymns, was adopted, and commissioners appointed to support it before the General Assembly. A letter was read from the clerk of the Presbytery of Saugeen, to the effect that there was no station in their bounds with which to connect the Second Church, Garafraxa, for purposes of supply. On their own application, leave was granted to the Central Presbyterian Church, Galt, to mortgage their new church in the sum of fifteen thousand dollars, and also to sell their old church and site, the proceeds of the latter to be applied towards the expenses of their new building. Leave was also granted to Knox Church, Elora, to transfer the loan already raised by them on mortgage, if it was considered desirable or necessary, the sum borrowed not to exceed that covered by the existing mortgage. Four elders and two ministers who had been appointed commissioners to the General Assembly, having signified their inability to attend, others were appointed in their places as follows—Messrs. Middlemiss, J. C. Smith, Rennie, Moffat, Fordyce and Ferrier travelling expenses of all representatives to be paid by a rate levied per family on the congregations. It was agreed to memorialize the Assembly for an annuity to Mrs. Smyth, relict of the late Rev. D. Smyth, of Eramosa, from the Widows' and Orphans' Fund, and her case was anew commended to the liberality of congregations in the bounds. Leave of absence for three months was granted to Mr. Tait, that he might visit Great Britain on the ground of his health, provision having been made by him for the supply of his pulpit during his absence. According to their request, leave was granted for a moderation in a call by the First Church, Eramosa, the stipend to be not less than seven hundred dollars, with a manse and glebe of fifty acres.

THE BIBLE IN OUR SCHOOLS.

MR. EDITOR,—Your contributor "W." is perturbed in vain. I have no particular objection to opposition to my views, because they are held by "an old man who is living in the past" (see 1 Kings xii. 13, 14). But what has this to do with the question, "Should the Bible be used in our schools as a class-book?" Nor can I see what voluntarism has to do with the question. We are asking no endowment for church or for religion. We do not dream of the "erection of a State endowed Church." Our good brother is unnecessarily exercised. No one of us proposes to introduce or to restore Establishments. Until he is assured of this, he will not be able calmly to look at the matter, and to understand exactly what the overture which has so frightened him asks. It asks simply this, "To have the Bible used as a class book in the public schools." No word is there of "teaching religion," or of teachers "inculcating their religious notions in the schools." Further, the overture proposes that the trustees of any section shall have power, if they see fit, to dispense with the use of this class-book; and yet more, no pupil will be required to read that book,

or to be present when it is read, if the parents or guardians object. Is there any ground in all this for saying "the State is assuming the functions of a religious teacher?" No; simply the vast majority of Christian parents wish their children taught Christian morality. (2) They think this can best be done by having them read a certain class-book, viz., the Bible. (3) The State is asked to grant the wish of the majority, and make it a class-book. (4) No one who is conscientiously opposed to the Bible is required to use it. Even "W.'s" child would never be subjected to a lesson in Bible morality from a teacher, though he should happen to be a sound, godly Presbyterian, against the conscientious wish of "W." If he prefers that only in Sabbath school and family instruction should be given, the State will not compel him or do violence to his voluntarism.

Once more, "W." draws a fine picture: "the Church in this country standing a suppliant at Cæsar's door, begging for help in the discharge of her peculiar work." It is a fancy picture, though for them is no reality. The Presbyterian Church is asking no favour from Cæsar; asks no money to help her; does not wish to be relieved of her peculiar work. But the Synod, speaking for the vast majority of Christian parents, demands that the children of the country be taught Christian morality. And as the parents, not Cæsar, pays for the schools, they simply demand that the men paid by *their* money, not Cæsar's, be required to take the way the parents think best to teach morality. We deny that it is the peculiar work of the Church to educate; and equally that it is the "peculiar" work of the State. It is the peculiar duty of *parents*. They are responsible for educating their children, and *they*, not Cæsar, have the right to say *how* they should be educated, and what class books should be used. An agnostic Cæsar may not tyrannically proscribe the Bible, or prescribe Tom Paine. Parents, Christian parents, have rights, and Cæsar is not to disregard them. Where in all this world can the most extreme voluntary desecrate in all this Erastianism, or "the thin wedge of State Churchism?" Let "W." tell us plainly why a Temperance text-book, written by some social reformer, may be introduced to teach one branch of morality; but a book teaching all morality in principle and practice must not be used, because the majority of Christians believe the authors were inspired by God? L.

Dundas, May 23rd, 1882.

KNOX COLLEGE AND "AN ALUMNUS."

