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Whole No. 546.

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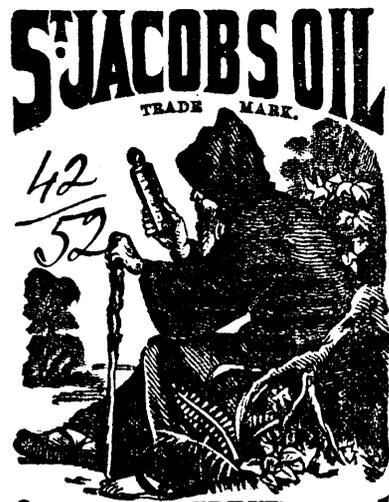
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BLACKING STOVES.—If a little vinegar or some cider is mixed with stove polish it will not take much rubbing to make the stove bright, and the blacking is not likely to fly off in fine dust.

DESSERT.—An inexpensive and good dessert is made of one quart of sweet milk, two-thirds of a cup of uncooked rice, and a little salt. Put this in tea or coffee cups, set them in the steamer over a kettle of boiling water. Let it cook until the rice is almost like jelly. When cold turn it out of the cup. Serve with sugar and cream or with pudding sauce.

MASHED POTATOES.—Boil the potatoes gently; after having made them as nearly uniform in size as possible, by dividing the larger ones, it is better to slice all, but not very thinly. As soon as the fork goes through readily, turn the water off, saving that for mixing your bread if you bake the same day, then mash through a colander into the same kettle or saucepan. Add butter and cream and salt, and with a long-handled spoon beat a few minutes briskly. Set the same saucepan where it will thoroughly heat again, and your potatoes will be a noticeable feature of the best of dinners.

FISH FOR SUPPER.—When one has fish left from dinner it can be prepared in an appetizing way, and it is a matter of economy to do this. Take out all the bones and cut the fish in very small bits; add a third as much mashed potato as you have fish, or even a little less will do. Moisten it with some melted butter. If you choose to add some sprigs of parsley, do so. Make in fat cakes and fry till brown in a little butter, or make some light crust, line small tins with it and fill them with the hot mixture of fish and potato. Bake till the crust is done.

TO SWEEP AND DUST.—Sweeping and dusting is an art, in the opinion of "The Alliance," and has a right method, which is as follows:—Are there closets opening into the room to be swept? Arrange the shelves, drawers or clothing preparatory to sweeping; then let these be the first to be swept. Cover the bed with soiled sheets, as also all heavy articles that cannot be removed; first, however, having carefully dusted and brushed them. Remove all the furniture that can easily be set in the hall or adjoining room, having first dusted it; then taking a step-ladder, begin to sweep or brush or wipe the cornice and picture-cords and pictures. Draw the shades to the top of the window, or if they are inside blinds, dust them carefully. Open the windows. All the dust left in the room now is in the carpet or air, and the current of the windows will soon settle it. Begin to sweep, not towards a door or corner, but from the outer edges of the room towards the centre, where the dust will be taken up with a small brush and dustpan. Go over the room once more; this time with a dampened broom; that removes the least bit of dust, and gives the carpet a new, bright appearance. Replace the articles of furniture as soon as the air is entirely free from dust, uncover the rest, and the room is new and clean. All this seems an easy thing to do, but there is not one in a hundred that will follow out the detail. Some will sweep the dust into the hall, or from one room to another, and then wonder why their house is so soon dusty again. Others forget cornices and pictures, and thus leave a seed for future annoyance; while a third class will do all but using the damp broom, which is as the finishing touches to a picture.

TWO DEPARTMENTS WELL REPRESENTED.

In lately walking through the Government Buildings at Ottawa, a representative of one of Ottawa's ablest journals, in the course of conversation, gleaned some items of interest. Speaking with Mr. A. J. Cambie, Chief Clerk of the Agricultural Department, that gentleman replied to a certain question: "I have used St. Jacobs Oil in my family, and have found it to be an excellent article indeed. It is the remedy to banish pain, and has a pleasant and soothing way of doing so, that makes it valuable. I consider it a great medicine." Calling upon Mr. Sherwood of the Militia Department, that gentleman thus answered the usual query: "I have found St. Jacobs Oil a great medicine; a splendid remedy, indeed, for rheumatism. I have recommended it to very many. When I commenced its use I had not much faith, but now my faith could not be easily shaken. I consider it by all odds the best medicine I ever tried."

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, JULY 19th, 1882.

No. 29.

NOTES OF THE WEEK.

IN papers just received from Scotland we find notice of the presence there of the Rev. John James, D.D., of Knox Church, Hamilton, Ont.

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

THE Rev. Dr. John Brown, of Bedford, England, now travelling in the United States, is a successor to John Bunyan, author of the "Pilgrim's Progress," in his pastorate, and is only the sixth minister that church has had since its organization, 250 years ago.

THE Moderator of the General Assembly of the Irish Presbyterian Church and the President of the Association of Free Christians have issued a circular to the ministers, drawing attention to the distracted state of the country, and appointing a day for special prayer.

CANON FLEMING, speaking at a drawing-room meeting at the residence of Mr. and Mrs. Greer, Regent's Park, London, remarked that medical missions had their origin in the country which had produced a Thomas Chalmers, a John Knox, and a David Livingstone, who was himself a medical missionary.

THE different churches in Glasgow have appointed committees to see what can be done to reach the 300,000 of non-Church-going population in the city. A joint meeting was held, and it was resolved to request information and suggestions as to the districts in which operations should be commenced to endeavor to reach them.

MR. McALL'S mission stations in Paris and its environs have increased from twenty-five to thirty-two the past year, and the work in the provinces increases also. He goes to Algeria, to establish one or two missions in Algiers. The new mission station, just opened by Mr. Gibson (Wesleyan Methodist), makes the forty-second now at work in Paris, including those established by Mr. McAll, Miss de Broen, the Salvation Army, and Mr. Armand Delille.

THE public schools of the Province entered upon their holidays on Friday, the 7th inst. In rural sections the re-opening will take place on the 15th of August, in the absence of any special arrangement by the trustees. In this city the vacation extends to the 1st of September. The combined examinations held last week are pronounced very satisfactory. Special mention is made of John street school as appearing to advantage in the matter of taking prizes, to the credit of the principal, Mr. John Campbell, and his staff.

IN Central Africa the slave trade seems to be on the increase. The great trade routes are thronged by gangs of slaves being driven to the market, and about one-half of them die in a journey of 200 miles under the effects of their brutal treatment. Rev. Mr. Hatley, of the African Mission of the London Missionary Society, says: "So long as the only method of conveying goods into the interior is by porters, so long will the slave system continue. A rail or team road would be the most effective means of suppressing the slave trade, and by bringing a demand would also create a supply."

A SOMEWHAT notable occurrence was the appearance, on the forenoon of Sabbath, the 18th ult., in the Grange Free Church in Edinburgh, of Dr. James McGregor. The respected pastor of the church, Dr. Horatius Bonar, is at present off duty on account of ill-health; and the kirk-session invited Dr. McGregor to take a service—a request with which he most gladly complied. He preached a powerful discourse from the words of Paul, "I glory in afflictions." It is said

that this is probably the first time since the Disruption that a parish minister has preached in a Free Church pulpit at the request of the kirk-session.

PRINCIPAL CAIRNS, at the Kilmarnock Disestablishment meeting, said the cause had been greatly helped by the noble discussion in the Free Assembly. There never was a better, more spirited, fair, and happy discussion. He congratulated the Free Church on the issue to which they had come. It had greatly helped the question all round, and brought about a more kindly and cordial feeling between the Free and U. P. Churches, because they felt as the question was discussed, as steps were taken continually in the right direction there was a preparation, whatever came of the relation of the Established Church to the other churches, for the realization of what he had so long had at heart, an incorporated union of the Free and U. P. Churches.

THE Rev. S. A. Dyke has entered upon his duties as business manager of the Baptist Publishing Company, recently formed in this city. The "Canadian Baptist" is to be reorganized, but the name of the new editor-in-chief has not yet been announced. The Hon. Wm. McMaster has added \$10,000 to the stock held by him in this Society, making \$40,000 in all—the profits of the additional amount being devoted to the support of aged ministers, while the income derived from the original \$30,000 goes to mission work, as formerly arranged. Another instance of Mr. McMaster's quiet liberality comes to light in connection with the transfer of the paper. He places the "Canadian Baptist" and its plant in the hands of the new Company as representing only \$10,000 of his stock, whereas he actually paid its former proprietor \$15,000.

AT a sale of a Church living in London, England, on Thursday, the 22nd ult., delegates attended to enter a protest against "the contemplated injury to religion," on behalf of the Curates' Alliance and the National Committee for the Abolition of Purchase in the Church of England. The lot was, however, withdrawn. The auctioneer remarked, in withdrawing it, that, although he personally did not admire selling Church property, he really did not understand the entering of a protest against it by gentlemen who lived by tithes. One of the curates denied that they did so, and another exclaimed: "This is not the selling of tithes." A third of the clerical remonstrants added, "It is the selling of souls." The auctioneer advised the clergymen present to seek to make it illegal to sell church livings before interfering as they did on that and like occasions.

THE Minister of Education, in some recent public addresses, has been foreshadowing certain further changes to be made in the practical working of our educational system. The objects in view appear to be a more extended professional training for teachers; an increased flexibility in the public school programme, so as to facilitate the adaptation of the instruction imparted to the pupil's probable requirements in after life; and the securing of greater thoroughness in public school work as far as it goes. Changes calculated to attain these objects will undoubtedly be improvements, and the details will be looked for with interest. The following is the summary given by one of our exchanges: (1) The Government intend to make two long Normal School terms instead of three short ones, as at present. (2) Teaching to be of a more professional character. (3) Terms of County Model Schools are to be lengthened. (4) There are to be only four divisions in the Public Schools, the same as in the Provincial Model Schools, instead of six divisions, as at present. (5) The course in the Public Schools is to be of a more flexible character, i.e., there will be more optional and fewer compulsory subjects.

"We are not surprised," says the N. Y. "Independent," "that the Milwaukee brewers are staggered by the prohibition vote of Iowa. To a correspondent of the Chicago "Inter-Ocean" they unanimously ex-

pressed great surprise at the result. They had raised a large sum of money and sent it to Iowa to be used in defeating the amendment, and expected success. That shows how little the immoral forces in the community understand the moral. Money could not buy off the conscience of the grand State of Iowa, nor could it be juggled out of its convictions by specious vaperings about 'liberty' and 'sumptuary laws.' And again: The opponents of prohibition laws say that they never do and can stop the sale and consumption of liquors. That is true. They only reduce their sale. It is with penal laws prohibiting the sale of liquors as it is with such laws prohibiting murder or theft. Thefts and murders are not prevented, but only diminished; and that is quite an advantage, and no argument against the law. If the sale of liquors is not greatly reduced by such law as are enforced under the new amendment in Kansas, why have the brewers and whiskey manufacturers been spending their money so freely to defeat the amendment in Iowa?"

THE "Queen's College Journal" of July 6th gives the following sensible advice to intending matriculants: "The present issue of the 'Journal' will, doubtless, fall into the hands of some who contemplate entering college as matriculants in the ensuing autumn. Unlike Mr. Punch, our advice to such is not *Don't*, but *Wait*. There is a feverish desire among many of the youth attending High Schools—fostered not infrequently, we regret to say, by parents—to rush into college as soon as the matriculation examinations can be mastered. In the case of quite a number we admit this is none too soon, more especially when circumstances have delayed matriculation until the college intrant is of comparatively mature age. But in the case of a majority of those who enter our American colleges it may safely be said that one or even two years' additional preparatory training in a High School, or under private tuition, would be the very best guarantee of future success. It is unwise to lead a boy of fifteen or sixteen years to believe that his mind has been adequately trained or is sufficiently mature to grasp the full benefit of the prescribed studies in the present college curriculum, with their yearly increasing comprehensiveness. If we are to have graduates possessed of something more than superficial culture, let us have intrants who have already learned to *think*, and who are fully equipped by disciplinary studies for the four years' strain, which is none too easy for the best."

EGYPTIAN affairs reached a crisis on Tuesday of last week. The Conference of European powers was in session at Constantinople, making ineffectual efforts to obtain from the Sultan a decisive answer as to whether or not he would adopt measures to put down anarchy and restore order in the Khedive's dominions. In the meantime the British Admiral Seymour, stationed before Alexandria, demanded the surrender of the outer forts, seeing that Arabi Bey, in direct opposition to orders issued both by the Sultan and the Khedive, continued to strengthen and arm them. This was on Monday morning, and Admiral Seymour's demand was accompanied by a notification that in case of refusal he should open fire upon the forts in twenty-four hours. This period having elapsed without any surrender taking place, the bombardment commenced on Tuesday morning, and in a few hours all the forts and batteries on the sea face of Alexandria were reduced to heaps of ruins. The injury sustained on board the British ships engaged was six men killed and twenty-seven wounded. Of the loss of life on shore there is no report as yet, but it must have been large, as the Egyptians are said to have fought desperately, standing by their guns to the last, and keeping up a troublesome though not very destructive fire on the ships, even when their forts were crumbling to pieces around them. It is to be hoped that this prompt action on the part of Britain will put an end to the trifling diplomacy that has hitherto reigned in the way of a satisfactory settlement of the Egyptian question. Before this paragraph meets the eye of the reader it is very probable that further developments of importance will be announced in the daily papers.

OUR CONTRIBUTORS.

MANITOBA IN BRITAIN.

MR. EDITOR,—It may be pleasing to your readers to have a somewhat fuller account of the interest taken by the British Churches in our Canadian work, especially in the North-West, than it was possible for me to give to our General Assembly. Colonists have sometimes complained of a want of interest in colonial work on the part of the people and churches in Britain. My experience during the past winter has been of a completely different kind. The Scotch are not a gushing people, but if there is one thing they are fond of hearing about it is of the success and spread of their sons "furth of Scotland." While interested in Australia and New Zealand, they recognize Canada as the most Scottish of the colonies. They have been doing less for Canada than for these other colonies, because they have regarded Old Canada as able to overtake her own work; but the rise of Manitoba with its vast mission field has re-awakened their interest, and we may look for a much increased assistance for the North-West. As the representative of a United Church, and as a native-born Canadian unfamiliar with the Scottish divisions, I felt an equal degree of warmth to the three branches of Scottish Presbyterianism, and I cannot decide from which of the three I received the warmest welcome. I was invited to preach in an equal number of the churches of each, received the right hand of fellowship from each Supreme Court, and obtained donations and subscriptions for Manitoba College from the Mission Boards and people of all alike. From the almost universal question asked me, "How is your union succeeding?" I infer that a strong underlying sentiment in favour of the union of the broken fragments of Scottish Presbyterianism exists amid the strife of sects and the clamour of parties. The British people are much slower to move than we Transatlantic peoples are, but all see that a comprehensive union is the only solution of what is at the present time a state of internecine war. It showed how true to Presbyterianism all the bodies there are, that they took an equal interest in our United Church. It is a wonder to see what an ecclesiastical or theological bias the Scottish people have. I may explain my meaning. Almost every other day the chief daily newspapers have leading articles on some Church question, and the people read these with the greatest avidity. If you enter a street car, your companions to the right or left will be discussing some Church matter. In the gathering of a few friends, at dinner parties—everywhere, the staple of conversation is something ecclesiastical. When the Assemblies meet, mere spectators come from all parts of Scotland, and the meetings up to the last day are overflowing. All this contrasts greatly with England or America. One sees what a strong grip its faith has on the Scottish people, and how it affects the whole national life.

What I have said of the three Scottish Churches as to interest in our Canadian work is equally true of what may be called the daughter Presbyterian Churches of Ireland and England. The Irish Church is in the midst of a fierce discussion on the organ question. I can remember the way in which faithful elders turned out to the General Assembly when, some eight or nine years ago, we settled this question in Canada, and how many conscientious fathers thought "the glory had departed" from the Presbyterian Church when she decided in favour of liberty.

The Irish Church, after her fiery conflict with Arianism in the last generation, and in the presence of the Romish ritual, is no doubt peculiarly sensitive as to change; but this "burning question," it is cheering to notice, does not injure her finances, as the Irish Colonial Committee seems in the best condition of any of the British Colonial Committees. I had the pleasure of visiting Belfast and Newry, and preaching in some of the leading pulpits. Large numbers of Ulster people are going to Manitoba, and no better settlers can be had. In the north of Ireland, as throughout Scotland, one hears Manitoba continually on the lips of the people, and I rejoice to think that the Irish Church recognized our claims by a grant, which will no doubt be continued while we are in need.

