

THE PRESBYTERIAN

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APPLE CHARLOTTE.—Cut pieces of bread into diamonds and squares, and fry to a light brown in batter. Slow good cooking apples season highly and let cool. Pour one spoonful on every piece of bread, and send to table while the bread is hot.

DISH FOR LUNCHEON.—Take pieces of cold meat of any kind, chop fine, season with pepper and salt, just a little onion, break over the meat two or three eggs, add a small piece of butter, stir all together; pour it upon nicely buttered toast, serve hot, garnish with parsley.

BAKED BEETS.—These excellent vegetables are quite as good baked as boiled, and the sugar is better developed by the baking process. The oven should not be too hot, and the beets must be frequently turned. Do not peel them until they are cooked; then serve with butter, pepper and salt.

GREEN CORN FRITTERS.—Grate the corn and allow an egg for every cupful, with a tablespoonful of milk or cream. Beat the eggs well, add the corn by degrees, beating hard; salt to taste; put a tablespoonful of melted butter to every pint of corn; stir in the milk with just enough flour to hold them together. Fry in hot lard, as you would fritters. Test a little first to see that it is of the right consistency. Some have named them oyster fritters as they have the flavour of oysters.

The "Confectioner and Baker" gives the following method for making peppermint drops: Take a convenient quantity of dry granulated sugar; put it in a pan having a lip, from which the contents may be poured or dropped; add just water enough to make the sugar into a stiff paste; two ounces of water to a pound of sugar is about the right proportion; set it over the fire and allow it to nearly boil, keeping it continually stirred. It must not actually come to a full boil. When the bubbles denoting that the boiling point is reached begin to rise, remove it from the fire and allow it to cool a little, stirring all the time; add strong essence of peppermint and drop on tins or sheets of white paper. The dropping may be performed by holding the vessel slightly, so that the con can will slowly run out. The drops may be stroked off with a stiff wire on to the tins or paper.

EFFECT OF SUNSHINE.—From an acre, weighing a few grains, a tree will grow for a hundred years or more, not only throwing off many pounds of leaves every year, but itself weighing several tons. If an orange tree is put in a large box of earth, and that earth is weighed when the twig becomes a tree, bearing luscious fruit, there will be very nearly the same amount of earth. From careful experiments made by different scientific men, it is an ascertained fact that a very large part of the growth of a tree is derived from the sun, from the air, and from the water, and a very little from the earth, and no ably all vegetation becomes healthy unless freely exposed to sunshine. Wood and coal are but condensed sunshine, which contains three important elements equally essential to both vegetation and animal life—magnesia, lime, and iron. It is the iron in the blood which gives it its sparkling red colour and its strength. It is the lime in the bones which gives them the durability necessary to bodily vigour, while the magnesia is important to all of the tissues. Thus it is, that the more persons are out of doors the more healthy and vigorous they are, and the longer will they live. Every human being ought to have an hour or two of sunshine at noon in winter and in the early forenoon in summer.

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The druggists of this city are doing a big business now in the sale of St. Jacobs Oil. One druggist on whom we called on Saturday afternoon, stated that although his sales were large at first, they have doubled lately. Another said that so popular has the oil become that he could hardly keep the supply up. No one to whom we have spoken but gave it a high recommendation, and said that it must be effecting scores of cures. There would not be such a demand for it. The people have got the St. Jacobs Oil fever bad and no mistake, and confidence in its curative qualities is still growing stronger. Of course, this would not be so unless the remedy was fully meeting its every promise.



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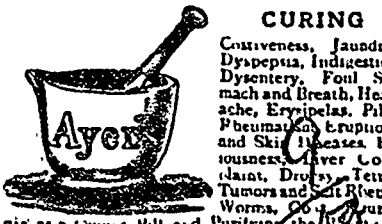
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THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, MARCH 31st, 1882.

No. 17.

NOTES OF THE WEEK.

PRINCIPAL DAWSON, of McGill College, Montreal, and Dr. John Hall, of New York, are to lecture before the Yale theological students this season.

At a ploughing match near Inverness, Scotland, where a special prize was offered by a councillor of that burgh for the ploughman who had been a total abstainer for the longest period, it was ascertained on due investigation that the person entitled to the prize was one who had "tasted nothing" since "dinner time" the same day—a period of nearly two hours.

DURING the greater part of this winter the Presbyterians of Guelph have been holding weekly meetings for practising the music of the new Hymnal on a plan that is well calculated to secure uniformity. The meetings are not congregational, but circulate from church to church, members and adherents of all being expected to attend each meeting. The meeting last week was in Knox Church. Other cities and towns might profit by this example.