MR. EDITOR,—Your last issue contained a letter on College Endowment, signed "An Alumnus." The chief aim of the writer would seem to be, while calling attention to and commending the effort now being made to secure the endowment of Queen's College, to discourage any similar effort in behalf of Knox College, on the two grounds, first, that the members of the Church have made it evident that they prefer, in the meantime, to supply such funds as it requires in form of annual contributions; and, second, that liberal bequests to the college may be expected from time to time.

Now, I have no wish to discuss with "Alumnus" the course which he suggests for sustaining the college in Toronto. I do not admit, indeed, that the facts warrant the unqualified assertion made in the first of these grounds. But let that pass. There are other statements made in the brief letter against which I ask leave to enter a strong dissent.

First, "Alumnus" ventures "to think that it was a very unfortunate attitude in which her (Knox College) learned Principal appeared a year ago, at Kingston, as opposed to a Sustentation Scheme for the benefit of the whole Church, because we were about to launch another scheme for the benefit of Knox College." This statement does injustice, unintentional, no doubt, to Dr. Caven. With very many others, he doubts the suitability of the Sustentation Scheme to a Church situated as ours is, and inclines to the opinion that the end which is sought—the better support of the ministry—can be better reached by the continuance of the Supplementary Scheme in some improved form; but neither at Kingston nor at Toronto, in our Presbyterian discussions, have I heard Dr. Caven use language which would warrant any one in saying that his main objection to the Sustentation Scheme was its supposed antagonism to the scheme for College Endowment. The whole Church knows that the Principal and Professors of Knox College have never pressed

the claims of the institution in any such way as to conflict with the general interests of the Church, but that, on the contrary, they have been among the most forward in urging the claims both of Home and Foreign Missions, including the better support of the ministry.

Second, "Alumnus" suggests, in the interest of our Home Mission work, a "rearranging and lengthening of the sessions" of Knox College, adding that "there is a strong feeling abroad in the Church that this might be done without unreasonably overtaxing them" (the Professors). Here again I crave to enter a disclaimer. I have never met the feeling expressed, and if it exists in some quarters, as this letter would seem to show, I am unable to respect it, as I believe the greater part of my brethren will be. The work of our Professors is very heavy, and including, while it continues, two or three hours lecturing each day, should scarcely be compared "with the labours of ministers in the pastorate," and the summer recess is not necessarily, even in relation to their proper work, a season of rest. Any Professor who will guide well the studies of the future ministers of the Church in these days, must do an amount of reading in his special department for which there can be little leisure while the work of the session is in progress.

Third, "Alumnus" remarks "it will pay better to cultivate and attract the thousand little rills from the people's purse than to depend upon the showy munificence of the millionaire." It does not appear to me that the authorities of Knox College specially need a reminder of this kind. The Church has been doing little else in relation to it from the beginning but cultivating "the little rills," and not without a measure of success; and in doing so—in sending its Principal and Professors over the length and breadth of Ontario to take up subscriptions for the Building Fund, of twenty and ten and five dollars, and even smaller sums, it has imposed on them a kind and degree of labour which many brethren have been unable to witness without regret. But if "Alumnus" must testify, through your columns, to the importance of paying attention to the smaller givers, why fasten on the giving of the more wealthy the disparaging epithet, "the showy munificence of the millionaire?" Have not some of the wealthy among us lately laid the Church under great obligations by the devotion of their wealth to Christian objects? Has not the General Assembly, in the most solemn way, expressed its gratitude to God for their exercise of liberality? And is "the munificence" of the wealthy necessarily "showy?"

I do not wish to apply any severe language to your anonymous correspondent. I must be permitted to say, however—and I am sure in saying it I express the feelings of many in the ministry—that the tone of his letter is not generous, not even fair, and that it were to be greatly regretted if such a mode of writing were to become common in the Church.

Toronto, May 29th, 1882.

JOHN M. KING.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for the following objects, viz.:—Friend, Hullett, for Home Mission \$30, also for building churches in Manitoba and N.-W. Territory \$20; a Young Man in U. S., formerly connected with congregation of Thamesford, for Home Mission, \$20; Friend, Hamilton, for Home Mission, \$5; Anonymous, Toronto, for Foreign Mission—China \$1, also for India \$1.

We gladly make room for the following: Through the liberality of a gentleman in England, an offer has been made in order to increase the circulation of Christian literature in Canada. It is, to bear the expense of sending over here at almost nominal rates, a large number of parcels of books and pamphlets to ministers or Sunday school teachers who may like to apply for them. Some thousands of such parcels have in this way just lately been sent all over Great Britain; and now it is proposed to send a number across the Atlantic. Each parcel is to contain some of the newest publications by well-known authors—Haslam, Aitken, Spurgeon, etc., and especially Miss F. R. Havergal, whose works have lately had such an immense circulation in Europe. These names are a sufficient indication as to the contents of the books. The British Gospel Book Association of Liverpool have the matter in hand, and we understand that so long as the present grant holds out, any Christian worker in Canada, by enclosing to them a one-dollar bill, will have a ten shilling (or two and a-half dollar)

parcel of books forwarded free. In England the parcels were so much appreciated that we feel sure many on this side will be glad to avail themselves of such help. Address—"Gospel Book Association, 3 Hackney Square, Liverpool."

