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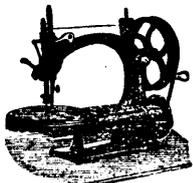
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**LAMP WICKS.**—The wicks of kerosene lamps should be changed frequently, or if not too short, washed in strong, hot soapsuds, with some ammonia in the rinsing water. We think the trouble with poor light from kerosene lamps probably arises from the wicks being full of the sediment or refuse matter which comes from the oil, and that impedes the free passage of the kerosene through the wicks.

**SCOTCH BROTH.**—Remove the fat from a gallon of meat broth; that in which any meat, either salt or fresh, has been cooked will answer. Mix half a teacupful of oatmeal into a smooth paste with a little of the liquor and add to it a small onion chopped fine. When the broth is boiling, stir in the paste; season to taste with pepper and salt and boil for twenty minutes, stirring occasionally to prevent lumping and burning.

**TO KEEP WELLS PURE.**—A correspondent of the "Inter-Ocean," writing from Battle Creek, Mich., says that he purified his well of water which was so subject to many worms, bugs, and other insects as to render it almost unfit for drinking, by placing in the well a couple of good-sized trout. They have kept perfectly healthy, and have eaten up every live thing in the water. In the winter season crumbs of bread and cracker are thrown in. The water is perfectly pure and sweet.

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**OATMEAL AS FOOD.**—Says an Irish paper: Oatmeal is a food of real strength and nutrition, having claims to be better known and more widely used than it is at present. Of much service as a brain food, it contains phosphorus enough to keep a man doing an ordinary amount of brain work in good health and vigour. All medical authorities unite in the opinion that eaten with milk, it is a perfect food, and having all the requisites for the development of the system, it is a pre-eminently useful food for growing children and the young generally. Oatmeal requires much cooking to effectually burst its starch cells, but when it is well cooked it will thicken liquid much more than equal its weight in wheaten flour. The oats of this country are superior to those grown on the Continent and in the southern part of England, but certainly inferior to the Scotch, where considerable pains are taken to cultivate them, and it is needless to point out that the Scotch are an example of a strong and thoroughly robust nation, which result is justly set down as being derived from the plentiful use of oatmeal. Dr. Guthrie has asserted that his countrymen have the largest heads of any nation in the world—not even the English having such large heads—which he attributes to the universal use of oatmeal, as universal it is, being found alike on the tables of the rich and the tables of the poor—in the morning the porridge and in the evening the traditional cake. The two principal ways of cooking oatmeal are porridge and cake (bannock), which I will describe, and also some other modes of cooking to afford an agreeable variety of dishes. First, then, we will commence with a receipt for porridge: To three pints of boiling water add a level tea-spoonful of salt, and a pint of coarse meal, stirring—until the meal is diffused through the water—about eight or ten minutes. Cover it closely then, and place it where it will simmer for an hour; avoid stirring during the whole of that time. Serve hot and with as little messing as possible, accompanied with milk, maple syrup or sugar, and cream. To make oatmeal cakes, place in a bowl a quart of meal, add to it as much cold water as will form it into a soft dough, cover it with a cloth fifteen minutes to allow it to swell, then dust the pasteboard with meal, turn out the dough and give it a vigorous kneading. Cover it with the cloth a few minutes, and proceed at once to roll it out to an eighth of an inch in thickness; cut it into five pieces, partly cook them on a griddle, then finish them by toasting in front of the fire.—*Cultivator.*

# THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JULY 16th, 1880.

No. 37.

## NOTES OF THE WEEK.

BISHOP HERZOG had a sad report to make to the Swiss Old Catholic Synod at Geneva of the condition of the Church. In the Canton of Berne twelve parishes and ten priests were lost the past year, through the operation of the parish election laws, the Roman Catholics electing their priests and thus getting the State subvention. In three of these parishes, where the minority is strong, Old Catholic priests are supported by voluntary contributions. In two cases where elections were held the Old Catholics were victorious. It is expected other parishes will be lost during the coming year. The whole number of priests is now fifty-nine, against seventy-three last year; but five students are ready for ordination. There are forty-eight parishes in possession of the Old Catholics. The Synod adopted a Book of Common Prayer, compiled by Bishop Herzog from an Anglican manual, and made it the official manual of the Christian Catholic Church. An Anglican states that the book is "essentially both orthodox and evangelical, purged from Romish superstition and never for a moment favouring sceptical or unbelieving negations."

DEAN STANLEY asserts that what are in Scotland called irregular marriages—which by many persons are regarded as excessive instances of Protestant laxity—are in fact the relics of the ancient Catholic system. In modern times what is called civil marriage (that is, a marriage before witnesses without religious services) has been condemned by high Roman authorities as hardly deserving the name of marriage at all. But this form of matrimony is that which before the Council of Trent, in all Continental Christendom, was regarded by the Catholic Church not only as a *bona fide* union of man and wife, but as a sacrament. The consent of two persons in the presence of a witness was sufficient to constitute a valid marriage. It was not till the Council of Trent that the intervention of the parish priest was considered necessary; and even then, not as himself performing the marriage, but as a witness. The celebration of the sacrament is not vested even now in the person of the priest who gives the benediction, but in the person of the man and woman who makes the solemn agreements in his presence. Scotland merely followed the practice of the Continent, where any witness was sufficient.

THE St. Petersburg correspondent of the "Daily News" writes: "Not the least interesting among the signs of the times is the new religious movement in St. Petersburg. This movement, which has made a marked advance during the last winter, dates back some seven years to the summer travels of certain Russian ladies in Switzerland. There they attended evangelical services conducted by Lord Radstock and other Englishmen, and by the French pastors, M. Monod and M. de Pressensé. Some of these ladies invited Lord Radstock to visit St. Petersburg during the following winter. He came in the winter of 1874, and renewed his visits in 1875, 1876, and 1877. The evangelical meetings thus commenced have been well sustained by M. Pashkoff, Count Bobrinsky, and Count Korff at the house of M. Pashkoff and others. Meetings of a more or less public character have been held during the past winter several times each week, with preaching on Sunday evenings. They terminated for the present season at the end of May. The interest they excited is shewn by the fact that at the last meeting upwards of a thousand persons assembled in the mansion of M. Pashkoff on the Gagarin Quay. On this and several occasions overflow meetings were held, and many hundreds were unable to obtain admission."

A CIRCULAR is being issued by the Working Men's Lord's Day Rest Association in opposition to the two motions now before Parliament for opening museums on Sabbath, which gives the opinions of the late and the present Prime Ministers on this question as follows: The Earl of Beaconsfield, in voting against the

Sunday opening of museums, said in the House of Lords: "Of all divine institutions, the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner stone of civilization, and its removal might even affect the health of the people. It (the opening of museums on Sabbath) is a great change, and those who suppose for a moment that it could be limited to the proposal of the noble baron to open museums will find they are mistaken." The Right Hon. W. E. Gladstone, M.P., has always voted against the Sabbath opening of the British Museum, etc, and in reply to a deputation in March, 1869, he said: "The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence." In a letter dated 13th January, 1876, Mr. Gladstone wrote as follows to Mr. C. Hill: "Believing in the authority of the Lord's day as a religious institution, I must as a matter of course desire the recognition of that authority by others. But, over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

It seems that Italy, quite as much as France, has a title to call itself the modern "Land of Miracles." The Roman correspondent of the "Deutscher Merkur" says that he was assured by a Cardinal that no week passed in which not less than two or three new miracles, at least, were reported to the special Roman Congregation which is entrusted with the examination and verification of such phenomena, and that the accounts are always signed by a number of clergymen of out-of-the-way parishes. How inventive the agricultural clerical mind is in this province may be gathered from the amazing story of the "Madonna of the Hens" *Madonna delle Galline*. Three years ago at Pagani—a significant name for the village—not far from Naples, on the 4th of April, the day dedicated to "The Seven Sorrows of Mary," a hen belonging to the family of Tortora laid an egg which exhibited an unusual and noticeable unevenness of surface upon its shell. The family conceded that there was a sign of supernatural intervention in this perfectly natural phenomenon, and called a priest to their counsel. This worthy cleric, after carefully scrutinizing the egg-shell, perceived that the roughened surface was nothing more or less than a bas-relief, not very artistically executed, of the Lady of Sorrows holding the infant Jesus in her arms. Such a piece of supernatural sculpture could not remain in private possession; it was taken to the church and laid upon the altar for the veneration of the faithful. Each succeeding year the parish has held a three days' devotion in honour of the *Madonna delle Galline*, and the miraculous egg laid by Signora Tortora's hen has been exposed for the consolidation of the faith of Roman Catholics in an age of unbelief and revolution. This year, for the first time, a great procession in honour of the marvelous egg was organized. The peasantry flocked to Pagani from the surrounding neighbourhood, and a number of offerings were made to "Our Lady of the Egg."

A VOLUME of sermons lately published by McMillan, Cambridge, under the title "Scotch Sermons, 1880," is thought by many likely to attract as much attention and raise as much and as bitter controversy as the once famous, but now all but forgotten, "Essays and Reviews." The preface says that it "has originated in the wish to gather together a few specimens of a style of preaching which increasingly prevails amongst the clergy of the Scottish Church." The writers are among the more prominent ministers of the Established Church of Scotland. We may notice the volume more at length by and by. In the meantime the following answer, which Principal Caird would give to

the question of the Philippian gaoler, may rather startle a good many people: "I answer . . . that to whatever world death introduce you, the best conceivable preparation for it is to labour for the highest good of the world in which you live. Be the change that death brings, what it may, he who has spent his life in trying to make this world better can never be unprepared for another." Mr. Ferguson—another of the sermon writers—very curtly gives his readers to understand that: "To insist that no one who rejects the miracles of the New Testament may claim to be a Christian, is intolerance that ought to be resisted." A third, a Mr. Stevenson, in his zeal for catholic comprehension would like to have a place in the Church even for the materialist. The sphere of religion, he says, is spiritual, the sphere of theology is intellectual. Now the difficulties of the materialist are altogether intellectual, and, therefore, his errors, if they are errors, should not be held as fatal or detrimental to his spiritual life. "He may not," says Mr. Stevenson, "be a theist in the sense in which you are a theist. He may not accept as you accept the Christian doctrine of immortality, but does he thereby cease to be religious?" Is this not in other words saying that while it is a good thing to be a Christian there is no great harm in *not* being one? In short, if these gentlemen preach the Gospel it must be after the fashion of him of whom the quaint and godly Rowland Hill used to say that "he preached the Gospel much as a donkey mumbled thistles—*very cautiously.*"

We are not to suppose that the danger to Republican institutions in France, from the presence and teaching of the Jesuits in that country, is merely imaginary. Jules Ferry in a recent debate in the French Senate gave a summary of the works, especially the historical ones, put into the hands of Jesuit pupils. Among others he cited the writings of Père Courval who "arranged" "The History of France" by Père Lorient, and the works of Père Gazeau who imitated Père Courval. The school inspectors find these books distributed and taught everywhere as standard classical works. They attack the Revolution and glorify the revocation of the edict of Nantes. They abuse such moderate men as Necker and Turgot; protest against the idea of national sovereignty and proclaim in the most forcible manner that France was beaten in the last war because she deserted the Pope. In fact their books and the whole course of Jesuit teaching attacks the very foundations on which the present state of things in France rests, and wish to be countenanced in teaching what, if believed and followed, would overturn the Republic. The struggle, in short, is between the lay spirit and the theocratic; between the Syllabus and the Revolution, and in such a life and death struggle it is not surprising that the black soldiers of Loyola should, as in other days, receive notice to go and at once. If an organized and powerful body of ecclesiastics were to proclaim to all their pupils, and in all their text-books, that Queen Victoria was a usurper and that whoever assassinated her would do a work excellent and meritorious in the eye of Heaven, we doubt if either Canada or Britain would be at all a comfortable place for the permanent residence of these ghostly fathers. The Jesuit opposition to, and hatred of, all Republican institutions in France are practically not much less than would be implied in the case we have supposed. When it is a struggle for existence, nations, like individuals, may be excused if they take measures of a degree of vigour which in less exciting times might be thought extreme. Still the very life of popular institutions is free discussion, and it is a risky business to resort to physical force, when as Guizot used to say, "those who stand by the tongue ought to be put down by the tongue." It is said that there are 158,040 members of different monastic orders in France. Of these there are 127,753 women and 30,287 men. Of 416 associations of men only thirty-two are authorized, but the latter are by far most numerous. Only 21,000 persons belong to these unauthorized fraternities, and these must either submit or leave France. But the Jesuits must leave in any case.

## OUR CONTRIBUTORS.

### SERMON

PREACHED BY PRINCIPAL GRANT, IN ST. ANDREW'S CHURCH, TORONTO, ON THE EVENING OF JUNE 27TH, 1880, IN CONNECTION WITH THE JUBILEE SERVICES OF THE CONGREGATION.

Lev. xxv. 8-10.

Fifty years ago the fathers of this congregation built, in this city—then an obscure and very muddy village—an house for the worship of God, and called it by the name of the patron saint of their fatherland. These men belonged to a venerable, national, apostolical Church and they desired to root a branch of that living tree—under the shadow of which their fathers had found shelter for centuries—in the rich and kindly soil of their new home. The first jubilee cycle of fifty years has now passed away. And these fathers—where are they? Not one of those who constituted the first communion-roll of the church is with us to-day. But it is not for us to tell the story of Toronto of old and Toronto of to-day; of the Church, with its thirty congregations then and its eight or nine hundred congregations now; of the varying fortunes of St. Andrew's Church; of the number of congregations that have sprung from or been helped by it; of its present strength, work, aims, and hopes. Let these things be told to-morrow evening by those who have a right to dwell lovingly on every detail, when you meet as a congregation to praise God for His goodness to your fathers and yourselves, and to pray that He will be the God of your children and children's children. To-night, I would rather look far back to the institution of the jubilee, to consider its underlying principles, and ask whether it has a meaning for us or whether you have merely caught at the word as a convenient peg on which to hang a celebration that will give a new sensation for the passing hour.

What was the jubilee? It constituted the outermost circle of that great Sabbatical system which comprised within it the day, week, month, year, and epochs of rest. The Sabbath day commemorated God's resting, and grandly based man's need of resting on his having been made in the image of God. It was made for man, and must therefore be a blessing for man as long as the race endures upon earth. The Sabbath year declared that the land also should rest, instead of being exhausted by ceaseless cropping; that it should be one vast fallow, its spontaneous productions free to all the people, their cattle and even the wild beasts. Seven Sabbatical years passed, and then the great jubilee year followed. It declared the restoration of the old God-appointed social and political order. All lands were to be sold with reference to this epoch, being valued according to proximity to or remoteness from it, in order to their being then restored. All Israelites who, because of their poverty, had sold themselves were free then to return to their families. For when an Israelite got into debt, he was not cast into prison, to be there for years without benefiting himself or his creditors, and to be a burden on society instead, as so-called Christian nations ordained till quite recently. He was allowed to sell himself or rather his labour to his creditor, and so to do his best to get out of debt. His period of serfdom was mitigated in many ways that made it a very different thing from every other form of slavery known to the ancient world. And the year of jubilee indicated that at a given time it was to cease and determine. This notable year commenced on the tenth day of the seventh month—the great day of atonement—the day of awe and solemn fear, the day when the high priest went, laden with the sins of the people, to look upon the glory within the veil, and the people stood without, trembling lest he should be consumed and they rejected. On the evening of that day the silver trumpets sounded. At the sound the prison doors flew open. Debts were forgiven. Royal grants from the patrimony of the crown were restored to the crown. The old inheritance was restored to the old family. The clouds that had gathered during many a dark hour round the children of affliction were scattered, and the sun shone on the land as on the day when it was first divided to the tribes who followed Joshua.

Such was the jubilee as described to us in the book of the law. To some it may be a startling suggestion if we ask whether this wonderful arrangement was ever carried out in actual history, or was at any time more than a dead letter? It seems to me doubtful, I must confess, whether a jubilee year was ever ob-

served in all its fulness over the length and breadth of Israel. In all the recorded history of the people—extending over a period of nearly fifteen centuries, from Moses to Christ—we have no mention made of its observance. The observance of the other festivals is noted when special occasions made them noteworthy. And when we consider what disarrangements of property, what social upturning, the observance of such an institution as the jubilee would bring about, we certainly have a right to expect some special mention of its having been kept by a people so keen to acquire and so slow to part with money as the Jews. Indeed, Jeremiah seems to say that they had not kept even the Sabbatical year; and he tells them that since they had not given the appointed rest to the land, God would; and that for seventy continuous years they would be in captivity, and the land would keep its Sabbaths. If their faith was too weak, and their greed too great, to keep the Sabbatical year, much less would they be likely to keep the jubilee.

