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Whole No. 591.

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Do any of the ladies know that they can have a nice mess of dumplings this time of the year by boiling biscuit dough (no shortening) in clear water, then eat with cream and canned or dried fruit; boil your dough twenty minutes and no longer if you want it nice and light.

TOMATO SAUCE to pour over meat is made thus. Stew half a dozen ripe tomatoes with a little chopped parsley, salt and pepper to suit the taste; strain it, put it on the stove again, and when it begins to boil add a spoonful of flour rubbed smooth with a tablespoonful of butter, and let it boil up once.

TROUT baked in cream add a new charm to life. Clean the fish, pepper and salt both inside and out, put it in a dripping-pan, and pour cream over it. Give attention to it so that it will not burn. If small, the fish will bake in from fifteen to twenty minutes. Serve with mashed potatoes and other vegetables.

EASILY PREPARED DESSERT.—An easily prepared dessert is made of tapioca; it hardly seems appropriate to call so dainty a dish a pudding. Soak a cupful of tapioca for an hour in cold water, then boil, adding warm water enough to allow it to expand; when tender sweeten it, and take from the fire; add an orange-juice in small bits for flavouring. Serve with cream.

TRY this method for cooking eggs. Heat a meat platter and lay on it as many pieces of toast as you wish, slightly buttered. Beat eggs, with a little fine salt. Heat in a saucepan a little sweet butter, turn the eggs into it and stir quickly with a wooden spoon till the mass has assumed the consistency of thick cream, pour this over the toast and take it to the breakfast table.

NEW YORK BASKET.—Take a basket-shaped block, and having crocheted with coarse tidy cotton a piece that can be stretched over it tightly, starch it well, and when thoroughly dry varnish it with gum-shellac dissolved in alcohol. Take it from the form in a day or two. Line with something bright, and tie two knots of ribbon on either side to match the lining. Finish with a flat crochet border.

ESCALOPED apple is made with alternate layers of soft bread and sliced apple in a buttered pudding-dish, with a sprinkling of sugar, nutmeg or cinnamon and bits of butter. For a three-pint dish half a cup of sugar will be sufficient, unless the apples are very sour. A little grated rind or juice of lemon is an improvement. Have a thick layer of bread crumbs moistened in melted butter on top. Cover at first, to avoid scorching, and bake about one hour.

ABOUT VEAL.—"My only objection to veal," said a gentleman at our table the other day, "is that it is too premature." This remark might apply to the usual manner of cooking it, as well as to the meat itself. Veal steak, in order to be palatable, must be cooked thoroughly, no matter how much haste the cook is in; this should never be sent to the table till it is nicely browned, edges and all. Salt and butter and a decided sprinkling of black pepper are also necessary.

CURE FOR BEE STINGS.—A writer in the Bee-Keeper's Magazine gives the following as a cure for bee-stings: "Take a pinch in the fingers of common table salt, put on the place stung and dissolve with water, rub with the finger. If not relieved in one minute, wet the place with aqua ammonia. Care should be taken not to get the ammonia in the eye. I have used this remedy for several years, and it has never failed with me. It has always arrested the poison and prevented swelling."

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"In compounding a medicine whose virtues are so palpable to every one's observation."

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"Under the care of the best physicians
"Who gave her disease various names,
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"Wells' Health Renewer" restores health and vigour, cures Dyspepsia, General Debility. \$1.

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Clears out rats, mice, roaches, bed-bugs, skunks, chipmunks, gophers, Druggists.

BURDOCK Blood Bitters cures scrofula, erysipelas, salt rheum, piles and all humors of the blood. Cures dyspepsia, liver complaint, biliousness, constipation, dropsy, kidney complaints, headache, nervousness, female weakness and general debility, and is used in time.

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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, MAY 30th, 1883.

No. 22.

NOTES OF THE WEEK.

DURING the meeting of the English Presbyterian Synod the Lord's Supper was celebrated. The services being conducted by five ministers—John Edmond, D.D., John Munro Gibson, D.D., Revs. John Smith, John Watson, and John Matheson.

THE General Synod of the Reformed Presbyterian Church has been in session in Philadelphia. A warm discussion rose over the report on the theological seminary. The Rev. A. G. Wylie denounced the report, and Elder Houston denounced the conduct of the seminary and charged that it had received notorious characters. Mr. Blair charged that the seminary had licensed a man of intemperate habits, and named the man, whereupon there was great confusion. Some defended the accused and some supported Mr. Blair, whom the moderator censured.

THE "Hour" makes the following good point: "The tender sensibilities and exquisite refinement of the modern thief have added to the language various consoling euphemisms for the slight inaccuracies he sometimes falls into with regard to the ownership of his neighbour's property. 'Defalcation,' 'shortage,' 'temporary diversion of funds,' 'manipulation of accounts'—these are some of the pleasant paraphrases which lift the vulgar crime of stealing into the realm of the fine arts and makes the honest bank cashier or confidential clerk seem a person utterly devoid of culture."

THE Lutheran General Synod met in Springfield, Ohio, May 16th. Dr. J. G. Morris, of Baltimore, was elected president. The biennial report of the Board of Foreign Missions stated that the income was \$50,741, showing a large increase. The report of the delegate from the Lutheran General Synod of the South was favourably considered. It was resolved to send a delegate to the next meeting of that body. The Synod declared its readiness to unite with the Lutheran Synod South and the General Council to secure a common liturgical service for all English-speaking Lutherans.

THE centennial of the landing of the United Empire Loyalists at St. John, N.B., was most enthusiastically celebrated last week. The modes of demonstration were very varied: processions paraded the streets, and tugs woke the echoes by their ear-piercing steam whistles. Interesting and impressive religious services were also held. The St. John "Telegraph" has a special issue containing many appropriate centennial communications. Hunter Duvar contributes a stirring poem. There are also quite a number of historical reminiscences likely to be preserved as a memento of a most interesting celebration.

REV. DR. TANNER, a coloured minister, and editor of the "Christian Recorder," urges the Irish, in their struggle with the English for their rights, to adopt the methods so successfully pursued by the negroes of America to win their rights. The Irish have tried rebellion, insurrection, assassination, dynamite, massacre. The negro tried patient continuance in suffering injury. When smitten on one cheek the negro turned the other; and the result is glorious. The Irish never can win by present methods. They will reach the gallows—that is all. It is clear, however, that the Irish have the fullest possible liberty consistent with the safety of life and property. They have no real grievances.

THE American Tract Society reports receipts in all of \$394,066, and expenditures of \$386,280. The American Bible Society had an income for general purposes of \$598,642. Of this amount, \$283,999 was received for books and on purchase account; \$184,178, from legacies; \$60,367, in donations; \$32,294, from rentals, and the balance from interest and other

sources. Some \$53,000 was added to the trust fund, the interest of which alone is applicable for general purposes. The disbursements for manufacturing and other general purposes were \$599,206. For the foreign work of the society the coming year \$164,986.85 has been appropriated. During the year 1,273,657 copies of the Bible, or parts of it, were issued from the Bible House, and 402,575 copies abroad.

THE Royal Society of Canada held its second annual meeting at Ottawa last week. It owes its origin to fortuitous circumstances, yet, notwithstanding the sincere endeavours of several worthy scientific and literary men to coddle it into something like vitality, in this age and country it can never hope for a robust and vigorous manhood. These wise men have done an apparently foolish thing in approaching the Government of the country asking an aid to help in the printing of their transactions. If it was not wise to do this, it was at all events shrewd. Not every one could tell the "Methods of Distinguishing Lacustrine from Marine Deposits," nor would a great many Canadians read the paper with absorbing interest when printed. The governmental largess to the Royal Society will bring these scientific and literary treasures within the reach of palace and shanty alike.

THE following figures giving the contrast between the expenditure per head on war and education in the various European States, which have been compiled by M. Leon Donnât, a Belgian statistician, are very suggestive:

War.		Education.		War.		Education.			
s.	d.	s.	d.	s.	d.	s.	d.		
France	20	0	1	5	Russia	10	2	0	1½
England	18	6	3	1	Denmark	8	8	4	7
Holland	17	9	3	2	Italy	7	6	0	8
Saxony	11	9	3	4	Belgium	6	9	2	3
Württemberg	11	9	1	9	Austria	6	8	1	6
Bavaria	11	9	2	6	Switzerland	4	10	4	2
Prussia	10	11	2	5					

This comparison, of course, takes no account of the frightful waste entailed by the sacrifice of the labour of able-bodied men during the period of military service.

THE conjectures as to possible and impossible successors to the Marquis of Lorne, as Governor General of Canada, are set at rest by the reliable announcement that the Vice-royalty will be held by the Marquis of Lansdowne. The appointment will be quite satisfactory to most Canadians. For a public man, the coming Marquis is comparatively young, having been born in 1845. He belongs to a house that has furnished several distinguished politicians, and has considerable capabilities and ambition that way himself. He was Under Secretary of State for India in the present Gladstone administration, but resigned because of his opposition to the Irish Disturbances Bill, on which the Whig supporters of Mr. Gladstone weakened. The Marquis of Lansdowne is young, handsome, wealthy and able. There is no reason why he should not make a good Governor-General.

WITH the opening of navigation the sad record of disaster has begun. The heavy gales that prevailed on the upper lakes last week have been very destructive to life and property. Sailors on our inland waters are exposed to great perils; all the more reason that their lives should not be sacrificed to greed and incompetency. The frequency and magnitude of lake disasters during the last few years have rendered greater caution and carefulness necessary in the inspection of hulls and machinery. When, however, the general recollection of a dreadful calamity begins to fade, vigilance is relaxed, and great risks are run through carelessness. These sad occurrences on the upper lakes should enforce the strictest examination as to seaworthiness of vessels and their equipments, soundness of machinery and competency of the officers and sailors who man them. It would also be well not to disregard storm signal warnings.

SIR WILLIAM CHAMBERS, the great pioneer of cheap literature, died last week. Though efforts in the

same direction had been made in London a short time before, the brothers, William and Robert Chambers, may justly be regarded as the founders of modern cheap popular literature. The personal history of these shrewd Scotchmen is interestingly told in an autobiographic form by the brother who has just died. From the humblest stage of Scottish village life the Chambers rose to eminence and affluence. Robert gained an honoured place among the scientific and literary men of his time, while William held the highest civic office in the gift of his fellow citizens, being Lord Provost of Edinburgh for several terms. The oldest of our popular magazines, "Chambers' Journal," was founded in 1832. By great business ability, upright and honourable dealing, Sir William, associated with his brother, built up a great publishing concern that has made its influence for good widely felt. Every publication emanating from that establishment has been for the promotion of intelligence and virtue. William Chambers did not long survive the knightly honour so recently bestowed upon him. He was a shrewd but, at the same time, a generous man. He shared a weakness in common with many of the so-called "self-made" men, he could not rise above the self-complacent shoddyism that taints the character of many worthy and useful people.

WEEKLY HEALTH BULLETIN.—The temperature for the week has been very considerably below the normal. With such weather it is natural to find Bronchitis practically retaining its former position of prevalence, while diseases such as Neuralgia, and especially Rheumatism, have made a decided advance. A remarkable fact has several times appeared evident in these reports, viz. that Influenza does not seem to have necessarily close relations with Bronchitis as regards prevalence. In fact, as has been before observed, a high barometer seems to be very frequently attended with an increase in Influenza, but not necessarily of Bronchitis. Anæmia has again advanced in degree of prevalence. Amongst fevers, Intermittent, which alone appears amongst the twenty prevalent diseases, has noticeably receded during the week, both in area and degree of prevalence. Amongst Zymotic diseases, there are several the prevalence of which again require to be noticed. Measles, the most prevalent of these, has slightly advanced, being 4.7 per cent. of all diseases reported. Mumps likewise is very prevalent, while Whooping Cough and Diphtheria have both receded in a degree of prevalence. Diphtheria has remained in much the same position as last week, while Scarlatina has again appeared amongst the twenty most prevalent diseases. In regard to these various contagious diseases, it is greatly to be regretted that the idea that it is better for children to have them, and so get them over, has taken so firm a hold of the minds of most people. Most must be aware that exposure to such of them as are commonly called the diseases of childhood by adults exposes such in very slight degree to the danger of becoming infected; while that by non-exposure to them, the child may pass safely to adult life without having them is likewise well known. Thus, Dr. J. B. Russell, B.A., Medical Health Officer of Glasgow, has recently stated that the death rate from Scarlatina during the decade, 1871-80, as compared with the previous decade has fallen from thirteen to ten in 10,000 of the population—due doubtless to the fact that regular house to house visitation has enabled cases of epidemic disease to be isolated, or, if necessary, carried to the hospital, and thus prevented from spreading the contagion. The same argument might formerly have been used concerning Typhus and other forms of fever, but here we have had such indubitable proofs of the benefits of hospital and household isolation and disinfection that all now recognize that prevention is much safer than cure. Thus, as Dr. Russell further states the mortality for all fevers during the same period fell from 16 per 10,000 to 4.34. Statisticians have here an admirable basis for calculation as to how much population, capital and productive labour are preserved to the State in one city alone with a population of over half a million.

OUR CONTRIBUTORS.

CHRISTIAN WORK IN GERMANY.

My last letter contained a *resume* of some of the numerous societies embraced in the so-called "Inner Mission" which is peculiar to Germany. It was, doubtless, dry reading, but I knew not how better to give a clear idea of what is implied in the term. I visited several of the Berlin institutions, and studied their mode of operations, but confine myself at present to a brief account of two or three which were commenced at the instance of Dr. Wichern, of Hamburg, and which are chiefly occupied with the Christian training of the young of both sexes, and in guarding young men and girls from the terrible temptations to which they are exposed in a great city like Berlin. In this work the deaconesses of Kaiserswerth take a prominent part, and exercise a wholesome influence here as they do wherever they go.

THE "EVANGELISCHE JOHANNESTIFT,"

founded by Dr. Wichern in 1858, is situated some miles to the north-west of the city, and is surrounded by reformatories and other State institutions. The system of "families," first adopted at the Raubhaus at Horn, exists here, five or six families being composed of boys and two or three of girls, and all grouped around the "Mother House," in which the inspector and his wife reside, and in which is a pretty chapel fitted up by Queen Augusta for religious service. This institution is not a reformatory in the strict sense of the term, but for the training of orphan children and such as parents find difficult to manage at home. It admits about one hundred children in all, the majority of them being

BOYS,

of whom from twelve to fifteen are placed in one house, bearing a significant name, with a "House-Brother" at its head. Each family has a small garden which the boys cultivate and keep tidy, planting such flowers as are suitable to the soil. There is also a play-ground for those too young to take exercise in farming, carpentering, building, etc., in which they are instructed. The buildings are mostly situated in small groves of pine trees on part of 118 acres of land which constitute the property of the institution. The land, like all the country around Berlin, is composed of loose sand, and therefore but ill adapted for agricultural purposes. But very poor crops can be raised on it, and this adds considerably to the cost of maintenance. Another consequence is the untidy appearance of the gardens and grounds around the houses, which contrast very unfavourably with those of Horn, which lie in the fertile valley of the Elbe. Some of the roughness, however, may have been due to the season of the year at which my visit was made. From 1865 up to 1882 applications for the admission of 2,000 children had been made, but only 600 could be received and fitted for earning their living. Half of these were from Berlin and the others from the provinces. The children from the several houses accompany the "House Brother" morning and evening to the chapel for services, and attend school at specified hours, and engage in the various occupations chosen by them. From time to time they leave for situations, and the testimony given in regard to their subsequent career, is on the whole very favourable.