It gave me much pleasure also to be present at the meeting of the Presbytery of London and the English Presbyterian Synod. The Presbytery of London may

be called a Synod of itself, having some seventy ministerial members if I remember aright. The immense strain on this young and vigorous Church is easily seen. The Church is making great headway. It is remarkable that three of its brightest lights—Doctors Dykes, Fraser, and Gibson, all of whom gave me a kindly welcome—were Colonial ministers. The Presbytery expressed sympathy with our work in Manitoba, but I had not the heart to ask any Committee of the English Presbyterian Church to assist by a grant, seeing their own enormous work. In all parts of Britain the sentiment in favour of Manitoba has grown largely during the past winter. Every vessel leaving Glasgow or Liverpool for Quebec brings large numbers finding their way to the Prairie Province. It is cheering to think that the British Churches show every disposition to do their share in the evangelization of the North-West. As I am one of those who object to long letters in THE PRESBYTERIAN, I close, hoping to write again a more detailed statement of my work in Britain. I cannot but express my warmest gratitude to the Churches of our fathers, who have shown their love to their children scattered on the prairies. GEORGE BRYCE.

Toronto, July 10th.

ASSEMBLY'S FOREIGN MISSION.

LETTER FROM MRS. JUNOR

The following letter has been received from Mrs. Junor, wife of Rev. K. Junor, missionary at Tamsui, Formosa, dated Amoy, May 27th, 1882:

"You will see from the heading of this letter that we have left Formosa. We have done so on account of Mr. Junor's health. For nearly a year he has been ailing with various complaints, but from February they began to assume more violent forms. During February, March, and April he has been unable to work, and suffered constantly from successive attacks of bronchitis, asthma, congestion of the lungs, and emphysema. At the beginning of this month he was attacked by erysipelas in the face, which was accompanied by a most severe attack of malarious fever, upon which medicine had no effect. The fever ran very high one day—to the temperature of 106°. The next morning he seemed to be dying, and bade us (Dr. Mackay and myself) farewell. Dr. Johansen just then came in, having been sent for, and administered a powerful restorative. It was at once decided that Mr. J. must leave Formosa by the first steamer, as his system would not stand such a fever many more days. I forgot to say that the fever assumed a peculiar form. There appeared all over his body large swellings, exceedingly sensitive and painful, and in such places that he was unable to move during ten days of the fever. Mr. Junor was carried on board the steamer in a fainting condition. We reached Amoy next morning, and he was carried off in the same condition to the house of Dr. Kip, one of the American missionaries. Since we came here he has been under the care of Dr. Ringer and Dr. McLish, of the English Presbyterian Mission. These both stated most strongly that he should have left Formosa three months ago; that his blood was filled with malarious poison; that, as to his present condition, he was in a very low and critical state, and all that could be done was to administer such medicines as are thought proper, and wait and see if he has strength to carry him through. The doctors advised that he must leave China at the earliest moment and go to Japan, and remain there during the summer. We have been four days here. The doctors pronounced that there are signs of improvement."

Previously to the above intelligence coming to hand, the Committee had advised Mr. Junor to take a few months' rest, and to try whether a residence for a time in Japan would be favourable to his recovery.

EXTRACTS FROM LETTERS LATELY RECEIVED FROM DR. G. L. MACKAY, OF FORMOSA.

"It is well to have landmarks, that we may pause and recount the goodness of our Lord and Master. Ten years ago I stepped ashore at Tamsui. Since then I have been many times at the gates of death. I have travelled thousands of miles barefooted, and went around this globe by steam. Oh! the joys, the sorrows, the tears, the scenes, the gladness, the burning grief, the ups and downs of these ten years! No matter; ten years less in this world of misery. "Missions a failure," say some. Some men are liars, I declare, for the Bible says so. Christian missions;

clean round this world, I fearlessly proclaim a grand, triumphant success. During the two years I spent away from our beloved Formosa, eight baptised members went home, singing 'Glory, glory, glory, for evermore.' I am now sitting within a stone's cast of two graves. In the one lies a dear young man, son of one of our elders; and in the other, the remains of a man I frequently alluded to when in Canada. I stood an hour over his grave, thinking of the past. When 4,000 angry villains in the city of Bang-kah pulled down our chapel and threatened our lives, this man stood at my side and never flinched. I thought, too, of the mark of red-hot iron on his head. But all is now over; there is no mark now excepting what John saw on "the hundred forty and four thousand on Mount Zion." I point to churches, converts, and hearers on earth in Northern Formosa; to tablet-idols, etc., in Knox College, Toronto; and to saints who passed away triumphantly, and declare before men, *Jehovah Jesu* lives and reigns forever, and has blessed beyond measure His own work in Northern Formosa."

"On account of the tremendous storms of 1881, the greater number of our chapels suffered, and have to be repaired. I have been attending to this matter since our return. Last Sabbath we opened a splendid chapel at a large town called *Sin-tung*. The most of the helpers were present, and we had a crowded house for several hours. I regret very much that Mr. Junor was unable to attend through sickness. On Thursday, twenty helpers met at Tamsui for conference, and we spent two days listening to them expounding twenty Psalms, beginning at the first. Each one gave an exposition of one of those Psalms. Perhaps I am wrong, but my humble judgment is that their expositions would be creditable to young men attending the best institutions in America. My first convert discoursed for forty minutes on a few verses of the first Psalm, in a manner which should call forth the gratitude of the whole Church in Canada. Praise the Lord for His wonderful doings among the sons of men!" T. L.

HOME MISSION WORK IN MANITOBA.

The following letter to the Rev. Dr. Cochrane, Convener of the Home Mission Committee, from one of the missionaries recently sent to Manitoba, has been handed to us for publication:

DEAR SIR,—I arrived at my field on the 22nd of April, and found that I had come a month too soon, the spring being an exceptional one, very wet, owing to the rivers and creeks overflowing their banks to such a degree that has not been known during the past twenty years. The trails over which I had to go were in many cases from two to four feet under the water. I tried the work a few weeks without a horse, but found it impossible to get over the ground on foot, and after obtaining a pony—it is only a few days since—I was able to get to the south part of my field, and then I had great difficulty in reaching the settlement. Without a pony very little work can be done, the stations being so far apart. At the present time I have three regular preaching stations—Flat Creek, Gopher, and Rosser, all on the C. P. R.—together with four other stations at which I preach occasionally—Alexanderia, Oakland Heights, Pipe Stone, and Holmes Settlement.

Flat Creek, which is thirty-five miles west of Brandon, is the most important in the meantime, it being the terminus of the C. P. R.; but like many of the mushroom towns of Manitoba, I fear that its day of prosperity will be but very short, a large portion of the surrounding country being very poor soil, consequently the settlers are very sparse. I preach at this place every Sabbath.

Gopher Creek, sixteen miles west of Flat Creek, and Rosser, nineteen miles west of Brandon, both promise to be important mission stations. The land being very good, therefore it is taken up and mostly settled on. The ambitious settlers are looking forward to the day—not in the distant future—when they shall be the cities of Gopher and Rosser.

The large majority of those with whom I have conversed, whether settlers or in search of land, are Presbyterians, and mostly from Ontario, the counties of Huron and Bruce being very well represented. No doubt the empty church pews throughout these counties bear testimony to this fact.

Our services are well attended, although our gatherings might be much larger. I am indeed sorry to say

that many from Ontario, young men, yes, and old men, disregard the Lord's day. They buy and sell as on week days, neglect the public worship of God, and many pride themselves in taking God's name in vain. When men identified with the Church and the representatives of some of our best families in Ontario, are so unmindful of their former vows, and the influences of a pious home, how much harder does it make the work of the missionary! May such profanity and ungodliness be the alarm to be ever active—to obey the command of our Master, preach the preaching that I bid thee.

I expect that my field will be well settled during the summer, then I shall be able to give you a better idea of this district.

Oak Lake P. O., Man.

J. S. HARDIE.

IN DEFENCE.

MR. EDITOR,—I see in your issue of to-day a letter by the Rev. Mr. Laing, of Dundas, addressed to the *Advertiser*, in which the following sentences occur, to my own great regret, and, I venture to think, to that of many others: "When, however, I find a gentleman who was educated in Canada, and had a fair opportunity of achieving success among us as a minister, but signally failing to do so," &c., &c. Again: "The 'faithful' ministers of the Presbyterian Church in Canada, I am confident, will not ask Mr. Greenfield to speak for them. Their ideas of faithfulness, and his conduct while in this Church, do not accord so well as that would imply." Now, Sir, was it necessary to write thus of a Canadian brother occupying a sacred and influential position in another land? I think not. I even think it unkind. To say that Mr. G. "signally failed," is doubtless to say what Mr. L. may think, but what he has no right to give out as the opinion of "the faithful ministers of the Presbyterian Church in Canada." Mr. G., while in Canada, had his difficulties; but so had others that might be named. And I for one can testify from personal knowledge that few of our ministers were more blest in leading sinners to Christ than Mr. G., especially in the early part of his ministry.

The insinuation contained in the words "their ideas of faithfulness, and his conduct while in this Church, do not accord," is, in my view, especially unkind. It is calculated, unintentionally, I am quite sure, to arouse serious suspicions about a minister of Christ in a strange land. I knew Mr. G. intimately for a quarter of a century, but I am to this moment ignorant of anything that would warrant such an insinuation. He may have said and done unwise things, but he left us in good ecclesiastical standing and he was received into the ministry of the Free Church without question, so far as I know. As to his strong statement about the state of things in Canada, "there is just enough truth in it"—not, as Mr. L. says, to make it "a dangerous falsehood," but rather an extreme instance of substituting the exception for the rule. At all events, it does not warrant an assault on professional character.

Kingston, July 12, 1882.

F. McCUAIG,

SOME FOLKS DURING A PASTORAL VACANCY.

MR. EDITOR,—Fortunately there are few, but it is to be regretted that occasionally one or two, when a minister obeys the call to duty to go elsewhere, consider it a necessity for them also to leave.

Generally, such individuals are loud in profession as to what they have done or will do for the Church, but there it ends. They forget the apparent contradiction between word and deed, and that the fact of leaving a congregation when their services would be of use, shows want of backbone—a natural proneness to make mountains out of miserable tiny molehills. So microscopic are these suddenly found difficulties, that they remain unperceived by ordinary people, even when the course of manufacture magnifies them into unanswerable reasons why they—the malcontents—should find new quarters.

Surely the time when members of a congregation should stand shoulder to shoulder is when a minister has left to do; it may be, greater things for the Master. A contrary action distinctly shows that it was a pity the grumblers did not go from the ranks when all was bright and prosperous; not that they will now be missed for themselves so much, as that timid adherents may follow their bad example.

If for no other cause than a tribute of affection for

the pastor who may have recently laboured earnestly in their best interests, they should bide their time, remembering what has peradventure been his parting words—to be zealous in doing everything possible in building up the Church he loved so well.

How would it be with each of us if, when trials came, no sympathy was found, and trouble caused us to be estranged one from the other? Would not the cloud be darker—the distress greater? So with a Church. It is when it is without a leader that those bearing the burden know how fully to appreciate the relief in noticing and being assured that they have the support of their co-workers, that all are determined, however little, to maintain a common cause.

We know that often the feeling exists that never again can such a minister be found—so eloquent, sympathetic, kind. Admitting that in some cases this may be so, and that it will be a difficult matter to find another able to gain so loving a hold of his people, should we not have greater faith—more of the looking on the bright side, less of a despondent tone? Remembering that He who never deserts those who trust Him will not fail in the time of need, we ought to believe that He will raise up one who will yet fill what is now a great blank.

Should these lines be read by any who are cast down, we venture to ask them to remain by the Church, and, trusting Him who is its great Head, have full confidence that in His own good time all will be well.

Let there be no wandering away, but a thorough stick-to-itiveness amongst the members and adherents of any congregation now suffering for the want of a settled minister.

J. B. H.

Ottawa, July 6th, 1882.

GOSPEL WORK.

GLASGOW.

Great efforts are being made to follow up the work of the evangelists so as to secure lasting results. A register of over 6,000 converts has been made. All will be visited, and induced, if possible, to join some church. About a thousand reclaimed drunkards were gathered on one occasion, and a society for mutual help and aggressive work, called

THE "MIZPAH BAND,"

was formed among them. Its superintendence is undertaken by competent Christian men, while a Christian lady furnishes funds to support a missionary. United systematic Bible study will be a prominent feature.

MR. C. W. SAWYER,

of New York, has come over to follow up Mr. Moody's work here among the intemperate. He held his first mass meeting in the Circus on Friday evening. The building was crowded. After reading and commenting on a few verses in Isa. lv., Mr. Sawyer said he did not intend hereafter to refer to himself, but at the outset he should like to say a word fitted to put heart into those who were low down through the drink, and to show the workers that, above all things, they needed to cherish the spirit of kindness if they wanted to raise the fallen; and therefore he would at once refer to his own rescue. After a touching reference to the loss he had sustained in the decease of his wife, he said he wanted, now he had come back to the city where memories of her help in the work crowded on him, to remember and act upon her last words, "Charles, don't try to be successful, but do try to be faithful. Be faithful unto God and man, and I shall meet you by-and-by."

"Nine years ago I had been drinking so long, I had no hope, no money, and no friends. One day, under the influence of drink, I went into a little meeting. There was only one there with me, and he spoke to me about my soul. He spoke kindly. I staggered into his office, and he told me to lie down and sleep there. Five hours after—I had no idea I had slept so long—he came to me with his smiling face, and said, 'My friend, I'm sorry for you, and I think I can be of some service to you. Go out and get some refreshments—here's the money.' I thought I would go and take one good square drink; but that act of kindness made tears roll down my cheeks, and there and then I raised a prayer for God's almighty help. I went back and handed him the change. 'Never mind the change,' he said, 'keep it.' I begged him not to waste his kindness on me, as I had given up all hope and wished myself dead. 'I can offer you life,' he said. 'How do you know,' I said, 'that I can be

saved?' 'Because,' he answered, 'I have been in your own position.' He was just my own age. Then he told me that nine years before, in New York, a white-haired apostle came along and showed him kindness, took him to lodgings, was not ashamed to lead him through the streets, visited him next morning before he was out of bed, prayed with him, and led him to Christ. He got me interested when he told me all this, and at that time I turned right round."

In this way, and by telling of other stories of God's converting grace, Mr. Sawyer sought to encourage the most despairing, and to deepen the impressions which Mr. Moody was so anxious to awaken, that kindness for Christ's sake must be the worker's motto. Mr. and Mrs. Stebbins, who have come from America to assist in singing the Gospel, sang two duets. We predict for them large and deeply interested audiences.

The after-meeting was very large. Several to whom we spoke had been much encouraged. For a full hour we were busy with the anxious. One group of three young men specially interested us. A minister who came late to the meeting, finding a great crowd gathered on the street to listen to one of these young men, who is a street singer, was so struck with the power of his voice that he invited him and his companions to the Circus. We had long conversations with them. All three professed a desire to begin a new course of life, and promised, as they live close by it, to attend our own church; and the solo singer, we cannot help thinking, may yet be a useful addition to the band of Christ's singers of the Gospel.

PRESBYTERY OF SAUGEEN.—This Presbytery met at Durham on the 11th inst. The following committees were appointed for the current year, the first name on each to act as convener: On Temperance—Messrs. Straith and Fraser, ministers, and Messrs. McArthur and Staratt, elders. State of Religion—Messrs. McMillan and Nicol, ministers, and Messrs. Nicol and Kerr, elders. Statistics—Messrs. Niven and Baikie ministers, and Messrs. Bowie and McLean, elders. Sabbath Schools—Messrs. Aull and Campbell, ministers, and Messrs. A. S. Allan and Kean, elders. Home Mission—Messrs. Campbell and Aull, ministers, and Messrs. Neil and McBeath, elders. Examiners—Messrs. Park, Latin; Fraser, Greek; Campbell, Hebrew; McMillan, Theology; Nicol, Philosophy; Aull, Apologetics; Young, Church History; Baikie, Church Government. The following were also appointed to attend to the different schemes: Colleges, Mr. McMillan; Home Mission, Mr. Fraser; Foreign Missions, Mr. Stewart; French Evangelization, Mr. Aull; Aged and Infirm Ministers, and Ministers' Widows' and Orphans' Fund, Mr. Baikie; Assembly Fund, Mr. Niven. The following resolution of condolence with Mr. Campbell was unanimously adopted: "That the Presbytery now in session, having heard with regret of the decease of the late Mrs. Campbell, wife of Mr. Campbell, of Harriston, desires to express its deep sympathy with their bereaved brother in his affliction, and that he may be sustained in his trial by the comforts and consolations of God's grace." The following motion was also adopted: "That the Presbytery agree to give effect to the resolution of Synod and recommendations of the Assembly in regard to Sabbath Observance, by resolving that on the first Sabbath of August, or first convenient opportunity, the ministers preach on the subject, and call the special attention of the congregations to the local and various ways in which the Lord's holy day is so much violated." A call from the congregations of North Luther, Ross and Gordonville, in favour of Mr. Nicol, of Ayton and East Normanby, was laid on the table. The call was unanimous, being signed by 106 members and forty-five adherents. Messrs. Lennox and Smith were heard in support thereof. The salary promised is \$550 and \$150 of a supplement. The call was sustained. An adjourned meeting was appointed to be held in Knox Church, Mount Forest, on the 1st of August, at two p.m., at which all parties are cited to appear.—S. YOUNG, Pres. Clerk.