But whether the people actually observed this great festival or not, we can see the ideas at its root and the lessons it was designed to teach. As far as Israel's special place in history and Israel's mission as a people of revelation are concerned, we can see how fitting and beautiful it was. This people were to be God's witnesses for many long centuries, and it was, therefore, necessary that their original tribal and family divisions should be preserved, instead of their developing naturally through the usual national stages of progress, maturity, decay, and dissolution. The jubilee held up before them this necessity, while it was secured by other and more detailed regulations. Had the jubilee been carried out, it would have forcefully balanced and equalized society and preserved it in its infant condition. It would have prevented that accumulation of wealth and power in the hands of the few, and that discontent on the part of the many, which brought all ancient states to decay. Besides, the jubilee law reminded the people of their deliverance from Egypt, and of the only tenure by which they held their lands. It kept constantly before their eyes the two great truths: first, that the land was God's, they His tenants, to enjoy only the usufruct; secondly, that as sons of Israel and servants of Jehovah they were all freemen, and, with the freeman's right of equality before God and the law, each entitled also to a share in the common inheritance. Again, while it referred them back to their divine origin, it looked forward to the future. It was a type of a greater deliverance to come, following upon a perfect atonement between man and God. It thus outlined the truly "acceptable year of the Lord" to the spiritual mind. It inspired hope of good news for man, of deliverance for the captives, of liberty for the bound, of inheritance for the poor and needy. When Jesus Christ came, this scripture was fulfilled. The kingdom of God, the year of jubilee, was at hand. When the Spirit was poured out on the day of Pentecost, the year of jubilee had come. The joy of the infant Church and its spontaneous expressions of Christian communism shew that they understood their time. And now, when we celebrate jubilee services, our object should be the restoration as far as in us lies of the Pentecostal spirit and power in our own hearts, in our own congregation and Church, in our own city and country.

The year of jubilee has thus a universal and far-reaching import. Like other Old Testament institutions which at first sight appear peculiar, local, and unrelated to universal humanity, its peculiarity was for the purpose of preserving it for the world. As the religion of humanity strangely sprang from a people which for centuries seemed to be trained and disciplined only for isolation, so political, social, and spiritual truths, now found to be universally applicable, were wrapped up in Old Testament stories, symbols, and institutions which superficial readers characterize as merely Jewish, local, and accidental. Consider this, for it is well worth being considered. The Jews were kept apart from humanity, not because God wished to teach them that they were superior to other nations, but that they might, the more surely in the end, bless all the other nations. Of course they misunderstood God's dealings with them. National conceit blinded them, as it has blinded and still blinds every nation, just as each of us is blinded less or more by his vanity or pride. They fancied that the world existed for them, not they for the world; that the tree existed for the branch, not the branch for the tree; the body for the member, not the member for the

body. They fancied so, but does their fancy make the truth of God of none effect? God's teachings did much for them, in spite of their stubborn conceit. They were conscious, as were no other ancient people, of the essential unity of the race, of the filiation of all the peoples of the world, of a common and hopeful final destiny for humanity. They looked back to a divine past, and drew life from it as no other people did. We find them perpetually going back in thought to Abraham, to Moses, to the exodus, to the law, to God-appointed institutions and sanctions. And as Antæus renewed his strength every time he touched the earth, so they derived ever new inspiration from the original sources of their national life. But this same people also looked forward to and longed for a glorious future, as no other people did. Visions, prophecies, promises, types led them on and sustained them in the dark and cloudy day. Their religion was from God, but was confessedly incomplete. Its voice from generation to generation was, "The true prophet has not yet come; He will come; prepare ye the way of the Lord; who shall abide the day of His coming?" In the same way, the year of jubilee looked back to the past and forward to the future. It united the most complete Conservatism ever known with the most ideal and thorough-going Radicalism. It was Jewish in form, but had a message for humanity.

What message has the jubilee for Christians in the nineteenth century after Christ? To us, as to the Jews, the year of jubilee says: Your right to your property, to everything you possess, and it may be pride yourselves on, is based, not on your own merit, not on your own superior qualities, not on your industry, economy, cunning, or strength, but on the ultimate facts that God is the owner of all things and the Father of all men; and, therefore, that whatever you own is a gift from Him, to be used under law to Him, and first of all with due regard to the inalienable rights of your brother man. The Jewish law was based on those ultimate facts, and it, therefore, sanctioned a regulated communism in order that they might be periodically vindicated against opposing tendencies in man. Had the law been carried out, no permanent, social irregularities would have been possible. The law's iron hand would have smoothed down from time to time every inequality that tried to assert itself. How does Christianity deal with the same fundamental principles of God's ownership of all things, and human brotherhood? Not by writing laws on the statute book, but by creating that inward spirit from which all right statutes proceed; not by forcible periodical distribution on the part of the executors of the law, but by willing and continual giving on the part of all. The political communism of the unbelieving nineteenth century is simply Christianity dressed up in the cast-off clothes of Judaism. Political communism says to the industries, "I will take from you all that you have earned." Christian communism says to the poor, "I will give you all that my Lord has given to me." Were we Jews, the jubilee law would come to us and say, "Let the land in and round Toronto be given to the families that held it fifty years ago; let the houses be given to those who owned them then; let all mortgages be discharged, all debts forgiven, all prison doors thrown open; and let the community start to-morrow afresh on its work and especially on the pursuit of wealth." An impossible command, you say; one simply incapable of being carried out. No doubt of it. Such a law could not even have been dreamed of save in a state and under conditions widely different from anything produced by modern civilization. It was conceivable only to a people confined to a little country rigidly defined by great physical marks, a country into which no immigration flowed, from which no emigration was contemplated; a people, whose origin, and continued existence, cannot be explained by natural forces only; a people who were held together by the consciousness of a distinct mission, who sacrificed everything else for that, and who ceased to exist as one of the nations when that mission was accomplished. But while such a law is inapplicable now in its Jewish form, the spirit of the law survives, and must and shall yet be carried out more widely and thoroughly than it ever has been, by all communities that have any right to be called Christian and that have incorporated into their life the spirit of the Old and New Testaments. Whenever and wherever the fundamental principles of this law have been persistently ignored it vindicates itself by terrible retributions. What was the meaning of the French Revolution? It was simply the struggles of a great

people, half consciously, half blindly, to realize for themselves on earth the fact of human brotherhood; and because kings and courtiers, priests, nobles and the fashionable classes had long practically denied that truth, and denied the name of God, and religion, the people cried out, "Then there is no God, and religion is an invention of kings and priests;" little wonder even that they caught up Voltaire's cry of "crush the wretch." What is the meaning of the conflict that is going on in Russia at this day? This, that rulers fancied for generations that the divine plan, the kingdom of God upon earth, meant that their rule should rest on the prostrate bodies and crushed minds and souls of millions of serfs; and now a few of the serfs—some of them nobles, others peasants, some of them women, others children, but all alike serfs—are awakening from the long lethargy. Realizing that they are not things but men, and maddened at the interlaced coils of the vast system in which they find themselves enchained, they cry out now, "Away with everything that has hitherto been recognized, consecrated, established; down with governments, churches, relationships; let us have nothing instead." Listen to their yell, "The first lie is God; the second lie, right; the third lie, property," and listen to it not so much with horror as with pity. Understand that this too is the Nemesis of mere verbal recognition of Christianity; and that this portends worse scenes than those of the French Revolution, should the wrongs of millions not be righted, and should the millions awake as the few have awakened.

Why need I give other illustrations from German socialism, from the Paris commune, from the strikes and lockouts in Great Britain, from the labour riots in the United States, from Kearneyism in California? They all point in the same direction. They point to the terrible results which inevitably flow from the unchecked accumulation of wealth and power in the hands of the few, accompanied by practical injustice to the many. They all point to unbridled selfishness as the fruitful source of the downfall of states; to selfishness basing itself on the denial of God and human brotherhood, breathing corruption, and in the end destroying itself.

What, then, is the lesson that we as Christians should learn on this jubilee Sabbath? I answer in the words of prophet and evangelist. "To bow down the head as a bulrush, and to spread sackcloth and ashes, wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? To deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction and to keep thyself unspotted from the world." I answer in that word of the Lord unrecorded in lives of Him written by evangelists, unrecorded, probably, because they felt that His life was an incarnation of the word, and that no utterance would express the truth as his life expressed it. "It is more blessed to give than to receive." Or let me point to that picture of the infant Church, held up before us in the second chapter of the Acts of the Apostles, that ideal which flashed for a moment on the world, that height of self-surrender the atmosphere of which it would seem is too rare for the Church to breathe in all the time, the enjoyment of which would indicate a better than Paradise restored. In a word, let me read to you the law of Christian life declared by the Lord. "Whosoever shall be great among you shall be your minister; and whosoever of you will be the chiefest, shall be servant of all." Whoso is wise let him understand. Let him ponder these sayings and carry them out in life. Then this jubilee service shall not have been in vain. You will go from it re-invigorated by contact with Christ. As living witnesses for Christ you will prove to the world that He is risen. You will take your part in every effort to elevate the people, to develop a higher tone of thought in our country, to sweeten—if that be possible—our public life, to quicken the Church with the loftier inspiration it so much needs. Let nothing short of the highest aims be yours; and remember that high aims are attained only by those who have been content to learn first the elementary principles of the Christian life; who, pure in heart, see God in the atonement of Jesus Christ; who have learned of Him the divine law of self-surrender; who know the divine power of love to God and love to man.

#### NOTES FROM THE SUNNY SOUTH.

MR. EDITOR,—It would be too tedious to describe Washington—that beautiful Paris-like city, with so many magnificent national buildings, avenues, parks, etc., or the pow-wow of Congress, more like bedlam or a great bar-room, or Wall street Exchange, than the legislature of a civilized nation. The worst outbreak or uproar in the Parliament at Ottawa—that I have seen—was nothing to the continual war of Congress. The British Commons is a Quaker meeting compared to it. The Italian Chamber of Deputies did rival or surpass it one day for a time, while we happened to look in. The Senate is much more orderly and dignified. The comparatively smaller number of members conduces largely to this result, as also the age and ability of the Senators. As a body the Senate will compare favourably with any similar assembly in the world; as to men of noble Roman face and figure, and debating power, in fact, both houses far surpass the British or Canadian upper or lower houses in these respects, chiefly in speaking. This will not surprise when it is remembered that the average speaker in our Canadian Parliament is above the English. Then, as to ability, I am satisfied in the British Lords or Commons there is not the peer of Secretary Everts or our own Blake. The presence of some of the leading men would command attention and deference in any assemblage of the world's notables—Conkling, Blaine, Edmunds, Nutton, Hill, Samar, and Wade Hampton. Southern men need not blush beside Bismarck, Beaconsfield or Gladstone.

Now, to come to the South. One is surprised to find so fine a city as Richmond, not having heard much of its rare beauties and environs, though its war record is so widely known. It is about the size of Toronto; but as different as can well be imagined. The location is more picturesque—on the James river. Its streets are old-fashioned and quaint in the older business parts. There is greater profusion and variety of rare shade trees, flowers, shrubs, etc. The warm-hearted sociability and generous hospitality of Southerners, *par excellence* Virginians of the F. F. V. type, is far-famed. I have only space to say the "half was not told" of what is realized. As far as the Northern people surpass the rest of the world in these traits, so far do the Southerners exceed them. Petersburg is more noted in war scenes than this or any other city. Grant was around it for a whole year, trying to get in—kept out by a mere handful of old men; the eligible men being off to the war elsewhere. City, town, and country all alike bear ineradicable marks of the long struggle. A large part of the country is still lying waste, or overgrown with jungle.

This season of the year has been favourable for the observation of religious life and work. There have been conventions of the Protestant Episcopal, Lutheran, and Baptist Churches; one of the Y.M.C.A. of the State. Presbytery met last month here. A few points, where "use and wont" differ from our own customs, will be of interest and perhaps benefit to your readers. The Presbyterians meet stately only twice a year, and continue in session three or four days, opening with a sermon by the retiring Moderator—as in Scotland—who is often a *young* man, as was the case this time here, both the retiring and incoming Moderator being the most youthful in the Presbytery, without any marks of extra ability or merit, simply the courtesy of their older brethren causing their appointment.

D.D.'s are more plentiful than these, though the honoured ones are all white with years and service. There is a sermon and service every evening when the Presbytery meets. This is very useful, chiefly when Presbytery meets in a rural section, or where the cause is weak. The thought and theology of the discourses were fine, indeed far superior to that of the Northern pulpit.

The Southern Church maintains the Scotch Sabbath, theology, etc., of Presbyterianism almost exactly as we do in Canada.

The debating was able and dignified. The whole proceedings impressed one very favourably. The spirit of brotherly kindness and sympathy was very delightful. There were no contests for the position of senior wrangler. No irrepressible member—an unavoidable nuisance in some places—ready to start up to speak, hair-splitting, objecting, interjecting all sorts of irrelevant matters, repeating what has been already better said, or seconding a motion unsolicited when some seconder who counts for something was desired,

whose only tolerable feature was in furnishing a source of fun for the younger members. When even the eldest member rose to speak a *second* time, even in explanation, he never failed to apologize for taking the floor again. You may put this last sentence in the largest type in your office.

A rather unique case came before Presbytery. An elder applied to be re-instated in the ministry after thirty-five years in the legal profession, having abandoned the ministry owing to mental aberration. He was received again.

Another letter may give the dark side of the South—the condition of the negroes, State and national politics, State debt repudicators called re-adjusters—the evil effects of the war on the people, white and black, the devastation of the country, etc.

Last week the thermometer ranged from 90° to 105°. To-day, after rain, it is 70°. The heat is usually not so sultry as in the hot days in Canada but more steadily warm.

Richmond, Va., June 19th, 1880.

#### ASK THEM TO GO ALONG WITH YOU.

My friend and I were sitting together one evening, talking familiarly about some of the events of his past history. For a good many years he had led what may be termed a godless life. He was seldom seen in any place of worship, but spent the Sabbath in idleness or pleasure-taking, and many of the week evenings in scenes of folly and dissipation. By the grace of God, however, he had been led to see the error of his ways, and, as I believe, to sincere repentance.

In the course of our conversation he related to me how it happened that he was led to neglect the house and worship of God, which he had been taught to attend in his boyhood. "I was not a bad sort of lad," said he, "when first I came to town to work in a store. I might have been easily led either way, to good or evil. But what helped in a great measure to turn me away from attending church was this: Two of the members of our congregation, one of them an elder in the church, and both of them intimate friends of my mother, were accustomed to pass the house where I lodged, on their way to Sabbath school on Sabbath afternoons, and, although they used to speak to me kindly when I happened to be outside as they passed, they never asked me to go along with them. If they had asked me to go, it might have saved me from a great deal of folly in future years." I could not help a deep feeling of regret at the neglected opportunity, which, if it had been improved, might have saved my friend from a sad period of backsliding. The poor lad had just come from his home in the country, was almost a stranger in the town, and needed a friendly hand to lead him in the right direction. But this was not given, those from whom he might have expected good counsel did not seem to care for him, he felt neglected, and as invitations to evil were not wanting, these proved most powerful and gained the day. Those years spent in sin were the cause of much sorrow to the heart of his parent, and of many bitter regrets to himself.

Teachers, and Christian workers, when on your way to the Sabbath school and other meetings, do not pass by in silent indifference the young lads whom you may see sitting on the door steps, or standing at the street corners. And do not be contented with merely greeting them in a friendly manner; go a little further than that, ask them to go along with you. An invitation of this sort, kindly given, often goes a long way in winning the hearts of the young. And many may be even waiting for, and expecting, such an invitation. There are quite enough of tempters to evil. We need more active prompters to good. Be thoughtful for the souls of the young around you, and particularly for the friendless young men. You may save them from many unavailing regrets, and their mothers, in the dear old homes far away, from many bitter tears. Ask them to go along with you. S.

HE who refuses justice to the defenceless will make every concession to the powerful.

THE Jesuit order has been defined to be "the Praetorian Guard of a dangerous ecclesiastical Caesarism."

To be satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, this is the mark of a little mind; but it requires a soul of no common stamp to be satisfied with its own acquittal, and to despise the condemnation of the world.—Colton.

## PASTOR AND PEOPLE.

### THE SUPERNATURAL IN CHRIST.

We take that miracle which is existing and operating yet before our eyes and in the midst of us the supernatural in Christ and we find in the establishment of that, the proof that the mighty works here recorded are credible.