THE GIRLS

form two or three families, at the head of each being a Sister. They attend school along with the boys for their ordinary education, but are instructed in sewing, straw-plaiting, etc., by the Sister. The girls perform the household duties in the different departments of the institution, and are eagerly sought after by private families as servants in the city and in the country.

THE BROTHERHOOD

consists of young men between the ages of twenty and thirty, who are disposed to make themselves helpful to others. They come from the provinces, and before gaining admission, each applicant has to write out with his own hand, and without help from others, an account of his past life, describing the circumstances of his parents, his birth-place, school years, confirmation, apprenticeship, years of travel, and all his experiences. He has to name the books he has read, stating those from which he derived the greatest profit, what preachers he has heard by preference. In this sketch he is expected to explain clearly the reasons which induced him to forsake his usual occupation, and to enter on a different one. This document has

to be accompanied with certificates from some known pastor as to moral character, baptism and confirmation; from parents or guardian stating that they are satisfied with the step about to be taken; from a physician, as to freedom from bodily infirmity, and finally his military papers. Applicants must have received a good elementary education, be unmarried and unengaged, and must promise implicit obedience to the authorities of the institution during their stay. They must be provided with clothes to last a year, and a small sum of money for books and other matters. Residence for six months is allowed as a test of their fitness to continue their studies, and after three or four years' study, they must be prepared to go wherever they may be sent. The number received at once is limited to about twenty. While pursuing their own studies they assist in teaching the children. They have mostly all been the sons of farmers or tradesmen, and are strong, healthy looking men, quite fit to undertake a large amount of labour, physical or mental. When they leave they enter on various duties, such as those of city missionaries, warders in prisons and reformatories, managers of poor-houses, assistants in hospitals, etc. They are greatly sought after for these and similar situations, not only in the Fatherland, but also in the colonies. I should have said that they are taught by students of Theology, who are appointed to assist the inspector, and who themselves are preparing to go out to America and other countries, where German colonies are to be found, as pastors. From 1858 to 1880 two hundred Brothers finished their training in this institution.

THE DIRECTOR OR INSPECTOR

is a clergyman of the Lutheran Church, an earnest and devoted man. He is still young, and told me he had lived in Finland before coming to Berlin. His wife seemed equally simple. She, too, is from the extreme north, and speaks Swedish and Danish as well as German. The three assistants, or "Candidaten der Theologie," live in the same home with the inspector and his wife in the plainest and simplest style.

THE EXPENSES

for the past year amounted to 54,000 marks, equal to £2,700. This sum was partly met by fees from the children who were receiving their education; but the larger part was raised by voluntary subscription in Berlin and the provinces the proceeds of concerts, etc.

I cannot say the appearance of the dwelling-houses, and particularly the class-rooms, is creditable to the rich city of Berlin. At the same time it must be taken into account that those who come here have not been accustomed to luxuries or even comforts in their homes, and that they are preparing for work which will demand much self-denial.

TRAINING SCHOOL AND HOME FOR SERVANTS.

Marthashof, in a poor district to the north of Berlin, was founded in 1854 as a branch of the Deaconesses' "Mother House," at Kaiserswerth. Respectable girls out of service are received and kept for the small sum of twopence a day, and during their stay are better fitted for the duties of their vocation. When places are found for them they are not lost sight of by the Sisters who continue to exercise a good influence over them by correspondence. In addition to these, well brought up girls who have been confirmed, and who intend to enter the service of others, come here to be trained, and pay fourpence a day. Such girls as intend to take charge of young children, here learn the management of children, two hundred of whom come to be amused and trained physically and mentally. They are superintended by two Sisters, with the assistance of girls, who are in this way being trained themselves. There are also three hundred more advanced children, who are taught by seven Sisters. They all pay a small fee and receive in return a good education. Such an institution proves a great blessing to the district of the city in which it is situated.

The whole number of grown-up girls who have experienced the good influence of Marthashof from its opening in 1854 to 1882 is 13,757. Last year 677 girls passed through the institution, the number present each day being from one hundred and twenty to one hundred and thirty. Of this number one hundred and sixteen were employed as assistants in the school, the rest being occupied in domestic matters. Only forty-two of these belonged to Berlin, the remainder being from the provinces. During the year situations were found for three hundred and twenty-six, and eighty-one girls sought places for themselves, twenty-four

had obtained employment before entering; ninety returned to their homes, nine went to the hospital for the sick; eleven were dismissed as unworthy of recommendations as servants, thirteen were placed in the institution during the temporary absence of their mistresses from the city, and one hundred and twenty three remained over into the present year.

The more I see of the work of Deaconesses in Germany, the more I admire the institution at Kaiserswerth, and the wisdom of those who originated it. The sisters are selected with great judgment, for the duties they have to perform, and are always polite and intelligent and ready to show visitors every part of the working of the societies with which they are connected.

The receipts of the past year were 42,000 marks, while the expenses were 154,000, leaving a deficit of 112,000, for which the Mother House at Kaiserswerth was responsible.

YOUNG WOMEN'S SUNDAY UNIONS.

These unions are societies for young women in situations or in service, who, having the Sunday afternoons to themselves, without any home in which to spend them, and are in cities and towns exposed to the worst temptations of a continental Sabbath. In the Sunday unions they obtain at once Bible instruction, Christian fellowship and suitable refreshment. In connection with the Berlin society, originated and carried on by a Christian lady, Frau Loesche, there are now fifty-six unions in and out of Berlin. The same lady publishes a "Mädchen Zeitung," or girls' paper, which assists the Sunday unions by gratuitous distribution. She has also a home for young girls who are in danger of ruin through neglect. She told me that the girls here make progress in learning, working and physical development, but that the formation of their characters was a difficult task, especially between the ages of twelve and eighteen. In this connection she quoted the remark of the famous Helling of Holland, when he was in Berlin, to this effect: "In the extremely difficult work of rescuing neglected girls, or girls of abandoned parents, there are three stages of possible success. The first and lowest is that they become at least capable of earning a living; the second, that they become industrious, honest women, who will keep the right path even when left to themselves; the third and highest is seldom attained, that of becoming really devout Christians."

Frau Loesche conducts also Cabmen's Missions, and Mothers' Meetings, some of these works being supported by Scotch friends who have studied in Berlin and taken an interest in her societies.

EVANGELICAL SOCIETY FOR CHURCH WORK

This society was formed in the stormy year, 1840, through the exertions of Dr. Wichern, and is engaged in a multitude of works of different kinds. I will here, however, refer only to its efforts to promote the well being of young men, by aiding in the organization of Young Men's Christian Associations, in supporting two

BOARDING HOUSES FOR MECHANICS

in Berlin, and a Hospice for travellers. A small charge is made and Christian influence is brought to bear upon the inmates. It is hoped in this way that they will be preserved from some of the snares laid for the young in all large cities, and that even permanent impressions of a salutary character may be the result of their temporary abode. There is a library of books to which they have access, and rooms where they can sit and read and smoke. They can also procure mid day "portions" of food at 4d. and 3d., and evening "portions" at 2d. and 1d., which is within the means of all who come. During last year 8000 guests paid 6d. for their beds, and 22700 paid the small sum of 3d. for smaller rooms. In the Hospice, which contains thirty-four rooms and fifty-two beds, a room with two beds costs from 3s. 6d. to 2s. 6d. a day, according to size, etc.; and a room with one bed from 2s. to 1s. 3d. Last year 3930 travellers availed themselves of the benefits of the Hospice. There are rooms, in some of which lessons are given every evening by masters, in geography, history, singing, Bible history, etc., while in others discussions are carried on amongst the young men on different subjects. On Sunday afternoon there is a Sunday school held and in the evenings the young men meet together in a large room for singing, reading and addresses, one of the house pastors or assistants presiding.

THE GUSTAVUS ADOLPHUS SOCIETY,

of which there are two or three branches in Berlin,

was founded in Leipsig in 1832, by Pastor Grosman, as an appropriate memorial to the King of Sweden, who fell in the hour of victory on the field of Lützen, on the sixth of November, 1632, thereby saving Protestantism and truth throughout Germany. They tell how on the evening following the death of the king thirteen of the neighbouring peasants brought a massive stone to mark the spot where Gustavus Adolphus died; and when passing the field some months ago, I learned that it still remains there under an open bronze shrine erected some fifty years ago. A more suitable memorial is this society whose aim is to aid poor Protestant congregations who have to contend against adverse circumstances in Popish countries. During the half century it has been in existence no fewer than 3,000 such struggling communities have received aid from this society, which has now branches all over the country. During the celebration of the jubilee festival of the society last fall, a vast congregation gathered around the "Schwedenstein" and listened to a stirring address, while an old Swedish banner sent by the present king of Sweden, waved from the stone, along side a flag from Finland, whose sons had bravely fought for liberty and truth under Gustavus Adolphus.

RELIGIOUS LIFE.

Of the state of religious life in Germany I refrain from giving any opinion. During this, my third visit, I have spent a year amongst the people, and yet I confess I cannot write on the subject of religion satisfactorily. There is the danger either of doing an injustice to the Germans or of misleading those who read. I have met many excellent Christian people, and have seen much Christian work done in different parts of the country; but the manner of speaking on religious subjects and the attention paid to forms and ceremonies are so different from those to which we are accustomed, we are in danger of judging erroneously regarding them. Then again their views of the Sabbath, and how it is to be kept, are so completely opposed to all our notions as to the sanctification of the Sabbath, that it is difficult to conceive how Christian people can be so far apart in their views on a subject on which the Scriptures leave so little room for question. Even those who regard it as a duty to attend Church in the morning, do not consider it derogatory to the sanctity of the Sabbath to spend the afternoon and evening listening to music in the concert room, or in attending the theatre or opera, and say that they receive no injury in consequence, to their religious feelings. And many of the pastors join the people in passing the afternoon of Sunday in this way. Would it be right, then, for those who hold different opinions on this subject from conviction as well as from education, to say that people who act so cannot be really Christian people. I have come to the conclusion that it would not, and therefore forbear to pass my judgment on the question.

Dresden, Saxony, March, 1883.

T. H.

THE AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR, — There is no subject which needs more to be pressed on the attention of the wealthy men of our Church than the state of the Aged and Infirm Ministers' Fund. Some fear that urging this matter at present will interfere with the endowment of Knox College. It should not, and need not, do so. That institution should by all means be amply endowed and that without delay. And I have no doubt that the very modest sum asked, \$200,000, will be secured under the guidance of the very able and excellent Professors, in whom the whole Church has the most entire confidence. Some say delay this matter at present, and by and by it will come right. That means after a great deal of suffering on the part of ministers, and after several of them have gone down to their graves, grieved at heart at the coldness and indifference of the Church to which they have devoted their life labours. Some say that they would rather invest in an insurance company, and thus draw forth means for their support in old age. All very well for the few who have large salaries, but how can this be done when your salary barely meets your current expenses, or does not meet them at all? There are ample means in the constituency of the Presbyterian Church to make proper provision for this fund without interfering with any other. At present the invested fund amounts to almost nothing, as most of it

is required to pay the miserably small amount now presented to nearly thirty ministers, the highest amount being only \$220, after forty or fifty years' service. Why is it needed at all? Because of the utterly inadequate salaries of the majority of our ministers. Many of those men have devoted their hearts and lives, their whole time and strength, after a long and expensive education, and then have barely received enough to pay current expenses. Many even of the hardest and most successful workers, who in the beginning of their course did much in the mission field, gathering together groups of people all over the country, now congregated, and that have built up large and flourishing congregations, have not even had their expenses paid, but have had to eke out utterly insufficient salaries by giving from \$100 to \$500 per annum of private means, till all their means were exhausted, while helping to pay for new churches for the benefit of our Presbyterian cause. In some cases they have had to spend from \$4,000 to \$6,000 in the service of the Church beyond their salaries, and have nothing left for old age but poverty and privation.

Is it right that such a state of things should be allowed by the wealthy members of our Church? Has not the King and Head of the Church laid the duty of advancing His cause equally upon all His people? Why then should the chief burden be allowed to fall on a few who are under no more obligation than any of the brethren? Should not all Christians realize that all they have belongs to Christ and should be used in such a way as will best promote His glory? He says, "Ye are not your own, ye are bought with a price." If some men are called to devote their whole time to the work of Christ, surely they should be properly sustained by those who devote themselves to making wealth. Many of these ministers by giving the time and efforts to business which they have given to the work of the Church, might have accumulated wealth too. When they devoted their lives to the service of the Church, they did not expect wealth, but they had a right to expect that their expenses would be met, and that they would be enabled to lay up a modest competence for old age. But in the great majority of cases this has not been realized. Only a few ministers are so fortunate as to have wealthy members, and spirited generous leaders, who see that they receive a proper salary, and are placed above privation, so that they can lay by something for old age. Years ago regulations were made by the Aged and Infirm Ministers' Fund Committee that at least \$10 per year of service should be paid to ministers on the fund that is after forty years' service or more each annuitant should be entitled to \$400 per annum but the want of funds has prevented that being carried out. No minister requiring help after ten years' service should require less than \$200, and those who have served for forty years or over should receive at least \$400 or more. In order to grant that small annuity we require a fund of \$100,000 to begin with, and this to be supplemented by the yearly collection throughout the Church. I see that the American Presbyterian Church have a fund of \$1,000,000 for the same object,

"That's noble and bespeaks a nation
Zealous of the blessing,"

and that one person has lately given to the Board land worth \$25,000. Now ten of our wealthy men each giving \$10,000, would provide this fund, or five giving \$10,000 each and ten \$5,000 each. Why should we not expect such liberality? We read of members of our Church leaving large bequests. Should not such men dedicate a portion of their wealth while living, to make this needful provision, thereby doing the work of the Church which they are as much bound to do? Does not the Master identify Himself with His servants and declare "inasmuch as ye have done it unto one of the least of these brethren, ye have done it unto Me." We call on the wealthy members of our Church to honour Him and show their gratitude to Him in this way that He expects. What will be the alternative if this be not done? That the servants of Christ will have their old age embittered by privation and sorrow, after having spent their lives and their whole strength in doing the work of the Church. Yea, after going beyond their strength and thus causing prostration and suffering which injured them for life and brought burdens of expense as well. Some of these with their sensitive feelings—which have been increased by their education, and prominent position for many years where they were wont to help others—would

rather die than be dependent on the cold charities of the world or on private aid. But let there be a public fund from which they are entitled to draw for services rendered the Church, and they will feel no hesitation in accepting as a right their annuity. If no provision be made for ministers in old age, their energies will be greatly weakened, and their power to do good greatly hindered by care and anxiety about how to meet the many claims upon them even while in the work. Another result of the want of proper support and provision for old age is that an inferior class of men will be likely to succeed the present generation of ministers. There is a great scarcity of ministers, and the sons of ministers are driven away from the work by the straitened circumstances and anxieties with which they have been too familiar. Lately Rev. David K. Guthrie said at Glasgow that it was difficult to get parents to dedicate their sons to the ministry, or to get talented young men to give themselves to that work because the prospect in life before them is that of general poverty. The interests of the Church in securing an adequate supply of able ministers are bound up with the proper support of this fund, for while men of great devotedness may bear a great deal, while able to work and barely live, the prospect of no proper provision for old age is too much for any class of men to bear, and should not be required by a Church having ample means in the hands of its members. JUSTICE.

QUERIES.

MR. EDITOR, Has there ever been a people in the history of man that rose to power void of the belief that they were helped by the assistance of God or gods?

Has there ever been a people that did not grow self-conceited from the belief of such supernatural help?

Has there ever been a people who did not grow presumptuous and corrupt when their religion got consolidated in vested rights?