SAD things are seen in our courts. A stout young man was brought up for drunkenness. "I don't deny it," said the prisoner. "I was drunk, but you must not send me to prison. I'm the only support of a poor invalid mother. She'll starve if I'm locked up." "You lie, you rascal," said a poor old woman, standing up in court. "I'm his mother, Judge. Send him to prison if you want to." The Court sent him to prison for six months.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIII.

June 11, 1882. } THE AFFLICTED CHILD. { Mark ix. 14-32.

GOLDEN TEXT.—"All things are possible to him that believeth."

TIME.—The next morning after our last lesson on the coming down from the Mount.

PLACE.—If Hermon was the scene of the Transfiguration, then this took place in one of the villages near its base.

PARALLEL.—Matt. 17: 14-23; Luke 9: 37-45.

Notes and Comments.—"When He came:" to the nine, whom He had likely left in one of the villages at the foot of the mountain. Luke says (9: 37), "the next day:" the power given to the twelve for the special object of their mission was lost by them; they could not work the cure sought.

Ver. 15. "Amazed:" Why? Had the Transfiguration glory not yet died out? That is the most likely explanation; but it did not, like the glory on the face of Moses, repel them, for they ran to Him and "saluted Him:" welcomed, did Him respectful obeisance.

Ver. 16. "He asked the scribes:" *REV. "them:" "what question ye:" margin, "among yourselves;" the two changes give the true idea.

Vers. 17-18. They did not answer, neither did the Scribes, but there was one whose heart was full of the occasion, the father of the afflicted child; he tells in a few strong words of the sufferings of his son, his only son (Luke 9: 38), and the failure of the disciples to help. The man did not know of the absence of Christ. "Dumb spirit:" the possession caused the boy to be speechless; he was also deaf, ver. 25; he could, however, utter a cry, Luke 9: 39. "Whosoever," etc.: the symptoms are of epilepsy. Some of the possessed had other symptoms. "I spake—disciples—could not:" Why? because of their unbelief, Matt. 17: 19-21. Their faith failed in face of the difficulty.

Ver. 19. "Faithless:" a fourfold picture of unbelief—the multitude who looked for signs and wonders, John 4: 48; the Scribes, more than unbelieving—bitterly hostile; the father with his "if thou canst," ver. 22; and the disciples themselves, weak, doubtful, and so, helpless, Matt. 17: 20. "How long?" before you have faith in Me, so John 14: 9. "Suffer:" have patience with you in your unbelief, and then with calm assurance He commands that the boy be brought to Him.

Ver. 20. When the lad saw Jesus the demon "tare him," etc.: a terrible picture (we have had others similar; see Lesson for March 12th) of the physical sufferings of those over whose bodies evil spirits had obtained mastery.

Vers. 21-22. "Asked his father:" partly, as it would seem, to show the desperate character of the malady, and partly to bring out the faith of the father; and the sufferer had been in this state from his earliest years. "If thou canst:" the desperation of weak faith; it was not strong at first, and the disciples' failure had weakened it further. "Have compassion on us:" he identifies himself with his suffering boy. Are we afflicted if our loved ones are possessed by an evil spirit?

Ver. 23. "If thou canst:" REV. omits "believe," making the sense, it is not what is possible with me, but with thee. *Allford*, however, retains the word; to be able, and to be able to believe, are with the Lord the same thing, especially in this Gospel. "All things are possible:" a fundamental law of the kingdom of God.

Ver. 24. How natural and how touching the picture: the yearning affection of the father for his child. "Help thou mine unbelief:" an earnest plea for more faith. There is no paradox, no inconsistency here; it has been the cry of many since that day. Weak faith is yet faith, and as it leads to prayer it gets stronger.

Vers. 25, 26, 27. "People came running:" likely they had been listening to the declamation of the Scribes, but now they are attracted to the other group, while Jesus, wishful, as usual, to avoid much publicity, proceeds to the cure. "I:" emphatic, in contrast to the disciples. "Come out—enter no more:" as the spirit would have desired. Then followed the inarticulate cry, the rending of the child by the demon, with such fearful power that "the more part" (so REV.) "said, He is dead:" But Jesus did not leave the miracle thus incomplete; He "took him by the hand, lifted him up;" and the child recovered strength—the cure was complete. It is Mark alone who tells us of these successive steps in the cure; Luke 9: 43 gives the effect of the miracle on the people.