I base my argument, here, on two facts which are patent to every observer. On the one hand, we have in these gospels, the miracles for the time being altogether apart, the record of a life of which the external surroundings may be thus described. In the most degenerate age of Jewish history, when immorality was undermining the institutions of the Roman ascendancy throughout the world, a young man born in Bethlehem, and educated after the ordinary fashion of his nation, in a district which was proverbial for its coarseness, and a village which was proverbial for its wickedness, wrought as a common carpenter till he was thirty years of age. Then for three years and a half he wandered up and down his native land, coming to be received and listened to as a teacher and having as his immediate attendants a few fishermen, tax gatherers and men of no liberal education. For a time he had a large following among the common people; but the incisive sharpness of his moral discourses so cut the hearts of the rulers, that at last they laid hold of him, and with the connivance say rather, through the instrumentality of the Roman governor of the province, they secured his crucifixion. These are facts which not even the wildest scepticism has ever attempted to deny or call in question.

On the other hand it is equally uncontrovertible, that the history of that young man as written by his followers, has been the most powerful force in human history ever since its promulgation among men; and that his name is to-day worshipped among millions, while even by those who stop short of worship it is venerated as that of the greatest of the sons of men. Before four centuries had passed away, and that too in the face of repeated persecutions of his followers by the Imperial power, the spiritual might of that history made itself felt throughout the Roman Empire and took possession of the Imperial throne itself; and to-day, before our own eyes, even at the distance of eighteen centuries from the events, it is more active than ever, and seems gathering to itself new energy for yet grander triumphs than any which it has yet achieved. All through these successive years that history has sat among men like its great subject by the well of Sychar, telling them all things that ever they did, discerning the very thoughts of their hearts, and leading them to a higher life than without it they had ever dreamed of entering upon. Under its influence the drunkard has become sober, the thief has become honest, the adulterer has become chaste, the selfish has become disinterested. It has gone into the homes of men and turned, there, the water of mere earthly fellowship into the wine of spiritual communion, making each household, where its supremacy is recognized, like that of Bethany, a dwelling place in which the studies of the Maries are hallowed because they are carried on at Jesus' feet; and the ministrations of the Marthas are dignified because they are rendered unto him. It has taken the little children into its arms and blessed them; recognizing their existence with its smile and marking their importance by its attention. It has been to society—excuse the illustration, for I can get nothing but a miracle that really resembles it—like the tree which Moses cast into the bitter fountain, and has sweetened and purified all the relationships of man to man. It has gone into political life, and by that great word, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's," it has contended successfully for liberty of conscience while upholding human government, and thereby it has laid also the foundations, broad and indestructible, of civil freedom. It has stood between class and class as the good Samaritan of humanity, and has succoured and revived those who had been maltreated and all but murdered by the grasping avarice and cruel mammonism of their fellows. It has, in fine, been the consoler of the race amid all the cares and sorrows to which men are heirs. It has wiped the tears from the eyes of the mourner as he stood by the grave that was soon to cover in the remains of one he tenderly and truly loved; it has soothed the pain of the afflicted one as he lay on his bed of anguish; it

has given a song, to the oppressed in the dark night of his imprisonment or slavery; and, as the death drape has stood upon the brow, and the glaze of dissolution has dimmed the eye, it has given not only peace but positive triumph to untold multitudes of men.

These also are facts which no man will deny. We have seen them ourselves. Some of us have had personal experiences, which are their best attestations. Any man who cares to go to the right places to seek for them may witness them to-night in multitudinous instances in the cities of our land. Nor have they been confined to any one age or class or country. The power of this story has been proved in every century. It has been as manifest among the erudite and the elevated, as among the illiterate and the lowly. It has lost nothing by its reproduction even in the rudest languages, but its efficacy has been demonstrated among the Hindoos and Hottentots, the Chinese and the South Sea Islanders, as really as among the Anglo-Saxons of Europe and America. Its influence is over men, as men, and wherever among men that influence has begun to work it has had a distinctive and peculiar effect, like to nothing else that has ever been operative among them. It has quickened them, intellectually, morally and spiritually, so that it may be well said to have put a new life into them. But lest you should think that, with my inevitable prepossessions, I am exaggerating in speaking thus, I shall fortify myself here with a quotation from the writings of one who is at least above all such suspicion in that regard. I mean Mr. Lecky, who, in his "History of Morality from Augustus to Charlemagne," has written thus: "It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shewn itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and than all the exhortations of moralists. This has indeed been the well-spring of whatever has been best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft, the persecution and fanaticism which have defaced the Church, it has preserved in the character and example of its Founder an enduring principle of regeneration."

Now, taking on the one hand the external surroundings of the life of Jesus, as I have set them before you, and on the other the influence of that life on humanity, I ask, Have we in the former, viewed simply by themselves, and as destitute of any supernatural element anything like an adequate explanation of the latter? If Jesus was only a Jewish artisan who died at thirty-three, how could His life record have thus revolutionized all history? We are commonly supposed in these days and in this country to live more in a brief time than the ancients did in one that, reckoned by days and years, was longer. But which of those who have done anything to shape the course of our history would have had even the opportunity of doing so if he had died at the age of thirty-three? Not Washington, not Webster, not Lincoln. No matter, therefore what a man's other advantages may be; nay, even in connection with the highest human advantages, a sufficiently long term of life must be recognized as essential to the exercise by him of such an influence as shall make its mark deep and permanent on the character and history of a nation, much more of the world. How, then, shall we explain the fact that the mightiest regenerative force which has been exerted on our race came out of a life which was cut off almost in youth, and whose public work was performed in the space of three years and a half? From the distinctive character of the effects produced by it I am warranted in concluding that there was something peculiar and unique in the personality of him by whom they were produced. They are such effects, not only in degree but in kind as no other man's life before or since save as connected with his, has generated. They have amounted on Mr. Lecky's own shewing, to a regeneration of mankind, and therefore I am compelled to infer that he who is the regenerator of men is something more than a man. There must have been more in him than in the race, else he could not have thus told upon the race. Water cannot rise above its source; immorality cannot pro-

duce morality; that which is hastening to decay cannot renew itself, and its renewal must be the result of the introduction into it of something higher, nobler and more powerful than itself—Dr. W. A. Taylor.

### SINS AGAINST CHILDHOOD.

It is related that when a conquered city was sacked and a brutal soldier was striking down all before him, a child cried out, "Please, sir, don't kill me, I am so little." He must be a brute that would not respect the feebleness of a child. It is one of the fiendish features of alcoholic drink that it often maddens a parent to maim and to murder his own offspring. There is a poor crippled lad in this neighbourhood whose spine is maimed for life by the drunken father who hurled him down stairs, in a debauch. Let us be thankful for the organization of "societies for the prevention of cruelty to children." They might adopt for their motto Reuben's counsel to his brethren: "Do not sin against the child."

There are many other sins against childhood besides brutal blows or the slow starvation which drunkenness occasions. Nor do they spring from wanton cruelty. Many of them grow out of carelessness, or ignorance, or utterly false views of parental duty. Fully one-half of all the parents in the land need to have the solemn caution whispered in their ears: Beware how you sin against your child! Parentage involves a tremendous trust. God puts into our hands the most susceptible and receptive creature on the globe when he entrusts to us a young immortal mind. No photographic plate takes impressions so readily or retains them so surely. In geological museums you may see stone slabs which shew the prints of birds' feet or of leaves, which were made in the stone when it was liquid pumice, centuries ago. In like manner we detect the finger-marks and foot-prints of parental influence upon the character of their adult children. Very ugly are some of these footprints, too.

1. You may sin against your child by seeding his mind with false teachings. It lies open before you like a garden or a field in May, waiting for either the precious seed or the poisonous weeds. A bad principle dropped in will sprout. A sneer against the truth of God's Word, or a sly sceptical thrust will insinuate itself into a boy's memory and prepare him for early infidelity. Much of the cavilling criticism indulged in by parents after they come home from church completely neutralizes all the good influences of a sermon. If the Holy Spirit has inspired the minister's faithful message, then the foolish derision thrown at that message is not only a sin against the children, but a sin against the Holy Ghost. In a vast majority of cases religious errors are hereditary. Dishonest practices descend in the same way from father to son. Parents often corrupt their children by taking them to impure places of amusement. While the father is laughing at the play, the lad beside him is inflamed by the indecent costume or the lascivious movements of the actress. The daughter's purity is soiled by the licentious ballet or the immoral innuendoes of the stage. These impure sights and utterances breed salacious thoughts. It is bad enough to smutch your own soul; but, we beg you, do not sin against your child.

2. Nothing breeds so rapidly as *example*. We all know how tendencies to character, either good or evil, spring from natural descent, and the chief element in moral heredity is the force of example. There is a monotonous uniformity in the history of the Jewish kings. Each one "walked in the ways of his father who caused Israel to sin." Observe that word "ways." The father made the path, and the son trod in it. This is as true now as in ancient days. The most difficult cases which are brought to our inebriate asylums are those of hereditary drunkenness. I have worked hard lately to reform two inebriates, both very interesting characters; but have about given up in despair since I discovered that their fathers were slaves of the bottle.

Outbreaks of passion have a terrible influence on our children. A man of culture, yet of most violent temper, pleads as his excuse, when he gets enraged: "I can't help it. My father was just so; his boys are all so. We cannot live together in peace; we never did. We are all possessed of the devil." This is a frightful indictment for a living son to bring against a dead parent. And what a penalty these living sins pay for the sins committed against their childhood by parental example! Often, when I see a young man

bringing disgrace upon himself, I think - "That youth was as much sinned against as sinning. He is walking in the path in which his parents put him. Thorn-bushes never yield grapes, and figs do not grow from thistles." The very word "iniquity" means something twisted. It is something bent or wrung out of a straight line; hence the word "wrong." Now this ugly twist is too often given by a father's or a mother's hand. The wrong which the child does proceeds from the wrong done to them by an evil example. Then comes the swift and inevitable reaction, when the reckless and disgraced son becomes the punisher of the parents' sin and wrings their heart with agony. "Be sure that your sin will find you out," is not more true in regard to any class of wrong-doings than those which parents commit against their own offspring.

3. It does not require that we be cruel in disposition in order to sin against our children. The foolish fondness which pets them and gratifies every selfish whim and pampers their pride is even worse in its influence than harsh brutality. No more fatal sin can be committed against your son than to let him have his own way. Pride will grow fast enough in your daughter's heart without your adding fuel to the flame with extravagant flatteries and fulsome adulation. It is a curious fact that praise when bestowed on noble conduct humbles and sweetens a child; but praise lavished on mere externals—like beauty or dress—only puffs up and inflames selfishness.

Parents, do you always make an especial study of the peculiarities of each child? Joseph was a very peculiar lad from his very excellences, and when his partial father rigged him out in his "coat of many colours," and he began to have dreams of his brothers "bowing down to him," it is not strange that their coarse natures grew jealous and revengeful. Father Jacob sinned against that pure, sensitive boy before the churlish brethren began their villainous outrages. Some children are picked at and scolded, until they become sullen. Others are ridiculed for their deficiencies or deformities, till they grow desperate. Harshness always hardens, and then parental phariseism prays that God would soften the boy's hard heart! To train up a family wisely and for the Lord requires more sagacity than to write a book and more grace than to preach a sermon. It is the highest trust-ship in the world. The family underlies both church and commonwealth. Wherefore, O father and mother, for thy own sake, for God's sake, for the sake of the immortal soul committed to thee, do not sin against the child.—*Theodore L. Cuyler, D.D.*

**CHARACTER THE ONLY FOUNDATION FOR REAL SUCCESS.**

There may be a show of prosperity when principle is wanting, but if it cheat others it never cheats one's self. The player himself, behind the scenes, thinks very differently of the stage effects from the spectators; he knows the other side of the painted shams, and that what is gold to the audience is tinsel at hand. Our happiness must be within us or nothing can give it. What the world calls good fortune is often the worst for peace and enjoyment. It is not possession, but desire of it that gives pleasure; without the spur of hope or ambition the mind loses its energy, and falls back on itself in listless satiety. It is the chase that delights, not the capture; and what looks bright in the air is often poor enough when we get it. Byron's figure of our enjoyments being like plucked flowers, which we must destroy to possess, is as true as it is striking. They are the painted butterflies which a touch defaces. A clear conscience sings in the breast, like a bird in a cage, and makes a heaven wherever it be; but honour, or money, or place, without it, are children's toys. Mere getting is not success; there are many poor rich men, and many rich poor ones. To have a soul, like a sun, gilding everything round it, is the true prosperity—to have our wealth in the bosom as well as the bank.

Still, while it is thus true that character is success it is more; it gives an open door to whatever advancement or qualifications make possible. To be merely upright and trustworthy is, of course, insufficient; for the porter may be as good a man as his master, and yet could not take his place. But, with due qualifications, a good name is the best means of either attaining or keeping any promotion. Honest worth goes far of itself, with very humble abilities; for mere common sense and good principle count far more in the market than we suppose. A young man may

have any capacity, it will weigh nothing if confidence cannot be put in him. Interest has keen eyes, and soon appraises its servants at their true value. Appearances may deceive for a time, but, once detected, the game is over. It is nothing that there be many good points; character alone gives them value. A slip may be condoned, but even the suspicion of anything serious is fatal. The finest fleece goes for nothing if we see the wolf's muzzle, and we settle the wind by a very small feather. Want of confidence, like a rotten foundation, rocks and brings down whatever may rest on it, be it ever so good in itself. A look, or a word, may let out a long masked hypocrisy, and no one can act and forecast so perfectly as to be never at fault. Many things, of course, may hinder advancement—slowness, idleness, want of judgment, incurable trifling, want of interest in a calling—but many of these will be borne for long, and patiently striven with. A flaw in the man, however, is deadly, one whiff of a moral taint is enough. To be unsteady, dishonest, untruthful, or in any way unreliable, is hopelessly capital. An unfaithful servant is worthless to God or man. Character is the young man's "Open Sesame!" before which the treasure-houses of life stand wide for his entrance.

**THE CHILDREN.**

POEM FOUND IN THE DESK OF CHARLES DICKENS AFTER HIS DEATH.

When lessons and tasks are all ended,  
And the school for the day is dismissed,  
And the little ones gather around me  
To bid me "good-night," and be kissed.  
O the little white arms that encircle  
My neck in a tender embrace!  
O the smiles that are halos of heaven,  
Shedding sunshine and love on my face!

And when they are gone I sit dreaming  
Of my childhood, too lovely to last;  
Of love that my heart will remember  
When it wakes to the pulse of the past.  
Ere the world and its wickedness made me  
A partner of sorrow and sin—  
When the glory of God was about me,  
And the glory of gladness within.

O my heart grows weak as a woman's,  
And the fountain of feeling will flow,  
When I think of the paths steep and stony,  
Where the feet of the dear ones must go:  
Of the mountains of sin hanging o'er them,  
Of the tempests of fate blowing wild—  
O there's nothing on earth half so holy  
As the innocent heart of a child.

They are idols of hearts and of household,  
They are angels of God in disguise—  
His sunlight still sleeps in their tresses,  
His glory still beams from their eyes—  
O those t'nants from earth and from heaven,  
They have made me more manly and mild,  
And I know now how Jesus could liken  
The kingdom of God to a child.

Seek not a life for the dear ones  
All radiant as others have done,  
But that life may have just as much shadow  
To temper the glare of the sun.  
I would pray God to guard them from evil,  
But my prayer would bound back to myself,  
Ah! a seraph may pray for a sinner,  
But a sinner must pray for himself.

The twig is so easily bended,  
I have banished the rule and the rod:  
I have taught them the goodness of knowledge,  
They have taught me the goodness of God.  
My hear is a dungeon of darkness,  
Where I shut them for breaking a rule;  
My frown is sufficient correction,  
My love is the law of the school.

I shall leave the old house in the autumn,  
To traverse its threshold no more;  
Ah! how I shall sigh for the dear ones  
That meet me each morn at the door.  
I shall miss the "good-nights" and the kisses,  
And the gush of their innocent glee  
The group on the green, and the flowers  
That are brought every morning to me.

I shall miss them at morn and at eve,  
Their song in the school and the street;  
I shall miss the low hum of their voices,  
And the tramp of their delicate feet.  
When the lessons and tasks are all ended,  
And Death says the school is dismissed,  
May the little ones gather around me,  
And bid "me good-night" and be kissed.

**A MATTER FOR THOUGHT.**

The General Assembly of the Presbyterian churches of the Republic has had under consideration one matter which it would not harm many Canadian churches to ponder well. It found that very many

churches were pastorless, and it bravely set itself to discover the secret of these vacant pulpits. The conclusion to which it came was that the calamity might very largely be traced to the popular idea so prevalent that the minister is responsible for the prosperity of the church. The position of the present average church is that it is to succeed or fail according to the ability of the minister alone. On the man of the pulpit the burden of success is placed, while the men of the pews refuse to share that burden with him, no matter how heavily he may be weighted.