Has not the end of all past nations been atheistic? Is not the atheism of the nations at the present time a sign of a tremendous convulsion?

Are not national religions weighed in the balance and found wanting? A. B. C.

THE WANT OF MINISTERS.

MR. EDITOR, The sensible letter of Rev. G. Bruce on "The Want of Ministers" in your issue of the 16th inst., calls for more than a passing remark. It is a subject which has been mentioned more than once in your columns and a similar remedy to that suggested by Mr. Bruce proposed, but the matter has been allowed to rest there without definite action being taken. Why this should be the case it is difficult to imagine, and it is, perhaps, not much to be wondered at that common people, like your humble correspondent, are apt to think that Presbyteries in their collective capacity, as well as individual ministers composing such, look with disfavour on any plan tending in the direction indicated by your correspondent, viz., that of having trained from among the elders and laymen of our Church a certain number of godly men who would be able to conduct Sabbath services in an instructive and edifying manner, whenever the necessity arose, whether in the mission field or in our older congregations. It is a well known fact that in very many of our congregations when the minister is unavoidably absent from his charge for a day, the church doors are closed. Why this should be the case I am at a loss to understand. The only solution seems to me to be, either that the Presbyterian Church is woefully deficient in lay talent, or that the Church as a Church, is culpably negligent in not seeking out and using such ability at present lying dormant in nearly every congregation. If anything tending to remedy the present unsatisfactory state of affairs respecting vacant charges is to be done, let me urge upon Mr. Bruce, and others like minded, to ventilate the matter in the Church courts, and stay not their hand till the much needed object be accomplished. "ELDER."

May 19th, 1883.

COL. T. W. HIGGINSON says that probably the two best after dinner speakers in Massachusetts are ex-Governor Long and Edward Everett Hale, both total abstainers. He concludes that wine is not necessary to give vivacity to public dinners.

PASTOR AND PEOPLE.

REMARKABLE MOTHERS.

"My wife was very remarkable for some things," said an old gentleman who had seen more than four-score years. Then the thought came to us, expressed only the day before by a little child when he said, "Mamma, why do people say so many things about others after they are dead that we never hear about before?" and we wondered if it would be so in this instance. But no—it was a truthful tale of home-life that the old gentleman narrated—for more than half a century had she been the light of his home, caring for his aged parents in the first years of their wedded life, never free from such care till four or five little ones were added to the family group. Then more children came after the old folks were gone, and home cares prevented society work. But she laboured cheerfully in the home circle, and made that the happiest place in the world for the little ones, ay, and the older ones too. Years afterward, when all had settled in homes of their own, the dearest spot on earth was where mother was. Each child was anxious to be mother's favourite, and without hostility or jealousy toward each other, all were so considered by themselves, at least, and when she died no one could tell who missed her most, she was so dear to all. "Now-a-days it is so different," continued the old gentleman; "there is so much outside work to be done, there are so many missionary meetings, sociables, suppers, and festivals, so much to do for the public, how can people do that and still care properly for their families?" Is he not right to a certain extent? True, such large families are not very common in our day, but it is no unusual thing for mothers to murmur at the care even of a small family, and all because they cannot "go out" more; neither is it an unheard of event to leave the children with hirelings evening after evening for entertainments which are oftentimes tiresome and commonplace, all because of an uneasy restlessness—a love of change.

Might not there be more of real happiness in the family circle if mothers were "remarkable for some things" at home? and would it be unwise to value our dear ones just as highly while they are with us as we think we should value them if they were taken away?—*Watchman.*

BEWARE OF ENTHUSIASM.

Beware of that daughter of Pride—enthusiasm. Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from Him; they may be from nature; they may be from the devil. I advise you never to use the words wisdom, reason, or knowledge by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so, and throw away the chaff but not the wheat. One general inlet to enthusiasm is, expecting the end without the means. Some have been ignorant of this device of Satan. They have left off searching the Scriptures. Others thought they had not so much need of hearing, and so grew slack in attending the morning preaching. I say yet again, beware of enthusiasm. Such is the imagining you have the gift of prophesying or of discerning of spirits, which I do not believe one of you have—no, nor ever had yet. Beware of judging people to be either right or wrong by your own feelings. This is no Scriptural way of judging. O, keep close to the "law and the testimony."—*John Wesley.*

THE UNSUCCESSFUL.

We have so little charity for the unsuccessful man. He, perhaps, entered into life fully confident of success, believing himself to be an important part of a great whole, picturing to himself a grand future. But he has learned, alas! that, of a very great whole, he is a very insignificantly small factor. If he be ambitious it will be to him a terrible blow, but if he have no ambition, he will lead a sort of free-and-easy existence, and failure won't trouble him much; he'll live, just to live, do nobody any harm, nor will he mind doing a good, if it is not too much trouble; it is not the failure of this sort of person that affects life much one way or another. It's the man who

with ambition, and a certain sort of pluck, may be, combined with a wonderful patience, who is to be compassionated.

He has not that energy, that push, without which no one can succeed, and while he stands and waits for what he wants, and for what wants him, someone with more push steps in and he is crowded still farther back. The world can't stop to sympathize and help him; if it did, somebody else would step in and grasp that dollar it is rushing for.

He may not be fitted physically for the great life struggle that the successful man must pass through, but neither do we have charity for the failing for which the man is not accountable: instead of blaming nature, or the cause, we sneer at the man.

No! no! we haven't time to stop! And to exonerate ourselves from blame, we ask with a shrug, "Am I my brother's keeper?"

And I dread the day in which that question shall be answered.—*St. Louis Evangelist.*

OUR DAILY BREAD.

Close beside us stands the tempter,
And his voice comes low and sweet:
"All these treasures will I give thee,
Only worship at my feet."
And our hearts so weak and wayward,
Long to prove what he has said;
Father in our hour of danger,
Give us then our daily bread.

In the day when ruthless sorrow
Kills all joy within the heart;
When bright hopes that we have cherished
Slowly from our life depart;
When the storm-cloud o'er us lowers,
And our hearts sink low through dread;
Father, in this time of trouble,
Give us now our daily bread.

When the sunshine brightens round us
All our friends seem warm and true,
And the future with caresses
Wooes us as we still pursue;
Father, let our joys and gladness
Still from heavenly founts be fed;
In the hour of joy's sweet trial
Give our souls their daily bread.

At all times and in all places,
Under bright or clouded skies,
Framed in words of Christ's own choosing
Does this same petition rise.
May both we and all Thy children
Ever by Thy hand be led;
Father in Thy love and pity
Give us *all* our daily bread.

—*Frances E. Gordon.*

THE UNIVERSALITY OF THE BELIEF IN A GOD.

It is sometimes stated that the universality of religion, which has been alleged so frequently in debate, is a myth, entire tribes having been found who are utterly ignorant of a Supreme Being, and utterly destitute of the feelings of reverence which lead to worship. As some readers may be perplexed, and may be awed and silenced by the show of authority arrayed on the side of this opinion, and as some ministers may not know where to find the answer, we take the liberty of quoting from a philosophical journal, with the references carefully added, which may be regarded as reliable information on the subject:

We may safely say that, in spite of all researches, no human beings have been found anywhere who do not possess something which to them is religion.—*Prof. Max Muller, Hubert Lectures, 1878, p. 79.*

The statement that there are nations or tribes which possess no religion rests either on inaccurate observation or on a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings, and travellers who asserted their existence have been afterwards refuted by the facts. It is legitimate, therefore, to call religion in its most general sense a *universal phenomenon of humanity*.—*Prof. Ziele, "Outlines," 6; cf. R. M. A., 16.*

Dr. Tylor, after showing that absence of religion has been incorrectly attributed in the most positive manner to the aborigines of Australia, the Payaguas and Guanas of South America, the natives of Madagascar, the Dirksas of the White Nile, and various other tribes, observes: "Thus the assertion that rude non-religious tribes have been known in actual existence, though in theory possible, does not at present rest on that sufficient proof which, for an exceptional state of things we are entitled to demand."—*"Primitive Culture," l. 378.*

THE SEALED HAND.

To the most of us it happens at sundry times that we are set aside from our ordinary service, and it is well if we improve the hour. One is never absent from his desk, another is regularly behind the counter, a third is always diligent in his travelling; but sooner or later there comes a day of pain and weakness, when the usual course of life is interrupted, and the busiest man lies still. In the sick chamber for weeks and months God seals up the active hand, and thus he presents to the busy a quiet season for reflection. In France they call the hospital "the house of God," and it is well when it becomes so. The man who will not think of God if he can help it, while he is busy in the world, is by sickness blessed with time for consideration, and being set aside from turmoil he is invited to rise above his engrossing cares. The great Father seems to say, "Lie there alone; lie awake through the night watches, and think of your past ways and what they lead to. Listen to the tick of the clock and mark the flight of time till you number your days, and apply your heart unto wisdom. Your own work you cannot touch; now, therefore, think of the work of your God and Saviour till you obtain the blessing which comes of it." This is the design of sickness and inability to follow our calling; thus is our hand sealed from its occupation that our heart may be unsealed towards God and heaven and eternal things.—*Spurgeon.*

INDIFFERENCE.

If there is a disease in our modern theology and our modern philosophy of life more conspicuous than another, it is indifference to sin. We lull it with anodynes. We call it anything but sin. We form our schemes of social improvement and material progress without any conviction of this deep plague-spot of our nature. We hide it from ourselves until it breaks out in some scandalous form, and startles us with its intensity. We will drill men into morality; we will repress crime by education; we will empty our goals by philanthropic legislation; but the sin that dwelleth in us is too strong for human remedies—too rampant for the social reformer's pruning-book. Far truer is the novelist's sentiment, when he puts into the mouth of one of his characters the awful, but grand words: "How gladly would I endure the torments of hell if thereby I might escape from my sin!"—*Dean of Peterborough.*

A GOOD WAY TO FIX THEM.

A correspondent sends this to the "Interior:" The Rockford temperance people have established a precedent worth knowing and imitating. Anyone found drunk on the beautiful streets of that quiet city is taken before a magistrate, the disorder proved, and a fine charged. If the disturber of the peace can pay it then and there he is set at liberty; if not he is sent to a stone quarry, where he is furnished with the employment of pounding stone, at the rate of fifty cents per day, with board, until the fine is paid. He is well guarded, so that no temptation will interfere with his labour for the public good. Isn't this a step toward the millenium?

A TESTIMONY.

Mr. Frothingham, writing in the "North American Review" for April, says:

That Christianity will fall under the assault of criticism is extremely improbable. That it will fall from any cause is extremely improbable—nay, it is quite impossible and out of the question. The danger, if danger there be, is likely to come from its defenders who are ignorant of the use of their own weapons, and like the passionate Peter of the gospel, draw a sword, bring a mighty blow, and succeed in cutting off the ear of a servant. The Master has but to appear, and His enemies sink to the ground.

THE question of prohibiting smoking in the Maritime Exchange, New York, has caused a great deal of excitement among the members of that institution lately. The petition of the smokers has a few more signatures than that of the anti-smokers. There are 2,000 members of the Exchange, but probably not more than one thousand will care to take part in this controversy. The Board of Managers will decide the matter at their next regular meeting, when they will take the rival petitions into consideration.

OUR YOUNG FOLKS.

TRUE MANLINESS.

Every boy believes that he is manly, but it does not follow that his judgment is correct, for if you ask boys the question, What does manliness mean? nine out of ten will answer, "Why, bravery, of course," meaning always that physical courage which, as Thomas Hughes says "is not conclusively human at all, but which we share with other animals."

Then, most boys associate the idea of size with courage, hence, most boys admire big boys and seek their friendship, and are rejoiced to find themselves on the way to six feet of stature. But there is a truer manliness, and "this is as likely to be found in a weak as in a strong body." And, oh, dear boys, I trust that you will all grow into the full stature of that Christian manhood. It involves moral courage rather than physical. It is brave enough not to fight sometimes, as well as to fight at others. It says "No," when asked to do a wrong, or even a doubtful thing, and "dares to do right" at all times.

A boy of sixteen wandered far away from home and friends, seeking his own support. He had given himself to the Lord by a public confession of faith not long before he left home. He settled among strangers. No one knew that he was a Christian, and he was thrown among wild and thoughtless companions. Happily he was "surrounded by invisible outstretched arms of prayer," and God's grace was in his heart. During a noisy frolic of his companions, when the laugh was raised at some frivolous adaptation of a Bible verse, a boy turned suddenly to him and said, "Why don't you say something, Dick?"

"Because," he replied, while his face flushed with the effort; "because I am a professing Christian, and I think this conversation is irreverent. I like fun as much as any boy, but I dare not call this fun."

There was a sudden hush, every eye was turned to him. He had drawn himself to his full height, and his fearless eye gave back look for look. One or two boys jeered, but the majority could but admire the courage that he showed, as all must who read of it. Dick never regretted that first step in the right way, and now, in his manhood, is respected as a consistent Christian.

HOLD ON TO THE END.

In the battle of Gettysburg, a young colour-bearer of the Sixteenth regiment of Vermont volunteers, fell mortally wounded. Holding on firmly to his colour staff, he felt some one taking hold, and a voice saying, "Give us the flag." Death was already blinding his eyes and he was unable to see who it was.

"Are you friends or enemies," he asked.

"We are friends," they replied.

"Then, if you are friends," the dying boy continued, "let me hold the flag till I die." And uttering these words, he fell back and expired.

That was the impulse and act of a brave and true heart. The flag had been intrusted to his keeping. He could not and would not

yield it to an enemy. He could not yield it to a friend, because he would cling to his trust to the end. His example, though but that of a boy, is one of the noblest and truest in history. Have you a trust committed to you? Yes, God has intrusted you with gifts and opportunities and duties. And Jesus says, "Be though faithful unto death, and I will give thee a crown of life." Paul, just before his martyrdom, wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, will give at that day.—*Children's Friend.*

A PRAYER FOR EACH DAY IN THE WEEK.

BY MRS. HELEN K. BROWN.

SABBATH

Sabbath, rest-day, crown of all the seven,
Give me, Lord, to-day a glimpse of heaven,
Feed me with the food that angels taste
Earnest of the everlasting feast.

MONDAY.

On the threshold of a busy week,
Lord, thy guidance and thy grace I seek;
Use me at thy pleasure, here or there;
Serving, waiting, I have not a care.

TUESDAY.

Through the tangled business of the day,
Keep me, blessed Saviour, lest I stray;
Lest I lose the golden thread of love
Holding me secure to things above.

WEDNESDAY.

Lord, be pleased to let Thy love-light shine
With full glory through this heart of mine,
Into some poor, suffering life to-day,
Which would else in doubt and darkness stray.

THURSDAY.

What shall come to-day? Oh, let me rest
Every care with Jesus and be blest;
Joy or sorrow, all shall work in me,
By thy Spirit, that which pleaseth Thee.

FRIDAY.

May my conversation be with grace;
Cheerfulness irradiate my face;
Hands be strong for all that should be done;
Feet, on Thy sweet errand, quick to run.

SATURDAY.

Cumbered with much sorrowing, still I'd be
Mindful of Thy tender care for me;
All I do, done for my Saviour's sake,
Please to accept;—my heart's glad offering take.

Days and weeks and years are gliding on,
Soon life's narrow hand-breadth will be run—
May each hour I spend in service here,
In Thy Book, approved at last appear.

"BELOW THE BEASTS."

I would not like to be called untruthful; I should grievously feel it; but to be called ungrateful is equally as degrading. A soldier who had been kindly rescued from shipwreck, and hospitably entertained, was mean enough to endeavour to obtain from Philip of Macedon the house and farm of his generous benefactor. Philip, in just anger, commanded that his forehead should be branded with the words, "The ungrateful guest." That man must have felt like Cain when the mark of God was upon him.

