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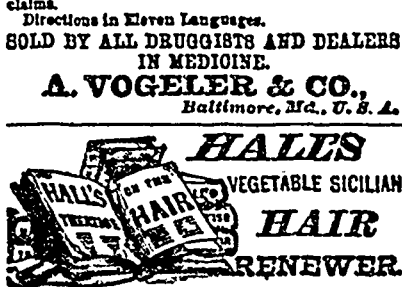
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**RICK MUFFINS.**—Boil soft and dry one half cup rice, stir in three spoonfuls suet, a piece of butter size of an egg, and a little salt, one pint of sweet milk, one cup yeast two quarts flour. Let it rise all night sour in the morning, add a little soda dissolved in milk, and bake in muffin rings.

**LEMON SAUCE.** One cupful of boiling water, one tablespoonful of flour and a lemon. Mix the flour smoothly with a little cold water, and stir into the boiling water. Add the sugar and the juice and thin rind of the lemon. Boil gently for twenty minutes. This sauce is nice for any kind of pudding. From Miss M. Parlow's Recipes.

**WASHING-FLUID.**—A correspondent of the Toledo Blade says: "I have an excellent recipe for washing fluid which some one may like to try. I have tried several, and like this much the best. It does not rot the clothes, but loosens the dirt and bleaches the clothes. Take 2 oz. of aqua ammonia, 2 oz. salts of tartar, and 1 box of concentrated lye. Dissolve the lye in 1 gallon of rain water, and the salts of tartar in another, and pour both in a two-gallon jug; add the ammonia and cork well; use 1 teaspoonful in the first suds, and the same amount in the boiling suds; rinse and blue well, and the result will be satisfactory, I think."

**PANCAKE.**—Five moderate-sized apples, two tablespoonfuls of finely-chopped suet, three eggs, three tablespoonfuls of flour, one pint of milk, a little grated nutmeg. Mix the flour to a smooth batter with the milk, add the eggs, which should be well whisked, and put the batter into a well-buttered pan. Wipe the apples, but do not pare them; cut them in halves, and take out the cores; lay them in the batter, and uppermost; shake the suet on the top, over which also grate a little nutmeg; bake in a moderate oven for one hour, and cover, when served, with sifted loaf sugar. This pudding is also very good with the apples pared, sliced and mixed with the batter.

**THE EYESIGHT OF READERS.**—A writer in the "Library Journal," calls attention to the danger which readers run of injuring their eyesight by the use of a bad light. He remarks that engravers, watchmakers, and all others who use the eyes constantly in their work, take extra care to preserve them by getting the best possible light by day, and using the best artificial light at night. The great army of readers are careless, and have, sooner or later, to pay the penalty of their carelessness by giving up night work entirely, and sometimes reading except at short intervals and under the best conditions. All departures from common type, making the matter more difficult for the eyes to take in, increase the danger. The magnitude of the physical labour of reading is not appreciated. A book of five hundred pages, forty lines to the page and tiny letters to the line, contains a million letters, all of which the eye has to take in, identify, and combine each with its neighbour. Yet many readers will go through such a book in a day. The task is one he would shrink from, if he should stop to measure it beforehand. The best positions and best lights, clear type, plain inks, with the best paper of yellowish tints, and abundant space between the lines, afford the best safeguards against harm.

**ROUGH SIEGE LAID TO HIM.**  
 Mr. James O. Neville, the well-known General Import and Export Agent of the "Aston Line," and General Dominion Shipping Agent, of 538 Dorchester street, Montreal, is an active member of the Shamrock Lacrosse Club. "While on a late exhibition trip to the States," said Mr. Neville to the writer, "my old foe, the rheumatism, attacked me, and gave me a rough siege. I suffered with the ailment all through my trip and long after my return home. I tried several remedies and found them entirely useless. Having read of the indorsements of well-known people who had used St. Jacobs Oil, and been cured thereby, I determined to give it a trial. Upon the first application I saw at once it was what I required. In two weeks' time I was as well as ever, and fully able to attend to my business. I have not had the least suggestion of rheumatism since. It certainly is a remarkable remedy, and one that seems to me to be fallible."

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## NOTES OF THE WEEK.

MR. GLADSTONE has received from Ireland a flood of communications expressing horror at that crime. Up to the time of writing the assassins have not been arrested.

THE death is announced of Dr. John Brown, of Edinburgh, author of "Rab and His Friends," and other delightful essays, and a son of the eminent Rev. John Brown, D.D. He was born in 1810.

JOSEPH COOK, after lecturing in Calcutta, went for rest to Dharjeeling, which is a sanitary resort on the Himalaya Mountains. His plan is to lecture in Southern India, then to visit Ceylon, Japan and Australia. He expects to return to Boston in December, and resume his Monday lectures in that city.

A REVOLUTION threatens Egypt, the Ministers having demanded the deposition of the Khedive, separation from Turkey, and the formation of a Government under Arabi Bey, the head of the army. Of course, Turkey and the Great Powers will not quietly submit, and another war cloud hangs over the East.

THE new bill for agrarian offences in Ireland appoints special commissioners of three judges, suspends trial by jury, gives almost unlimited power of search and seizure, and greatly increases the summary jurisdiction of magistrates. The Irish members protested energetically, Mr. Parnell predicting a disastrous failure.

AN article in the "Catholic World" speaks in condemnatory terms of Protestant missionaries bribing converts in China and India. It is known to everybody that Catholic missionaries in China buy subjects of Catholic grace out and out. How long has it been since we heard appeals for postage stamps to buy Chinese infants?

A BILL for the punishment of wife-beaters in England, introduced by four Irish members, proposed that persons convicted of assaults on women may be exposed in a public pillory, the words "woman-beater" or "wife-beater" to be placed on a board over the pillory. On a second offence within three years the offender may be whipped. The measure is not to apply to Scotland.

PRINCIPAL RAINEY, in his closing address to the students of New College, Edinburgh, said that while public questions, such as some of those now on hand, had great interest and importance, nothing was of such consequence as the rising of the spiritual and moral temperature of the Christian people of their congregations. That was, beyond all comparison, the first thing.

THE "Christian Leader," a Scottish journal, in a recent issue says:—"We have the best authority for stating that, in the event of no satisfactory overtures being made by the Established Church at an early date, it is the intention of Dr. Begg and Dr. Kennedy and their party to withdraw their opposition to the present Disestablishment movement, although they may take no active part in prosecuting it."

IN the Free Church of Scotland the organ question does not appear likely to reach high-water mark this year, but the agitation in favour of its introduction is making steady progress. The Synod of Irvine by fifteen to ten, and the Synod of Angus and Mearns by twenty-seven to twenty-four, have refused to transmit memorials to the Assembly on the subject. These large minorities indicate how steadily the tide is rising.

CONSIDERABLE attention is being paid by the Church of Scotland to Sabbath school teaching. Dr. Gray, of Edinburgh, mentioned at a meeting of Presbytery last week that throughout Scotland there are 1,900 Sabbath schools, with 17,000 teachers and 200,000 scholars, all in connection with the Church of

Scotland. In Edinburgh Presbytery there are eighty schools, with 12,371 scholars on the roll, and an average attendance of 9,338.

AUSTRALIA is feeling the need of taking steps to preserve its forests from destruction, both for the sake of keeping its supply of timber, and to prevent the long droughts and the increasing dryness of its climate, the result of its frequent bush fires. It is proposed to reserve a block of 200,000 acres for systematic tree-planting, and to expend upon it during the next twelve years the sum of \$650,000, with the idea that in twenty-one years the colony would possess 310 square miles of forest.

THE African traveller, Enim Bey, believes that there are yet three undiscovered lakes north of the Victoria Nyanza, and the missionaries of the Universities Mission east of Lake Nyassa believe that there is still another lake between it and the sea. This inclines the "Foreign Missionary," in view of those already named for Victoria, Albert, Beatrice, and Leopold, to the generous suggestion that the whole royal family of Great Britain may yet be accommodated with a lake apiece.

THE Bishop of Bath and Wells, at the annual meeting of the Bible Society at Exeter Hall, London, on the 3rd inst., approved of the decision of the committee to still adhere to the old version of the New Testament, but suggested that in translations great assistance might be derived from the extremely accurate scholarship of the new version. Speaking as one of the revisers, he understood that the chief objection to use the revised version was that in aiming at greater accuracy English phraseology did not equal the extraordinary beauty of the old version.

THE "Christian Leader" says: "Our Scholar Prince, the Queen's youngest son, is now happily married, though he was still suffering so much from the effects of the accident at Mentone as to need the support of a staff at his wedding. There is a difference of eight years between the Prince and his bride, and of course on the right side. It is a happy circumstance that the Princess Helen shares the intellectual tastes of her husband. Principal Tulloch was a guest at the wedding, and Lady Theodore Martin (Helen Faucit), who was also there, presented a Bible to the Prince."

REV. W. M'CAW, Manchester, was moderator of the English Presbyterian Synod this year. From statistics prepared by Prof. Leone Levi for presentation to the Synod, it appears that the Church is now made up of 275 congregations, besides several preaching stations, the communicants numbering 56,099, against 55,206 in 1880. The entire revenue of the Church has been £208,226, against £205,603 in the previous year. The contributions for missionary and charitable purposes were £35,000. It was reported that the thanksgiving fund amounts to £155,859, and the equal dividend paid to ministers had been maintained at £200. Rev. W. G. Elmslie, Willesden, was appointed permanent Hebrew tutor. A new hymn book was approved of. By 132 votes to 121 the Synod refused to allow elders to be moderators of Presbyteries or Synods.

IF proof was needed that this is indeed a utilitarian age, it could be found in the fact that even so great a natural wonder as Niagara Falls is not to be allowed to continue without paying its way. It is stated, apparently with authority, that a company of Boston and New York capitalists has been formed who have purchased the American Falls, and will use the immense water power to generate electricity for the country. This agency for lighting and motive power that is now coming into practical use depends greatly on continuous and uniform impulse. Of course this could not be secured so effectively from any other source. The company propose to conduct electricity through properly insulated cables underground to sixty-five prominent cities between Boston and Chicago. They

claim that the electric current will be as good and forcible 500 miles from the Falls as one mile.

THE English Government has offered a reward of £10,000 for the capture of the assassins of Lord Frederick Cavendish and Under-Secretary Burke, but no clue to the murderers' identity has yet been discovered. The indignation and the outrage is great, but the excitement has abated in some measure, and the fall of the Gladstone Ministry is not regarded as imminent. The secretaryship has been bestowed upon Mr. George Otto Trevelyan, and a bill has been passed giving the Lord Lieutenant of Ireland great powers in case of disturbance; but there has been no abandonment of the policy of conciliation. The funerals of the victims were largely attended, and their families have received much condolence. The Land Leaguers have everywhere denounced the crime, and it is only from a few radical Irishmen in the United States that any expressions of approval of the deed have been heard. In this city the cowardly assassination was condemned in very unmistakable terms by all the speakers at a large meeting.

PROFESSOR BARFF has given, before a meeting of the Society of Arts, a very interesting account of a new antiseptic, which will, according to the evidence, preserve animal or vegetable food perfectly fresh for many months together, so that no one who tastes it thus preserved is in the least aware that it is not quite fresh. This antiseptic is a compound of boracic acid with glycerine from which the water has been expelled, a compound which the Professor calls boroglyceride. It is as hard as ice at ordinary temperatures, but when warmed becomes partially fluid, and is then easily dissolved in hot water. Cream thus preserved has been sent all the way to Jamaica and to Zanzibar, arriving perfectly fresh and sweet; and oysters opened and preserved in the solution for many months were tasted by the audience, and pronounced as fresh as if they had been only just opened. The same result had been obtained with meat, fowl, fruits, and all sorts of food. If the boroglyceride is cheap enough—and it seems to be very cheap—it may revolutionize the price of food all over the world, and materially alter the distribution of the areas devoted to the production of food.

THE following are among the principal features of the new school law in France: 1. Instruction in primary schools comprises instruction in morals and civil duties; reading and writing; elements of the French language and literature; geography, especially of France; history, especially modern history of France; elements of law and political economy; elements of natural, physical, and mathematical sciences: their application to agriculture, hygiene, industrial arts, manual work, and the use of the tools of principal trades; elements of drawing, modelling, and music; gymnastics; for boys, military exercise; for girls, needlework. 2. The public primary schools shall be closed one day in every week, and every Sunday, in order to enable parents to send their children to religious instruction outside of the school buildings. Religious instruction is optional in the private schools. 3. Primary instruction is obligatory for all children of both sexes, between six and thirteen. This instruction may be given in public or in private schools; or at home, by the father himself, or any person he may select. 4. The parents or guardians have to inform the mayor of the commune, at least fifteen days before the opening of the schools, whether they intend to send their children to public or private schools. 5. The mayor of the commune prepares every year a list of the children of school age, and sends copies of the same to the directors of public and private schools and to the school inspector. 6. Whenever a child leaves a school, the parents or guardians must inform the mayor at once. 7. The expenses for building, furniture, and heating are at the charge of the commune, and the salaries of teachers and all other functionaries are at the charge of the State.



## OUR CONTRIBUTORS.

### THE SABBATH SCHOOL AS AN EVANGELIZER.

BY THE REV. J. J. CAMERON, M.A., PICKERING, ONT.

There is no one but will admit that the Sabbath school has of late years assumed great importance as a means of training the young. A little more than a century has passed away since the Sabbath school movement under Robert Raikes began, and ever since that time it has been steadily growing and becoming a more potent spiritual factor in modern Church life. That the Sabbath school is an educator, all will be prepared to admit; that it exercises a refining, elevating influence over the minds and hearts of the young will be equally clear; but that the Sabbath school is an evangelizer may not be so clear to some minds, because not so frequently dwelt upon in this particular capacity. We purpose in this paper discussing the value of the Sabbath school in this aspect, and we hope to make it evident that it can act as evangelizer with as much if not greater efficiency than the Church itself. For, if we understand it aright, the position of the teacher in the Sabbath school is similar in some respects to that of the minister in the pulpit. The function of the minister is not simply to impart instruction; it is to draw in as well as to build up, to evangelize as well as to edify; and if he is properly qualified for his position, he will act in both these capacities, as he will certainly have occasion so to do. Now, so it is to a certain degree with the teacher in the Sabbath school; the chief difference being that the teacher has to deal with the young while the minister has to deal with the old as well as young—with all ages and classes. There are one or two reasons why we regard the Sabbath school as calculated to become a very efficient evangelizing agency—why it has advantages for becoming so, while even the Church as distinct from the Sabbath school, has not.

I. Consider the condition of those with whom the teacher has to deal. He has to deal with the young—with those whose condition is most favourable for receiving good impressions. In youth the mind is plastic, evil habits have not yet been formed, the mind readily takes the direction which we desire to give it, and the seed of truth dropped in its virgin soil has the best chance of taking root there, and, warmed by the sunshine of the Divine Spirit, growing up and bringing forth fruit. Never again shall the heart be in a more favourable position for receiving the good seed; never afterwards shall the child be in a better condition to form habits of virtue, truth and goodness. We might specify three patent influences which are brought to bear upon the young. There is the home influence, and this is, of all merely human influences, the most powerful. In the home the tenderest years of life are passed—years during which he is most easily influenced for good or evil. There he enjoys a father's instruction, a mother's love and prayers, or the bad example set by them is leaving a stain upon his nature which long years will not efface; there his young mind receives its first bias in a right or wrong direction. Next to the home influence in value and far-reaching effects come the Sabbath school influence. Its influence is second only to that of the home. While attending the school the heart of the child is yet impressionable and pliant, so that it easily responds to any outward influence brought to bear upon it. For a certain time every week, extending over a number of years, and those the most impressionable years of his life, the child enjoys the face-to-face instruction of his teacher, hears sweet hymns sung, earnest prayers offered in his behalf, and is blest with the companionship of friends in the school heartily interested in his welfare, the effect of all which in forming his habits and moulding his young life must surely be powerful and far-reaching. After this Sabbath school influence, the next in importance comes the Church influence. We regard the Sabbath school as wielding a more potent influence over the child than the Church, simply because of the more favourable condition of the child to receive good impressions when brought under its instruction. As things now are, the Sabbath school is the child's church, the teacher his minister, the lesson-book his Bible. There is no reason why the church should occupy this inferior, secondary position as regards the child, but there is no

remedy for it so long as her services are so elaborate and formal as to prevent children from profiting by them. If the church would retain her moral hold of the young, she must adapt her services to their age and capacity. If the minister would occasionally put something into his sermon for the children, suited to their years and understanding, or if he would, at stated times, preach a sermon from the pulpit especially for them, the church would wield a more powerful influence for good over the young than she now does. We are glad to learn that this practice is being adopted by some even eminent ministers. We learn that Dr. John Hall, of New York, makes it a point, as often as he possibly can, to have something in the sermon for the children. But a short time ago we read of a minister omitting the first reading every Sabbath morning, and in its place substituting a short address to the young of his congregation. Were such a practice followed, two good results would certainly flow from it: (1) It would have the effect of causing our children to attend more regularly and take a more intelligent interest in the service of the sanctuary. In many places our children do not attend, or attend but in small numbers, the church services. They have the impression that if they attend the Sabbath school it is quite sufficient; that the Sabbath school is designed for the young, and the church for grown-up people. Now, the remedy we have just prescribed would cause the children to feel that the church was for them as well as the Sabbath school. The children would soon take their places in our congregations; they would enjoy the advantages of both services; and the minister would thus co-operate with the teacher in their moral instruction and training. (2) Such a practice would cause us to realize more fully that the Sabbath school and the Church are, in reality, one. The tendency of the time is to separate the one from the other—to regard the one as independent of the other. In some quarters the Sabbath school bids fair to become no longer the ally but the rival of the church—to usurp her functions and take her place. But the practice we have referred to would place the one in its true relation to the other, and show that the Sabbath school is part of the church—that the one includes the other. We are glad to notice that in the report on Sabbath observance adopted at the late meeting of the Synod of Toronto and Kingston, this truth was strongly emphasized.