The inevitable outcome of such a condition of affairs is something like the following. The candidate for the pulpit is confronted with such questions as these, "How smart are you?" "Can you make the rental of these pews pay the salary and all current expenses?" "Can you steer successfully between the Scylla of orthodoxy and the Charybdis of liberalism?" It is not godliness but smartness that is sought in the minister. Not the salvation of men, but big pew rents, that becomes the highest consideration. Not the truth as Christ taught it, but the truckling to all opinions, it is that must characterize the sermon. And if the minister cannot meet these inordinate demands, he is starved out. Or if the church cannot find a pastor who would fulfil its foolish conditions, it is content to let its pulpit remain vacant until its smart man shall turn up.

There is a terrible force in these statements. There has been introduced into churches of late a great deal of vulgar ambition for success as a church in a purely material way, and to imagine a congregation in any growing town which would be content to worship in a little rude stone church, would be to imagine and not to realize. Brick, mortar, dressed stone, black walnut and upholstery, a high steeple with bells, and a big debt are preferred. And then we must have a preacher who can preach

"To please graceless sinners,  
And fill empty pews."

This is the *modus operandi* in too many cases, and it is a crying shame that such a state of things should appertain to any circle of men calling themselves by the name of the lowly Christ.

The Assembly has done good by calling attention to this matter. It needed a bold stroke of the sword, and it got it by the finding of the Assembly. It is degrading to the ministers of the Gospel to make them responsible for "drawing" crowds as if they were theatre actors. And yet this is altogether too common. And it often happens that preachers who are necessitated to do some work or suffer starvation are forced to become sensational or half-sceptical in their pulpit methods and efforts in order to draw. The piety of the pulpit cannot be sustained where there is the opinion prevalent in the pews that he must by his smartness make the church a financial and social success. In apostolic days the matter stood thus, "You (the people) must serve tables, that is, you must attend to the secular in the assembly, while we will give ourselves to the ministry of the Word and to prayer." And that should be the arrangement yet. For a minister has his hands full, who studies and preaches the Word. And the least any church can do is to relieve him from any financial consideration.

The curse of this day is its worship of smartness. Before that idol thousands bow the supple knee. It is more taking than goodness with many. But smartness lives very near to trickiness and shame. And in the same neighbourhood live worldliness and pride. What wonder when such a premium is placed on smart men just because they are smart, that many of them get intoxicated by the fulsome worship accorded them, and go down to ruin and drag their train of admirers with them into the slough. What the age wants is a downright respect for goodness and Christ-likeness and simplicity. These alone are the Church's ornament and strength.—*Canadian Independent.*

THE "Opinione," of Rome, which frequently applauds Mr. Gladstone, is highly delighted with his supplementary Budget. Referring to the British Premier's statement regarding the Treaty of Commerce with France, the "Opinione" remarks: "Mr. Gladstone always rises to the inspiration of a high moral purpose. His words are a defiance to the economic methods of the middle ages, rehabilitated and glorified by the self-willed German Chancellor. In Mr. Gladstone the spirit of international equity surmounts every other consideration, and he keeps true to the time-honoured and glorious maxim of his party, 'Probity is the best sagacity.'"

## THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.

OFFICE—NO. 5 JORDAN ST., TORONTO.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JULY 16, 1880.

## AGED MINISTERS' FUND.

THE ideal of a Church system of course would be that which would secure to every working minister such a fair reasonable income during his days of active service as would enable him to make such a provision for those dependent upon him and for his own old age as might appear to himself most reasonable and proper, and which would at the same time save the Church from all reproach and opprobrium in case such provision should not be made, and cases of suffering and destitution be thereby brought into prominence and discussion. Were this done, then Widows' Funds and those for the special benefit of aged and infirm ministers would either not be known at all or be managed on the simple basis of private insurance or benefit societies for the mutual support of those who might choose to become members, and those only.

Unfortunately this arrangement of universally adequate stipends has not yet been brought into operation in any of the different sections of the Christian Church. Every one is only too painfully aware of how different has been and is the state of matters in this respect. We are not saying whether or not the social status which ministers of the Gospel are called upon to maintain is a reasonable and proper one, though had there not been a certain recognized fitness in it we do not see that it would have been so generally insisted upon. Be that as it may, however, ministers are not responsible for its existence, and cannot be blamed if they seek to meet the exigencies of an all but universal popular opinion and pressure. It is quite possible that preachers of the Gospel might manage to exist on the humble wages of day labourers, but the most niggardly members of the Church would be the first to cry out against the appearances thus made, and in opposition to the reproach which in this way they would affirm was brought upon the cause of Christ.

It is just here that the painful anomaly in the condition of many ministers of the Gospel comes in. They are expected to occupy becomingly a certain social position for the due accomplishment of which the adequate income is not generally supplied. In most instances all that they can do even by rigid economy is to meet current expenses, without making any provision either for those dependent upon them or for the days of personal sickness and old age. This may be both a painful and discreditable state of things, but about its being a fact there can be no doubt whatever. As a result of this, Widows' and Orphans' Funds have come to be more or less supported as indispensable parts of Church machinery, not as if this were the best arrangement which could be thought of but the best which, in the present state of the Church, was found to be practicable. To speak of such funds as charitable institutions is very wide of the mark. They are so far in the way of reparation—but of a very imperfect and unsatisfactory description—for the inadequate stipends paid and the unreasonable expectations cherished as to what ministers ought

to be and do during the days of their active services; but *charitable* they are not. Sometimes the harsher and less considerate members of the Church will object altogether to collections or subscriptions for the support of these funds on the plea that these are matters with which the Church as such has nothing to do. But the more liberal and the more devout will recognize in their necessity the proof of the Church having so far forgotten the apostolic injunction to those who are taught in the word to communicate to them that teach, in all good things. What is true of funds for the support of the widows and orphans of ministers is still more so of those devoted to the support of ministers themselves in the days of their old age and infirmity. Without the former the Church might get along with little practical injury except that which arises from a loss of self respect, and from the depressing influence thus exerted upon the minds and hearts of active labourers. But the absence of the latter in full and efficient operation necessarily entails a manifest and measurable injury not so much upon individuals as upon the Church as a whole.

Age comes on, and with it impaired energies and growing inability for the proper and efficient discharge of ministerial duty. It is very easy to say that the worn-out labourer ought in such circumstances to retire. But to retire is in very many cases only very much the same as to starve. Congregations are frequently either unable or unwilling to support two ministers and the result is that either the old and infirm pastor persists in retaining his position till the congregation is reduced to a shadow or he is ignominiously dismissed to a condition of which none concerned can think either with comfort or satisfaction. With a properly organized aged ministers' fund many a deserving and most honourable servant of Christ might have been saved much anxiety and humiliation, and many a congregation have been preserved from years of weakness, heart burning and spiritual decay, which have been caused by necessities which could not be met, or by the repudiation of obligations which, because they were those only of Christian honour, could not be got quit of except by a peculiar amount of discreditable chicanery or a heartless display of unchristian indifference.

We have not a doubt but that a good number of congregations have been actually dissolved and a good many more reduced to a permanent condition of sickly inefficiency simply from the want of an aged ministers' fund, and the consequent inability of the worn out labourer to retire to much needed rest after having handed over his trust to a younger and more vigorous hand. That ministers should so far contribute to this fund is all very right and proper. But that they ought to maintain it altogether is neither reasonable nor prudent. Congregations have fully as much interest in its maintenance as the ministers have, and the more enlightenedly selfish they are, the more they will see to it that it is kept in proper and permanent working order.

For any of the ministers of the Church to plead as an excuse for not contributing *pro rata* to this fund that they may never receive any benefit from it or that they never mean to avail themselves of its provisions is as foolishly short-sighted as anything well can be, and withal somewhat offensive.

They will all along have protection from the fund, so that they can always be well assured that if ever they need to avail themselves of its provisions, they have it to fall back upon not as a matter of charity but of right. It is, besides, not for any one to say that he himself shall never need, or that his congregation shall never need, any such provision. How can any one be sure of that? Many have in this way very presumptuously calculated on the future. Besides, the whole plan is based on the principle of taking away the very appearance of charity and making it all rest on equity and Christian prudence; while there is the additional consideration that if the Church as a whole is to reap the full benefit of the scheme all must be in it, both ministers and congregations, in order that, by a wise and blessed and encouraging and Christian communism, distribution may in due time be made to every one according to the individual need.

## THE FAMINE IN EASTERN TURKEY.

WE are sorry that the crowded condition of our columns will not permit us to give *in extenso* the letter from the Rev. Mr. Chambers to Principal

Grant, which appeared in last Monday's "Globe." The details given in that letter have a strange, saddening interest and we are quite sure that now when the destitution, instead of passing away, grows in intensity and extent, many more will heartily and liberally respond to the appeal for assistance so urgently, and yet so becomingly, made by Mr. Chambers. We can well believe that assistance sent from Canada is regarded with peculiarly grateful feelings by the missionaries who hail from our Dominion, and that it is literally true, as Mr. Chambers remarks, that "ten dollars from Canada does their hearts more good than one hundred from any other quarter of the globe."

We find it very difficult to make selections where the whole might so properly be re-published. The following must suffice:

"During two brief tours lately I witnessed many distressing scenes. I saw the fields dotted over with men, women, and children in search of roots and green things, upon which many have sustained themselves for weeks, and the roads crowded with refugees wearily toiling along, many of them from Persia or the Van district. Imagine such a group as this: a father carrying the youngest child of about three years; a mother supporting a grown up daughter, who is too faint to walk alone; four other children, with scarcely an excuse for a rag upon their bodies, in the group, followed at a distance by a full grown lad scarcely able to drag himself along. I give a medjidie (eighty cents) to the mother, who with clasped hands exclaims, 'God sent you! God sent you!' I throw another piece of money to the lad, who staggers forward, and seizing my foot kisses it passionately. Such scenes are so common with us now as scarcely to invite comment. Meanwhile the Government is powerless and the officials inefficient and corrupt. Our Vali Pasha would not believe there was any distress, and was on the point of so telegraphing to the Porte. His Council, however, enlightened him, and he telegraphed for immediate aid. The answer was in the first instance a demand for more money for the use of the Porte. Afterwards a telegram came ordering the Vali to use 500 sowars of grain for seed, to be returned at harvest. This went largely to those who least needed it, and amounted to only about one and one-half bushels per family. . . . Dr. Lauzan, chief of the medical quarantine staff at Erzurum, who, until the tour of inspection, pooh-poohed the reports of famine, writes' under date of May 5th, from Alashgird district: 'All along the road are the skeletons of cattle, sheep, and horses. I found a young Kurd of twenty-four years lying dead by the side of a stream. I have found no instances of violent death, but many from exhaustion, induced by prolonged want of sufficient nutrition. From the village where I now am eleven heads of families have fled, being unable to support their children. One-tenth the usual acreage only is under seed. It is unsafe to pass from village to village without a large escort on account of hungry Kurdish robbers. Here it is not want, but famine. I have only as yet reached the borders of the famine district.'

"We are busy at present making 'tezek,' the native fuel. By 'we' I mean the inhabitants of Erzurum. The contents of the stable yard are thoroughly soaked, then pressed into moulds and dried on the house-tops in the sun. The air is redolent with the odour, and every roof and hill-side is plastered over with the unclean thing. Those who have no stables roam the pasture lands after the city flocks, and thus provide against the winter's severity. Yesterday, on a distant hill-side, in the vicinity of tardy snow banks, I gathered several kinds of rare and fragrant flowers, which, it seems, are not ashamed to bloom in this land of sorrow. Happy omen may it prove. The English elections afford great satisfaction to the Christians here, who consider Gladstone their warm friend and Beaconsfield their enemy."

These extracts shew very clearly the deplorable condition of affairs in that ancient, wretchedly governed country. A very creditable response to Mr. Chambers' appeal has already been made, and a good many hundreds of dollars have been forwarded from Canada, but we have no doubt that in view of the increased destitution, much more will be added to what has been already sent.

We need scarcely add that we shall be happy to continue to acknowledge and forward to Mr. Ward, as heretofore, any sums sent to this office.

## OTTAWA LADIES' COLLEGE.

The closing exercises of this institution were held on the 23rd of June in the College hall, which was filled to overflowing, and the deepest interest was taken by the large audience in the whole proceedings of the evening. The young ladies acquitted themselves in the various literary and musical exercises in a manner that left nothing to desire. The music was of the highest order; and the readings in English, French, and German were accurately and effectively given. There was one graduate in literature, three in instrumental music, and one in vocal. The Directors' gold medal was awarded to Miss Jennie Pritchard of the senior class. The Governor-General's massive and beautiful silver medal fell to the lot of Miss Maggie Robertson. Miss Annie Edmison was gold medallist in the graduating class in music. Silver medals were awarded to the first in general proficiency in each of the departments of instruction.

After the prizes and diplomas had been distributed addresses were delivered by the Rev. D. M. Gordon and Dr. Moore, expressive of their high satisfaction at the thoroughness and high character of the work done during the past year, and at the efficiency with which the whole staff of the college had discharged their several duties. The principal, Dr. Kemp, addressed a few closing and complimentary words to the young ladies and retired amidst a shower of bouquets. The prospects of this college are very encouraging, it is very thoroughly equipped in every department and in admirable order. It has on its staff for the next year the name of Miss Charles who has obtained high honours in the late examinations at the University of Toronto.

**GENERAL ASSEMBLY OF THE IRISH PRESBYTERIAN CHURCH.**

A very keen debate took place on the question of instrumental music in the public worship of the Church by the introduction of the following resolutions :

"Whereas the laws and practice of this Church, which are founded upon and agreeable to the Word of God, nowhere authorize the use of instrumental music in public worship ;

"Whereas, in 1868, the General Assembly declared 'that the common law of this Church excludes the use of instrumental music in the public worship of God, and that Presbyteries be instructed to see that congregations conform to this law ;'

"Whereas, in 1873, the Assembly resolved by 'unanimous deliverance,' 'to give up and abstain from the use of instrumental music in the public worship of the sanctuary ;'

"Whereas, in 1874, the Assembly required 'as a matter of Church order and Presbyterian principle, that the deliverance of 1873 anent instrumental music shall be carried out by all the congregations under its care ;'

"Whereas, year after year the Assembly has been expressing its grave disapproval of the conduct of those ministers who, in the face of its repeated deliverance, have persisted in using an instrumental accompaniment ;

"Whereas, in 1879, the Assembly reaffirmed the deliverance of 1873, expressed 'its determination to honourably and resolutely adhere to it,' and enjoined 'all ministers and congregations who acknowledge the authority of the General Assembly and the duty of loyal submission to the supreme court of the Church, to see to it that that unanimous deliverance be at once carried out in its integrity ;' and

"Whereas, it appears that the ministers of Enniskillen, Queenstown, Carlow, and Bray have deliberately disobeyed this injunction, and thereby practically renounced the authority of the General Assembly, and repudiated the duty of loyal submission to the supreme court of their Church :

"Resolved—(1) That the Assembly now declares that the conduct of these ministers is utterly un-Presbyterian, and directly subversive of order and government, and that, if further persevered in, it will be accounted and dealt with as contumacy.

"(2) That the Assembly, in defence of the form of worship hitherto observed by this Church, in defence of the rights and liberties of those ministers and people who conscientiously object to an instrumental accompaniment, and in defence of that authority with which it is invested as the supreme court of the Church, now enjoins the ministers of those congregations where an instrumental accompaniment in public worship is in use, to give it up forthwith.

"(3) That the Assembly now appoint a commission with Assembly powers, with instructions to take charge of this whole matter ; and, in the event of disobedience on the part of any ministers to the repeated requirements of the supreme court on this subject, to certify them that if they, or any of them, do not act as hereby enjoined the said commission shall hold a meeting on the third Tuesday of August, and deal with them in accordance with the laws of the Church made and provided in the case of contumacy, and shall further continue such dealing until satisfactory evidence of repentance and submission in each case be given.

"(4) That the offer of such aid towards payment of preceptors as Presbyteries may find local circumstances demand be and hereby is renewed by this General Assembly."

