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Whole No. 640

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IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

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Sparkles.

A LITERARY man who recently tried the power of the human eye on a ferocious bull, is recovering from his wounds and bruises, but has lost all faith in such mesmerism.

"WHAT a lovely little snowdrop that is!" said a friend to a wag, as a blonde beauty, with flowing tresses, passed them in the park. "A snowdrop? I should say she was a hair belle," said the wag.

PROFESSOR (to class in history): "Why does an Indian usually make up his mind more quickly than a white man?" Small boy (near the door): "Because he has mostly less mind to make up."

"MY case is just this," said a citizen to a lawyer: "the plaintiff will swear that I hit him. I will swear that I did not. Now, what can you lawyers make out of that if we go to trial?" "A hundred dollars, easy," was the reply.

"CHILDREN," said a school examiner, after hearing some of their essays read—"Children, you should never use a preposition to end a sentence with." "Isn't with a preposition?" shouted a boy. The examiner made no reply.

PATERFAMILIAS: "I cannot conceive, my love, what is the matter with my watch; I think it must want cleaning." "Oh no, papa dear! I don't think it need's cleaning, because baby and I had it washing in the basin for ever so long this morning."

TEACHER: "John what are your boots made of?" Boy: "Of leather, sir." Teacher: "Where does leather come from?" Boy: "From the hide of the ox." Teacher: "What animal, therefore, supplies you with boots and shoes, and gives you meat to eat?" Boy: "My father."

Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her Remedies are not only put up in liquid form but in Pills and Lozenges in which form they are securely sent through the mails.

A COUNTRYMAN applied lately to a solicitor for legal advice. After he had given the circumstances of the case, the lawyer asked him if he had stated the facts exactly as they had occurred. "Oh, ay, sir," rejoined the applicant, "I thought it best to tell ye the plain truth. Ye can put the lies to it yourself!"

"GOOD morning, children," said a suburban doctor, as he met three or four little children on their way to school; "and how are you this morning?" "We durstn't tell you," replied the oldest, a boy of eight. "Dare not tell me!" exclaimed the doctor. "And why not?" "'Cause papa said that last year it cost him over £10 to have you come in and ask us how we were."

ON one occasion Rowland Hill was preaching for a public charity, when a note was handed up to him, inquiring if it would be right for a bankrupt to contribute. He noticed the matter in the course of his sermon, and pronounced decidedly that such a person could not do so in Christian honesty. "But, my friends," he added, "I would advise you who are not insolvent not to pass the plate, this evening, as the people will be sure to say, 'There goes the bankrupt!'"

"PLEASE, mum," said Bridget, "I've come to give ye notice." Mrs. Beaconsbill: "Why, Bridget! What do you mean? Haven't you always been treated well, and haven't you more privileges than most domestics?" Bridget: "Pr'aps I have, mum, but iver since I've been here, I've noticed that all the magazines go into the parlour, and its not until everybody in the house has rid 'em that we see wan of 'em in the kitchen. All me friends be talkin' of the issays an' the papers, an' I feels like a fool not to be able to talk intelligently wid me company."

BOWLES, the poet, was in the habit of daily riding through a country tumpike gate, and one day, says Mr. S. C. Hall, he presented, as usual, his two-pence to the gate keeper. "What's that for?" he asked. "For my horse, of course." "But, sir, you have no horse." "Dear me!" exclaimed the astonished poet, "am I walking?" Mrs. Moore told Mr. Hall the anecdote. She also told him that Bowles on one occasion, gave her a Bible as a birthday present. She asked him to write her name in it. He did so, inscribing the sacred volume to her as a gift "From the author."

JOSEPH RUSAN, Percy, writes: "I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years, and I found in the first article I ever used. It has been a great blessing to me." Friends may imitate Dr. Thomas' Electric Oil in appearance and name, but in everything else they are dead failures.

No. 1. Vital Questions!!

Ask the most eminent physician Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural childlike refreshing sleep always? And they will tell you unhesitatingly "Some form of hops!"

CHAPTER I.

Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to women?"

"And they will tell you explicitly and emphatically 'Buchu.'"

Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malarial fever, ague, etc.?"

"Mandrake! or Dandelion! Hence, when these remedies are combined with others equally valuable

And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

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CHAPTER II.

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Women gone nearly crazy! From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pangs of Rheumatism.

Inflammatory and chronic, or suffering from scrofula!

Salt-pelias!

Stomach, blood poisoning, dyspepsia indigestion, and in fact almost all diseases frail

Nature is heir to Have been cured by Hop Bitters, proof of which can be found in every neighbourhood in the known world.

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CHARLOTTE RUSSE.—One ounce of gelatine dissolved in two gills of boiling milk, whites of four eggs beaten to a stiff froth, one and a half cups of white powdered sugar, one pint thick cream whipped to a stiff froth, and rose water or vanilla for flavouring, line a large mould with sponge cake; mix the gelatine, sugar, cream, and flavouring together, add lightly the frothed whites of the eggs, pour into the mould and set away on ice till required for use.

IMPORTANT CHANGES.—There are two periods in the life of every female when the system undergoes great changes. First, the change from childhood to womanhood, next, that of womanhood to old age. These are the critical changes of life, and the system should be nourished and regulated by that matchless tonic, Burdock Blood Bitters. It is invaluable in all diseases peculiar to females.

THE rock on which many a constitution goes to pieces is Dyspepsia. The loss of vigour which this disease involves, the maladies which accompany it, which are aggravated by it, the mental despondency which it entails, are terribly exhausting of vital stamina. Its true specific is Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure, which likewise overcomes bilious maladies, female ailments, and those coupled with impurities of the blood.

COFFEE CAKE.—One egg, one-half cup of molasses, two-thirds cup of sugar, one-half cup of cold coffee, one-half cup of butter, one scant teaspoonful of soda, two and one-half cups of flour, one cup of raisins, and spice to suit the taste. This makes a good sized loaf.

For Coughs and Colds, use Allen's Lung Balm. Each bottle is warranted or money refunded. See adv.

THE CANADA PRESBYTERIAN.

VOL. I.

TORONTO, WEDNESDAY, MAY 7th, 1884.

No. 19.

NOTES OF THE WEEK.

OUR Baptist friends are to be congratulated on the success that has attended their efforts to advance the cause of ministerial education. McMaster Hall has taken a place in the front rank of theological seminaries. The closing exercises were very interesting not only as showing the solid and substantial work already accomplished since the opening of the institution but by the fine display of fraternal feeling existing between the various denominations whose representatives, as the French say, assisted at the Convocation.

ONE of the fathers of the Canadian press, Dr. E. J. Barker, registrar of Kingston, died at the advanced age of eighty-five years. In 1834 he founded the *British Whig*, and in 1844 began the publication of the *Daily British Whig*, the first daily in the Dominion. Some twelve years ago he retired from journalistic duties, the paper passing into the control of his grandson, E. J. B. Pense. Last New Year's eve the paper celebrated its fiftieth anniversary and the eighty-fifth birthday of the veteran editor. The deceased was an energetic worker, a vigorous writer, and one who did much towards laying the foundation of our Canadian Constitution.

THE Executive of the Home Mission Committee of the Presbyterian Church in Canada and also the Committee on the Augmentation of Ministers' Salaries met in Kingston last week to wind up the business of the year ending with 30th April. The Rev. R. H. Warden states that the receipts of the year are sufficient to reach the end sought by the General Assembly, viz., to give every minister an income of \$750 per annum and a manse. A considerable sum, over and above the \$60,000 asked for Home mission work has actually been received, and there are still subscriptions due. From the Montreal Presbytery there has been nearly \$18,000 received, including \$10,000 from the late Mr. Mackay, of that city. In addition to the amount for Home mission and Augmentation purposes, nearly \$150,000 have been raised by the Presbyterian Church of Canada for Foreign and French missions and for collegiate education.

HAMBURG lotteries have existed for many years. They carry on a great business still. Parties interested in them are quite cosmopolitan. They do not confine their efforts to find dupes in the Vaterland. Circulars are sent broadcast over the world. The Canadian papers have referred to the reception of these circulars all over Canada. Mr. Munderloh, German Consul, at Montreal, states that he was continually being applied to by parties in that city to know if the venture be genuine or no. He believed it to be genuine, but as the prospectuses sent were signed by an agent and not by the company, that agent might be a fraud. Mr. Munderloh advised all who received such circulars to destroy them, for, said he, even providing the lottery were genuine, the chances were so fearfully against one winning and the excitement attendant upon such ventures so demoralizing, that it was folly to have anything to do with them.

HITHERTO we have been familiar with dynamite scares at a distance. The Atlantic has been between us and them. Now we have had a narrow escape from a terrific explosion in the orderly and peace-loving city of Toronto. Three large dynamite cartridges were found concealed in the cellars of the Parliament buildings. The loss of the venerable but unornamental structure in which the Ontario legislators air their wisdom and eloquence would not have been irreparable, but its contents would. Still more terrible would have been the results had these destructive agents exploded. Innocent lives would have been sacrificed and no object gained except a malignant triumph to the wretched dynamiters who trade on their own inhumanity and the credulity of the victims who pour their hard-earned money into the

skirmishing and other funds by which the dynamite dastards manage to live.

THE committee appointed at the anti Music Convention of the United Presbyterian ministers, held in Pittsburg, Pa., last summer, to take action to secure the repeal of the rule permitting the use of instrumental music in their churches, met again recently. It was decided to memorialize the General Assembly to declare the use of instrumental music in the church to be unlawful, until the question shall have been decided by the Church, after the manner laid down by the constitution, to be lawful. The constitution provides that the question of the repeal of any of the rules of the Church shall be referred to the different Presbyteries to vote upon individually. This course of action, the gentlemen who compose the committee claim, has not been taken. Gen. James A. Ekin is chairman of the committee. He will present the memorial at the meeting of the General Assembly at St. Louis this month, and he predicts that the contest will be close and exciting.

A LATE number of the *London Tablet*, a leading organ of the Romish Church, in speaking of the aid given to Foreign missions, deplors the evil against which their missions have to contend, the scarcity of funds, and the ever-present Protestant missions, whose activity is everywhere felt. It then compares the sums given in Great Britain and Ireland by the Catholic Societies for the evangelization of Pagan and Mohammedan lands and the contributions raised for the same purpose by the Protestant societies, and the following are its statistics—Catholic societies, two only, £6,772; Protestant societies, seventy-three, £1,102,178. If we take into the account what the missionary organizations of the Roman Catholic Church raised in Christendom through the famous "Propaganda at Lyons," the "Leopold Propaganda," and the "Society of the Holy Childhood," we have a total of about \$1,500,000. The amount contributed in the past year in Great Britain and the United States alone for this cause was nearly \$8,000,000.

IT is unfortunate that temperance legislation has been made a political football by the Dominion and Ontario Legislatures. The passing of rival and conflicting Acts does not help the cause of temperance. As the Provinces possess the power to regulate the traffic, a Dominion Act was, in the circumstances, quite superfluous, but political exigency has much to answer for. Some foolish remarks in a stump speech had to be "justified." This led to the passing of the McCarthy Act. Then came the opportunity of the Ontario Legislature, fortified by the Privy Council's decision in the Queen v. Hodge appeal. Amendments were made in the Crook's Act, and an injudicious discrimination in the matter of fees against those who sought licenses from the commissioners under the Dominion Act. The next move in the game has been the disallowance of the Act passed last session by the Ontario Legislature. These retaliatory measures are, in the interests of temperance, to be deplored. While it has been agreed on both sides that a test case is to be submitted to the courts, it is needless to complicate matters still further by partisan interference.

A CIRCULAR has been issued stating that it is proposed to form a Temperance Club and Library in Toronto on the following basis: The mutual advancement and social improvement of the members, with a view to increased interest and usefulness in the temperance cause, especially among young men and women. The furnishing of suitable rooms for reading, debating and social purposes; the formation of a library of Temperance Works; Public Lectures and discussions; distribution of Temperance Literature, etc. The membership to consist of life and ordinary members, who must be total abstainers. Life members to pay the sum of not less than \$25, which shall entitle them to all privileges for life. Ordinary members—entrance fee, gentlemen \$2.50; ladies \$1.50. Annual subscription payable half-yearly—Gentlemen,

\$2.50; ladies, \$1.50. In the formation of this Club it is not proposed to compete with existing temperance organizations, but rather to assist them by providing workers by the means of social union and mental improvement. The office and reading-room of the club would afford opportunity for information and announcement of the work and meeting places of all existing temperance societies. Parties desiring further information respecting this laudable effort can obtain it by applying to Mr. Robert Rae, secretary-treasurer, 22 Church street.

THE annual examinations of Pointe-aux-Trembles mission school took place last week. A steamer left with a large number of former pupils and friends on board, among whom were the Rev. Dr. MacVicar, Rev. Professors Scrimger, Coussirat, Rev. James McCaul, Rev. Theo. Lafleur, Rev. R. H. Warden, Rev. C. A. Doudier, Rev. R. Campbell, Rev. G. C. Heine, Rev. Mr. Oxley, Rev. Mr. Hill, Rev. Mr. Dey, Rev. Thomas Cumming, Rev. J. Patterson, Rev. Mr. Rivard, Mr. H. Morton, Mr. W. Drysdale, Mr. Morin and Mr. L. E. Rivard, besides a large number of ladies. The Rev. Dr. MacVicar presided at the examinations. The pupils were examined in French and English reading, geography, grammar, composition, Latin, arithmetic, etc., and the answers were clear and satisfactory, especially on Bible doctrines. The secretary, Rev. R. H. Warden, stated at the close of the examinations that ninety-seven pupils, of whom sixty-three were boys and thirty-four girls, had attended the classes during the session, forty-three being Roman Catholics, fifty-three converts and one of Protestant parents. The schools were visited about five times during the session and examined on each occasion. The schools had been maintained in a state of thorough efficiency, turning out this spring many boys and girls carefully trained in the elementary branches of knowledge. Rev. Messrs. Mackay, Lafleur, R. Campbell, Casey, Coussirat and MacVicar delivered addresses, replete with good advice, in which they expressed their satisfaction at what they had seen and heard. Mr. Bourgoin, principal of the boys' school, and Miss Cairns, principal of the girls' school, together with their staff of teachers, deserve much praise for the marked success attained by the schools during the session.

THE annual meeting of the Upper Canada Tract Society was held in Old St. Andrew's Church, Toronto, lately. The president, Rev. William Reid, D.D., occupied the chair. The devotional exercises were conducted by the pastor of the church, the Rev. G. M. Milligan. The report was presented by the secretary, the Rev. A. F. McGregor, from which the following particulars are gleaned: Issues during the year—By sales—Books, large and small, 32,000; Bibles, Testaments, and Psalms, 8,350; periodicals, 120,000; tracts, handbills, cards, etc., 154,000; total, 314,350. Gratuitous—Books and periodicals, 5,000; tracts, handbills, etc., 180,000; total, 185,000. Total issues, 499,350. Total issues since the commencement of the society, 14,717,199. Details of gratuitous and half-issues in pages, 1883-4.—Toronto Y. M. C. Association, 206,400; Welland Canal Mission, 123,900; city churches, at half-price, 91,500; Knox College Missionary Society, 33,600; railway work of Y. M. C. A., 31,200; branch societies on half-subscription account, 68,200; city subscribers, half-subscription account, 12,600; sundry city grants, 63,500; sundry country grants, 64,200; Water-side mission, per Mr. Salmon, 81,800; issues by colporteurs, 23,600; Gaoi mission, per Mr. Taylor, 16,000—total grants in pages, 816,500, being 68,200 pages in excess of the gratuities of previous year. The income for the past year amounted to \$20,705.46, and the expenditure was \$20,684.05. Mr. J. K. Macdonald moved and Rev. J. K. Smith, Galt, seconded the election of the gentlemen whose names were submitted as constituting the General Board. The Revs. Thomas Hall, Kingston, and Isaac Tovell addressed the meeting. This useful but unobtrusive Christian agency has been doing its work for the last fifty years and its vigour and usefulness are today greater than ever.

OUR CONTRIBUTORS.

TEACHING OF THE TWELVE APOSTLES.

BY WM MORTIMER CLARK.

In the *Stromata* or "Patchwork" of Clement of Alexandria—that "heterogeneous mixture" as Schaff terms it, of "curiosities of history, beauties of poetry, reveries of philosophy, Christian truths and heretical errors," and which was compiled before the year A.D. 220, reference is made to a treatise then generally known as the "Teaching of the Twelve Apostles." Eusebius, of Caesarea, in his *Ecclesiastical History*, which is also full of extracts from ancient authorities, quotes from this work as being well known in his day, and citations are made from it by Athanasius in one of his *Festal Epistles*. Beyond this incidental allusions to this book, nothing was known of it by the Church as it was supposed to have been irretrievably lost, along with the vast mass of Christian literature which disappeared during the barbarian and Turkish invasions of the declining empire. This venerable document has however recently been recovered and is now placed within the easy reach of every one engaged in the study of Christian antiquities. Its perusal cannot fail to awaken much interest, not only in the student, but in all who look with attention to the teachings and practices of our fellow-Christians who lived and wrote so near the apostolic age.

The manuscript of this archaic treatise was discovered in 1875 by Philotheos Bryennios, then metropolitan of Serrac, in Macedonia, in the library of the Most Holy Sepulchre in Fannar of Constantinople. It is contained in a cursive M.S. volume, which dates from the year A.D. 1056. It includes several other treatises, among which are the *Epistle of Barnabas*, the two *Epistles of Clement*, and some twelve *Epistles of Ignatius*. The little treatise known as the "Teaching of the Twelve," dates unquestionably as far back, in the opinion of the highest authorities, as the middle of the second century. It has been republished by Bryennios, at Constantinople, in 1883, and has now been presented to our English-speaking public by Professors Hitchcock and Brown of Union College, N.Y., in an exceedingly well printed Greek and English volume issued by Scribner & Sons.

The work is divided into sixteen short chapters. It deals largely in admonitions as to the conduct and conversation becoming a Christian life, and from its injunctions we can see what duties were then chiefly enforced, and what irregularities were to be specially guarded against.