II. Consider again the close relationship in which the teacher stands to the pulpit in his class, and this will form another reason for regarding the Sabbath school as calculated to be a successful evangelizer. We all will admit that the teacher sustains a very close relation to his pupil—even closer, in some respects, than the relation between preacher and hearer. He can use a freedom in his mode of addressing them which would be out of place in the pulpit, and in this way can come into closer personal contact with them. The free-and-easy conversation style is universally admitted to be one of the most effective modes of address. Were such a style adopted in the pulpit as often as the subject would admit, the attention would be more easily riveted, and the truth brought home to the heart with greater effect. Says an eminent preacher and writer on this point: "Now, being sure that your theme is one of interest, and worked out with thought, if you take language of that kind, and use it in colloquial or familiar phrases, you must adapt to it a quiet and natural inflection of voice—for almost all the sympathetic part of the voice is in the lower tones and in a conversational strain—and you will evoke a power that is triumphant in reaching the human heart." Now, the teacher in the class naturally falls into this familiar, conversational style, and the result is that the attention is arrested, interest created, and the truth impressed. For these reasons, then, the Sabbath school, through its teacher, is calculated to be a very effective evangelizing agency in bringing the child to Christ—in causing him, that is, to realize that by baptism he has already been given to Him; that he is, therefore, already His; and that all that is required of him is to accept for himself, by a personal act of faith, Jesus Christ as his Saviour. In this way the Sabbath school would co-operate with the Church, the teacher with the minister; a grand unity would be seen to pervade their work. The one would act and be reacted upon by the other, and both, animated by the same spirit, and working towards the same end, would perform more successfully their great work, the salvation and edification of men of every class and age.

### AFTER THE BATTLE.

MR. EDITOR,—The promoters of the Presbyterian Church bills which have just passed through parliament owe their best thanks to all the friends that helped them. The most efficient aid was rendered by the congregations that sent petitions on behalf of the measures. It was the voice of the people that carried the day in the face of a pertinacious opposition. The opposition could scarcely be called formidable; it lacked the essential element of strength—it was not backed by numbers. But what it lacked in this respect, it made up by audacity and perseverance; and it might have been even more troublesome than it was had not the United Church presented an unbroken front in asking for the legislation. Those whose interests were specially involved cannot therefore be too thankful for the enthusiastic support given them by their brethren who had no direct interest in the matter. Indeed, in spite of the trouble and expense entailed by the lawsuits and legislation, they have served to demonstrate the entireness of the union, and have contributed to cement it more firmly. The sufferings of some of the members have been shared in by all, as the apostle's figure indicates should be the case in the Christian Church. As one of the sufferers, I beg to tender hearty acknowledgments to the brethren throughout the Dominion, who brought their influence to bear upon members of Parliament, in both the Commons and the Senate, in favour of the measures for our relief.

Presbyterians, in their Church capacity, are not given to meddling in party politics. The membership of the Church would not brook any other attitude. It was therefore to be expected that when a demand for legislation, such as was lately made, came before Parliament, it should receive respectful attention from the members, irrespective of party lines, as was the case. The Premier and the leader of the opposition were equally friendly in the Lower House; while the admirable help rendered in the Senate by Messrs. Dickie and Vidal, of the one party, was ably and cordially seconded by Messrs. Scott and Power, of the other. And as party politics did not enter into the question, so neither did nationality nor creed. Messrs. Brooks and Kirkpatrick, who introduced two of the bills into the Commons, are both members of the Church of England; while Mr. Shaw, who had charge of the Temporalities Bill, is a member of our own Church. But Messrs. Bergeron, Bourassa, and Girouard are Frenchmen and Roman Catholics, and yet there were no warmer supporters of the measures than they. To no two gentlemen in Parliament are the promoters more indebted than to Messrs. McDougall and Mills, for the able and zealous support they gave. It is all the more to the credit of the former gentleman and Mr. Shaw that they took such a prominent part in promoting the measures, seeing that they both number non-unionists in their constituencies, their courage and independence contrasting favourably with the bearing of the representatives of Victoria, South Lanark, Glengarry and Montreal West, in similar circumstances. Messrs. Bannerman, Casey, Scriver, Robertson (Shelbourne), Sutherland and White (Hastings), all rendered yeoman service to the cause, at the most critical point in its history, although at a later stage the last-mentioned gentleman ratted.

It ought, however, in all fairness to the thirty members who voted against the third reading of the bill in the Commons, to be stated that very few of them, indeed, upheld the pretensions of the minority in their integrity. Messrs. Amyot and McMillan did; but as for the rest, they went for dividing the fund, although they proposed to do so in a fashion that gave to the non-unionists far more than they could be shown to be entitled to on any equitable principle of division. The greatest danger to the measure arose from the proposal to divide the fund. Had the minority addressed themselves to securing a legitimate proportion of it, they would probably have succeeded, such was the temper of both Houses, although it would have been a misfortune had this taken place. It would have been specially unfortunate for the non-unionists, as the beneficiaries among them would have had less adequate security for their annuities when there was only a capital of \$25,000 to look to, than when there was \$330,000 to fall back upon. It would also have just lessened the security of the majority by about one-twelfth, besides that it would have tended to perpetuate the non-unionist party in the country. The minority representatives, by claiming an absurdly

large share of the fund, however, made it possible for the promoters of the bill to resist the division altogether.

ROBERT CAMPBELL.

Montreal, May 15th, 1882.

### COLLEGE ENDOWMENT.

MR. EDITOR,—Vigorous efforts are now being made at Kingston in the direction of endowment, and we don't wonder at it, as the college, not having the same relationship to the Church as others, has not the same claim upon its liberality; besides which, its traditions are all in harmony with such a movement. The position of Knox College is different, and we believe her wisest and most consistent course should be different. We venture to think that it was a very unfortunate attitude in which her learned principal appeared a year ago at Kingston, as opposed to a Sustentation Scheme for the benefit of the whole Church because we were about to launch another scheme for the benefit of Knox College. Now, we humbly submit that the chairs of the College rest upon the same noble "foundation" as the pulpits of the Church at large, viz, the ample endowment which the Great Head of the Church has given in the resources of His people, just as the incumbency of both depends in like manner upon the suffrages of the latter. The attempt has already been made, and the people have replied, "No; we believe we can use the capital more profitably ourselves, and would rather, from its interest, meet the current expenses of the college year by year. This we have reason to believe is true, and in view of the widespread prevalence of scriptural voluntarism, will be found in the future, as in the past, amply sufficient, so long as the college commends itself to the confidence of the Church. And just here we would venture to call attention once more to a course by which our noble college might increase her efficiency and strengthen her claims upon the liberality of the Church, viz, by rearranging and lengthening her sessions, so as to allow a proportion of the students spending the winter months in the Mission field, and thus supplying a want long and deeply felt in the Home Mission department of the Church's work. Of course it would add to the labours of the professors, and there is no use concealing the fact that there is a strong feeling abroad in the Church that this might be done without unreasonably overtaxing them, in comparison with the labours of ministers in the pastorate. We are told that some of them preach nearly as often as ministers in charges; but would it not be better that the energy given to such work was devoted to that specially assigned to them and accepted by them? Let our colleges show a readiness to adapt themselves in this and other ways to the requirements of the Church, and they will get even a more liberal support in the future than in the past. Of course, one college is at a disadvantage, if unendowed, while the others are thus equipped; and we would not doubt that Knox College will, as already seen, fall heir to liberal bequests from time to time from those who no longer need the money; and besides this, there are surely wealthy and generous givers among the list of her friends, as well as those of Montreal and Kingston. But, after all, it will pay better to cultivate and attract the thousand little rills from the people's purse than to depend upon the showy munificence of the millionaire. We very much fear that there is a disposition to make too much of this, and overlook the paramount importance of systematic beneficence.

May 10th, 1882.

AN ALUMNUS.

### LETTER FROM FATHER CHINIQUY.

MR. EDITOR,—The friends our dear Mission of Illinois have in Canada will, I hope, be interested in the good news I have to give them to-day.

Some people think that the great evangelical movement by which so many Roman Catholics were wrenched from the iron grasp of Popery here, in 1858, 1859 and 1860, is dying away. They are mistaken. It had been Chiniquy's work, as too many supposed it was, that would have been the case. But it was the Lord's work, and He has taken care of it; He has blessed and increased it every day since its very beginning.

Oh! I wish you had been here yesterday, with all our benefactors of Canada, when nearly 200 of our dear converts from Rome received the holy communion with sentiments of piety which surpassed anything I had ever seen! What a cheering spectacle it was

to see our large chapel crammed by the multitude of happy people, when I knew that every one of them was a conquest over Rome! How sweet were the melodies of their French hymns, when they were praising the Lamb who had been slain for them! Our Canadian friends will like to know that these last twelve months have given us an accession of more than forty new communicants.

It is a fact that not less than 1,200 of our converted families, these last fifteen years, have left this colony to go farther west. At first I feared lest these newly-born children of the Gospel might forget the evangelical truths they had just received. But now I cannot bless God enough when I see that, far from forgetting what they had learned, they were evidently called to scatter the Gospel light wherever they went. Almost every one of these new converts has been turned into an apostle of Christ to some of his Roman Catholic countrymen whom he has met on our western prairies. The God of the Gospel has so much blessed their efforts, that we do not count now less than thirty congregations of converts from Rome. You will not go to any of the western States of Kansas, Iowa, Nebraska, Missouri, Utah, New Mexico, California, Colorado, Oregon, Washington Territory, without finding some of them. I do not remember a single week since my return from Australia, that I have not heard the interesting story of some conversion by the instrumentality of our Ste. Anne converts. I do not exaggerate when I tell you that the number of these new converts cannot be less than 10,000. If God spares me, and if I can get the means, it is my intention to visit them before the end of the year. You will like to know, also, that our humble Collegiate Institute is more than ever prospering. Its principal teacher is the Rev. Mr. Lafontaine, one of the priests whom God has granted me to help to exchange the heavy yoke of the Popel for the sweet one of Jesus Christ. Not less than 150 boys and girls have received the rudiments of a good Christian education within its walls these last twelve months.

The great blessings the good Master has given to my last evangelical labours among my French Canadian evangelists in the States of New York and Massachusetts, have induced me, lately, to secure the help of the young M. Misai<sup>er</sup> Paradis, one of the twelve zealous ministers of the Gospel given to the Church by our converts from Ste. Anne. I will now be more free to accept the invitations I receive to preach the Gospel to the half million of my countrymen who are living in the United States. Besides that, I am very near my seventy-three years of age; the work entrusted to me by the Master is daily increasing; it was, then, a kind of necessity for me to engage the services of that young minister of Christ. Perhaps you will ask me how I will support M. Paradis, when I have not enough to support myself. I will answer that in this, as in every other thing, my trust is my Heavenly Father. He knows that it is only for His glory and the good of the immortal souls he loves so much that I put this new burden on my too weak shoulders; He will help me to carry it; can He not even order the ravens of the desert to feed those whom He has chosen to proclaim His mercies?

Please allow me to ask my Christian brethren and sisters in Canada to remember me and my missions in their fervent prayers. These missions among the French Canadian Roman Catholic emigrants to the United States are the most important and successful of this whole continent. There is not a spot in America which can show such a rich crop of precious souls saved from the dark dungeons of Popery as Ste. Anne, in Illinois; there is not a modern people that has fought such a long and fierce hand-to-hand battle with Popery as this people, and there is not a people who have lately suffered such persecutions; but, at the same time, there is not a modern people that has gained a more glorious victory against the common foe. Twice we have seen the incendiary torch of Rome destroying our church, our college and our schools. Many times our lives have been in great peril, and more than once our blood has reddened the ground. We have not only been tried by the malice of man, but our faith has been tried by almost all kinds of calamities and afflictions. Four times we have suffered famines, when early frost or deluges of rain have destroyed our crops. For eighteen years I have been a prisoner under bail in the hand of the sheriff, and dragged thirty-four times before the civil courts as a criminal, when I was innocent. But in all those tribulations the Lord was our strength, our hope, our

refuge. When He was trying us as a father tries the children he loves, He was ordering his most devoted servants to come to our help. Will they forsake us now, when we are old and helpless, and when we are still on the gap, fighting our last battles? No! they will again come to our help, and the Lord will bless them again.

I make no appeal to anybody; my appeals are addressed only to my Heavenly Father. But I know that I have still kind and noble-hearted friends in my dear Canada, who will not remain indifferent to my present difficult and trying position. The favour I ask from those friends is that they give me their names, with their post-office, well written; for I want to send them, as a feeble testimony of my gratitude, the two last small books I have published: "Rome and Education," and "Papal Idolatry." These last works are the fruits of many years of meditation and experience. They will go to the families of my benefactors to give a new life to their Christian Protestantism. With the help of God, these humble books will make the young people of our day understand why their heroic ancestors have shed their blood and sacrificed their lives to break forever the ignominious yoke of the Pope. Those treatises will also, I hope, make my benefactors bless God for this new opportunity which is given them of doing again something for His glory, and for the salvation of the precious souls for whom Christ shed the last drop of his blood on the cross.

C. CHINIQUY.

Ste. Anne, Kankakee County, Ill., April 2nd, 1882.

### TWISTED DOCTRINE.

MR. EDITOR,—Mr. Nesbitt, in his letter appearing in your issue of the 5th inst., says that "men of Christian intelligence are anxiously waiting an explanation from me of two points in his previous communication which he says I have failed to notice." I have no doubt that your Walkerton readers are men of much Christian intelligence, but I must say that they do not seem to have given an intelligent reading to my letter, in which I thought I had fully noticed these points, and explained myself so clearly that any one of ordinary intelligence might understand—even my friend Mr. Nesbitt, who seems to me to be developing an increasing inability to see the point, whether a proverbial inability or not I shall not say. If I refer to these points again, it must be very much of a repetition of what I said before, to the wearying, I am afraid, of your intelligent readers; but as nothing else will satisfy Mr. Nesbitt, and as he says that the correspondence will be allowed to drop upon my doing so, I must run the risk of this, pleading the circumstances of the case as my excuse.

With respect then to the place where are the souls of the perfected just, what I have contended for is, that it is not heaven—the heaven where is the peculiar and immediate presence of God, and that, though a place of happiness and bliss, it is not the state of glory that is promised to the saints of God, which is given them only "at the appearing of Jesus Christ." This place of bliss is called Paradise, and, according to Paul, is in the "third heaven," or spiritual region. To it Jesus and the penitent thief went at death, and I conclude that it is not heaven where is the peculiar presence of God, from the fact that Jesus, when He had just risen from the dead, told Mary that He had not "yet ascended to His Father." I would have Mr. Nesbitt, instead of declaiming against this view, which is that of many good and learned men, set himself to explain those words of the Lord to Mary consistently with the theory that at death He went to the Father. Let me also draw his attention to Ps. xvi. 10, "Thou wilt not leave my soul in hell," quoted by Peter, Acts ii. 31, and applied by him to Christ; and to the remark of Thomas Scott, one of Mr. Nesbitt's authorities, on the passage, "'He spake of the resurrection of the Messiah,' who was indeed to be put to death, but whose soul would not be left in the place of separate spirits." Reflection on these passages may modify Mr. Nesbitt's excessive assurance somewhat, and show him that a "third place," though he knows of no such, is not "without foundation in God's word."

And now for the other point. Mr. Nesbitt insisting that "believers at death do immediately pass into glory," quotes 2 Cor. v. 1 in support of the view. Now, I maintain that the apostle in that passage teaches us just the very opposite. He says, it is true, that "if our earthly house of this tabernacle were

dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" and had he said nothing further, and nothing were said elsewhere in Scripture on the subject, we might properly conclude that at death we should be "clothed upon with that house," that "building of God," but he goes on to say (verse 4), "not that we would be unclothed, but clothed upon." What is this unclothing? Is it not the state of the soul separate from the body? This was not what the apostle—though willing to be absent from the body, and to be present with the Lord—so ardently desired, but to be "clothed upon with the house which is from heaven," the resurrection body, "that mortality might be swallowed up of life." And this is all the more noteworthy in Paul seeing that he had been given to know something of the blessedness of Paradise. Notwithstanding his knowledge of what was awaiting him at death, he looks forward with intense longing to the glory beyond, to the "crown of righteousness laid up for him," which "the Lord, the righteous Judge, should give him at that day, and not to him only, but unto all them also that love His appearing."