THE native Christians in South Africa are doing more for Missions, in proportion to their ability, than the Christians of this country.

THE membership of Scotch Episcopal churches is reported as 67,483, in 229 congregations. The congregational endowment funds amount to £187,896, and the interest thereof paid to the clergy is £6,596. The amount contributed to the principal schemes during the past year was upwards of £17,500.

PASTOR AND PEOPLE.

THOSE GOOD OLD DAYS.

All of us have heard that the former times were better than these. We have been assured from pulpit and platform, and through the press, that in the good old days which are no more, children were better taught at home; that they more commonly attended church services; that religion had more power in the family and in the community; that the popular standard of integrity was higher; and that in many a line, if not in all lines, the Church of Christ had a stronger hold on the hearts and lives of the people in our land and in other Christian lands. But the difficulty is to find just when these good old times began and when they ended; when, in fact, was their palmiest season. That there *were* such times, it is useless to deny until we know what period is claimed for them. It is said that a sad-hearted young man was once brooding gloomily over his situation and prospects, when he heard an organ-grinder strike up the tune, "There's a good time coming, boys." Being of a practical turn of mind, he started up and called out from the door to the peripatetic inspirer, "My friend, your tune is very encouraging; but will you be so good as to fix the date of that good time that's coming?" However unfair that question may have been in the sphere of prophecy, it is certainly a fair one in the realm of history. Will those persons who mourn over the good old times which are gone, be so good as to fix the date of those times? Then we can look at the record for the evidence.

One thing is very sure, the lament over those good old days is by no means of recent beginning. It was in 1812 that Dr. Lyman Beecher, who was very far from being a croaker, declared of New England, "The ancient discipline of the family has been extensively neglected. Children have neither been governed nor instructed in religion as they were in the days of their fathers." And this was before the Sunday-school could be charged with undermining family religion! Two years later, he told of the deliberate purpose of Christian parents to leave their children untaught in Bible truth so that they could be duly "converted" from a consciously lost condition; and of the results of this mode of action. "The specious argument of leaving children untaught in religion, that they might, at a ripe age, choose their own religion without bias, gave leisure for depravity to mature its alienating prejudices. . . . The result was a brood of infidels, and heretics, and profligates." That is not a very inviting picture for comparison. It is evident that the good old days were some distance back of seventy years ago.

Thirty years earlier, in 1783, the Rev. Samuel Torrey, in a sermon before the General Court of Massachusetts, moaned out, "How is religion dying in families! through the neglect of the religious service and worship of God, and of the religious education of children and youthful families. Truly, here and hereby religion received its death's wound." That evidently was not a good time, as good men viewed it, in comparison with former days. Let us push back into earlier times. Dr. Cotton Mather published a sermon in 1706 on "The Good Old Way," in which he said sweepingly of that day: "There is a general and a horrible decay of Christianity among the professors of it. . . . Ah! sinful nation. Ah! children that are corrupters. . . . The complaints of the corruptions in the lives of Christians *little short of universal*, are everywhere, every day, wounding our ears." It will never do to stop at 1706 to note the beginning of the decline from the good times of which we are in search. Dr. Increase Mather, father of Cotton Mather, had his say in 1678, in a treatise entitled "Prayer for the Rising Generation." He said: "Prayer is needful on this account, in that conversions are becoming rare in this age of the world. . . . The body of the rising generation is a poor, perishing, unconverted, . . . except the Lord pour down His Spirit, an undone generation." Then, as showing that he was not referring to a low spiritual standard merely, he went into particulars, declaring that, just now, there are "many that are profane, drunkards, lascivious, scoffers at the powers of godliness, despisers of those that are good, disobedient." This puts us back more than two centuries from to-day for the better days of New England; and certainly New England was not behind the rest of the

country, in the first century of its existence, in the matter of household religion, of education, and of morality.

The nearest attempt we can discover in the earlier New England writings to fix the date of the good old days, is in an election sermon by the Rev. Mr. Prince, of Boston, wherein it is affirmed that the "wonderful work of the grace of God, begun in England and brought over hither, was carried on while the greater part of the first generation lived, for about thirty years: and then the second generation rising up and growing thick on the stage; a little after 1660, there began to appear a decay; and this increased to 1670, when it grew very visible and threatening, and was generally complained of and bitterly bewailed by the pious among them; and yet much more to 1680, when but few of the first generation remained." It will be admitted, on all hands, that the average religious standard is likely to be higher in a community of religious refugees than in a miscellaneous business community; and that "while the greater part of the first generation" of Pilgrims and Puritans in New England remained alive, there was more attention to religious worship and Christian service than in our country as a whole to-day. But this is no proof that there has been a better day than our own in America within the last two hundred years.

It is just eighty years ago that William Wordsworth sung of England:

Plain living and high thinking are no more.
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws.

Poor old England! When were her halcyon days of Christian living?

Of Scotland, Dr. Thomas Chalmers tells of the "woful degeneracy" which had been going on in the families of that land before the introduction of the Sunday-school, at the close of the eighteenth century. He insists that already, in his time, the question is "not whether the rising generation shall be trained to Christianity in schools, or trained to it under the roof of their fathers, but whether they shall be trained to it in schools, or not trained to it at all." And as long ago as the year 1700, a volume on the *Just Measures of the Pious Institution of Youth*, was published in Edinburgh, in the preface to which it is declared, that in Scotland personal religious characteristics "are scarcely discernible any more." While, as it is hopefully suggested, "there are still some good souls, . . . it is certain that the number of such is very small. . . . They are like precious jewels that lie hid under the rubbish and desolations of a state fabric, and cannot be found out by a long and laborious search." Scotland's best days seem to be as far in the past as New England's.

And so it would be found in every land, the history of which was searched for information on this point. Solomon insisted, in his day, that the persons who then wanted to know *why* the former days were better than their day, might save themselves the trouble of looking for the reasons of the decline; for it wasn't true that there had been any better day than theirs. The Israelites in the wilderness moaned over the good old days of Egypt, when cucumbers and melons and leeks and onions and garlic and fish were plenty; but when those good old days were the present time, those same people had wished and wished and wished for the better days of that other Pharaoh. After all, the only really good old days of the past were those in Eden before the Fall; and if those are the days that the croakers have in mind when they talk of the degeneracy of our times, they are right in their comparisons; but all talk of any better days than these since that time is—bosh!—S. S. *Times*.

BELIEVING AND LIVING.

There are many fallacies current on this subject. One is, "It makes no difference what a man believes, providing he is sincere. This, in so far as it relates to the influence of a man's belief on his eternal destiny, is a question beyond human knowledge. It has not been given us to know who will be saved. Our ignorance should deter us from sweeping assertions either way. Each one has only sufficient knowledge of duty to make his own calling and election sure. He cannot judge of the sincerity of others, or know on what principles the final judgment of benighted souls will proceed. We know that the Judge of all the earth will do right, and that His severest penalties are dic-

tated by infinite love. As related to this life, the statement under consideration is manifestly false. If true, it would justify the greatest crimes in history. Sincerity does not save men from the most fatal errors in conduct. Saul of Tarsus was sincere, "verily thought he was doing God's service," in persecuting the Church. The fanatic who not long since killed his child under the impression that he had a revelation from God to do so, was doubtless sincere. The more sincerely error is believed, the more dangerous it becomes.

Another common fallacy: "It makes no difference what a man believes, if he lives right," is simply a self-contradiction. Men live right only in proportion as their beliefs are right. The life is the expression of the belief. If a man's beliefs are all wrong, his life will be all wrong. It is true that men under stress of temptation do wrong knowingly, and in spite of right beliefs. But no man ever lived a righteous, self-denying life with the conviction that he was doing wrong. Men may be worse than their creed, but are never better. The creed a man traverses in doing right is not an expression of his real belief. "As a man thinketh in his heart, so is he," is not true of those who act contrary to their convictions of duty. It is true only of two classes: Those who sincerely believe error, who have "changed the truth into a lie," and do wrong believing it to be right; and those who, having true and clear convictions of duty, live up to them.

The sincere belief of error can never be harmless. Error is, in its nature, a lie; and lies received into the mind can only have a bad effect upon it, and the life. For truth, especially religious truth, and falsehood, which is the negation of truth, are both related to life. Belief and obedience of the truth produces holy lives. Falsehood believed and acted upon produces corrupt lives. "The good tree bringeth forth good fruit," and the waters flowing from the bitter fountain are always bitter. "By their fruits ye shall know them." Truth and error may both be judged by their influence on conduct. No safer test can be applied to any dogma than its practical working. Live it, and that will prove its validity and worth. The same practical test shows the error of false and pernicious dogmas.

The place for emphasis, and for the greatest care, is the life, and for the reason that the tendency is to make intellectual loyalty to creeds a substitute for holy living. Practice does not keep pace with knowledge. Christianity seems to have much more perfectly accomplished its work upon the human intellect than upon human life. We all know much better than we do, and believe much more than we reduce to practice. How few approach in experience to the uprightness and nobleness of their convictions. Nothing can be more dangerous than this divorce of right beliefs from righteous living. It indicates moral paralysis. We deplore scepticism, but which is worse—to disbelieve, and to act consistently with unbelief; or to receive the most important truths with firm conviction, and straightway to live an infidel life? The inspired cautions against this course are most solemn: "Be ye doers of the Word, and not hearers only, deceiving your own selves." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." And in the parable, the servant that knew his lord's will and did it not was beaten with many stripes.

The value of sound doctrine is its tendency to produce sound lives. The object of right believing is right living. "The end of the commandment is, not that we may have an accurate creed, but, 'love out of a pure heart and a good conscience and faith unfeigned;' that is heart-belief, the sincerity of which is shown by its fruits in conduct and character. Our beliefs were intended to be motive-powers in the life, if they are not, they are barren and worthless. "Faith without works is dead." We need, then, most of all, to change our dead beliefs into a living, operative faith. Let our belief in Christ make us Christians. Let us live our beliefs like honest men, bind, by links of steel, every conviction to its execution, and be not hearers of the Word alone, nor believers of the Word alone, but be doers of the Word.

—*Western Christian Advocate*.

LIFE, like the waters of the sea, freshens only when it ascends toward heaven.—*Richter*.

HOW GOD COULD GET HIS SHARE.

A charming illustration of consecrated living appeared many years ago in a London periodical. It was the story of the Crossley family in its very humble beginnings, and in its marvellous attainment in Christian beneficence. The main points of the narrative are as follow:—

At the close of the eighteenth century a farmer's daughter left her home in Yorkshire, England, to go as servant in a farmhouse. She had to fill the places at once of kitchen-maid, house-maid, milk-maid, and cook. She milked six cows morning and evening, besides all else; and when she found leisure beyond these services she occupied herself in spinning wool. But with all that was lowly and unpromising in this young woman's life she had a genuine piety. She had been brought up with the Bible as her guide, and with the pure and noble ideas which belong to Christian education. In the course of time she was engaged to marry a young weaver of Halifax, whose name was John Crossley. They married at length, and settled down to a life of honest industry. Crossley was frugal and thrifty. He got on well, laid by his earnings, and at length was able to rent a wool-mill and dwelling-house. When the couple were about entering their new quarters, a holy purpose of consecration took possession of the young wife. On the day of entering the house she rose at four o'clock in the morning and went into the door-yard. There in the early twilight, before entering the house, she knelt on the ground and gave her life anew to God. She vowed most solemnly in these words, "If the Lord does bless me at this place, the poor shall have a share of it."

That grand act of consecration was the germ of a life of marvellous nobility. It was the law of this home for many years, while sons were born and grown up under its ennobling influence. John Crossley died, leaving a comfortable property and a good name. The widow lived on to old age, and would never consent to remove from her first home to a better one. The sons carried on their father's business, educated and controlled by the spirit of the mother's early vow. One of the younger sons became a baronet and member of Parliament for the West Riding. In his mature life he said, "It is to this vow, made and kept with so much fidelity, that I attribute the great success of my father in business. My mother was always looking how she could best keep her vow."

The Crossleys grew rich and great. The sons of the kitchen-maid became owners of mills which covered acres of ground. These structures rose, storey above storey, in solid masses. The work-people were increased to the number of four or five thousand. The good old mother became alarmed, and said that such large operations were dangerous, and that a crash would come. The sons answered, "No, we are well insured. Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty." This is our policy of insurance."

In 1853 one of these sons was in America. On seeing a fine landscape at sunset the glory of the sky entered his heart, and he asked himself, "What shall I render unto the Lord?" The answer of this question was the purchase of land for a People's Park, after his return home, at a cost of thirty thousand dollars. The park was given to the town of Halifax. At length two spacious almshouses were built and endowed by two of these brothers. Then came a row of workmen's dwelling-houses, then an orphanage, and besides these any number of less conspicuous charities.

This story carries its lesson on its face. This magnificent beneficence was the outcome of *proportionate giving*. It was the fruit of systematic benevolence—of the regular allotting of a certain portion of one's income to Christian charity. It was simply dealing honestly with God, and giving Him the fair reckoning of His own husbandry.

Put this Christian squareness into a thousand business men, give them the vow of the young wife, give them the fidelity of that mother who was always looking to see how she could keep her vow, give them a spirit of absolute, persistent consecration, and the results would be startling. The Lord's treasury would be full, for He would then be able to give the increase of a hundred-fold, and not have it wrested from His service by the selfishness of a half consecration. Fill our churches with women as noble as that kitchen-

maid, and our places of business with such boys as she reared, and the salvation of God would soon sweep round the earth in a tidal wave, wrapping a redeemed world.

YET A LITTLE WHILE.

There is a wondrous healing power in "a little while." A little while, and the tears of childhood give place to smiles of joy; a little while, and the weariness of the toiler is exchanged for repose and refreshment; a little while, and the hour of temptation is past, and he who was sore oppressed by the adversary raises his thanksgiving to God, who giveth the victory; a little while, and the power of the oppressor is broken, and deliverance comes to the loyal, trusting soul; a little while, and the bitter days of tribulation are done, and the heart, tossed, troubled, and discouraged, finds repose in the providence and grace of the Lord Jesus Christ; a little while, and the anguish of bereavement is assuaged, the broken heart bound up, the sorrowing soul made glad, and the discouraged one goes forward in the strength of God; a little while, and the weary pilgrimage is ended, the fight is won, and the victory gained.

"A little while, and ye shall see Me," said the Saviour to His sorrowing disciples. "Yet a little while, and he that shall come will come and will not tarry," is the testimon, of faith to the struggling, trusting Church.

Let us rejoice in Him who thus gives us everlasting consolation, and though the time to us seems long, and the years seem weary, yet our gracious Lord ever whispers in our ears, "Yet a little while." Blessed are they who can trust His precious word, and can believe that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—*Christian*.

PATIENCE IS POWER.

The lion was caught in the toils of the hunter. The more he tugged, the more his feet got tangled; when a little mouse heard his roaring, and said if his majesty would not hurt him, he thought he could release him. At first the king of beasts took no notice of such a contemptible ally; but at last, like other proud spirits in trouble, he allowed his tiny friend to do as he pleased. So, one by one, the mouse nibbled through the cords, till he had set free first one foot and then another, and then another, and then all the four, and with a growl of hearty gratitude the king of the forest acknowledged that the patient in spirit is sometimes stronger than the proud in spirit. And it is beautiful to see how, when some sturdy nature is involved in perplexity, and by its violence and vociferation is only wasting its strength without forwarding its escape, there will come in some timely sympathy, mild and gentle, and will suggest the simple extrication, or, by soothing vehemence down into his own tranquillity, will set him on the way to effect his self-deliverance. Even so, all through the range of philanthropy, patience is power.

DILIGENT TO THE END.

John Eliot, on the day of his death, in his eightieth year, was found teaching the alphabet to an Indian child at his bedside.

"Why not rest from your labours?" said a friend. "Because," said the venerable man, "I have prayed to God to make me useful in my sphere, and He has heard my prayer; for now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet." Eighty years of age, and bed-ridden? Who after this can plead their inability to do good?

GRADUALLY.