The opening chapter treats chiefly of the duty of a Christian towards his enemies and the poor, and while alms giving is insisted on, it concludes by this singular but expressive injunction as to prudence in liberality. "Let thine alms sweat in thy hands until thou knowest to whom thou shouldst give." In chapter III. occurs the further monition regarding giving. "Become not one, who for taking stretches out hands, but for giving draws them in. Thou shalt not hesitate to give, nor when giving shalt thou murmur, for thou shalt know who is the good dispenser of the recompense. Thou shalt not turn away the needy, but shall share all things with thy brother, and shalt not say they are thine own; for if ye are partners in that which is imperishable how much more in the perishable things."

The duty of humility is thus inculcated. "Be meek since the meek shall inherit the earth. Become, long-suffering, and pitiful, and guileless, and good, and humble continually, i. e. the words which thou hast heard. Thou shalt not exalt thyself nor permit overboldness to thy soul. Thou shalt not cleave to the night but with the righteous and lowly, thou shalt dwell." The slave was not forgotten, and while slavery is not denounced and is as in Paul's writing modified by Christian love. "Thou shalt not lay commands in thy bitterness upon thy slave, or handmaid who hope in the same God, lest they perchance shall not fear the God who is over both, for He cometh not to call according to the appearance, but to those whom the Spirit hath made ready. And ye, slaves, shall be subject to your lords as to God's image in modesty and fear."

The Teaching is very explicit on the subject of the Christian duty to the minister of Christ. "My child," says the writer, "him that speaks to thee the Word of God remember night and day and thou shalt honour him as the Lord; for when that which pertaineth to

the Lord is spoken there the Lord is." To our Church which seems now in sincerity, engaged in the "unmuzzling of the ox," the following chapter may be quoted *in extenso*.—

"Chap. XIII. Every true prophet who will settle among you, is worthy of his support. Likewise a true teacher, he also is worthy, like the workman of his support. Every first-fruit, then, of the products of wine-press and threshing floor, of oxen and of sheep, thou shalt take and give to the prophet, for they are your high priests. But if ye have no prophet give it to the poor. If thou makest a baking of bread take the first and give according to the command. In like manner when thou openest a jar of wine or oil, take the first of it and give it to the prophet; and of money and clothing, and every possession take the first as seems right to thee, and give according to the commandment."

While the settled prophet and teacher was thus carefully to be considered, it is instructive to read the address given regarding the treatment of the peripatetic evangelist. "Every apostle who cometh to you let him be received as the Lord. But he shall not remain more than one day, if however there be need then the next day, but if he remain three days he is a false prophet. But when the apostle departeth let him take nothing except bread enough till he lodge again; but if he ask money he is a false prophet. And every prophet who speaketh in the spirit ye shall not try or judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one that speaketh in the spirit is a prophet, but only if he have the ways of the Lord. So from their ways shall the false prophet and the prophet be known. And no prophet who orders a meal, in the spirit, eateth of it, unless indeed he is a false prophet; and every prophet who teacheth the truth, if he is not that which he teacheth, is a false prophet. . . . Whoever, in the spirit says give me money or something else, ye shall not hear him, but if for others in need, he bids you give, let no man judge him. But let every one that cometh in the Lord's name be received, but afterwards ye shall test and know him; for ye shall have understanding right and left. If he who comes is a traveller help him as much as ye can, but he shall not remain with you, unless for two or three days, if there be necessity. But if he will take up his abode with you being an artisan, let him work and so eat; but if he have no trade provide according to your understanding that no idler live with you as a Christian. But if he will not act according to this he is one who makes gain out of Christ, beware of such."

The following intimation regarding baptism will be read with interest. "Baptize into the name of the Father and of the Son and of the Holy Spirit in running water, and if thou hast not running water baptize in other water, and if thou canst not in cold then in warm. But if thou hast neither pour water upon the head thrice into the name of the Father and Son and Holy Spirit." This is now the Syrian mode of baptism, and has always been so. The method prescribed is in accordance with the ceremony depicted in the Callixtan catacomb at Rome, where a young man is represented standing ankle deep in water and receiving baptism by having water poured on his head.

That the first day of the week was the usual day for public worship is evident from the following: "But on the Lord's Day do ye assemble and break bread and give thanks after confessing your transgressions." No one unless baptized was admitted to partake of the eucharist and the reconciliation of friends in controversy is insisted on prior to this ordinance being received. A short liturgical form of prayer to be used after the eucharist is given in chap. X. The following are a few sentences. "We thank Thee, Holy Father, for Thy holy name which Thou hast caused to dwell in our hearts and for the knowledge and faith and immortality which Thou hast made known to us through Jesus Thy servant; to Thee be the glory for ever. Thou, Almighty Master didst make all things for Thy name's sake; both food and drink, and didst give to men for enjoyment in order that they might give thanks to thee; but to us Thou hast graciously given spiritual food and drink and eternal life through Thy servant. Before all things we thank Thee that Thou art powerful; to Thee be the glory. Remember, Lord, Thy Church, to deliver it from every evil, and to make it perfect in Thy love, and gather it, the sanctified, from the four winds into Thy kingdom which Thou hast prepared for it."

The government of the Church is not forgotten, for the teaching is. "appoint for yourselves, bishops, overseers, and deacons really of the Lord, men meek and not avaricious, and upright and proved." The appointment proceeds from the church itself and the Word used conveys the idea of election by show of hands. Our prelatial friends will search in vain for any trace of the three orders.

That the "blessed hope" had a great place in the theology of these early disciples is evident for the closing chapter begins. "Watch for your life's sake, let your lamps not go out, and your loins not be relaxed, but be ready for ye know not the hour in which our Lord cometh, but ye shall come together often and seek the things which befit your souls."

The false teaching, hate, and lawlessness of the last days, and the coming of the "world deceiver" are spoken of and we are told that "all created men shall come into the fire of trial, and many shall be made to stumble and perish." The closing sentence speaks of "the resurrection of the dead, yet not of all, but as it hath been said the Lord will come and all the saints with Him."

But enough has been said to call the attention of our readers to this little book which after its silence of long past centuries again awakes to speak in quaint and simple language to the household of faith in the new world.

THE SOVEREIGNTY OF GOD IN RELATION TO REVIVALS.

BY REV. JAMES LITTLE, M.A., DOWMANVILLE.

Sovereignty is a prerogative and not an attribute of God. It proceeds from the perfection of His nature and attributes and the independence of His being. In the exercise of this prerogative, which is absolute and universal, God does whatsoever pleases Him. So the prophet Daniel, (xiv. 35) declares. "He doeth according to His will in the army of heaven and among the inhabitants of the earth; and none can stay His hand or say unto Him, What doest Thou?" The Apostle Paul also affirms: "He maketh all things after the counsel of His own will." (Eph. i. 11.)

Now let us observe that the sphere in which He exercises this prerogative may be viewed in three respects. First, that in which he has effected the establishment of the laws of the physical and moral worlds, under which His creatures live. Second, that He ever exercises this prerogative in alloting to us and to the nations of the earth our respective places and spheres in this world—the length of our days, the bounds of our habitations, and fixes the time when we shall pass away. And thirdly in bestowing His gifts as he pleases—giving riches, honour and wisdom to some and not to others—sending His Gospel and its blessings to some persons and peoples and not to others—bringing some to faith and the experience of salvation and allowing others to remain in sin and ignorance.

These views are sustained by obvious facts lying before us in the realms of observation, and of history, as well as in the teachings of the Scriptures. It is not our duty at present to defend, but simply to fairly state them. To any objector it may be sufficient to reply in the words of sacred writ: "He giveth not account of any of His matters"; "None can stay His hand, or say unto Him, What doest Thou?"

In speaking of God's sovereignty in relation to revivals on this occasion it will perhaps be best to view it first in relation to the whole plan of redemption and work of salvation. For a revival is the same free gift of God's grace given in large measure and to many which he gives to quicken or renew any single soul. If we therefore understand how free grace saves and restores individual souls we will not find it very difficult to understand how the infinite love and grace of God may quicken and save many. It is evident that in forming His plan of salvation, God was moved by no necessity, force or influence, external to Him; but solely by His own sovereign grace and love. Also when He accepted as our surty and substitute His Son Christ Jesus there was no constraint or necessity laid on Him from without, but He did it of His own free grace. Again, in bestowing saving grace on individual men, He is not moved thereto by their merits, their faith or worthiness. For if He is, then salvation is not of grace; but of debt. In truth, we find it bestowed just as it was provided, that is, in the exercise of free and sovereign grace. In proof of this the Apostle Paul quotes (Rom. ix. 15.)

the words of the Lord to Moses "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion", then he draws this satisfying inference: "So then it is not of him that willeth, nor of him that runneth; but of God that showeth mercy." Also His choice of Jacob, the younger of Isaac's sons, over Esau, the elder, is ascribed to God's exercise of this prerogative. For it was made before either one was born, or had done any good or evil; and was therefore irrespective of merit, previous character or worthiness. (Rom. ix. 13) As potter he takes of the clay of the same lump does not take all the lump, and makes thereof one vessel to more honourable, and another to less honourable use. "Shall the clay then say to him that fashioned it, why hast thou made me thus?" (Is. xliv. 5)

Shall any one then say God is partial or unjust in the bestowment of His favours, or that He is unloving to any part of His common family because He bestows grace as a sovereign? Is it forgotten that, in the exercise of strict justice as a judge, God does not pardon sin, but that He does it only as a sovereign? Judges dispense justice, it must be remembered, but do not bestow pardons. We may be sure the Judge of all the earth will do what is right when as sovereign He also pardons and receives sinners, and in doing so does not limit His prerogative.

In the further unfolding of our subject, we shall adduce and ask you to consider facts spread before us in the Word of God and in the history of genuine revivals of religion, whether their record is contained in sacred or ecclesiastical history. Observe the case of the thief on the cross. When this hitherto wicked and now justly condemned criminal prayed, "Lord remember me when thou comest into thy kingdom," was not the answer given by the Lord, "To day shalt thou be with me in paradise," that of the bestower of free and unmerited grace? Was it not bestowed as by a sovereign? When, again, our Lord found such lost sheep as Zachæus at Jericho, the woman of Samaria at Jacob's well, or Levi, the publican, at Capernaum, and bestowed unsought salvation on them, so that they received faith, the experience of grace, and newness of life, did He not bestow these gifts with sovereign freeness upon the most undeserving, the very chief of sinners? And we may ask, did He in so enriching them, do injustice, or show lack of compassion to the many like them whom he passed by? Surely it was not by their worth, or for their well doing, their faith or penitence, they were commended to the favour of the Lord, for they had no such plea. But it was truly of His own compassion and grace He saved them.

In the conversion of the Apostle Paul we have an imperial illustration of the sovereignty of divine grace. He was on the way to Damascus—was prosecuting a mission of hostility to Christ and of persecution to His disciples; he desired nothing less than to be a disciple of Jesus Christ; yet this Lord arrested him, overcame the enmity of his will, transformed him into a disciple, breathed the spirit of brotherly love into him, so that he at once yields himself to Christ, saying: "Lord what wilt thou have me to do?" It was sovereign grace which sought, found and saved him. In saving him did the Lord wrong others whom He passed by? or did He simply show mercy on whom He would have mercy? It is clear that the new life of Paul was not the outcome of his high culture, or of his strict morality, nor of his past religiousness of life. Spiritual life is never developed from any of these sources. It can no more proceed from them than human life from a mollusc. That life comes from without and is not developed from within. There is no native principle or grain of spiritual life slumbering in any one's soul. We have all a capacity and a faculty for God and the reception of this life; but lack the thing itself until as a gift of grace it comes from above. Thus our Lord says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit." (John iii. 8) It is then neither from the natural nor moral world, neither from human life nor human culture, but is bestowed by sovereign grace.

We have now reached a point from which we can more easily understand how the grace which quickened and renewed individual souls may be bestowed in such copious measure and over so large an area, as to assume the character of an awakening to many. For a genuine revival of religion is the awakening of spiritual life when for a time, it may have been dor-

mant, and the imparting of that life to others in whom before it was altogether wanting. It comes as we have seen not from within; but from above. It is not a revival of the religious feelings alone, which are parts of our natural constitution, but of a life from the spirit of all grace. As the rains and dews it comes down from heaven. As the wind blows where it listeth, and is not controlled by the will of those on whom it blows, so comes the Holy Spirit.

(To be continued)

LETTER FROM TRINIDAD.

The following letter from Mrs. Morton is addressed to the readers of THE PRESBYTERIAN

MY DEAR FRIENDS, It is just about two months since I wrote you last. The interval has passed with us much in the usual way. Perhaps the only thing at all unusual was an entertainment for the general public, given by ourselves in the temperance mission school house. Following out the principle of entire consecration we made use of the musical ability that is in us to raise a few dollars for our funds. Miss Semple has a fine voice, she and our daughter sing well together, three ladies and a gentleman of the neighbourhood kindly assisted them. I officiated at the piano, and two of the juvenile missionaries (eight and ten years of age), played a duet. Rev. Mr. Falconer, of Port of Spain, kindly gave us an entertaining and instructive address, and there were two readings. We made \$27.48. Nearly all the white people of the district were present, some coming as far as five miles, and a number of the darker shades. All said they spent a very pleasant evening and some hoped we would repeat what had proved a very successful entertainment. This we hope soon to do in aid of the school house now building at Aronca. I suppose most people could build a school house if they had the money. It is a little harder to do it when you have no money, and to undertake it when you are already heavily burdened with debt is more formidable still, and that is just what we are doing. Perhaps some will say "Why could you not wait another year?" The best answer to this would be to allow the unlucky enquirer the privilege of sitting in the present school-room during a wet season. After sitting from bench to bench in the vain endeavour to keep dry, and taking observations of the weather through the holes in the roof, he would be decidedly of the opinion that we had better build at once, and doubtless he would put his hand in his pocket too.

Since writing you last we have received notice of a donation of \$30 from the Woman's Foreign Mission Society of Kingston, Ont. What would we do without the women? Let no one for a moment suppose that there is any implied reflection here. Gentlemen do sometimes surprise us in the same way. Only last week a young gentleman of West River, N.S., sent us \$5 to buy "tools" with.

One of our young men, John Allahdua, with his wife and two little ones, has gone to live at the island of St. Lucia as Hindustani Interpreter. We were sorry to part with them, but hope they will be made useful there; there is abundant opportunity. There are about 1,350 Coolies on the Island, but none of them understand English, nor could any one speak to them in Hindustani. Allahdua is very steady and well behaved, but he never developed any capacity for school work. He was a pupil in our first mission school.

My work among the women is going on as usual. It is a work from which much visible fruit may not be expected and especially in a new field such as this. There are so many different places to be visited that we cannot see the same people very often. At Orange Grove Estate, which has had fortnightly services for a long time, we were not satisfied with the attendance. A good many children came, and those of the sick who were able to walk from the Estate Hospital, about 100 yards off, but very few came out from the barracks; we therefore changed our plan, and instead of calling them out we go to their homes, while our daughter, assisted by Geoffrey Subaran and others, teaches the children every Sabbath in the school-house. In this way we feel that we are getting at the people more effectually. On this estate on two occasions lately I have seen very hard-faced women weeping while looking at a picture of the crucifixion and hearing of the love of Jesus. On one occasion when I had finished I said to them "Achchhi bate," that is "Are those good words?" They all assented, and

one added in broken English, "All man hear 'em petit cry" (hearing them we all cry a little). Another said "hearing such words many thoughts come." I told you while at home what an ordinary circumstance it is for a Hindu woman to desert her husband, or to be deserted by him. Lately I heard a woman taking great credit to herself for not having left her husband when he fell sick. She said everybody told her to "Leave that papa; he's too much sick," but she resisted the temptation. A woman on St. Clair Estate, where I have visited a good deal, but without any apparent fruit, told me that her present husband was not her married one. I asked where was her married husband. She answered that he was living on the same estate, but had become blind, so she had left him. I told her it was wrong; she knew that quite well, but what could she do, there was no one to give her even a drink of water. This is the way they look at it. She was a young, strong woman, but women are in demand, and too often those who can bribe the highest carry them off. On the other hand, the husband is frequently the offender, as in another case where quite a young woman had taken her third. She was married in childhood, and when the time came for her to go to her husband's home, his affections being otherwise engaged, he would not have her. She was "like crazy," she said, for seven months and then consoled herself with another, but he drank and ill treated her, and so she took a third. This kind of soil is a hard one for the seed of the pure Gospel.

Mr. Morton's health is good now; he has recovered his strength, though the cough still remains at night. I have need to remind him sometimes of our respected secretary's injunction: "Do thyself no harm;" but, given one missionary among thousands of such heathen as we have been speaking about, and then tell him not to overwork, is it likely that he will be very particular on that score? The best tonic I know for restoring and retaining the strength of missionaries is zeal and liberality on the part of the Church at home, but it is one that is greatly out of use in some quarters—thank God I not everywhere.

Here are some crumbs for the children. I asked a very little one, showing her a picture of the child Jesus: "Who is that?" "Jesus loves me," said the little one very sweetly, she was thinking of the hymn "Jesus loves me this I know." A mother refused to let her little daughter come to school, saying: "If a girl learns to read she will die." "Oh, no!" I said, "look at Fanny, I taught her to read and she is not dead yet." Fanny was with me at the time; she is wife to Geoffrey mentioned above, and is very helpful to us. One of Miss Semple's little girls was asking her for candy. Another said to her in English, "greedy fellow." This was very amusing, because I don't think they knew twenty English words between them. A nice little boy, about nine or ten years old, smoked tobacco until he became insensible and then fell into the fire and got badly burned. I want Miss Semple to write to the little boys and girls and tell them about her school. I think she will do so soon, but the children keep her very busy.

SARAH E. MORTON.

Tunapuna, Trinidad, B.W.I.,
March 26, 1884.

GAMBLING WITH THE BIBLE.

MR. EDITOR,—The evil continues and seems to grow with time, and I find that one of our influential dailies will not publish a letter condemnatory of the use of the Bible for gambling purposes. I wish now to direct the attention of Christian men and women to what is going on professedly by way of encouraging Bible study; having the sanction of "one of the leading clergymen of the Methodist Church," and justified by many not only as harmless, but proper because it may lead to good results through acquaintance with the Word of God; as though "the end justifies the means."