I have pleasure in admitting the force of what Mr. Nesbitt says on Acts ii. 34, but I can very well dispense with the support I too hastily found in the passage. My position is strong enough without it.

Mr. Nesbitt, in pitying consideration of my ignorance of these things, commends to my attention and perusal the writing of certain divines. The exercise of a very little Christian charity might have led him to credit me with some little acquaintance with them. My differing from some of their views is no proof that I have not read their writings. I owe much to them, but I can call no man master, and will never, in non-essentials, come under the bondage of a stereotyped theology.

I am glad to think that the discussion has awakened some measure of thought not only in Walkerton but elsewhere. An esteemed brother writes me from the west:—

"Permit me to thank you for your intelligent defence, in THE PRESBYTERIAN, of that branch of eschatology set forth in your letters, on which there is much vagueness, confusion and error. In funeral sermons and in obituary notices one is pained to read that so-and-so is enthroned, crowned, rewarded, etc. The teaching too that has been made prominent on the subject of Recognition places the recognition between the body's death and the body's resurrection, as if the separate state was all that a Christian anticipates. If the crown of glory is to be given before the Chief Shepherd appears, 1 Peter v. 4, and the crown of righteousness before the Judge makes His appearing, 2 Timothy iv. 8, and the recompense meted out before the time of the resurrection of the just, Luke xiv. 14, and the kingdom entered before the King invites them, Matthew xxv. 34, then we have ceased to make the divine record our guide, and a teaching akin to that of Emmanuel Swedenborg takes its place."

Alice, 11th May, 1882.

M. T.

[Our columns are not open for any further extension of this discussion.—E.D. C. P.]

#### PREPARATION FOR THE SUPPER.

The very best help to preparation for the communion of the Supper is in the use of the word itself. It is a part of our creed that it is a "perfect rule of faith and practice." For the young and the illiterate we have "helps" of various kinds, but for educated Christians nothing can be compared with the inspired word. The "helps" are truth, more or less diluted; the word is less mixed, inspired, authoritative truth.

Would you feel and express before God true penitence? Is anything better than the penitential Psalms, such as the fifty-first? Would you hear Christ's words and seek communion with Him? Would you dwell on the thoughts He would have you cherish? Read the very words He spoke to the disciples in the very upper chamber of the first communion, in John's Gospel, chaps. xiv., xv. and xvi. Would you pray in the very spirit of a child—the "spirit of adoption?" Study John xvii.

Would you familiarize your mind with the details of the ordinance so that you may "discern the Lord's body?" Dwell on the general narratives of the institution, supplemented by Paul to the Corinthians, I Cor. xi. 17-34.

Would you learn the practical duties to which you pledge yourself afresh? You have only to study the practical portions of the Epistles—Rom. xii., xiv.; Gal. v., vi.; Eph. iv., v., vi.; Phil. iv.; Col. iii., iv.; Heb. xii., xiii.

Many a saint, languid in prayer, has been quickened as he turned into petition for himself the words of the Psalms, such as lv., lvi. and cxvi.—Dr. Hall.

## PASTOR AND PEOPLE.

### REPLY TO PROFESSOR ROBERTSON SMITH.—II.

BY THE REV. F. MELVILLE, A.M., B.D., KOPPELWELL, N.S.

#### THE BIBLE CANON.

To answer the anxious inquiries of a sincere soul is a perfect pleasure; especially when the inquirer is meek, modest, and quick to perceive each dawning truth presented. And even if he be perverse and positive, or dull and despondent, still pity prompts to solve his doubts and difficulties, and to share a dear delight in his deliverance.

Prof. Smith seems sharp as a lynx in detecting difficulties and "magnifying molehills into mountains," but too often blind as a mole to their solution, even when it stares him in the face and while he is stumbling over it. This will appear as we go on. Most of his difficulties arise from his peculiar views of Sacred Scripture, Bible Criticism, and Protestant Theology. They would soon be solved if he could but realize the following truths:

1. God's Word has in its every text and every sentence a human element and a divine element united.
2. Bible Criticism should embrace both in its exegesis, and seek the newness of the spirit in the oldness of the letter.
3. Protestant Theology studies Scripture in its own light, spiritual as well as natural; and not merely in the dubious light of Catholic dogma, or in the sombre shades of sceptical Rationalism.

Prof. Green, of Princeton, has so conclusively shown that the historical objections to the "Middle Books of the Pentateuch" are futile and fanciful, that we shall proceed at once to solve the principal objections which remain—namely, those regarding the standard Hebrew text of the Bible, its transmission and its authorship; including the famous problem of the alleged Jehovistic and Elohist writers.

#### (I.) THE STANDARD HEBREW TEXT.

Near the middle of his third lecture, Prof. Smith asserts that there were many and great variations of text in different copies of the Old Testament some centuries before Christ came in the flesh; but that all the varying copies of the Hebrew text disappear about that time. So that we have but one standard text since the first Christian century. He therefore charges the Jewish scribes with deliberately suppressing all the varying copies, as the Caliph Othman destroyed every Koran that differed from his favourite copy. Prof. Smith says positively: "There can be no question who were the instruments in this work. The scribes alone possessed the necessary influence to give one text or one standard MS. a position of supreme authority." Also, "There is no other explanation which will account for the facts."

Now, is this so? Not at all. There was quite another power both able and willing to suppress and destroy Hebrew Bibles. And he did so to his uttermost! History is plain and positive, that Antiochus Epiphanes, King of Syria and Palestine, B.C. 168, utterly massacred the men of Jerusalem and destroyed all copies of the Hebrew Bible he could find in his dominions, under penalty of death!

Surely this is enough to account for the disappearance of many varying copies, without laying the blame on the poor Jewish scribes, who perished in heaps in temple and city, trying to save their Bibles, even to the very direst deaths, on the sad Sabbath of their massacre!

Is it not most astonishing that Prof. Smith did not see this even while he was stumbling over it in the close of this very lecture! There he says, "Antiochus Epiphanes caused all copies of the Law, and seemingly of the other sacred books, to be torn up and burnt, and made it a capital offence to possess a Pentateuch." If we take his own words literally and rigidly (as he often treats the Hebrew scribes), not one copy of the Law escaped, to keep up even one standard text! He says ALL were burnt! Such a glaring double blunder on so very important a question should be remembered as the "standard error."

But although not a sparrow can fall without God's providence, yet might not all trusty copies of God's Word have perished then? Never! Heaven and earth must perish first!—Matt. v. 18, and xxiv. 35; Isa. xl. 6, and lv. 11.

#### (2) TRANSMISSION OF THE HEBREW CANON.

Prof. Smith also observes in his third lecture that we have no MS. of the Hebrew text much older than one thousand years, and that all the copies agree so well as to be essentially one text, the same as Jerome used 400 A.D., and indeed the same as the Jewish Rabbins used in the first centuries A.D. But he brings forward three witnesses to prove that there were various readings, additions and omissions, some centuries B.C. Let us see what this amounts to.

1. That by genuine MSS. it can be proved that the Jews have been most scrupulously correct scribes for the last thousand years; viz., as far as MSS. can go.
2. By Jerome, the Targumists, Aquila, etc., we can prove the unvarying accuracy of the scribes for seven or eight centuries further back; viz., as far as those witnesses can go; even to the verge of the apostles' days!

Well, is not that delightful? The Christian scribes of the New Testament must yield the palm of victory to the Jewish scribes of the Old.

Now let us examine the three witnesses which say the scribes were not so careful some centuries before the Incarnation.

1. The Samaritan Pentateuch, B.C. 430, is well known to be deliberately corrupted in order to make Mount Gerizim the site of the temple. Surely a scribe who could do THAT, is not to be trusted! This witness therefore fails and goes out of court.
2. The Greek Septuagint translation was made by order of Ptolemy Philadelphus, an Egyptian king who wished to have a great library, about 280 B.C. The Seventy interpreters did their work very roughly, and added a lot of apocryphal books, to enlarge the volume. As their king desired it for recreation, not for salvation, it is probable he laid down rules for them very different from those which our own King James gave to his translators. Indeed their work shows that on the one hand they wished to preserve many old Hebrew tales and songs and proverbs, and on the other to modify or hide some esoteric doctrines from the heathen king and people, as Jerome also declares. This witness therefore is also unreliable.
3. The Book of Jubilees remains, by some unknown author, of very uncertain date, and still more uncertain transmission. Who can tell how often it has been redacted or interpolated? It varies often from the Hebrew text, but so does Josephus, and so he often intended to do, as we can trace his motives in many cases. This witness is the least reliable of all the three. Josephus and Philo are immensely preferable.

Such witnesses are merely as the dust of the balance when weighed against the Hebrew Bible, preserved with such amazing scrupulosity since the days of the apostles, and as far back as evidence can go. They simply prove that in the dim past, when books were few, some scholars copied the Bible for themselves very imperfectly, and added other little songs and stories to their private copies and Gentile translations. Surely this was to be expected, and by no means can it discredit the standard text of the sanctuary.

People will examine such witnesses for amusement, but sane people will scarcely dream of changing the Hebrew canon to suit them, or to suit the Koran, either!

In his fourth lecture Prof. Smith quotes some difficult passages in Samuel, to show the Septuagint text as preferable. Now, is not this rather odd, since it is an established rule of criticism that "the more difficult reading is *a priori* the more probable?"

#### (3) AUTHORSHIP OF THE SACRED SCRIPTURES.

In the latter part of his fourth lecture Prof. Smith urges the theory of several authors or editors modelling or remodelling the same book in Scripture. He refers to Isaiah, for instance, whose book the critics have so often sawn asunder at the beginning of chapter 40, ascribing the parts to two prophets, as Manasseh sawed Isaiah himself asunder. It is due to Prof. Smith to say that he speaks modestly and reverently in this matter, and does not pretend to be wise above what is written.

But his strongest argument for editorial redaction is based on the extraordinary variation of readings between the Hebrew and the Septuagint text of Jeremiah, 27th chapter. Hence he very triumphantly argues, near the end of Lecture 4, that the additions in the Hebrew are the "spurious insertions of a thoughtless copyist," making the whole prophecy absurd and false; since the brazen pillars, etc., could not be



carried unbroken to Babylon or back again, with the other vessels of the temple.

To this I reply, that the Hebrew text does *not* say that they were to be carried to Babylon *unbroken*, nor does it say that "ALL" the vessels were to be brought back. This is a mere figment of the Professor himself, who DID put in the word "ALL" in the memorable "standard error," above, where it really was absurd and false, though innocently so. But Jeremiah's words are general, and so neither false nor absurd.

But Prof. Smith makes a still greater oversight on this very passage. Why can he not notice what is staring him in the face? There was indeed a recension of Jeremiah's prophecy, and afterwards a redaction too; but both the editor and the redactor were Jeremiah himself, though Birch wrote it at his dictation. Read Jeremiah 36th chapter, verses 2, 4 and 9, for the recension or copying; verse 23 for its destruction, and verses 28 and 32 for the later redaction with "many like words added." The next verse (xxxvii. 1) seems to show that this redaction was made in Zedekiah's reign; and we read of still later recensions. Compare Jer. xxxvi. 32, and xxxvii. 1, with xxviii. 1, and xxx. 1, etc. Of course the *perfect* copy having the "many like words added," would be preserved for the sanctuary, as we find it is. And the Septuagint copy, being brief and interrupted, shows that they got some of the unfinished copy to translate!

In like manner the Septuagint changes the order of the chapters against the Gentiles, but the text of Jer. xxv. 17 corrects this. So too we may well excise the Seventy for omitting Jer. xxxiii. 14-26, as improbable or offensive to Ptolemy, since Prof. Smith can see nothing in it but Jewish ritual or Rosh Hashana! What then does 1 Peter ii. 5 mean? "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ?" Why should a Christian scholar be lynx-eyed for natural difficulties, but mole-eyed to spiritual interpretation?

In the early part of his fifth lecture Prof. Smith thinks he detects various authors in the same book of Scripture. But in 1 Sam. xvii., especially, he is haunted by the old vision of *two authors blending* together their narratives and styles—most unreasonably, as he thinks. Who are they? He has often seen the like before. Can they be the old Jehovist and the old Elohist who stick together like Siamese twins in the most ancient records of Genesis? Obviously they seem the same old personages, or else their ghosts! Prof. Smith would like to put one of them down, as the Septuagint has done. Still the Hebrew will not go down, but gravely rebukes him, saying, like David to Eliab. "What have I now done? Is there not a cause?"

The critics stand aghast! They know of no sufficient cause or reason. It was bad enough to find the Jehovist and the Elohist so unaccountably interwoven in Genesis; worse still to find them inexplicably combined throughout all the Pentateuch; still more distressing to find them united through the Book of Joshua; and even dreadful to find them or else their apparitions reappearing through the Judges and Samuel, the Kings and Psalms and Prophets. But a still greater horror awaits the sceptical critics when (like Macbeth) they must behold these sage yet child-like forms (which they thought they had killed long ago) seated at the table, unhurt, through all the New Testament as well, even to the close of the Revelation! They have stood every fiery trial; and already the sceptical sneer becomes a cry. "Lo! I see four men loose; and the fourth is like the Son of God!"

It is high time now, therefore, to turn from the guerilla warfare of desultory criticism and hasten to this great and decisive battlefield, where their bad cause must win or die! Already they behold the direful handwriting on the wall, which none of them can read!

For many years Rationalism has been constantly fluctuating in futile guesswork on this theme; ever changing its theory like Paris fashions (from which city the discovery is wrongly dated). Once, the Elohist in Gen. i. was considered an antediluvian, from whom Moses copied, among others, *mosaically*. Anon, Deuteronomy was held to be *far too modern* for the other books of the Pentateuch. Next, it is declared *the most ancient*, except some fragments in Genesis and Exodus; and "the middle books" are held *more*

*modern* by far. Then it is seen that the Elohist lives far too long for one man, and so they divide him into two Elohist. But now they discover that the Jehovist is the older, and that he lives all through the Bible; and they do not know what to make of **THAT BOOK!**

This just proves that God's Word cannot be analysed and judged or criticised like a merely human book. It confounds its critics, and makes diviners mad!

Prof. Smith, about the middle of his eleventh lecture, says on this theme: "It is impossible that the work of one author could so divide itself into two narratives, and have for each a different name of God."

This would indeed be true of mere human authors, but it is not possible with God as author, **BUT ACTUALLY NECESSARY!** For cannot Prof. Smith see what stares him in the face, that God's names are *significant*, expressing His attributes and relations to His creatures? Hence when he addresses persons in some certain relation to Him, He uses such a Divine Name as suits that relation best. But when He addresses persons in a different relation to Him, He uses another Divine Name most appropriate to this different relation. Thus, in every case, *His significant name or title in suitable relation to the persons addressed* becomes the germ of a corresponding style, and determines the form of the message, in all its expressions, in perfect and infallible order. For everything Divine is in infinitely perfect order, and His words are not arbitrarily combined like man's, but being living and everlasting (1 Peter i. 23-25), they are evolved from infinite wisdom, so that each idea is born of other ideas so perfectly as to make a continuous style exactly suited to the relation involved.

Now, God has two very conspicuous relations to man: (1) As the Almighty Creator and Judge, He is called *Elohim*, the God of universal nature, (2) As the Eternal and Infinite Love, He is called *Jehovah*, the Covenant God of all grace and salvation.

Hence He is called *Elohim* in Gen. i. as the Great First Cause; but *Jehovah Elohim* in Gen. ii. after the first Sabbath "made for man," when He entered into covenant with man. The Serpent and Eve call Him *Elohim*, while they break the first covenant; but He comes again as *Jehovah Elohim* to make the Covenant of Promise. Bad critics may object much to this truth; as bad scholars think they find many mistakes in their school books. But the Divine MASTER'S BOOK will always prevail in the end; and the bad critics and bad scholars will only expose themselves, as usual.

What then? Just this:—The Critics have proved what they tried to deny; viz., the twofold style of the Bible is not man's style but the Lord's, as God of nature and spirit, or truth and grace. These are His essential characteristics: For "the Word was made flesh and dwelt among us, full of GRACE and TRUTH." These are His "two witnesses" all through the Bible, proving irrefragably that He is its one Author, whoever its writers may or may not have been!

#### SONSHIP.

He whose relation to the Highest is more that of a servant than a son, is apt to avoid sin mainly through fear of its terrible wages. The burden of his prayer is,

"Help me to watch and pray,  
And on Thyself rely,  
Assured if I my trust betray  
I shall forever die."

But when the servant rises to the dignity of conscientious sonship, love takes the place of fear, and the disciple shrinks from sin, not merely because its wages is death, but because he hates it on account of its offensiveness to Him whom his soul loveth. His nature, made harmonious with the nature of God through filial affection, turns with innate disgust from vice and gravitates toward virtue. A pagan philosopher once affirmed that if all laws were cancelled he would still live according to the rules of virtue; much more may the loving disciple conscientiously declare that if the penalties of sin were abolished he would still reject it and practise virtue. The love of Christ constrains him to love purity, and when that love is perfect it "casts out fear." With David, the burden of his song is, "Thy word (law) is very pure; therefore Thy servant (and son) loveth it."—*Zion's Herald*.