Prove a man ungrateful, and you have placed him below the beasts. The old classic story of Androcles and the lion rises before us. The man healed the lion by pulling the thorn out of his foot, and years after, the lion, being let loose upon him, crouched at his feet and acknowledged him as a friend.

Ingratitude to friends is vile; to parents, it is worse, to the Saviour, it is worst of all.—*C. H. Spurgeon.*

HER FATHER'S BIBLE.

A father died after a long illness, a clergyman, leaving several children, all quite young; but on his death-bed putting into the hand of his little girl, Mary, his Bible. It was well used, and had been his companion in many a weary hour.

After a few years, Mary, then about fifteen, fell ill of the same lingering disease her papa had gone through. She was very reserved, never saying one word of all that was in her mind to strangers; and one day a friend who lived near was asked by Mary's widowed mother to go and see her little girl, who would have to lie a long time on her bed of suffering, for abscesses were forming on her body, and spinal disease would prevent her moving.

But when this friend went, poor little Mary was so nervous and reserved, it was a long while before she could tell whether she liked her going at all. But God gave a key which unlocked Mary's heart. Her friend saw a Bible under Mary's pillow, or lying near, and asked might she look at it; and she found that in many, many places the verses had pencil-marks neatly drawn under many lines; and with a bright face Mary told how that was her papa's Bible, how he used to carry it when he went to visit his parishioners, and how his hand had marked the lines.

No more reserve now between Mary and her friend. Her father's Bible had caused her to speak of Jesus, and many, many happy seasons have been spent with the Word of God. Mary lies on her little bed very near home now. She can speak with joy of soon being with Jesus and her dear father above.

Will some kind ones who visit the sick try whether, by God's blessing, the Bible will not prove a key to some heart they fancy locked? A few verses gently read, with a silent prayer for teaching, and who can tell what closed door they may not unfasten?—*Gleanings for the Young.*

PLAIN TALK TO A GIRL.

Your every-day toilet is a part of your character. A girl who looks like a "fury" or a sloven in the morning is not to be trusted, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain, viz.: a mirror, washstand, soap, towel, comb, hair, nail and tooth brushes. These are just as essential as your breakfast, before which you should make good and free use of them. Parents who fail to provide their children with such appliances, not only make a great mistake, but commit a sin of omission. Look tidy in the morning, and after the dinner work is over improve your toilet. Make it a rule of your daily life to "dress up" in the afternoon. Your dress may or may not be anything better than calico, but with a ribbon or flower, or some bit of ornament, you can have an air of self-respect and satisfaction that invariably comes with being well dressed.—*Exchange.*

"WHEN the wicked are multiplied, transgression increases: but the righteous shall see their fall."—*Prov. xxix. 16.*

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TORONTO, WEDNESDAY, MAY 30, 1883.

The General Assembly of the American Church decided last week to admit Presbyterian ministers from the Dominion without a year's probation. The reason why may be learned from the following extract from the Moderator's sermon:—

"Our last Church summary, 1882, gives us 5,744 churches. Of these 3,741 are churches of forty-one members and upwards. It will be conceded that every church of forty members should have stated preaching. To supply these 3,741 churches would take nearly every pastor, stated supply and home and foreign missionary now in the field. This would leave over 2,000 churches uncared for. Turn these over to our ministers who have honourably retired, to those without charge, and to those who are presidents, teachers, editors, etc., and we still would have 601 churches without a shepherd. Or, let us take the 2,003 churches of less than forty members each, and assign 500 of them to the group headed by the scarred veterans; and assign another 500 of them to ministers already in charge of a church, thus making so many double pastors. Let us then give out 500 more, as having only a nominal existence. And we still have 500 churches for which there is no pastoral provision. By no possible figuring can we make the ministers match the churches."

To make the matter worse there has been a falling off in the number of theological students for nearly ten years. The total number in Colleges and Seminaries in 1873 was 770. It is now only 626. It is no wonder that our American cousins are willing to receive our ministers without a year's probation. They need good men over there badly enough. Whether the new regulation will produce a clerical exodus or not remains to be seen.

FROM the doom of the Phoenix Park murderers there comes a voice terribly loud and solemn, warning young men against bad companions and illegal societies of every kind. Now that the trials are over and the dust partially cleared away, it does not appear that the majority of the men engaged in the murder of Burke and Cavendish were much better or worse than average men of their class. They were simply "roped in" by demons like Mr. Councillor Carey and when once in they had to do as they were ordered. Their first step towards the gallows was taken when they joined the society of which Carey and Nurber One were the governing spirits. It may be quite true as some of them declared that the young conspirators did not know what was to be done in Phoenix Park until they went there. Carey knew and Carey was mainly responsible for the butchery. He and the other leading conspirators had absolute power over their youthful dupes. They drove them first into the murder and then to the gallows. The terrible lesson will not have been in vain if it teaches young men the wisdom to shun societies managed by men of the Carey stamp as they would shun pestilence. This wretch walks the streets of Dublin to-day and meets with brazen cheek the wives and mothers of the men he first made murderers and then hanged for their crimes. There is a solemn lesson here for all young men. The monster that leads you into sin will be the first to turn on you when the sin is found out. May the young men of Canada profit by this lesson.

We respectfully submit this question to the fathers and brethren of the General Assembly. Would it not be a decided improvement to hold the opening sederunt of the Supreme court at eleven o'clock in the forenoon? At present the opening services begin somewhere between seven and eight o'clock, generally about eight. The moderator's sermon is at least an hour long. A twenty-minute sermonette is no the thing for a Gen-

eral Assembly. Members usually come to the place of meeting on the evening trains and many of them have to go to the church without going to their homes. They are weary and dust-begrimmed, sometimes hungry, and seldom in a very devotional mood. Their valises lie about in the aisles in a state of delightful confusion. After the opening services there is a good deal of preliminary work to be done before the election of Moderator and nobody is in good working trim. By this time the crowded room is usually hot enough to warm up the coldest Presbyterian on earth. Everybody is anxious to get out. Business is put through in a hurried, feverish kind of way which is very apt to make our people say the General Assembly is not such a dignified body as they thought it was. Of course very conservative brethren are ready to say, "That is the way it has always been done." That answer is not so potent as it once was. It does not crush anybody now. Fortunately the number of people who think everything about a church should be done in a certain way, because "It has always been done in that way," is on the decrease. We respectfully submit that the opening services would be made more impressive, profitable and dignified if begun in the forenoon.

INTERROGATIVE sentences enliven discourse. Every good speaker has used them in abundance since the days of Demosthenes and Cicero. There is this drawback, however, about an interrogative sentence, the audience may give an answer that knocks the orator clean off his feet. Such was the experience of Dr. Brown, one of the commissioners of the Southern Church to the Northern Assembly, which met at Saratoga the other day. Dr. Brown is in favour of fraternal relations between the two churches but is evidently not in favour of organic union. To illustrate the impossibility of organic union he, like a true orator, took a concrete case. "You," said he, "made a pilgrimage to the Springfield Assembly last year to the grave of Abraham Lincoln. If the churches were united how could you expect Southern commissioners to join you in such a pilgrimage?" Then turning to the other side of the question, he said, "Supposing the Assembly of the United Church should meet in Lexington, Virginia, would you pay your respects to the last resting place of General Lee and Stonewall Jackson?" The whole assembly thundered out "Yes, yes, yes, we would," and then came a roar of applause which seemed to make the place tremble. Dr. Brown must have had a great deal more than the average amount of nerve if he picked himself gracefully. This little episode may do much to hasten organic union. Great movements often turn on a small pivot. The Northern Church is largely in favour of union and it is said that the body of the people in the South are quite ready. There are a few ecclesiastical war-horses down there though who seem determined to prevent organic union in their day.

SPURIOUS SABBATH BENEVOLENCE.

MANY people in every community regard with indifference the sanctity of the Lord's Day. They are not purposely opposed to its preservation, but they are not influenced by any strong emotion when they see the Sabbath profaned by the increasing numbers who devote its sacred hours to mere worldly pleasure. Without compunction they can themselves do an unnecessary amount of visiting, and suffer the most trivial causes to prevent their attendance on religious services. There are others who purposely encourage every attempt to lessen the popular respect for the sacredness of the day of rest and thereby rob the community of one of God's best gifts to humanity. To gain their end without shocking too rudely the latent respect for the Sabbath that lingers in the minds of the indifferent, they affect great friendliness for the toiling masses, and extort additional labour from certain classes in order that cheap Sunday excursions may be largely patronized for the gain of those that are not over scrupulous about the means so long as money is to be made. There is a great amount of sugar-coating to make Sabbath breaking palatable.

Canadians have long enjoyed the reputation of being a Sabbath keeping people. Our cities and towns have been exemplary in this respect. In country districts the quiet of the day has long been a noted characteristic. As things are tending how long will this satisfactory state of matters continue? There is

unhappily in certain quarters a growing indifference to the claims of the day of rest. Interested parties are not slow to take advantage of this unconcern. Railway and steamboat companies make the most of it. It is evident that increased opportunities will largely promote Sabbath desecration. The evil will extend and other evils will follow. The friends of the Sabbath must bestir themselves. Their neglect will be taken advantage of, and the current will become stronger and more difficult to stem. Earnest Christian people should make their voice heard on this question. On them especially rests a great responsibility. The preservation of the divinely appointed day of rest is not as some would represent, a selfish thing. It is in the direction of the truest humanity, for the Sabbath was made for man and if people pervert it to a holiday, as is done in certain European capitals, it ceases to be a Sabbath. The command "Remember the Sabbath day to keep it holy" is as wise and beneficent as it is authoritative.

In Pittsburgh they have a Society for the Improvement of the Poor. Certain parties taking advantage of the presence in that city of a famous operatic singer advertised a sacred concert on a recent Sunday. A part of the receipts, as ostentatiously announced, was to be given to the above named benevolent society. By this means many would include themselves that they did a charitable thing by attending that concert. When the magnificent dole of \$100 was placed at their disposal, the lady managers, at their first meeting thereafter, promptly declined the proffered donation. They did right, and the sequel of the story is thus told by the Pittsburgh "Commercial Gazette":

That same evening one of the ladies told her husband what they had done, and asked his opinion. Turning to his desk he wrote a cheque for \$1,000, and turning to his wife handed her the cheque, and said, "There is what I think of your action. Hand that to the treasurer of the society. The beneficiaries of your society must not suffer for your determination to act as become Christian women." Comment is unnecessary.

THE BETTER SUPPORT OF THE GOSPEL MINISTRY.

THERE are in the Presbyterian Church in Canada two widely divergent conceptions respecting the question of ministerial support. One is that ministers are an overpaid body of men; that they have easy times of it, getting an almost princely income for comparatively light labour; they have little or nothing to disturb their minds, being relieved of the anxious cares that perplex and age other men engrossed in the business affairs of this world. And then their cry is like the horse-leech, give, give! They are now pleading earnestly for this cause, now for that, but the burden of their plea is—more money.

The other idea is that the average ministry of the Church is very inadequately supported. There is a difference between being supported and being sustained. Many a pastor of a city or town congregation, many an occupant of a country manse, knows by actual experiment that the small yearly stipend in some cases nominal is very far indeed from enabling a minister who longs after spiritual mindedness to divest himself of burdensome anxiety. Voluntary self-denial is a rare Christian virtue, enforced abnegation is as devoid of beauty as it is of merit. There is much actual pinching and some real poverty to be found in Canadian manses.

These are extreme views, may be the ready rejoinder of the intelligent reader. No doubt they are extreme, but they exist, as every intelligent reader very well knows. It is not merely outside the Christian Church that the opinion prevails that ministers are a pampered class of individuals, in fact, the spoiled children of a too lavish fortune. In the columns of THE PRESBYTERIAN, in the first years of its existence, grave arguments were advanced by Presbyterian elders why very moderate salaries should be paid to ministers, lest they become carnally minded and overbearing. It may be said, what is the use of treating such absurdities with seriousness? They are only to be found lingering here and there in some out of the way backwoods congregation. Look with what magnificent liberality well-to-do congregations in the agricultural districts of Ontario sustain their ministers! They are in a position to maintain themselves and families in the most intense respectability, in fact, every one of them can keep his gig. And yet, when all is said, will not some people be found in the best con-

gregations from one end of the Dominion to the other, who will in different dialects support the view that ministers are paid too handsomely.

There are, however, a large number in every congregation who understand both the spirit and letter of scriptural teaching concerning the adequate support of the Gospel ministry. A large proportion of members and many adherents take both a scriptural and sensible view of a minister's requirements. These need not be very extensive, but still they cost actual money. A first necessity is a library, not necessarily a large one, nor one on the shelves of which standard authors in editions *de luxe* must necessarily find a place, but a moderately reasonable supply of the best works in each department of theological science, if he is to be a workman thoroughly furnished, and if he is not so furnished he is but ill fitted for the real work of this critical age.

There may be unlimited differences of opinion as to ministerial qualifications and characteristics, but it is universally conceded that clergymen ought to be charitably disposed, and that their charity should take a practical shape. They do not necessarily fail in this, but it may be said without extravagance that in proportion to their means no class will surpass them in deeds of practical beneficence. In many cases, however, their desires in this direction far outrun their resources.

There is a movement in the Church to incite to greater liberality in the support of a most deserving body of men. Our comparatively few wealthy congregations contribute handsomely to the incomes of their ministers as they do to the various schemes of the Church and other benevolent objects, but a much larger number of Presbyterian ministers have to exercise the greatest caution and much self-denial to make both ends meet, and there are those in the ranks of the ministry who have to press the door in the wolf's face all the time. To every one who gives the subject a few minutes' candid thought, the need of a general movement for a more adequate support of those who have devoted their youth to earnest study and the best years of their manhood to arduous and self-denying labour to the promotion of the best interests of their fellow-men will be apparent. There are well-defined differences of opinion as evidenced by presbyterial discussions, respecting the precise form the scheme shall definitely assume, whether a supplemental or sustentation fund would best meet the requirements of the case. There is no difference of opinion whatever, as to the urgent necessity of immediate action of some sort to devise more liberal things for adequate ministerial support.

The effort was made two or three years ago by the United Presbyterian Church of Scotland to raise the minimum stipend of its ministers to nearly \$1,000, together with a manse, or where that was wanting an additional allowance of \$100 for house rent. In the report submitted to this year's Synod, it is stated that the scheme adopted has wrought most admirably. The intention has not in every case been realized, but from the splendid results already obtained it is certain that complete success will soon crown the endeavour. It is worthy of notice that those who have been most active in the promotion of this scheme are just the men who are best fitted to make it a success. It was not left to those who were to be directly benefited by it to be its principal advocates. The ministers of wealthy congregations, who had no personal interest in it, and large-hearted elders where the chief movers in an effort to bring comfort and encouragement to many a straitened home.

Those who have submitted a similar proposal to the Canadian Church have been more moderate in their calculation. They content themselves with asking that the minimum stipend paid to the pastor of a congregation be \$700 a year. Hitherto well-to-do and intelligent elders have been far too diffident in taking the lead in a work for which they are best fitted, and who could do much to bring hopefulness and strength to many a manse, and promote the usefulness and prosperity of the Presbyterian Church in Canada. It is sincerely hoped that the approaching Assembly will not adjourn without devising a workable and efficient scheme for the better support of the Gospel ministry.

His Excellency the Governor-General and the Princess attended divine service last Sabbath in St. Andrew's Church, Ottawa. The pulpit was occupied by Principal Grant, of Queen's College, Kingston.