In the *Mail* of Saturday a whole column is occupied by an advertisement (number ten) of forty-two sets of prizes offered by the publisher of *Truth*, to the amount of \$7,500. The subscription, formerly \$2, is now reduced to \$1 for a chance, but professedly as a half year's subscription for the periodical. These prizes range from \$27 to \$810. They are very adroitly arranged into rewards, middle rewards, and consolation rewards. In all there are forty-two sets of prizes, viz., for the first eight correct answers, for the last eleven, and for the middle thirteen. The individual

prizes of greatest value are \$550, \$250, \$110, \$100, and those of least value are handkerchiefs worth \$5. Over six hundred prizes, worth \$7,500, are to be distributed among those who choose to send one dollar, so that if the articles and the paper are really of the value supposed the publisher counts on not fewer than nine thousand persons trying their luck, and were there, he will scarcely save himself.

The same paper has three quarters of a column filled with a second advertisement by the proprietors of the *Ladies' Journal*, offering \$6,000 in a similar way. The individual prizes range from \$400 down to \$250. It is thus evident that the game is a paying one for the parties offering the prizes or they would not repeat it, in the first case ten times and in the second six times. Now is this anything short of gambling? Look at it carefully.

1. The questions in both cases are so easy that any person can be sure of answering correctly: and he is sure if his answer comes among the first classes or the last classes or the middle classes he will get a prize; but if he should happen not to come at the right number he will draw a blank and not a prize. Here is the *chance*. This makes it gambling; the drawing is a game of *chance*. Without regard to merit or labour a man gets another's money without giving an equivalent. That others consent to be degraded by the gambling, arrangement does not remove the dishonesty and immorality of the transaction. It is pure chance.

2. The appeal is to the cupidity of the public, a draw may give you \$550 for \$1. It is the covetousness of men that is wrought upon, fostered and strengthened. A tendency is to demoralize and lead men to seek riches without honest labour, one of the curses of the age.

3. This is done by a profane use of God's Word. It might be done as well by giving three easy sums in arithmetic or setting three easy questions upon Shakespeare or Tom Paine. But then the religious public would not feel an interest, and so lead men and women who would not gamble with E. K. Dodd's beans and would shrink perhaps from a raffle in a tavern for a gold watch or a piano, questions of the Holy Scripture are used for the game. Surely no one who calmly looks at it will fail to see that it is a misuse of sacred things and the abuse of respect for God's truth to use the Bible in this way. The end cannot justify the means. Now I have nothing to say against either periodical, they may be all they claim to be. The publishers also may be sincere in thinking that they are doing good by increasing their circulation. Nevertheless to me it is manifest that unless the gambling paid it would not be continued; that the chief, perhaps the only object the subscribers have in sending their dollar is a chance of obtaining a valuable prize without paying for it; that the gambling spirit is thus being fostered among Bible-reading Christians and their conscience is debauched by "Satan transforming himself into an angel of light."

April 28, 1884.

In the Manitoba Legislature last week the following resolution, proposed by Mr. Davidson, was carried without a division:—"That in the opinion of this House it is desirable, and would be in the best interests of this Province, that an act should be passed prohibiting the importation, sale or traffic in intoxicating liquors."

THE work of the Church of Scotland in seeking to carry the Gospel to the heathen is carried on in India, Africa, and China. Its mission to India was begun in 1830, to Africa in 1873, and to China in 1878. Like all the other Scottish churches, it has felt that, while it is its duty to go forward to whatever field God in His Providence may call it, an especial obligation rests upon it to send the truth of Christ to the people of India. Blessing and privilege ever carry with them corresponding responsibility, and so the view which it has always taken of its duty has been that, conscious of the high trust which has been committed to our country in India, the standard of the cross should in it, of all the heathen nations in the world, be pre-eminent and reared. The work which the Church of Scotland is endeavouring to do in India is carried on at six central stations, with various sub-stations round those centres. Its central stations are—Calcutta, Madras, Bombay, Darjeeling, Sealkote, and Chumba. Its agencies are of three kinds: Evangelistic, Educational, and Medical.

PASTOR AND PEOPLE.

FOR THE PRESBYTERIAN.

THY WILL BE DONE.

We are the clay and Thou the potter art,
O Lord! Thy will be done. Do as Thou wilt
With us, thy creatures miserable and vile.
Thy will is good. Thy this—for even so
Thy blessed word declares that all should turn
Unto Thyself and live for in the death
Of him that dieth Thou no pleasure hast.
Thou art all-wise; Thou knowest what is best
For us. And if Thou wilt that we must bear
Dishonour, or adversity, or drink
The bitter cup of poverty, or sit
Within the lowest room in social rank,
Or pine in weary sickness while the years
Bring to our hearts no hope, or suffer in
The cause of truth and righteousness, or for
The love we bear our kind, or wait for joy.
While only sorrow comes. Thy will be done.
For even so, pray I mine all-suffering Son,
When in the garden, at the midnight hour,
He agonized, and sweated "neath the load—
That dreadful load of sins, guilt of our race—
Which He for us must bear and expiate
With His own precious blood upon the tree.
So prayed the saints of old, that clothed in white—
Now chant their songs of praise before God's throne.
So prayed the martyrs of a later age.
Victims of sinful hate, who walked the path
Of suffering which their Lord had trod before.
So must we pray in meek submission to
The will of Him who doeth all things well.
Yea all who hope to gain the crown of life
Must learn in trust to say, Thy will be done.

J. H. C.

TEACHING OF THE TWELVE APOSTLES.

I. There are two ways, one of life and one of death, and the difference is great between the two ways. Now the way of life is this: first, thou shalt love God who made thee, second, thy neighbour as thyself, and whatsoever thou wouldst not have befall thee, do not thou to another. Of these words the teaching is this: bless them that curse you and pray for your enemies; and fast for them that persecute you, for what favour is it if you love them that love you? Do not even the heathen the same? But you, love them that hate you, and you shall not have an enemy. Refrain from carnal and worldly desires. If one give thee a blow on the right cheek, turn to him the other also, and thou wilt be perfect. If one constrain thee to go one mile, go with him two. If one take thy cloak, give him also thy coat. If one take from thee what is thine, demand it not back, for neither canst thou. To every one that asketh thee give, and demand not back, for to all the Father would give of His own graces. Blessed is he that giveth according to the commandment, for he is guiltless. Woe to him that taketh; for if one that is in need taketh, he shall be guiltless, but he that is not in need shall give account wherefore he took and whereunto, and being in durance shall be questioned touching what he did, and he shall not go out thence until he give back the last farthing. Concerning this too it hath been said: let thy alms sweat in thy hands till thou know to whom to give.

II.—And the second commandment of the teaching is: thou shalt not kill; thou shalt not commit adultery, thou shalt not seduce boys, thou shalt not be a fornicator; thou shalt not steal, thou shalt not use magic art; thou shalt not practise sorcery; thou shalt not kill a child in the womb, nor slay it after it is brought forth. Thou shalt not covet thy neighbours goods; thou shalt not forswear thee; thou shalt not bare false-witness, thou shalt not be a slanderer, thou shalt not bear malice. Thou shalt not be double-minded nor double-tongued, for a snare of death is the double tongue. Thy speech shall not be lying nor vain, but filled with doing. Thou shalt not be avaricious, nor grasping, nor a hypocrite, nor malicious, nor arrogant. Thou shalt not take evil counsel against thy neighbour. Thou shalt not hate any man, but some thou shalt reprove, for some thou shalt pray, and some thou shalt love above thy life.

III.—My child, flee from all wickedness and from everything like it. Be not prone to anger, for anger leadeth to murder; nor envious, nor quarrelsome, nor passionate, for of all these are murders begotten. My child, be not lustful, for lust leadeth to fornication; nor foul-mouthed, nor supercilious, for of all these are adulteries begotten. My child, be not an observer of omens, for it leadeth to idolatry; nor practice enchantments; nor be an astrologer; nor use lustrations; nor wish to see these things, for of these is begotten idolatry. My child, be not a liar, for lying

leads to theft; nor a miser, nor vain-glorious, for of all these are begotten thefts. My child, be not a grumbler, for it leads to calumny; nor self-willed; nor evil-minded; for of all these are calumnies begotten. But be meek, for the meek shall inherit the earth. Be long-suffering, and merciful, and guileless, and gentle, and good, ever reverencing the words which thou hast heard. Thou shalt not exalt thyself nor suffer thy soul to be over-bold. Thy soul shall not cleave to the high, but with the righteous and the lowly shalt thou converse. The happenings that befall thee accept as good, knowing that without God nothing occurs.

IV.—My child, thou shalt night and day remember him who speaks to thee the Word of God; thou shalt honour him as the Lord, for whence the word of the Lord is spoken, there the Lord is. And thou shalt daily seek the countenances of the saints that thou mayest be refreshed by their discourses. Thou shalt not desire variance, but shall pacify them that are at strife; thou shalt judge justly, shalt not regard the person in reproof for transgressions. Thou shalt not be of two minds whether it shall be or not. Be not one who holds the hands open to receive but clinched towards giving; if aught thou hast, by thy hands thou shalt make atonement for thy sins. Thou shalt not hesitate to give, nor giving shalt murmur, for thou shalt know who is the good giver-back of the recompense. Thou shalt not turn thy face away from the needy, but shalt share all things with thy brother, and shalt not say they are thine own; for if you are partners in what is imperishable, how much rather in things perishable? Thou shalt not take thy hand off thy son or off thy daughter, but from youth shalt inculcate the fear of God. Thou shalt not in thy bitterness give commands to thy slave or hand-maid who hope in the same God, lest perchance they should not fear God who is over both; for he cometh not to call men according to persons, but to call those whom the spirit hath made ready. And you, slaves, shall be subject to your masters as to God's image, in modesty and fear. Thou shalt hate all hypocrisy and whatever is not pleasing to the Lord. Thou shalt not forsake the Lord's commandments, but shalt observe what thou hast received, neither adding nor taking away. In the congregations thou shalt confess thy transgressions, and shalt not come forward to thy prayer with a bad conscience. This is the way of life.

V.—But this is the way of death: first of all, it is evil and full of curse; murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, (sorceries), robberies, false testimonies, hypocrisies, duplicity, guile, arrogance, depravity, willfulness, avarice, foul speech, envy, over-boldness, loftiness, boastfulness, persecutors of the good, haughtiness, loving falsehood, knowing not the reward of righteousness, not cleaving to what is good nor to just judgment, intent not upon good but upon evil; to whom meekness and patience are foreign; loving vanities, seeking recompense, not compassionating the poor, not caring for him who is in distress, not knowing him that made them; murderers of children, defacers of God's image, turning away from the needy, oppressing the afflicted; advocates of the rich, arbitrary judges of the poor, offenders in every way: may you be saved, children, from all these.

VI.—See that none lead thee astray from this way of teaching, for he teaches thee without God. For if thou canst bear the whole yoke of the Lord, thou shalt be perfect; but if thou canst not, what thou canst that do. And as to food, bear what thou canst, but strictly abstain from what is offered to idols, for it is worship of dead gods.

VII.—And touching baptism, thus baptize; having first declared all these things, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize in other water, and if thou canst not in cold, then in warm. But if thou have neither, pour on the head water thrice in the name of the Father and Son and Holy Spirit. Before baptism let the baptizer and the baptized fast, and any others who can; but thou shalt bid the baptized to fast one or two days before.

VIII.—And let not your fasts be with the hypocrites, for they fast on the second day of the week and the fifth, but do you fast on the fourth and on the Friday, Nor pray after the manner of the hypocrites, but as the Lord has enjoined in his Gospel, thus pray:—Our Father in heaven, hallowed be thy name: thy

kingdom come; thy will be done as in heaven so on earth; our daily bread give us to day, and forgive us our debt as we forgive our debtors; and bring us not into temptation, but deliver us from the evil one; for thine is power, and glory forever. *Tell me a day pray thus.*

IX.—And concerning the eucharist, thus give thanks. First as to the cup. We give thee thanks, our Father, for the holy vine of David thy servant, which thou hast made known to us through Jesus thy servant; to thee be glory forever. As to the broken bread: We give thee thanks, our Father, for the life and the knowledge which thou hast made known to us through Jesus thy servant to thee be glory forever. As this broken bread was scattered over the hills, and having been gathered became one, so may thy congregation be gathered from the ends of the earth into thy kingdom; for thine is glory and power forever through Jesus Christ. And let none eat or drink of your eucharist, save those baptized in the name of the Lord, for so this the Lord said, give not what is holy to dogs.

X.—And when you are filled give thanks thus: We give thee thanks, holy Father, for thy holy name which thou hast caused to dwell in our hearts, and for the knowledge, and faith and immortality which thou hast made known to us through Jesus thy servant, to thee be glory forever. Thou, Almighty Master, didst make all things for thy name's sake; both food and drink thou hast given to men for enjoyment, that they might give thanks to thee; and on us thou hast bestowed spiritual food and drink and life everlasting, through thy servant. Above all we thank thee that thou art powerful; to thee be glory forever. Remember, Lord, thy congregation to deliver it from all evil and to make it perfect in thy love, and gather it from the four winds, sanctified, into thy kingdom which thou hast prepared for it, for thine is power and glory forever. May grace come and this world pass away. Hosanna to the son of David. If one is holy, let him come; if not, let him repent. Maranatha, Amen. But permit the prophets to give thanks as much as they will.

XI. Whoever cometh and teacheth you all this aforesaid, receive him. But if the teacher himself, turning aside, teach other doctrine unto destruction, give not ear to him; but if unto the promotion of righteousness and knowledge of the Lord, receive him as the Lord. And with regard to apostles and prophets, do with them according to the ordinance of the Gospel. Let every apostle who cometh to you be received as the Lord. He shall not overstay one day, though, if need be, the next; but if he remain three days he is a false prophet. And let not the apostle, on departing, take aught save bread till he come to a stopping place; and if he ask money he is a false prophet; and the prophet that speaketh in the spirit you shall not question nor judge, for every offence shall be forgiven, but this offence shall not be forgiven. Not every one that speaketh in the spirit is a prophet, unless he have the ways of the Lord. By their ways then shall the false prophet and the prophet be known. And no prophet who in the spirit appointeth a feast eateth thereof, unless he be a false prophet; and any prophet, who teacheth the truth, if what he teacheth he do not, is a false prophet. But no prophet approved, true, working for the world's mystery of the church, but not teaching to do what things he doeth, shall be judged by you, for with God he hath judgment: for so too did the prophets of old. And whoso saith, in the spirit, give me money or other things, you shall not hearken to him; but if for others in straits he say give, let no one judge him.

XII.—Let every one that cometh in the name of the Lord be received, and then by testing you shall know him, for you shall have understanding right and left. If he that cometh be a wayfarer, help him as much as you may; he shall not tarry with you save two or three days if need be. But if he would abide among you, being an artisan, let him labour and eat, but if he have no trade provide according to your judgment, that no idler may live as a Christian among you. If he will not act thus, he is a trafficker in Christ. Beware of such.

XIII.—Every true prophet that would abide with you is worthy of his sustenance. Similarly, a true teacher also, like the workman, is worthy of his sustenance. Every first fruit, therefore, of the winepress and the threshing floor and of oxen and sheep thou shalt take and give to the prophets, for they are your high-priests. But if you have no prophet, give to the poor. If thou make a baking, take the first-fruit and

give according to the commandment. In like manner, on opening a jar of wine or oil, take the first-fruit and give to the prophets, and of money, and raiment, and of every possession take the first-fruit, as may seem right to thee, and give according to the commandment.

XIV.—Coming together on the Lord's day break bread and give thanks, confessing your transgressions that your sacrifice may be pure. And let no one who has a dispute with his fellow approach with you until they be reconciled, lest your sacrifice be profaned, for this is the sacrifice spoken of by the Lord. In every place and time bring to me a clean sacrifice, for I am a great King saith the Lord, and my name is wonderful among the nations.

XV.—Choose for yourselves bishops and deacons worthy of the Lord, men meek and not avaricious, and true and proved, for they too perform for you the functions of prophets and teachers. Therefore despise them not, for they are the ones among you honoured with the prophets and the teachers.

Reprove one another not in wrath but in peace, as you have it in the Gospel. And whoever commits offence against another, let none speak to him, nor let him be a listener among you till he repent. But all your prayers and all your acts so perform as you have it in the Gospel of our Lord.

XVI.—Watch for your life's sake. Let not your lamps go out, nor your loins be ungirt, but be ready, for you know not the hour in which our Lord cometh. Assemble oft, seeking the things pertaining to your souls, for the whole time of your faith will not avail you unless you be perfected in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate, for as lawlessness waxeth men will hate one another, persecute and betray, and then will appear the world-seducer, like the son of God, and he will do signs and miracles, and the earth will be given into his hands, and he will do iniquities that have never been done from the beginning. Then the human creation shall come into the firing of trial, and many shall be made to stumble and shall perish, but they that abide in their faith shall be saved from this curse. And then shall appear the signs of the truth: first the sign of an opening in the sky, then the sign of a trumpet's voice; and third a resurrection of the dead, not of all, but as it hath been said. The Lord will come and all the saints with him. Then will the world see the Lord coming upon the clouds of heaven.

REVIVAL IN LONDON.

MESSRS. WHITTLE AND M'GRANAHAN.

The regrets that were so deeply felt as to the shortness of the visit of Messrs. Moody and Sankey to New Cross are in some degrees being assuaged. In the first place, the wondrous results of their mission are becoming better known. Then the effective following up of the work by Messrs. Whittle and M'Granhahan at Greenwich goes on under very favourable circumstances.

The past week, during which the services were held in the Wesleyan Church, will be remembered by many as their special time of blessing. The place was nightly packed, the centre being reserved for workmen. Owing to the structural condition of the building, some difficulty was at first found with regard to the after-meetings, but Major Whittle happily solved it by sending the women into a hall close by, and making the church itself the inquiry room for men only. Large numbers acknowledge to having found the Saviour. The last one of a family circle of four brothers and two sisters-in-law was brought into the light on Sunday evening. Hitherto they have not been church-goers. As a workman rightly dividing the word of truth, Major Whittle finds the greatest help in having the text: "The blood of Jesus Christ His Son cleanseth us from all sin" in very large letters on the wall close behind him, that he may constantly refer to it.