#### MISSION NOTES.

INDIA must have 4,000 missionaries to give one Christian teacher to 50,000 heathens.

THE children of missionaries residing in Turkey have formed themselves into a society for sending the Gospel to "foreign" lands. The first year their contributions were sent to the Dakota Indians in America, and last year they were sent to Africa.

SAID a young wife in an Indian zenana to a Christian German lady who had made her acquainted with the Scriptures: "Really, your Bible must have been written by a woman, it contains so many kind things about us. Our Shastras say nothing but what is hard of us."

THE Christian missionaries in Western India have asked that a law should be passed to abolish infant marriages. The Government of India has, however, refused to grant the prayer of their petition, and asks the missionaries to wait till the Hindus are sufficiently enlightened on this evil.

THE Lutheran Foreign Missionary Society has very successful missions in eight districts in Madagascar. The missionaries report 524 communicants and 129 catechumens. They have in schools no less than 3038 children. In one district (Finannanitoo) there are ten churches.

CONSIDERABLE uneasiness is being felt at "Livingstonia" by the continued fall in the water level of Lake Nyassa and the river Shire. Cape Maclear, the original settlement, has been partially deserted, and will in future rank as an out-station, in favour of Misingi Point, where another and healthier location has been formed.

THERE are now in Japan 78 married male missionaries, 10 unmarried male missionaries, 48 unmarried female missionaries, 35 stations, 84 out-stations, 8 organized churches, 3,408 adult converts, 37 ordained native pastors, 100 unordained native preachers. Last year 18,000,000 pages of the New Testament and portions were sold for \$16,000.

A PATHETIC complaint was made by some South American Indians. A missionary visited them, but he could not stay with them. When he bade them farewell they were very sorry, and when he told them he could not return to them unless his English friends sent him, they said, "You should tell them they should send us another minister. Nobody tells us what we must do." Alas! alas! how many poor neglected heathen may utter the same lament and say, "Nobody tells us what we must do!"

A NATIVE medical catechist, connected with the American Marathi Mission at Shelapur, India, says: "Thirteen years ago I did not expect that I should be able to do so much work at Sholapur. Then people used to abuse me, spit at me, and did not like to touch me. But now, by the grace of God, the state of things is very different. Those who abused me before, are friendly towards me now; those who spat at me before, come to my house. Those who despised me and ignored me before, treat me now kindly and invite me to their houses. These are not very great things. Greater things must take place. But the great change which God has wrought here within the last thirteen years gives me reason to hope for still greater things."

THE Rev. S. H. Edgerley, of the mission of the Scottish United Presbyterian Church in Old Calabar, Africa, has paid a visit to the people of Akunakuna, about a hundred and twenty miles up the river from Creek Town. He was favourably impressed by what he saw of the people as to their willingness to have missionaries, and he urges his Church to establish a station in that country. Along the river board for fifty miles, he says, about 10,000 people are accessible, and from Akunakuna missionary enterprise could be pushed still further into the interior, among the populous tribe of Atam. The Akunakuna people he found to be very much in need of teachers. They are, like the Calabarese, an excessively timid folk, though they are said to be bloodthirsty. Men, women and children go generally without a stitch of clothing. The country seems to be a healthy place, and there is fresh water. The yam is extensively cultivated. He hopes the Church will enter this field. It has confined its efforts to Calabar thirty-five years and the Akunakunese have just been visited for the first time. A European missionary with a native staff, he thinks, would do well.



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TORONTO, FRIDAY, MAY 26, 1882.

WE ask attention to the directions as to routes to St. John, carefully prepared by Dr. Reid, and very plainly set forth in the advertisement on the last page. Delegates from points north and west of Toronto, who would like to be present at the first sederunt of the General Assembly, are reminded that they must leave this city on Monday morning in order to reach St. John on Wednesday evening.

It never occurs to those people who talk and write about the "decay" of pulpit power to ask whether there is any decay or not. The majority of critics assume that such is the case. Those who condescend to produce evidence compare the greatest sermons of a few of the greatest preachers of the past with average sermons of average men now, and say with an air of triumph, "New look at that" Any critic with the intellect of an ape might know that to compare a few of the greatest sermons of the greatest men of an age with the ordinary sermons of average men in another age is absurd. As a rule, only the greatest efforts of the greatest preachers of the past have been preserved. Nearly every minister publishes more or less now. The average sermon of to-day is probably equal in merit to the average sermon of any period in the history of preaching.

MOST of us can remember a time when good people thought that cities were very wicked places, and that the virtues flourished chiefly in the rural districts. If that theory ever was correct about Canada, it certainly is not correct now. Much wickedness of various kinds does, no doubt, exist in our large towns and cities, but the most horrible crimes that stain the history of Ontario have been committed in quiet rural districts. The list of such crimes is long and sickening. Every reader will at once think of the Biddulph massacre, the Sombra tragedy, the murder a short time ago in Nelson, the murder and burning of the old man near Orangeville, the murder of a victim a few days ago near Hanover, and of another the other day in Tiny. These all occurred in quiet rural localities, far away from the temptations that are supposed to exist in cities. There is a point here which cannot be explained away by saying that more people live in the country than in towns. Whatever the explanation be, it is very evident that quiet, fresh air and rural scenery cannot purify men's hearts or restrain their hands.

A MEETING of the General Assembly of the American Presbyterian Church costs about \$35,000, chiefly for travelling expenses and entertainment. This seems a very large sum to expend annually on the Assembly meeting, but there is no way of cutting it down except by reducing the court in numbers, and this the Church refuses to do. We have not seen an estimate of what a meeting of our General Assembly costs, but as there is no fund for travelling expenses the amount must be comparatively small. Just here is the right place to say that it is a gross injustice to compel congregations to pay the expenses of their minister at St. John, to do the business of the whole Church. Two congregations are in the same locality. The minister of one is sent to St. John, the minister of the other not. The one whose minister is a delegate has to hand over \$50 or \$60 for expenses; the other pays nothing. Both congregations have an equal interest in the business. Is this fair? The injustice is doubled if a minister and elder happen to be sent from the same congregation. There is another standpoint from which the matter may be viewed. Only one-fourth of the minis-

ters go to Assembly, and that just means that one-fourth the congregations pay the entire bill for travelling expenses, while the three-fourths have just as much interest in the business of Assembly as the one-fourth. There is a deeper depth of injustice still. Sometimes the minister has to pay his own expenses—a state of things which is simply a disgrace to the Supreme Court. There is a chance here for some church legislator to come to the front with a well-considered measure.

THE Assembly of the American Church did a wise and handsome thing at its meeting last week in Springfield. Twelve years have passed since the Old and New Schools were united. During these years moderators have been taken alternately from the Old and New School members of Assembly. Lately some of the journals called upon the Church to give up that way of keeping the people in mind of old troubles, and elect a good man, no matter what branch of the Church he formerly belonged to. The Assembly answered by electing Dr. Herrick Johnson, a New School man, to succeed Dr. Darling, also a New School man. It is understood that from this time forward nothing is to be said as to the branch of the Church to which a candidate for the chair belonged. When will our Church come to this wise conclusion? Why, in the name of common sense, should we everlastingly hear about the claims of the "U. P. Section," or the "Free Church" party, or the "Kirk?" One argument used in the American Assembly for the purpose of putting an end to the alternate system was, that if the Church must take moderators alternately from both schools, young men who have come into the Church since the union would never have a chance. This argument applies with equal force to Canada. If all the eligible men in the four or five sections of our Church must get into the moderator's chair in their turn, when, in the name of common sense, will any young man be elected moderator? Besides, if a minister must be put into the chair simply because it is the "turn" of the section to which he belongs, apart from all personal qualifications, what kind of a moderator may we get sometimes? Let the Assembly put down this sectional business at once and forever. Let us not advertise every June that we are made up of sections.

## DELIVERY.

THE New York "Observer" makes these wise observations on Delivery in the Pulpit.—

"The manner of delivery is one-half of every public address. In the law, the profession soon divides itself into lawyers for chambers and lawyers for the bar. To put a man before a jury to speak as some men preach, would be to waste money and ruin the cause. Yet few seminaries employ an elocutionist to teach daily the highest of all arts to be employed by a pious, learned ministry. The preacher of to-day has not the special gift of apostolic power in speaking to the masses. He must rely on the gifts God has bestowed, and learn to use them to the best advantage. How often is the remark made that 'he is not a great man, but his manner makes his matter powerful.' It is this manner of delivery that should be taught and learned. It is the great secret of success in public address. And instead of being undervalued and 'whistled down,' as it too often is in the seminary, it should be magnified and honoured as the gateway to the heart of the people."

True, every word of it. It rarely happens that a student trained in one of our Theological Halls does not put quite enough of excellent matter in his sermon. Indeed, one of the besetting sins of many young preachers is that they aim at saying everything about a text that can be said, and thus become prolix. As a rule, there is no lack of good matter. The weak points are in form and delivery. The truth is good and there is plenty of it, but it is not rhetorically arranged, and the delivery is not effective, to put the matter mildly. Listening to the young brother with the most kindly feeling imaginable, one cannot help saying, "Well, the Exegetical Professor has done his work well, for the meaning of that passage is well brought out; the Systematic Theology Professor has done his work very well, for the discourse abounds with rich theological truth; the Homiletic teacher has evidently been at work, for the discourse is well laid out; but the Professor of Rhetoric must have been sick when that young man went through college, and the Elocution Master must have been conspicuous by his absence." What is the use in a young man having a good sermon if he cannot preach it? Our College Boards don't "whistle down" elocution, but they don't give money to pay a professor. That's all.

## TEMPERANCE IN ENGLAND.

IN England as in Canada the Temperance Reformation is making marked and rapid advances. No doubt a very great deal still remains to be done, but at the same time very much has already been accomplished. Comparatively it may be still but the day of small things, but the absolute progress achieved is very encouraging. Mr. Gladstone has had to say, and we have no doubt was very pleased to do so, that the movement is now sensibly telling on the income of the Excise department of the public revenue. The influential classes, in the best sense of that much-abused phrase, are every year and in greater numbers taking a practical living interest in the cause, and are not only giving their languid patronage and condescending approval, but are heartily and honestly working for its triumph. The Church in all its branches is more and more casting in its lot with this work, and even those who stood aloof in a greater or less degree of hostility are acknowledging their mistake, and are hastening to make up for lost time by trying as far as possible to counteract the evil influences of their previous opposition or indifference. Perhaps nowhere is this seen more strikingly or more encouragingly than in the history, progress, and present condition of the Church of England Temperance Society. That Society lately held its tenth annual meeting, and a most encouraging and enthusiastic one it was. We have no great admiration for the logical consistency of the principle on which this Society is based, that of admitting both abstainers and non-abstainers to its membership. Yet we are assured that practically it works well, for those who are really earnest in the work soon find that they cannot effect much good till they become personally abstainers, while those who are not greatly in earnest soon drop off and cease to take any interest in the movement. It thus acts as a sort of training school for total abstainers, and is exercising a most blessed and ever-widening influence for good. The most active and energetic of the Anglican clergy, from the Archbishop of Canterbury downward, have all expressed themselves in terms of high approbation of the movement, while many of the best known and most influential of that body are among its most active and successful workers. This Society makes temperance a part—and a very prominent part—of Church work, and if others were in this respect to follow the example, there would be less need than there is for outside temperance organizations.

From the report read at the above annual meeting it appears that in twenty-five dioceses from which returns were received, there were last year 339,687 members—an increase on the year of 37,077. Twenty-two dioceses reported a juvenile membership of 169,337. During the last three years 14,354 sailors in the merchant service have been enrolled, and there have been branches formed in the army, in the Teachers' Training Colleges, among railway employees, as well as one for women and another for servants. All these organizations are meeting with an encouraging amount of success. We are pleased to notice that the Society is giving special attention to the granting and renewal of licenses. In one place mentioned, where forty-eight applications had been made, through the influence of the Society all were refused but two; while in another only one out of ten applicants was successful. Is there not in this respect a considerable field in Canada still open for very useful and much-needed operations? It is perfectly absurd to say that one-half of the licenses granted are for the accommodation of the travelling public, for this is too gross a delusion to impose upon anybody. We are greatly pleased to notice that the Society is still and increasingly active in the establishment of coffee-houses, reading-rooms, street-stalls and coffee-barrows. These are practical efficient ways of fighting the liquor curse, in which all classes of Christians and public-spirited citizens might well co-operate with each other.

It seems that there is a Temperance Sunday in the different dioceses, when sermons on the subject are preached. On that day there is a general exchange of pulpits, and prominent men are imported from other dioceses. As an illustration of how extensively this work is carried on, it is mentioned that recently as many as 350 sermons of this kind were preached on one day within the single diocese of Rochester, and as many as 240 in London. Particular notice was taken of the statement of Mr. Gladstone to which we have already made reference. In 1874 it appears that

fifty-one per cent. of the taxes was raised upon alcoholic liquors, and forty-nine from all the rest. In 1881 the amount from liquor was only 46½ per cent., while from other sources it was 53½. Nor could this, as Mr. Gladstone was careful to note, be set down to hard times; for now, when prosperity had returned, the diminution still continued, while the increase in the deposits in the savings banks was steady and continuous.

We are glad to think that a commencement in the work of establishing coffee-houses has been made in Toronto, and, so far as the experiment has gone, with very encouraging success. We are convinced that if more of such places were established their success would be even more marked. Vast numbers who are not total abstainers would greatly prefer such coffee-houses, if properly conducted, to all places chiefly supported by the sale of intoxicating liquors. And we don't see why they should not pay, and pay well, merely as matters of private business enterprise. Every one that succeeds will lead others to make the experiment. We wish them all success. In those days of travel and continued activity there is no use in trying to put down the whiskey-selling taverns unless by encouraging the establishment of more comfortable, more attractive, and much safer places of public entertainment in their stead.

#### LABOUR AND RACE PREJUDICE. ✓

IN spite of all that is said about the advancement of the times, the large-hearted charity that prevails, and the "brotherhood of man," etc., incidents are continually turning up which show that the old leaven of race and colour prejudice is by no means wrought out of those nations that claim to be in the very forefront of civilization and culture. It is encouraging, however, to notice that this prejudice is now found chiefly among the lowest and least civilized communities, and that there is not any attempt made to defend it with anything having even the appearance of argument, but it rests simply on the time-honoured ground—

"I do not like thee, Dr. Fell,  
The reason why I cannot tell;  
But this I know, and that right well,  
I do not like thee, Dr. Fell."

We have been somewhat astonished at the latest exhibition of this tendency here in Toronto. A decent man, with more or less negro blood in his veins, was recently appointed as letter-carrier in connection with the city post-office. But, lo and behold! the immaculate blue blood of the other dealers in mail matter took fire at the very thought of such an insult, and they accordingly resolutely refused to have anything to do with their new confrere. Nothing could be said against the poor man's character. Morally, intellectually and socially, he was as good as any of them, perhaps a great deal better than some; but the indelible, unforgivable stain of negro blood was upon him, and therefore he must not be allowed to come between the wind and the gentility of those high-souled white gentlemen. Now, all this is simply intolerable; and we are astonished that the post-office authorities should have paltered with the matter for a single moment. We are quite sure that had it been said to those most magnificent personages, "Your places can be easily supplied, and if you don't choose to do your duty you can go," the whole force of all that is best in public opinion would have backed up the decision and endorsed what had been done. Is it really come to this, that any and every respectable citizen who has more or less of negro blood in his veins is to be treated as a pariah and outcast, and have his way barred to the very possibility of being employed in the public service, however well qualified he may be, and however willing those who have the appointing power may be to use his services? That would indeed be a strange state of things; and if it is so settled, we are quite sure that multitudes of the best people in Ontario will insist upon "knowing the reason why."

The Chinese question, we notice, is also coming to the front, and some of the most blatant and obstreperous advocates of freedom and the rights of man are calling for legislative enactments in order to stop the ingress into Canada of any of the natives of the Flowery Land. The hoodlum element in the United States has so far succeeded as to secure an enactment of the kind, to be in force in that country for the next ten years. And the corresponding class in Canada is

moving in the same direction. The pretence is that these immigrants bring their degrading heathen superstitions and customs into the country, and will be in danger of corrupting the Anglo-Saxons with whom they may come into contact. This pretence is altogether too flimsy, for the interests of morality and religion are not at all precious in either the theories or practices of those who are the chief agitators in this matter. When they allege that they are afraid the Chinese will work for lower wages, and thereby interfere with the rights and privileges of the Anglo-Saxon "working man," they are perhaps nearer the truth. But carry out such a principle, and where will it end? In the exclusion of all foreigners, of whatever name, language or character. There is not an English, Scotch or Irish workman who enters Canada who does not help to increase competition, and so far to lower wages. The fewer servant girls there are, the more they can demand for their work, and the less service render in return. But who on this account would insist upon absolute exclusion of all such foreigners?