"Come thou into the ark." It is one of the devices of the Destroyer to delude you into fancying that no very decided step is necessary. He is very fond of the word "gradually." You are to become more earnest—gradually. You are to find salvation—gradually. You are to turn your mind to God—gradually. Did you ever think that God never once uses this word or anything like it? Neither the word nor the sense of it occurs in any way in the whole Bible with reference to salvation.—*F. R. Havergal*.

MISSION NOTES.

MR. LARNED, of the American Board Mission in Japan, writes that on one Sabbath of April, fifteen converts were received into the Kioto churches, seven of whom were from the Training School, and six from the Girls' School.

REV. J. HUDSON TAYLOR, Director of the China Inland Mission, writes from Shanghai, April 18th, that not less than 200 persons have been converted during the past year as the direct result of the work, and about 130 have joined the native churches by baptism. The work has extended to the capital cities of three important provinces. From the commencement more than 13,000 Chinese have been baptized in connection with this Mission, which has now entered every province of China except one, that of Kwang si, and contributions have been made for the purpose of entering that province, one lady giving £200 for this purpose.

THE Rev. W. Griffith, of the London Society's Mission on Lake Tanganyika, Central Africa, has paid a visit of exploration to Ugoma, on the south-west shores of the lake. He was welcomed by the Wagoma, and, on landing, was requested to visit Chief Kabanda immediately. Kabanda, in his red *Yoho* and white turban, gave him a very friendly reception, holding his hand a long time, and they sat down in a hut for a long conversation. Kabanda said he wanted white men to come and live in this country, and had been on the point of visiting Mtowa for this purpose. He asked for charms to gather more people together, and for a medicine charm to destroy the lions and leopards, which were killing his subjects. He also wanted him to come and kill the elephants, which trampled the corn fields. The Wagoma are not a numerous people. Their chief occupations are fishing and the chase. They believe in witchcraft, which leads to horrid practices. A short journey inland from Ugoma lie the populous plains of Ubudjwe, where slaves are brought across the lake.

THE Rev. H. Rice, of the Church of Scotland Mission in Madras, believes that many Hindus who make no public confession and are not baptized die Christians. He gives a recent case. "A Brahmin, who had been accustomed to see me and to attend the English addresses occasionally, suddenly fell sick and was not expected to live. Shortly before his death he expressed a desire to see me. I went and saw him, and asked if I might read and pray with him. He expressed great pleasure, and there in the inner room of a Brahmin house, in the midst of his heathen friends and relatives, I read to him John xiv. and prayed. I was much gratified by seeing the comfort which his simple faith afforded. After I returned home, I sent him two illuminated Scripture texts, which he caused to be hung on the wall close by his death-bed. Not many days after he died, and one of the last things he said before he lost consciousness was to point to one of the texts hanging on the wall—"The blood of Jesus Christ cleanseth from all sin"—as the foundation of his hope."

THE missionaries (this is what they call themselves) sent out by the Oxford Mission to India are, it appears, causing dissensions among the Bengalee native Christians, than whom no people were more united. Much was hoped from these converts, between whom the bond of common nationality and common fellowship was unusually strong; but the Oxford missionaries are avowed Ritualists, and they have been busily engaged in inculcating their views and in introducing their practices. The Indian "Witness" says that they have been quite successful in this, and that they have uniformly ignored other bodies of Christians, their idea of Christian union being to induce everybody to come into their Church. It also says that "a Bengalee pastor of a Church Missionary Society congregation has adopted their views, and many Bengalee Christians are said to be inclining in the same direction. The result," it continues, "will be a disruption of ties hallowed by years of peaceful fellowship. The common brotherhood must be broken up. The united company of Bengalee believers can no longer unite together at the Lord's table, and thus schism is perfected by those who make it one of their chief tenets to warn all Christians against schismatics. The alarm has been sounded, though somewhat late, and it now looks as if the Bengalee Christians of Calcutta would be divided into camps, sacerdotalists and evangelicals."

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TORONTO, WEDNESDAY, JULY 19, 1882.

ANOTHER article of the excellent series by "T. H." on the progress of evangelization in France and Switzerland will appear in our next issue.

THE Second Dominion Convention of the Young Men's Christian Associations will be held at Truro, N.S., on Thursday, the 10th day of August, and the three following days. In a circular recently issued, the Committee express their conviction "that at no period in the history of our country has the need of active Christian work among young men been more urgent than at the present time, and they specially desire to have a large attendance, to prayerfully take into consideration the present wants of the age, and how best to grapple with the difficulties and dangers which are confronting the young men of our land, and are becoming daily more and more serious and perilous." Evangelical churches in cities and towns where there is no Y. M. C. A. are invited to send one clergyman and one lay delegate to sit as corresponding members, and take part in the deliberations of the Convention. Parties thinking of going are requested to communicate with Mr. Alfred Sandham, Secretary Y. M. C. A., Shaftesbury Hall, Toronto.

BY extracts which will be found in another column from a letter lately received from Mrs. Junor, it will be seen that our respected missionary, Mr. Junor, has been obliged to leave Formosa, at least for a time. He did not do this a moment too soon. Indeed many will feel that he stayed too long. We fondly hope that the means employed will be greatly blessed to his complete restoration to health, and to his resuming his labours in that land where he has rendered such good and faithful service to the cause of Christ. We doubt not but that the heartfelt sympathy of the whole Church will go out to Mr. and Mrs. Junor in this the time of their great affliction, and that many prayers will ascend to the Heavenly Father on their behalf. In the event of its being necessary, Mr. Junor will return to Canada in order to recuperate. Should this be the case, we trust that no such demands will be made upon his time and strength as may give rise to the impression that his furlough has been anything rather than a time of rest.

NO one can, with any great degree of confidence, foreshadow the course of things in connection with the Egyptian difficulty. The whole may be over in a few weeks or even less, or the conflagration may spread till it takes in most of the civilized world. In any case it is evident that another step has been taken toward the upbreak of the Turkish power, and very possibly also to a fierce conflict between Eastern fanaticism and what is usually called "Western civilization." As far as the miserable inhabitants of Egypt are concerned, almost any change will be for the better, and it is therefore to be hoped that when the settlement time comes care will be taken that the wretched peasantry of that God-blessed, man-cursed country shall have a chance, at any rate, of bettering their circumstances and working out their destiny under auspices more favourable than they have known for centuries. Many things, both in those Eastern lands and in others as well, need to be overturned, and therefore, in the contemplation of all the complications and oppressions of the hour, the believer will only with ever-growing importunity and ever-deepening confidence put up the prayer, "Overturn! overturn till He come whose right it is, and to Him do Thou give the kingdom!"

FRENCH-CANADIAN MISSION.

WE remind all whom it may concern that the General Assembly has appointed Sabbath first as the day on which the collection for French-Canadian Evangelization is to be taken up in all the Presbyterian churches and stations throughout Canada. It is always to be understood that this intimation is only for those congregations and stations which have no missionary society among their Church machinery. It is to be regretted that there should be so much as one in this unpleasant and more or less unhealthy condition. This, however, is the fact, and for the sake of all such the Assembly appoints particular days on which collections are to be taken up for the schemes of the Church. All that can be said of this arrangement is that it is better than nothing, though in some cases it is not much more. If a congregation wishes to prosper in its own proper work of "holding fast the Word of Life," it must ever keep prominently in view the obligation to "hold it forth," and that if this is to be done there must be something like zealous, methodical and sustained effort in replenishing the mission funds of the Church, such as is by no means implied in giving an extra ten or twenty cents, if so much, to the Church collection on some particular day of each year.

There is another thing to be kept in view, and that is, that no minister, Session, or Trustee Board has a right to come between a congregation and the injunction of the General Assembly so as to prevent such collection being taken up. No one has a right to say that this, that, or the other congregation has so many demands upon it at present that the collections for the Assembly's schemes shall not be allowed. Nothing, indeed, can be said as to the amount which shall in any case be contributed, for that may, from a great variety of causes, be very different in different instances. But in all the opportunity for making the collection is to be uniformly afforded, and no minister or elder, if a good Presbyterian, and one zealous for the advancement of Christ's cause, would ever wish to have it otherwise.

These collections are often distressingly and out of all proportion small. Far better, then, and far more indicative of congregational life, that the work of collecting for such purposes should be going on all the year round. We most earnestly urge the formation of these missionary societies wherever they do not already exist; while in the meantime, wherever the yearly collections are the only bond between a particular congregation and the missionary enterprise, let it be shown that there is more importance attached to the work than many seem to imagine if the extent and cordiality of their givings may be taken as anything like true criteria of the extent and intensity of their love for the Saviour, and of their zeal and liberality in the promotion of His cause.

SWEARING.

A SHORT time ago we noticed in an English exchange a strong protest against the sin of profane swearing, accompanied by a sorrowful acknowledgment of the extent to which it prevails among all classes in the United Kingdom. We hope that there is some measure of unconscious exaggeration in the statements to which we have referred, for they represent all classes as more or less tainted with this disgusting vice, while with multitudes it is said to be carried to an extent of hideousness positively fearful to think about.

It has been the custom to say that profane swearing had during the last fifty years gone greatly out of fashion. When "George the Fourth was King," and we are afraid for a good while both before and after that period, "swearing was regarded as one of the polite accomplishments indispensable to the 'finished gentleman.'" Any one who wishes to be thought of any account swore "with an air," and the presence of ladies acted in no degree as a preventive to the usual "common round." For a good while this delusion to a great extent passed away, and men concluded, altogether apart from Christianity, that "profane swearing" was "bad form," and that hostlers and coal-heavers might be left alone in their glory to practise what no "gentleman" could touch. Perhaps another change has since taken place in England, so that the old profane, roystering ways and words are again presentable in "good society." If so, we are sorry for it.

It has always been a matter of regret to all well-

wishers of Canada that so much profanity abounds, and that, we are sorry to add, not exclusively beyond the pale of the Christian Church. That the practice is regarded by many as quite compatible with being "gentlemen" is beyond all question. In this we, of course, think that a great mistake is made, for the habit involves much that is simply coarse, uncultivated, and unfeeling. We never knew and never heard of a *gentleman*, in the best and most proper sense of that word, who would pollute his lips with the slightest approach to profanity. But the number of well-dressed, fairly educated and undoubtedly wealthy individuals throughout Canada who, in this as in many other respects, glory in their shame, is beyond all estimate. We should be afraid to indicate how high the social position of too many of these really is. We have heard of a decent Presbyterian, not two hundred miles from Toronto, remarking, upon his return from doing duty as a jurymen at the yearly assize, that the town referred to was an "awful place;" for everybody, he said, swore—boys, lads, artisans, merchants, lawyers, doctors, etc. "Aye," he added, as if to clinch the statement, "the very judge on the bench swears." We hope things are not so bad now. Still, in all charity, they are bad enough.

Nobody at all acquainted with the actual facts can have any doubt about there being an immense amount of such profanity among schoolboys of all ranks and of all ages. Whence have these learned their "cheek-distending oaths?" Undoubtedly in their own homes. If the father swears, why shouldn't the son? If the employer, why not the servant? If the gentleman, why not the lackey and the groom? We try to persuade ourselves that things have not got the length with us which they have reached in the States. But though this be the case, in all conscience they are bad enough, even here. And it is not merely among the very degraded or the *nouveaux riches* that this profanity will be found. Among these it is only what is to be expected, for character may be as base and worthless as even when outward circumstances are greatly improved. It is to be met with, however, in far more unlikely places and in far less likely companies. Profanity, in short, is in the air, and the only question is, "How is it to be abated?" Mere civilization, with the usual cant about humanizing influences, will go but little way. The chances are that the first "advanced thinker," philosopher, statesman, merchant, politician, or newsman one comes across will speedily give unquestionable evidence that in the use of profane language he "is ill to beat." Even members of Churches and members of Parliament are not always free from this offensive tendency. The women, even, are so much infected with the same malady, that even if they do not yield to it themselves, they have become so accustomed to its manifestations in all its phases that they have ceased to wince or blush when oaths fly thick and fast in their presence. How long is this to continue? "Till the Spirit be poured out from on high." "The Cross once seen is death to every vice;" and it is not too much to say that where profanity still lurks in the language of any who call themselves by the name of Christ, there can be no doubt at all about their "religion being vain."

John Bunyan, after that "great change" in his soul's history to which every believer looks back with so much emotion and gratitude, is said to have been specially concerned about how he was to get quit of his profanity. "I swear," he said, "without knowing it. It comes as naturally to me as to breathe, and how then shall I be able to convince any one that I have been 'turned unto God' if I persist in this loathsome habit?" History tells, however, that his fears were not realized. From that hour he never uttered an oath—never had the slightest inclination to do so. The habit was cut up by the root. His conscious weakness and his righteous fear were his great preservatives. He knew not what to do, and his eyes were consequently up unto God. Nothing short of this will make the profane man permanently and at all times "fear an oath." This will, however; this has, in myriads of cases; and it has not to-day lost any of its power. A swearing philosopher and a foul-mouthed "gentleman" are ideas sufficiently incongruous. But as a matter of fact they can easily be met with in ordinary life—the more the pity, and the more the shame. It has been well said that such swearers are the "devil's volunteers." Other offenders may perhaps expect to reap some advantage from their favourite vices. The swearer never can. He knows that it neither honours nor benefits anyone.

His service and himself are consequently too insignificant and base to imply anything like a reward from the Prince of Darkness. Wages, in short, are not to be thought of, and therefore he serves for nothing, though with the persistent sentence written: "The wages of sin is death."

BOOKS AND MAGAZINES.

VICK'S ILLUSTRATED MONTHLY. (Rochester, N. Y.: James Vick.)—This pretty and useful publication continues to be conducted as it was in Mr. Vick's lifetime. The amateur gardener and florist can gather much information from the July number.

CASSELL'S FAMILY MAGAZINE. (Toronto: J. P. Clougher.)—The July number of "Cassell," besides an instalment of the serial story "No Proof," contains the usual variety of short stories and other attractive papers, with a good deal of useful information on subjects more or less connected with family life.

THE AMERICAN ANTIQUARIAN. (Chicago: Jameson & Morse.)—The "Antiquarian" for July contains articles on "The Native Races of Colombia," by E. G. Barney; "The Divinity of the Hearth," by Rev. O. D. Miller; "Palæolithic Man in America," by L. P. Gratacap; "Early European Pipes found in the United States," by E. A. Barber; "The Pre-historic Architecture of America," by Stephen D. Peet (the editor); with correspondence, chiefly regarding the genuineness of certain recent antiquarian "finds," including the "Davenport tablet," on which considerable doubt is thrown.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of "The Living Age" for June 30th and July 8th contain a number of noteworthy articles, among which are the following: "The Boundaries of Astronomy" (Contemporary Review); "Three Months' Holiday in Norway in 1881" (Macmillan); "The Tower of London" (Nineteenth Century); "The Commercial Spirit in Modern Education" (St. James' Magazine); "An Eton Boy" (Fortnightly Review); "The Geological Influences which have affected British History" (Macmillan); "Newgate: a Retrospect" (Fortnightly); "An Unpublished Diary written by Dean Swift" (Gentleman's Magazine); "Peel and Cobden," by Prof. Goldwin Smith (Nineteenth Century); "The Charm of Garibaldi" (Spectator); "Garibaldi and Italy" (Economist); "Baron Fisco at Home," by W. W. Story (Blackwood). These numbers also contain the conclusion of "Lady Jane," by Mrs. Oliphant, and instalments of "The Ladies Lindores," and of "Robin," by Mrs. Parr, author of "Adam and Eve," etc., together with the usual amount of select poetry.

PRESBYTERY OF TORONTO.—This Presbytery met on the 4th current, and (*inter alia*) transacted the following business: On behalf of a Committee previously appointed, Rev. A. Gilray reported that said Committee had met with the memorialists who meet for worship in Temperance Hall, Toronto, and had received certificates of church membership in favour of thirty-two persons, with a likelihood of some others presenting certificates soon. The names of said persons were handed in, and the Presbytery declared said persons a regular congregation of the Church under the Presbytery's jurisdiction, to be known henceforth as the congregation of Carleton street Church, Toronto. It was also agreed that the Committee aforesaid shall be an interim session of said congregation. It was moved by Rev. Dr. King, seconded by Rev. J. Hogg, That the Presbytery recommend to its several congregations to make a collection for the travelling expenses of its commissioners to the late General Assembly, and remit the amount collected to the Presbytery Treasurer. In amendment, it was moved by Mr. Gilray, seconded by Mr. James Brown, That a Committee be appointed to consider the whole matter, and report thereon to another meeting of Presbytery. On a vote being taken there was found to be a tie, and the Moderator gave his casting vote for the amendment. The following Committee were then appointed, viz.: Rev. A. Gilray, Dr. King, R. P. McKay, and Messrs J. Brown and John Henry. Pursuant to leave obtained from Assembly, Revs. D. Blue and A. G. McLachlin were received as probationers of the Church. Mr. David McLaren, B.A., underwent his various probationary trials, which were cordially sustained; and he was duly licensed to preach the

Gospel. Mr. John Neill, B.A., was also examined in part, with the understanding that he would be ready with his other trials at next ordinary meeting. The Moderator, Clerk, and Rev. J. Smith were appointed to assign to students within the bounds subjects for discourses or essays to be given before the re-opening of the Colleges. Rev. J. Fraser was empowered to moderate in a call at Mount Albert and Ballantrae; and Revs. W. Frizzell and Dr. Fraser were associated with him to consider the future relation of the latter station. On application made by the congregation of Old St. Andrew's Church, Toronto, which had reduced its mortgage to \$15,000, leave was given to said congregation to raise its mortgage to \$20,000, to enable it to make additions to its property. The next ordinary meeting of Presbytery was appointed to be held on the 5th of September, at eleven o'clock a.m.—R. MONTEATH, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXI.