One of the after-meetings was thrown open for testimony. It was as music to the heart to hear one after another rise to confess the Saviour, and to tell the text or sermon which had been the instrument of their deliverance. Here a mother with baby in arms, here a youth of seventeen years, who says he feels as if it were holiday all the time, a husband and wife, a grey-haired old man, an old woman, whose full heart will not let her tongue speak, yet all seem to know

what she would say. We do not know that we ever heard the Christian life more beautifully epitomized than it was by one who said: "I believed in Jesus, and I keep on believing." One young man had listened to Mr. Moody's sermon unmoved, and refused the invitation of a lady to go into the inquiry-room. However, he could not dismiss from his mind the impression of her tender voice and kindly face; he felt that in saying "No" to her he had lost some blessing. He went home convicted of sin, and he could not go to sleep until at his bedside he had made the publican's prayer his own, and found forgiveness. One and another testify that they gave their hearts to Jesus at Mr. Scroggie's overflow meetings. Nor are testimonies wanting as to the power and grace of God manifested during the preceding week's services at St. Mark's Church.

One of the most remarkable channels in which blessing has come is in the families and friends of the gentlemen who acted as stewards in the hall. We hear of this, that, and another of whom it is said: His son, his daughter, his shop-assistant, were brought to the Saviour during the mission. In such large measure does the Lord repay small service! Nor is the goodness of the Lord acknowledged only by word. We know of two shopkeepers who have placarded their premises, "We do not open on Sundays," who up till now have done a large trade on the Day of Rest.

Owing to the success of the Clapham Male Choir, Mr. James Knowles, organist of St. Mark's Presbyterian congregation, has very cheerfully taken up a proposal by Mr. M'Granhahan that a similar organization should be started in Greenwich. A very fair beginning has been made, and during his stay in Greenwich, Mr. M'Granhahan is giving Mr. Knowles the advantage of his experience in conducting.

Friday, the 14th, closed the second week of the Mission, and Messrs. Whittle and M'Granhahan have now taken up quarters at the Baptist Chapel, South street, Mr. Charles Spurgeon's.

As we have referred in our columns to clergymen in this district who had serious objections to the method of the work of the American evangelists, we gladly state that more than one of them have withdrawn their opposition, after having been to the hall. One who had carried his opposition to some length, went to Mr. Moody and expressed his full approval of his preaching and of the work done in the inquiry-room. We regret, however, to learn that opposition still exists in some degree; this has shown itself in the inhibition of Rev. Gardner Smith, of All Saint's, Hatcham, whose zeal in the work is known to all, from conducting a thanksgiving service at the Brockley Presbyterian church.

On Monday morning a highly important and representative meeting was held in the inquiry-room of St. Pancras Hall to discuss the situation and to make arrangements for carrying on the work. There were present Revs. Shorto Douglas, Nevill Sherbrooke, Dr. O'Brien, J. C. Harrison, Newman Hall, Dr. Dykes, J. P. Chown, Samuel Beard, J. Denham Smith, and many other clergymen and Nonconformist ministers. It was arranged that meetings should be held during the present week, in the Presbyterian church, Regent Square (Dr. Dykes), by Rev. G. F. Pentecost, and Mr. Sankey, and next week in Tolmer Square (Rev. F. Hastings), by Mr. Pentecost and Mr. Stebbins. An earnest desire was expressed that mission should be held in St. Pancras parish church to follow up the present work in the Midland Terminus Hall; it is hoped that Canon Spence will return a favourable answer to the requisition which will be laid before him to this effect.

No ray of light, however feeble, thrown on the methods adopted by congregations in the choice of pastors, should be overlooked. Here is one way mentioned by an exchange: The Mennonite method of choosing a parish minister was illustrated at Weavertown, Lancaster county, Pa., last week. Twenty candidates stood before two bishops and their retinues of clergymen. Twenty books with clasps exactly alike were laid on the table, one in front of each man. A bishop arose and approached the candidates, opening book after book. In the eleventh was found a slip of paper with the words, *Ein Diener des Wort*, and the corresponding man was declared the choice of the congregation. No investigating committees sent in disguise to neighbouring towns to "size up" the most popular preacher in each and devise plans for seducing him from his charge; no congregation divided on rival candidates, no jockeying, no driving of bad bargains. All left to chance—and Providence. Happy, happy Mennonites!

THE CANADA PRESBYTERIAN,
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C. BLACKETT ROBINSON, *Proprietor.*
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TORONTO, WEDNESDAY, MAY 7, 1884.

THE remarkable document discovered by Philotheos Bryennios, which has received so much attention, and on which an interesting paper from the pen of Mr. W. Mortimer Clark, appears on another page, has just been published. A translation of The "Teaching of the Twelve Apostles," appears in this issue.

THERE is now passing through the press an interesting volume by the Rev. George Burnfield, B.D., entitled "Voices from the Orient." From Mr. Burnfield's descriptive powers and linguistic attainments, a most attractive work may be expected. It treats of Italy, Greece, Egypt and Palestine, and is to be profusely illustrated with excellent engravings.

ONE of the daily journals described a man last week who had been making a fuss at a vestry meeting as a "Chronic Kicker." How would it do to have a degree of this kind? Let the abbreviation be K. K. for the sake of the sound, as a sort of tribute to the new mode of spelling. Then it might be said of a man that though he is not a D.D. or an LL.D. he is a K.K., a "Kronic Kicker." Now what is a K.K.? A K.K. is a man that goes to the congregational meeting, or the session, or the Board of Trustees, or the Sabbath-school, or the Presbytery, Synod, or Assembly, and opposes everything from bad motives or for the mere sake of opposition. That man is a K.K. This degree may be obtained by either a layman or a clergyman. It is not conferred by any academic or theological body. A man earns it by hard work, which is more than can be said of all degrees, and the people confer it upon him. The conferring power is the *vox populi*. A K.K. need not know anything, usually he does not. He is all the better of having a cuticle as thick as the hide of a rhinoceros. Usually he has. A K.K. need not be able to do anything but growl, object and ask questions. If he can make a dirty insinuation, all the better. Is he a K.K. in your congregation? Are you a K.K.?

THERE is a feeling in a good many quarters that the business of the General Assembly is too much in the hands of a few men who, it is alleged, speak on every question, whether specially interested in it or not, and act generally as if they were. The Assembly and the other members an audience gathered to see and hear them. Not a few members left London last June, chafed and irritated at the manner in which the proceedings were conducted. If a member who has something to say which he thinks of value to the Church, fails, after repeated efforts, to get a hearing, while others get a hearing two or three times each session, he naturally feels sore. His feelings are not soothed to any extent if he gets a circular the following week, urging him to raise money for some scheme on the merits of which he was not allowed to express an opinion. "Nothing to do with taxes but pay them" is not a popular motto in politics, and it won't do at all in ecclesiastical affairs—at least not in a Presbyterian Church. The remedy for this grievance is for the Assembly, as a body, to take hold of its business with a firm grip, and sternly refuse to be led or patronized or bored by anybody. If a Church court allows itself to be treated like a lot of school boys, it does not deserve any better treatment.

REFERRING to our remarks on the new Creed of the American Congregationalists, our neighbour *The Independent* is pleased to say that the Westminster Confession is not the living utterance of the Presbyterian ministers of the present time. That is a rather common remark in certain quarters, but it contains a

grave reflection on the Presbyterian clergy. They signed that venerable symbol and said they accepted it as containing the system of doctrine which they believe. Why should *The Independent* insinuate they were not honest in so doing? It proves nothing to say that a few ministers may wish to have the form of the symbol changed—the instrument is centuries old. The new Congregational Creed is about a month old. The number of Congregationalists in the States who would change the new Creed is larger at the end of a month than the number of Presbyterians in the same country who would change the Westminster symbol at the end of three centuries. One fifth of the men who framed the new instrument seem to be half ashamed of their own work. Joseph Cook says it is "a tissue of latitudinarian loopholes." *The Independent* quotes a paragraph from the Westminster Confession, and says he does not meet with any such strong food in modern sermons. That is because our good neighbour does not worship in the right church or read the proper kind of sermons.

DR. MARK HOPKINS, one of the most eminent and cautious theological teachers on the other side of the lines, is reported to have said "that more young ministers do more harm than good the year after leaving the seminary." Exactly the reverse is true in Canada at least so far as the Presbyterian Church is concerned. Many of our ministers do their very best work during the first years of their ministry. Not only so, many of them do excellent work before they leave the seminary. If all the congregations in Western Ontario that were formed and to a certain point built up by Knox College students were blotted out of existence there would not be many left in some districts we could easily name. No small proportion of the best congregations in the Church had their foundations laid by students. If our American friends do not know how to train young men so that they can do good work the first year why not send them over here for training. We assure Dr. Hopkins that young men are so trained in this country that they do good work even before they leave the seminary. By all means send the young men over and send along with them a few hundred thousand dollars of the millions that are going to waste at Princeton, Union and other seminaries that cannot drill a young man to do good work in his first year.

THE INDORE MISSION.

LATE advices indicate that the circumstances of our missionaries at Indore have not improved. If possible they are worse than they were some months ago. Mr. Builder has engaged actively in the work as he and his brethren have had opportunity. The hostility of Maharajah Holkar seems more determined than ever, and the subordinate officials have been more persistent and harassing in their annoyances than formerly. Last November a colporteur was stopped in his work in a large village and the people threatened with punishment if they bought from him.

In December, the missionary at Indore had secured a house facing a large open square where the people could assemble without interfering with the ordinary street traffic. This, it was thought, could afford no pretext for police intervention. Again they were disappointed. Large numbers assembled to hear the Gospel, but the police came and drove them away. This continued day after day, the policemen becoming more insolent and aggressive all the time. They were in the habit of jostling and striking the hearers, knocking off their turbans, and offering them all manner of indignities. At length they ventured to abuse the missionary, both with tongue and fist. The authorities were informed of these facts and an interview was requested that, if possible, an understanding might be reached. To this request no reply whatever had been received when the missionaries last wrote.

It might be thought that in his own house the missionary would be permitted to impart Christian instruction to all who choose to go there. Even this right was denied. Here, again, the police interfered. They entered the house, struck the people with their sticks, and drove them out. The missionaries write that

On February, 22nd, whilst we were attempting to carry on work as usual, a kotwal came and said in the presence of the people that the Maharajah's order was to beat with the

shoe, twenty-five times, any Christian they should meet in the city. He said he was not the kotwal of that particular district, or he would then and there do it, but certainly would do so to any Christian coming into his district. This order, he said, had been sent from the Durbar through Shrinavasa Rao, the judge of Zilla Court. On the same day, shortly after the above, Bapu Sahib, the general of Holkar's army, came from the kotwal bringing several policemen. To these policemen he spoke for a few minutes, when they in a loud voice proclaimed that the Maharajah's order was that whoever, after this, should be found listening to these Christians would be fined five rupees. As the result, of course, all the people at once left us.

Every subsequent effort made by the missionaries has been obstructed by the authorities. They have manfully held their ground and persevered in spite of every obstacle. They very justly complain that all other kinds of gatherings are freely permitted. Brahmins, whose preaching mainly consists of abuse of the missionaries, are allowed to address audiences wherever they choose. Shows of every description are freely permitted; the preaching of the Gospel only is prohibited. The missionaries, in a forbearing tone that does them credit, unitedly plead for freedom to preach and teach. Some have timidly counselled them to abandon their post and betake themselves where liberty of utterance is enjoyed. Very properly they do not propose to follow this advice until every effort is made to obtain the toleration extended to all others, and only denied to them. It is not their own battle only they are fighting. They are contending for the cause of Christian missions. The people are anxious to have the Gospel preached to them. They feel their responsibility in this matter. Should Maharajah Holkar succeed in driving all missionaries out of his territories, the rulers of other native states would be emboldened to act in a similar manner. Liberty of prophesying and liberty of conscience would be extinguished.

They should have the fullest sympathy, co-operation, and prayers of the Church in the trying circumstances in which our Indian missionaries are at present placed. It may be that ere long, by patient and prudent waiting, the obstinacy of the Maharajah will cease.

SABBATH BOATING.

WHEN the ice disappears from Canadian lakes and rivers the owners of pleasure craft of all descriptions take advantage of the opportunities for the pleasant recreation that aquatic exercise affords. Generally speaking it is a healthy and enjoyable pastime. It has come to be regarded with great favour by a large number of our Canadian youth. Within proper limits it is not open to adverse criticism. Manly and healthful exercise is always in order. It is productive of enjoyment and is conducive to physical well being. The question, however, is pertinent is this desire for mere exercise and enjoyment kept in its own place? The claims on our youth are too varied to admit of undue devotion to any pastime, however enjoyable and invigorating. When it encroaches on other and higher duties, its influence is evil, not beneficial.

It cannot be denied that there is much foolhardiness on the part of many who are not conscious that they risk their own and other people's lives by reckless daring. Many of the accidents that result from boating are primarily due to the utter ignorance and folly of those who really know least about the management of a boat. How often too have casualties occurred from the fact that a boat's crew has been either partially or wholly intoxicated? It is a fact patent to every observer that when a holiday comes round during the summer season, parties are to be seen on our bays and rivers who could not navigate their course on land for less acquit themselves creditably on the water. Self-preservation, not to mention higher considerations, ought to keep those who indulge in intoxicants from posing as amateur sailors.

In connection with summer pleasure-sailing, there is a deplorable evil whose magnitude increases with every season. We refer to the great extent to which it is indulged in on the Sabbath day. From the time that navigation opens till late in the fall, Toronto bay, in addition to the ferries that ply because legal technicalities permit, morning, noon and night between the city and the island, is dotted with every imaginable kind of pleasure-boat from the primitive mud scow up to the natty steam launch and the elegantly equipped yacht. The men who occupy the first places in the ranks of business and public life did not so spend the Sabbath in their youth. They were to be found in the

company of worshippers and those who revered the sacred day.

They may be unconscious of it, but those who indulge in open violations of the Divine command are not only doing a foolish thing for themselves, wounding the consciences of many in the community, but they are doing a positive injury to the young people in our midst. The children of Christian parents who see the total disregard of the Sabbath are affected by it. It is an erroneous idea that evil is confined to those who practice it. Example is too powerful a factor in moulding character to be disregarded. The contagion of evil example spreads fast and far. It is sad to reflect that many a youth who, having a good example set before him in his country home, and whose own conduct has been exemplary on leaving the parental abode quickly breaks its associations and casts away its influence on coming to the city or provincial town. Youth everywhere is assimilative. New surroundings and new associates exert their ascendancy. With many misgivings at first he throws himself impetuously into the stream and floats downward with the current. Intelligence and individuality of character are not acquired without strong self-restraint. The Sabbath was made for man, but its desecration by making it a holiday is to spurn one of God's best gifts to his children.

The boating season has scarcely opened when sad and melancholy disasters are recorded. On Sabbath week no fewer than four such, one ending fatally, were recorded. Young lives, some of them full of promise, were prematurely ended by the capsizing of pleasure-boats. Happy homes have been desolated by these sad calamities. Aching hearts will have added regrets from the recollections that their loved ones perished while the obligations of the sacred day were disregarded. Eyewitnesses of one of these catastrophes report that even those who had but a faint regard for religion were heard to express their convictions that it was wrong to go out pleasure-sailing on Sabbath.

It is common enough to reason in defence of the profanation of the Lord's day that the toilers busily employed all the week have no other time for recreation and enjoyment. This is more plausible than real. The exactions of labour in many cases are no doubt severe, but as a general thing the long summer evenings and occasional lawful holidays afford sufficient time for recreation and amusement. In keeping the Divine command there is a great reward. In its wilful violation good cannot come. It is paltering with conscience to imagine that Sabbath desecration is a small matter. It is no excuse for transgression to plead the evil example of others. Let every one who is tempted to indulge in this as well as every other mode of Sabbath desecration reflect on the evil he is doing to himself and others. It may appear easier to go on in the wrong way than to retrace his steps. The farther he advances on the downward road the more perilous it becomes and the more difficult to return. Some have succeeded in persuading themselves that they are doing no wrong in habitually indulging in Sunday excursions by land and water, but many have grave misgivings. Such would do well to reflect on the inspired saying: "To him that knoweth to good and doeth it not, to him it is sin."

Let Christian parents and friends use their influence affectionately and earnestly to restrain those dear to them from participating in this growing evil. Human opinions change, customs continue to vary, but the divine ordinance is of perpetual obligation. Inscribed on the tablet of immutable morality we find God's command: "Remember the Sabbath day to keep it holy." This is obeyed neither in letter nor spirit when the day is devoted to pleasure excursions.

ACTIVE steps are being taken for the early submission of the Scott Act to the electors in various counties. In Northumberland, West Durham, Ontario, York, Brant, Middlesex, Elgin, St. Thomas, Lambton and Kent the question is being discussed with much keenness. In several of these constituencies, there is no doubt that the Act will be adopted. In others, the contest will be carried on with the utmost determination on both sides. The liquor interest is being thoroughly organized, large sums of money have been subscribed for carrying on the war, and speakers have been engaged to oppose the Act. It is obviously the duty of all in favour of temperance to perfect their organizations in every district to work unitedly and energetically in favour of this prohibitory measure. Steady and persistent effort will secure victory all along the line.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

May 18, } THE UPROAR AT EPHESUS { Acts 19: 27-41.
1884. } { 1st. 20: 1-9.

GOLDEN TEXT.—"Why do the heathen rage and the people imagine a vain thing?"—Psa. 2: 1

TIME.—A.D. 57.

PLACE.—Ephesus. See Lesson 2, April 13 b.

INTRODUCTION.—We take up the narrative of Paul's labours from Lesson 2 of this quarter, without any break in the narrative. The wonderful miracles wrought by Paul, the attempt of some strolling Jewish impostors to imitate those miracles, and the miserable result, with the mighty power of the Gospel received into the hearts as manifested in the burning of the magical books, were all considered there. Here we have an incident which is placed towards the close of Paul's three years' ministry at Ephesus, which has this distinction, that except the uproar at Philippi on account of the Pythoness damsel, it is the only instance of persecution arising from Gentiles, and persecutions were as numerous at the places where he preached. The attacks were from the Jews. Here and at Philippi it was the loss of gain that moved the rioters; the masters of the damsel delivered from Satan saw that their hope of gain was gone, and Demetrius called together his craft because the source of their wealth was being destroyed by the preaching of Paul.

NOTES AND COMMENTS.—Vers. 23, 24.—"Sometime" when planning a fresh journey (see Lesson 2, "That way," Rev. "the way," of Christ. (See Ch. 9: 2, 16-17, etc.) "Silver shrines for Diana": small models of the temple containing an image of the goddess. Pilgrims to Ephesus carry these away with them as a memento of their visit, and used them for charms. In Roman Catholic countries like representations of the Virgin, of Loretto and elsewhere are in great demand. "Demetrius": Demas is a contraction of this name; both loved the world. "No small gain," Rev. "no little business."