Every country has, no doubt, a right to protect itself against the introduction of criminals, paupers, and those who are suffering under contagious diseases. But, in a free country like this, to forbid the entrance of any one of a certain race, let his character and skill be what they may, is simply monstrous—an outrage upon all justice, decency and sense. The same arguments have again and again been employed against the admission of Irish labourers into England and Scotland, and with quite as much reason. The Know Nothings in the States took exactly the same ground. There must, in short, be something wrong if British labourers cannot successfully compete with those of any other nationality in the world, in a fair field and with no undue favour shown to any one. Besides, why should the employers of labour be forced to submit to the dictation of the idle, the intemperate and the improvident, by the absolute exclusion of those who also live by their labour, and only ask to have an opportunity of showing what they can do? We can see no reason why. But indeed reason has nothing to do with the matter, for unreasoning prejudice and insolent selfishness lie at the root of it all. If all heathenish and morally unwholesome people are to be kept out of Canada by a rigid *cordon sanitaire*, and all of a similar character put out, there is a tolerably formidable job in prospect, which, if carried out with any amount of energy and success will tell very disastrously upon the exhibit to be made by the next decennial census, and we are free to prophesy that the Mongolian race will not be the only or even the chief sufferer by the operation. Some who hold their heads high, and claim to be pure Caucasians, will, it is feared, have in that case to go, and even the old "Civis Romanus" plea in its modern shape will fail, we gravely suspect, to act as an adequate protection against the inevitable proscription sure to follow upon any test, either of morality, decency or religion, being applied with any measure of impartiality to the owners of white skins, quite as much as to those whose cuticle is rather of a darker hue.

#### THE LATE REV. ANDREW KENNEDY, LONDON, ONT.

WE are sorry to notice the removal of this old and respected minister of Christ. He died on the 19th inst., after a few weeks' illness. Mr. Kennedy, we believe, was considerably upwards of ninety years of age. He was ordained to the work of the ministry so long ago as 1821, and after labouring in Keith, Scotland, for a number of years, came to this country more than forty years since. He was settled for some time in Lachute, in the Province of Quebec, but has for nearly thirty years last past resided in London, Ont., very much respected by all who knew him, and steadily seeking by all means within his power to advance the cause of truth and righteousness in the community.

#### STUDENTS' MISSIONARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

The Treasurer thankfully acknowledges the following receipts: Mr. D. McLean, \$5; Mille Isles, per D. G. Cameron, \$10; James Gill, \$2; Beauharnois congregation, per Rev. T. Bennett, \$7.45; Chateaugay congregation, per Rev. T. Bennett, \$6; Rev. J. R. McLeod, Kingsberry, and others, per Rev. J. R. Mc-

Leod, \$3; Willamstown, per Mrs. Dunn, \$3.75; East Lancaster, per Mrs. Dunn, \$3.85; W. H. Geddes, \$10; Manotick and South Gloucester, per Rev. J. Munro, \$9; North Gower and Wellington, per D. Mackay, \$4.32; Mrs. Ross and Mrs. Dunn's Sabbath school, \$3.50; Rev. G. T. Bayne, Eganville, \$5; Nazareth street Mission school, Montreal, \$10; Kemptville, per Rev. W. M. McIntyre, \$2.35; A Member, \$5; A. Lee, \$5; Crescent street Presbyterian Church, Montreal, \$60; East and West Lancaster, Rev. J. Calder's congregation, per Miss C. Curry, \$18; Stanley street Presbyterian Church, Montreal, \$15; Erskine Presbyterian Church, Montreal, \$25; Students, \$20.50; Rev. Mr. Amaron, Three Rivers, \$3; St. Paul's Church Sabbath school, Montreal, \$15; Whitechurch, per Rev. J. A. Anderson, \$6.40; Fordyce, per Rev. J. A. Anderson, \$6.60; D. Lyons, \$1; Gabriel street Presbyterian Church, Montreal, \$10; Rev. J. F. McLaren, \$1; Chalmers Church Sabbath School Juvenile Missionary Society, \$10; Legacy late Joseph Mackay, Esq., \$500; Mr. Roxburgh, per J. A. Townsend, \$1; Mrs. J. Campbell, Montreal, \$5.

ARCHIBALD LEE, *Treasurer.*

#### OBITUARY.

On the 12th of April Mr. Duncan McFarlane of Dundas, Ont., was removed by death. He was a valued member of society, an exemplary Christian and useful elder of the Church. He was called away at an early age (only forty-eight years old), but his end was peace, and when most unexpectedly confronted with the last enemy he calmly said, "It did not shock me, but surprised me." He then set his house in order, and without a murmur fell asleep in Jesus. His family and many friends, while they mourn his loss, are comforted with the assurance that for him to die was gain.

PRESBYTERY OF BARRIE. — This Presbytery met on Tuesday, 16th inst., at 11 a.m. There was a large attendance of ministers and elders. A call from the congregation of Orillia in favour of Rev. R. N. Grant, of Ingersoll, was sustained, and ordered to be transmitted to the Presbytery of Paris. Stipend \$1,200 and a manse. Mr. James, ordained missionary at Midland, &c., declined the call from the congregation of Norwood, not as in any way undervaluing the call, but desiring to continue his present work till he can see it more fully matured. The Presbytery were much gratified by Mr. James' decision, and warmly appreciated its motive. Messrs. H. C. Cook and John Jamieson were taken on trials for license, and after these were sustained the candidates were duly licensed to preach the Gospel. In considering the remits of Assembly, the Presbytery approved of the Sustentation Scheme, and of the proposed regulations of the Aged and Infirm Ministers' Fund with modification. The overture anent standing orders was not approved. Mr. D. James, minister, and Messrs. Neil Matheson, H. Trueman, and J. J. Brown, elders, were appointed Commissioners to the General Assembly instead of Mr. Cochrane and others, who resigned. An overture to the General Assembly was adopted, praying that the precedence allowed to the Manitoba Presbytery, in procuring missionaries under appointment of the Home Mission Committee, be ended. A committee was appointed to confer at the General Assembly with the Lumbermen's Mission Committee as to large numbers of men in the camps in the Maganetawan River who are wholly unprovided during winter with religious services. On intimation of the recent death of the late Rev. Walter Wright in England, the Presbytery adopted a resolution of condolence with the widow and family of the deceased. The chief interest of this meeting of Presbytery lay in an investigation into rumours seriously affecting the ministerial character of one of its members. The investigation was begun on Tuesday evening at 7.30, and lasted for several hours that night. It was continued throughout Wednesday and Thursday with the usual intermissions. The charges alleged on oath proved to be trifling in comparison with the rumours diligently circulated, and were shown to be substantially without foundation. The finding to this effect was unanimously come to as soon as the hearing of parties was concluded. The Presbytery expressed sympathy with the brother affected in the trying circumstances in which he has been placed; also the hope that he may be long spared for future work, and greatly honoured in advancing and establishing the cause of religion in the community.—ROBT. MOODIE, *Pres. Clerk.*

## CHOICE LITERATURE.

## COBWEBS AND CABLES.

BY HESBA STRETTON.

## CHAPTER XLVIII.—THE MOST MISERABLE.

It was past noon when Felicia was driven up to the hotel in the village, where, when she had last been at Engelberg, she had gone to look upon the dead face of the stranger, who was to carry away the sin of Roland Sefton, with the shame it would bring upon her, and bury it forever in his grave. It seemed but a few days ago, and she felt reluctant to enter the house again. In two or three hours, when the horses were rested, she said to the driver she would be ready to return to Stans. Then she wandered out into the village street, thinking she might come across some peasant at work alone, or some woman standing idly at her door, with whom she could fall into a casual conversation, and learn what she had come to ascertain. But she met with no solitary villager; and she strayed onward, almost unwittingly in the direction of the cemetery. In passing by the church, she pushed open one of the heavy, swinging doors, and cast a glance around; there was no one in sight, but the gabble of boys' voices in some vestry close by reached her ear, and a laugh rang after it, which echoed noisily in the quiet aisles. The high altar was lit up by a light from a side-window, and her eye was arrested by it. Still, whether she saw and heard, or was deaf and blind, she scarcely knew. Her feet were drawn by some irresistible attraction towards the grave where her husband was not buried.

She did not know in what corner of the grave-yard it was to be found; and when she entered the small enclosure, with its wooden cross at the head of every narrow mound, she stood still for a minute or two, hesitatingly, and looking before her with a bewildered and reluctant air, as if engaged in an enterprise she recoiled from. A young priest, the curé of the nearest mountain parish, who, visiting the grave of one of his parishioners lately buried at Engelberg, was passing to and fro among the grassy mounds with his breviary in his hands, and his lips moving as if in prayer; but at the unexpected sight of a traveller thus early in the season, his curiosity was aroused, and he bent his steps towards her. When he was sufficiently near to catch her wandering eye, he spoke in a quiet and courteous manner—"Is Madame seeking for any special spot?" he inquired.

"Yes," answered Felicia, fastening upon him her large, sad eyes, which had dark rings below them, intensifying the mournfulness of their expression, "I am looking for a grave. The grave of a stranger; Roland Sefton. I have come from England to find it."

Her voice was constrained and low; and the words came in brief, panting syllables, which sounded almost like sobs. The black-robed priest looked closely and scrutinizingly into the pallid face turned towards him, which was as rigid as marble, except for the gleam of the dark eyes.

"Madame is suffering; she is ill!" he said.

"No, not ill," answered Felicia, in an absent manner, as if she was speaking in a dream, "but of all women the most miserable."

It seemed to the young curé that the English lady was not aware of what words she uttered. He felt embarrassed and perplexed; all the English were heretics, and how heretics could be comforted or counselled he did not know. But the dreamy sadness of her face appealed to his compassion. The only thing he could do for her was to guide her to the grave she was seeking.

For the last nine months no hand had cleared away the weeds from around it, or the moss from gathering upon it. The little pathway trodden by Jean Merle's feet was overgrown, though still perceptible, and the priest walked along it, with Felicia following him. Little threads of grass were filling up the deep clear-cut lettering on the cross; and the gray and yellow lichens were creeping over the granite. Since the snow had melted and the sun had shone hotly into the high-lying valley there had been a rapid growth of vegetation here, as everywhere else, and the weeds and grass had flourished luxuriantly; but amongst them Alice's slip of ivy had thrown out new buds and tendrils. The priest paused before the grave, with Felicia standing beside him silent and spellbound. She did not weep or cry, or fling herself upon the ground beside it, as he had expected. When he looked askance at her marble face there was no trace of emotion upon it, excepting that her lips moved very slightly, as if they formed the words inscribed upon the cross.

"It is not in good order just at present," he said, breaking the oppressive silence; "the peasant who took charge of it, Jean Merle, disappeared from Engelberg last summer, and has never since been seen or heard of. They say he was paid to take care of this grave; and truly when he was here there was no weed, no soil, no little speck of moss upon it. There was no other grave kept like this. Was Roland Sefton a relation of Madame?"

"Yes," she whispered, or he thought she whispered it from the motion of her lip.

"Madame is not a Catholic?" he asked.

Felicia shook her head.

"What a pity! what a pity!" he continued, in a tone of mild regret, "or I could console her. Yet I will pray for her this night to the good God, and the Mother of Sorrows, to give her comfort. If she only knew the solace of opening her heart, even to a fellow-mortal!"

"Does no one know where Jean Merle is?" she asked, in a low but clear penetrating voice, which startled him, he said afterwards, almost as much as if the image of the blessed Virgin had spoken to him. With the effort to speak, a slight colour flushed across the pale wan face, and her eyes fastened eagerly upon him.

"No one, Madame," he replied; "the poor man was a misanthrope, and lived quite alone, in misery. He came neither to confession nor to mass; but whether he was a heretic or an atheist no man knew. Where he came from

or where he went to was known only to himself. But they think that he must have perished on the mountains, for he disappeared suddenly last August. His little hut is falling into ruins; it was too poor a place for anybody but him."

"I must go there; where is it?" she inquired, turning abruptly away from the grave, without a tear or a prayer, he observed. The spell that had bound her seemed broken; and she looked agitated and hurried. There was more vigour and decision in her face and manner than he could have believed possible a few moments before. She was no longer a marble image of despair.

"If Madame will go quite through the village," he answered, "it is the last house on the way to Stans. But it cannot be called a house; it is a ruin. It stands apart from all the rest, like an accursed spot; for no person will go near it. If Madame goes, she will find no one there."

With a quick yet stately gesture of farewell, Felicia turned away, and walked swiftly down the little path, not running, but moving so rapidly that she was soon out of sight. By-and-by, when he had had time to think over the interview and to recover from his surprise, he followed her, but he saw nothing of her; only the miserable hovel where poor Jean Merle had lived, into which she had probably found an entrance.

Felicia had learned something of what she had come to discover. Jean Merle had been living in Engelberg until the last summer, though now he had disappeared. Perished on the mountains! oh! could that be true? It was likely to be true. He had always been a daring mountaineer when there was every motive to make him careful of his life; and now what could make it precious to him? There was no other reason for suddenly breaking off the thread of his life here in Engelberg; for Felicia had never imagined it possible that he would return to England. If he had disappeared, he must have perished on the mountains.

Yet there was no relief to her in the thought. If she had heard in England that he was dead there would have been a sense of deliverance, and a secret consciousness of real freedom, which would have made her future course lie before her in brighter and more tranquil light. She would at least be what she seemed to be. But here, amid the scenes of his past life, there was a deep compunction in her heart, and a profound pity for the miserable man, whose neighbors knew nothing about him but that he had disappeared out of their sight. That she should come to seek him, and find not even his grave, oppressed her with anguish as she passed along the village street, till she saw the deserted hut standing apart like an accursed place, the fit dwelling of an outcast.

The short ladder that led to it was half broken, but she could climb it easily; and the upper part of the door was partly open, and swinging lazily to and fro in the light breeze that was astir after the storm. There was no difficulty in unfastening the bolt which held the lower half; and Felicia stepped into the low room. She stood for awhile, how long she did not know, gazing forward with wide open motionless eyes, the brain scarcely conscious of seeing through them, though the sight before her was reflected on their dark and glistening surface. A corner of the roof had fallen in during the winter, and a stream of bright light shone through it, irradiating the dim and desolate interior. The abject poverty of her husband's dwelling-place was set in broad daylight. The windowless walls, the bare black rafters overhead, the rude bed of juniper branches and ferns, the log-seat, rough as it had come out of the forest—she saw them all as if she saw them not, so busy was her brain that it could take no notice of them just now.

So busy was it that all her life seemed to be hurrying and crowding and whirling through it, with swift pictures starting into momentary distinctness and dying suddenly to give place to others. It was a terrifying and enthralling phantasmagoria which held her spellbound on the threshold of this ruined hovel, her husband's last shelter.

At last she roused herself, and stepped forward hesitatingly. Her eyes had fallen upon a book or two at the end of a shelf as black as the walls; and books had always called to her with a voice that could not be resisted. She crept slowly and feebly across the mouldering planks of the floor, through which she could see the grass springing on the turf below the hut. But when she lifted up the mildewed and dust-covered volume lying uppermost and opened it, her eyes fell first upon her own portrait, stained, faded, nearly blotted out; yet herself as she was when she became Roland Sefton's wife.

She sank down, faint and trembling, on the rough block of wood, and leaned back against the mouldy walls, with the photograph in her hand, and her eyes fastened upon it. His mother's portrait, and his children's, he had given up as evidence of his death; but he had never parted with hers. Oh! how he had loved her! Would to God she had loved him as dearly! But she had forsaken him, had separated him from her as one who was accursed, and whose very name was a malediction. She had exacted the uttermost farthing from him—his mother, his children, his home, his very life—to save her name from dishonour. It seemed as if this tarnished, discoloured picture of herself, cherished through all his misery and desolation, spoke more deeply and poignantly to her than anything else could do. She fancied she could see him, the way-worn, haggard, weather-beaten peasant, as she had seen him last, sitting here, with the black walls shutting him out from all the world, but holding this portrait in his hands, and looking at it as she did now. And he had perished on the mountains!

Suddenly all the whirl of her brain grew quiet; the swift thoughts ceased to rush across it. She felt dull and benumbed as if she could no longer exert herself to remember or to know anything. Her eyes were weary of seeing, and the lids drooped over them. The light had become dim as if the sun had already set. Her ears were growing heavy as though no sound could ever disturb her again; when a bitter and piercing cry, such as is seldom drawn from the heart of man, penetrated through all the lethargy creeping over her. Looking up, with eyes that opened slowly and painfully, she saw her husband's face bending over her. A smile of exceeding sweetness and tenderness flitted across her face, and she tried to stretch out both her hands towards him.

But the effort was the last faint token of life. They had found one another too late.

## CHAPTER LXIX.—FOR ONE MOMENT.

She had not uttered a word to him; but her smile and the tender gesture of her dying hands had spoken more than words. He stood motionless, gazing down upon her, and upon Phebe, who had thrown herself beside her, encircling her with her arms, as if she would snatch her away from the relentless grasp of death. A single cry of anguish had escaped him; but he was dumb now, and no sound was heard in the silent hut, except those that entered it from without. Phebe did not know what had happened, but he knew. Quite clearly, without any hope or self-deception, he knew that Felicia was dead.