Vers. 28, 29. The disciples ask the reason of their

* REV. means Revised New Testament; lit., literally; marg., marginal reading.

failure. They had received "power over all demons:" Luke 9: 1, and to cast out unclean spirits, Matt. 10: 1. Why had they failed? Matt. 17: 20 gives the answer more fully: it was because of their unbelief—see Isa. 58: 3. Three thoughts are here: the omnipotence of faith—to it the promise is illimitable, John 15: 7—the helpfulness of prayer, ("and fasting:" is omitted in REV.); and that there are gradations of evil and evil spirits—see Eph. 6: 12.

Ver. 30. "Passed through:" lit. a going aside, or passing by; He avoided the populous places, and followed unfrequented roads; He did not want a crowd to follow Him.

Vers. 31, 32. We have now the second announcement of the passion (the third if we consider the utterance to the three on the Mount). "He taught:" was teaching, not casually, but systematically; "delivered:" an additional particular to any yet given—all this by the counsel of God, John 10: 18; "rise the third day:" how explicit, how plain, and yet so dull were they that they "understood not;" "were afraid to ask Him:" Why? We can only suppose, possibly lest He should rebuke them as He had done before, Ch. 8: 17-33, possibly lest they should hear more to further destroy their expectations of an earthly kingdom.

HINTS TO TEACHERS.

Cautions.—These miracles of our Saviour, presenting as they do many points of similarity, especially on the line of the power and the compassion of Jesus, may tempt the unstudious teacher to dwell again and again on those points to the wearying of the class and the destruction of all interest. Don't do that; look for fresh points, new developments and manifestations of the truth. You are, it is true, to give "precept upon precept, line upon line," but it is to be "here a little, and there a little." Truth is wide, the Gospel is many-sided; teach all round, do not run in ruts; only see that your teaching leads up to the great central truth of our faith, the atonement of Jesus.

WHAT AND HOW TO TEACH.

PREFATORY.—What is the central truth of this lesson? Plainly, as we think, the question of ver. 22, and the reply-question of ver. 23, which, crystallized into a single thought, may be stated as teaching us that our blessings are measured by our faith in Jesus. Picture to your scholars the marvellous change from the mountain to the village beneath. In the one was the outcoming of that glory which He had with the Father before the world was; communion with the spirits of just men made perfect, and the testimony of the Father to the Son. In the other, the uproar and strife of the crowd; human misery; unbelief and sin; the renewed opposition of his enemies, and fresh conflict with the power of evil. In a small degree it resembled the coming, at the first, from the bosom of the Father to a world of evil and suffering.

Topical Analysis.—(1) The failures of unbelief (vers. 14-19). (2) The success of faith (vers. 20-29). (3) A teaching not understood (vers. 30-32).

On the first topic show how different the result now to that when the twelve went forth at the command of their Master, and accomplished just such miracles as they here failed to perform. Then, it is evident, they had a strong faith in their mission—they believed in the power given to them; now their faith was weak, and in the presence, perhaps, of such a manifestation of evil as they had not encountered, it broke down, and so it came that the severe rebuke fell upon them of being included with those around as a "faithless generation." The father, also, as we see, had but weak faith; he doubted even the power of Jesus; not like the poor leper, who believed in the ability, but was not sure of the will (chap. 1: 41), and so there was a faithless crowd, and the poor sufferer would have gone unhealed if the Master had not interposed. Teach here that doubt is defeat. In human affairs an assurance of success goes far to bring it; but in spiritual things, where faith is the laying hold of a higher power, it ensures it. Peter began to sink through want of faith (Matt. 14: 31), and the Saviour's rebuke showed him the cause of failure.

The second topic teaches the opposite truth. The possibilities of faith are unlimited; even weak faith, as we have seen in previous lessons, can produce mighty results. On the passage in Matthew's version (17: 20-22), *Stier* says, "Faith cannot make it its concern, in a literal sense, to be removing mountains of the earth. But if it could be and ought to be its concern, then faith would be able, literally, to remove mountains." Whatever the loftiest faith has achieved is within the reach of God's children.

The third topic shows us how slow to get rid of preconceived opinions as to the Messiah were the disciples, and in showing us that we have an additional proof of the truthfulness of the narrative. These men did not conceal their dulness and unbelief; they did not rise at once to a recognition of the claims of Jesus, but very slowly they were compelled to receive the truth. And is not the doctrine of the Cross hard to be understood to-day? Are you sure that your scholars have received it? But they must, if they are to be made wise unto eternal life.