BOOKS AND MAGAZINES.

IMRIE'S SABBATH SERVICES (& SACRED SONGS. (Toronto: J. Imrie.)—This is the latest Canadian effort to supply sacred music at a very cheap rate. The design of the publisher is to provide an ample and varied assortment of hymn music for use in Sabbath schools, special meetings, and the home circle. The first number contains four hymns with words and music, printed in clear type on good, serviceable paper. The venture is deserving of success.

"DOROTHY DORCHESTER." By Helen B. Williams, pp. 306 (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.) This is a fascinating story well bound and neatly printed, tracing the life of a girl from childhood through school and seminary to the eve of marriage. Dorothy gave little promise at the beginning, she was wayward and easily discouraged; but as years went by she improved under the discipline of change and trial, and matured into a bright, happy, steadfast character. The style is clear, crisp, flowing; the story is a true picture of life, set with well selected incident, seasoned with sound moral lessons and always natural. The interest never flags. "Dorothy Dorchester" is sure to be a favourite in the home circle and deserves the widest circulation.

THE FACE OF JESUS By a Believer in the Internal Evidence of Divine Revelation. (Toronto: Hunter, Rose & Co.)—The anonymous author of this interesting work professes to be undenominational, and in a certain sense this is true. At the same time the principles advocated and the methods of exposition are those of Swedenborg. The intelligent reader may not accept all conclusions reached by the author, but he will be greatly delighted with the genuine earnestness and spirituality of the book. The quiet perusal of this noteworthy volume cannot fail to impart spiritual strength and blessing. It is a very suggestive work, and will doubtless occasion much interest. The author is perhaps one of the best and most spiritually minded interpreters of Emanuel Swedenborg that has yet written. The book deserves an attentive reading, and the result will be most gratifying.

THROUGH THE DESERT. By Mrs. A. K. Dunning, pp. 272. **GATHERED IN.** By the same, pp. 300. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—These two books form the fourth and fifth of a five volume series, entitled, "Letting Down the Bars." They trace the history of the Hosmer family. In the first volume, the father, a godly minister, is still living, but a tendency in the young people is detected, to "Let Down the Bars" that parted the Christian home circle from the world. Next we meet them "Scattered," the father dead and the children entering the battle of life. In the third volume we follow some who have crossed the bars let down, and are "In the Enemy's Country." Then we find them tracing their way "Through the Desert," with faltering steps, and weary with the burdens of sin; yet at last "Gathered In." These are, indeed, delightful books, gracefully written, with true insight into life and character, excellent in moral tone and healthy in religious sentiment. They can not fail to stimulate a wider Christian charity, a firmer faith in God, and a more consistent life. They will enrich any library that may give them a place.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto: The Canada Educational Monthly Publishing Co.)—The latest published number of this excellent monthly opens with "A Vindication of the Eighteenth Century," by Fred. Harri-son. William Leigh has a dissertation on the "Subjunctive Mood." Two admirable papers, one on "The Importance of Method in Teaching," the other on "Motives in Teaching," follow. Then comes a continuation of Dr. Scadding's interesting and instructive series of papers on "A Boy's Books, Then and Now." Mr. D. Sieveright Smith, M.A., Galt Collegiate Institute, gives some excellent specimens of interlinear metrical translations of Horace. "The Close of the Teacher's Week" is an original poem worthy of notice. The usual amount of technical material, useful to teachers and advanced pupils is to be found in the pages of the current number, together with Contemporary Literature and Editorial Notes. "The Canada Educational Monthly" is worthy of the profession whose interests it represents.

LIVING ENGLISH POETS. (Boston: Roberts Bros.;

Toronto: Willing and Williamson.)—It has been said by men eminent in literature that a scientific age is unfavourable to poetry. There is a limited sense in which the saying is true. The severe precision of the scientist is not always either tolerant, or appreciative of the flights of a creative imagination or a subtle fancy. A great mathematician, to whom a friend was extolling "Paradise Lost," asked, concerning the immortal epic, "What does it prove?" So in these days in which the claims of science are so freely conceded, there are those, no doubt, who consider poetry a waste of time. But poets will continue to sing, and the world is all the richer for their songs. While nature continues to reveal its loveliness to the soul, while human life has its joys and its sorrows, its mysteries and aspirations, so long will the gifted poet speak in musical numbers to the multitudes who cannot choose but hear. The work named in this notice is in every respect a thing of beauty. It is a choice collection gathered with great wisdom and taste from the best results of the English poetry of our time. It begins with selections from "Philip Van Artevelde" and ends with extracts from the lyrics of Mary F. Robinson. The order of selection is chronological. Sir Henry Taylor was born in 1800, while the date of Miss Robinson's birth is 1856. All the living poets of the Victorian age are represented in this volume. Here they appear at their best; some of their most finished and exquisite productions are reproduced. The editors of the work claim that they were catholic in their choice, giving preference to no particular school. How far they have succeeded in this will be understood when it is stated that such diverse writers as Algernon Swinburne, and Jean Ingelow, John Henry Newman and Archbishop Trench are among the authors from whose works selections are made. The get up of the book is in its way as excellent as are the contents. The binding is novel and artistic, and the paper and printing are superior. In all respects the book is just such a one as every cultivated reader would be eager to possess.

RECEIVED.—"The Divine Origin of the Bible." By Professor B. Warfield, D.D., pp. 48. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—An excellent and clear statement in tract form from the general argument for the authority of the sacred Scriptures. Also, by the same publishers, a "Manual of Forms," by Archibald Alexander Hodge. This is a new and re-written edition of a work which is very useful to ministers, and to young ones especially.—"Canadian Independent" for June.

RELIGIOUS CONVOCATIONS.

The annual business meetings of the various churches are now being held.

The General Assembly of the Presbyterian Church began its sessions at Saratoga Springs, New York, on the 10th inst. Rev. Herrick Johnson, D.D., the retiring Moderator, preached an able and timely discourse on "The Peril and Strength of a Conquering Church." The Rev. Edwin F. Hatfield, D.D., for many years the stated Clerk of the Assembly, was elected Moderator. The work of the Assembly appears to be progressing harmoniously. The attendance of delegates is full. There was a stirring demonstration on the occasion of the reception of the Commissioners from the Southern General Assembly.

The Southern Presbyterian General Assembly also met on the same day in Louisville, Ky. Rev. Dr. Pryor, of Virginia, was elected Moderator. One of the most interesting incidents of the session was the reception of the Commissioners from the Northern General Assembly, which took place on Saturday last, and was cordial.

The General Assembly of the United Presbyterian Church of North America met at Pittsburgh, Pennsylvania, last week. From the report submitted to the Assembly, this important member of the Presbyterian family, it is clear, is both vigorous and progressive. It comprises nine Synods, sixty presbyteries, 836 congregations, with a reported membership of 85,443, and 823 Sabbath schools.

The Reformed Presbyterian Synod (New School) is in session in Philadelphia. Rev. J. F. Morton, of Cedarville, Ohio, was elected moderator. The reports published describe several animated discussions over matters that have been before the Synod.

A largely attended convention of the Young Men's Christian Associations of the U. S. was held in Milwaukee last week.

CHOICE LITERATURE.

TWO OLD LOVERS.

Leyden was emphatically a village of cottages, and each of them built after one of two patterns; either the front door was on the right side, in the corner of a little piazza extending a third of the length of the house, with the main roof jutting over it, or the piazza stretched across the front, and the door was in the centre.

The cottages were uniformly painted white, and had blind sofa bright spring green colour. There was a little flower garden in front of each; the beds were laid out artistically in triangles, hearts, and rounds, edged with box; boys'-love, sweet-williams, and pinks were the fashionable and prevailing flowers.

There was a general air of cheerful though humble prosperity about the place, which it owed, and indeed its very existence also, to the three old weather-beaten boot and shoe factories which arose stanchly and importantly in the very midst of the natty little white cottages.

Years before, when one Hiram Strong put up his three factories for the manufacture of the rough shoe which the working-man of America wears, he hardly thought he was also gaining for himself the honour of founding Leyden. He chose the site for his buildings mainly because they would be easily accessible to the railway which stretched to the city, sixty miles distant. At first the workmen came on the cars from the neighbouring towns, but after a while they became tired of that, and one after another built for himself a cottage, and established his family and his household belongings near the scene of his daily labours. So gradually Leyden grew. A built his cottage like C, and B built his like D. They painted them white, and hung the green blinds, and laid out their flower beds in front and their vegetable beds at the back. By-and-by came a church and a store and a post-office to pass, and Leyden was a full-fledged town.

That was a long time ago. The shoe factories had long passed out of the hands of Hiram Strong's heirs; he himself was only a memory on the earth. The business was not quite as wide awake and vigorous as when in its first youth; it droned a little now; there was not quite so much bustle and hurry as formerly. The factories were never lighted up of an evening on account of overwork, and the workmen found plenty of time for pleasant and salutary gossip over their cutting and pegging. But this did not detract in the least from the general cheerfulness and prosperity of Leyden. The inhabitants still had all the work they needed to supply the means necessary for their small comforts, and they were contented. They too had begun to drone a little like the factories. "As slow as Leyden," was the saying amongst the faster-going towns adjoining theirs. Every morning at seven the old men, young men, and boys in their calico shirt sleeves, their faces a little pale—perhaps from their indoor life—filed unquestioningly out of the back doors of the white cottages, treading still deeper the well-worn foot-paths stretching around the sides of the houses, and entered the factories. They were great ugly wooden buildings, with wings which they had grown in their youth jutting clumsily from their lumbering shoulders. Their outer walls were black and grimy, streaked and splashed and patched with red paint in every variety of shade, accordingly as the original hue was tempered with smoke or the beatings of the storms of many years.

The men worked peacefully and evenly in the shoe shops all day, and the women staid at home and kept the little white cottages tidy, cooked the meals, and washed the cloths, and did the sewing. For recreation the men sat on the piazza in front of Baker's store of an evening, and gossiped or discussed politics; and the women talked over their neighbours' fences, or took their sewing into their neighbours' of an afternoon.

People died in Leyden as elsewhere, and here and there was a little white cottage whose narrow foot-path leading round to its back door its master would never tread again.

In one of these lived Widow Martha Brewster and her daughter Maria. Their cottage was one of those which had its piazza across the front. Every summer they trained morning-glories over it, and planted their little garden with the flower seeds popular in Leyden. There was not a cottage in the whole place whose surroundings were neater and gayer than theirs, for all that they were only two women, and two old women at that; for Widow Martha Brewster was in the neighbourhood of eighty, and her daughter Maria Brewster, nearly sixty. The two had lived alone since Jacob Brewster died and stopped going to the factory, some fifteen years ago. He had left them this particular white cottage, and a snug little sum in the savings bank besides, for the whole Brewster family had worked and economized all their long lives. The women had corded boots at home, while the man had worked in the shop, and never spent a cent without thinking of it over night.

Leyden folks all thought that David Emmons would marry Maria Brewster when her father died. "David can rent his house, and go to live with Maria and her mother," said they, with an affectionate readiness to arrange matters for them. But he did not. Every Sunday night, at eight o'clock punctually, the form of David Emmons, arrayed in his best cloths, with his stiff white dickey, and a nose-peg in his button-hole, was seen to advance up the road toward Maria Brewster's, as he had been seen to advance every Sunday night for the last twenty-five years' but that was all. He manifested not the slightest intention of carrying out people's judicious plans for his welfare and Maria's.

She did not seem to pine with hope deferred; people could not honestly think, there was any occasion to pity her for her lover's tardiness. A cheerier woman never lived. She was literally bubbling over with jollity. Round-faced and blackeyed, with a funny little bounce on her whole body when she walked, she was the merry feature of the whole place.

Her mother was now too feeble, but Maria still corded boots for the factories as of old. David Emmons, who was quite sixty, worked in them, as he had from his youth. He

was a slender, mild-faced old man, with a fringe of gray, yellow beard around his chin; his head was quite bald. Years ago he had been handsome, they said, but somehow people had always laughed at him a little, although they all liked him. "The slowest of all the slow Leydenites," outsiders called him, and even the "slow Leydenites" poked fun at this exaggeration of themselves. It was an old and well-worn remark that it took David Emmons an hour to go courting, and that he was always obliged to leave his own home at seven in order to reach Maria's at eight, and there was a standing joke that the meeting-house passed him one morning on his way to the shop.

David heard the chaffing of course: there is very little delicacy in matters of this kind among country people: but he took it all in good part. He would laugh at himself with the rest, but there was something touching in his deprecatory way of saying sometimes, "Well, I don't know how 'tis, but it don't seem to be in my natur' to do any other way. I suppose I was born without the faculty of gittin' along quick in this world. You'll have to git behind an' push me a leetle, I reckon."

He owned his little cottage, which was one of the kind which had the piazza on the right side. He lived entirely alone. There was a half-acre or so of land beside his house, which he used for a vegetable garden. After and before shop hours, in the dewy evenings and mornings, he dug and weeded assiduously between the green ranks of corn and beans. If David Emmons was slow, his vegetables were not. None of the gardens in Leyden surpassed his in luxuriant growth. His corn tasselled out and his potato patch was white with blossoms as soon as anybody's.

He was almost a vegetarian in his diet; the products of his garden spot were his staple articles of food. Early in the morning would the gentle old bachelor set his pot of green things boiling, and dine gratefully at noon, like mild Robert Herrick, on pulse and herbs. His garden supplied also his sweetheart and her mother with all the vegetables they could use. Many times in the course of a week could David have been seen slowly moving toward the Brewster cottage with a basket on his arm, well stocked with the materials for an innocent and delicious repast.

But Maria was not to be outdone by her old lover in kindly deeds. Not a Saturday but a goodly share of her weekly baking was deposited, neatly covered with a white crash towel, on David's little kitchen table. The surreptitious air with which the back-door key was taken from its hiding-place (which she well knew) under the kitchen blinds the door unlocked and entered, and the good things deposited, was charming, although highly ineffectual. "There goes Maria with David's baking," said the women, peering out of their windows as she bounced, rather more gently and cautiously than usual, down the street. And David himself knew well the ministering angel to whom these benefits were due when he lifted the towel and discovered with tearful eyes the brown loaves and flaky pies—the proofs of his Maria's love and culinary skill.

Amongst the younger and more irreverent portions of the community there was considerable speculation as to the mode of courtship of these old lovers of twenty-five years' standing. Was there ever a kiss, a tender clasp of the hand, those usual expressions of affection between sweethearts?

Some of the more daring spirits had even gone so far as to commit the manifest impropriety of peeping in Maria's parlour windows; but they had only seen David sitting quiet and prim on the slippery horse-hair sofa, and Maria by the table, rocking slowly in her little cane-seated rocker. Did Maria ever leave her rocker and sit on that slippery horse-hair sofa by David's side? They never knew; but she never did. There was something laughable, and at the same time rather pathetic, about Maria and David's courtship. All the outward appurtenances of "keeping company" were as rigidly observed as they had been twenty-five years ago, when David Emmons first cast his mild blue eyes shyly and lovingly on red-cheeked, quick-spoken Maria Brewster. Every Sunday evening, in the winter, there was a fine kindled in the parlour, the parlour-lamp was lit at dusk all the year round, and Maria's mother retired early, that the young people might "sit up." The "sitting up" was no very formidable affair now, whatever it might have been in the first stages of the courtship. The need of sleep over-balanced sentiment in those old lovers, and by ten o'clock at the latest Maria's lamp was out, and David had wended his solitary way to his own home.