The Rev. J. McNaughton, of Belfast, moved as an

amendment the previous question. In the course of his speech he besought the fathers and brethren of that Assembly, and especially gifted and talented men like Mr. Petticrew, Mr. Robinson, and Dr. Robb, and others joined with them, just for a little to let that matter alone, and let them give all their influence and talent, not in taking part in miserable controversies such as that, but in stirring up the Church to a higher degree of Christian life. He felt strongly on this subject, though he could not exercise all the vigour he once had. He could not allow that day to pass without making that appeal to his brethren and esteemed friends. He implored the Assembly with all the power he possessed, and all the energy he could command, by all that was heroic in the history of the past times of the Church, by all that was valuable in the great work God had given them to do, by their being specially selected in this land to witness for God, he implored them to let that wretched, miserable, drivelling question alone, and give themselves to the cause of the Redeemer.

This amendment was lost by 250 to 265. The debate then went on.

The following amendment was proposed :—

"First—That to exercise discipline as proposed would involve a departure from the rules laid down in 1873, and would be in violation of pledges given by prominent and representative men of that Assembly in 1874 ; would be unwarrantable in view of the fact that the Assembly had never given its decision as to the teaching of Scripture on the subject of instrumental music in Christian worship ; and therefore, the action would be inexpedient, inasmuch as upon any resolution of this matter proposed in that Assembly the members of that Church were much divided. Second—That until the Assembly shall have given its decision as to the teaching of Scripture on the use of musical instruments in Christian worship, all proceedings in the matter shall be stayed."

In the course of some further discussion the Rev. Dr. Robb, late of Toronto, said there was a peculiar danger in this question. Something told him that while Ireland had been in ecclesiastical matters most conservative, it had been conservative of its errors as well as of its truth. He warned that Church that, if it departed from Scriptural principles and the worship of days gone by, and allowed the introduction of innovation, they were just admitting the thin end of the wedge, which circumstances would combine to drive home, and that grand old Scriptural Church of theirs might be carried away even beyond those advances which other Churches had made, and be ultimately blighted, and placed as the New Testament Apostolic Church was placed by the admission of those principles which eventuated in Popery.

This amendment was also rejected, the vote standing 250 to 251.

It was then moved in further amendment : "That, considering the Church had deliberately and solemnly resolved to abstain from passing any law in relation to the service of praise, it could not, consistently with that unanimous deliverance, exercise discipline upon those ministers and congregations who had continued to employ instrumental aids in the service of praise. They deeply regretted that several ministers and congregations still continued instrumental music, and that, whereas the use of instrumental music was the cause of grievous offence to many brethren, and kept up a spirit of irritation and alienation and contention in the Church, they appealed to those congregations for the sake of restoring peace and order, to give up all instrumental music in the public worship of the sanctuary ; and that, with the hope of that appeal being successful, that no action be taken in the matter, but that Presbyteries be requested to report at the next annual meeting as to whether they had yielded to the supreme court of the Church."

This, after a scene of considerable confusion, was carried unanimously. The question is accordingly left in *statu quo* for another year.

**BOOKS AND MAGAZINES.**

CANADIAN MONTHLY, for July. (Toronto : Rose-Belford Co.)—Fully an average number of a publication we have often noticed.

HISTORY OF ENGLAND. By Charles Knight. (New York : I. K. Funk.)—This marvel of cheapness and excellence is now completed, and we have no doubt

will have a very extensive sale and do a great deal of good.

HISTORY OF THE CITY OF NEW YORK. (New York : A. S. Barnes & Co.)—Part IX of this popular illustrated work contains lively descriptions of the strifes in Washington's cabinet, and other matters up to the end of the eighteenth century.

GIRL'S OWN PAPER, for July. (London : Religious Tract Society ; Toronto : J. Young.)—We have already spoken very strongly in approval of this publication and we can add nothing but that it keeps up, if it does not improve upon its character with every succeeding number.

THE QUIVER, for June (Toronto : J. Young), fully supports its old-time claims to be considered in many respects one of the very best family magazines in existence. This alone, at the present day, is no small praise if we think but a moment of the vast competition that exists in every department of labour and in magazine work no less than in every other. The articles this month are numerous, varied and short, which is a great advantage in this respect at least that they are more likely to be generally read. We confess our inability, however, to get up so much enthusiasm for the "stories" as for some of the other matter.

DICTIONARY OF CHRISTIAN ANTIQUITIES. Two volumes. By Dr. William Smith and Professor Cheetham. (Toronto : Willing & Williamson.)—This great work is now completed after years of patient and practised toil. It is the natural sequel of Dr. Smith's great Dictionary of the Bible, and will be found by the preacher, Sabbath school teacher and intelligent private student of the Scriptures as indispensable as that other work has become. The name of Dr. Smith as editor is a sufficient guarantee that this, like all previous works of that gentleman, is distinguished by the most painstaking accuracy, the highest scholarship, the deepest research, and the greatest condensation compatible with a full and exhaustive treatment of the various subjects under discussion. In this there is not a line of mere padding, and neither writers nor editors have cause to plead in excuse for undue length in any case that they either could not or would not take time to make it shorter. When a line will sufficiently serve the purpose, nothing more is given, when in other instances the articles swell out into something like the dimensions of treatises, it is because the importance or intricacy of the subject will admit of no more circumscribed discussion. Dr. Smith and his coadjutor would be the first to repudiate the idea that minute and competent research could not detect any inaccuracy in those volumes, and few, if any, would be willing to stand sponsors for every statement made and every opinion expressed in their thousands of pages of close, yet most legible letterpress. But those most entitled to find fault and most likely to discover blunders will be the readiest to express their admiration of the scholarly accuracy, the sobriety of judgment and the affluence of learning displayed from the beginning to the close. All Dr. Smith's dictionaries have become standards, and we risk little in prophesying that this will not be an exception to the hitherto maintained rule. This American edition, it is to be remarked, is an unabridged and exact reprint of the English one from a duplicate set of plates purchased from the English publisher. It consists of two large royal octavo volumes printed in double columns. The paper is good, and though the type is small it has a clear face and is very legible and pleasant to the eye. The work is published at half the cost of the English edition, though for all practical purposes it is equally available. Beginning where the Bible Dictionary ends it embraces the first eight centuries of the Christian era or from the period of the Apostles down to that of Charlemagne. Associated with Dr. Smith in its production have been over seventy of the most distinguished scholars and antiquarians of Great Britain, each of whom has been assigned subjects in accordance with his own special studies and aptitudes. To make the work still more satisfactory, copious references have been given throughout, so that readers have always the means of testing the research, accuracy and candour of the writers, and of exposing, if they can, either their mistakes or perversions. In these days of intellectual activity and religious ferment we are quite sure that very many will find that the seven dollars or so spent in the purchase of these volumes has been a good and remunerative investment.

## CHOICE LITERATURE.

## MRS. CROFTS' DILEMMA.

"Mrs. Crofts, Ma sent me over to ask how much money you would contribute to the missionary-box, 'sides clothes?" Freddy Barton burst in upon Mrs. Crofts, in her sunny kitchen, and delivered himself of this speech in a breathless manner.

"Missionary-box! What missionary-box, Freddy?" Mrs. Crofts was rolling out a flaky pie-crust, that was to cover a pie destined for the dinner-table that day, and it was growing late; but, notwithstanding that fact, the rolling-pin came down with a soft thud and her hands rested idly upon it as she continued to stare steadily at Freddy, while the answer to her question fixed itself upon her mind, and fell, at length, from her own lips.

"So they have decided upon sending money and the box, after all?"

"I reckon they have," said Master Fred, wondering what made her stare so.

"You tell your Ma, sonny, that I will contribute just what I promised, three months ago, when that box was mentioned—clothing, nothing more. I have just been baking some gingerbread men. Take one! Benny declares gingerbread is so much better baked in this way," laughed Mrs. Crofts. "He always begins at the toes and eats up. Thinks that way tastes better too."

Freddy laughed merrily at Ben's conceit; and, pocketing the gingerbread man, ran homeward, calling out from the gate: "You are to hurry up."

Mrs. Crofts was not given to long, elaborate sentences in making her opinions and decisions known, nor to useless argument. She invariably held an opinion, however, upon most subjects discussed in her hearing, and expressed them in a brief, concise manner, when directly appealed to.

This missionary-box had been talked up months ago, and all had consented to contribute clothing; but many refused money. In fact, those opposed to the money scheme were in the majority; but the other party were decidedly the most influential—that is, as Deacon Day once mildly observed, they talked the fastest and loudest and carried the day invariably, in other matters besides missionary-boxes.

Mrs. Barton had at that time remarked oracularly: "There ought not to be a dissenting voice." It was positively wicked that any church member should refuse money to so laudable a cause. She could not see no possible reason. If there existed one, could it be stated? "Mrs. Crofts, is there a plausible reason for it?"

"I believe so."

"Will you state it?"

"Certainly. The debt upon our church, a large amount of which must be furnished very soon, and those who are really suffering here in our midst. The poor fund is exhausted."

"Dear me! Certainly. We have a debt upon us, I know; but so have many churches who still give largely, all over. Don't you know that?"

Mrs. Barton entirely ignored the latter part of Mrs. Crofts' speech.

"I do; but they pay their interest, or should. We do not."

"Yes, I—well, we did feel obliged to ask help this year."

"And last also," supplemented Mrs. Crofts.

"Yes; last year also."

"By sending money in another direction, just at present, we are taking it from those to whom it rightly belongs. Besides, there are those here amongst us who are almost starving!"

A dead silence had followed Mrs. Crofts' truthful, plainly-spoken words, and no further allusion had been made to sending money or a box to foreign missions; and that same night, Mrs. Crofts, after the children were in bed, had delivered herself of a speech of unusual length to worthy John Crofts, who had the utmost faith in every word she uttered, concluding with:

"I do believe, John, in sending to foreign missions. Heart and soul I am interested in the work and am willing to do all my hands find to do; but just now, considering the state of our church financially, I believe it is wrong, and in the face, too, of the fact that we can't raise enough to relieve the wants of one single needy family among us."

Mrs. Crofts had believed the matter abandoned, until Freddy Barton so unceremoniously announced it in progress.

Forgetful alike of pie and rapid flight of time, she remained standing where Freddy had left her, turning the matter over in her mind, and wondering why she had not heard of the fresh move in that direction before, and evidently the plans were in an advanced state considering Fred's parting injunction "to hurry up."

The old eight-day clock in the corner roused her from her reverie, at last; when she charged at the white crust with more spirit than was usually displayed in pie making by this worthy lady.

Upon the whole, Mrs. Crofts was too charitably disposed to fall erring humanity to feel aggrieved any length of time; therefore, when Ben and Bessie came in from school, with rosy cheeks and eyes like stars, she forgot directly that a missionary-box existed.

"Mamma, Fred Barton said you gave him one of our gingerbread men, and it was the very greatest he ever ate, and he began at the toes too, cause I do; and, Mamma, he said, if he had just another, he would begin at the head, and then he could tell 'actly which way tasted the best. Can I take him another?"

Mrs. Crofts laughingly assented, and a few moments later with Mr. Crofts, they were seated around the table, all trace of the momentary vexation removed from the good little lady's face, and enjoying the meal as every meal was enjoyed in the Crofts household.

"I want bright faces at the table," worthy John Crofts

always said. "Don't bring your grievances there, of all places."

And Mrs. Crofts saw to it that no one did. Mr. Crofts invariably had a good, wholesome, bright story to tell of something that could interest Ben and Bessie, and Mrs. Crofts never failed to make the most of every pleasant little event; and so it came to pass that the three daily meals in this household were the jolliest part of the day. Old Miss Frink, the village seamstress, who was there a whole week at one time, declared she like to died every meal-time, "owin' to the amount of laughin' at the Crofts' table."

This digression has no special bearing upon our story, unless it may be seen from it that indulging in harmless, innocent mirth at proper seasons is conducive to a healthy state of mind, and the Crofts were in the enjoyment of this state to a large degree.

The table was cleared at last; Ben and Bessie had run off to school half an hour ago; and Mrs. Crofts, in a soft, dark, clinging cashmere dress, with a dainty white apron, took up her sewing beside the sitting-room window, with the intention of accomplishing considerable before supper-time. Her nimble fingers were moving rapidly, when, to her consternation, she saw Tacy Shepherd shuffling slowly up the walk.

Tacy was the village tattler; at least that was the name she had striven with all her energies to earn, and she honestly owned it. There was this excuse for her, however, she lived with an aunt who retailed gossip for a livelihood. In plainer parlance, she rarely lost by telling a good story, reflecting credit upon her author, and in nine cases out of a dozen returned to her whitewashed hut, just out of town, the richer by a loaf of bread, a pie, and other substantial, chuckling inwardly at the success of her story, of which a quarter—rarely that—ever possessed a grain of truth.

This was poor Tacy's bringing up; and, having been an apt scholar, at the age of twelve she was a dread and a pest in every well-regulated household.

Mrs. Crofts saw with dismay it was Tacy, and wondered what it could be that brought her, as she so rarely came.

"Well, Tacy?"

"Good-day, Ma'm. Ben and Bessie off to school?"

"Yes," replied Mrs. Crofts, inwardly thankful.

"Mis' Barton's goin' to send off a box and money to them folks in—in Ings."

"So Freddy told me, this morning."

"I've come for your donate, Mis' Crofts."

"You, Tacy!"

"Yes'm. I've been goin' around all day after the things."

"Is that so? Very well, then, I will look up mine."

Mrs. Crofts ran up-stairs, fearing to leave Tacy long alone, and hurriedly gathered together the garments she had intended to give, and, rolling them into as small a compass as possible, hastened back to the sitting room, finding Tacy seated just where she left her, craning her long neck for a view of her new hat in the mirror.

"I know you don't mean to give money, as most of the ladies are doin'. And Mis' Barton says them as don't give are mean stingy. And Mis' Blair, the wife of the man who owns the 'Weekly Chronicle,' she is goin' to give ten dollars; and I heard Mis' Blair say her husband was goin' to publish all about it and tell the names of all that give; and she said, too, if it could be made known it would almost oblige folks to give, 'cause they would be 'shamed to be left out; and Mis' Blair—"

"Well, Tacy, that will do. Run along with your bundle now. The ladies may be waiting."

"All right, ma'm."

Tacy ran off, wondering if Mrs. Crofts cared (she didn't look so), and then concluded to report to that effect, which she accordingly did; and, in consequence, Mrs. Blair and Mrs. Barton added two dollars extra each to their subscription, thereby benefitting the missionary cause, for which let us overlook the motive that prompted it.

Mrs. Crofts' work again lay idly in her hands. A bright spot burned in either cheek, and there was an ominous sparkle in the soft brown eyes, that rarely shone there, except under strong emotion.

"Shall I send over that money I have put by?" She spoke aloud, and the canary above her head set up a song that almost drowned her voice. For two months I have been gathering that together for the poor creatures, and intended spending it for them to-morrow." She was quite unconscious she was speaking her thoughts aloud.

"I do wonder what my duty is. Whom does this money belong to? Two weeks from to-morrow there is to be a subscription for lifting a portion of the church debt. John is ready for that, and I could send this money to Mrs. Barton, only it was saved from my household expense: at a sacrifice too, for the Stover family, who are suffering, really suffering, and are members too of our church. Mr. Stover is slowly dying of consumption. Mrs. Stover ails constantly—starvation, John declares—and has the entire care of the sick man and that poor crippled girl, so she can do but barely nothing of consequence toward the support of the family, and that burden rests solely upon ten-year-old Davy, poor boy! so hollow-eyed and starved-looking, working all day in the factory and trudging around at night with papers, and always a ready smile. It makes my very heart ache to watch him. It might be my Ben, now. Dear me! I did so hope to help lighten his burden; and I could almost see, in anticipation, the happy, hopeful smile upon 'he pinched, white face, and the bright flash in the sad eyes. Poor Davy! This money was his. Ought I to take it from him?"

Mrs. Crofts continued to talk aloud, until the canary, with a seeming determination to do so, quite drowned her voice; but above the song could still be faintly heard only this:

"I can't do it! They may send, and they may proclaim it in a dozen papers. This money is not mine to give them."

And so the box was sent, together with a large amount of money (Mrs. Blair's plan had worked famously), and the "Weekly Chronicle" did proclaim the fact in stunning capitals, and Mrs. Blair's and Mrs. Barton's names led all the rest.

Two days later, unseen save by "that all watchful Eye," the Stover household rejoiced over a good supply of sub-

stantials, that promised to keep the wolf from the door for several months, and Davy, with tears in the sad eyes, kissed 'he hand of his benefactor, so full his heart was of thanksgiving; and, as a tear dimmed her own eyes, she silently thanked God that only for a moment she had harbored the wicked desire to give where it might be blazoned abroad, remembering Him who said: "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

Mrs. Crofts' gift to the Stover family might never have reached Mrs. Barton's ears, save for Ben's defence of his mother, a week later.