The dread of it had haunted him from the moment that he had heard of her hurried departure in quest of him. When he read Phebe's words, imploring him to follow them, the recollection had flashed across him of how the thread of Lord Riversdale's life had snapped under the strain of unusual anxiety and fatigue. Felicia's own delicate health had been failing for some months past. As swiftly as he could follow he had pursued them; but her impatient and feverish haste had prevented him from overtaking them in time. What might have been the result if he had reached her sooner he could not tell. That there could ever have been any knitting together again of the tie that had once united them seemed impossible. Death alone, either hers or his, could have touched her heart to the tenderness of her farewell smile and gesture.

In after-life Jean Merle never spoke of that hour of agony. But there was nothing in the past which dwelt so deeply or lived again so often in his memory. He had suffered before; but it seemed as nothing to the intensity of the anguish that had befallen him now. The image of Felicia's white and dying face lying against the darkened walls of the hovel where she had gone to seek him, was indelibly printed on his brain. He would see it till the hour of his own death.

He lifted her up, holding her once more in his arms, and clasping her to his heart, as he carried her through the village street to the hotel. Phebe walked beside him, as yet only thinking that Felicia had fainted. His old neighbours crowded out of their houses, scarcely recognizing Jean Merle in this Monsieur in his good English dress, but with redoubled curiosity when they saw who it was thus bearing the strange English lady in his arms. When he had carried her to the hotel, and upstairs to the room where he had watched beside the stranger who had borne his name, he broke through the gathering crowd of onlookers, and fled to his familiar solitudes among the mountains.

He had always told himself that Felicia was dead to him. There had not been in his heart the faintest hope that she could ever again be anything more to him than a memory and a dream. When he was in England, though he had not been content until he had seen his children and his old home, he had never sought to get a glimpse of her, so far beyond him and above him. But now that she was indeed dead, those beloved eyes closed for evermore from the light of the sun, and the familiar earth never again to be trodden by her feet, the awful chasm set between them made him feel as if he was for the first time separated from her. Only an hour ago, and his voice could have reached her in words of entreaty and of passionate repentance and humble self-renunciation. They could have spoken face to face, and he might have had a brief interval for pouring out his heart to her. But there had been no word uttered between them. There had been only that one moment in which her soul looked back upon him with a glance of tenderness, before she was gone from him beyond recall. He came to himself, out of the confused agony of his grief, as the sun was setting. He found himself in a wild and barren wilderness of savage rocks, with a small black tarn lying at his feet, which just caught the glimmer of the setting sun on its lurid surface. The silence about him was intense. Gray clouds stretched across the mountains, out of which a few sad peaks of rock rose against the gray sky. The snowy dome of the Titlis towering above the rest looked down on him out of the shadow of the clouded heavens with a ghostly paleness. All the world about him was cold and wan and solemn as the face of the dead. There was death up here and in the valley yonder; but down in the valley it bore too dear and too sorrowful a form.

As the twilight deepened, the recollection of Phebe's loneliness and her distress at his absence at last roused him. He could no longer leave her, bewildered by this new trouble, and with slow and reluctant steps he retraced his path through the deep gloom of the forests to the village. There was much to be turned over in his mind, and to be decided upon before he reached the bustling hotel, and the gaping throng of spectators, marvelling at Jean Merle's reappearance under circumstances so unaccountable. He had met with Phebe as she returned from starting Felicia in the first boat, and they had waited for the next. At Gravenort they had dismissed their carriage, thinking they could enter the valleys with less observation on foot; and perhaps meet with Felicia in such a manner as to avoid making his return known in Engelberg. He had turned aside to take shelter in his old hut, whilst Phebe went on to find Felicia, when his bitter cry of pain had called her back to him. The villagers would probably take him for a courier in attendance upon these ladies, if he acted as one when he reached the hotel. But how was he to act?

Two courses were open to him. There was no longer any reason to dread a public trial and conviction for the crime he had committed so many years ago. It was quite practicable to return to England, account plausibly for his disappearance and the mistake as to identity, which had caused a stranger to be buried in his name, and take up his life again as Roland Sefton. It was improbable that any searching investigation should be made into his statements. Who would be interested in doing it? But the old memories and suspicions would be awakened and strengthened. A hundred-fold by the mystery surrounding his return. No one could compel him to reveal his secret; he had simply to keep his lips closed in impenetrable silence. True, he would



be a suspected man, with a disgraceful secrecy hanging like a cloud about him. He could not live so at Riversborough, among his old townspeople, of whom he had once been a leader. He must find some new sphere and dwell in it, always dreading the tongue of rumour.

And his son and daughter? How would they regard him if he maintained an obstinate and ambiguous silence towards them? They were no longer little children, scarcely separate from their father, seeing through his eyes, and touching life only through him. They were separate individuals, living souls, with a personality of their own, the more free from his influence because of his long absence and supposed death. It was a young man he must meet in Felix, a critic and a judge like other men, but with a known interest in the criticism and the judgment he had to pass upon his father, and less apt to pass it lightly. His son would ponder deeply over any account he might give of himself. Hilda, too, was at a sensitive and delicate point of girlhood, when she would inevitably shrink from any contact with the suspicion and doubt that would surround this strange return after so many years of disappearance.

Yet how could he let them know the terrible fraud he had committed for their mother's sake and with her connivance? Felix knew of his other defalcations; but Hilda was still ignorant of them. If he returned to them with the truth in his lips, they would lose the happy memory of their mother and their pride in her fame. He understood only too well how dominant must have been her influence over them, not merely by the tender common ties of motherhood, but by the fascinating charm of her whole nature, reserved and stately as it had been. He must betray her, and lessen her memory in their sorrowful esteem. To them, if not to the world, he must disclose all, or resolve to remain a stranger to them forever. During the last six months it had seemed to him that a humble path lay before him, following which he might again live a life of lowly discipleship. He had repented with a bitter repentance, and out of the depths into which he had fallen he had cried unto God and been delivered. He believed that he had received God's forgiveness, as he knew that he had received man's forgiveness. Out of the wreck of his former life he had constructed a little raft, and trusted to its bearing him safely through what remained of the storm of life. If Felicitia had lived he would have remained in the service of his father's old friend, proving himself of use in numberless ways; not merely as an attendant, but in assisting him with the affairs of the bank, with which he was more conversant, from his early acquaintanceship with the families transacting business with it, than the stranger who was acting manager could be. He had not been long enough in Riversborough to gain any influence in the town as a poor foreigner, but there had been a hope dawning within that he might again do some good in his native place, the dearer to him because of his long and dreary banishment. In time he might perform some work worthy of his forefathers, though under another name. If he could so live as to leave behind him the memory of a sincere and simple Christian, who had denied himself daily to live a righteous, sober, and godly life, and had cheerfully taken up his cross to follow Christ, he would in some measure atone for the disgrace Roland Sefton's defalcations had brought upon the name of Christ.

This humble, ambitious career was still before him if he could forego the joy of making himself known to his children—a doubtful joy. For he had not cut himself from them by his reckless and despairing abandonment of them in their childhood? He could bring them nothing now but sorrow and shame. The sacrifice would be on their side, not his. It needs all the links of all the years to bind parents and children in an indestructible chain; and if he attempted to unite the broken links, it could only be by a knowledge of their mother's error as well as his. Let him sacrifice himself for the last and final time to Felicitia and the fair name she had made for herself.

He was stumbling along in the dense darkness of the forest with no gleam of light to guide him on his way, and his feet were constantly snared in the knotted roots of the trees intersecting the path. So must he stumble along a dark and rugged track through the rest of his years. There was no cheering gleam beckoning him to a happy future. But though it was thorny and obscure it was not an ignoble path, and it might end at last even for him in the welcome words, "Well done, good and faithful servant; enter thou into the joy of Thy Lord."

His mind was made up before he reached the valley. He could not unravel the warp and woof of his life. The gossamer threads of the web, he had begun to weave about himself so lightly in the heyday of his youth and prosperity and happiness, had thickened into cables and petrified; it was impossible to break through the coil of them or find a way out of it. Roland Sefton had died many years ago. Let him remain dead.

(To be continued.)

#### HOW SPONGES ARE CAUGHT.

A correspondent of an exchange tells how they fish for sponges in the Bahamas. When a vessel arrives at the fishing-ground, it is anchored, and the men, in small boats, proceed to look for sponges in the water below. The water is a beautiful light blue colour, and so clear that a sixpence can easily be seen on the white sandy bottom in thirty-five to forty feet of water. Of course, when there is no wind, and the surface of the water is still, the sponges are easily seen; but when a gentle breeze is blowing, a "sea-glass" is used. A sea-glass consists of a square pine box about twenty inches in length, a pane of glass about ten by twelve inches placed in one end, water-tight. To use it, the glass end is thrust into the water, and the face of the operator is placed close to the other. By this means the wave-motion of the water is overcome, and the bottom readily seen. Sponges when seen on the bottom attached to rocks, look like a big black bunch. They are pulled off their natural beds by twisted hooks, which are run down under the sponge, which is formed like the head of a cabbage, and the roots pulled from the rocks. When brought to the surface it is a

mass of soft glutinous stuff, which to the touch feels like soap or thick jelly. When a small boat-load is obtained, they are taken to the shore, where a crawl is built in which they are placed to die, so that the jelly substance will easily separate from the firm fibre of the sponge. These crawls are built by sticking pieces of brush into the sand, out of the water, large enough to contain the catch. It takes from five to six days for the insect to die, when the sponges are beaten with small sticks, and the black, glutinous substance falls off, leaving the sponge, after a thorough washing, ready for market. To the fishermen generally, the occupation is not a lucrative one. I am told the wages will hardly average three dollars per week, besides board. There is but little diving for sponges, except for a particularly fine bunch which cannot be secured by the hook.

#### "LIFE HATH ITS BARREN YEARS."

Life hath its barren years,  
When blossoms fall untimely down,  
When ripened fruitage fails to crown  
The summer toil, when nature's frown  
Looks only on our tears.

Life hath its faithless days:  
The golden promise of the morn,  
That seemed for light and gladness born,  
Meant only noontide wreck and scorn,  
Hushed harp instead of praise.

Life hath its valleys, too,  
Where we must talk with vain regret,  
With mourning clothed, with wild rain wet,  
Towards sunlight hopes that soon must set,  
All quenched in pitying dew.

Life hath its harvest moons,  
Its tasseled corn and purple-weighted vine,  
Its garnered sheaves of grain, the blessed sign  
Of plenteous ripening bread and pure, rich wine,  
Full hearts for harvest tunes.

Life hath its hopes fulfilled;  
Its glad fruitions, its blest answered prayer,  
Sweeter for waiting long, whose holy air,  
Indrawn to silent souls, breathes forth its rare,  
Grand speech by joy distilled.

#### INSECT ANNOYANCE IN BRAZIL.

Mr Ernest Morris, the young traveller and naturalist, who has just returned from Brazil, repeats the general observation of explorers that the exuberance of insect life is the principal obstacle to the enjoyment of a sojourn in that part of the world. Cockroaches swarm in every house despite the inroads of an army of spiders which sally forth from every chink to prey upon them; scorpions are intrusive and dangerous; a small red insect called the "mecum" is an intolerable annoyance; at certain hours of the day the air is black with flies and mosquitoes; and ants are a universal plague. To baffle these last named foes of peace, Mr. Morris was obliged to keep his entire collections on hanging shelves, the cords of which were soaked in the oil of copaiba. "The most destructive ant in Brazil," says Mr. Morris, "is the sanba. It will strip trees of their foliage in a single night, and in many places orange trees cannot be grown for this reason. The tocandeira is a very large ant, the bite of which is poisonous and makes a painful sore. I was once rendered unable to work for a week from a bite received from one of these ants. Some species travel in large bodies, marching in straight line and never turning to the right nor to the left. If a house lies in the track of one of these marching bodies, unless they are completely exterminated, they will pass through. Nothing will be injured, but every crack and cranny will be explored, and not a spider or cockroach will survive the visitation. They are therefore regarded as friends, and their advent is always welcomed. Go where you will in Brazil, you will meet ants. You live, sleep, and eat with them—and eat them, too.

#### ANCIENT CHINESE COFFINS.

A recent number of the "Celestial Empire," referring to a discovery of some ancient graves near Shanghai, gives, says "Nature," an interesting account of Chinese burial in former times. A man of means purchased his coffin when he reached the age of forty. He would then have it painted three times every year with a species of varnish, mixed with pulverized porcelain—a composition which resembled a silicate paint or enamel. The process by which this varnish was made has now been lost to the Chinese. Each coating of this paint was of some thickness, and when dried had a metallic firmness resembling enamel. Frequent coats of this, if the owner lived long, caused the coffin to assume the appearance of a sarcophagus, with a foot or more in thickness of this hard, stone like shell. After death the veins and the cavities of the stomach were filled with quicksilver for the purpose of preserving the body. A piece of jade would then be placed in each nostril and ear, and in one hand, while a piece of bar silver would be placed in the other hand. The body thus prepared was placed on a layer of mercury within the coffin; the latter was sealed, and the whole then committed to its last resting place. When some of these sarcophagi were opened after the lapse of centuries, the bodies were found in a wonderful state of preservation; but they crumbled to dust on exposure to the air. The writer well observes that the employment of mercury by the Chinese of past dynasties for the purpose of preserving bodies ought to form an interesting subject for consideration and discussion in connection with the history of embalming and "mummy making."

## BRITISH AND FOREIGN ITEMS.

THERE are now no Jews either in Bethlehem or Nazareth. MORMON proselytising missionaries have been warned out of Morgan county, Miss.

THE police in Ireland have been diligently searching for the assassins of Lord Cavendish and Mr. Burke, but as yet without results.

IT is rumoured that the minister of a leading Presbyterian London Church is about to resign his charge, and proceed to New Zealand.

THE crime of suttee, or widow-burning, is still openly practised in Nepal, within sixty miles of British territory in Northern India.

A STATUE to Luther is to be erected in Erfurt, to be unveiled next year, which will be the four hundredth anniversary of his birth.

THE workmen constructing a railroad near Denver encountered a buried forest of petrified trees of all sizes, and many varieties turned into agate.

THE Spanish Government is discussing the propriety of conceding oral and public procedure in law courts, a step preliminary to the institution of trial by jury.

THE thirty-two vacant niches in the Scott Monument, Edinburgh, have been filled with statues of Scotch worthies, or of the characters created by the pen of the Wizard of the North.

THE Bible in the Basuto language has been issued by the British and Foreign Bible Society, at a cost of \$20,000. This is the ninth completed Bible in the native languages of Africa.

WILLIAM E. DODGE was re-elected president of the National Temperance Society at its annual meeting in New York. Receipts for the year, \$60,000. Friends of the cause are congratulated upon the marked progress of temperance reform.

PROF. COSSAR EWART, of Aberdeen, has been appointed to the Natural History Chair in Edinburgh University, and Prof. H. Alleyne Nicholson, of St. Andrews, is to succeed him at Aberdeen.

THE General Assembly of the United Presbyterian Church of the United States, by the very close vote of 616 to 606, have given their congregations the right to use instrumental music if they wish.

THE English Presbyterian Synod have decided by a small majority, after a lengthened discussion, that the office of Moderator of Session, Presbytery, or Synod, shall be limited to ordained ministers.

IT is one of the hopeful signs for England that coopers for the great brewers at Burton-on-Trent are now almost unemployed, and that not half the usual quantity of beer is sent away by rail.

THE cotton planters on the Yazoo river, in Mississippi, reckon that their lands are worth four or five dollars more an acre from the sediment left upon them by the late floods. No ill without its good.

ROME recently celebrated its 2,635th birthday with great enthusiasm. The new excavations at the Pantheon and the Forum were open to the people, and the ruins in and around the Forum were illuminated in the evening.

POPE LEO's physicians urge him to remove at once to some high locality, as his prolonged confinement in the Vatican is seriously affecting his health. It is doubtful if he will obey, as it is part of the policy to keep up the ridiculous complaint that the Pope is a prisoner.

TWO of the Free Church Synods decided recently in favour of liberty to use instrumental music—Aberdeen by 24 to 14, and Fife by 16 to 10. The new Free Church Hymnal is now issued, containing the "Te Deum," the "Gloria in Excelsis," and a collection of Scripture sentences.

THE ladies connected with Dr. Taylor's Tabernacle, New York, have during last winter sent twenty-two well-filled trunks to as many home missionary families. Each trunk contained a general supply of clothing and housekeeping goods, a pulpit suit for the missionary, and about twenty choice volumes. The value of the gifts is £800.

THE census of Calcutta shows that there are 30,400 professing Christians in that city. Of this number 11,095 are Roman Catholics; 8,678 belong to the Church of England and 1,869 to the Church of Scotland; 857 are Baptists; 758 Methodists; 692 Independents, etc. Only 29 are classed as Unitarians and Theists, and 49 as Agnostics.

A MARRIAGE has been arranged between the Hon. and Rev. E. Carr-Glynn, vicar of Kensington, and Lady Mary Campbell, daughter of the Duke of Argyll. It will be remembered that the duke is married to the elder daughter of the Bishop of St. Alban's, so that this noble Presbyterian family is becoming closely connected with the Church of England.