July 30, 1882. } THE TRIUMPHAL ENTRY. { Mark 11: 1-11.

GOLDEN TEXT.—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee."—Zech. 9: 9.

TIME.—The first day of the Passion week—what is now known as Palm Sunday. The last Sabbath before the crucifixion.

PLACE.—Bethany—Jerusalem, and the road between the two places.

PARALLEL.—Matt. 21: 1-12; Luke 19: 28-40; John 12: 12-19.

Notes and Comments.—Ver. 1. Jesus is on His journey to Jerusalem. "Bethphage, Bethany"—house of figs, and house of dates—two villages, near to each other, a mile or so east of the Mount of Olives, so called from the olive trees upon it. This was the open country east of the city. The garden of Gethsemane is at the base, nearest the city. "Sendeth two:" names not given—see notes on ver. 4.

Ver. 2. "The village:" as the site of Bethphage is uncertain, we cannot tell if this was Bethphage or Bethany—likely the former, as Jesus had probably started from Bethany. "Colt tied." the colt of an ass, etc. was with the colt, Matt. 21: 2. If never ridden, the colt would need its mother by its side to quiet it for the service. The ass was the animal of the Prince of Peace, the horse that of the warrior.

Ver. 3. They were to do this publicly, and if questioned they were to reply, "The Lord hath need of him:" meaning, either that it was to be used in the service of the Lord Jehovah, and in such case the owner, a godly man, would at once consent, or that the owner was a disciple of Jesus, and would willingly give his animal for the use of the Master. We incline to the latter idea. "Will send him" (Rev. "back") "hither." the insertion of the one word changes the thought; it was not that the owner would send the animal (that was true), but that Jesus would send it back.

Ver. 4. "Found a colt:" from the minuteness of the details here, it has been supposed that Peter was one of the two sent, as we know that he was one of the two to make ready the Passover. "Tied:" doubtless to the door of its owner, "where two ways met:" or as Rev reads, "in the open street."

Vers. 5, 6. These verses detail the fulfilling of the words of Jesus; people standing by; the owners, who, Luke tells us (19: 33), questioned as to the disciples' actions, they replied by the message of Jesus, and at once, as it appears, objections ceased, and the animals were taken. Matthew and John refer here to the fulfilment of prophecy in this event. Matthew 21: 4; John 12: 13-16.

Ver. 7. "Cast their garments on him:" these would serve as saddle and trappings, especially if, like the people generally at this festival season, the disciples were wearing their brightest garments. "Sat upon him:" the colt, "whereon never man sat," while the ass, of which Matthew tells us more particularly, was led by the colt's side.

Ver. 8. "Many spread their garments:" Matthew says, "a very great multitude:" Josephus estimates the numbers present on a Passover occasion at little short of three millions. The spreading of garments was a customary mark of honour to exalted personages, and is still practised in the east. Robinson mentions that when the people of Bethlehem sought the protection of the British Consul during the war of 1836, they spread their garments in the way of his horses, in order to do him honour. "Cut down branches:" not large boughs, but the young, tender branches, then covered with the rich foliage of early summer. John specially mentions "of palm trees:" these would not be strictly branches, but the enormous leaves, twelve to sixteen feet long, which spring from the top of the tall, straight trunk. The palm was an emblem of joy and victory—Rev. 7: 9.

Ver. 9. The picture is just like Mark's descriptions, striking and graphic. Went before—followed: those who went out from Jerusalem to meet Jesus (John 12: 12, 13), turning back, headed the procession, and the multitudes who coming up with Jesus swelled His train. "Hosanna:" the word is composed of two Hebrew words—"save, pray," Psa. 118: 25. Its original meaning was gradually lost sight of, and it became a shout of triumph with a Messianic idea. "Blessed:" the greeting to pilgrims who came up to the feast.

Ver. 10. "Blessed be the coming kingdom of our father David:" so best authorities, who also omit, as does Rev., the next clause, "that cometh in the name of the Lord." "In the highest:" not degree, but place, so Luke 2: 14; as if they had said, "May Heaven confirm this triumph." Other exclamations are mentioned by Matthew and Luke; from such a multitude there would be multitudinous utterances. Here Matthew tells us the mighty impression this made on the city, and Luke records the pathetic incident of the Saviour weeping over Jerusalem. How soon this shouting multitude would change its "Hosanna," to "Crucify Him! Crucify Him!"

Ver. 11. "Into the temple—looked round:" to be followed on the morrow by the marks of His severest displeasure against those who had defiled the temple of God, and made the house of prayer a den of thieves. "Eventide:" somewhat indefinite, as we know; it included two or three hours before sunset, as well as two or three hours after. "Bethany:" where He stayed the first four nights of this week.

HINTS TO TEACHERS.

Profatory.—We have now come, in the order of our study, to the last week in the life of our blessed Saviour. Let us tread softly, for we are on holy ground; we are standing at the foot of Calvary. May the spirit of that glorious manifestation of Love and Sacrifice be upon us as we pass with the Master through the scenes of this the most wonderful and important week in the history of the universe. With reference to this incident, Schaff well says, "This public entry was intentional, not accidental, nor caused by the zeal of His followers, as is evident from all the details, from the prophecy cited, and from the reply to the Pharisees." (Luke 19: 40.) It prepared the way for His sufferings by a public avowal of His mission, was a temporary assumption of His rightful royal prerogative, to hasten a decision in Jerusalem. Make yourself familiar with all the details of this entry—the places, the route, the incidents—then picture them vividly to your class, and you will have fixed the scene on their minds in a way that will not easily be blotted out.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1) The coming of the king—1-8. (2) The welcome of the people—9, 10. (3) The Lord in His temple—11.

On the first topic we shall have to teach that this was, as Matthew and John declared, a fulfilling of prophecy; it was the coming of the Messiah King to the city of His Father David, that for which the Jews had for centuries been looking and praying. In one sense His whole life had been a triumphal procession. Disease, death, and demons had fled at His coming, and nature had acknowledged His Divine power. This, however, was an open manifestation, a claiming of His right as the promised One, to receive the homage of His subjects; thenceforth none could say that they knew not that the Christ had come. Jerusalem was without excuse, and it was done at the feast, when the largest number that ever visited Jerusalem were gathered together—the whole nation was represented there. Show how different this was to what was expected. They looked for the coming of a conqueror, with the shouts and the spoils of victory, to restore the literal throne of His Father David, and to have dominion over the nations of the earth. It was a royal entrance, a triumphal entrance, a peaceful entrance, and, blessed be God, a saving entrance, not to the Jews alone, but to all who believe on Him to the end of the world.

In treating the second topic, get your scholars to give you their ideas of the multitude—why they joined in this welcome; get them, if possible, to imagine themselves present; then, what would they have done? and why? Doubtless in that crowd were some whom He had healed, and with rejoicing hearts they hailed the Great Physician; some who had listened to His teachings and were His true disciples; some who had seen the miracles He did, and some who had heard of this great Prophet of Nazareth; and the children were there too, joining their Hosannas with those of their friends and parents. But alas! the greater number were shouting because they hoped that this was but the beginning of the "coming of the kingdom:" that this was to raise them as a nation, gratify their pride, and their contempt of all beside. Teach here of how little account is lip service—how soon men whose worldly hopes are disappointed by religion are ready to turn upon it and its professors, as they did upon the Master, with their shouts of "Crucify." It is only faith—true, living faith—that will keep the heart loyal to Jesus, always and in all circumstances.

A word on the third topic will be sufficient, as our next lesson deals more fully with Christ's action in the temple—He now only looks around, but it is a look preparatory to judgment, so we find in other Scriptures the Lord is represented as looking, examining, seeing what are the doings of men before His actions of judgment or mercy (Gen. 18: 21; Ex. 3: 7; Psa. 33: 13, 18, 19, and elsewhere). Teach, then, the solemn truths of Prov. 15: 3; and that it is not only the outward but the inner life which the Lord beholdeth, and according to that will be the recompense He giveth.

Incidental Lessons.—That Christ knows the hearts of men, and where to find the instruments of His will.

That we may have what the Lord hath need of for His work. He has need of all our hearts and service.

That those who love Him will place their all at His feet.

The Hosannas of Jerusalem an echo of the Angels' song on the plains of Bethlehem.

That the Hosannas of earth are a prelude to the Halleluiahs of heaven.

That the coming kingdom is a kingdom of blessing.

That the Lord is in His temples now, and beholds all who gather there.

Main Lesson.—Christ a king.—(1) Chosen by God, Psa. 2: 6; 8: 6. (2) Foretold, Gen. 49: 10; Num. 24: 17; Isa. 9: 6; 11: 10. (3) Obedience, Psa. 89: 14; Isa. 32: 1; Jer. 18: 36. (4) Of peace, Isa. 9: 6; Luke 19: 38. (5) Of His saints, Matt. 25: 34; John 18: 36. (6) His kingdom to be universal, Psa. 72: 8; 103: 19; Zech. 14: 9. (7) And eternal, Dan. 7: 14; Luke 1: 33.

CHOICE LITERATURE.

RUMMAGING.

"Kitty! Kitty!" cried her aunt, "what are you doing in the garret? Come down, child; do. There's not one thing there you would care about, and I do hate to have people rummaging among my things," she added, in a lower tone, quite unheard by her niece, who ran gayly down.

"Oh! Aunt, such treasures! Are you going to sit down now? I'll bring my work." And she ran into her room to brush off the dust from her black dress.

"Aunt Catty," she began, after they were seated in the neat, bare parlour, which Kitty contemplated with an inward shudder, I wish you would tell me about great Aunt Katharine."

"What shall I tell you about her?"

"Oh! everything. Why she was so queer and unkind to you and papa; and what became of the beautiful old place and furniture; and why you, poor thing, were cut off with a shilling?"

"In the first place," said Miss Randall, rather grimly, "she never was unkind to your father. She never meant to leave her money to him. She gave him a good education, and he was a man, and what more could he want? she thought, and I think too. But the place; why, do tell, Kitty Randall, if you didn't know it went to the Masons. Jane Mason was her other niece, and had a large family of children; and I suppose it was all right. But as for me, who had always lived with her from a baby—well, I suppose we were too much alike. If she nagged, I answered back—spoke my mind, instead of holding my tongue. However, I'll try to be just to poor Aunt Katharine. I don't believe in my heart that she would have let these trifles influence her will, though in the long years they do turn love very like hate. But it was more than that. I suppose I may as well tell you, Kitty, I was engaged to the wrong man."

"Aunt! you engaged! Why 'd nobody ever tell me about it?"

"Who was there to tell you, Kitty? Your poor father was ill so long, he wouldn't remember the past—my past, at any rate."

"But do tell me all now, dear Aunt Catty."

"There's not much to interest you, child. I was thirty, and as plain as a hedge fence, and lovers had never troubled me much; so, when this man—never mind his name—began to make up to me, and seemed to care so much, and admire and respect, you know, why, he made a fool of me—a perfect fool."

"Aunt Katharine hated him. She did everything to induce me to break it off. I couldn't think why. He was a very personable man, my dear, and made both his other wives happy; and I was just set on him, I am ashamed to say."

"Finally, she told me all. It was an uncle of this very man, the same name even, who had ruined her life, and made her the queer, crabbed woman she was. She was only sixteen when he persuaded her into a secret marriage, to be concealed until she was of age or grandpa could be brought round; but before that time came her fine young gentleman had settled his fate by committing forgery and being sentenced for twenty years."

"Aunt Katharine never owned the marriage, though she might have got a divorce easily enough, and she gave him a large sum to promise in writing never to claim her; and she burned the certificate. And as for letting me marry the nephew of this man, and having him drop in upon us at any time, why, she wouldn't and she couldn't, and she ended by declaring that it was my fortune James Lavater (there, the name is out!) wanted, and not me, and that not one cent of her money should ever go to forgers and fortune-hunters."

"Matters didn't mend. Neither gave up. We couldn't, we were born so. It was just as impossible to either as to sit crooked or to make our hair curl; and we were just alike. I felt sorry for Aunt, I must say; but I saw no reason why her bad luck should keep me from happiness. Well, Kitty, it wasn't many weeks after that Aunt died. Died in a moment, of heart disease. Nobody knew she had it, unless maybe herself, for she had looked strange and shaken for some days, and I guess she felt it coming on. At the funeral I saw a stranger—an old man—standing close by the grave. You'd have thought he was chief mourner, and James Lavater—my James—went up to him, looking very red; and they walked off together, talking very low."

"That was Aunt's husband. I found it out afterward, and that he had been hovering about the neighbourhood for a week or two. And the next thing that came out was that the Masons were to have the old place and furniture; but the sixty thousand dollars which were to have gone to me were nowhere. Aunt had drawn that whole sum out of Government securities a little while before her death, and it was all gone."

"Of course I knew the good-for-nothing husband had seen her and either frightened or coaxed her into giving it to him. He left the country right afterward."

"How perfectly outrageous!" cried Kitty. Did she leave you nothing?"

"My dear, she left me a trunk and some old clothes in it. One dress in particular she stated that she hoped I would wear when I married. She needn't have troubled herself to write that bitter sneer in the new will she made only two days before her death. Of course you know I never married. Aunt Katharine judged James Lavater right. Perhaps there is something in a name. After home and fortune went, the lover soon followed. Never mind the details."

"I went away just then as a hospital nurse, Kitty; and it did me good. You know I had a little property from my mother, and I came back to her old neighbourhood, when the war was over, and hired this house. I have twelve hundred a year to live on, and peace and independence, if nothing else. I don't say I have not been lonely and sad,

Kitty; but if you can content yourself here and put up with my fidgetty ways there'll be some brightness, after all, in your old Aunt's life."

Kitty felt the appeal, and responded with a caress; but answered, in a hesitating voice:

"You know, darling Aunt, you are all I have to cling to now, and this seems my right place; but—but—I must speak frankly."

"Freely and fully, my dear. I like plain speaking."

"In the first place, Aunt, the money question. I must pay my share."

Aunt looked thoughtful, then nodded.

"I see, dear. You would be most welcome to what I have; but I know what it is to be born independent. You shall do as you like."

"Oh! you dear, sensible thing," cried Kitty, giving her a hug. "Now, that is comfortable. Let us have it all over at once. You say you have twelve hundred a year. I will put in another twelve hundred, and we can live nicely on that, in a very small way. Can't we?"

"Kitty, Kitty, that's twice too much!"

"Not one cent, Aunt. I couldn't possibly live on less. We will have two maids, and make a pretty garden, with lots of roses and vines."

"Earwigs and slugs," remarked Aunt, grimly. "And the maids will quarrel. Well, go on. You haven't got through, I can see."

"Just one thing more," floundered Kitty. "This house (don't feel bad, dear) is so hopelessly ugly."

"Ugly! Well, I declare! Kitty Randall, do you mean to dive me crazy with modern art? Are you going to tack up Japanese fans and idiotic paper parasols all over the walls? Must I have a row of kitchen pie plates on the mantle shelf and stick a sunflower in the middle of the dinner table? Are you an æsthetic young lady, Kitty?"

Kitty laughed heartily.

"Don't be afraid, Aunt. I only want my earwigs and slugs, and the maids shan't quarrel, but I want some low chairs and a pretty little table and lamp, and a place to put my piano and my various pictures and pretty things. And I want to send away this dreadful stove and have an open wood-fire. I saw some beauties of andirons and a brass fender in the attic, Aunt."

"Wood-fires make a lot of dirt, Kitty."

"The new girl can sweep it up. Let us put this carpet in your room, and stain the floor and put down rugs. It's so much cleaner. I see you are going to say 'Yes,' you dear. There is just one thing more. I saw a trunk in the attic—the trunk, I guess; and a most beautiful old silk dress—the dress, Aunt?"