"I say," said Freddy, "I like your ma, some way, on 'count of the gingerbread men; and I don't like to hear her called stingy. I heard Mrs. Blair say she was, yesterday."

"Look here! Stingy? What do you call stingy, hey?" Ben assumed a pugilistic attitude. "Your ma and Mrs. Blair never bought a barrel of flour, and lots of sugar, and tea, and—lemme see—groceries, and muslin for poor folks all in a pile, as my mamma did for Davy Stover's folks, the other day, hey? Did you ma? I guess not. If my mamma didn't give any money for that old box, I reckon she thought it wasn't of any 'count. She knows what she's about."

Fred, being considerably alarmed at Ben's vehemence, observed a discreet silence, and proceeded homeward, telling his mother, directly as he entered the house, Mrs. Crofts couldn't be stingy, or she must have bought as much for the Stover family as Mrs. Blair's old box was worth.

"To think," mused Mrs. Barton, "she really had the money to give, after all, and didn't care a fig about seeing her name in print! I never did quite understand her peculiarities."

Freddy remains a staunch friend of Mrs. Crofts, enjoying numberless gingerbread men, without being able to determine, however, if it is the upward or the downward way of eating them that tastes the best.—*N. Y. Independent.*

## AS THE CHINESE SEE US.

"It was but yesterday evening," said my Chinese friend, "that I attended a social assembly which was described to me as a full-undress party, and as I entered and beheld many of the other sex, I was struck by the accuracy of the description. As I promenade through the brilliant throng with one of the loveliest of your young persons of that sex, she said to me, with a bewitching smile, 'Dear Mr. Altangi, is it true that Chinese women squeeze their feet for beauty? How very funny!' She panted as she spoke, and I saw that her body was evidently incased in some kind of rigid and unyielding garment, and that her waist was surely not the waist of nature. I gazed as intently as decorum would permit—for I am but a student of cities and of men—and I was sure that my lovely companion's body was more cruelly compressed than the feet of my adorable country-women, and her panting breath was but evidence of the justice of my observation. I asked her with sympathy if I could not call some companion to relieve her, or, if the case were urgent, whether I could not myself offer succour. But she gazed at me as if I spoke a strange language, and smilingly asked my meaning. 'Dear miss,' I said, 'are you not in great suffering?' 'Not at all,' she replied, and I paid homage to her heroism. 'I know not, dear miss, whether to admire more the greatness of your heroism, or the generosity of your sympathy. While you are in torment yourself, your tender interest goes forth to my country-women in what you believe to be torture. Be comforted, dear miss, the anguish of a squeezed foot is not comparable to that of a waist so cruelly confined as yours, and the consequences, also, are not to be compared. If human bodies in your great and happy country are made like ours in China, certainly, Mr. Easy Chair, I must acknowledge that in heroic endurance of the cruelty of fashion your country is indeed pre-eminent."

There seemed to be such a singular misapprehension upon the part of the courteous visitor that the Easy Chair was beginning again to explain—"Yes, but the indisputable superiority of our glorious country"—when the son of Altangi interrupted with suavely: "Certainly. I was about to add that while my fair companion insisted that I should confess the pinching of the feet to be a heinous folly, if not, as she was plainly disposed to believe, a crime, my eye was arrested by another lightly and lowly-draped figure of the same sex advancing toward us with an uncertain, hobbling step so like the gait of the lovely Chinese maidens of almond eyes that again I watched intently, and I saw that not only was this sylph drawn out of all natural form at the waist, but that she was attempting to walk in little shoes supported upon high pivots called heels under the centre of the feet. It was an ingenious combination of torture and helplessness, to which no social circle in my native land offers a parallel. It is a wonderful achievement, due, I doubt not, Mr. Easy Chair, to the mannest superiority of your great country, and plainly a striking illustration of it. Yet it is interesting and touching that the maidens of your polite circles, gasping in pinched waists, and balancing and tottering on pivots under their shoes, should inquire with so amused an air about the squeezed feet of Chinese ladies. I pay you my compliments, Mr. Easy Chair, upon your extraordinary country."—*Easy Chair, Harper's Monthly.*

## THE BRIGHT SIDE OF GROWING OLDER.

"And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning."—Job. xl. 17.

I suppose nobody ever did naturally like the idea of getting older, after they had at least "left school." There is a sense of oppression and depression about it. The irresistible, inevitable onward march of moments and years without the possibility of one instant's pause—a march that, even while on the uphill side of life, is leading to the downhill side—cast an autumn-like shadow over even many a spring birthday; for perhaps this is never more vividly felt than when one is only passing from May to June—sometimes earlier still. But how surely the Bible gives us the bright side of everything! In this case it gives three bright sides of a fact, which, without it, could not help being gloomy. First, it opens the sure prospect of *increasing brightness* to

those who have begun to walk in the light. Even if the sun of our life has reached the apparent zenith, and we have known a very noonday of mental and spiritual being, it is no poetic "western shadows" that are to lengthen upon our way, but "our age is to be clearer than noonday." How suggestive that word is! The light, though intenser and nearer, shall dazzle less, "in Thy light shall we see light," be able to bear much more of it, see it more clearly, see all else by it more clearly, reflect it more clearly. We should have said, "At evening-time there will be shadow;" God says, "At evening-time there shall be light."

Also, we are not to look for a very dismal afternoon of life with only some final sunset glow; for He says it "shineth more and more unto the perfect day; and "more and more" leaves no dark intervals; we are to expect a continually brightening path. "The future is one vista of brightness and blessedness" to those who are willing only to "walk in the light." Just think, when you are seven, or ten, or twenty years older, that will only mean seven, or ten, or twenty years' more experience of His love and faithfulness, more light of the knowledge of the glory of God in the face of Jesus Christ; and still "more and more unto the perfect day," will be opening out before us! We are "confident of this very thing!"

The second bright side is *increasing faithfulness*. Do not let us confuse between works and fruit. Many a saint in the land of Beulah is not able to do anything at all, and yet is bringing forth fruit unto God beyond the busiest workers. So that even when we come to the days when "the strong men shall bow themselves" there may be pleasant fruits for our Master, riper, and fuller and sweeter, than ever before. For "They shall bring forth fruit in old age;" and the man that simply "trusteth in the Lord" "shall not be careful in the year of drought, neither shall cease from yielding fruit."

Some of the fruits of the Spirit seem to be especially and peculiarly characteristic of sanctified older years; and do we not want to bring them all forth? Look at the splendid ripeness of Abraham's "faith" in his old age; the grandeur of Moses' "meekness," when he went up to the mountain alone to die; the mellowness of St. Paul's "joy" in his later epistles; and the wonderful "gentleness" of St. John, which makes us almost forget his early character "of a son thunder," wanting to call down God's lightnings of wrath. And "the same Spirit" is given to us, that we too may bring forth "fruit that may abound," and always "more fruit."

The third bright side is brightest of all: "Even to your old age, I Am He," always the same Jehovah-Jesus; with us "all the day," bearing and carrying us "all the days;" reiterating His promise—"even to hoar hairs will I carry you. . . ; even I will carry you and will deliver you, "just as He carried the lambs in His bosom. For we shall always be His little children, and "doubtless" He will always be our Father. The rush of years cannot touch this!

Fear not the westering shadows,  
O children of the day!  
For brighter still and brighter,  
Shall be your homeward way,  
Resplendent as the morning,  
With fuller glow and power,  
And clearer than the noonday,  
Shall be your evening hour.

TEACH THEM TO WORK.

A great mistake that many of our girls are making and that their mothers are either encouraging or allowing them to make, is that of spending their time out of school in idleness, or in frivolous amusements, doing no work to speak of, and learning nothing about the practical duties and the serious cares of life. It is not only in the wealthier families that the girls are growing up indolent and unpracticed in household work; indeed, I think that more attention is paid to the industrial training of girls in the wealthiest families than in the families of mechanics and of people in moderate circumstances, where the mothers are compelled to work hard all the while.

"Within the last week," says one of my correspondents, "I have heard two mothers, worthy women in most respects, say, the first, that her daughter never did any sweeping. Why, if she wanted to say to her companions, 'I never swept a room in my life,' and take any comfort in it, let her say it; and yet that mother is sorrowing much over the shortcomings of that very daughter. The other said she would not let her daughter do anything in the kitchen. Poor deluded woman! She did it all herself, instead!"

The habits of indolence and helplessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it. How devoid of conscience, how lacking in all true sense of tenderness, or even of justice, a girl must be who will thus consent to devote all her time out of school to pleasuring, while her mother is bearing all the heavy burdens of the household! And the foolish way in which mothers themselves sometimes talk about this, even in the presence of their children, is mischievous in the extreme. "O, Hattie is so absorbed with her books, or her crayons, or her embroidery, that she takes no interest in household matters, and I do not like to call upon her." As if the daughter belonged to a superior order of beings, and must not soil her hands or ruffle her temper with necessary house-work; the mother is the drudge; the daughter is the fine lady for whom she toils. No mother who suffers such a state of things as this can preserve the respect of her daughter; and the respect of her daughter no mother can afford to lose.

The result of all this is to form in the minds of many girls not only a distaste for labour but a contempt for it, and a purpose to avoid it as long as they live by some means or other.—*Washington Gladden, in St. Nicholas.*

TAKING COMFORT IN LIFE.

Sooner or later, friends, the time for folded hands will come to us all. Whether or not we cease from hurry and worry now, we shall one day shut our eyes upon it, and lie

still, untroubled by the stir and the fret of the things about us. Why not take comfort as we go on? You, proud mother of a beautiful, active boy, of what use will it be to you by and by to remember how exquisitely fine was his raiment, how daintily spread his bed, and how costly and profuse his toys? What the child needs is mothering, brooding, tender resting on your heart; and he needs it every step of the way from baby days to manhood. Take the comfort of your opportunities. Never mind though the dress be coarse, and the food plain, and the playthings few, but answer the questions, tell the stories, spare the half-hour at bed-time, and be merry and gay, confidential and sympathetic with your boy. And you, whose graceful young daughter is just blushing out into the bloom and freshness of a wondrously fair womanliness, do not be so occupied with your ambition for her, and her advancement in life; that you let her ways and your own fall apart. Why are her friends, her interests, her engagements, so wholly distinct from yours? Why does she visit here and there, and receive visitors from this and that home, and you scarcely know the people by sight? You are losing precious hours, and the comfort you ought to take is flying fast away on those wings of time that are never overtaken.

THE REFINER.

'Tis sweet to know that He who tries  
The silver takes His seat  
Beside the fire which purifies,  
Lest too intense a heat—  
Raised to consume the base alloy—  
The precious metals, too, destroy.

'Tis sweet to think how well He knows  
The silver's power to bear  
The ordeal through which it goes;  
And that, with skill and care,  
He'll take it from the fire when fit,  
With His own hand to polish it.

'Tis blessedness to know that He  
The work He has begun  
Will not forsake till He can see  
The blessed work well done:  
An image by its brightness shewn  
The perfect likeness of His own!

But oh! how much of earthly mould—  
Dark relics of the mine,  
Lost from the ore—must He behold!  
How long must He refine  
Ere in the silver He can trace  
The first faint semblance of His face.

Thou Great Refiner! sit Thou by,  
Thy purpose to fulfil—  
Moved by Thy hand, beneath Thine eye,  
And melted at Thy will,  
Oh, may Thy work forever shine  
Reflecting beauty pure as Thine!

HOW TO BE MISERABLE.

Sit by the window and look over the way to your neighbour's excellent mansion which he has recently built, and paid for and fitted out, saying, "Oh, that I were a rich man!"

Get angry with your neighbour and think that you have not a friend in the world. Shed a tear or two, and take a walk in the burial ground, continually saying to yourself: "When shall I be buried here?"

Sign a note for a friend, and never forget your kindness, and every hour in the day whisper to yourself: "I wonder if he will ever pay that note?"

Think that everybody means to cheat you. Closely examine every bill you take, and doubt as to its being genuine until you have put the owner to a great deal of trouble. Put confidence in nobody, and believe everyone you trade with to be a rogue.

Brood over your misfortunes, your lack of talents, and believe that at no distant day you will come to want. Let the workhouse be ever in your mind, with all its horrors of distress and poverty.

Follow these recipes strictly and you will be miserable to your heart's content, if we may so speak—sick at heart and at variance with the world. Nothing will cheer or encourage you—nothing throw a gleam of sunshine or a ray of warmth into your heart.

THE MANAGEMENT OF A WATCH.

1st.—Wind your watch as nearly as possible at the same time every day. Care should be taken to avoid sudden jerks.

2nd.—Be careful that your key is in good condition, free from dust and cracks. It should not be kept in the waistcoat pocket, or any place where it is liable to rust or get filled with dust.

3rd.—Keep the watch while being wound steadily in the hand, so as to avoid all circular motion.

4th.—The watch when hung up must have support and be perfectly at rest, or, when laid horizontally, let it be placed on a soft substance for more general support, otherwise the action of the balance will generate a pendulous motion of the watch, and cause much variation in time.

5th.—The hands of a duplex or chronometer watch should never be set backwards; in other watches this is a matter of no consequence, but to avoid accidents it is much better to set them always forward.

6th.—The glass should never be opened in watches that are set at the back.

7th.—Keep your watch-pocket free from dust or nap, which generally accumulates in the pocket when much used.

In the studio of the artist, and in the shape of man or woman, there stands a figure, the first sudden sight of which strikes most with surprise, and some with fear. Is it dead or alive? Supplied with joints that admit of motion, attired in

the common garb of men or women, seated in a chair, or standing in an easy attitude on the floor, it might pass for life but for that still and changeless posture, those speechless lips, and fixed staring eyes. It is a man of wood. Cold paint, not warm blood, gives colour to the cheek; no busy brain thinks within the skull; no kind heart loves, no fervid passions burn within the breast. The lay figure that the artist dresses up to represent the folds, the lights and shadows of the drapery, it is but death attired in the clothes of life; and, like a hypocrite or formalist in the sight of God, is rather offensive than otherwise.—*Guthrie.*

MISSION NOTES.

The following description of "Life in the Zenana," from the pen of Mrs. Murray Mitchell, needs no comment of ours. Every Christian woman may from such a description learn more fully what the Gospel has done for her, and ought to be more stimulated to do all in her power for her unfortunate sisters who are sitting in darkness, and in the region and shadow of death:

It may easily be conceived that the days of those who dwell in the bare and comfortless rooms of the zenana must be idle and empty and hopeless enough.

How painfully these rooms strike you! There are no books in them, no implements of work, no signs of womanly occupation, not even the most ordinary comforts; nothing whatever to make life either useful or happy. And this is not all. As I said before, these miserable dwellings are prisons,—literally so. No woman of good caste in Bengal can of her own free will go outside her zenana; she dare not be seen in the more attractive home of her husband and sons; she must never tread the streets in the natural way we may do; and if she ever does go out, it must be in a closely-shut carriage or covered palanquin.

I have often put the question to the poor women themselves, "What do you do all the day long?" "Ah! mem sahib," they answer, "what can we do? We eat, and we sleep, and we make sweetmeats sometimes, or garlands for the gods. We look at our fine clothes and put on our jewels, or play with our children, and then we sleep again!" I have often had such answers given to me; and remember, dear readers, that these women have minds as intelligent as your own, with hungerings and thirstings of spirit and unutterable longings often after higher and better things.

I wonder if my readers have heard the short but comprehensive and striking description given by a Hindu gentleman of the life which his own country-women lead. It is this:—"My country-women are unwelcome at their birth, enslaved when they are married, accursed as widows, and unlamented when they die!" One could not have a better or truer text from which to speak on this sorrowful subject than these suggestive words. It is indeed true that the Eastern female is "unwelcome at her birth." When a boy is born to a Hindu family there is no end to the jubilation and glad rejoicing. Celebrations and feeding of Brahmins, and general merry-making and festivities, go on for many days. No expense is spared; all rejoice together. But the birth of a little daughter is a very different matter. In an orthodox Hindu home such an event is looked on as nothing short of a calamity. No one can be found, as I heard a missionary lady say a few days ago, to convey the sad tidings to the father; while the poor mother is told, in answer to her eager inquiries, "We must accept what the gods give." She knows what these words signify! She is the unfortunate mother of a female child; and in her ignorance and blindness she curses the gods for their unkindness and cruelty, because they had not cared for her vows nor heard her prayers that she might be blest with a man-child. Poor thing! who can blame her? She knows what her own unhappy life is; can she rejoice that another such has begun, and that her own little one's? In former times the poor offending unconscious babe would have been calmly done away with. Now, thank God, under the beneficent rule of Britain, infanticide is impossible. Had she become the mother of a son, then indeed a bright ray of joy would have lighted up her life. She would no longer be known by her own name, but as the mother of the boy; she would now be an object of interest to her husband; she would become a person of social distinction; and her influence in her home would be great, for the mother is all in all to her sons.