THE receipts of the American Presbyterian Board of Foreign Missions were \$592,289 68, larger than any other year since the reunion, and nearly \$84,000 more than in 1874, when a great effort was made to wipe off a large debt. The receipts of their Board of Home Missions were \$403,109, being \$15,872 less than their payments and \$54,989 less than last year.

THE funeral of Lord Cavendish at Chatsworth called together an assemblage of thirty thousand persons. A special train conveyed from London the Prince of Wales, the Duke of Edinburgh, Mr. Gladstone, and others, and three hundred members of Parliament walked in the procession. The coffin was borne by tenants of the Duke of Devonshire, of whom five thousand were present.

## MINISTERS AND CHURCHES.

THE Rev. Dr. Bennet, of St. John, who recently tendered his resignation, will retire next August.

REV. MR. JAMES, Presbyterian minister of Midland, Penetanguishene and Wyebridge, has received a hearty call to Norwood.

THE old "Union Church," Galt, was put up at auction on Saturday last, and knocked down to Mr. Thomas Hamilton for \$500.

THE services in the Presbyterian Church, Stouffville, will in the future be held morning and evening, instead of afternoon, as heretofore.

THE Rev. Mr. Currie, who as student preached so acceptably to Uptergrove Presbyterians, returned last Saturday as a regular licensed minister of the Presbyterian Church.

REV. R. N. GRANT, of Ingersoll, has received a hearty and unanimous call from the Orillia Presbyterians, who offer him a stipend of \$1,200 per year and a manse.

THE Presbytery of St. John, at its last meeting, appointed the Rev. Dr. Bennet to preach St. Andrew's Church vacant on the first Sabbath in July. He was also named Moderator of Session.

AT the late meeting of the senate of Toronto University, Rev. Principal Caven, D.D., and Rev. D. J. Macdonnell, B.D., who have been reappointed by the Ontario Government for the next three years, took their seats.

THE sacrament of the Lord's Supper will be dispensed in St. Andrews Church Thamesford, next Sabbath, when Rev. Mr. Cameron will be assisted by Rev. Messrs. Cameron of Lucknow, Scott of Brooksdale, and Munro of Embro.

REV. W. J. SMYTH, B.A., of Quaker Hill, Uxbridge, who has accepted the call from New Carlisle, Ohio, has passed the examinations of the post-graduate course of Bloomington University, Ill., and has obtained the degree of Ph. D. (Doctor of Philosophy).

THE Stratford "Beacon" says: "Rev T. T. Johnston, of Molesworth, has returned from Toronto, where he has been under the care of Mr. C. Cluthe, who has made for him a spinal prop. It seems the rev. gentleman is somewhat affected with spinal disease, and has the painful prospect at no distant day of being an invalid for life unless this prop does the work required.

THE Rev. D. M. Gordon, the popular pastor of St. Andrew's Church, Ottawa, has accepted the call of the congregation of Knox Church, Winnipeg. The decision of Mr. Gordon is much regretted by the members of his congregation, by whom he is held in high esteem, while his departure from the city will be a loss which will be felt outside his own ecclesiastical communion.

THE Presbyterian church, Cobourg, is to have a new bell. For over fifteen years the old one has been unused, having got broken shortly after it was put up. The new bell has been cast, and will be here in a few days. The difference between the price allowed for the bell metal of the old bell, and the cost of the new one, has been kindly donated to the church by Mr. R. Mullholland.

A DUNGANNON correspondent says: The Presbyterian Sabbath school was re-opened in the Orange Hall, Sabbath last, with an attendance of thirty-nine scholars, and a fair number of teachers. It is a pity that the good people at the head of the Presbyterian congregation here can't see to what extent they are standing in their own light by not erecting a new church in this village.

AN enjoyable concert, under the auspices of the College Street Presbyterian Young People's Christian Association, was held last week, at which vocal and instrumental music was pleasingly rendered by Mrs. Morris, Misses Corlett, Miss Boyd, Dr. Geikie, Messrs. Manton, Bryce and Barclay. Recitations were also given by Messrs. Haight, Brooke and Miss Alexander. The chair was occupied by the Rev. A. Gilray.

AT a recent meeting of College street Presbyterian congregation, Mr. James Mitchell, College street, for the past six years the efficient superintendent of the Sabbath school, and who now retires temporarily from that office, was the recipient of an illuminated address and a handsome timepiece, indicative of the appreciation of the valuable services rendered by him. Several appropriate brief addresses were delivered by

Rev. Alex. Gilray, who presided on the occasion, and others interested in the work of the Sabbath school. It is earnestly hoped it will. Mr. Johnston's attached congregation are greatly concerned about their esteemed pastor's ailment, and are anxiously hoping he may speedily recover his usual health and strength.

A MOST enjoyable entertainment was given by the Deer Park Presbyterian congregation on the evening of Friday last. The programme consisted of selections of sacred music by the Eglington choir, solos by Miss Williamson, instrumental duets by the Misses Palmer and Burand, and by Mrs. Pringle and Miss Sutherland, and readings by Mr. Headley, of the "Monetary Times." The neat little church was filled by an appreciative audience, and the duties of the chair were efficiently discharged by Principal Caven, D.D. Mr. Wallace, who has charge of the church for the summer months, is endearing himself to the people; and the regular services and Sabbath school are well attended. We wish the congregation ever-increasing prosperity of the best kind.

THE Rev. A. T. Hartley, Presbyterian minister of Hensall, who has accepted a call from Bluevale congregation, was on Thursday evening, 18th, made the recipient of a token of respect, illustrative of the goodwill and harmony existing between pastor and people. Some 75 persons proceeded to the manse, where they were hospitably welcomed by Mr. Hartley and lady, who did all in their power to make the large and unexpected company of guests comfortable. After order had been restored, Mr. McLaren, on behalf of the Bible class, read a very flattering and feeling address to Mr. Hartley, expressive of their deep sense of indebtedness for the earnest labours and unflinching zeal he had exhibited for their welfare; and of the great loss they were about to sustain in his departure, coupled with the wish that he would long be spared to his family and the world, "to do good" like his Master. Mr. White, in the name of the Bible class, then presented him with a purse containing one hundred and twelve dollars in gold. Mr. Hartley replied in suitable terms, thanking the donors most heartily for their expressions of respect and the kindly feelings of sympathy which they exhibited.

AT the close of the prayer meeting on the 3rd inst., the Rev. A. Kennedy received a parting address from the congregation of Dunbarton, which was full of kind and grateful expressions of their high appreciation of him as their pastor, and was accompanied with a purse of \$123. Mr. Kennedy feelingly replied, and thanked them for this altogether unexpected parting gift. It may be interesting to state that when Mr. Kennedy settled in Dunbarton, he preferred it to some larger congregations from which he had received calls, because of the feeble state of his health, which was very much shattered from a fourteen years' residence as a missionary in the Island of Trinidad. His health greatly recruited, and he has continued to labour among them for twenty-eight years. No minister has laboured more faithfully, and no congregation has more appreciated their privileges and shown stronger attachments; and now that he has removed from their midst, he will long be remembered as a genial friend, a wise counsellor and a faithful pastor. Mr. Kennedy has removed to Newcastle, where we trust he will enjoy a ripe old age.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 16th May. Messrs. McMechan, Laidlaw, McEwan, and Dr. Thompson, ministers, and Messrs. Leggat and Watson, elders, were appointed commissioners in place of those who had resigned their commissions. The resignation of the pastoral charge of Waterdown by Mr. McMechan was accepted, to take effect after June 1st. Mr. Laing was appointed Moderator of Session. The resignation by Mr. Porteous, of Port Dalhousie, was accepted, to take effect after July 1st, and it was resolved to appeal to the General Assembly for leave to Mr. Porteous to retire from the active duties of the ministry, and to be admitted to the Aged and Infirm Ministers' Fund. The resignation of Beverly by Mr. Thynne was accepted, to take effect after May 21st, and Mr. Porteous was appointed Moderator of Session. Mr. Warrander tendered his resignation of St. Ann's, Wellandport and Smithville. The resignation was laid on the table, and the congregations were ordered to be cited for their interests. It was resolved to bring the case of Mr. J. H. Simpson, catechist, before the General Assembly, asking that it be dealt with as a special

case. Mr. Fletcher, convener, and the other ministers of the city of Hamilton were appointed a committee to superintend the students within the bounds.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF PARIS.—This Presbytery met in the First Presbyterian Church, Brantford, on Tuesday, the 9th inst., and proceeded to the induction of the Rev. F. R. Beattie, M.A., B.D., to the pastorate of that church before a fair-sized congregation composed of the members of the church and other friends in the city. The Presbytery being duly constituted, the clerk *pro tem.*, Dr. Cochrane, called for any objections to the life or doctrine of the minister-elect. None having been offered, the Rev. Mr. Ballantine, of Paris, entered the pulpit and preached a forcible and eloquent sermon from Isaiah, 42nd chapter and 4th verse. The Rev. D. D. McLeod, of Paris, then put the usual questions to Mr. Beattie, which having been satisfactorily answered, he was set apart by solemn prayer to the pastorate of the church. After having received the right hand of fellowship from the brethren present, Dr. Cochrane addressed him in touching terms as to the duties of the office—first, in the pulpit; second, in pastoral visitation; third, as to his public duties outside of his own congregation. Thereafter Mr. McLeod addressed the congregation, and after the services closed Dr. Cochrane accompanied the newly inducted minister to the door of the church, where he was introduced to the members of his church, and received from them a cordial greeting. The following were appointed Commissioners to the General Assembly: Ministers—Revs. Dr. Cochrane, W. T. McMullen, W. M. Martin, D. D. McLeod, J. McEwan, W. A. McKay; Elders—Messrs. F. Anderson, J. Rutherford, S. Charlton, R. Turnbull, M. McKenzie, T. Nichol. The minute of last meeting of Presbytery in reference to the resignation of Mr. Hume was read, and the elders heard regarding their non-appearance at said meeting, and other matters connected therewith. On motion, the case was dismissed, and all parties counselled to seek the things that make for peace. Mr. Wm. McKinley, graduate of Knox College, was duly licensed to preach the Gospel. The Presbytery adjourned, to meet in Paris on the first Tuesday of July, at 11 o'clock.

PRESBYTERY OF HURON.—This Presbytery met in Seaforth on the 9th inst. Rev. Messrs. Ross of Brussels, and Graham of Egmondville, being present, were invited to sit as corresponding members. Circular letters were read from the following Presbyteries, intimating that they intended to ask leave of the General Assembly to receive the parties whose names follow as ministers of this Church: From the Presbytery of London, for the reception of Messrs. Thomas McAdam and George Crombie; from the Presbytery of Ottawa, for the reception of Mr. Vessot; the Presbytery of Kingston, for the reception of Mr. Godfrey Shores; the Presbytery of Quebec, for the reception of Mr. Charbonnelle. A call was taken up from the congregations of Bluevale and Eadie's, in the Presbytery of Maitland, to Mr. Hartley, of Rodgerville. Parties were heard for and against translation, including Mr. Hartley, intimating his acceptance of the call. The Presbytery accordingly agreed to the translation, Mr. Danby to be Moderator of the Session of Rodgerville during the vacancy and declare the pulpit vacant. A committee, consisting of Messrs. Musgrave (convener), Danby and Campbell, was appointed to prepare a suitable minute respecting Mr. Hartley's translation. The call to Mr. Hartley was unanimous and hearty; the stipend promised is \$800 with a manse. Messrs. McDonald and McCoy were appointed Commissioners to the Assembly, in place of Messrs. Paterson and Thomson, who resigned their appointment. Messrs. John Reid and M. T. Wilson were appointed in place of Messrs. J. Scott and D. D. Wilson, resigned. The Rev. T. G. Thomson asked leave of absence for three months because of ill-health, provision having been made for his pulpit during his absence. The Presbytery, while expressing sympathy with Mr. Thomson, granted him leave accordingly. A letter was read from Mr. Boudreau stating that he could not see his way to accept the call of the congregation at Grand Bend. The call was accordingly set aside, and Mr. Stewart was instructed to correspond with Mr. Warden and Dr. McVicar with a view of securing for Grand Bend a minister who can officiate in both English and French. The overture on standing orders was approved of *simpliciter*. The next meeting of Presbytery will be held in Bayfield on the 2nd Tuesday of July, at 11 a.m.—A. MCLEAN, Pres. Clerk.

## GOSPEL WORK.

## INCIDENTS IN MR. MOODY'S MEETINGS.

Mr. Moody said, "Just let us have perfect quietness for a few moments." Then addressing a man near him, he said, "What have you got to say?"

## THE ATHEIST'S STORY OF HIMSELF.

"Mr. Moody and friends, I hope you will bear with me, for I am a little nervous. A few days ago I was a confirmed atheist and blasphemer. The Bible I received from my mother scarcely ever saw the light; I tore the first page out of it, because it had a prayer written on it, and that page I burnt. I never prayed myself. A few days since I was led to hear Mr. Moody. I got a note-book and pencil ready to put down what I might hear, to make ridicule over it with my companions. But on coming into the crowded meeting I saw that all were in earnest; I felt at once that I could not act as a critic. The Spirit of God checked me. The words that fell on my soul with special power were, 'All have sinned, and come short of the glory of God.' I said to myself, 'If all these Christians have come short, what is to become of a man like me?'

"I spoke to a fellow-workman, who is a Christian, and day by day he led me on till I saw the error of my ways, and my need of Christ. Several Christians prayed for me. My old grandfather often prayed for my conversion. His regular hour for prayer was the very hour of Mr. Moody's meeting. I have accepted Christ. What I have heard to-night has been a great help to me. I sincerely hope in the future to be more earnest in the service of God than I have ever been in that of the devil. I believe my best days are yet to come." He then spoke of the Bible, and said, "I stand before you as a child of God."

One man who had entirely despised ordinances for fifteen years, although living at a great distance from the Institute, went for a fellow-workman, induced him to hear Mr. Moody, and the word touched his heart. The first-named man led this companion to our friend, who was enabled to point him to Christ. The enquirer, who had kept his head bowed down a good deal, on looking up at last said to the worker, "Do you not know me? I attend your husband's church, and my daughter is in your own Sabbath-class?" The name given, the worker said, "Yes, yes; and your daughter told me that lately she had established family prayer in your house." "She has," replied the father; "she is a Christian girl, and I am thankful to God." The worker said, "We have often prayed together for your conversion." "Your prayers are answered," he replied. And so the worker's first convert was the means, under God, of bringing blessing to the father of the worker's earnest scholar.

Dr. Andrew Bonar relates the following incident in one of the meetings:

"Seven years ago I met a man in this city, and spoke to him about Christ. He told me that he had fully made up his mind to enjoy this world as much as possible. Shortly after he left for Pittsburg, U. S., and got a situation there. Things did not prosper with him. Friends did not prove kindly. One evening, as he sat all alone, he said to himself, 'Is this all I am to get in this world?' Suddenly the text flashed into his mind, 'Seek ye first the kingdom of God,' etc. He had learned these words in his youth, but now they seemed quite new. He tried to persuade himself that there was nothing peculiar in the old and familiar words. Soon afterwards, a friend whom he had fully trusted spoke unkindly of him; again, when alone, the same text started up—'Seek ye first the kingdom of God,' etc.

"Astonished at this, he was led to ask himself, 'How am I to seek it?' Then he remembered another text—'Come unto Me all ye that labour,' etc. As he thought over these words, it was, he said, 'just as if Christ were in the room,' and were saying, 'Will you come to Me?' 'How am I to come?' he asked. It seemed as if he were speaking face to face with Jesus. There and then he replied, 'Yes, Jesus, I do now come to Thee;' and a little after, he cried, 'Lord, give me rest—rest now. Didst Thou not promise it?' Then the burden rolled away, and he said he could not describe the joy at his heart. The joy prevented sleep when he found that the Saviour had really taken away his burden. Just speak, dear friends, to Jesus to-night, as a friend speaks face to face with a friend. Jesus says, 'Lean on Me; look to Me;' and if you do so you will find deliverance.

"This man was an engineer. He was sent after this to Bombay in connection with some railway work there. A neighbour of his, a Jew, went to a missionary in that city, and said, 'Sir, I want you to tell me about Jesus.' 'How is this?' asked the missionary. He answered—'There was a young engineer lived close by me; he did not say much to me about Christ, but as I saw him day by day going out to his work, and night after night coming home, evidently filled with joy, I felt sure that he was possessed of a secret which I knew not of. I asked him what that secret was, and he replied, 'If you knew my Master as your Saviour, as I know Him to be mine, you would be as joyful as I am.'"

## SABBATH SCHOOL TEACHER.

## INTERNATIONAL LESSONS.

## LESSON XXII.

June 4, 1882. } THE TRANSFIGURATION. { Mark ix. 2-13.

GOLDEN TEXT.—'And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.'—Matt. 3: 17.

TIME.—A week after last lesson.