"Yes, Kitty, the dress. What now? Am I to wear it to church, with a peacock feather in my hat?"

"Not quite. I was only thinking what a lovely sofa-cover it would make."

"Kitty! a pink and white brocade!"

"Not exactly. Have it dyed."

"I never thought of that," said Miss Randall, opening her eyes very wide. "It's not a bad idea. A good, sensible brown."

"Or a soft olive or lavender," suggested Kitty. "You must choose a pretty paper first, you know, and then cover to harmonize. Oh! you dear, good Aunt! I do believe you are going to let me have my way, and turn this house into a distractingly lovely little home."

"Distracting, indeed!" sighed Aunt Catty. "But—yes, Kitty. You are young, and have the tastes of your times. I'll not thwart you. If you sit by the fire, I shan't miss my neat little stove, perhaps. If you are happy, maybe I'll get to like the new-fangled ways."

"Do let me kiss you, dear Aunt Catty. I am so glad. I wish I could set to work this moment."

"Well, dear, you can. There is that brocade. Rip it up."

"Just the thing!" cried Kitty, delighted; but her Aunt stopped her.

"Only, child, don't rummage. I do hate to have my things tossed and tumbled about. There's nothing in the garret but old broken things, no good at all. Promise me to leave them all alone."

"All right, Aunt," Kitty ran gayly up-stairs. She meant to be very good; but she could not help just looking at this old screen, delightfully capable of restoration, or that old clock, banished for its irregular life, but which, when set in order, would look so well in the hall. The hall! Kitty's countenance fell. How could anything really be done to such a poky, common little house? Kitty sighed, as she lifted the heavy brocade, and wished these decorations might be applied to a somewhat worthier home—something picturesque and artistic.

However, she had gained much, and it was with a bright face she stood before her Aunt, laden with the old-fashioned finery.

"See, Aunt, it is a perfect beauty. I brought down this lovely scarf, too. It would make such a table-cover. Did you know it was there?"

"I never took one thing out of the trunk," said Miss Randall, gravely. "It was a bitter gift to me, and I scarcely know why I did not leave it behind at the Masons'. What a weight it is! I have always supposed it was her wedding dress. I think it will be a real relief to me to send the stuff to the dye-pot. The mere thought of its pink-and-white flounciness has always turned me a little sick! Just look how it is lined throughout, and what a shape!" Aunt Catty seized the scissors and began to rip vigorously.

"I wonder," she ejaculated, "whether Aunt Katharine really thought I would make a guy of myself by wearing that thing to be married in?"

"Oh! no, Aunt, you would have had to rip and alter it, of course; but, with white satin, you know, and plenty of tulle, it might have been made lovely."

"With my yellow cheeks!" said Aunt Catty, with a snort. She ripped on.

"KITTY!"

Kitty, who had been daintily detaching the old lace border from neck and sleeves, looked up, startled, to see Aunt Catty sitting perfectly limp and pallid, staring at the silk,

from which protruded various stiff, greenish corners. What was it? Kitty's mind was quick. She jumped up, she tore recklessly at the silk; the linings fell apart. Miss Randall sat paralyzed.

They fell around her. Greenbacks without number! Fifty dollars, one hundred dollars—by twenties and forties they came; and Kitty, growing methodical, gathered them all up, and put them into Aunt's lap.

"I do believe the whole sixty thousand are here!" she cried.

They were. Sleeves, waist, all were pulled apart, and the carefully padded bills extracted. Just over the heart was stitched in a little note:

"Dear Niece,

"Think kindly of me, if you can. If your James Lavater is a better man than mine, you will find the real worth of this my wedding dress. If he is what I think him, you are well quit of him, and may thank me. In any case, you are sure to find the money soon, for it wouldn't be you not to rip up and dye my old silk and make it of some use. Niece, may you be a happier woman—whether maid, wife, or widow—than your unfortunate

"AUNT KATHARINE."

Poor Aunt Catty; she could hardly recover the shock and surprise; but when she did it had a wonderfully softening effect upon her. A dozen bitter little angularities and queer-nesses which had grown out of her time of indignity and disappointment dropped away at once and for ever. She looked younger and sweeter than she had ever done, her niece thought, when she emerged, at last, from a long cry behind her handkerchief, cheered by the knowledge that Aunt Katharine had not insulted and forsaken her, as all those years she had thought; but had in reality saved her from what might have been an unhappy marriage, and applied the test to a heart which shrank back in good time, thank Heaven! And now, instead of a soured, forgotten old maid, lonely and drear, as she had considered herself, she walked to the truth that she was a rich, healthy, independent woman, with a lovely niece to pet and spoil and delight in; a niece who was wildly dancing around the room, waving a greenback over her head, and crying, with merry triumph:

"Aunt Catty, never say again that you hate rummaging." —Janet W. Muirson, in *N. Y. Independent*.

CHURCH HOME-SICKNESS.

After Polly and I had got fairly settled in our new home, we found to our disappointment that there was no church of our own particular denomination within its precincts. Churches there were in abundance—high and low, broad and narrow—but none professing the faith in which we had been baptized. Not that we are of that unpleasantly irritable class who can see Christ only in creed, and that their own—Heaven forbid! But we were utter strangers in the city which had unexpectedly become our abiding place, and felt that there would be a suggestion of homeliness—so to speak—in attending a church of our own denomination.

"Well," said Polly, bravely, when I made known the unpleasant discovery, "I am truly sorry, but it can't be helped, and, after all, it is but a little differing in a few non-essential forms—it is the same Lord. Perhaps," she added, a little wistfully, "we may make a few friends in whatever church we may attend."

Not, be it understood, that Polly or I had or have any desire to use the church simply as a medium for acquaintance-making. Indeed, we are quiet, reticent people, living very much within ourselves. Our lives have been so filled with the enforced practice of that often unsatisfactory gymnastic exercise known as trying to make both ends meet, that we seem to have but little time for casual acquaintance-ship. It was only that we were literally strangers in a strange land. And the most unsocial people sometimes feel a craving for some one beside the butcher with whom to exchange a greeting.

We heard two or three so called popular preachers, but to our uneducated, commonplace ideas, one was too eloquent, another soared out of reach, while a third grovelled too low.

"Persons like you and me," said Polly, thoughtfully, "need a teacher more than a preacher; one who shall set us hopeful lessons from God's text-book—lessons which, if thoroughly learned, shall make us better scholars in life's school."

Well, we found such a one in the Rev. Mr. Faithful. It does not matter to what particular people he broke the bread of life.

Mr. Faithful was a practical, plain-spoken man, of keen intellect and great culture, with a rare knowledge of human nature, and a wonderful fund of original thought. He soon called on us, and we found him one of those rare men who imbued with a spirit of sanctified common sense, know how and when to speak the word in season, without seeming to be impelled thereto by a solemn sense of ministerial duty—a man to whom I felt I could instinctively turn for spiritual guidance in all things.

Thus it was that we became regular attendants at the Second Denominational Church, of which he was pastor. Polly's ill health forbade her from attending all the services, but I think I was as punctual as Mr. Faithful himself. We occupied the same portion of the same pew, communed at the same altar, and gave of our substance to the same cause.

We have not—perhaps through some fault of ourselves—made as yet any acquaintances among the people of the Second Denominational Church, though it is now very nearly a year that we have been in attendance. We know many of its members by sight, and being ignorant of their names, have invested a few of them with ideal names. Not ideal either. Tracing a resemblance of feature or form to certain church friends whom we knew in other days, we speak of such certain ones as of our friends themselves.

"Was Mrs. Smith at church this forenoon?" Polly once asks—the lady thus indicated having the exaggerated Roman nose and majestic profile of a former neighbour.

"Yes," I answer, "she sat with Mary Fessenden and old Mr. Jones. Charley Gregory was there too," perhaps I add,

and thus we derive a shadowy satisfaction in our make-believe recognition of our brothers and sisters in the Lord. I know it may seem a rather childish fancy to many, yet it is in part an outgrowth of the instinctive sense of isolation that we may feel even among the multitude. Now, I know full well that every one has his or her own particular cares, as well as friendships. Comparatively few think how the commonest courtesies may cheer a home-sick heart. Fewer still, while bearing their own special burden, realize how easy it is to lighten for some one else the load of church home-sickness by a gracious greeting or a hearty handshake in the church vestibule. Then again, church people are hedged about with conventionalities. We often receive a bow of recognition from the sexton as we pass out or in, and that is something. But I often notice that not one of the regular occupants of the pew in which we sit, sometimes gives me a half-hesitating bow on the steps, as though doubtful as to the propriety of recognizing a person to whom he has never been introduced. And so, Sunday after Sunday, Polly and I pass out of the Second Denominational Church as utter strangers to those about us as when we first entered it. And I myself am conscious of a strong feeling of church home-sickness, as I witness the friendly and neighbourly greetings which go on about us, while we pursue our solitary way out of the house of our common Father.

Now, this is no peevish cry emanating from the religious touchiness which, seeking notice, is ever on the lookout for real or fancied slights. Dear me, no indeed! If my sabbatical feeling of home-sickness should voice itself suddenly and unexpectedly in the vestibule of the Second Denominational Church, it would take no more aspiring form than something like this: "Bro. A., I've been attending this church for almost a year, and I know you very well by sight. I wish you'd shake hands, just to see how it would seem."

Or, "Bro. B., good morning. An excellent sermon, wasn't it. A stranger? Oh, no: I have sat under Mr. Faithful's preaching for the last ten months; your face and name are perfectly familiar to me, so you must pardon the seeming liberty."

Or, "Sister C., I wish you'd shake hands with my wife. She, like myself, is a perfect stranger, and I think she would enjoy having something said to her about the weather or the sermon," etc., etc.

And in thinking it over, it has occurred to me that such a voicing of my thought might not be a bad idea to carry into actual practice. It would certainly have the merit of originality. Yet of what good to sing with unctious, "Blest be the tie that binds Our hearts in sacred love," if, as to our recognition of the stranger within our gates, we are tongue-tied? And I am not altogether sure but that I shall astonish the members of the Second Denominational Church, on some future Sunday, by breaking the ice myself. Would you?—*Illustrated Christian Weekly.*

THE LATE SOLAR ECLIPSE.

The solar eclipse of the 17th of May was successfully observed by English, French and Italian parties at Soham, a village in Lower Egypt, on the Nile. The duration of totality at that point was only seventy-two seconds, but the observers did prompt and efficient work in this short space of time. The telegraph swiftly bore the record of their labours to our Western world, and the firstfruits include the view of a comet near the sun, indications of a lunar atmosphere, and a photograph of the spectrum of the corona.

The precious seconds when the sun's face was hidden by the moon's dark shadow revealed in the first place a comet near the sun.

The second item coming from the eclipse observers is more astounding than the first, for the darkening of the lines of the spectrum, as seen by the French astronomers, gives indication of a lunar atmosphere. Years ago an observer detected a rosy cloud floating over the lunar crater Linnaeus, but the phenomenon was looked upon by more staid astronomers as a flight of fancy. A few years ago an observer in one of the Western States detected a change of form and an appearance of volcanic action around one of the moon craters, but the scientific world in general considered it an optical illusion. It may be that these observers were not so far out of the way, though the startling discovery will not be accepted without strong proof to verify it.

One more meagre item closes the first bulletin from the eclipse expeditions. It is, that the spectrum of the corona was photographed for the first time. We may, therefore, hope for increased knowledge of the constitution of the sun's magnificent appendage, seen only in a total eclipse, so grandly beautiful as to make the beholder feel like veiling his eyes in the celestial presence. The corona, with its silvery light, its spreading wings, its circles, arches, and curves stretching out into fathomless depths around the darkened sun, is considered as one of the most impressive and awe-inspiring sights in which celestial majesty and grandeur are ever embodied. Its constituents and office in solar economy are problems whose solution is much desired.

The English eclipse expedition, observing at Soham, with Professor Lockyer as the chief director, laid out an organized plan of operations. Some of their points of observation were to note if the abundance and activity of the rosy protuberances gave proof of the present disturbed condition of the sun while passing through its maximum period of sun spots; to compare and detect the difference in the spectra of rosy flames and sun spots; to get an idea of the physics of the solar atmosphere—that is, to find what it looks like, to study—if the expression may be used—its circulatory system; and to determine its chemical nature, especially if the chemical elements existing in the sun are dissociated or separated by the intense temperature existing there. Special attention is now directed to solar physics and chemistry, in consequence of the bold and ingenious theory of Dr. Siemens on the conservation of solar energy. Photography was greatly relied upon in the solution of

these intricate problems, and so much have methods improved in the rapidity with which the image can be impressed on the sensitized plate that seconds will now record more than minutes did twenty years ago. The telescope and the spectroscope combined with the photograph in the attack on the sun's surroundings during the eclipse.

There is every reason to hope for noteworthy results to be obtained from the recent solar eclipse with the best astronomical instruments the world can furnish, and with astronomers of world-wide renown to use them effectually under the cloudless sky and in the serene atmosphere of the station on the Nile. We have still to hear from other stations on the thin line of totality, and to wait for fuller details and photographs that will tell more of the good news.

Professor Lockyer and his assistants spent three months in hard work to prepare for seventy-two seconds of observation. They travelled thousands of miles and transported thirty cases of instruments to aid them in the work. If their time, talent and labour have succeeded in drawing a single secret from the sun, or helped to confirm a single theory, the reward is all they ask; they have not laboured in vain. For this heaping up of observation upon observation is the work of the present generation of astronomers, the only means of wresting knowledge from our sun, our brother planets, and the suns that people space.—*Scientific American.*

A WOMAN'S ANSWER TO A MAN'S QUESTION.

BY LENA LATZROP.

Do you know you have asked for the costliest thing
Ever made by the hand above?
A woman's heart and a woman's life—
And a woman's wonderful love?

Do you know you asked for this priceless thing
As a child might ask for a toy?
Demanding what others have died to win,
With the reckless dash of a boy?

You have written my lesson of duty out—
Man-like you have questioned me;
Now stand at the bar of a woman's soul,
Until I have questioned thee.

You require your mutton shall always be hot,
Your socks and your shirts be whole;
I require your heart to be true as God's stars,
And pure as heaven your soul.

You require a cook for your mutton and beef.
I require a far greater thing;
A seamstress you want for socks and for shirts.
I look for a man and a king—

A king for the beautiful realm called home,
And a man that the maker, God,
Shall look upon as He did at first,
And say, "It is very good."

I am fair and young, but the roses will fade
From my soft young cheek one day—
Will you love me then 'mid the falling leaves
As you did 'mong the blooms of May?

I require all things that are good and true—
All things that a man should be;
If you give this all I will stake my life
To be all you demand of me.

If you cannot be this—a laundress and cook
You can hire, and have little to pay;
But a woman's heart and a woman's life
Are not to be won that way.

SWEET-MINDED WOMEN.

So great is the influence of a sweet-minded woman on those around her, that it is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sitting-room, and sees the blaze of the bright fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits, that are wearied with combating with the stern realities of life. The rough school-boy flies in a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with its own large trouble, finds a haven of rest on its mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—*Amn.*

NAZARETH has a telegraph office, by order of the Sultan.

THE money given to the Presbyterian Board of Church Erection by the brothers Robert L. and Alexander Stuart, of New York, in the last ten years, has secured the building of 276 churches, in which at least 25,500 persons worship every Sabbath.

THE "Blue Ribbon Army" is making decided progress in Wales. In Swansea alone over 27,000 took the gospel temperance pledge. The brewers find their receipts are greatly diminished, the falling off of one in that county being \$4,500 a week.

BRITISH AND FOREIGN ITEMS.

It is proposed to erect a bronze statue of Longfellow at Portland, Me., his native place.

DURING 1881 there were \$34,100,000 worth of gold, and \$43,000,000 of silver produced in the United States.

A STATUE of Sir Rowland Hill, which has been erected in London, was unveiled by the Prince of Wales on the 17th ult.

THE bishop of Calcutta authorizes ministers of all Christian denominations to officiate in the consecrated portion of the cemetery.

THE Welsh Presbyterians in the city of Manchester, England, in 1840 had one chapel; now they have three, valued at \$100,000.

ABOUT forty young Sioux, who have completed a three-years' course of study at Carlyle, Pa., have returned to their homes in Dakota.

MR. SAMUEL MORLEY, M.P., has taken charge of the bill against payment of wages in public-houses, which has passed through the Lords.

OF the new French version of the New Testament, published at three half pence, 100,000 copies were sold of the first edition, and 50,000 of the second.

ELEVEN men and women and three children have been massacred in Dakota territory by a band of fifty Sioux. Troops are in hot pursuit of the murderers.