Incidental Lessons.—That Jesus times His coming to the needs of His people.

That the world expects much from the disciples of Jesus. That it rejoices in their failures.

That when men feel their own helplessness, then they are ready for the coming of Jesus.

That a child can be possessed of the devil. (Are there such in your class?)

That if such, they must be taken to Jesus—"Bring him to Me."

Satan a Tormentor and Destroyer; Christ a Saviour, here as everywhere.

Main Lesson.—On Faith (1) Our spiritual failures are from want of faith, Matt. 17: 20; Heb. 3: 18, 19; James 1: 6-8. (2) Our faith is the measure of our success, Matt. 21: 21, 22; Mark 11: 24; Luke 17: 6; John 14: 12. (3) That Christ will increase our faith if we seek it, ver. 24; Luke 17: 5. (4) Victories of faith, Matt. 8: 10, 11; 1 Tim. 6: 12; 2 Tim. 4: 7, 8; 1 John 5: 4, 5.

OUR YOUNG FOLKS.

ANGRY WORDS.

Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep insidious power.
Hearts inspired by warmest feeling,
No'er before by anger stirred,
Oft are rent, past human healing,
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words! oh, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them, ere they soil the lip!

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken;
Brightest thoughts are rashly stirred;
Bitterest links of life are broken
By a single angry word.

THE CHILD'S GARDEN.

Resting under a tree, the poor little girl knew not what to do next. The sun was high, the day was getting hotter, and she was tired—tired. She almost wished she had not pleaded so hard for leave to make a garden in that waste corner of the ground, where the grass walk ended and the fir wood began.

It lay close by a pond for water-flowers, and a rock-work for plants that did not require much earth. Among the wild weeds that grew in it there was one tall crimson fox-glove, and lilac orchis as sweet as musk. These would do well among the flowers, she had thought; and then there were heath and ferns all the way back into the wood.

But it seemed now as if the hoe and rake were never to make way. When she began, it looked only like a few hours' work, and yet this was the third morning of her labour. Why? There was a great stone under the soil, and the tools struck upon it. Cover it as she would with spadefuls of red earth; do her best to stick roots in the softer places, water it again and again, the bare, ugly stone was always coming through; and the very first shower showed her that all her work was useless.

The gardener smiled when he was brought, but when he came again, with his iron pick, he set cruelly to work. No advice would he take from the little worker, no entreaty would he listen to. Down he struck, deep into the soil.

How the ground shook as the split rock gave way! How it heaved, as roots and shallow earth were cast into the air,—her garden spoiled for altogether, now, she thought!

Nor could she have believed, had she not stood by and seen it, how well an old, kind hand works, and how quickly. He let her help him to smooth all down again into the flat bed, and plant the roots, too, where they now could grow, and he promised to bring her more plants, some all in flower, and to come and see how she got on, and she tried

to do what a child may—to watch and weed a little plot, to dress and to keep it.

What does the Bible mean when it says, "I will take the stony heart out of your flesh?" It means that there is in your heart something that makes it as hard for you to be good as that great stone in that little piece of ground made it hard to turn it into a garden where flowers would grow. Did *your* heart ever give you as much trouble as that?

THE SAFE CHANNEL.

A good ship was passing on safely along a dangerous strip of coast where thousands have made shipwreck.

"I suppose you know every rock and sand bar along this coast," said a passenger, as he stood on the deck beside the captain.

There was a deep meaning in the glance that he gave from under his shaggy eyebrows as he answered, "I know where they are not."

Ah! that was wherein lay the safety of those who had committed their lives and merchandise into his keeping. He knew where the safe channel lay, and he kept it.

Many think they ought to be learned in the evil habits of this world in order to shun them. It is far better to know what is good, and pursue it. "My soul, enter not thou into their secret." One good man's life is worth ten times more, for a model to work out your own career by, than the lives of ten wicked men whose example you are to shun.

CHILDREN'S MORNING SONG.

To God above,
Whose name is love,
Our grateful song we raise;
And lowly bow
Before Him now
In humble prayer and praise,

All through the night
The angels bright
Have stood around our beds,
And while we've slept,
Their watch they've kept
Above our pillowed heads.

All through this day,
In work or play,
Lord, lead us in Thy way;
And may its close
Bring sweet repose,
With dreams of heavenly day.

A SUNDAY AFTERNOON TALK.

"I will be glad in the Lord."—Pen. civ. 34.

A little party of children were playing merrily and happily together, when one of them said,

"I must go now, for it is time for Children's Meeting, and I never like to be late."