Vers. 25, 26, 27.—Whoever this Demetrius he was a finished demagogue. He knew how to work upon the sordid nature of his fellows. "By this craft" his first fact, the great gain this traffic yielded to them. "Paul hath persuaded—they be no gods that are made with hands"—second fact, and a testimony to the mighty power and success of Paul's preaching. It was not only at Ephesus, but "almost throughout all Asia." This was made evident by the falling off in their trade, the visitors to Ephesus no longer bought silver shrines to carry back to their homes as worshippers of Diana. Now for the results—first and most important, "our craft is in danger," or as Rev. "our trade." Self-interest was appealed to first as most potent. "But also—the temple—despised:" he had secured their support by an appeal to sordid motives, and he is sure that as religion goes the same way, this second reason will not be without force. Some men can be mightily religious when it is to their profit. Self first, religion second, although, as Demetrius, they would hypocritically represent the latter as the more important.

Vers. 28.—"Wrath" at their endangered craft. "Great is Diana" "and yet we say" the voice of the people is the voice of God." On the contrary it is rarely so, even when it is the voice of God's people, for it is the speech of human imperfection and ignorance.

Vers. 29.—But the cry answered its purpose, it aroused the fanatical passions of the mob. The cry ran, as all such cries are sure to do, through the city. "Gaius" a man of Macedonia, so not the Gaius of Derbe. (Ch. 20: 4.) Nor the Gaius of Corinth, one of the few whom Paul himself baptized. (1 Cor. 1: 14.) Nor the Gaius to whom John wrote his third epistle. Beyond the mention here he is unknown to us. "Aristarchus" when he joined Paul we are not informed, but he appears to have continued with the apostle to the time of his appearance before Nero. "The theatre" which in Greek cities was often used for great assemblies, and particularly for popular assemblies. The theatre at Ephesus was excavated out of a rock, was open to the sky, and said to hold 15,000 spectators.

Vers. 30, 31.—Paul, hearing of the sufferings of his friends, would have joined them in the theatre and faced the infuriated mob—an act of supreme heroism; but the disciples, knowing the extreme danger to which he would be exposed, suffered him not. "Of the chief" (Rev. inserts "officers") of Asia, i. e., the Asiarchs, the elected deputies, always the richest and most distinguished men in the town; they had the oversight of the religious festivals and buildings, and were required to celebrate the public games in honour of the goddess at their own expense. It speaks volumes for the influence Paul had obtained in Ephesus that these men "were his friends," and they proved it. They "sent unto him desiring him," or more strongly, as Rev., "besought him" not to go into the theatre. Like the disciples they knew the temper of a lawless mob.

Vers. 32.—A vivid picture of a tumultuous mob gathering. Some cried one thing and some another, there was great confusion, as is always the case in such gatherings. "The more part knew not wherefore they were come together."

Vers. 33, 34.—"They drew Alexander" probably the Alexander of 2 Tim. 4: 14. If so he was an enemy to the apostle, and put forward by the Jews, who were known to be haters of idols, with the intention of throwing the blame of the uproar from themselves upon the Christians. "Beckoned" to claim attention, so Paul. (Ch. 21: 40.) His attempt was useless; he was recognized and the cry went round that he was a Jew, adding fuel to the flame of their fanaticism. "Great is Diana" this two hours shout, not only a declaration of their attachment to the worship of Diana, but an act of worship. Vain repetitions were, and are, characteristic of idol worship. (Matt. 6: 7.)

Vers. 35, 36.—"Town clerk": the officer who had the care of the archives of the city. It was his duty to draw up the official decrees, read them to the people, and preside at public meetings. "Appeased," Rev. "quieted." "He

said" his speech is a model of tact. "Worshipper," Rev. "temple keeper," or perhaps "temple sweeper," as if he said that it was a great honour for Ephesus to be permitted to do the most servile work for to great a goddess. "Fell down from Jupiter:" the father of the gods. The same belief was held concerning Artemis in Tauria, and Pallas in Athens. "Spoken against:" disputed, "Quiet:" eat all suggestions to the contrary with quiet contempt.

Vers. 37, 38.—These men: Aristarchus and Gaius. "Neither robbers:" guilty of no crime against Diana or her temple. "If Demetrius:" if it were a private matter, if Demetrius and his companions had been wronged, then there was a proper, legal way to proceed. "The law (Rev. the courts) is open." Deputies, or, no-consult, possibly the judges selected for the trial of causes. Implead "accuse" The language would imply that the courts were then sitting.

Vers. 39, 40, 41.—"Other matters:" of a public character. Lawful, Rev. regular assembly: in Greek cities an assembly of the people was held at stated intervals for the transaction of business. "Danger:" from the Roman government, which would not allow of any riotous outbreak, and might ask an account of such proceedings. "No cause:" good, legal cause. "Concourse" which looked like an insurrection; a mild word wisely used. "Dismissed:" the crowd was awed into silent obedience. A resumption of the uproar might lead to the imprisonment and death of those who were the leaders.

Chap. 20: 1, 2.—"After the uproar:" Paul was leaving Ephesus; but his departure was probably hastened by this. He would not risk a second time the safety of his friends, little as he cared for his own. Having assured himself that the present danger was passed, "he departed to go into Macedonia," by way of Troas (2 Cor. 2: 12 16); likely sailing from Ephesus to Troas. "Greece:" the Roman province of Achata, the capital of which was Corinth.

HINTS TO TEACHERS.

Profatory.—The selected portion for this lesson is long. We have given a brief exposition of it all, but you cannot teach all properly. There is always the danger in trying to teach too much that the scholars learn nothing; better to get one truth into their minds than to try to get a dozen and fall in all. Turn to Lesson 2 of this quarter, which this follows in order see there the effect of the Gospel upon those who received it—they destroyed, in the most public manner, the evil instruments of their former wickedness. Here we have the exact opposite. Demetrius and his craft did not receive the Gospel; rather, they hated it because it interfered with their unlawful gains, and would have destroyed the men who preached Christ Jesus. You may teach, therefore, somewhat thus.—

SOME EFFECTS OF THE PREACHING OF THE GOSPEL.—

- (1) *It interferes with wicked gains.* No man can be a follower of Jesus and practise a calling which is injurious to the bodily or spiritual well-being of his fellow men. The two things are in deadly opposition; one or the other must go. (2) *It causes the opposition of those who live by wicked gains.* Right away down from the apostolic age this has been true. Demetrius and his fellows have never been without successors. Teitel and his indulgences was but a reproduction of Demetrius; and the tavern keepers who, a hundred and fifty years ago, abused, ill treated and would have murdered Whitfield, Wesley and their fellow-labourers, were worthy imitators. So to-day, when the Gospel touches men's pockets it provokes the most bitter opposition; but, (3) *The opposition to the Gospel is often of the most ignorant character.* The crowd in that Ephesian theatre, part crying one thing and part another, the most of whom "knew not wherefore they were come together," was a typical crowd, for to-day, as then, profound ignorance of the truth characterises the bulk of those who are opposed to it. No one can mix with unbelievers, and hear their reasons "rejecting the Gospel, without being struck by this; they know not its facts, its principles or teachings. See that your scholars "know the truth." There are other points which may be dwelt upon, such as the noble spirit manifested by Paul when he found that his friends and companions had been carried into the theatre, he, heedless of all personal danger, would have followed, in that true spirit of self-sacrifice of which his Divine Master had set so glorious an example. Such is ever the effect of the gospel in the hearts of those who truly receive it.

Yet again, note how God uses even unbelievers to be a shield and defence to His servants. The Asiarchs and the town clerk were not Christians. The latter contemptuously dismissed all idea of doubt as to the certainty of the miraculous character of this image of Diana. Yet these men were the instruments in God's hands for protecting Paul from the fury of the mob and preserving his life. God can make the wrath of man to praise Him in the safety of His servants.

It would not be right to omit pointing out that while the temple of Diana with all its magnificence, and Ephesus itself, the great city, have perished, the Gospel, preached by those poor persecuted men, has gone from victory to victory, and is the very life of all civilized nations to-day; the grand factor in the elevation and blessing of the race.

INCIDENTAL TRUTHS AND TEACHINGS.

Worldly devotion to calling a lesson to Christians; we have our "calling."

Every craft is in danger which ministers to superstition and sin.

Heaven's gifts of genius and ability are often perverted to the service of Satan.

Where the Gospel enters it turns men from vain follies. Opposition to the Gospel is often unreasoning and ignorant. Satan can disguise himself as an angel of light—here covetousness wears the garb of religion.

The sincere, honest teacher of the truth will command respect even from many who do not accept his teachings. Prov. 16: 7.

Main Lesson.—Truth and error, the conflict of ages still going on; the Gospel will finally triumph over all opposition. Illustrations on almost every page of the Bible.—Gen. 3: 1-5; Luke 12: 49-53; Rom. 8: 7; James 4: 4; Rev. 12: 7-12.

CHOICE LITERATURE.

THE LAST O' THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

II.—THE ARRIVAL OF A SCHOONER.

One night, shortly after the talk in the wood-yard between Joe and Winn, a schooner came up the river with the night tide. On her white prow was painted in black letters her fanciful name *Water Queen*. Joe Marsh, her Captain, was at the wheel. He had been there during her passage through the bridges between there and the mouth of the river. He took no tugboat, but depended upon his skillful guiding, and the rapid execution of his orders by the mate and sailors.

The *Water Queen* was one of our New England coasters, carrying freight from one port to another. She was laden with lumber for an addition to the almshouse, and on her return trip was to take a load of bricks from the brick-yard connected with the institution. She had passed the last bridge, and was now floating with the tide, while the men leaned idly against the ship's side.

Just at the bend of the river was the almshouse wharf. It could be seen many rods away in the moonlight. Beyond, the great buildings of the institution loomed up, illumined by no light, for it was midnight.

"There's a man on the wharf, sir," said the mate. "He's sitting on the edge, for I can see his long legs dangling over."

The captain's keen eye had hardly rested upon the figure sitting motionless in the white moonlight, when he said:

"It's Joe Luscomb, he's always on the lookout, been a sailor himself. The *Water Queen*, or any other craft, can't pass the wharf and he not know it. They say Joe never sleeps."

Captain Marsh was often changing crew or mate, as do most of the coasters, taking sailors who were waiting for a chance on long trips to foreign ports, or working in some "green hand," so, as often before, he had to tell the new mate something of Joe's history.

"The trouble with Joe is—drunk," said the captain, who was a temperance man, "and he don't dare ship with any one, although he loves the sea. Somebody got him a chance here to look after the buildings and do the chores, and the officers think the world of him."

Presently Joe hailed them. As the schooner came alongside, he scrambled up from his seat and helped them make fast to the wharf like an old sailor.

"Well, Joe, still here?" asked the Captain, as he came aboard.

"Yes, sir," Joe instantly pulled off his cap, as when a boy before his superior officer. "Any news from Bos'on, sir? Haint been no drefful fires er nothin'?"

The Captain drily observed that the city was safe when he left.

"Better go back in the *Water Queen* with me, Joe, and see for yourself."

Joe was not ready to leave yet; he said, "The paupers can't spare me, Cap'n; I hev to keep a sharp eye on 'em."

After a little, Joe went below to see "the boys." Presently the Captain knew by the laughter that Joe was telling them some funny story, and said to the mate:

"Joe," talk all night; he won't leave till he gets the history of eve y man on board. He's a queer fellow, is Joe, but as open as the day."

Long after the officers had retired Joe visited with the sailors in the fore-castle. It was not wholly to hear them "spin their yarns," as sea-faring men always will, that Joe had waited on the wharf, and entered the *Water Queen*. As he talked his eyes were searching her interior for some nook in which to hide little Winn. He dare not ask Captain Marsh to take the boy to Boston; he would not have such a passenger without consulting the authorities. Joe had thought it all out, and assured himself that, "In course I've got to slip the little feller into some corner myself. I'll give him a few cakes to stay his stomach; he can pop out when he gets to Bos'on, 'n' cut 'n' run up to Mis' Sheaves!"

In the morning there was much excitement among certain of the paupers, who knew that the *Water Queen* was at the wharf. That meant hard work, for the most able-bodied men and the few boys who were there must unload the schooner, but it also meant a brief contact with the great outside world. Be the overseer ever so vigilant they would find many chances in passing to an fro for a word with the good-natured sailors. Often some forbidden article would find its way into their pockets. Boys are fascinated by any water-craft, a sailor is surrounded by a halo of romance—these paupers were no exception. Inmates and officers were therefore on the alert, none more so than Joe, who, although he had not closed his eyes during the night, was wide awake, eager for any chance that favoured Winn.

"We shall expect you to keep on the lookout to-day," said the stately superintendent, whom to know was to honour and—obey.

And the overseer had said: "See that the boys do their duty to-day, Joe."

Then Maggie Hanlan, who cooked for the superintendent, and who often had an extra nice bit laid aside for Joe, had added:

"I'm sure I don't know what they'd do without yourself to-day, Joe, the boys is so ontasy; and there's poor half-witted Dan, he says he's goin' a sailin'."

Poor Joe! For once he could not assure them, especially Maggie, that "they'd hev to get up airly 'n' set up late to get ahead o' Joe!"

He only crunched fiercely several of Maggie's cakes, drank a mug of her amber coffee, and strode away in grim silence.

"Well, I'm sure, 'n' not so much as a 'thank ye' Maggie!" she said, her face redder still as she bent over the hot stove.

A little later Maggie burnt her hand in the butling fat. Joe came in after something for the superintendent.

"What's the matter?" he asked.

"Me hand's burnt, that's all," said Maggie.

"Oh," said the absorbed Joe, as if that were nothing; and went away as never before when the cook was burnt, muttering:

"It's for the lad's good, but I could n't hold up my head if the sup. should find it out."

Concealing his plan for Winn also involved keeping quiet about what he heard later between two wild boys. They proposed to run away when the schooner was being unloaded. Shrewd Joe foresaw a favourable chance for Winn to leave if there was an excitement about their going. So he could not give information. Besides, if he did, extra vigilance would be used and Winn watched with the rest. When one starts on a grand deception, there is no end to the little frauds that it involves. Joe found it so. How he had contrived to get a few words with Winn; how many excuses he invented to get into the dormitories and obtain a few necessary clothes for the child; then how artful he had to be to get the dreadful package hidden near the *Water Queen*. He was too wary to trust any one with his secret, not even kind Maggie Hanlan.

"E! Winn's one of the loaders, he's all right!" soliloquized Joe, who hovered between the almshouse and the wharf in the deepest mental disquiet. But no one would have guessed it to look at his face.

And Winn? Well, there never was a happier looking boy, Joe had made the future so golden. The child had a singularly buoyant nature; every time he looked towards the sun-glinted river that stretched on towards the sea, a pathway of light, or trod the deck of the schooner that was to carry him to the wonderful unknown city, he felt like an eager bird, poised for flight, or some mettled steed waiting the signal to dash off.

Joe cautioned him again and again.

"Ye'll let it all out, I'll warrant, 'n' pizen both on us."

Winn laughed.

"Oh no; I promised and I'll keep my word to you, Mister Joe. But—a little cloud coming over his frank face—"I should like to thank the superintendent for letting me off, and say good-by to some of the boys. Won't you please tell them, Mister Joe, that I haven't run away?"

This was asked with such simplicity that Joe was threatened with another of his "sing'lar turns." He assured Winn again that he would "do the job up brown, an' by-'n' by when ye've got a fine start in the world up to Bos'on, long o' Mis' Sheaves, ye can take a run down here for yer health, or mebbe send the paupers suthin' at Chris'mas."

When Winn had gone off satisfied that all was properly arranged. Joe uttered one of his peculiar groans.

"I'm alluz at the bottom o' some pickle. I wish't there was a way out for the boy 'bout kinder kidnappin' him from the town-farm. I'll get this job squared up, 'n' be open-'n'-bove-board forever. Winn shan't be ashamed of his friend. Beats all what a shine the lad takes to me."

Joe's face glowed with pleasure as he recalled the child's appreciation. It had been many years since he had felt the warmth of such affection. Poor Joe, weather-beaten and weary with wandering in sin's thorny path, unconsciously the boy was leading him into a better way!

It happened that the two who had also planned to strike out for themselves were in the reloading gang. They did not like that at all, for they would be directly under the overseer's eye, and so have little chance to leave.

Joe heard many discontented words from them as they passed each other with their wheelbarrows laden with brick. And the sailor-boy who "kept tally" for the schooner told Joe that "one o' them boys was a stuffin, on me just now. Sez as how he's got rich relations up to Bos'on wot's a dyin' o' grief 'cause some one else wot wants his prop'ty has shoved him on to the town, 'n' they'd give a feller as 'n'd help him off something barnsome. 'Dew tell!' says I; and the tally-boy grinned as he added, "I axed him what did he take me for, anyhow?"

"'Twouldn't be no kindness to such as them," said Joe.

"They're alluz up to some dodge to get away, but I reckon they'd see hard times if they had to earn their own keep, and boss the job too! Ye see they aint quite right here," tapping his head, "that's why they come on the town."

Joe thought the boys "must be putty desp'rite sot on hev'in' out their own way," or they would not have applied to a stranger.

When the schooner was about half loaded, the overseer was called away for a moment. The two boys abandoned their brick, slipped off their shoes, and plunged into the river. Joe was the only one that saw them go. Captain Marsh and the mate were ashore somewhere. The two sailors smoking quietly on deck would not join in the chase, so there was a prospect of their getting off in this strange and public way. For reasons of his own Joe let them get quite a start before giving the alarm. The overseer appeared and sternly ordered them to return. They did not obey. Perplexed and indignant the overseer actually waded knee-deep into the shallow water calling the runaways!

Winn was watching the strange scene. Somebody touched his shoulder. It was Joe.

"Go below," he whispered hoarsely, "and hide where I telled ye. Hurry!"

The boy longed to see the end of the race, but something in Joe's face startled him into instant obedience. Nobody saw the slight figure cross the deck, slip below into the shadows of the hold, and creep into a remote birth.

Joe had taken just the right moment. Scarcely had the boy disappeared when the stately superintendent entered upon the scene. The conscience-stricken Joe was glad that his glance did not first rest upon him. The overseer was recalled from his fruitless effort in the water, and directed to change his clothing, while Joe harnessed the horse.