Leyden people had a great curiosity to know if David had ever actually popped the question to Maria, or if his natural slowness was at fault in this as in other things. Their curiosity had been long exercised in vain, but Widow Brewster, as she waxed older, grew loquacious, and one day told a neighbour, who had dropped in in her daughter's absence, that "David had never reely come to the p'int. She supposed he would some time; for her part, she thought he had better; but then, after all, she knowed Maria didn't care, and maybe 'twas jest as well as 'twas, only sometimes she was afeard she should never live to see the weddin', if they wasn't s'pry." Then there had been hints concerning a certain pearl-coloured silk which Maria, having a good chance to get at a bargain, had purchased some twenty years ago, when she thought, from sundry remarks, that David was coming to the point; and it was further intimated that the silk had been privately made up ten years since, when Maria had again surmised that the point was about being reached. The neighbour went home in a state of great delight, having by skillful manoeuvring actually obtained a glimpse of the pearl-coloured silk.

It was perfectly true that Maria did not lay David's tardiness in putting the important question very much to heart. She was too cheerful, too busy, and too much interested in her daily duties to fret much about anything. There was never at any time much of the sentimental element in her composition, and her feeling for David was eminently practical in its nature. She, although the woman, had the stronger character of the two, and there was something rather mother-like than lover-like in her affection for him. It was through the protecting care which chiefly characterized her love that the only pain to her came from their long courtship and postponement of marriage. It was true that, years ago, when

David had led her to think, from certain hesitating words spoken at parting one Sunday night, that he would certainly ask the momentous question soon, her heart had gone into a happy flutter. She had bought the pearl-coloured silk then.

Years after, her heart had fluttered again, but a little less wildly this time. David almost asked her another Sunday night. Then she had made up the pearl-coloured silk. She used to go and look at it fondly and admiringly from time to time; once in a while she would try it on and survey herself in the glass, and imagine herself David's bride—a faded bride, but a happy and a beloved one.

She looked at the dress occasionally now, but a little sadly, as the conviction was forcing itself upon her more and more that she should never wear it. But the sadness was always more for David's sake than her own. She saw him growing an old man, and the lonely uncare-for life that he led filled her heart with tender pity and sorrow for him. She did not confine her kind offices to the Saturday baking. Every week his little house was tidied and set to rights, and his mending looked after.

Once, on a Sunday night, when she spied a rip in his coat that had grown long from the want of womanly fingers constantly at hand, she had a good cry after he had left and gone into her room. There was something more pitiful to her, something that touched her heart more deeply, in that rip in her lover's Sunday coat than in all her long years of waiting.

As the years went on it was sometimes with a sad heart that Maria stood and watched the poor lonely old figure moving slower than ever down the street to his lonely home; but the heart was sad for him always, and never for herself. She used to wonder at him a little sometimes, though always with the most loyal tenderness, that he should choose to lead the solitary, cheerless life that he did, to go back to his dark, voiceless home, when he might be so sheltered and cared for in his old age. She firmly believed that it was only owing to her lover's incorrigible slowness, in this as in everything else. She never doubted for an instant that he loved her. Some women might have tried hastening matters a little themselves, but Maria, with the delicacy which is sometimes more inherent in a steady, practical nature like hers than in a more ardent one, would have lost her self-respect forever if she had done such a thing.

So she lived cheerfully along, corded her boots, though her fingers were getting stiff, humoured her mother, who was getting feebler and more childish every year, and did the best she could for her poor foolish old lover.

When David was seventy, and she sixty-eight, she gave away the pearl-coloured silk to a cousin's daughter who was going to be married. The girl was young and pretty and happy, but she was poor, and the silk would make over into a grander wedding dress for her than she could hope to obtain in any other way.

Poor old Maria smoothed the lustrous folds fondly with her withered hands before sending it away, and cried a little, with a patient pity for David and herself. But when a tear splashed directly on to the shining surface of the silk, she stopped crying at once, and her sorrowful expression changed into one of careful scrutiny as she wiped the salt drop away with her handkerchief, and held the dress up to the light to be sure that it was not spotted. A practical nature like Maria's is sometimes a great boon to its possessor. It is doubtful if anything else can dry a tear as quickly.

Somehow Maria always felt a little differently toward David after she had given away her wedding dress. There had always been a little tinge of consciousness in her manner toward him, a little reserve and caution before people. But after the wedding dress had gone, all question of marriage had disappeared so entirely from her mind that the delicate considerations born of it vanished. She was uncommonly hale and hearty for a woman of her age; there was apparently much more than two years' difference between her and her lover. It was not only the Saturday's bread and pie that she carried now and deposited on David's little kitchen table, but openly and boldly, not caring who should see her, many a warm dinner. Every day, after her own housework was done, David's house was set to rights. He should have all the comforts he needed in his last years, she determined. That they were his last years was evident. He coughed, and now walked so slowly from feebleness and weakness that it was a matter of doubt to observers whether he could reach Maria Brewster's before Monday evening.

One Sunday night he staid a little longer than usual—the clock struck ten before he started. Then he rose, and said, as he had done every Sunday evening for so many years, "Well, Maria, I guess it's about time for me to be goin'."

She helped him on with his coat, and tied on his tippet. Contrary to his usual habit, he stood in the door and hesitated a minute: there seemed to be something he wanted to say.

"Maria."

"Well, David?"

"I'm gittin' to be an old man, you know, an' I've allus been slow-goin': I couldn't seem to help it. There has been a good many things I haven't got around to." The old cracked voice quavered painfully.

"Yes, I know, David, all about it; you couldn't help it. I wouldn't worry a bit about it if I were you."

"You don't lay up anything agin me, Maria?"

"No, David."

"Good-night, Maria."

"Good-night, David. I will fetch you over some boiled dinner to-morrow."

She held the lamp at the door till the patient, tottering old figure was out of sight. She had to wipe the tears from her spectacles in order to see to read her Bible, when she went in.

Next morning she was hurrying up her house-work to go over to David's—somehow she felt a little anxious about him this morning—when there came a loud knock at her door. When she opened it, a boy stood there, panting for breath; he was David's next neighbour's son.

"Mr. Emmons is sick," he said, "an' wants you. I was goin' for milk, when he rapped on the window. Father an'

mother's in thar, an' the doctor. Mother said, tell you to hurry."

The news had spread rapidly; people knew what it meant when they saw Maria hurrying down the street, without her bonnet, her gray hair flying. One woman cried when she saw her. "Poor thing!" she sobbed, "poor thing!"

A crowd was around David's cottage when Maria reached it. She went straight in through the kitchen to his little bedroom, and up to his side. The doctor was in the room, and several neighbours. When he saw Maria, poor old David held out his hand to her and smiled feebly. Then he looked imploringly at the doctor, then at the others in the room. The doctor understood, and said a word to them, and they filed silently out. Then he turned to Maria. "Be quick," he whispered.

She leaned over him. "Dear David," she said, her wrinkled face quivering, her gray hair straying over her cheeks.

He looked up at her with a strange wonder in his glazing eyes. "Maria"—a thin, husky voice, that was more like a wind through dry corn stalks, said—"Maria, I'm—dyin', an'—I allers meant to—have asked you—to—marry me."—*Harper's Bazaar.*

ANECDOTES OF DR. CROSBY.

Dr. Crosby was one day walking through a street in which a collector of swill had left her little cart, with her shaggy dog harnessed in for its motive power, in charge of her little child. A hack-driver, waiting in the street for his "fare," who had gone to make a call at a mansion near by, thought it would be fine to see if he could bring his vehicle round with a sweep that would take the shaky wheels right off the little cart. His plan was evident, and Dr. Crosby walked slowly with his "eye out." Round swept the carriage with the nearest turn, and the snap of the little wheels, the barking of the big dog, the cry of the child, and the laugh of the driver as he rode off and picked up his "fare" again were almost simultaneous. Dr. Crosby had noted the number of the hack, and when the poor woman came out he told her to take the cart to a certain shop and have it repaired in the very best style and send the bill to him. He then called at the stable where the hack belonged, told the story to the owners, and added that he held them responsible for the payment of the bill. They tried to deny that they could be so held, and said that they would have nothing to do with the matter. In the course of time a bill of items, which must have made a complete "one-hoss-shay" out of the rickety little vehicle, and which footed up fourteen dollars, was presented to the Doctor. He paid it promptly, and as promptly sent it, receipted, to the hack office, with a note saying that if the money was not in his hands by six o'clock legal proceedings would be begun. At five o'clock a messenger appeared with the amount.

Once, in a Broadway stage, Dr. Crosby saw a lady hand up a bill, and when she called for the change the driver insolently told her he had returned it. Dr. Crosby went out of his way to ride to the end of the stage route, and when near it he sprang out and ran ahead. The guilty driver, guessing his errand, came running into the office, and handing him the money stammered out that "it fell on the seat." But a new "whip" adorned that stage box next day.

SINGING IN THE PUBLIC SCHOOLS.

Theodore Thomas indorses, in the June *Century*, William L. Tomlins' views "On the Training of Children's Voices," by way of introducing them to the readers of "The *Century*," and Mr. Tomlins says in part: "When the study of singing was first introduced into the public schools of Boston, the most utopian anticipations were indulged in with regard to the degree and value of the musical culture that would then become the acquisition of every child. Two advantages, in particular, were counted upon: That fluent singing by note would become common, and that a foundation would be laid for a genuine appreciation of good music. To some extent, these expectations have been realized. A certain very moderate knowledge of musical notation has become general among the younger people—not only of that city but of almost all other cities throughout the country, for into nearly all of them music has been introduced. Even this moderate facility in reading music has served as a means of enlarging the pupil's practical acquaintance with musical literature, and to that extent the school instruction has done something to advance musical taste.

"But, on the other hand, it is very far from the truth, that the ability has become general to sing accurately by note any but the simplest music, even among the more musical of the students in these schools. It is equally doubtful whether the wider dissemination of musical taste is to any considerable extent related to the public school instruction in music.

"There is, however, a more serious question which deserves to be considered. It is, whether the exercise of singing as commonly conducted in the public schools is not positively harmful to the voice and destructive to future ability to sing artistically.

"Briefly mentioned, the faults of current instruction are these: Everything is sacrificed to a knowledge of musical notation. The voice is developed only in respect to power, and this, unfortunately, in a way which must be entirely undone whenever the study of artistic singing is begun. Instead of soft, pleasant, expressive voices, one hears in school almost universally a hard, shouty tone, unsympathetic and inexpressive. This tone is produced by an improper action of the throat which absolutely prevents the production of an emotional tone. In this way is formed a bad habit which must be entirely undone before expression can be acquired. Singing thus conducted is not even a healthful exercise, for it engenders vocal habits which react unfavourably upon the throat.

Nor do the musical text-books exhibit a real progressiveness toward higher and nobler ideas. How far this is the case will appear as soon as we compare the singing-books with the ordinary school readers. In the latter the child

begins with easy words and very simple thoughts. From this he is led to longer words, more involved sentences, and more mature ideas. The progress does not stop short of Shakespeare and Milton. Instead of such a progressive course in music, the pupil is held to the lower grade. Even where the difficulties of music-reading are gradually increased, the musical ideas are not correspondingly raised.

"All of these short-comings finally reduce themselves to two, namely: Ignorance of, or indifference to, the physiological relation between singing and the vocal organs; and second, apathy with regard to all kinds of musical relations beyond the simplest and most obvious.

"This state of things, which prevails for the most part throughout the country; is to be accounted for or, at least, has been influenced by two or three circumstances. The music teachers are chosen mainly for their knowledge of notation and the sight-reading of music. They are generally earnest, practical teachers, with perhaps a turn for music, but with no systematized training in the physiology of the vocal culture, and without practical acquaintance with the technic of vocal culture. They are preceptor-like singers, with loud, unsympathetic voices, and with a low grade of musical ideas."

A PERSIAN SERENADE.

Hark! as the twilight pale
Tenderly glows,
Hark! how the nightingale
Wakes from repose!
Only when, sparkling high,
Stars fill the darkling sky,
Unto the nightingale
Listens the rose.

Here where the fountain tide
Murmuring flows,
Airs from the mountain side
Fan thy repose.
Eyes of thine glistening,
Look on me, listening;
I am thy nightingale,
Thou art my rose.

Sweeter the strain he weaves,
Fainter it flows
Now, as her balmy leaves
Blushingly close.
Better than minstrelsy,
Lips that meet kissingly
Silence thy nightingale—
Kiss me, my rose.

—*Bayard Taylor* (*hitherto unpublished*)

THE LATE ARCHBISHOP OF CANTERBURY.

In the long roll of Primates of all England who have made Lambeth their home, few names will be remembered with more reverence and affection than that of the late archbishop, Dr. Tait. He knew much of personal sorrow, and the readers of that tender and touching book, the memorial of *Catherine and Crawford Tait*, compiled partly by the husband and father himself, will remember Mrs. Tait's own account of the affliction which befel them in 1856, when her husband was Dean of Carlisle, in the deaths of five lovely little daughters by scarlet fever within as many weeks. And though he lived in a comparatively happy period of English history, the Church knew troublous times, in which its head needed to be the strong, true, broad man that he was. The words of one writer, that "his kindness, wisdom and moderation entitle him to the lasting gratitude of the English Church," may be truly cited as expressing the general opinion of his labours. In his summer home at Croydon and at Lambeth Palace he appeared, among the daughters left to him, a loving father and a most gentle host. I heard him speak of Garfield's death from the pulpit of St. Martin's-in-the-Fields, and I thought it the justest and fittest utterance made on that theme in England. On his death-bed he remained still mindful of the work that was given him to do, and his last efforts were directed with successful tact to the removal of one of the difficulties in the way of the reconciliation of the parties in the Church. To the new primate, Dr. Benson, who comes from vigorous and able work in his see of Truro, he has left that best of legacies—the fruits of the life of a man who was both good and wise.—*Mrs. Z. B. Gustafson, in Harper's Magazine for June.*

PROF. ROBERTSON SMITH has been giving a course of three lectures at Cambridge on "The Early Relations of Arabia with Syria, and particularly with Palestine."

THE Irish authorities know that the murderer of Lord Leitrim died in gaol; so they are not likely to pay attention to any one charging himself therewith, as the man Kinsella has done.

REV. D. HUNTER of Partick, at the last meeting of Glasgow Established Presbytery, gave the following statistics: membership 59,321, an increase of 694; voluntary contributions £48,537, an increase of £8,504.

THE Earl of Aberdeen, on May 2nd, laid the memorial stone of the new Church which is being built in Pont street, Belgravia, for Crown Court congregation, Rev. Donald M'Leod's. It will cost £20,000, of which £12,000 have been subscribed.

MR. WILLIAM CARRUTHERS of the British Museum has published a reprint of the Westminster Confession from the original edition printed under the care of the Assembly in 1647; and collated with the edition issued by Parliament in 1648.

PROF. FAWCETT resumed his University work at Cambridge after his long illness, by a lecture recently on "Socialist Schemes," in which he pointed out what he conceives to be the fallacies and difficulties of theories of "land nationalization."

BRITISH AND FOREIGN ITEMS.

SPAIN is to have an illustrated Protestant newspaper.

QUEEN VICTORIA has bestowed the title of baronet upon sixteen physicians.

THE town of Dundee has had gifts and bequests of late amounting to over \$1,250,000.

A BAPTIST Church is in course of erection adjacent to the Mormon Temple at Salt Lake City.

MOST of the Treasury girls at Washington are said to have their salaries mortgaged three months ahead.

THE Presbytery of Utah has three candidates for the ministry under its charge—converts from Mormonism.

BISHOP PECK of the Methodist Church has given all his property to Syracuse University, having "an ambition to die without anything."