There are many things connected with this subject which it would be unseemly and impossible to write about, and which would wring the hearts of our kindly matrons to hear. Dear friends, you can change all this. You can help to send the great enlightening truth of God to these dark zenanas, "the glad tidings of great joy," which are for these poor women as for "all people."

And this is what would make their influence of so much consequence in the work of regenerating India; for it has been truly said that it is not the statesmen but the mothers who make the nation. What sort of mothers can these women make in their present condition? How can they train their children while so utterly untrained themselves? Now a Hindu mother exercises her great influence directly against the progress of enlightenment and truth. She will use every art to counteract and destroy any impression the Gospel may have made on her boy's heart. There is at present no obstacle so great to the entrance of the Gospel in India as this influence of the mothers. Let us teach them; let us teach them equally with the men; let us win them, and India is won!

I am going to take the liberty of making a suggestion before I stop, which I beg every Christian woman to consider.

It is this: when God blesses a home in this favoured land with the precious gift of a little daughter, will the happy mother give a thank-offering to God for His goodness to her and hers in the shape of a contribution, according to her means, to the Zenana Mission Fund, so that her poor degraded sisters in India may share in the blessings which so amply surround herself?

I am sure this idea will commend itself to many a loving and grateful heart. Let us lay to heart the most touching and earnest appeal lately made by a dying native woman. "Oh," she said, "cannot your people send us the Gospel a little faster?" Dear friends, let us send it a little faster.

## MINISTERS AND CHURCHES.

THE Rev. Dr. Mackay, of Formosa, has gone to rest and recuperate for a season at his native place in Zorra, county of Oxford. He preached to a large congregation in the Presbyterian church of Embro, on Sabbath, the 4th inst.

ON the third inst. the congregation of New Richmond presented their pastor, the Rev. P. Lindsay, with a handsome buggy. Such marks of regard from the flock to their pastor are not only evidences of good feeling but cultivate kindly relations between them. This sea side change has in many ways acted in a kind and generous manner towards its present pastor during the short time he has been among them.

ON Sabbath, 4th inst., the new Presbyterian church, on lot 32, Tenth Line, Proton, at Ventry P.O., was opened for divine worship. The Rev. Mr. Fraser, M.A., of Mount Forest, preached at each of the services, commencing at eleven a.m. and three p.m. The church was well filled on both occasions, and deep attention was paid to the eloquent discourses delivered. There was good singing at each service, led by a choir of local talent. Collections in aid of the building fund were taken up and amounted to \$21.50. The new building is a neat frame structure, built in the Gothic style, three windows on each side, and the entrance at the end towards the road. It is well plastered, but not seated, except with plank and blocks, and will hold about three hundred people. The cost of the building so far, without the labour given, is about \$200. It is situated in a fine farming section, and on the corner of one of the prettiest and most valuable farms in Proton. A soiree was held on the following evening and was very largely attended. Dr. McWilliam, of Dundalk, was appointed chairman and made a neat and suitable address. Excellent music was supplied by a choir from Dundalk, and the speeches were all excellent and appropriate. The Rev. Mr. Morrison spoke of his experiences as a missionary in the district nineteen years ago, of the late Alexander Fraser who had always been such a warm friend to the cause, and of others who had helped forward matters to their present encouraging state. Mr. J. R. Johnstone, B.A., who has laboured on the mission for three summers, also spoke, as well as Mr. Wilson, of Markdale, and others. The proceeds of soiree and collection were \$55.

PRESBYTERY OF PARIS.—The ordinary meeting of this Presbytery was held on the 5th and 6th inst. at Norwich. A Presbyterial visitation of the congregation of Norwich and Windham was held on Monday evening; and a deliverance was adopted by the Presbytery, to be read from the pulpit next Sabbath by the Rev. John McEwen, of Ingersoll. The Rev. W. M. Martin was appointed Moderator of Presbytery for the ensuing twelve months. The name of the Rev. R. Chambers, missionary in Turkey, was entered on the roll of Presbytery in terms of the General Assembly's decision. Rev. T. Lowry addressed the Presbytery in the interests of the Foreign Mission Fund.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Belleville, on the 6th day of July. The attendance of members was small. Rev. Mr. Maclean was appointed Moderator for the ensuing six months. The name of Rev. J. Cormack, ordained missionary, was added to the roll. The tender of resignation made by the Clerk of his official position was withdrawn at the request of the Presbytery. Sanction from the Assembly having been obtained, the stations of Morton, etc., were transferred to the Presbytery of Brockville, and the station of Blairton retransferred to the Presbytery of Peterboro'. Professor Mowat and Dr. T. G. Smith were appointed a committee to draft a suitable minute in relation to the late Rev. Alexander MacLennan, of Amherst Island. The matter affecting Mr. Joshua Fraser being taken up, notice of motion for reconsideration of sentence was given—to be disposed of at next meeting. The report of the Home Mission Committee was presented by Dr. Smith, Convener. The arrangements proposed in it for the dispensation of the sacrament of the Lord's supper in the several mission fields within the bounds were sanctioned. The Home Mission Committee were reappointed, with the addition of Rev. D. Kelso. Messrs. Maclean and Mitchell were appointed a committee to prescribe written exercises to the students labouring within the bounds. The field formerly known as Camden and Sheffield having been divided

into two parts, is to be known as First Newburgh and Clark's Mills, and Second Eighth Concession Church, Camden, and Sheffield. Rev. A. Young was authorized to attend to the ordination of elders in the former of these fields, and assessors were associated with him for the purpose. Mr. William S. Smith, student in Arts of Queen's College, asked to be certified to the Divinity Hall of said College. Messrs. McCuaig and Chambers were appointed to confer with him, and examine his College certificates. Messrs. Gilbert C. Patterson, M.A., and James Cumberland, M.A., were examined for license. Their trials were sustained, and they were duly licensed to preach the Gospel. The following minute was adopted in relation to the Rev. J. M. Boyd, late minister of Demorestville: "The Presbytery in accepting the resignation of the Rev. J. M. Boyd, desires to place on record its appreciation of his services. Settled over one of the feeblest of its congregations, he nevertheless continued in the face of many difficulties faithfully and successfully to labour for the upbuilding of the cause. The Presbytery regrets that Mr. Boyd feels constrained to resign his charge, and in parting with him commend him as a faithful servant of the Lord Jesus Christ."—THOMAS S. CHAMBERS, *Pres. Clerk.*

### BRAMPTON PRESBYTERIAN CONGREGATION.

LAYING THE CORNER STONE OF THEIR NEW CHURCH.

The corner stone of the new Presbyterian church, Brampton, in process of erection on Church street, was laid on Thursday afternoon, the 1st of July, 1880, in the presence of a large crowd of interested spectators.

After the singing of the hundredth psalm and the reading of a portion of Scripture by the Rev. E. D. McLaren, B.D., the junior pastor, the Rev. James Pringle, the senior pastor, engaged in prayer for the divine blessing and direction. After which Mr. James Fleming read the following memorial:

"The Presbyterian church, Brampton, had its origin in the year 1847. In the month of June of that year 'The Presbytery of Toronto of the United Presbyterian Church in Canada' opened a preaching station in Brampton in connection with what was then called the Centre road congregation, but what is now known by name of Derry West. The united congregation being at that time without a settled pastor, a moderation was obtained and held in the church at Derry West, on the 1st day of November, 1847, the late Rev. John Jennings, D.D., Moderator, when a unanimous call was given to the Rev. James Pringle, a missionary of the 'United Secession Church of Scotland' to be their pastor. Mr. Pringle, having accepted the call, was ordained to the office of the holy ministry, and inducted to the pastorate of the united congregation of Brampton and Derry West, on the 19th day of January, 1848.

"As there was no church at Brampton, at that date, divine service was conducted in the school-house, on Queen street, until the present brick church was erected in the year 1849, the lot on which it stands having been generously given to the congregation by the late John Scott, Esq. In the fall of that year, on the first Sabbath of October, the church was opened by the Rev. A. A. Drummond, then of Brantford, now of Newcastle, who preached from these words: 'And he brought him to Jesus' (John 1. 42).

"After the union between 'The Presbyterian Church of Canada' and 'The United Presbyterian Church in Canada' in the month of June, 1861, the aforesaid congregation took the title 'The First Presbyterian Congregation of Brampton' by which name it was known until the second day of January, 1877.

"In the year 1853 another Presbyterian congregation was organized in Brampton, under the title 'Brampton Presbyterian Church' and under the inspection of 'The Synod of the Presbyterian Church of Canada.' Said congregation built its place of worship on John street, and was under the pastoral care of the late Rev. A. T. Holmes from its inception until he resigned his charge about the year: 1863 or 1864. From that time until the year 1876 the aforesaid congregation was successively under the pastoral care of the late Rev. Francis Duncan, the Rev. John Aull and the Rev. John Baikie.

"Sometime during Mr. Duncan's pastorate said congregation took the name of 'Knox Church or congregation' by which name it was known until the second day of January, 1877.

"In the year 1876 Mr. Baikie, the last named of these pastors of Knox Church, was translated to Harrison and accordingly the church was left vacant.

"After negotiations, which commenced in the fall of 1876, with a view to union between these two congregations, namely, 'The First Presbyterian Congregation of Brampton,' and 'Knox Congregation, Brampton,' at a meeting of the Presbytery of Toronto, on the 2nd day of January, 1877, it was agreed that the First congregation and Knox congregation unite under the pastorate of the Rev. Jas. Pringle and form one congregation under the title of the Presbyterian congregation, Brampton, and the Rev. Wm. Meikle, of Oakville, by appointment of Presbytery, preached in the brick church, Brampton, on Sabbath, 14th day of January, 1877, and declared the two congregations united into one.

"At the union there were 128 members in full communion in the First congregation and sixty-five in Knox congregation; making the number of members in the united congregations 193. When the last statistical return was made to the Assembly the number of members was 236.

"In consequence of there being two outside stations in connection with the congregation of Brampton, namely, Derry West and Malton, it was absolutely necessary that the pastor should have some assistance, and as not a few in the congregation preferred having a colleague, a moderation in a call was obtained and held in the church on the 16th day of September, 1879—the late Rev. James Breckenridge as Moderator. The call came out in favour of the Rev. E. D. McLaren, B.D., of Cheltenham and Mount Pleasant. On the 30th day of September, of the same year, the Presbytery sustained the call and translated Mr. McLaren to Brampton, and on the 16th day of October he was accordingly inducted to the co-pastorate of the Presbyterian church, Brampton, as colleague and successor to the Rev. James Pringle.

"The corner stone of this building to be known as 'The Presbyterian Church, Brampton,' erected for the worship of God, is laid by the Rev. James Pringle, for upwards of thirty-two years pastor of the congregation, on Thursday, the first day of July, in the year of our Lord 1880, and in the forty-fourth year of the reign of Her Majesty Queen Victoria, and in the thirty-fourth year of the life of Presbyterianism in Brampton."

Mr. Pringle, with the silver trowel prepared for the occasion and presented to him by Mr. Robert Smith in the name of the congregation, performed the ceremony of laying the corner stone, and declared the stone well-prepared and truly and properly laid.

After prayer by Mr. McLaren appropriate and interesting addresses were delivered by the Rev. John M. King, M.A., the Rev. John Smith, the Rev. G. M. Milligan, M.A., of Toronto, and the Rev. Robert Hall, of Nissouri. The interesting proceedings of the day were brought to a close by the Rev. William McFadden, of the Canada Methodist Church, pronouncing the benediction.

### PAN-PRESBYTERIAN COUNCIL.

The following list of British and Colonial delegates to the great Presbyterian Council to be held in Philadelphia in September, will be interesting to many of our readers. The list is not complete, but we give it as fully as the officials can as yet make it. The delegates from Canada and from the European Continent will be given afterwards.

#### ESTABLISHED CHURCH OF SCOTLAND.

Rev. William Robertson, D.D., minister of New Greyfriars' Church, Edinburgh; for many years Convener of Committee on Foreign Churches; a warm friend of Continental churches, especially the Waldensian; proposer of the scheme for the Waldensian Pastors' Fund.

Rev. Robert Flint, D.D., LL.D., formerly Professor of Moral Philosophy at St. Andrew's, now of Divinity in University of Edinburgh; author of "Philosophy of History," "Theism," "Anti-Theistic Theories;" preacher of Opening Sermon at Edinburgh Council.

Rev. A. F. Mitchell, D.D., Professor of Church History in St. Mary's College, University of St. Andrew's; well known in connection with Confessional researches, and as an historian and expositor of Confession of Faith; formerly Convener of Committee for Conversion of Jews.

Rev. William Lee, D.D., Professor of Church History in University of Glasgow; author of "Increase of Faith," editor of late Principal Lee's "Lectures on History of Church of Scotland."

Rev. W. H. Gray, D.D., minister of Liberton, Mid-Lothian; Convener of Colonial Committee; much interested in Christian training of the young.

Rev. J. Marshall Lang, D.D., minister of Barony, Glasgow (successor of Dr. Norman Macleod); Convener of Committee on Correspondence with Foreign Churches.

Rev. J. Dodds, D.D., minister of St. George's, Glasgow; member of Glasgow School Board.

Rev. H. W. Smith, minister of Kirknewton, Mid-Lothian; editor of "Home and Foreign Missionary Record."

Rev. C. M. Grant, B.D., formerly of Calcutta; now minister of St. Mark's, Dundee.

Rev. J. Struthers, LL.D., minister of Prestonpans, Mid-Lothian; co-editor of Minutes of Westminster Assembly.

A. T. Niven, Esq., accountant, Edinburgh, Treasurer of Fund for Widows and Orphans; conductor of choir at meeting of Edinburgh Council.

W. Graham, Esq., accountant, Glasgow.

[List not yet complete.]

FREE CHURCH OF SCOTLAND.

Rev. Thomas Main, D.D., Moderator of the General Assembly; minister of St. Mary's Free Church, Edinburgh; Convener of the Education Committee and of the Foreign Missions Committee.

Rev. Robert Rainy, D.D., Principal and Professor of Church History in the New College, Edinburgh; Cunningham Lecturer in 1873; author of "Delivery and Development of Christian Doctrine," "The Bible and Criticism," "Three Lectures on the Church of Scotland," in reply to Dean Stanley, and "Life of Principal Cunningham."

Rev. William G. Blaikie, D.D., LL.D., Professor of Apologetics and of Ecclesiastical and Pastoral Theology, New College, Edinburgh; editor of "Catholic Presbyterian;" Convener of Scotch Committee of General Presbyterian Council; author of "David, King of Israel," "Bible History," "Better Days for Working People," "For the Work of the Ministry," "Glimpses of Inner Life of Our Lord," authorized "Life of David Livingstone" (in the Press).

Rev. Alex. B. Bruce, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow; Cunningham Lecturer in 1875; author of "The Training of the Twelve," "The Humiliation of Christ," etc.

Rev. William Wilson, D.D., minister *emeritus* of St. Paul's Free Church, Dundee; Ex-Moderator of the General Assembly; Joint Convener and Secretary of the Sustentation Committee; author of "The Kingdom of Christ," "Life of Rev. Dr. Candlish" (in the Press).

Rev. A. N. Somerville, D.D., minister *emeritus* of Anderston Free Church, Glasgow; well known in connection with his evangelistic tours in India, Canada, Australia, New Zealand, and the Continent of Europe.

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WHEN the Italians paved some of those paths by which we climb to their villages, they must have carefully turned each stone with its most awkward side uppermost, for they have produced the roughest of rough roads. One is apt to think that we might have done better; certainly we could not have done worse. In every-day life we meet with individuals who appear to turn the worst side uppermost in reference to everything; they magnify difficulties, they discover imperfections, they create irritations, and in general they make the most of everything. If an ill word can be said, they say it; if a fault can be found, they spy it out. Good souls what are you at? Is there not enough of care and sorrow in the world already? Better far would it be if half your ingenuity were expended in smoothing the road, instead of all of it being wasted in making the way of life more stony than it need be. — *Spurgeon*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXX.

July 25, 1880. } THE COVENANT WITH NOAH. { Gen. ix. 8-19.

GOLDEN TEXT.—"I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."—Gen. ix. 13.

HOME STUDIES.

- M. Gen. v. 1-32. . . . . From Adam to Noah.
- T. Gen. vi. 1-22. . . . . The Flood Foretold.
- W. Gen. vii. 1-24. . . . . The Flood Sent.
- Th. Gen. viii. 1-23. . . . . The Ark on Ararat.
- F. Gen. ix. 1-18. . . . . The Covenant with Noah.
- S. 2 Pet. iii. 1-18. . . . . Not Willing that any should Perish.