PLACE.—Unknown. Mount Hermon it is now generally supposed, but Tabor was the traditional site; there are many difficulties in the way of accepting the latter which do not affect the former. Hermon is north of Cæsarea Philippi, Tabor is about five or six miles east of Nazareth; by the ordinary route they are probably sixty-five miles apart.

PARALLEL.—Matt. 17: 1-13; Luke 9: 28-36.

Notes and Comments.—Ver. 2. "Six days:" so Matt. Luke says, "about an eight days:" counting the fractions of the two days at the beginning and end of the period. "Peter," etc.: the select three on other occasions (chap. 14: 33; 5: 37); "high mountain:" see on "place" above. "By themselves:" what for? Luke tells us "to pray" (9: 28). This as well as the fact that the disciples were heavy with sleep, and that they did not come down from the mountain until the next day, points to the scene having taken place in the night. "Transfigured:" changed, transformed. "Before them:" these were witnesses of the miracle.

Ver. 3. "Garments:" Matt. and Luke speak first of the change in His countenance, Mark dwells on the garments, the inner glory burst through the earthly covering. "White as snow—no fuller:" indicating the supernatural character of the event. In ancient times but few coloured garments were worn, and the fuller's business was to make the white clean and bright. Persons of high rank were often distinguished by the brightness of their white garments.

Ver. 4. "Elias with Moses:" representing the Law and the Prophets. Both were forerunners of Christ; each had fasted forty days; one never tasted death, the other died alone with God, and was buried by Him. "Talked:" about "His decease:" Luke 9: 31; His exodus—going forth—the one, great central thought of the universe.

Vers. 5, 6. "Peter:" impulsive as usual; "it is good:" so it was. Christ and the two great saints of old in converse, how good! it was Heaven ante-dated, and so was but for a season. There was something better, however, as Peter had to learn. "Tabernacles:" tents or booths. "Wist not:" knew not; he was overcome with what he saw, and spoke he knew not what. "Sore afraid:" the whole scene might well produce the deepest awe.

Ver. 7. "A cloud:" Matt. (17: 5) "a bright cloud:" how different to the cloud on Sinai, Ex. 19: 16-18, just the difference between the two dispensations. A cloud was, through the O. T. dispensation, a symbol of the presence of God. "Overshadowed them:" i.e., Christ, Moses, and Elias. "A voice:" of the Father, so the cloud was the true Shekinah. See Matt. 3: 17; John 12: 38, the Divine testimony to Jesus. "Beloved Son:" a confirmation of Peter's confession. "Hear him:" the sum of the Law and the Prophets. Hearing Christ includes obeying Him.

Ver. 8. And now the visitants disappear, they have been lost in the cloud, their office is past, and "Jesus only" remains. Some details found in Matthew are omitted here. "Jesus only:" Heaven upon earth, and the joy of the heaven beyond.

Ver. 9. "Charged them:" why? Trench says "The mystery of Christ's Sonship should not be revealed to the world till He was declared to be the Son of God, with power, by the resurrection from the dead."

Ver. 10. "Kept that saying:" the injunction just given. "Questioning:" not about the resurrection generally, for that was an article of faith among the orthodox Jews, but about the connection of the resurrection of Jesus with the declaration of Him. What did it mean?

Ver. 11. This question of the disciples was the outcome of the thoughts produced by what they had seen and heard on the mount; they felt that their Master was the promised Christ. So far as they understood, Elias had not come, and yet the scribes taught that before the Messiah, came Elijah the messenger; the scribes used this against the claims of Christ.

Vers. 12, 13. Jesus answered them, "Elias verily cometh first:" "Elias is indeed come:" (the Rev. properly, here as elsewhere, gives the O. T. form of the name "Elijah;" the variation is confusing). The prophecy (Malachi 4: 5) was fulfilled in John the Baptist: Matt. 17: 11-13, "how it is written:" Rev. "how is it:" making the sentence a question, answering the difficulty raised by the scribes with another. Let them interpret the prophecies of suffering and death; "they have done as it is written." There is no direct prophecy of the sufferings of the second Elijah, but it might be inferred that he would suffer as his prototype had done.

Matthew says (17: 13), "Then the disciples understood that He spake unto them of John the Baptist."

## HINTS TO TEACHERS.

Dangers.—One is similar to that cautioned against in a previous lesson (May 7), and which to some extent is common to all these narratives from the life of Christ, that the charm of the story should hold attention from the great foundation truths. Another is to take it for certain that your scholars know all about Moses and Elias, and why they especially should be here; question and explain so far as needed.

## WHAT AND HOW TO TEACH.

A grand lesson this, fitly following and completing the last; that was about the Cross, this the reward; that about losing life and saving life, this shows the glory of the saved life, for not only was Christ glorious, but the two human visitants were glorious also: Luke 9: 31. In connection with this thought, read and apply 1 John 3: 2. It is a brief lifting of the veil for the assurance of the disciples, and, it may be, to comfort and strengthen even the Saviour Himself.

Topical Analysis.—(1) The narrative of the transfiguration (vers. 2-8). (2) Questions and teachings about the event (vers. 9-13).

On the first topic we may note a reason for the wonderful event. Christ had begun to speak plainly, as He had not spoken before, of His death. This had staggered the disciples; Peter had even dared to rebuke Him for it. Then He had been speaking of His followers each "taking up his cross:" words which had a significance to the disciples of shame and suffering. We know that they were perplexed and discouraged, and now this manifestation of the glory of their Master—this Divine testimony to Him—would, and did, help them in the trials that yet were before them. Dwell on the fact that it was as He was praying that the wonderful change came upon Him. So it was that when Moses was alone with God that his face shone so that the children of Israel could not look upon it. Prayer transforms the man, always spiritually, sometimes outwardly too. The marks of communion are in the walk and life; the countenance, the voice, the manner, will tell of prayerful communion with God. Show that Christ prayed oft; that He needed prayer, and that in prayer came to Him the testimony of the Father. The application is plain. Do not, however, omit to teach that prayer is but the preparation for work. Peter forgot that, and wanted to remain on the mount; he wanted to enter at once into the rest which was not to come until he should "put off this tabernacle" (2 Pet. 1: 14). Teach that not prayer in the neglect of work, but work in the spirit of prayer, is the true idea of the Christian life. Then you may speak of the heavenly visitants, the two grand worthies of the Old Dispensation—the great lawgiver and the great reformer. Give reasons for the special fitness of these to take part in this transfiguration scene, from their lives, office, death of one and translation without death of the other. Dwell fully on the voice from the cloud, the witness to Christ from His Father, and press especially the duty it enjoined—"Hear Him"—a duty as incumbent upon us as upon the disciples; to hear Him, not merely as a teacher, but to obey, to be His disciples, to follow Him, to take His yoke, yea, His cross, and then will come the glory on the mount of God, with Christ and the glorified saints, not for a brief moment, but for the "rest"—the "Sabbath keeping" of the life beyond.

On the second topic, there is a question of one another, "what the rising from the dead should mean." We wonder at their ignorance and dulness, and yet are we not as slow to receive some spiritual truths, especially those truths most opposed to our own carnal ideas? There was a question of Christ, "Why say the scribes," etc.? To this Jesus replies that so far as the scribes kept to the word they were right, but that the prophecy had been fulfilled; Elias had come. So, then, while we are looking for the fulfilment of prophecy, it may be already fulfilled. Teach elder scholars from this the responsibilities and solemnities of life. In the midst of the answer to the second occurs a third question; this time by Christ: "How is it written of the Son of man?" The predictions respecting the forerunner have been fulfilled; shall not those also respecting the Messiah, connecting with the thoughts of vers. 9, 10? Show here how all the O. T. prophecies of Messiah point to a suffering, rejected, dying Christ, and how perfectly all were fulfilled in Jesus. Press the fact noted on ver. 4, that the subject on which Moses and Elias talked with Jesus was about this very thing—his death; and show that every scholar in your class has an interest in this that ought to be all-absorbing, for in the sufferings and death of Christ is the salvation of each and all.

Incidental Lessons.—That prayer and consecration will change men.

That the mount of prayer often becomes the mount of glory.

That the New and the Old Dispensations meet in Christ. Moses and Elias on the mount witnesses of immortality. That where Jesus is there is communion and glory.

How near to us is the invisible world: Luke 23: 43; Heb. 1: 14; 12: 1.

The glory of Christ on the mount an earnest of our own future glory.

That we shall know each other in the glorified state. That retiring from the world is not the will of the Master.

"Jesus only" the central fact of our faith; all else comes and goes.

Main Lessons.—The work of Christ the object of saintly and angelic interest: Eph. 3: 9, 10; 1 Pet. 1: 10-12. At the birth, temptation, agony, resurrection, and ascension.

Jesus the Son of God; God attests it: Matt. 17: 5; Luke 3: 22; John 12: 28.

The duty to which this glorious manifestation points: "Hear Him," Matt. 7: 24; John 6: 45; 14: 24.

If the glory on the mount was so great and joyful, how much more when His people shall see Him as He is, and be like Him?—1 Cor. 15: 49; 2 Cor. 5: 1-5; Phil. 1: 23; Heb. 12: 22, 23; 1 John 3: 2.



## OUR YOUNG FOLKS.

### BOYS ALPHABET.

A stands for Arrow, straight and long ;  
 B stands for Bat-stick, round and strong ;  
 C for a Cat, most wondrous wise ,  
 D for a dove, which has red eyes ;  
 E for an Engine made of tin ;  
 F for a Fish-pole out in Lynn ;  
 G for a Gun all made of wood :  
 H for a Hoop that trundles good ,  
 I for the Infant we call Jim ;  
 J for the Jack-knife bought for him ;  
 K for a Kite, its tail is red :  
 L for the Lamb whose dam is dead ;  
 M for a Marble made of glass ;  
 N for a Noah's ark built of brass .  
 O for an Orange sprung a leak ;  
 P for the Paper brought each week ;  
 Q for a Quiver for the back ;  
 R for a rabbit white and black ,  
 S stands for Skates, to go on ice .  
 T stands for Top, to spin so nice ;  
 U for an Ulster warm and thick ;  
 V for Jim's playmate nicknamed Vic ;  
 W the Whip when they play horse ,  
 X stands for 'Xtra nice of course ;  
 Y stands for the Youth who owns these toys ;  
 Z for the Zeal which marks good boys ;  
 And since I've nothing more to say,  
 I'll say good-night and go away.

### A LION STORY.

"I can't, I can't, I CAN'T!" said Willie, reaching a climax of emphasis and emotion, as he landed his arithmetic in his mother's lap. She was sitting on the opposite side of the study table, patiently filling up the missing heel in one of our hero's stockings.

"What is it now, dear?" Her voice was like the soft patter of rain, and the light in her eyes as the sweet shining of the sun after a flash of lightning and a clap of thunder.

"I am going to do all *my sums* by subtraction. I never can learn multiplication—never, never, never!"

"You had better go to bed, dear," she replied, thinking to cut this Gordian knot of nevers and can't's with the sword of rest.

"Without my story, mother!" (now, the story had been the promised reward for the yet unsolved problem in arithmetic.)

For once, she was better than her word, and surprised Willie by saying, "Well, I believe I will tell you a lion story to-night." Willie looked up with a smile of expectation and interest, in which there lurked no remembrance of certain snakes and bears with which she had been wont "to point a moral, or adorn a tale."

"There lived once in a village—well, a village where there were lions—a poor seamstress and her little boy, who was all she had in the world. 'When Freddie gets to be a man,' was a sort of oasis looked forward to in the desert journey of her life."

A light came into Willie's eyes as she said this, for she had borrowed her illustration from his last lesson in geography.

"Late one evening," continued she, "the poor mother said: 'Freddie, I must have that jacket pattern, and you will have to go to the other end of the village for it.'"

"Do boys wear jackets in lion countries?" interrupted he.

The corners of his mother's mouth twitched a little, as she proceeded with more caution.

"Yes, sometimes. As I said before, it was late, and nearly dark. Freddie met his mother's request with a frown, and started with reluctant steps. Presently he ran back with eyes full of fright, crying out, 'There is a lion in the street!'

"His mother laid aside her work, rose hastily, and looked anxiously in the direction indicated, but could see nothing but the trees and houses. The sad, care-worn look never left her face that night, though in the street she was sure there was no lion.

"The village had been infested for many years by two much-dreaded lions. One was fierce and strong, roaring along the highway at noon; the other, cowardly and hungry, crept from behind fence corners and stumps to spring upon little children in the dark."

"Oh! mother, and ate them up?" said Willie, with a shudder.

"Yes, all that was good in them; their character, their industry, their manliness, for the great savage lion is, 'I won't,' and the little cowardly sneak is 'I can't.'"

"Sold again," said Willie, with a sigh of disappointment; but his look of interest came back as his mother took down the big Bible and asked him to turn to Prov. xxii. 13. He read aloud: "The slothful man saith, There is a lion without, I shall be slain in the streets."

After they had talked about it awhile, she drew nearer, and stroking his tossed curls and smoothing the wrinkles from his flushed brow, she whispered tenderly:

"Oh! Willie, I am so much afraid of 'I can't' for you. Face the sneaking lion like a man, and he will skulk away to the woods." Then she added playfully, "If you like subtraction so much, set your duties down in a row, and write a brave 'I will' under every one of them. 'I can't' will lead you into multiplication, and keep you there all the days of your life." Willie didn't think this much of a lion story, but 'I can't' didn't sneak round quite as often when he had tasks to accomplish.

### SOMETHING TO DO.

Think of something kind to do,  
 Never mind if it is small ;  
 Little things are lost to view,  
 But God sees and blesses all.

Violets are wee, modest flowers,  
 Hiding in their beds of green,  
 But their perfume fills the bowers,  
 Though they scarcely can be seen.

Pretty bluebells of the grove  
 Are than peonies more sweet ;  
 Much their graceful bloom we love  
 As they blossom round our feet.

So do little acts we find,  
 Which at first we cannot see,  
 Leave the fragrance pure behind  
 Of abiding charity.

### PINCHING THE BABY.

Lettie dearly loved her little brother, and would play with him hours at a time; but sometimes, when she very much wanted to play out of doors, her mother wanted her to amuse the baby, and then Lettie would scowl, pout, sulk and make herself and her mother unhappy.

One day Lettie wanted to play "keep house" with her tea set, but little Leon would

cry for the dishes, and she had to put them away.

"Oh, dear!" she cried, fretfully, "I never did see such a troublesome child! Mother, won't you take the baby now?"

"I am very busy," replied her mother. "You amuse him as long as he is good, and when he gets fussy I'll take him."

"I don't believe but he is sleepy," said Lettie, and laying him in the cradle, she rocked violently, singing at the top of her voice. Leon laughed and cooed, and pulled the things within reach, and had no idea of going to sleep.

A wicked thought came into Lettie's mind. "If I can make the baby cry, mother will take him."

She leaned over the cradle and looked down into the bright, wide-awake eyes, and "made up" a horrible face.

The baby looked astonished a minute, and then thought it some new kind of play, and laughed and stretched out his little arms toward her. "You little hateful thing, why don't you go to sleep?" she cried, shaking him a little.

Leon laughed aloud, and crowed in his pretty baby way that Lettie had thought was so cunning, and at any other time she would have almost smothered him with kisses, and called him "the darlinest, handsomest baby in the world," but now her heart was full of selfishness and rebellion, and his sweet ways angered her. A minute later her mother heard a piercing scream, and ran in to see what was the matter. Lettie was rocking the cradle, and saying in a soothing voice, "There, there, go to sleep," but her face was red, and she looked guilty.

"What did you do to the baby?" asked her mother.

"Nothing," said Lettie, faintly, blushing deeply.

Her mother saw that she was not speaking the truth, and she caught her by the arm and shook her. "Tell me instantly what you did," she said; and Lettie whimpered out, "I—I pinched him."

The mother sent Lettie into the bedroom, and hushed the baby to sleep. Then she called Lettie, and talked long to her about the cruelty of hurting her dear little brother, until she was ashamed and sorry.

I wondered at the time what made Lettie do such a naughty, cruel thing, but afterward I learned that she did not pray in the morning. When anyone forgets to pray in the morning, things are likely to go wrong all day.

Leon was afraid of Lettie for several days, but after a while she won his love and confidence again, and afterward, when her mother was sick, Lettie took such good care of her brother, and was so kind and cheerful, that her mother called her "a brave little helper."

"He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips."—Prov. xx. 19.

THE realization of God's presence is the one sovereign remedy against temptation. It is that which sustains us, consoles us, and calms us.

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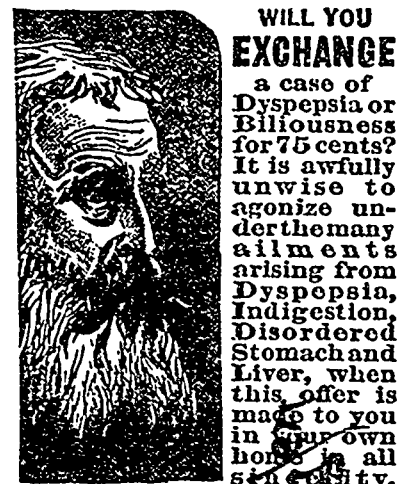
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