IT has been decided to employ the electric light for the illumination of the Grand Opéra at Paris. About 1,800 Edison lamps will be used.

FRANZ LISZT has given 2,400 gulden to the Conservatorium of Vienna to found an annual scholarship of 100 gulden for the best pianoforte player.

OF thirty-nine female students of medicine attending the lectures of the Paris Faculty last year, eleven were English, five American and one Indian.

THE United Presbyterian Church of Scotland, which has been reporting a decline in numbers several years, will this year be able to report a large increase.

A LONDON journal says that the native Christians of Madagascar have given more than a million dollars during the past ten years for the spread of the Gospel.

LORD SHAFTESBURY, who is eighty-two years of age, says the improvement in the religious condition of the English working classes during his memory is wonderful.

THE census of missions to be taken next year will, it is estimated, show an increase of 200,000 native Christians in India, Ceylon and Burmah for the last ten years—500,000 in all.

THE woman's missionary societies now in successful operation number forty-eight; of these thirty-seven are in the United States, four in Canada, four in England, two in Germany and one in Sweden.

IN the French Chamber, M. Delafosse dwelt in trenchant language on the anomaly of a Government at once "republican and atheistical" being represented in grand state at the coronation at Moscow.

ON May 10th there was a holocaust of gambling implements at Nashville, Tenn., in consequence of the act which makes gambling a felony, followed by an extensive emigration of gamblers, most of whom went to Chicago.

IN one of the Washington churches one recent night the minister in opening the prayer-meeting remarked that with the clouds threatening rain on one side and Jumbo drawing out yonder (pointing) he was surprised at the good attendance.

THE Quakers feel a certain umbrage from the recent marriage at a Church of England altar of the illustrious John Bright's son. Both bride and bridegroom were members of the Society of Friends and there was a regular meeting-house close by.

THE good old Quaker poet of Boston, it is reported, has destroyed many of his letters lest they should be published and cause his friends and readers such pain as Mrs. Carlyle's letters have caused Mr. Whittier. This is the more amusing because Whittier is a bachelor.

DR. PEDDIE'S offer, with regard to the amount of his estate to be surrendered to the Friendly Society, has been increased to £4,250, but the directors have resolved not to accept anything less than £4,500, and have raised an action against him for the £20,000 deficient.

A BILL has been introduced into the House of Commons to allow an appeal to prisoners convicted of capital offences. The Attorney-General, says that it is designed to protect the innocent, inasmuch as miscarriages of justice do occur, men being convicted through the ignorance or prejudice of juries.

THE Brown College juniors have handed the corporation a formal resolution asking that the marking system be discontinued, on the ground that it encourages superficial work, discourages hard-working but not brilliant students, prompts to dishonesty, and fails of necessity to indicate a student's true worth.

WHAT is alleged to be a piece of the true cross has come to light at Poitiers in an old chest. It was sent to a saint in the second half of the sixth century by the Emperor Justin from Constantinople. It is mounted in gold and enamel of exquisite Byzantine manufacture, and excites great interest. It disappeared during the revolution of 1789.

THE vicar of Plumpton, Rev. A. M. Kennedy, seconded one of the resolutions at the conference of the Liberation Society. It was not right, he said, that the whole nation should be taxed for the support of a few, and those the aristocracy of the land, especially as the Establishment was the main cause of the infidelity prevailing among the aristocracy.

OF the 923 Episcopal Churches in London, within a radius of twelve miles, there are thirty-seven in which eucharistic vestments, in ten incense, in sixty-four altar lights are used; in fifty-one are candles unlighted on the altar; and in 304 the clergy take the eastward position at the communion. The seats are free and open at 335, and 128 are open for private prayer.

THE Committee on Instrumental Music are to report to the Free Church Assembly that "there is nothing in the existing law or constitution of the Church to prevent the introduction of instrumental music," and that its use is not contrary to the Divine Word. An anti-organ petition signed, it is said, by 50,000, is to be presented to the Assembly.

MINISTERS AND CHURCHES.

THE Rev. Dr. Cochrane has agreed to lay the foundation stone of the new Presbyterian church at Moorefield on Monday, 2nd July—Dominion day—and also to deliver an address on the occasion.

THE Rev. John Knox Wright, London East P. O., will act as clerk during the Rev. George Sutherland's absence in Scotland. Presbytery papers and communications should be addressed to Mr. Wright.

THE induction of Rev. Mr. Smith, late of Amherstburgh, into the pastoral charge of St. Andrew's, Markham, and Zion, Cedar Grove, by the Presbytery of Toronto, took place on the 5th inst. Messrs. Carmichael, of King; Grey, Windsor; Macintosh, Unionville; McKay, Scarborough; and Monteath, Toronto, taking part in the services, which were held in the church, in Markham. In the evening a social was held at which \$75 were realized. Mr. Smith's settlement was both harmonious and enthusiastic, and he begins his work in his new charge under very encouraging circumstances with a church free of debt, a united and kindly people a membership of about 140, and a most promising field.

THE congregation of Charles Street Presbyterian Church, Toronto, assembled in their school-room last Wednesday evening to make a farewell presentation to their pastor, the Rev. J. Hogg, who, after a severe illness, extending over three months, has resolved to migrate to Manitoba, there to seek restoration of health and strength. The congregation, amongst whom he has worked for four years, anxious to evidence their regret at his departure, and at the same time to mark their appreciation of his services during the time he has been with them, over six hundred dollars were presented to Mr. Hogg, together with a handsomely mounted vellum address. The school-room was full of friends. The chair was occupied by the pastor. A short service preceded the event of the evening, and as soon as this was concluded, the presentation to Mr. Hogg of an address and of a cheque for the above-named sum was made by the Rev. Dr. Reid, who accompanied the action with a few words, expressing the sentiments of the congregation generally with regard to their pastor's departure and past services. The Rev. Mr. Hogg made a very appropriate response full of earnest feeling, concluding with these words: "I feel this most deeply, and I must say here to-night that I have laboured nowhere—and I have now been in the ministry for nearly twenty years—I have laboured nowhere where I have received such comforting and efficient help in my pastoral work as I have received from this congregation. This has been a great pleasure to me, and my only sorrow has been my inability through ill-health to perform the whole of the duties attaching to my position amongst you."

IN the May number of the "Monthly Reporter" of the British and Foreign Bible Society, the following concerning pastor Chiniquy, appears: At the committee meeting of March 19th it was unanimously resolved that, in consideration of the eminent services rendered to the society by Pastor Chiniquy in Canada and this country, he be appointed an Honourary Life Governor. During his stay in England, Pastor Chiniquy has attended several meetings for the society, and borne emphatic testimony to the rich blessing which has attended the society's efforts in Canada and other countries. We understand that he is very anxious, before his return to America, to obtain funds for the establishment of an institution for the reception of priests desirous of leaving the Church of Rome. One thousand Bibles have been voted to him as already stated, and the committee earnestly hope that he may be supported and receive abundant encouragement in all his efforts for the acceptance of the Bible as the one rule of faith among the thousands of his countrymen who are still in the bonds of superstition. The following is a quotation from the letter in which he accepts the honorary office conferred upon him:—"I thank God that the expression of my views about the wisdom of offering the best translations of the Vulgate to those Roman Catholics, who would for ever remain without any knowledge of the Word of God if we persisted in presenting them translations which they abhor and reject, and which they, with very few exceptions, will never read, has received the approbation of so many of the intelligent Christians of England."

REV. GEORGE BURSON preached his last sermon, previous to leaving his St. Catharines congregation for a trip to his old home in England, last Sunday evening. On Wednesday evening previous a congregational social was held, at which a beautifully engrossed address was presented to him by a committee of the Ladies' Aid Association, and, with it, a purse containing the sum of \$313, to help defray the expenses of the journey. Though not taken by surprise, Mr. Burson was deeply moved, and spoke in response with much feeling, especially when referring to his aged mother, whom he hopes soon to see, after a separation of eighteen years. He accepted the address and the gift as new evidences of affection on the part of his people and of God's providential care, spoke words of encouragement to the elders, the managers, and the congregation; commended his family to their prayerful consideration during his absence, and expressed the hope that, with God's blessing, he might return in due season, to take up again the Master's work in the field where he has so long laboured. Addresses followed by several members of the board of managers, all of which gave expression to the love of the people for their pastor; and by the chairman, Mr. Robert Lawrie, who, as session clerk, has been intimately associated with Mr. Burson for nearly fifteen years, and who testified that during all that time there had never been a word of disagreement in the session, chiefly because of the good sense and moderation of the moderator. Mr. Burson left St. Catharines Tuesday, expecting to sail from Quebec next Saturday, and to be gone about three months. During his absence his pulpit will be supplied by Mr. Laidlaw, a nephew of Mr. Laidlaw, of Hamilton, who will have pastoral charge of the congregation.

ONE feature of great interest in connection with the annual ecclesiastical gatherings in Edinburgh, in the month of May, is the number of delegates from the churches of other lands. The recent meeting of the United Presbyterian Synod was specially attractive in this respect. The Presbyterian Church in Canada was represented by the Rev. W. D. Armstrong, M.A., of Ottawa, and the Rev. A. N. Archibald, Halifax, Signor Prochet spoke on behalf of the Waldensian Church. The Rev. A. Constantian represented evangelical Christianity in Constantinople, and the Revs. T. McC. Stewart, and H. M. Browne, coloured brethren, recently appointed professors in Liberia College, West Africa, were speakers on the occasion. Mr. Armstrong was the first of the delegates called on to address the Synod. The following synopsis of his speech is given by the "Daily Review": The Rev. W. D. Armstrong, M.A., of the Presbyterian Church in Canada, gave an account of the work being done by the Church in the Dominion, over which they had scattered 116,000 members. They expected by and-by, as years went on and emigrants were gathered into the country, that this young Church would ultimately become one of great strength and great influence. As an indication of the extent of their mission, he asked the Synod to suppose their churches scattered all over Europe, and they would have some idea, not an exaggerated one, of the extent of their home mission. He asked the Synod to send out missionaries partly paid by this Church to open new stations until they could become self-supporting. After pointing to the influence of the 300,000 French-Canadian Roman Catholics, ruled in all things by their priests. He referred to the opportunities for converting the aborigines, and said he believed that the great work of evangelizing the Chinese nation was to be accomplished on the western shores of America. There they were coming in in thousands. Politicians tried to arrest them by enactment; the Irish met them with violence; but they were bound to meet them with the Bible in their hands. God was bringing them there that they as a Christian nation might meet them.

THE congregation of St. Andrew's Church and the city of Kingston on the evening of the 17th inst. bade a formal adieu to the Rev. Dr. Smith, who for the past nine years has been a faithful pastor to the former and a good citizen to the latter, who has left for St. Andrew's Church, St. John, N.B. The farewell meeting was held in St. Andrew's Hall, which was filled almost to overflowing. The Rev. Dr. Grant, Principal of Queen's University, occupied the chair, and after the opening prayer by the Rev. Mr. McCuaig, called on Mr. Alex. Ross, the oldest teacher in the Sabbath school to read an address from the Sabbath

school. The address was accompanied by a handsome clock and a cheque for \$50. Dr. Smith, who was much affected, made a very suitable and touching acknowledgment of the gift and the generous expressions accompanying it. Rev. F. W. McCuaig then, on behalf of the congregation of Chalmers Church, presented Dr. Smith with a cheque for \$100. In doing so he said he was happy to be the channel of communication between Dr. Smith and a few of his friends in Chalmers Church. The cheque was meant as a slight acknowledgment of his worth as a man and as a minister of the Gospel. It was intended especially as a recognition of his long and arduous labours as the convener of the Presbytery of Kingston's Home Mission Committee. He had given much time and much labour, besides much of his own means, to this work. Chalmers Church regretted his leaving this city and would rejoice at his prosperity in his new field of labour. On behalf of St. Andrew's congregation, Mr. Donald Fraser read an address expressive of the appreciation of Dr. Smith's varied and valuable labours amongst them. The address was accompanied by a cheque for \$300. To these fervent expressions of esteem and affectionate regard Dr. Smith delivered a characteristic and very appropriate response, in which fine Christian feeling predominated. The Rev. A. Young, moderator of Kingston Presbytery, on behalf of that body, paid a graceful tribute to Dr. Smith for his devoted labours in connection with the Home Mission work of the Church. Principal Grant then addressed the meeting in brief but befitting terms and called on the Rev. Dr. Elliott of the Methodist Church and the Rev. Dr. Wilson of the Episcopal Church, who both spoke highly of the value of Dr. Smith's work, and the excellence of his personal qualities. Mr. W. Hasty, as a citizen of Kingston, testified to the esteem in which Dr. Smith was held by the citizens generally, and an enjoyable and impressive meeting, with high class sacred music interspersed, was brought to a close with the benediction.

PRESBYTERY OF SAUGEEN.—The following are the commissioners appointed to attend the General Assembly.—By rotation, Messrs. McMillan and Strauth, and by ballot, Messrs. Young and Fraser, ministers, and Messrs. John Inkster, Isaac Starratt, Neil McArthur and Thomas Bowie, elders. Prof. McLaren was nominated as Moderator of next General Assembly. The Rev. Mr. Brown resigned the pastoral charge of south Luther, Luther village and Waldemar with a view of accepting a call to a congregation in Ohio, U. S. Parties are cited to appear for their interests at a meeting to be held in Knox Church, Mount Forest, on Tuesday, the 22nd inst., at one o'clock p.m.—S. YOUNG, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—This Presbytery met in St. Andrew's Church, Lucknow, on the 15th May. The resignation of the Rev. Alex. Grant of the congregation of Ashfield was considered. A resolution, passed at a meeting of the congregation, was read, agreeing to pay on his retiring one thousand dollars. The resignation was accepted. The Rev. A. F. McQueen was appointed to declare the congregation vacant on the third Sabbath of July, and to act as interim moderator of session. It was agreed to ask the General Assembly for leave for Mr. Grant, on account of old age and infirmity, to retire from the active duties of the ministry. Messrs. Sutherland and Murray, ministers, were appointed to present the case before the Assembly's committee. Mr. Sutherland was granted three months' leave of absence from his congregation.—ROBERT LEASK, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church, Owen Sound, on the 22nd inst. Mr. Currie reported that he had moderated in a call to a minister in Kilsyth congregation; that came out in favour of Mr. E. Mullen; that the salary promised was \$600 and a manse. Mr. Currie's conduct was approved, and the call sustained. At a subsequent stage, in reply to a telegram from the clerk of Presbytery, Mr. Mullen accepted the call, and the induction was fixed for the 6th June, at two o'clock p.m., in Kilsyth church. Mr. Currie was appointed to preside, Mr. McLaren to preach, Mr. Scott to address the minister, and Mr. A. McLaren the people. Mr. Colter declined the call to Nelson congregation, Manitoba. Mr. D. D. McLennan was appointed to dispense ordinances in the middle field of the peninsula. Mr. Currie gave notice that at next ordinary meeting he would move that notice of parties under discipline by

any session be sent to all ministers within the bounds of Presbytery, and also to the clerks of neighbouring Presbyteries. The Presbytery adjourned to meet in Kilsyth church on the 6th June, at two p.m., and was closed with the benediction.—JOHN SOMERVILLE, M. A., *Pres. Clerk.*