"You will probably overtake them by crossing the bridge below," said the superintendent, who was always prompt in his care of his foolish or helpless people.

When the overseer was at supper, Joe went aboard the schooner. He soon disappeared in the hold. It seemed quite dark there, after being outside; but Joe was on fa-

millar ground when aboard any vessel, and had taken his bearings the night previous, so he was soon alongside the remote birth, groping after Winn.

"Where be ye, child?" he whispered, in the hoarse fashion of some people that is as distinct as words.

"Here I am, Mister Joe," and now the man saw the young face supported on an elbow, his eyes looking very large and wondering in the dim light. Winn had been listening to the voices outside. He could not imagine where the overseer was when he shouted to the runaways, the voice had sounded so near.

"Aint afeered, be ye?"

"Why should I be?" asked Winn, adding with a faith that he had caught from that forever absent mother; "I've always been taken care of. I've been thinking, Mister Joe, that I ought to ask God to keep me; mother did when she was going to try anything new. And I suppose boys ought; do you thing so, Mister Joe?"

"Sartin." Joe's face worked curiously in the gloom; the child's question was like an arrow in his heart. "I haint no doubt on't, ef I haint pious. He'll help ye along, ef there's a sign of a chance. Good-by; Joe'll miss ye dreadful: seems as if ye war his own kin, somehow, 'n' may-be he wont never see ye agin."

Winn heard a queer sound, something like a sob. Only it couldn't be that Joe was crying—big, brawny Joe! Winn stretched out his hand covered with brickdust, took hold of the other hardened one, and pressed the horny palm, saying softly:

"I wouldn't go if I thought I wouldn't see you agin, dear Mister Joe."

So they parted, the child and the man, the later to return to the almshouse and its daily routine of work; the former to sail trustfully off on an unknown ocean.

III.—THE SAILOR'S DISCOVERY.

Winn felt such confidence in the course marked out for him by Joe that he soon fell asleep. He did not know when the *Water Queen's* anchor was lifted, and she left the almshouse wharf, passing through the bridges on her way out of the harbour. Even the strong motion of the ship, when she was at length on the broad ocean, did not arouse the boy. By-and-by he was awakened by the exclamation of a sailor, who had been sent to the fore-castle to "turn in" for a couple of hours.

"What's in this ere birth?" he asked. Then holding a lantern close to the child's face: "Who owns you? Ye don't belong to nobod, aboard this schooner, I know!"

Winn opened his eyes without the slightest embarrassment or distrust. Although striving to recollect where he was, with his usual happy faith in humanity, the gruff-voiced, grizzly-headed stranger did not startle him.

"I don't belong to anybody!" said Winn, sitting up. His head suddenly bumped against the top of the birth, he felt the peculiar motion of the sea, and heard the rush of the water against the ship's side.

"Why, you must have started while I was asleep."

The clear, childish voice reached the ears of several sailors as they tumbled down the hatchway.

"Does any one know about this boy?" inquired the first.

Nobody knew, except one, who had smoked on deck while the schooner was being loaded. He said: "I'll bet I have seen him afore. Stand him on his pegs."

So Winn was pulled out of the birth by a strong hand, and placed in a favourable position for inspection.

"Well, Simons, who is't?"

Simons was powdering tobacco for his pipe. But his eyes were riveted upon the child's face. As he rapidly thrust it into the bowl with his thumb, he said, with a short, disagreeable laugh:

"Well, ye aint very obsarvin', any on ye! That ere's one o' the paupers!"

The manifest start with which the news was received, was not pleasant to Winn, who was acutely sensitive to such impressions. It did not add to his comfort to be upheld by another.

"Let me down, please," he said, with much dignity, considering the circumstance.

"Ye'll be glad to lean on somebody afore long—afere we gits ter Bos'on," observed Simons as he left for the deck.

The men winked at each other.

"He's a cute one, anyhow; hid himself here in the dark, 'n' looks as innocent as a baby."

"This ere matter ought to be reported to headquarters," observed the first comer, whose name was Johnson; "the cap'n 'll want to know."

"Oh, he knows I'm here," said Winn.

"Oh, he does!"

"That's a good one!" shouted another.

"Indeed he does!" reiterated Winn. "Mister Joe and he are taking me away from the almshouse." Then, as there was a chorus of shouts, he added, with much dignity, "I'd rather stand alone, sir."

"You're spunky, but your pegs aint used to the sea," replied Johnson, taking Winn under his arm as easily as if he had been a kitten. "Besides, you might give us the slip; you're a drefful slippery kind of chap; we've got to be sharp with you."

So, dizzy with the motion of the sea, and feeling as if something was wrong, the boy was carried on deck, and to the farther end of the ship—the sailors in great spirits.

The mate was alone, steering the *Water Queen*, but an exclamation from him brought up the captain, a powerful, weather-beaten man.

Winn turned an imploring gaze upon him, and tried to free himself from Johnson's arm.

"Cap'n," said Johnson, holding him as if he had some animal, "here's a little feller what I found a nappin' in my berta, as snug as a wooden cask in his hole.

"Ah, a stowaway!" observed the mate.

"I overhauled him, 'n' he says he's all right, the cap'n knows he's here, and aint a takin' of him away from the poorhouse."

Everybody appeared interested to see how the captain would receive this. Such an angry man as he was! His face grew redder, and his eyes grew blacker as he gazed at Winn. He must have thought the boy very naughty, trying to hide his fault with such a foolish lie. He glared at Winn a whole minute before he said, slowly:

"You—mean—little—lying—rascal!" There was an awful silence after that—awful to Winn. "I'd sooner toss you overboard! Why did you sneak into my ship when my back was turned?"

"Mister Joe told me that was my chance," faltered Winn, when at last there was a pause.

"Mister Joe!" repeated the captain, scornfully. "Who is Mister Joe? I know of no such person. See here"—with increasing sternness—"Don't you try no more dodges with me. I've got to know the truth and nothing but the truth."

"Yes, sir," replied Winn, struggling to keep back the tears.

"Who is mister Joe?"

"I—I don't know, except that he keeps the almshouse."

"Wasn't that fellow's name Joe, sir—the sailor at the almshouse?" now interposed the mate.

"Couldn't be him," said the captain, "he's always looking after the boys as sharp as a weasel. He wouldn't help no pauper in no such underhand performance. Now, boy, I want the truth—don't lay your being here to anybody else!"

"Indeed, it was Mister Joe put me here," persisted Winn, "Mister Joe, who looks after the almshouse. He is my best friend. He said he'd make it all right with the superintendent and with you. I'd like to have said good-by to some of the folks, but he thought I'd better not."

This was said with such evident sincerity that the sailors laughed again. Even the captain's grim features relaxed. He said, less gruffly:

"Don't you know you've run away, boy?"

"Indeed I have not," said the child, with spirit; "I told Mister Joe I wouldn't. Mother wouldn't like it."

"Where is your mother?"

"She is dead—I haven't any friends!"

Winn's self-composure gave way; he covered his face and wept. Motherless, his trust in Joe vanishing, himself in the power of the indignant captain, no wonder the long-pent fountain of tears overflowed.

The captain knit his bushy brows, much perplexed. The sailors waited in grave silence.

"Come, come, crying won't help you out o' this fix," observed the mate.

Winn dried his eyes hastily, boy-fashion, on his jacket-sleeve, and then apologized for crying, with quite a manly air.

"I don't know *when* I've cried before;" adding, with a long-drawn sigh: "There seems to be some mistake about my being here."

No one smiled. There was a kind side to these seafaring men, and something in the child's troubled, innocent face appealed to that.

"'Tis rough on him, ain't it now?" was Johnson's sympathetic comment, aside to the others.

Evidently all looked with favour upon the boy except Simons. He eyed Winn, as if personally aggrieved by his presence. Their bringing the boy up had disturbed his pipe, and that was worse to him than being deprived of meat and drink. When on land it was generally between his tobacco-stained lips, except when he was asleep. He had smoked away so many hard-earned dollars that he had now no home for his old age, and poor Mrs. Simons had to support herself by washing.

(To be continued.)

A METHODIST GHOST STORY.

One secret of the power which attended the simple ministrations of the Methodist preachers of the primitive type was that spiritual and unseen things were to them what they are truly, more real than the objects of mere sense. The training of some of these men was favourable to this. An illustration was once given by an old man with whom I used to chat in the neighbourhood of Boscawen. One evening, as we sat by the fireside, I referred to the old minister church not far off, in a romantic valley, and spoke of the curious, ghostly legends that floated about it. "Yes, sir," said he, "queer things have been said, and queer things have been met with, say what we will. I can tell you one thing that I know to be true. There was one John Warden, sir—yes, John Warden that afterwards got to be a preacher. John Warden, sir, was a farmer's boy—a labourer, poor fellow. The Lord touched his heart, sir, and John Warden turned Methodist. Well, sir, his master and all about him turned upon him, and the poor boy had to bear all sorts of persecution. One night, as they were all sitting around the fire in the kitchen, and many ways had been tried to put poor John out of temper, the master said at last: 'Religion, eh?' says he. 'What sort of religion hast thee got, John, eh? Why thee'st afraid to go down to the church to-night at twelve o'clock. Religion, eh?' This was a sort of challenge, sir, to try whether John was good enough to be above fear. Poor John, in his simplicity, sir, thought that the credit of his religion was really at stake, and screwing up his courage, he said quietly, 'No, I bea'n't feared to go to the church by night or by day.' 'Will thee go to-night, then, and let's see what your religion is made of?' 'Yes, I will.' They waited till midnight, and John started, sir. The farm was not far up from the valley. The question was how they should know that he had been to the church. A plan was hit upon. He was to take a large spike nail and a hammer, and to drive the nail into the church door. John went off, sir, with his hammer, nail, and lathorn; and as he told me afterwards, years afterwards, when he was a preacher—yes, sir, he never forgot it—'As I went down among the trees,' says John, 'and the wind moaned, I felt a little queer. But I got to the church all right, though just

as I was going into the porch the wind came whistling round the church and out went the candle. I declare I then wished myself away from the place. It was pitchy dark. I asked God to help me, and then felt my way to the door, put my nail to it, and gave the first blow. I felt a tingling all over me as the echoes went round inside the church. They sounded hollow. But I picked up courage, and hammered away till the nail was a long way in. Then I turned and groped my way back to the farm. They laughed at me, and said they would go down in the morning to be sure before they would believe I had been there. They went down early, and there was the nail. But when they opened the door to see whether the nail had gone through, oh, how they stared at one another! There was the nail turned back, turned in, and clenched in the door as if the cleverest carpenter in the world had done it!'—*Sunday Magazine*.

DIGNITY OF LOWLY WORK.

"Is not this the carpenter, the son of Mary?" St. Mark.

A lesson, Lord, those eighteen years to me;
Not elsewhere I could so divinely learn
That humble tasks are best, how'er I yearn
For higher sphere where I may work more free.
Blest were those patient toiling years to Thee,
Their secret kept within Thy lonely heart,
While Thou wast trained by daily skill of art
To build new world for human destiny.
Thy Future was the Now. 'Twas from its height
Thine eye read meanings in the passing day.
If cross of Death cast shadows on Thy way.
What sun was that so darkened in His light?
O Nazarene, out of these toils there came
That which we prize most dear—a Brother's name.
—DR. A. A. LIPSCOMB, in *Harper's Magazine for May*.

PRIVATE LIFE OF EMPEROR WILLIAM.

The private life of the Emperor flows along very simply. When in Berlin he occupies a comparatively small palace on the corner of Unter den Linden and Opera Place, his presence being made known to the Berliners by the red flag with the Landwehr cross, which is then hoisted over the roof. The window of his study on the ground-floor looks out upon that point in Unter den Linden where Rauch's statue of Frederick the Great stands. Ordinarily the Emperor rises between six and seven o'clock in the morning. He dresses at once completely for the day; the convenience of dressing-gown and slippers is unknown to him. The room to which, after a slight breakfast, he goes for work is rather plainly furnished. There is a mahogany writing-table covered with writing materials of every kind, packages of letters, small presents from members of his family, and mementos of battles in the form of paper-weights. Smoking implements fail, for the Emperor is no friend of tobacco. On a long and broad table near by lie books, maps, bundles of documents, and papers of various kinds. The Emperor sits at his work on an ordinary chair covered with leather, and receives personally all communications, opens them himself writes his decision on the margin, and hands them to his secretary to be disposed of. One of his peculiarities is his economy in the use of paper and envelopes. In Versailles one evening he announced a new victory of the Germans to the chancellor on a piece of paper which had been torn from a letter. In Berlin the envelopes which reach him with reports from the Foreign Office addressed, "To his Majesty the Emperor," go back with the "to" erased and "from" substituted, so that the envelope reads: "From his Majesty the Emperor," with "To the Chancellor" written beneath. The Emperor's extraordinary capacity for work makes it possible for him to be disposed, as a rule, personally of the affairs connected with his office, or at least to direct their disposition in his own way.—*Dr. Moritz Busch, in Harper's Magazine for May*.

ULRIC ZWINGLI.

It is a matter of surprise how little is known, even by the learned among us, of the man whose name heads this article. Himself the genuine production of that liberty which had been nursed in Switzerland for two centuries after the meeting of the patriots of the forest cantons on the memorable meadow of Gruth, a liberty of sturdiest virtues, chastened by struggles and strengthened by successes on the battle-fields of Morgarten (1315), Sempach (1386), Nöfels (1388), and sworn to in the religious code of Sempach, he passed step by step, without any violent change and without loss of native growth, to become the guide of his people to the just and normal results of all their previous struggles, in what is known as the Swiss Reformation. The Countess d'Arma has summed up his whole record in a word—the aim of his reformation was "to restore the democratic tendencies of Christianity"—a thing which the German reformers never understand. Luther has overshadowed him. Yet he anticipated Luther, attacking what he considered the pretensions of the papacy in the Church at Einsiedeln as early as the year 1516, when he had never heard the name of the German doctor.—*Manhattan*.

THE series of speeches Mr. Gladstone has delivered in the present session are described as equal to anything he has ever done, and he once more stands out in bold and unapproachable relief from his colleagues as the supreme oratorical master of the House of Commons.

INTELLECTUAL and bodily activity are rarely found in men of great age; but when so combined add to the chances of prolonged life. Witness four men who have played a great and active part in the world, and who combine these rare gifts of nature and will—the Earl of Shaftesbury, the great humanitarian, Cardinal Newman, the Emperor William, and William E. Gladstone.

BRITISH AND FOREIGN ITEMS.

THE Italian funds were quoted at thirty-eight in 1866. Now they go above ninety.

ABOUT two thousand pictures have been admitted to the Paris Salon. More than three thousand have been refused.

THE Parisians will soon have an opportunity of witnessing a bull fight at a charity fair to be held at the Hippodrome.

A STATUE is going to be erected at Antwerp to the old Flemish painter, Jordaens, perhaps the greatest colourist of the seventeenth century.

THE brokers of Mark Lane, London, say that people want twenty per cent. more bread when the weather is cold than when it is mild and muggy.

A SINGLE cattle ranch in Texas, at the head of Red River, is said to contain 25,000 acres more than the entire State of Rhode Island contains, in territory.

THERE are a hundred students in the Irish College of Paris, all of whom are Irish by birth, and are studying for the priesthood in various dioceses in Ireland.

THE new imperial palace at Strasburg is to be completed in three years, at a cost of \$1,250,000. It seems a preposterous piece of extravagance, as the Emperor has a dozen palaces already.

THE death is announced, at the age of ninety-two of Benjamin Gratz, the youngest brother of Rebecca Gratz, who was the model from which Sir Walter Scott drew his beautiful character of Rebecca in "Ivanhoe."

THE German Government has forbidden the transit through German territory of early fruits and vegetables from France, the reason assigned for this measure being the desire to prevent the importation of phyloxera.

THE *Lancet* thinks that now it has become a penal offence to sell in France such wines as contain salicylic acid, they will be sent to England; it might have added America. Dr. Brownardel found fifteen grains of the drug in a litre of wine.

A PARIS medical writer is greatly incensed because an American doctor proposes the drinking of hot water as a health measure; he says that for some time to come men in general will care little for hot water except in their foot bath.

A NEW native Indian journal has, according to the *Madras Athenaeum*, been started for the express purpose of advocating the remarriage of Indian widows, and the reduction of the wedding expenses which Indian custom renders costly.

THE Austrian Government has finally consented to the removal of the remains of Beethoven and Schubert from the "Währinger" Cemetery, where they have so long reposed almost side by side. They are to be reinterred in the Central Cemetery.

THE excavations at Olympia, in Greece, have been renewed, and are now proceeding at the expense of the Athens Archaeological Society. An Athenian gentleman has given 200,000 francs for the erection of a museum, which is making good progress.

CANON KNOX LITTLE recently preached in St. Paul's, London, and his peculiarly revivalist style was much criticised before a high ecclesiastic. "Vox et præterea nihil," said one of the party. "Oh, no," replied the Bishop, affecting to be shocked, "Knox et præterea Little."

THE Austrian Government have prohibited the cities of Trent and Trieste, the inhabitants of which speak Italian, from sending any contributions to the Turin Exposition, with the single exception of electric machines, this branch of exhibits being of an international character, while the rest are Italian.

JEM WARD, formerly pugilistic champion of England, recently deceased, possessed considerable artistic talent, and his paintings were often exhibited in the Liverpool Exhibition and favourably criticised. His daughter, Miss Eleanor Ward, a pupil of the composer Sir Julius Benedict, was an excellent pianist and singer.

WHILE Mr. Moody's meetings have created less excitement than in 1875, they are more successful in reaching the neglected masses. Once, when church goers were too plenty, Moody asked all Christians to rise. Nearly the whole audience responded, and he requested them to make room for the unconverted waiting outside.

DURING the last two or three years the moral condition of Boston has degenerated rapidly. Such is the assertion of the *Congregationalist*, which specifies that gambling halls, liquor saloons, and other bad resorts have multiplied swiftly, and have carried on their work of corruption and ruin with shameless and increasing boldness.

THE Theosophical Society, founded about nine years ago by Mme. Blavatsky, and Col. Olcott, now has upward of one hundred branches in England and India, and is rapidly expanding. The founder herself is in one of the least frequented regions of Central Asia, to which the higher initiates have retreated as affording a better field.