THE Salvation Army, it is calculated, spent not less than £100,000 during the last twelve months in bricks and mortar, and they pay cash down for all their purchases.

THE Manchester "Examiner" asserts that "not half a dozen" Scotch representatives are willing to support Lord Colin Campbell's amendment to Mr. Dick Peddie's resolution.

ELEVEN missionaries have recently left England to join the Livingstone Inland Mission in Central Africa, which has already twenty-two missionaries at its four stations on the Congo river.

NEWCASTLE, England, is so impressed with the dignity of having received a new Protestant bishop, that it is about petitioning the Queen to have the place called a "city," and not any longer a town.

MISSISSIPPI has the solitary pre-eminence among the States of having not a single distillery or brewery in its bounds. Now, if it would not import the poison, what a glorious State it would be!

THE Synod of the Free Church of the Canton of Vaud was recently in session at Vevey. It was decided that ladies should in future be permitted to vote in the elections for the nomination of pastors.

THE American Presbyterian Board of Foreign Missions has appropriated \$640,000 for the current year. Since 1833, when its operations began, it has received in gifts and legacies and expended for mission work \$10,497,430.

PRUSSIA contains about 18,000,000 Protestants and 9,000,000 Roman Catholics. Singularly enough, the latter receive as large financial support from the State as the former, the annual amount given to each being about \$500,000.

THE meetings started two years ago in Sheffield, Eng., on Sunday afternoons, to reach the working men, have succeeded. The right class of men attend, and congregations of from 500 to 1,500 workmen now regularly gather to hear the gospel.

DR. H. J. GLENN, the great farmer of California, employs forty men—whose pay, with the keeping of their horses and their ammunition, amounts to about \$11,000 per annum—to protect the crops on his 75,000 acre farm from the wild geese.

THE authorities of the New College, Oxford, have been guilty of cruelty to animals. Being unable to dislodge some jackdaws which had built their nests on the chapel walls, they had them built in, and the congregation heard their cawing growing gradually less, till on the fifth day it ceased altogether.

THE German Government is negotiating with the representatives of the late Prince Frederick of the Netherlands for the purchase of his palace on the Unter den Linden, at Berlin, adjoining the Emperor's palace, which it is proposed to enlarge. The price asked is 1,500,000 marks, and this the monarch declines to pay.

GENERAL IGNATIEFF, who has recently resigned the Ministry of the Interior in Russia, carried the spy system, during his administration, to a pitch previously unheard of, and opened private letters in the most shameless way. To a visitor he said one day: "Why have you not called on me before? Your relatives have long been urging you to do so in every letter they have written you."

ONE of the most significant indications of the progress of the temperance cause was visible recently at the London Mansion House. The Lord Mayor, in providing a feast for the provincial mayors and provosts, which was attended by the Prince of Wales, furnished a good variety of non-alcoholic drinks for those who were teetotalers. The tradition of the Mansion House is that everybody drinks wine, hence even water has hitherto been banished.

PAUL TULANE, of Princeton, N. J., who has given \$2,000,000 for the higher education of the white young men of New Orleans, arrived in that city in 1818 or horseback. Seemingly not satisfied with the place, he pushed on to the North-West, and went into what was vaguely called the Indian country, where he stayed but a short time, returning to New Orleans in 1820. He then opened a store of general merchandise, and by 1828 had amassed a fortune amounting to over \$150,000. He continued this life, which was apparently an uneventful one, until nearly twenty years ago, when he retired from business, having amassed an ample fortune. He left New Orleans about twelve years ago, and went to his home in Princeton, N. J., where he has been living ever since.

MINISTERS AND CHURCHES.

THE children belonging to the Sabbath school of the Central Presbyterian Church, Hamilton, enjoyed a picnic at Dundurn Park on the 11th inst.

A LAWN social was held by the Norwood congregation on the 7th inst. Music, croquet, ice cream, strawberries and several other good things contributed to the enjoyment of those present. The proceeds amounted to about \$40.

ON the evening of the 10th inst. the Rev. J. K. Smith, of Guelph, moderated in a call by the Eramosa congregation, which was given unanimously in favour of the Rev. Angus McKay. The salary is \$700 per annum, with manse, and glebe of fifty acres.

THE Bible class of the Collingwood Presbyterian church met at the manse on the evening of the 30th ult., and presented their teacher, Mrs. Rodgers, with the works of H. W. Longfellow in two large and finely illustrated volumes. The present was accompanied by an address expressing appreciation of Mrs. Rodgers' faithfulness, earnestness and enthusiasm in the work.

THE ordination of Mr. McKinley, and his induction into the pastoral charge of Innerkip and Ratho, in the Presbytery of Paris, took place on Tuesday, the 11th inst., at Innerkip. There was a large attendance of the people, and the whole services were very solemn and impressive. The evening social meeting of welcome was all that could be wished. The settlement is most harmonious and happy.

ON Saturday, 24th ult., a meeting was held in the school-house at Pilot Mound, Manitoba, for the purpose of ordaining Messrs. James Murdoch, W. Butchart, and D. Shaw as elders of the Presbyterian congregation of Rock Lake. Mr. H. McKellar was chosen as secretary, and Mr. J. Fraser treasurer. Committees were appointed at the different stations, and regular service will be held in future at Mr. Masson's, Mr. Allan's, Crystal City, and north of Rock Lake.

AT a meeting of the Presbytery of Pictou, N. S., on the 4th inst., the call to the Rev. A. McL. Sinclair from the congregation of Sutherland's River and Vale Colliery was sustained by the Presbytery, but declined by Mr. Sinclair. At the same time his old congregation of East River, whereof he resigned the charge at the previous meeting, made application with the view of endeavouring to retain Mr. Sinclair's services, and he requested to be allowed a month to consider his duty in the circumstances.

THE Dundas "True Banner" says: "The vestry of Knox church has for years been a bare, cheerless room, but at last some energetic members of the church set to work, obtained liberal subscriptions, and furnished it handsomely. The walls have been tinted, a beautiful carpet laid down, a handsome writing table and set of chairs purchased, and dressing table, washstand and all furnishings of the handsomest procured, and it is now complete and comfortable. The pleasant change was quite a surprise to Rev. Mr. Laing, who knew nothing whatever of it until all was finished.

THE meeting held at Cobourg, after the induction on the 5th inst., for the purpose of welcoming Mr. and Mrs. McCrae, was very largely attended. Several members of Presbytery, and the ministers of other denominations in the town, joined heartily in the welcome. Rev. John Laing, of Dundas, was also present, and was very heartily received by his old friends in the congregation. He delivered an admirable address. The meeting was a very hearty one, and the prospects of this congregation are now exceedingly encouraging.—COM.

THE annual picnic of the Sabbath school in connection with Chalmers Church, Guelph, was held on the afternoon of the 7th inst. There was a good attendance of children, their parents and friends, and the day being pleasant, a most enjoyable time was spent. Swinging, baseball, croquet and games of that description formed the amusements, and both old and young entered into them right merrily. Before separating, the company partook of an abundant repast on the green. The proceedings continued till dusk set in, and then the party dispersed, delighted with the afternoon's fun.

THE Presbyterians of Thorold are to be congratulated. Their present place of worship has become too small for their accommodation; they have there-

fore resolved to build a new church. To back up that resolution, they have subscribed \$5,500, and hope to be able to increase that up to, or perhaps over, \$7,000. Besides, they have just bought and paid for what is generally considered to be the best and most centrally situated site for a church in the whole town. The site cost between \$700 and \$800 cash, and is really a good bargain at that price. They purpose building this fall in part, and to complete the whole next spring.—COM.

A STRAWBERRY festival and musical entertainment was held in the West Presbyterian Church, in this city, on Tuesday evening, 11th July. It was a very successful affair. After successive companies had been served with cake and strawberries, and had enjoyed a pleasant time in conversation, the rest of the evening was spent in music and readings. The pastor, Rev. Mr. Wallace, presided, and opened the proceedings with a brief address. Mr. James Fax, the new precentor, led the choir, and also contributed largely to the musical part of the programme. Several solos, duets, etc., were rendered by Messrs. Shappel and Malcolm, and by Miss Bella Fax, of Brantford, and Misses Watt and Mackenzie, of the congregation. Mr. Fax's brother, from Brantford, and Mr. McBeth, of West Church, gave readings. The large lecture room was crowded to overflowing. At a congregational meeting adjourned from January—lately held—the treasurer reported the finances of the church were in a better condition than a year ago. About fifty new members have been added to the church within the last three months; and altogether it is now in a most flourishing state.

ON the evening of Thursday, the 6th inst., there was held in the Presbyterian Church of South Nisour one of those rare socials, viz., a strawberry festival in honour of the safe return of the pastor of the congregation, the Rev. J. W. Penman, from his wedding trip. The members and adherents turned out in large numbers to show their respect to the reverend gentleman and his young bride, as well as to enjoy the many good things provided for them by the ladies of the congregation. On the platform beside the pastor, who occupied the chair, were the following gentlemen: The Rev. Messrs. Wilson, of St. Mary's; Knox and Wright of London, and Ford and Brown of Thornedale. After the audience had done ample justice to the strawberries provided, addresses were delivered by the above-named gentlemen. One of the features of the social was the presence of the choir of the First Presbyterian Church, St. Mary's. The pieces of music selected were exceedingly appropriate. They were listened to with the greatest attention, and thoroughly enjoyed by both old and young. At the close of a somewhat lengthy programme, the choir and speakers were invited to partake of an ample repast in the manse, provided for them by some of the young ladies. The evening was spent most pleasantly and harmoniously, and augurs well for the peace, happiness and prosperity of the congregation.—COM.

WHILE so many of the Presbyterian Churches in the Province of Quebec, outside the city of Montreal, have suffered of late years from the westward movement of the English-speaking population, it is pleasing to note the progress of one decided exception to the rule—Valleyfield, on the southern shore of the St. Lawrence, about thirty miles from Montreal, with its paper mills, cotton mills, woollen mill, grist mills, sash and blind factories, etc., by many regarded as the future Manchester of the Dominion. The present population is somewhere about 4,000, of which a little over 600 are Protestants. The Presbyterian Church in this town was planted twenty-four years ago, when it was a mission station in connection with St. Louis de Gonzague. Twenty-two years ago the old church was built, at a cost of six hundred dollars, and the Rev. W. Coulthard became pastor of the two congregations. After a twelve years' incumbency he was succeeded by the Rev. Alex. Young. When Mr. Young left for his present charge of Napanee, Valleyfield was separated from St. Louis de Gonzague, and the Rev. J. S. Lochead became the minister of Valleyfield. During the two years of his incumbency the Church received aid from the Home Mission Fund. Upon the induction of the present minister, the Rev. George Coull, the congregation not only became self-supporting, but finding the old church too small for the increasing attendance, began at once to prepare for a new edifice. Thanks to the energy of the pastor, combined with the hearty co-operation of the people

and kind assistance from friends in Montreal, the new edifice, costing about nine thousand dollars, was opened practically free from debt, as the thousand dollars yet to be collected are to be raised this week. The church is a handsome Gothic building, and will seat six hundred people. The aisles have been carpeted and the pews upholstered in a very tasteful manner by the ladies of the congregation. The pews are of dark native ash, and the pulpit is a gem of workmanship. The building as a whole reflects great credit upon its architect, A. C. Hutchison, of Montreal, one of the elders of our Church; the Messrs. Loudon, of Valleyfield, the contractors for the work; and the ladies of the congregation. Twenty-seven years ago six or eight families comprised the Protestant population of Valleyfield—now there are over a hundred. Then they worshipped in a log house, which Dr. Donald Fraser said was unfit to keep pigs in; now they have one of the finest churches outside of Montreal in this section of the Dominion. The two stained glass windows—one, *in memoriam* of the late A. Anderson, Esq., having cost over five hundred dollars—are very fine. Of the original friends and founders of the church, Messrs. John Crichton, Hugh Wilson, D. B. Pease, and Robert Steele were present at the opening services, which were conducted by the Rev. J. S. Black, of Erskine Church, Montreal, who preached both morning and evening to very large and appreciative audiences, and also addressed the Sunday school in the afternoon. On Monday evening the ladies of the church held a strawberry festival, at which addresses were delivered by Rev. Mr. Black, and Rev. Messrs. Watson and Muir, of Huntingdon, in which the pastor and people were warmly congratulated upon the opening of their new church under such favourable circumstances.—COM.

PRESBYTERY OF PETERBORO—This Presbytery met in Cobourg on the 5th inst. There were nine ministers and five elders present. The business of most interest was the induction of the Rev. D. S. McCrae, late of the Presbytery of Glengarry, into the pastoral charge of the congregation, Cobourg. The induction was in the usual form—the Rev. E. F. Torrance presiding, Mr. Ross preaching, Mr. Cleland addressing the minister, and Mr. Bennett the people. The Rev. A. Carmichael, of Columbus, and the Rev. D. H. McLennan, being present, were invited to sit with the Presbytery. Papers were read from the Clerk of the Assembly in connection with the retirement of Mr. Windell, the reception of Mr. Fleming, and in connection with the appeal of the Rev. Alex. Bell and the session of St. Andrew's Church, Peterboro'. Leave was granted to the congregation of Warsaw to moderate in a call to a pastor. Delegates were appointed to visit the supplemented congregations and mission stations, in accordance with the instructions of the Assembly. The next meeting of Presbytery was appointed to be held in the First Church, Port Hope, on the third Tuesday of September, at ten o'clock a.m.—WM. BENNETT, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met at Port Elgin on the 4th inst. The Rev. George McLennan was appointed Moderator of Presbytery for the next six months. There was read an extract minute of General Assembly granting leave to the Rev. John Scott to retire from the active duties of the ministry. There was also read a letter from Mr. Scott tendering the resignation of his pastoral charge of North Bruce and St. Andrew's Church, Saugeen, on account of failing health and family affliction. The Presbytery expressed deep sympathy with Mr. Scott in his affliction, laid his resignation on the table in the meantime, and cited the congregation to appear for their interests at next regular meeting. The following minute was adopted in relation to Mr. Ferguson's translation, namely: "In agreeing to the translation of the Rev. William Ferguson, the Presbytery would put on record their high estimate of his many excellent virtues as a Christian minister; his faithfulness in preaching the Gospel, and taking pastoral oversight of the flock; his conscientious attendance on Church Courts, and his readiness to assist in all work for the furtherance of the Gospel. The Presbytery deeply regret the loss sustained by the removal of Mr. Ferguson from our bounds, and sincerely pray that the Great Head of the Church may bless his labours now and more to the saving of souls and the glory of God." There was sustained a call from St. Paul's Church, Walkerton, and Balaklava, in favour of the Rev. John Mordy, M.A., of Leith and Annan, in the Presbytery

of Owen Sound. The salary promised is \$1,000. Rev. George McLennan was appointed to visit Thessalon River and other mission stations on the north shore of Lake Huron during the month of August, and dispense sealing ordinances. The Moderator of the Session of Glamis obtained leave to moderate in a call from that congregation before next meeting of Presbytery, should they be prepared. Rev. A. Tolmie was instructed to secure half supply for the Glamis pulpit by Gaelic-speaking probationers for the next three months; the Session to procure supply for the other half. The Presbytery adjourned, to meet at Port Elgin on the 1st day August next, at two o'clock p.m.—A. G. FORBES, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division street Church, Owen Sound, July 4th, with a full attendance of ministers. The minutes of the last regular meeting were read and sustained. The Clerk explained that the special meeting for Mr. McLennan's induction in Lion's Head had not been held, owing to an accident to the boat that was to have conveyed the Presbytery to the place. Rev. Mr. Morrison was appointed Moderator. The Presbytery proceeded to appoint a day for the induction of Rev. D. D. McLennan in Lion's Head, and agreed that it should take place in the church there on the 19th inst., at half-past two p.m.—Mr. Mordy to preach and preside, Mr. Scott to address the minister, and Mr. A. McLennan the people. Against this decision Mr. Dewar protested, and appealed to the Synod, promising to give in reasons in due time, and craving extracts. The Presbytery decided to proceed with the induction. Mr. Cameron was appointed Moderator of Williamsford and Berkeley, with Messrs. Mitchell and McGill to form an interim Session with Mr. Wallace, and Mr. McDiarmid was appointed to dispense the Lord's Supper on an early date. Mr. Somerville was appointed to look after the interests of the Home Mission Scheme; Mr. Scott, Foreign Mission; Mr. McLaren, Colleges; Mr. Currie, French Evangelization; Mr. Stevenson, Aged Ministers' and Assembly Funds. Home Mission Committee: Messrs. Somerville, Morrison, and Scott. Committee on State of Religion: Messrs. Currie, McKenzie, and Stevens. Committee on Sunday schools: Messrs. Mordy, Cameron, and D. Ross. The following examiners were appointed: Messrs. Cameron and Morrison for Latin; Messrs. Somerville and Mordy for Greek; Messrs. McLaren and Scott for Hebrew; Messrs. Currie and McKenzie for Philosophy; Messrs. McDiarmid and McLennan for Systematic Theology; Messrs. Colter and McDiarmid for Church History and Government; Messrs. Dewar and Stevenson for Personal Religion. Mr. Somerville reported that Mr. McLean, a student of Queen's College, appointed by the Assembly's Home Mission Committee to labour within the bounds of the Presbytery, had failed to appear, thus leaving one of our fields unsupplied. The Home Mission Committee was instructed to investigate and report at next meeting for action in the matter. A communication from North Keppel congregation was put into the hands of the Moderator of Session to make inquiry. Delegates to Assembly gave an account of their attendance. A telegram from the Clerk of Bruce Presbytery was received, intimating that a call to Mr. Mordy, from Walkerton and Mildmay, had been sustained by this Presbytery. It was agreed that the congregation of Lake Shore and Leith be cited to appear for their interests in reference thereto, at an adjourned meeting to be held in Division street Church, Owen Sound, on the 18th July, at seven o'clock p.m. Mr. Carruthers appeared, to be taken on trials for license. His examination was cordially sustained, and he was licensed to preach the Gospel as a probationer of the Church. The next regular meeting was appointed to be held in Chatsworth on the third Tuesday of September, at half-past one o'clock p.m., the congregation to meet the Presbytery for visitation at three o'clock p.m. The Presbytery adjourned, to meet in Division street Church on Tuesday, the 18th July, at seven o'clock p.m., and was closed with the benediction.—JOHN SOMERVILLE, B.A., *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery met at St. Andrew's Church here on the 4th of July, and was constituted; Mr. Hector Currie, Moderator, in the chair. The report of the Committee on Business was received and adopted. Mr. Johnston, on behalf of the Committee to visit Inwood, gave in a report, which was received. It was agreed to thank the Committee for their diligence, and request Messrs. Johnston and