"Oh, don't go!" cried a little girl. "We're having so much fun here, I shouldn't think you'd want to go there and feel solemn and sorry!"

"But I don't feel solemn or sorry there!" said the first child. "It's just the gladdest place I ever go to. I don't know what you mean!"

She had learned the sweet truth of our text. We not only may be glad in the Lord, but we ought to be. Why, think of it! We live in a world of sin and sorrow. The best and brightest things must fade and die. Pain and sickness and death must come to us and to

those whom we love. The pleasant home, so dear to us, will be broken up some day. We shall have to go among strangers, may be, and feel the loss of the dear love and kindness that has made our life so sweet.

But God says to us, "All things work together for good to them that love God."—Rom. viii. 28. He says, "I will never leave thee nor forsake thee."—Heb. xiii. 5. He says, "I will be a Father unto you, and ye shall be My sons and daughters."—2 Cor. vi. 18; and many other words of sweetest promise He gives us. Over and over again He tells us not to fear, for nothing shall hurt us, and we know that He has the power and love to keep His word.

Now, have we not enough to make us glad and happy all the day long? A Father in heaven who loves us and will provide for all our wants; a loving and mighty Saviour, who asks nothing but our heart's love and trust; and an ever-present Holy Spirit to guide us into all truth. Let us be glad in the Lord. We cannot be glad in ourselves, for we cannot trust ourselves; nor in our friends, for they fail us—but we may be glad in Him who says, "I am the Lord, I change not."—Mal. iii. 6.

PERSEVERANCE OF AN ANT.

A great general used to tell his friends an anecdote of his early life. "I once," said he, "was forced to take shelter from my enemies in a ruined building, where I sat alone for many hours. Trying to divert my mind from my misfortunes, I fixed my eyes on an ant that was carrying a grain of wheat bigger than itself up a high wall. I counted the efforts it made to accomplish its object. The grain of wheat fell to the ground *sixty-nine times*, but the little insect *persevered*, and the *seventieth* time it succeeded and reached the top of the wall. This sight gave me courage at that time, when I greatly needed it, and I never forgot the lesson it taught me."

And this is a lesson we all need to learn as we go on with the "journey of life." And if we only have the *confidence*, the *courage*, and the *perseverance* of which we have now spoken, as we go on with "the journey of life," our "struggle" will be sure to end in success. Let all us be sure to get these three things, and then it will be well with us.

GOOD RESOLUTIONS.

A little girl six years old was a short time ago called home to God. About a year before her death she had a small writing desk given her. After her death her mother unlocked it and found this writing:

"The minute I wake up in the morning I will think of God.

"I will mind my father and mother always.

"I will try to have my lessons perfect.

"I will try to be kind, and not get cross.

"I want to behave like God's child."

"MAMMA," said Willie, "it hurts me when I hear a boy swear." "You never want to swear yourself, do you, Willie?" said his mamma. "When bad words come into my mind I say, 'Get behind me, Satan,' and I don't want to say it." That is Willie's way. Do you like it?

PUBLISHER'S DEPARTMENT.

LARGE DEMAND FOR BEATTY'S ORGANS.

WASHINGTON, N. J., May 15.—Beatty's Organ Factory, located here, is running until midnight. The demand for Beatty's organs is increasing daily. Mayor Beatty informs your correspondent to-night that he will manufacture and ship 1,500 Beethoven 27-stop \$90 organs during this month. His Switch Back Railroad is about completed.

THE public has long since awarded to Ayer's Hair Vigor the foremost place among reliable Hair Restoratives. It is effectual, agreeable, and absolutely harmless. It makes the hair fresh and luxuriant, and old age scarce and unfashionable.

MR. E. D. PALMER, of Albany, one of the greatest of American Sculptors, writes us: "For thirty-nine years POND'S EXTRACT has grown steadily in favour with the people, while hundreds of so-called remedies have risen, fallen, and gone out of sight, 'up like a rocket, down like the stick.' POND'S EXTRACT is the most perfect preparation of the shrub; a perfection attainable only by long experience and the labour of the most scientific chemists. Do not be deluded in this matter: it is of great importance to yourselves. Always ask for and see that you get POND'S EXTRACT.

THE use of False Hair by ladies is a most disagreeable practice, for not only is it impossible to trace its origin, but also the natural hair is constantly changing while the dead hair retains its colour. By the use of Cingalese Hair Renewer, on the contrary, the colour of the hair is rendered natural and always beautiful, glossy, and a venerable crown of glory. Every lady should use it, and to gentlemen whose hair is growing thin it is a necessity. Sold at 50 cents per bottle.