NOTING the demise of the *Graphic Advertiser*, a paper started in 1802, the *Christian Leader* says the most notable incident in its history was its rejection of one of the finest poems of Campbell, sent by the author of "The Pleasures of Hope." The editor put in a notice to the poet that his attempt was not "up to the mark" of the *Advertiser*.

TWO Cardinals recently superintended a minute inventory of the contents of the Vatican, from its artistic and literary treasures down to the most trivial articles. The origin, position, and value of every object were set down, and the inventory was signed with all the legal formalities. This is supposed to indicate the Pope's intention to leave Rome.

MINISTERS AND CHURCHES.

REV. MR. ARCHIBALD, of Truro, has been called to the pastorate of St. Andrew's Church, Kingston.

DR COCHRANE begs to acknowledge the receipt of \$5, from "A Friend in Thamesford," for Parry Sound.

REV. W. HERRIDGE, jr., of Ottawa, has won a \$500 scholarship at Edinburgh University since last October.

PROFESSOR MCLAREN was nominated Moderator of the General Assembly by the Stratford Presbytery at its last meeting.

At the closing exercises of the Presbyterian College, Halifax, admirable papers were read by Revs. Dr. Burns and P. M. Morrison.

THE Pembroke Presbyterians have discarded the plans of a church which would cost \$20,000, and adopted new ones for a \$15,000 or \$16,000 edifice.

A FEW of the ladies of the congregation of the Presbyterian Church, Collingwood, waited on Miss Jessie Rodgers, at the manse, on Monday, the 21st inst., and made her the recipient of \$54, in recognition of her services as organist, and her earnest labours otherwise in the congregation.

REV. NATHANIEL PATERSON was inducted into the pastoral charge of Hanover and North Normanby on the 22nd April. Rev. John Mordy, M.A., presided and addressed the minister. Rev. G. B. Greig preached from Col. I. 19 and Rev. John Ferguson, B.D., addressed the people.

At a recent meeting of the Board of Governors of Dalhousie College, Halifax, the Rev. Dr. McCulloch, Truro, presented the Museum of Natural History, specially valuable as containing a large collection of Nova Scotian specimens, collected by his brother, the late Professor McCulloch. The gift is accompanied with \$1,400 for the maintenance of the museum.

MR. ALEXANDER DAVIDSON, who for many years acted as secretary and treasurer of St. Andrew's Church, London, recently retired from that position on account of ill-health. He was waited upon by a committee of the members of the church and presented with a handsome gold headed cane, and a series of resolutions finely engrossed and framed, in testimony of the appreciation in which his long and faithful labours are held.

THE members of the Erskine Presbyterian Church, Montreal, and many friends, had a farewell meeting with the retiring pastor, the Rev. J. S. Black, and as a token of their esteem presented him with a draft for \$2,000. Addresses were delivered on the occasion by Rev. Dr. Jenkins, Mr. Warden King, Mr. Andrew Robertson and Mr. Black, who in feeling words acknowledged the kindly gift. The ladies of the church also presented Mrs. Black with \$350.

ON Tuesday evening, 29th April, a large gathering assembled in the lecture room of the West Presbyterian Church, under the auspices of the Y.P.C.A. The president, Mr. R. S. Gourley, occupied the chair. After transacting the usual business, the pastor, Rev. R. Wallace, read an address on "The Harmony of Science and the Bible." Several readings and recitations, interspersed with solos on the piano or otherwise, were then given, and a pleasant and profitable evening was spent. The association adjourned for the summer months. It is now in a very prosperous condition.

THE Rev. Walter M. Roger was inducted into the pastorate of the King Street Presbyterian Church, London East, on Thursday evening last, the Rev. A. Henderson acting as moderator. An elegant and impressive sermon was preached by Rev. Mr. Ball, from Ephesians iv. 8-12. The Rev. J. A. Murray addressed the newly-inducted pastor on the dignity and responsibility of an ambassador for Christ, and the Rev. J. Rennie addressed the congregation regarding their duties towards the minister. Rev. Mr. McGillivray took part in the welcome given to Mr. Roger at the close of the induction.

KNOX CHURCH, Guelph, has undergone extensive improvements within the last two months. It was re-opened for Divine service on Sabbath, April 20th. The Rev. Wm. Briggs, of the Methodist Church, Toronto, preached at the morning and evening services, and the Rev. J. A. R. Dickson, B.D., of Galt,

conducted an afternoon service. The Rev. R. J. Beattie, pastor of the church, and the Rev. R. Torrance took part in the services. All the meetings were much enjoyed and well attended. On Monday evening, April 21st, a social meeting was held. The Rev. T. Wardrope, D.D., of Guelph, Rev. J. K. Smith, of Galt, and the Rev. J. Neil of Nassagaweya, took part in this meeting. Appropriate music was rendered by several friends from other churches and by the choir of Knox Church, under the efficient leadership of Mr. Hugh Walker. The painting and decorating of the building was done in a very satisfactory manner by Mr. J. S. Moffat, of Guelph. The ladies of the congregation provided the carpets and other necessary furnishing and the young people attended to the lighting of the building. May spiritual blessing accompany outward improvement.

At a public gathering of the Young People's Association, held on the 21st ult., in the lecture-room of St. Andrew's Church, Belleville, the following programme was carried out—Duets by Misses Brownlee and Rutherford, Messrs. Edgar and Preston, and Mrs. Ritchie and Miss Holden. Songs by Miss Rutherford, Miss N. Falconer, and Messrs. Devlin and Weatherston; two recitations in the sign language by Prof. Green, interpreted by Prof. Watson; a Quartette by Messrs. Stanstreet, Devlin, Preston, and Edgar; dialogue by Miss C. Uiquhart, A. Walker, and Master George McLean; also readings by Miss L. Robertson, John Watson, and T. Duncan. Refreshments were served by the association during the evening. Afterwards A. Robertson, M.P., John Bell, Q.C., and Hugh Walker made a few remarks congratulating the association on the success that has attended its meetings. The chairman, Rev. M. W. McLean, made a few closing remarks, thanking them all for their attendance at this the last meeting of the season, and trusting they would all meet again for work next winter. The benediction was then pronounced, thus ending one of the largest and most successful gatherings of the season.

THE annual meeting of the members of Dumfries Street Presbyterian Church, Paris, was held lately. The pastor, the Rev. D. D. McLeod, occupied the chair. The different reports submitted showed the congregation to be in a most prosperous condition. The membership numbers 301 at the present time. The report of the managers stated that the income of the church had never been so large as during the year just closed reaching the sum of \$2,642. After paying the expenses of the church quite a handsome sum was voted to the different mission schemes of the church as follows: Home missions, \$106; Foreign missions, \$50, French evangelization, \$75; Aged and Infirm Ministers' Fund, \$30; Widows' Fund, \$30; Presbytery Fund, \$15; College Fund, \$50. Total \$356. The Missionary Society in connection with Dumfries Street Church also gave during the year as follows: To Home missions, \$175; Foreign missions, \$103. Total, \$278. And the Sabbath school contributed \$50 as a scholarship to aid a student in Montreal College. These several amounts make a total of \$684 given by Dumfries Street Church to the different schemes of the Presbyterian Church for the past year—a most creditable exhibit.

THE annual business meeting of the Edmonton Church, was held on the 26th of March. After devotional exercises by the Rev. Mr. Baird the various reports were presented. They showed that there had been a net increase of nine members during the year, and that the Sabbath attendance had increased decidedly especially at Edmonton. Besides the morning and evening services held on Sabbath at Edmonton, services are also held fortnightly at Belmont, and monthly at Fort Saskatchewan, Sturgeon River and Clover Bar. The last two places have been taken up during the year. A comfortable log church is being built by the people at Sturgeon River, and the Edmonton and Saskatchewan Land Co. have undertaken the erection of a neat frame church—undenominational—at Clover Bar. At present ours is the only service held there. The financial condition of the church is highly prosperous. The envelope system of contributing has been introduced with the most satisfactory results. The revenue for the year amounted to \$1,487, of which \$649 was paid to the building fund, and \$192 for an organ. There is still a floating debt of \$390 to the church, but it is being steadily reduced. It was decided to increase the proportion of stipend contributed by the congregation to \$700 and

to offer the minister a call to become the settled pastor of the church.

An important meeting of the congregation of St. Andrew's Church, New Westminster, B.C., was held lately. The chief items of business were the consideration of the presbyterial connection of the church, and the announcement made by the pastor, Rev. R. Jamieson, that he considered it his duty, owing to infirm health, to resign the pastoral charge of the congregation. It was explained, in reference to the first, that the congregation was not at present in connection with any Presbytery, but that, under a resolution of the General Assembly of the Presbyterian Church in Canada, it would, on application, be received into the Presbytery of Toronto; and, in reference to the second, that Mr. Jamieson's health made it necessary for him to retire from active ministerial work, but that he intended to continue chaplain of the penitentiary and to reside in New Westminster. The following resolutions were then unanimously adopted:

Whereas, no action was taken by the General Assembly of the Presbyterian Church in Canada, upon our resolution passed two years ago, seeking re-admission into the Canadian Church, nor upon our resolution of last year, in which we placed the question of our presbyterial connection in the hands of the Assembly, and whereas general provision was made at the last meeting of the Assembly for the reception of congregations in British Columbia:

Resolved, That we hereby renew our application, according to the terms of the above mentioned general provision, and request the Presbytery of Toronto to receive us as therein provided.

Resolved, That we have learned with deep regret that the state of Mr. Jamieson's health makes it necessary for him to resign the charge of this congregation. Since, in the Providence of God, he has been deprived of the bodily strength necessary to the discharge of his duties, we have no alternative but to consent to the acceptance by the Presbytery of the resignation which he has tendered, and which has, we feel, been dictated by the same spirit of anxiety for the prosperity of the Lord's work in this place which has actuated him since the day upon which he ministered to the first Presbyterian congregation assembled on the mainland of British Columbia. But we consent to Mr. Jamieson's resignation with sorrow and reluctance; nor can we allow the tie which has so long bound him to this church to be severed, without giving expression to our respect and esteem for him, personally, and gratefully acknowledging the long years of faithful labour which, under many discouragements, he has given to the Master's work among us. And we wish also to take the opportunity of assuring Mrs. Jamieson and her family that we have been neither indifferent to, nor ungrateful for, their long-continued and self-denying labours in our behalf, not only in the choir and the Sabbath school, but in many other ways which have materially contributed to our comfort and prosperity as a congregation. We are glad to have the assurance that Mr. Jamieson, while ceasing to be our pastor, purposes still to live among us, and we pray that God may give him yet many years of usefulness in the smaller and less exacting sphere of duty which he has chosen.

Resolutions were also passed to give Mr. Jamieson, as retiring allowance, the use of the present manse and the lot upon which it stands, and a grant of \$350 per annum for life: also to take the necessary steps to obtain a minister for the church from Ontario, and to make provision for his maintenance. After the transaction of other congregational business, the meeting, which had been characterized throughout by a spirit of liberality and harmony, adjourned.

OBITUARY.

Mr. Charles Wilson, sr., died at Tecumseth, on Monday, the 7th April, 1884, aged eighty-four years and four months. In the removal of Mr. Wilson the Church has lost one of its most efficient and faithful ruling elders. He was ordained to the eldership in the first congregation of Innisfil immediately on its organization in 1844, and for three years discharged the duties of the office in the new congregation with much diligence, faithfulness and discretion. In 1847 he removed with his family to Tecumseth, near Bond Head, and was at once elected to the same office in the congregation of First West Gwillimbury. For forty years Mr. Wilson has held the responsible position of a ruling elder, and throughout this lengthened period, he has been, in every relation, "an example to the flock." As a zealous friend of temperance, and himself a pattern in the only safe position in this important subject; as an earnest worker in the Bible Society; as a contributor of marked liberality to the support of Gospel ordinances in the congregation, and to all the leading enterprises of the Church at home and abroad, and as a Christian gentleman, in every way an "excellent spirit"—his memory will be long cherished by his own family and friends, by the congregation at Bond Head, and by all who had the pleasure of his acquaintance. M.

QUEEN'S COLLEGE CONVOCATION.

The closing exercises in connection with Queen's this session were unusually brilliant. This year the baccalaureate sermon was preached by Dr. Sheraton, of Wycliffe College, Toronto. The first session, a very successful one, of the Woman's Medical College at Kingston, has justified the foresight of its promoters. The first day of convocation was interesting.

Principal Grant made a few opening remarks, in the course of which he said:—The attendance in arts, in medicine, and in theology, in each and every department of the University, has been larger than in any previous year in the history of Queen's. In arts, 216 attended classes; in medicine, 102; in theology, 25. Allowing for those who are registered in more than one faculty, the total number of students is 270. I believe that more and better work has been done than in any previous session known to me. The morale of the students is perfect. They so govern themselves, that, as far as the Senate is concerned, discipline may be said to be unknown.

The valedictory addresses then followed. The first speaker was Mr. J. Bennett, B.A., in behalf of "Divinity According to the College Records."—Mr. Bennett is graduate in arts, at McGill College, and took the full course of theology of Queen's; and an additional qualification for the Foreign mission work, to which he has devoted himself, is that he has studied medicine for two years, and he will probably take the degree of M.D.

Mr. Ramsay Duff, M.D., was spokesman for the students of the Royal College of Physicians. Mr. Duff is graduate in Arts of Queen's, and is now of the Medical College.

Mr. A. Gandier, B.A., represented the interests of the Art students. He is son of Rev. Mr. Gandier, of Fort Coulonge, Upper Ottawa. He has been a distinguished student in the under-graduate class.

The Rev. A. McGillivray, of Williamstown, presented the portrait of Rev. Dr. Snodgrass, formally Principal of Queen's, and the Rev. Dr. Bain presented the portrait of Rev. Dr. Cook, of Quebec, who has from the beginning taken an active interest in the prosperity of Queen's College.

A brilliant and enjoyable conversation was held on Tuesday evening.

The following is the Honour and Pass list of Queen's University announced at the Convention held last week:—

DEGREE OF B.A.

W. H. W. Boyle, Markdale, S. Childerhose, Cobden; G. F. Chown, Kingston; James C. Connell, Dundas; John Cook, Catarqui; Wm. E. D'Argent, Wolfe Island; John E. Duclou, Otter Lake; Enza S. Fitzgerald, St. Catharines; Annie L. Fowler, Kingston; A. Gandier, Fort Coulonge; H. Halliday, Renfrew; G. F. Henderson, Kingston; H.M. McCuaig, Kingston; A. J. Macdonnell, Morrisburg; R. J. McLennan, Lindsay; J. P. McNaughton, Drummondville; Isaac Newlands, Kingston; Andrew Paterson, Richmond; Louis Perrin, Kincairdine; M. S. Robertson, Violet; Daniel W. Stewart, Renfrew.

DEGREE OF M.A.

J. Young, B.A., Colborne; S. W. Dyde, B.A., Kingston.

DEGREE OF B.D.

Jas. Murray, B.A., Pictou, N.S.

DEGREE OF D. SC.

Rev. Robert Campbell, M.A., Renfrew.

GRADUATES IN MEDICINE.

W. H. Bullis, Richard Conway Cartwright, Thomas Cumberland, Hugh Ramsay Duff, Horatio J. Emery, Alexander A. Forin, Edgar Forrester, B.A., Edward Foxton, Robert N. Fraser, John Herald M.A., Colin Gordon McCammon, David H. Mackie, Jean Elder Stirling, William Joseph Webster, Herbert S. Williams, Elizabeth R. Beatty, Alice McGillivray, Elizabeth Smith.

GOLD MEDALISTS.

Classics, Prince of Wales Medal—Eliza S. Fitzgerald, B.A. Philosophy, Mayor's Medal—S. W. Dyde, M.A. Chemistry, Carruthers' Medal—Alice McGillivray, M.D.

SILVER MEDALISTS.

History, Special—George F. Henderson, B.A. Political Economy, (Graduates)—John Hay, B.A.

ARTS SCHOLARSHIPS.

Foundation, No. 3, (\$50)—W. A. Logie, Hamilton. Church No. 1, (\$55)—J. McKay, Williamstown, Ont. St. Andrew's Church, Toronto, (\$65)—Johnson Henderson, Kingston. Toronto (\$60)—J. Rattray, Kingston. Glass Memorial, (\$35)—John Findlay, Catarqui. McIntyre, (\$50)—John McKinnon, Prince Edward Island. Church No. 2, (\$60)—Orr Bennett, Peterboro'. Foundation, No. 4, (\$50)—A. Gandier, Fort Coulonge, and J. Snowden, Kincairdine. Foundation, No. 5, (\$50)—H. E. Horsey, Kingston. Foundation, No. 6, (\$50)—Gardiner, Kingston. Nickle, (\$50)—W. Nicol, Catarqui. Catarqui, History (\$50)—Miss M. M. Spooner, Kingston.

SCHOLARSHIPS IN THEOLOGY.

Leitch Memorial, (\$80)—A. R. Linton, B.A., Orono. Spence, (\$60), tenable for two years, with honour of Church of Scotland, No. 3, the Rankine and the Anderson, No. 2—R. McKay, Pictou, N.S. Anderson, No. 3, (\$20) James Bennett, B.A., Scotland. Mackerras Memorial, (\$25)—J. Moore, B.A., Phillipston. Hugh McLennan, (\$25)—D. McTavish, M.A., Scone, and James Murray, B.A., Pictou, N.S. Rankin, with honour of Anderson No. 1, (\$25)—John Hay, B.A., Pinkerton. Anderson, No. 2, (\$30)—John McLeod, B.A., P.E.I. Anderson, No. 1, (\$50)—R. C. Murray, B.A., Pictou, N.S. Church of Scotland, No. 4, (\$40)—W. Allen, Kingston. Church of Scotland, No. 3, (\$40)—Jas. Grant, Guelph.

FIRST CLASS HONOURS.

Classics—Eliza S. Fitzgerald, B.A. Philosophy—S. W. Dyde, M.A. Chemistry—Alice McGillivray, M.D. Political Economy—John Hay, B.A., and Adam Linton, B.A. English Language and Literature—George F. Henderson, B.A. Natural Science—Wm. Nichol, Catarqui.

SECOND CLASS HONOURS.

History—George F. Henderson, B.A. Latin—John Cook, B.A. Natural Science—C. A. Scott.

JUNIOR CHEMISTRY—MEDICAL.