PRESBYTERY OF HAMILTON.—This Presbytery met on the 15th May in Hamilton. Twenty-four ministers and eleven elders were present. Rev. W. P. Walker, of Binbrook gave explanations in justification of the letter written by him and published in the Glasgow "Herald," and a committee was appointed to draw up a finding in view of these explanations. Mr Walker appealed to the Synod of Hamilton and London against confirming the minutes of the meeting held on March 20th, for reasons to be given in. A resolution from the congregation of Burlington asking to be separated from Nelson, on the ground that Mr. Abraham, their pastor, was not, owing to the state of his health, able to overtake all the work, was considered. Delegates from Nelson opposed the separation, and offered to accede to anything which might be necessary towards making the pastor's work less onerous. After due consideration it was resolved to grant Mr. Abraham six month's leave of absence, and Messrs. Laidlaw, Lyle, and Dr. James were appointed a committee to supervise the congregations in Mr. Abraham's absence, to consult with both congregations as to their future, and to report. Three month's leave of absence was granted to Mr. Burson, that he might visit Great Britain. Messrs. Yeomans and Laidlaw were appointed to support the overture on missionary supply before the General Assembly. Committees were appointed to obtain subscriptions for the Endowment Fund of Knox College throughout the bounds. Mr. Laidlaw was appointed moderator of the Session of Barton. The resignation of Mr. Robertson, of Strabane was allowed to remain on the table till next meeting of Presbytery. Rev. Mr. Stewart was appointed for two years as ordained missionary in the Fort Erie Mission field. The other business was not of public importance.—JOHN LAING, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—This Presbytery held its usual bi-monthly meeting on Tuesday in Chalmers Church. The session was but a short one, all the business having been disposed of before mid-day. The following were the principal items:—Reasons were assigned for the absence of Messrs. Smellie, Millican and J. K. Smith. The session records of Rockwood and Eden Mills were produced and examined. Mr. James Bryant and Mr. John Porteous, ministers without charge, were invited to sit as corresponding members. A committee was appointed on the Superintendence of Students in the Bounds, with Mr. Torrance as convener. The clerk reported that statistical and financial returns had been received from all congregations and mission stations connected with the Presbytery. Mr. John Davidson, convener, reported from the committee to whom the draft constitution of Knox Church, Guelph, had been referred, to the effect that they found nothing in the draft inconsistent with the rules and principles of the Church, but suggested a few changes, chiefly verbal, and these having been adopted, the Presbytery sanctioned the constitution. Mr. Davidson further reported that at the request of Mr. Middlemiss he had moderated in a call at Glenallan and Hollin, which had come out unanimously in favour of Mr. Harry Norris. The call, having been sustained, was placed in Mr. Norris' hands; and he having signified his acceptance of it his induction was appointed to take place in the church at Glenallan on the 29th inst., at two o'clock in the afternoon, Mr. Davidson was appointed to preach and preside, Mr. Mullan to address the people, and Mr. Edmison the minister. At the request of the Presbytery Mr. Porteous gave an account of his labours at Preston, when it was agreed to express gratification at the tokens of success attending his services, which he was asked to continue. A committee was appointed to visit the station and ascertain what amount they could raise for the supply of ordinances. Replies were read from Mr. J. Innes, M.P., and Mr. Joseph Hickson, General Manager of the Grand Trunk Railway, to the petition of the Presbytery against Sabbath desecration by railway traffic. Notices were read from the Presbyteries of Halifax, Toronto, Owen Sound, and London, of their intention to apply to the General Assembly at its meeting in June for leave to receive certain men, whose

names were given, as ministers and probationers of this Church. The clerk reported that the Synod of Toronto and Kingston had granted their application for leave to take Mr. Angus Robertson on public probationary trials for license. He also stated that Mr. Robertson wishes to be transferred to the Presbytery of Manitoba, and he was authorized to furnish said transfer. Next ordinary meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of July. The proceedings were closed with prayer and the benediction.—ROBERT TORRANCE, *Pres. Clerk.*

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz. — "Northern Advocate," County of Simcoe, for Home Mission in Manitoba, \$80; "Northern Advocate," for Foreign Mission in China, \$22; a friend in Mc Killop, for Home Mission, \$1, and Foreign Mission, \$1, a friend, Chatham, for Foreign Mission in China, \$5; a friend, Hamilton, for Home Mission, \$7; R. H. C. in Emerson, Manitoba Home Mission, \$2.50, and Foreign Mission, \$2.50, a Presbyterian in Uxbridge, for Foreign Mission, \$5; a friend, Paisley, Home Mission, \$2, Foreign Mission, \$2, also colleges, \$1; a member of Caven Church, Bolton, for Foreign Mission, \$50, also for Home Mission, \$50, anonymous, for temporalities law expenses, \$1.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIII.

June 10, } AT ICONIUM AND LYSTRA. { Acts 14:
1883. } { 1-18. }

GOLDEN TEXT. "Speaking boldly in the Lord" — Acts 14: 3.

CENTRAL TRUTH.—God honours the faithful teachings of His word.

NOTES.—Synagogue: a Jewish house of worship. Jews; Greeks; Gentiles (see previous lessons). Lystra: a city in the eastern part of Lycaonia. Few Jews and Greeks resided there; no synagogue is mentioned; a city thoroughly heathen in its religion. Lystra was the home of Timothy. Derbe: a small city of Lycaonia, coupled with and about twenty miles from Lystra. Lycaonia: a province of Asia Minor under Roman rule in the time of Paul. Its inhabitants were familiar with Greek mythology, and "the speech of Lycaonia" was doubtless a corrupt Greek, or as some think, like the Cappadocians, that of the ancient Assyrian. Jupiter, Greek *Zeus*, the tutelary deity of Lystra, and the chief mythological divinity of the Greeks and of the Romans. He was worshipped as the god of rain, of thunder and lightning, and was believed to determine the course of human affairs. Mercurius was the son of Jupiter, and always accompanied his father. According to the Lycaonians he was the god of eloquence, and was held to be the spokesman of Jupiter when he wished to communicate with men: hence Paul, who was the chief speaker, was taken to be Mercurius, and his companion Jupiter.

CONNECTION.—Being expelled from Antioch in Pisidia, Paul and Barnabas continued south-east about sixty miles, to Iconium, which was in a different jurisdiction: and therefore, for the time, safer for them. There, as elsewhere, they began to preach the Gospel.

I. THE GOSPEL AT ICONIUM.—Ver. 1.—Iconium: a considerable city, in a fertile plain. Now called Koniye, with 20,000 inhabitants. Into the synagogue: they preached always first to the Jews; though doubtless there were always many synagogue-worshippers who were not Jews. Believed: their message was received, souls won to Christ.

Ver. 2.—The unbelieving Jews (*Revision*, "disobedient"): meaning that they were determined not to be convinced; and were malignant and rebellious. Stirred up the Gentiles: they would naturally have great influence with the Gentiles as being countrymen of the apostles, and therefore supposed to know all about them. The brethren: this would imply that there were a number of disciples now becoming organized: the beginning of a New Testament "church."

Ver. 3.—Long time: they staid a good while; probably the remainder of the summer—for we may suppose they began their mission in spring. Signs and wonders: generally, miracles of healing. Very rarely (as with Elymas the Sorcerer,) judgments: punishments.

Ver. 4.—City was divided; the revival went on, till all took sides, either for or against the apostles. They would rather have it so, than see a dead indifference.

Ver. 5.—An assault made (*Revision*, "onset"): proceedings began, intended to end in violence and bloodshed. Gentiles, and also of the Jews: the disaffected of both parties combined.

II. THE GOSPEL AT LYSTRA.—Ver. 6.—Wore ware of it: they understood the danger, and fled. Lystra and Derbe: to Lystra first, forty miles, still south-east from Iconium. Derbe was twenty miles farther. Lycaonia a wild dreary region, with salt lakes, and without fresh water in the hot season; and at this time governed by a petty king. Region . . . round about: they would visit all the villages of the small province. There

seemed to be few Jews, and no synagogue at Lystra or Derbe.

Ver. 8 Impotent in his feet: the poor cripple would sit for alms in some public place. He would be well known to all.

Ver. 9.—Faith to be healed: the man intently listened to Paul, who perceived he was a proper subject for healing. It needs faith to obtain blessings!

Ver. 10.—He leaped and walked: very similar to the man healed by Peter at the gate of the Temple. It was a joyful day to this man!

Ver. 11.—When the people saw: it was not for the man's sake alone, but for the people's sake, and the Gospel's sake. Do we always remember, that when we are renewed, it is not alone for our sake, but also for a testimony to the world? In their excitement they spoke their own language; though Greek was the language of commerce and public affairs. The gods are come down to us: they believed in the many gods of the ancient mythology—then to a large extent fading out in the large centres of population. The apostles did not understand their language.

Ver. 12.—Jupiter: Mercurius: Barnabas as having the most commanding presence, and the eldest, they called Jupiter, the greatest of the gods. Paul, less distinguished in appearance, but persuasive in speech, they called Mercury, the interpreter or messenger of the gods; and god of eloquence. There was a story, touched on by Ovid, who was in this region, that these gods had once come down in shape of men among these rustics; and they did not believe them, and thereby lost great blessings. They were determined not to make a second mistake of this kind. Poor idolaters!

Ver. 13.—Jupiter, which was before their city: the shrine or temple of Jupiter was outside the small city, as if guarding the place; and the god would be spoken of as being "before" or in front of the city. Oxen and garlands unto the gates: beasts for sacrifice and feasting, decked with flowers. The "gates" are to be understood of the house or premises where the apostles staid. Perhaps the house of Eunice, Timothy's mother. They seemed to have known nothing of the preparations, and to have retired to their lodgings.

Ver. 14.—The apostles, Barnabas and Paul: notice, that Barnabas here is called an "apostle." Remember how the Holy Ghost said, "Separate Me Barnabas and Saul." (Acts xiii. 2.) Whom the Spirit thus calls, may well be an "apostle." Ran in among the people: they were shocked at the proposal; and earnestly and vigorously protested against it.

Ver. 15.—We also are men: why do you act so foolishly? We are mere men; and poor sinners like yourselves. Ye should turn from these vanities: we came here to show you how to do better. God which made Heaven and Earth: the worshippers of Jupiter did not assert that He was the Creator of all things. They supposed matter was eternal. But the "living God" now preached, made man and all worlds. Him alone they should serve.

Ver. 16.—Suffered all nations: the nations had the knowledge of God from Noah, but they had turned away from it; and God had not sent them such special revelations as he was now sending them.

Ver. 17.—Left not himself without witness: and yet, God testified of His goodness, wisdom and mercy, every day, to all men. "Their line (rule, or doctrine) is gone out: through all the earth." (Ps. 19: 4.) They ought to have known, from God's dealings with them, that he was far better to them: that they deserved; and should have learned of His mercy—and sought it.

Ver. 18.—Scarce restrained they the people: they felt foolish in being thus prevented sacrificing; and could scarcely be persuaded. Some would become vexed and spiteful; others would choose the worship of the "living God."

PRACTICAL TEACHING.

1. No worker likes to leave a successful and growing work. (Ver. 3.)
2. Because people are "divided" on the subject of religion, is no reason why religion should be entirely ruled out. (Ver. 4.)
3. Flying from persecution is not flying from the Lord's work.
4. Unexpected mercies sometimes come. The lame man never expected healing.
5. Like a "Consul," sent by another Government to dwell in one of our cities, God's "Consul" in our hearts is *Conscience*. It tells us we should seek Him, and love Him. He is never "without witness." (Ver. 17.)

In France there are said to be no fewer than 2,000 priests threatened with the withdrawal of their emoluments from the State for violation of the Concordat.

The English Congregational Union meetings were held in London this year. Dr. Parker was elected President. £243,000 have been subscribed to the jubilee fund.

Nearly £9,000 have been bequeathed by Miss Catherine Paterson of Edinburgh to Church and charitable objects, including £500 to Mr. Spurgeon's Stockwell orphanage.

Mr. McALL's work in Paris is daily increasing; he has now, including M. Saillens' twelve meeting places, eighty *salles de reunion*. Last year's expenditure reached upwards of £12,000.

Rev. JOHN LONGMUIR, LD.D., senior pastor of Commerce Street Church, Aberdeen, died on 7th inst., in the eightieth year of his age, and forty-third of his ministry. Dr. Longmuir was a man of great scientific and literary attainments.

The subscriptions for the national memorial to Archbishop Tait now amount to £9,000, sufficient to provide for the monuments, memorials, which will not cost more than £5,000. The residue is to be devoted to the "Tait Mission Fund," designed to promote the work of evangelization in London and elsewhere.

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HUMILITY is, of all graces, the chiefest when it does not know itself to be a grace at all.—St. Bernard.

IN God's salvation we can do but little, but there is a great deal to be received.—F. W. Robertson.

LEARN to cultivate a wise reliance, based not on what you hope, but on what you perform.—J. A. Garfield.

THE only sound and healthy description of assisting is that which teaches independence and self-exertion.—Gladstone.

We should do everything we can for others, if only to dissipate the thought of what they omit to do for us.—Madame Swetchine.

A NARROW-MINDED man can never possess real and true generosity; he can never go beyond mere benevolence.—Talleyrand.

THE crowning fortune of a man is to be born to some pursuit which finds him in employment and happiness—whether it be to make baskets, or broadswords, or canals, or statues, or songs.—Emerson

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir H. Davy.

GUNPOWDER is the emblem of political revenge, for it burieth first, and burieth afterwards; the bullet being at the mark before the report is heard, so that it maketh a noise, not by the way of warning, but of triumph.—Fuller.

HABIT, if wisely and skillfully formed, becomes truly a second nature, as the common saying is; but unskillfully and unmethodically directed, it will be as it were, the ape of nature, which imitates nothing to the life, but only clumsily and awkwardly.—Bacon.

When a sudden sorrow Comes like cloud and night, Wait for God's to-morrow, All will then be bright. Only wait and trust Him Just a little while, After evening tear-drops Shall come the morning smile.

GOD never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—South.

HUMAN happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, virtue nor knowledge has any vigour or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.—Josiah Quincy.

GROWTH in grace manifests itself by simplicity, that is, a greater naturalness of character. There will be more usefulness, and less noise; more tenderness of conscience, and less scrupulosity; there will be more peace, more humility; when the full corn is in the ear, it bends down because it is full.—Cecil.

THE time may be delayed, the manner may be unexpected, but sooner or later, to some form or other, the answer is sure come. Not a tear of sacred sorrow, not a breath of holy desire, poured out in prayer to God, will ever be lost; but in God's own time and way it will be wafted back again in clouds of mercy, and fall in showers of blessing on you and those for whom you pray.—Prof. W. S. Tyler.

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- BRUCE - At Pinkerton, Tuesday, July 17th, at two P.M.
QUEBEC - At Three Rivers, on Wednesday 6th June, at ten a.m.
KINGSTON - In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.
PATERBOROUGH - At Norwood, on the first Tuesday of July, at seven p.m.
GLANBURY - At Lancaster, second Tuesday of July, at two p.m.
WHITBY - At Port Perry, third Tuesday in July.
MONTREAL - In St. Andrew's Church, Kincardine, on 10th July, at one p.m.
STRATFORD - In Knox Church, Mitchell, 10th July, at two p.m.
CHATHAM - In St. Andrew's Church, Chatham, on Tuesday, 10th July, at eleven o'clock a.m.
HURON - In Knox Church, Goderich, on second Tuesday of July, at eleven a.m.
TORONTO - In usual place, on first Tuesday of July, at eleven a.m.
MILTON - In Central Church, on the third Tuesday of July (19th), at ten o'clock a.m.
LONDON - In First Presbyterian Church, London, on the second Tuesday of July next, at eleven a.m.
SARNIA - On the last Tuesday (26th) instead of the third Tuesday (19th) in June, as the General Assembly may be in session on the 10th.
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