THE PERUVIAN SYRUP has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Boils, Humours, Female Complaints, etc. Pamphlets free to any address. Seth W. Fowle & Sons, Boston. Sold by dealers generally.

Forty Years' Experience of an Old Nurse. MRS. WINSLOW'S SOOTHING SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, grinds in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

- SARNIA.—In Sarnia, on the first Tuesday in July, at two p.m. Session Records will be called for.
CHATHAM.—In the First Presbyterian Church, Chatham, on the 18th of July.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 11th of July, at eleven a.m.
MAITLAND.—In Knox Church, Kincardine, on Tuesday, the 11th of July, at half-past two p.m.
QUERBEC.—In Scotstown, on Wednesday, 6th September, at 10 a.m.
BRUCE.—At Port Elgin, on Tuesday, 4th July, at two p.m.
OWEN SOUND.—In Division street Church, Owen Sound, on the first Tuesday in July, at half-past one p.m.
TORONTO.—In the usual place, on the first Tuesday of June, at eleven a.m.
WHITBY.—In Newcastle, on Tuesday, 18th July, at ten a.m.
PARIS.—In Paris, on Tuesday, July 4th, at eleven a.m.
HUNON.—In St. Andrew's Church, Bayfield, on the second Tuesday of July, at eleven a.m.
GUELPH.—In St. Andrew's Church, on Tuesday, July 18th, at ten a.m.

Births, Marriages, and Deaths. NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

On the 25th ult., at "Athol Bank," Hamilton, by the Rev. Samuel Lyle, assisted by the Rev. Colin Fletcher, M.A., the Rev. D. Hugh Fletcher, pastor of the McNab street Presbyterian Church, Hamilton, to Phyllis Eleanor, youngest daughter of Mr. Peter Murray.

GENERAL ASSEMBLY AT ST. JOHN, N.B.

Certificates have been issued to Commissioners. If any have not received them, they are requested to write at once to DR. REID, P.O. Drawer 2607, Toronto, 29th May, 1882.

MARRIAGE CERTIFICATES.

Suitable for any Province, and may be used by the clergymen of any denomination, beautifully printed on fine heavy paper, in carmine, blue and gold, constant demand, 50 cts. per dozen. Twenty-five copies sent to any address, free of postage, for ONE DOLLAR. C. BLACKETT ROBINSON, P.O. Drawer 2607, Toronto. Office—5 Jordan Street.

R. R. R. Radway's Ready Relief

CURES THE WORST PAINS In from One to Twenty Minutes. NOT ONE HOUR

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

THE ONLY PAIN REMEDY

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

IN FROM ONE TO TWENTY MINUTES,

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

Radway's Ready Relief

WILL AFFORD INSTANT EASE.

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

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

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

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

FEVER AND AGUE.

MALARIA IN ITS VARIOUS FORMS.

FEVER AND AGUE cured for 25 cents. There is not a remedial agent in this world that will cure Fever and Ague, and all other Malarious, Bilious, Scarlet Typhoid, Yellow, and other Fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF. Twenty-five cents per bottle.

DR. RADWAY'S

Sarsaparillian Resolvent,

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

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

REGULATING PILLS.

Perfect Purgatives, Soothing Aperients, act without pain, always reliable and natural in their operation. A vegetable substitute for Calomel.

Perfectly tasteless, elegantly coated with sweet gums, purge, regulate, purify, cleanse and strengthen. Radway's Pills, for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a perfect cure. Purely vegetable, containing no mercury, minerals, or deleterious drugs.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of the blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight in the stomach, sour eructations, sinking or fluttering at the heart, choking or suffering sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of Radway's Pills will free the system from all the above-named disorders.

PRICE, 25 CENTS PER BOX.

We repeat that the reader must consult our books and papers on the subject of diseases and their cure, among which may be named

- "False and True," "Radway on Irritable Uterus," "Radway on Scrofula," and others relating to different classes of diseases.

SENT BY DRUGGISTS.

READ FALSE AND TRUE.

Send a letter stamp to R. G. RADWAY & CO.,

139 St. Paul Street, Montreal.

And a work worth thousands will be sent you.

CANADA PERMANENT LOAN AND SAVINGS CO.

INCORPORATED A.D. 1855.

Paid up Capital, \$2,000,000. Reserve Fund, \$1,000,000. Total Assets, \$6,850,000. THE COMPANY receives money on deposit at current rates of interest, payable half-yearly, the principal being repayable on demand or on short notice. Also receives money for more permanent investment, for which Debentures are issued with interest coupons attached. The Capital and Assets of the Company being pledged for all moneys received for investment, Debenture holders and Depositors are assured of perfect safety and regularity in payment of interest.

Office—Company's Buildings, Toronto.