Keene to consult with one another with a view of giving something like systematic weekday service at Inwood. Mr. Thompson, on behalf of the Committee appointed to visit Aberarder, gave in a report which was received, and the Presbytery proceeded to consider the same. After discussion, it was moved by Mr. Wells, and seconded by Mr. Cuthbertson, That having heard the report of the deputation appointed to visit Aberarder, agree to cite the congregation of Camlachie to appear for their own interests at next regular meeting of Presbytery, and notice of this resolution be sent to the congregations of McKay and Forest. It was moved in amendment by Mr. Goldie, and duly seconded, That having heard the Committees report, the Presbytery consider it unwise to take any further steps in the matter. Session records were laid on the table for examination, and Committees appointed to discharge that duty and report. The motion was carried. An extract from the Synod of Hamilton and London was read, intimating that the protest and appeal of Mr. Goodwillie in the Camlachie matter had been dismissed and the action of the Presbytery sustained. It was agreed to appoint Messrs. Thompson and McKenzie to meet with the Session of Camlachie and explain the finding. An extract from the General Assembly was read, intimating that Sombra had been transferred from the Presbytery of Chatham and committed to the care of this Presbytery. It was agreed to appoint Messrs. McCutcheon and Macdonald to visit the whole field, and take such prudent action as circumstances may warrant. In terms of a petition from Knox Church, Thedford, it was agreed to allow the sale of old manse property with a view of acquiring manse property in the village, and the clerk was instructed to furnish an extract of the same. Mr. McDonald reported that he had presided at the election and ordination of elders at Oil Springs; Messrs. Bee and Doltery were elected and ordained. It was agreed to approve of Mr. McDonald's action, declare the above-named gentlemen the Session of Oil Springs and Oil City, and appoint Mr. McDonald interim Moderator of Session. The following deputations were appointed to visit supplemented congregations and Mission stations, viz.: Mr. Cuthbertson, Mandaumin; Mr. McLintock, Corunna and Mooretown; Mr. Thompson, Point Edward; Mr. Goldie, West Adelaide; Mr. Johnston, Oil City and Oil Springs; Mr. Currie, Camlachie. It was agreed to grant certificates to Messrs. Miller and Snyder, who intend studying at Princeton during the coming winter. Reports were given in regarding Session records, and the minutes were attested in terms thereof. Standing Committees for the year were appointed as follows: Home Missions—Rev. H. Currie, Convener, and elder. Temperance—P. C. Goldie, Convener; with J. R. Johnston and James McNaughton, elders. Finance—Rev. John Thompson, Convener; with D. McKenzie, and Wm. Boyce. Statistics—Rev. D. McEachern, Convener; with Messrs. Duncan McEwen and John Wells. State of Religion—Rev. John McRobie, Convener; with Rev. J. N. McLintock and D. S. Robertson, elder. Sabbath Schools—Rev. J. McAlmon, Convener; with Rev. J. Carswell and Mr. Adam Bell, elder. Colleges—Rev. John Thompson. Examination of Students—Rev. J. B. Duncan, Convener; with Messrs. Wells and Carswell. Arrangement of Business—Rev. J. B. Duncan, Convener; with the Clerk and Rev. P. C. Goldie. Schemes of the Church—Rev. J. Thompson, Convener; with Mr. Wm. Bryce and Mr. D. McKenzie. The next meeting of Presbytery was appointed to be held in Sarnia, and within St. Andrew's Church, the third Tuesday in September, at two o'clock p.m. The meeting closed with the benediction.—GEO. CUTHBERTSON, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.—A quarterly meeting was held in St. Paul's Church, Montreal, on Tuesday, the 11th of July, with an attendance of seventeen ministers and eight elders. After routine business a call from Elgin and Athelstane, as moderated in by Rev. W. A. Johnston, Moderator of Session *pro tem.*, was considered. The call was very numerously signed, and was in favour of the Rev. S. Houston, Bathurst, N.B. The Presbytery resolved to hold a special meeting at Elgin on Tuesday, the 25th inst., at three o'clock p.m., to further consider the call and relative documents, in the hope that the stipend promised will be at least \$1,000 per annum. Commissioners to the late General Assembly reported to the satisfaction of the Presbytery. The Rev. D. W. Morrison, on behalf of the Committee appointed to visit St. Andrew's,

Huntingdon, Port Lewis, and Laguerre, to endeavour to effect a union between the two last-mentioned, reported progress of an encouraging nature; in particular, that the congregation at Huntingdon had expressed their willingness to make up the amount at present contributed by Port Lewis towards their minister's salary. A Committee consisting of Rev. D. W. Morrison, J. B. Muir, and John Younie was appointed to complete the negotiations; it being understood that Mr. Grant, at present stationed at Laguerre, shall give supply at Port Lewis for the next quarter. The Committee of Presbytery on Presbyterian City Mission work, more particularly in connection with the public institutions of the city, reported through John Brodie, Esq., recommending that the Rev. James Patterson, of Hemmingford, receive the appointment at a salary of \$100 per annum, his ministerial status remaining as hitherto, the Presbytery taking the usual steps to issue the matter, and that a Committee be appointed to supervise the work and furnish a quarterly report to the Presbytery and congregations. It was resolved to cite the congregation of Hemmingford to appear for their interests in this matter at a meeting to be held here on Tuesday, the 8th of August, at eleven o'clock a.m., and the following Committee was named: Rev. R. Campbell (Convener), W. R. Cruikshank, Colborne Heine, and John J. Casey, ministers, and Messrs. John Brodie, W. D. MacIare, Jas. Tasker, G. S. Spence, and Mr. Selater. The Rev. R. H. Warden reported on behalf of the Home Mission Committee of the Presbytery, and Rev. D. W. Morrison was appointed to administer the communion at St. Louis de Gonzague, Rev. James Fraser at Avoca, and Rev. C. A. Doudiet at Laprairie during the present quarter. The Committee was instructed to prepare and issue a scheme for holding the annual missionary meetings within the bounds. The treasurer's report was read, and received by the Presbytery as very satisfactory. It was resolved that the assessments be the same as last year, and the treasurer, Rev. R. H. Warden, received the thanks of the Presbytery for his diligence. The Rev. John Scrimger having been appointed Professor of Exegetics in the Presbyterian College Montreal, at a salary of \$2,500 a year, by the General Assembly, it was resolved to summon the St. Joseph street congregation to appear for their interest at the meeting to be held here on the 8th of August. Dr. Macfie, representative elder from Dundee, gave notice of an overture on the subject of Lay Representation in the Church Courts, and presented an application for moderation in a call at Dundee. The Rev. Mr. Watson was appointed to do so on the 31st of July, at seven o'clock p.m., and report to the meeting on the 8th of August. The Committee appointed to visit Farnham West reported, and were continued, with additional instructions to see that the congregation there contribute in a suitable manner for the support of ordinances, and with power to take such steps in the interest of the work there as they may deem necessary. The matter of more frequent meetings of Presbytery was deferred till next meeting. A Committee, consisting of Rev. R. Campbell (Convener), James Watson, James McCaul, and the Clerk, were appointed to inquire into the status of Rev. Anthony Caubone, ex-priest, and report to next quarterly meeting. The Examining Committee was reappointed, with the addition of the Rev. James McCaul. Extracts from the minutes of General Assembly bearing upon the application to receive Mr. Bernard Quin, ex-priest, and the retirement from the active duties of the ministry of Rev. John Jenkins, D.D., and Rev. Fredrick Home, were read. Mr. McCaul was appointed to represent the Presbytery on the College Fund, and this scheme was cordially recommended to the liberality of the congregations within the bounds. The Presbytery adjourned, to hold the next quarterly meeting in St. Paul's Church, Montreal, on Tuesday, the 3rd of October, at eleven a.m.—JAMES PATTERSON, *Pres. Clerk*.

THE Church of Scotland received the past year \$114,264 for its Foreign Missions.

PRINCE GALATZIN, a young Russian nobleman who had a Bible given him at the Paris Exposition and was led to accept it's truths, proposes to travel for some months through Russia for evangelistic work. He is to build thirty Bible kiosks, and fit up seven carriages for religious books and tracts, and will be accompanied by Mr. Clough, of Paris, in the tours for distribution.

OUR YOUNG FOLKS.

MOTHER'S GIFT OF A BIBLE.

Remember, love, who gave thee this,
When other days are come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember 'twas a mother gave
The gift to one she'd die to save

That mother sought a pledge of love,
The holiest for her son,
And from the gifts of God above
She chose a goodly one;
She chose for her beloved boy
The source of light and life and joy.

And bade him keep the gift, that when
The parting hour should come,
They might have hope to meet again
In an eternal home!
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne,
She bade him pause, and ask his breast,
If he or she had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember! 'tis no idle toy,
A mother's gift. Remember, boy!

THE EYE.—II.

BY REV. JAMES HASTIE, ST. ANDREW'S CHURCH, LINDEAY.

"He that hath formed the eye, shall he not see?"—
Psalms xciv. 9.

"In wisdom hast thou made them all."—Psalms civ. 24.

A boy in a town received for his Christmas present a spy-glass.

It was made with three tubes, one sliding inside the other.

The tubes were made to slide in this way to suit the different eyes that might look through it, and also to suit the distance of the objects to be seen. Now, the spy-glass or telescope is more like the eye, in its make and use, than anything else in the world, only not so well made nor so wonderful. And the reason it is not so well made nor so wonderful is that man made the spy-glass, God made the eye.

Sir Isaac Newton, whom you have all heard of, tried a long time to make a telescope, but could not. What perplexed him was the "refraction" of light, as it is called—*i.e.*, the bending of the rays of light at an angle when they pass through certain media, so that what is straight is made to look crooked. A straight stick looks bent under water because of the "refraction" of light. Lenses, Sir Isaac Newton wanted for his telescope that would correct this refraction of light, but failing to find such he failed to make a good instrument.

Another man tried, and succeeded, and how did he succeed, think you? It occurred to him that if he could find out how the eye was made, and could make a telescope after the same pattern, it would be just right. He therefore made a careful examination of the eye, and found it had three lenses—one behind the other, and a little piece apart, and all made of different substances, one was thin and watery, another of the thickness of the

white of an egg, and a third jelly-like. And so these three lenses so controlled the light as it shone through that objects were seen always in their true shape and true colour.

He then got different kinds of glass and made lenses of these as near as possible like the lenses of the eye in power, and he succeeded in making a good and correct telescope.

The best telescope, then, in the world is only a poor imitation of your wonderful eyes that God has made.

But there was a difficulty about the eye which only one of God's skill could overcome, *viz.*, the difficulty of seeing things far off and near with the same pair of eyes. A book only twenty inches off you now look at, the next moment at a man twenty yards away, and the next moment at a mountain twenty miles distant, and how can the eye be changed to suit these distances?

In the case of the spy-glass this difficulty is met by sliding the tubes out or in till the right focus is got, or by changing one lens for another of different power.

But the eye could not be worked in this way.

How queer it would look and how unpleasant if the eye was drawn out an inch or two to see things afar off, or pushed back for things close by; and how troublesome if you had to use different sets of eyes, according to the distance you wanted to see.

You would need to carry with you a hundred eyes or more, and dozens of times a day you would need to change them.

But the eye is made on a plan far better and more skilful than the spy-glass. One pair of eyes does for everything, and as seen from the outside, the eye always remains the same shape and size. But inside wonderful changes take place, in ways so surprising that only God could plan and make them so.

The lenses I mentioned a moment ago are supplied with muscles which move them forward or backward, flatten or round them out, according to the distance of the object; while there are other muscles to contract the iris or expand it, according as the light is to be lessened or increased. These muscles act at the command of your will, and so quietly and easily that you don't know they are moving.

Who but God can do this?

There was another difficulty about the eye which only God's wisdom and skill could overcome—that is, how to make two eyes see only one object when only one object is present.

Fancy what it would be if two plates and two cups and two teapots seemed to be before you when there is only one; and every husband saw two wives, and every wife two husbands exactly alike; and when the mother looked at the babe on her knee there seemed to be twins.

Now, how is this difficulty overcome in the eye?

A picture of the object before you is formed on the optic nerve in the back part of the eye. Were this optic nerve placed straight back from the pupil or opening on front, each eye would form a separate picture, so as to make one object seem to be two. But God has placed the optic nerve to one side, and made the light fall upon it at such an angle that

though you use two eyes, yet the mind sees only one object, when there is only one present.

Now, who but God could make eyes so wonderful as this? and how should you feel towards Him, but full of wonder, love, and praise? And what should you do with those eyes but serve Him through them in every way He desires, and in no other.

How wicked it is to use them to carry out any evil scheme with them; to write or read any bad book with them; and how wrong to grow up ignorant and useless when by proper use of your eyes you may become so learned, and wise, and happy.

LITTLE BY LITTLE.

When Charlie woke up one morning and looked from the window, he saw that the ground was deeply covered with snow. The wind had blown it in great drifts against the fence and the trees. Charlie's little sister Rosey said it looked like hills and valleys. On one side of the house nearest the kitchen the snow was piled higher than Charlie's head. Mamma said she did not know how black Aunt Patsy could get through it to bring in the breakfast.

"There must be a path clear through this snow," said papa. "I would do it myself if I had time; but I must be at my office early this morning." Then he looked at Charlie. "Do you think you could do it, my son?"

"I, papa! Why, it is higher than my head! How could a little boy like me cut a path through that deep snow?"

"How? Why, by doing it *little by little*. Suppose you try; and if I find a nice path cleared when I come home to dinner, you shall have the sled you wished for."

So Charlie got his wooden snow shovel and set to work. He threw first one shovelful, and then another; but it was slow work.

"I don't think I can do it, mamma," he said. "A shovelful is so little, and there is such a heap of snow to be cleared away."

"Little by little, Charlie," said his mamma. "That snow fell in tiny bits, flake by flake, but you see what a great pile it has made."

"Yes, mamma; and if I throw it away shovelful by shovelful, it will all be gone at last. So I will keep on trying."

Charlie soon had a space cleared from the snow, and as he worked on, the path grew longer. By-and-by it reached quite up to the kitchen door. It looked like a little street between snow-white walls.

When papa came home to dinner, he was pleased to see what his little boy had done. Next day he gave Charlie a fine blue sled, and on it was painted its name, in yellow letters, "*Little by Little*."

The boys all wanted to know how it came to have such a name. And when they learned about it, I think it was a lesson to them as well as to Charlie.

LET friendship creep gently to a height, if it rushes to it, it may soon run itself out of breath.

If you wish to have your life symmetrical and beautiful at the last, keep growing straight up God-ward; let there be no crooked leanings this way or that.