Sab. Rev. iv. 1-11. . . . . The Rainbow about the throne.

HELPS TO STUDY.

After the events of our last lesson God gave Eve "another seed instead of Abel whom Cain slew," and she called his name Seth (the gift or compensation). His descendants for several generations lived a simple, orderly life, and held fast their allegiance to God.

Cain went to a land which he called Nod (flight or banishment) and became the progenitor of an enterprising and inventive, but a godless and lawless race.

These two branches of the human race intermingled, probably in the seventh generation; the whole race, with few exceptions, became corrupt; "the earth was filled with violence;" Cain was by this time probably dead, but instead of one Cain there were many; one generation received, in vain, a sign of God's disapproval, in the translation of His servant Enoch from among them; wickedness still increased, and after ample warning, the whole human population was destroyed by the flood, with the exception of one household, at the head of which was Noah, he alone having been found a just man and perfect in his generations.

With Noah and his sons, and through them with us, their descendants, God made the covenant which forms the subject of our present lesson. It may be taught under the following heads: (1) *The Covenant*, (2) *The Token*, (3) *The Brotherhood of Man*.

I. THE COVENANT.—Vers. 8-11. A covenant is an agreement. It implies the consent of two parties to a contract. The covenant made with our first parents in Eden was called the covenant of works. By its terms they were promised eternal life on condition of perfect obedience. That covenant was broken; no human being ever attained eternal life on its terms. But there is another covenant, called the covenant of grace, under which alone any sinner of the human race ever was saved, and under which salvation is freely offered to all; its terms are "Believe in the Lord Jesus Christ and thou shalt be saved." The covenant made with Noah was neither the covenant of works nor that of grace, but was almost identical with the covenant of temporal blessing afterwards made with the Israelites (Numbers xxvi. 4-13).

1. *God to be trusted as the God of nature.*—The experience of many centuries handed down from generation to generation has taught us that the laws of nature are constant. Depending upon this fact the farmer sows, the mechanic labours, the navigator commits himself to the deep. But how were Noah and his sons to know it? They had just passed through a terrible experience to the contrary; and, without this covenant, how could they tell that their fields would not be again devastated and their lives endangered by a repetition of the deluge? Now they had the word of the covenant-keeping God for it, and they could pursue their agricultural operations with full confidence. We also have the same sure word, and it is something much more substantial than what we call "the laws of nature." A law is nothing without an active, energetic power behind it, to keep it in operation. To the Christian philosopher "natural law" means nothing more or less than the rule by which God works.

2. *God to be trusted as the God of grace.*—The God of nature is also the God of grace. The laws of the kingdom of grace are as constant as those of the kingdom of nature—in other words, the covenant made with Christ and His people is as sure as that made with Noah; and as we avail ourselves of the seasons, knowing that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," so should we avail ourselves of the means of grace, and betake ourselves to God's way of saving sinners, as that way is opened up before us in His Word.

II. THE TOKEN.—Vers. 12-17. The Bible does not say that there were no rainbows before the flood. Our English translation, even as it stands will bear the sense that God adopted, as the sign of His promise, a natural phenomenon already existing; and some interpreters say that the Hebrew in ver. 13 strictly means, I have set my bow in the cloud.

III. THE BROTHERHOOD OF MAN.—Vers. 18-19. God "hath made of one blood all nations of men for to dwell on the face of all the earth" (Acts xvii. 26). We are all descended from Noah—Jew and Gentile, Greek and barbarian; black, white and copper-coloured. Climatic conditions, acting through long successions of generations will account for the differences between the various branches of the human family. The most recent and trustworthy researches in philology and ethnology lead to conclusions in full accordance with the simple statement of our lesson, of them (Shem, Ham, and Japheth) was the whole earth overspread. These differences are not now urged by infidels as arguments against the Bible so loudly as they were a quarter of a century ago, perhaps because they are as nothing compared to the differences which some of our modern scientists find themselves called upon to account for in following out their theories of the origin of man.

## OUR YOUNG FOLKS.

### THE TWO GLASSES.

There sat two glasses filled to the brim,  
On a rich man's table, rim to rim.  
One was ruddy and red as blood,  
And one as clear as the crystal flood.

Said the glass of wine to the paler brother:  
"Let us tell the tales of the past to each other;  
I can tell of banquet, and revel, and mirth,  
And the proudest and grandest souls on earth  
Fell under my touch, as though struck by blight  
Where I was king, for I ruled in might.  
From the heads of kings I have torn the crown;  
From the heights of fame I have hurled men down;  
I have blasted many an honest name;  
I have taken virtue and given shame;  
I have tempted the youth with a sip, a taste,  
That has made his future a barren waste.

"Far greater than any king am I,  
Or than any army beneath the sky.  
I have made the arm of the driver fail,  
And sent the train from the iron rail;  
I have made good ships go down at sea,  
And the shrieks of the lost were sweet to me;  
For they said, 'Behold, how great you be!  
Fame, strength, wealth, genius before you fall,  
For your might and power are over all.'  
Ho! ho! pale brother," laughed the wine,  
"Can you boast of deeds as great as mine?"

Said the water glass: "I cannot boast  
Of a king dethroned, or a murdered host;  
But I can tell of a heart once sad  
By my crystal drops made light and glad,  
Of thirst I've quenched, of brows I've laved;  
Of hands I have cooled, and lives I have saved;  
I have leaped through the valley, dashed down the moun-  
tain,

Flowed in the river, and played in the fountain;  
Slept in the sunshine and dropped from the sky,  
And everywhere gladdened the landscape and eye.  
I have eased the hot forehead of fever and pain,  
I have made the parched meadow grow fertile with grain.  
I can tell of the powerful wheel in the mill,  
That ground out the flour and turned at my will.  
I can tell of manhood, debased by you,  
That I have lifted and crowned anew,  
I cheer, I help, I strengthen and aid;  
I gladden the heart of man and of maid!  
I set the chained wine-captive free,  
And all are better for knowing me."

Those are the tales they told each other—  
The glass of wine and his paler brother,  
As they sat together, filled to the brim,  
On the rich man's table, rim to rim.

### DECEIVING.

JEMMY was playing in the work-shop, and he broke his father's new saw. When he saw the mischief he had done he was frightened. "What shall I do?" thought Jemmy. "Go and tell mother? Wait till father comes home and tell him?" He did neither. He hoisted a hard stick partly sawn on the wood-horse, and put the broken saw beside it. That looked as if Ozro had done it.

Ozro was a boy who lived with Mr. Davis. Mr. Davis found things just as Jemmy had left them. "Who broke my new saw?" he asked. Nobody could tell. Alice did not, neither Esther, nor cousin George, nor Bridget; and Jemmy kept out of the way. Ozro, he sawed and split the wood.

When Ozro came home, Mr. Davis asked him. "No, sir," answered he promptly. Mr. Davis could not believe him, for was not there the very stick he had been sawing?

The next day Jemmy heard his father say to his mother, "I cannot keep that Ozro; he lied right to my face. Of course he broke the saw; there was nobody else to do it. I do not mind so much about the saw; but the lie. I cannot trust him in future."

Jemmy wished the ground would open and swallow him up. He could not take his food; it stuck in his throat. Oh! he felt so mean, and wicked, and wretched.

After this, Jemmy found no comfort in

Ozro's society. Ozro was a pleasant boy, who liked little boys, and was willing to help them in many ways. Jemmy hardly went into the work-shop; and many a time he stayed out in the cold rather than go home at all. You know why.

"I have the prospect of getting another boy," said Mr. Davis, a few days after to his wife. "When Ozro's mother comes, I want to tell her that I cannot keep her son—and why. A boy who can tell me a deliberate lie like that is not safe company for any of us."

"Oh, dear, dear, dear," cried Jemmy to himself; "I wish I was dead—dead and buried." His load grew heavier and heavier.

At the end of the month Ozro's mother came to see him. Mrs. Davis was sorry to have such a message for her; but it must be told. The poor mother looked grieved indeed. "I never caught Ozro in a lie in all his life," said she. "Can it be he has begun now?"

"No, mother," said Ozro; "I never broke that saw. You will believe me, mother?"

"Yes, my child; I believe you."

And so did Mrs. Davis. His honest face had no guilt in it.

"I believe you, Ozro," said Mrs. Davis. "There is some cruel mistake about this."

Tears came into the poor boy's eyes.

"Stay until after dinner," said Mrs. Davis to Ozro's mother. "Mr. Davis will be home then."

Jemmy was home from school sick that day. When his mother went back to the sitting-room, she found him with his elbow on the table, and his head on his hand, looking very pale.

"What ails you, Jemmy?" she asked.

Jemmy burst out crying.

"What ails you, Jemmy?" she asked again.

"I'm the wickedest boy that ever was," sobbed Jemmy. "You shan't send away Ozro. I broke the saw."

"My child! my child!" exclaimed the mother.

I need hardly tell you that Ozro was not sent away. Everybody was glad when his character was clear.

Jemmy then asked Ozro's forgiveness as well as that of his parents.

His mother then gave him these words to learn: "Crooked paths, whoever goeth therein shall not know peace."

### CHARLIE'S ORANGE.

LADY paid a visit to her friend, and she brought in her basket two large oranges. She gave one to Charlie and the other to Alice. The children very kindly thanked the lady and were much pleased. They longed to suck the sweet juice. "May we?" asked Charlie, looking at his mother. Mother said they might do as they pleased.

Just then the door was pushed open, and little Bertha ran in. Bertha stopped when she saw what Alice had in her hand; and when she saw that Charlie had one too, she puckered up her lip with a grieved look, ran to her mother, and hiding her face in her lap, began to cry.

"Dear Bertha," said the little boy, "you shall have my orange. I'll give it to Bertha, because she's littler than I, and she's been sick;" and he put his orange into her hand.

"Why do you give her the whole of it, Charlie?" asked mother.

"Because, mother, the Bible says it is more blessed to give than to receive?" said Charlie.

"I think it is better to receive," said Alice, not quite pleased. "Why is it more blessed to give than to receive?"

"Because it is more like God," answered the little fellow brightly.

Oh, yes, God is a great giver. When we wake up in the morning, who gives us the beautiful light? God. Who gives us food three times a day? God. Who gives water in the springs and rain from heaven? God. Who gives us eyes to see with, feet to walk with, minds to think, and hearts to love with? God. Who gives us the fresh, pure air to breathe? God. God gives us our health, our clothing, our parents, our homes, our gardens, our schools, our Bibles, our teachers. He gives us richly all things to enjoy. He does not stint us. He does not give grudgingly.

But there is something better and more wonderful still that He gives us. Do you know what it is? When He found we could not be saved from our sins any other way, "He gave His only-begotten Son to die for us." Was not that good?

Yes God loves to give, and He loves to have His people give. He does not like to have them covetous; He does not like to see them hoard. So that when we learn to give and love to give, we become like Him.

### HENRY ASKING A BLESSING.

HENRY had never heard his father pray. A Christian friend, while visiting the house, was invited to conduct family prayers, and also to ask a blessing at the table. Henry wished his father would do so every day.

One evening, only Henry and his little brother and his aged grandmother sat at the table, the rest of the family taking tea with a neighbour.

"Grandma," said Henry, "may I ask a blessing?"

"Yes," she replied, her eyes filling with tears.

"O God, bless our bread and milk! Make us good children. Bless pa, ma, grandma. Amen," said Henry. He thought no more about it; but dear grandma told his father when he came home. The father's heart was touched by the example, and he resolved to follow it and have a prayerless house no longer.

"I am but one, but I am one. I cannot do much, but I can do something; and all I can do I ought to do, and by God's grace will do."

SUNSHINE.—A little child was eating her breakfast with a spoon, and the sun shone in upon her little mess of broth. As she lifted a spoonful to her mouth, she said, "Mother, what do you think? I have eaten a spoonful of sunshine."

FRED'S mother writes me, "Fred and Daisy are both members of our church, and are dear Christian children; is it not a blessed thing?" Yes, indeed; nothing makes a Christian-mother half so glad as to see her dear children walking in the fear of the Lord, and trusting in Jesus for the forgiveness of their sins.

**Words of the Wise.**

IF thou desire to be held wise, be so wise as to hold thy tongue.—*Quarles.*

I PREFER the wisdom of the unlearned to the folly of the loquacious.—*Cicero.*

NOT every one who has the gift of speech understands the value of silence.—*Lavater.*

LEARN to hold thy tongue. Five words cost Zacharias forty weeks' silence.—*Fuller.*

THERE are many who talk on from ignorance rather than from knowledge.—*Hawitt.*

WE are upheld by the truth that God once walked on the earth, and that a man sits on the throne.—*H. G. Weston.*

THOSE who have few affairs to attend to are great speakers. The less men think, the more they talk.—*Montesquieu.*

FILL the heart with the treasures of the Word; and the attractions and pleasures of sin will have small chance to enter.

A PERSON that would secure himself great deference, will, perhaps, gain his point by silence as effectually as anything he can say.—*Shenston.*

Brisk talkers are usually slow thinkers. There is, indeed, no wild beast more to be dreaded than a communicative man having nothing to communicate.—*Swift.*

THE devil tempts men through their ambition, their cupidity, or their appetite, until he comes to the profane swearer, whom he catches without any reward.—*Horace Mann.*

SUPPOSING all the great points of Atheism were formed into a kind of creed, I would fain ask whether it would not require an infinitely greater measure of faith than any set of articles which they so violently oppose.—*Addison.*

WHERE science speaks of improvement, Christianity speaks of renovation; where science speaks of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of perfection.—*J. O. Thompson.*

"THE Church in the world," says a recent writer, "is like a ship on the ocean. The ship is safe enough in the ocean, so long as the ocean is not in the ship. The Church is safe enough in the world, so long as the world is not in the Church."

No Christian, though the poorest and humblest, ever need despair of doing a noble work for God. He need never wait until he can obtain the co-operation of the multitude or of the wealthy. Let him undertake what he believes to be his duty, on ever so small a scale, and look directly to God for aid and direction. If it be a seed which God has planted, it will take root, grow and bear fruit, "having seed within itself."—*Francis Wayland.*

MALICIOUS words are cousins in sin to idle and profane ones. Paul says, "Let all bitterness and evil speaking be put away from you with all malice." Kind words are the oil that lubricates every-day intercourse. They cost little. A phrase of common comfort, "that by daily use hath almost lost its sense, will fall upon the saddened heart like choicest music." We love to meet certain people. They always have a kind, cheerful, inspiring word for us. They make us hopeful, and heal our heart-aches.

THE excellent Mr. Finley, of Edinburgh, spoke habitually of death as only a step which would take him into his Father's house. His conversation was truly in heaven. In one of his many errands of mercy, he called on a young girl sinking in a decline. Looking on her wan face, he took her hand, and said with a smile: "Weel, my dear, you're afore me. You're only nineteen, an' you're almost across the river; a step or two mair, an' ye'll stand on the ither side. I'm almost seventy, an' maybe I'll have some hard steps afore I'll hear its ripple. O, lassie, this is a sweet day for you. Ye'll get home first."

ONE morning last summer I was standing in the shadow of a great rock by the seashore. It rose hundreds of feet towards the sky, its gray sides so steep and awful that it made me giddy to look up. Presently I saw, far above my head, little patches of something white and golden, and I soon found they were clusters of "moon" daisies, which had taken root in tiny holes in the rock and flowered there, and their brave little heads up at that great height nodded as happily to the sunshine and the breeze as though they had been growing down in some low-lying, level field. The dark waves might break and toss on the rocky shore below, and the rough breeze come close up to them and shake them as if determined to carry them away, but the daisies had no fear. They were perfectly safe, for they were clinging to the rock, and that rock was stronger than the wind or the waves of the sea. So are all little children in the arms of Jesus.—*Mary Rawles.*

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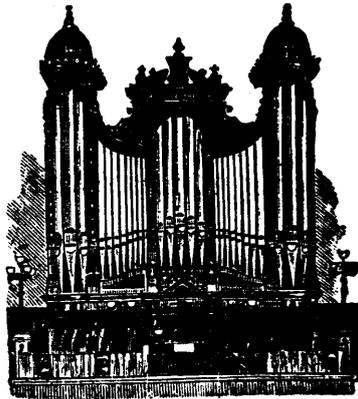
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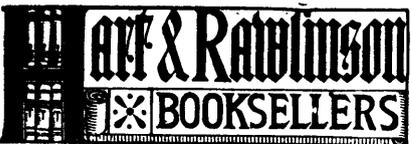
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