J. HERBERT MASON, Manager.

DEPARTMENTAL NOTICE.

- ROYAL NAVY SERGE.
LIGHT SCOTCH SUITINGS.
LIGHT TROWSERINGS.
LIGHT OVERCOATS.
WATERPROOFS, ALPACA AND LINEN COATS AND DUSTERS.
WHITE SHIRTS.
COLOURED SHIRTS.
SUMMER MERINO SHIRTS AND DRAWERS.
CASHMERE SHIRTS AND DRAWERS.
FINE COTTON HOSIERY.
FINE CASHMERE HOSIERY.
CHOICEST STYLES IN SCARFS.
CHOICEST STYLES IN COLLARS.
CLERICAL COLLARS.

R. J. HUNTER, Cor. King & Church Sts.

MURRAY CANAL.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the MURRAY CANAL," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, THE TWENTY-SEVENTH DAY OF JUNE NEXT, for the formation of a Canal to connect the head waters of the Bay of Quinte with Presqu'ile Harbour, Lake Ontario.

A map of the locality, together with plans and specifications of the works, can be seen at this office and at Brighton, on and after THURSDAY, THE EIGHTH DAY OF JUNE NEXT, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$3,000 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the works at the rates and prices submitted, subject to the conditions and on the terms stated in the specification.

The cheques thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882.

TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rapids, and Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the Twenty-first Day of June next, where printed forms of tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that tenders for the different works must be accompanied by an accepted bank cheque, as follows:— For the Fenelon Falls work... \$1,000 Do Buckhorn Rapids work... \$500 Do Burleigh Falls work... \$1,500

And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the different parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882.

A FINE STOCK OF Tweeds and Fancy Goods FOR SPRING SUITS

JAS. J. FOLLETT'S, 183 Yonge St.

CLINTON H. MENEELY BELL CO., successors to Meneely & Kimberly, BELL FOUNDERS, Troy, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Catalogue sent free to parties needing Bells.

MENEELY BELL FOUNDRY. Favorably known to the public since 1828, Church, Chapel, School, Fire Alarm and other bells; also Chimes and Bells. MENEELY & CO., WEST TROY, N.Y.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

Ladies' Saratoga Wave.

This handsome Head-dress is admired by all the ladies. It is, without exception, the finest, most becoming, fashionable, and most complete article that ever was invented. Manufactured by

A. DOREN WARD, PARIS HAIR WORKS, 105 Yonge St., Toronto.

N.B.—A large and complete stock of other

HATS, COATS, COQUETS, BANG NETS, ETC., ETC., on hand.

Send for illustrated circular, free.

BIG PAY to agents for Printing Stationery, etc. Free. TAYLOR & CO., Cleveland, O.

\$66 a week in your own town. Termination 23rd Sept. (free. Address H. HALLETT & CO., Toronto.)

KEY THAT OPENS ANY LOCK. WILKINSON'S PATENT. Sold by Watchmakers. By mail, 30 cts. per copy. SOLD FREE. J. S. BIRCH & CO., 39 Bay St., Toronto.

NEW RICH BLOOD!

Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night for 100 days may be restored to sound health, if such a thing is possible. Sent by mail for 6 letters stamps. J. S. JOHNSON & CO., Boston, Mass. formerly Bangor, Me.

\$72 A WEEK, 45 days at home easily made. Only outfit free. Address Traut & Co., Augusta, Me.

The Comparative Edition of the REVISED NEW TESTAMENT

BOTH FULL TEXT OF KING JAMES' AND REVISED VERSIONS IN PARALLEL COLUMNS. Free from errors which render many of our Bibles unusable. Changes shown in plain type. One book required. For sale by all Bible Readers, Nicely Printed and bound. Four Styles. Prices Low. Sent by mail to any address. Agents Wanted. Success Sure. Address to J. C. McQUERDY & CO., Philadelphia, Pa.

SUMMER SCHOOL OF ELOCUTION

For Public Speakers, Readers, Teachers, and Students. Of Six Weeks, July 3 to August 11, at Oshawa, Ontario, on Lake Ontario. Cool and Healthy. For particulars apply to J. N. HOSKEL, Sec'y, National School of Elocution, Oshawa, 148 Chestnut Street, Philadelphia, Pa.

Agents Wanted for DAYS of the SON OF MAN.

Dr. March's Great WORK Just Out. The result of years of patient study and travel, a book for everybody. The style is elegant and forcible; the language pure and pleasing. Finely and artistically illustrated. Will give you a rare opportunity to study the life of Christ. Students, Teachers and others wanting paying employment. Address: J. C. McQUERDY & CO., Philadelphia, Pa.