Macdonnell, Dixon, Galligan, Jack, Mather, Wright, Casselman, Coy, F. B. Smith, McCardell, Roy, Dame, White, McLoughlin, Burdett, Folley, W. C. Beaman, Storms, Collins, Jamieson, Clark, Keith, Dawson, McVety, John Mundell, Hooper, Mellow.

PRACTICAL MEDICAL CHEMISTRY.

Dwyer, Hooper, Kennedy, Mather, Corlis, Clark, Bertram, Roy, Dawson, Storms, Russell, Macdonnell, Reynolds, Coy, Foxton, Lord, Kyle, Williams, Mackie, Cartwright, Stirling, Webster, Dane, Keath, Mellow, Shaw, Emery.

CHEMISTRY—ARTS.

Gardiner, Haliday, Shorey, Miss Oliver, Pirie, Miss Dickson, Kennedy and Lyon, equal; D'Argent, Young, Givens, Monro, Townsend, Paterson, Robertson.

CHEMISTRY—MEDICAL.

Miss Oliver, Miss Dickson.

HONOURS IN CHEMISTRY.

Mrs. McGillivray.

JUNIOR PHILOSOPHY.

Gandier and Snowden, equal; Henderson, Clyde, Dennistoun, Drummond, Lyon, McColl, Wright, Fowler, Scotland, McKinnon, equal; Mitchell, Smith, Dupuis, Milne, Folger, Buchanan, Cartwright, Hooper, Ashton, Farrell, Johnson.

SENIOR PHILOSOPHY.

Boyle, Henderson.

JUNIOR MATHEMATICS.

McPherson, Findley, Dunning, Fairfield, Snowden, McKay, McEwan, McLennan, Cunningham, Shorey, H. W. Townsend, Stewart, Wilson, Ryan, Dupuis, equal; Kelley, McNee, T. Townsend, Snerdock, Bain, Foxton and Frazer, equal, Givens and Carmichael, equal; Britton, Thomas, Shanks, Cameron, Robertson.

SENIOR MATHEMATICS.

H. E. Horsey, McKinnon.

HONOURS IN MATHEMATICS.

Dunning, McLennan, Horsey, McKinnon.

JUNIOR FRENCH.

Fairfield, Folger, C. B. Dupuis, Cunningham, Findlay, Fallon, Stewart, Hannah, S. Givens, Frazer, N. R. Givens.

SENIOR FRENCH.

McRae, Dunlop, Miller, Elliott, Foxton, Dennistoun, Farrell, Dupuis, J. C. Booth.

JUNIOR GERMAN.

Fairfield, Cunningham, H. S. Folger, C. B. Dupuis, Fallon, Findlay, Hannah, A. Givens, Frazer, D. Stewart, N. R. Givens.

SENIOR GERMAN.

McRae, Dunlop, Elliott, Miller, Foxton, McDonnell, Dennistoun, Miss A. Fowler, Farrell, E. L. Dupuis.

JUNIOR PHYSICS.

H. E. Horsey, T. Cook, Miss M. Spooner, T. McKinnon, R. T. McLennan, H. W. Townsend, W. Clyde, E. Corkill, R. M. Dennistoun, T. H. Buchanan, H. Folger, M. McKinnon, W. T. Holdcraft.

SENIOR LATIN.

W. Bain, O. Bennett, J. Rattray, J. J. Ashton, J. Marshall, R. Whiteman, J. C. Connell, E. Ryan, Duclou, G. F. Chown, N. Mallan, L. Irving, G. J. Smith, T. N. Kelly, M. Hamilton, Shanks, J. Dow, W. J. Kidd, D. M. Robertson, J. M. Dupuis.

SENIOR GREEK.

J. Marshall, J. Henderson, R. Whiteman, J. J. Ashton, O. Bennett, N. McMullan, Cartwright, J. Langill, Nimmo, J. J. Douglas, J. Childerhose, W. E. D'Argent, I. Newlands, J. D. Kennedy, I. Wood, Shanks, D. M. Robertson.

CHURCH HISTORY.

D. McTavish, M.A., Jas. Murray, B.A., equal; J. Hay, A. R. Linton, B.A., J. A. Grant, B.A., John McLeod, B.A., R. McKay, B.A., John Moore, B.A., James Bennett, B.A., A. Givan, B.A., James A. Brown, B.A., Robert Gow, B.A., John Young, M.A., Neil Campbell, B.A., R. C. Murray, B.A., Wm. Allen, F. W. Johnson, A. McAulay, B.A., W. Hay, B.A., A. K. McLeod.

OLD TESTAMENT ANTIQUITIES.

McKay, Hay and J. McLeod, equal; Allen, Grant, Givan, W. Hay, and A. K. McLeod.

NEW TESTAMENT CRITICISM.

J. Moore, B.A., James Bennett, B.A., James M. ay,

B.D., and R. McKay, B.A., equal; John Hay, B.A., W. H. W. Boyle, B.A., J. McLeod, B.A., W. Allen, W. Hay, B.A., J. A. Grant, B.A., A. K. McLeod.

JUNIOR HEBREW.

McKay, Gandier, McNaughton, Ferrin, McRusie, Grant, Gow, Duclou and Givan, equal, Snowden, Smith, J. McLeod, Hyland, Johnson, Childerhose, McNeil.

CHALDEE.

Jas. Murray, B.D., John Moore, B.A., Daniel McTavish, M.A.

HEBREW—SECOND YEAR.

J. Hay, Allen, Campbell, Murray, W. Hay, McAulay.

HEBREW—THIRD YEAR.

Moore and Pollock.

MICAHAH IN LXX.

McKay and W. Hay, equal; Allen, J. McLeod, J. Hay, Givan, Grant.

APOLOGETICS.

Senior Division J. Hay, B.A., W. Hay, B.A., R. C. Murray, B.A., A. K. McLeod. Junior division—R. McKay, B.A., J. McLeod, B.A., A. Givan, B.A., R. Gow, B.A., W. Allan, J. A. Grant, B.A., F. W. Johnson, A. McAulay, B.A., Neil Campbell, B.A.

JUNIOR GREEK.

Logie, Wilson, Parker, J. M. McKay, McLennan, Rattray, Kirkwood, Childerhose, Irving, Corvette, Corkill, Cameron.

DIVINITY—THIRD YEAR.

J. Bennett, B.A.; D. McTavish, M.A.; A. R. Linton, B.A.; J. Murray, B.A., equal; W. H. W. Boyle; J. Somerville, B.A.; P. Pollock, B.A.; J. Moore, B.A.

DIVINITY—SECOND YEAR.

John Hay, B.A.; R. C. Murray, B.A.; W. Hay, B.A.; A. K. McLeod.

DIVINITY—FIRST YEAR.

R. McKay, B.A.; J. McLeod, B.A.; R. Gow, B.A.; A. Givan, B.A.; J. A. Grant, B.A.; Neil Campbell, B.A.; W. Allan; A. McAulay, B.A.; F. W. Johnson.

NATURAL SCIENCE.

Nicol, McRusie, Shorey, Stewart, McCuaig, Henderson, McNee, Gardiner, Pirie.

MEDICAL BOTANY.

Henry Dawson.

JUNIOR ENGLISH.

J. McEwan, Corvette, Packer, McRae, Connell, Perri, McLennan, T. McEwan, Fowler, Logie, Milkin, Miller, Holdcraft, Elliott, McFarlane, Foxton, H. E. Horsey; Cameron, Booth and Wilson, equal.

SENIOR ENGLISH.

Stevens and Halliday equal; Renne't, Spooner, Corkill, J. F. Smith, Connell, Wrenshall, Lyon, McKinnon, Rattray, McNaughton, Pirie, Bain, Perrin, McCanery, Ryan, Grant, Folger, L. W. Kelly, Cartwright and Fowler, equal, Buchanan, Patterson, Hamilton, Douglas.

JUNIOR LATIN.

Logie, Wilson, Parker, Fairfield, Findlay, Cunningham, McLennan, J. McKay, Kirk, Wood, H. S. Folger, C. B. Dupuis, Dunning, McPherson, Cameron, Fallon, Richards, Hall and McEwan, equal; Townsend, Fraser, McFarlane, Hannah, A. Keys, E. Stewart, N. McKay.

The principal meeting in connection with the closing exercises was held on Wednesday, the 30th ult. A number of prominent ministers and others from a distance were present, among whom were Rev. Dr. Cochrane, Brantford; Rev. R. H. Warden, Montreal; Rev. J. Robertson, Winnipeg; Rev. D. Mitchell, Belleville; Rev. R. J. Laidlaw, Hamilton; Rev. M. W. McLean, Belleville; Rev. Dr. Wardrop, Guelph; Rev. D. J. Macdonnell, B.D., Toronto; Rev. Dr. Campbell, Renfrew; Rev. J. McGillivray, Williamstown; Rev. W. Lang, Lunenburg; Rev. T. G. Smith, D.D., St. John, N.B.; Rev. A. Young, Napanee; Rev. A. Bel, Peterboro'; Rev. J. Gallagher, Pittsburg; Rev. G. Shore, Lansdowne; Rev. J. Cumberland, Amherst Island; Rev. R. J. Craig, Deseronto; Principal Woods, Ottawa Ladies' College; J. McLennan, Q. C., Toronto; D. B. McTavish, Ottawa; G. Gilles, Cananoque; Judge McDonald, Brockville; Dr. V. Moore, Brockville, and many others.

The proceedings were opened with devotional exercises conducted by Rev. James Ross, of Perth. The prizes and medals were then awarded to the successful competitors. Much enthusiasm was evoked when Miss E. F. Fitzgerald was called to receive the Prince of Wales medal. This lady carried off the highest academical honours of the year.

The honorary degree of LL.D. was conferred upon Judge Gowan, of Barrie, the Rev. Archibald Geikie, D.D., formerly of Berlin, Ontario, but now of Bathurst, New South Wales, and the degree of Doctor of Divinity was bestowed on the Rev. James C. Burns, of Kirkcaldy, Scotland. The audience was then addressed by Rev. Dr. Jenkins, Montreal. After a brief, earnest and appropriate address to the graduates by Principal Grant, the closing exercises of the forty-third session of Queen's College were completed by the chaplain pronouncing the benediction.

COFFEE CAKE.—One cup of strong coffee, one cup of molasses, one cup of butter, two cups of brown sugar, three eggs, four cups of flour, one nutmeg, one teaspoonful of cinnamon, one cup of raisins, one cup of currants, and one-half teaspoonful of saleratus. This makes two loaves.

CURE FOR DEAFNESS.—As numerous testimonials will show, there is no more reliable cure for deafness than Haggard's Yellow Oil. It is also the best remedy for earache, sore throat, croup, rheumatism, and for pains and lameness generally. Use externally and internally.

MR. G. W. MACULLY, Pavilion Mountain, B.C., writes: "Dr. Thomas' Electric Oil is the best medicine I ever used for Rheumatism. Nearly every winter I am laid up with Rheumatism, and have tried nearly every kind of medicine without getting any benefit, until I used Dr. Thomas' Electric Oil. It has worked wonders for me, and I want another supply for my friends," etc.

ROLL JELLY CAKE.—Two eggs, one cup of sugar, one cup of cream, one-half teaspoonful of soda, and flour to make it the thickness of cream. Butter white paper, put in a long pan, bake quickly. Remove from the tin as soon as done, lay upon a towel bottom side up, spread with jelly and roll quickly as possible. Leave the towel closely wrapped about the cake until ready to cut.

THE SECRET OUT.—The secret of beauty has been at last revealed. Without good health, pure blood and a fair complexion none can possess good looks. What is more repulsive than pimples, blotches, and a yellow or pasty complexion? Burdock Blood Bitters reveal the fact that all can gain pure blood and freedom from the repulsive diseases of the skin that result from impurities.

MR. T. C. WELLS, Chemist and Druggist, Port Colborne, Ont., writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure sells well, and gives the best of satisfaction for all diseases of the blood." "It never fails to root out all diseases from the system, cures Dyspepsia, Liver Complaint, etc., purifies the blood, and will make you look the picture of health and happiness."

TOMATO SOUP.—To one pint of canned tomatoes, or four large raw ones cut up fine, add one quart of boiling water, and let them boil till done; then add nearly a teaspoonful of soda; when it foams up, add one pint of sweet milk, pepper, and plenty of butter or one cup of sweet cream instead of the butter, a few crackers rolled fine, and serve.

If your children are troubled with worms, give them Mother Graves' Worm Expeller; safe, sure, and effectual.

A Household Perfume. Every family able to appreciate and enjoy the pleasure afforded by a really beautiful and delicious perfume, should supply themselves with the genuine McBRIDE & LANMAN'S FLORIDA WATER. It is the most delightful and most lasting of all fragrant waters.

HOW TO CLEAN OIL CLOTHS.—To stain them—clean them with hot water or soap suds, and leave them half wiped and they will look very bright while wet, and very dingy and dirty when dry, and soon crack and peel off. But if you wish to preserve them, and have them look new and nice, wash them with soft flannel and luke-warm water, and wipe thoroughly dry. If you wish them to look extra nice, after they are dry, drop a few spoonfuls of milk over them and rub with a small, dry cloth.

ALL FITTING boots and shoes for corns. Holloway's Corn Cure is the article to use.

THE CATHOLICITY OF THE Presbyterian Church,
By Rev. Professor Campbell, H.A., Presbyterian College, Montreal.

It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is in the form of a neat little Pamphlet of thirty-two pages, being the first of a series of "Tracts on Presbyterian Topics" which the Publisher intends giving to the world; and we must say that he has made a good beginning.

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Pan-Presbyterian Council
To be held at Belfast, June 24.

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SARNIA, 27
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The Secretary of the Province of Ontario will receive tenders to be addressed to him at the Parliament Buildings, Toronto, and marked "Tenders for Coal" up to noon of FRIDAY, 16th May, 1884, for the delivery of the following quantity of Coal in the sheds of the institutions below named, on or before the 15th July, 1884:
ASYLUM FOR THE INSANE, TORONTO.—Hard coal, 1,000 tons large egg size, 175 tons stove size. Soft coal, 400 tons.
CENTRAL PRISON, TORONTO. Hard coal, 60 tons nut size. Soft coal, 500 tons.
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ASYLUM FOR THE INSANE, LONDON.—Hard coal, 180 tons large egg size, 50 tons chestnut size. Soft coal, 1,700 tons for steam purposes, and 150 tons for grates.
ASYLUM FOR THE INSANE, KINGSTON. Hard coal, 1,300 tons egg size, and for gas making purposes 100 tons best Lehigh, large egg size.
ASYLUM FOR THE INSANE, HAMILTON. Hard coal, 100 tons stove size, 15 tons large size chestnut, 100 tons chestnut size. Soft coal, 1,000 tons for steam purposes, and 25 tons for grates. N.B.—200 tons of the soft coal and the 25 tons of chestnut coal to be delivered at the pumping house in the city.
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INSTITUTION FOR THE BLIND, BRANTFORD.—Hard coal, 450 tons egg size, 150 tons stove size. Soft coal for grates, 15 tons.
The hard coal to be Pittston, Scranton, or Lehigh. Tenders are to name the mine or mines from which it is proposed to take the soft coal, and to designate the quantity of each, if required, to produce satisfactory evidence that the coal delivered is true to name. Delivery to be effected in a manner satisfactory to the authorities of the respective institutions.
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The lowest or any tender not necessarily accepted.
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Secretary of the Province of Ontario,
Parliament Buildings, Toronto, 25th April, 1884.

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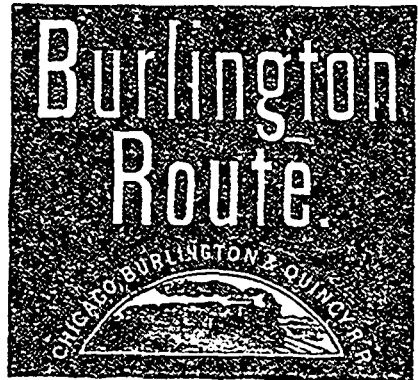
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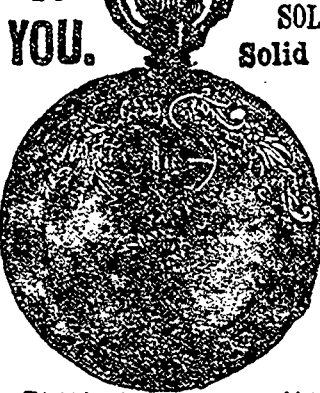
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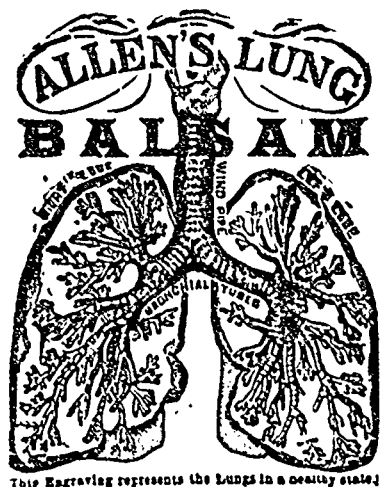
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PARIS.—In Knox Church Ingersoll, on the second Tuesday of May.

BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May, at eleven a.m.

HAMILTON.—Next stated meeting will be held in... of Welland and Crowland, and on Tuesday, the 20th for ordinary business.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at ten a.m.

SARNIA.—At Sarnia, on the fourth Tuesday of June, at ten a.m.

MAITLAND.—In Knox Church, Kincardine, on the second Tuesday of July, at half-past one p.m.

PETERBORO.—In St. Andrew's Church, Peterborough, on the first Tuesday of July, at two o'clock p.m.

CHATHAM.—At Ridgeway, on the second Tuesday of July, at eleven a.m.

STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May, at ten a.m.

GLENGARRY.—In Knox Church, Lancaster, on the second Tuesday of July, at two p.m.

HURON.—In Clinton, on the second Tuesday of May, at half past two p.m.

SAUGEN.—In Knox Church, Durham, on the second Tuesday of July, at ten a.m.

BRUCE.—Southampton, on the second Tuesday of July, at two o'clock p.m.

OWEN SOUND.—In Division Street Church, Owen Sound, May 13th, at half-past one.

KINGSTON.—In John Street Church, Belleville, first Monday in July, at half-past seven p.m.

WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of July.

STRATFORD.—On second Tuesday of May, at Milton, at two o'clock p.m.

LONDON.—In First Presbyterian Church, London, on second Tuesday of July, at eleven o'clock a.m.

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