THE Roman Catholic priest at Galashiels has of his own motion ordered the Total Abstinence Society to dissolve itself, and on some of its members refusing to comply with his behest he has refused them the sacraments of the Church. This having no effect on the obstinate abstainers, the priest appealed to Archbishop Strain, of Edinburgh, who has directed the officers of the Society to dissolve on pain of excommunication.

THE Board of Education of the city of New York is about to place the following amongst its by-laws. "That the principals of the several schools and departments shall, under the direction of the city superintendent, train the pupils in their charge so that they may be able to leave the building in an emergency in the shortest possible time without confusion or panic." This is a wise regulation, and it ought to be adopted by the School Boards of all cities and towns.

REV. D. J. McMILLAN, Superintendent of Presbyterian Missions in Utah, Idaho and Montana, writing to Representative Walleys, alleges that while the school laws of Utah expressly forbid the use of public school funds for the support of sectarian or denominational schools, the Book of Mormon and the Mormon Catechism are used as text books, and children have been expelled for refusal to study from these books. Teachers can obtain employment in those schools except members of the Mormon Church, paying tithes regularly. The Mormon teachers in two counties receive all the public school funds, though they do not hold the certificates required by law, while non-Mormon teachers do. The bishops compel parents, under severe penalties, to patronize inferior Mormon teachers. John Taylor, President of the Mormon Church, is Superintendent of Public Instruction for the territory.

IN Bombay, the lectures of Mr. Joseph Cook, at the beginning of the year, have caused great excitement and admiration, and are calling forth replies from the small sect of Theosophists—an American colonel, and Russian lady spiritualist—who preach Buddhism. As an American Christian, identified with no denomination, and the agent of no missionary society, Mr. Cook has, in five lectures, drawn the whole native city after him, till the Framjee Institute, or Parsee Hall, might have been filled ten times over. Persons in Bombay, writing independently, declare that no such effect has ever before been produced by a public speaker in India, and anticipate much good fruit from this noble defence and exposition of Christ's teaching in the face of the false philosophies and fables of the East. Mr and Mrs Cook were to spend two months in India thus, and then leave for China, Japan, and San Francisco.

Part III. of Inspector Langmuir's Report relates to institutions for the Deaf and Dumb and the

Blind." The Provincial institution for the education of the Deaf and Dumb is situated at Belleville, and that for the education of the Blind at Brantford. At the former establishment 296 pupils were under instruction during the year ending 30th September, 1881, being a larger number than in any previous year. It is pleasing to find from the report of the examiner—Dr. Carlyle, of the Education Department—that there is no longer any ground for complaint as to the progress of the pupils at this institution. "It gives me great pleasure," he says, "to be able to assure you that the progress of the pupils generally is quite satisfactory, and that in some classes it is beyond my anticipations, although I am considered as far too sanguine, and accused of expecting far too much of deaf-mutes and their teachers." At the Institution for the Blind there are 201 pupils. Owing to a failure in the harmonious working of this institution, the Principal has been changed during the year, Mr. Hunter giving place to Mr. A. H. Dymond, under whose rule a complete restoration of harmony is reported as having taken place. The literary classes passed very fair examinations. Particular attention is given, as formerly, to the theory and practice of music, a large proportion of the blind being found to possess the talent necessary for carrying this study to a very high point. The expenses of the establishment for the year amounted to \$30,034 25; and the average number in attendance being 170, the cost per pupil was \$176.67.

A GENTLEMAN who lives in the immediate vicinity of Baden-Baden—a friend of Baron von Gemmingen, and a Baron too—relates an incident which occurred the day after Mr. Somerville's meeting. He writes as follows to a friend:—"You recollect, perhaps, that Baron von Gemmingen had about 5,000 tracts distributed, together with the handbills. Well, numbers of children received such tracts, and the vast majority of the inhabitants of Baden being Roman Catholics, the priests heard of this and were greatly displeased, as you may well imagine; and next morning, in the schools, they ordered the children to deliver the tracts up to them in the afternoon. 'Not because the tracts were actually bad,' they said, 'but because they contained passages of the Scriptures to know which might not be good for them.' Most of the children, however, were quite unwilling to part with their tracts, and, instead of bringing them to the priests in the afternoon, told them they had given them to their parents. They were severely reprimanded, and many beaten. Of course this truly Romish practice gave the tracts a great importance in the eyes of the children and parents, and they were eagerly read by them. Many of the boys and girls, who would otherwise have laid them aside without looking at them, now read them with pleasure and attention, and, with the blessing of our Lord, these tracts, together with the preaching of Dr. Somerville, may have been the means of making known the pure Gospel of a gratuitous salvation through the blood of Christ only, to Roman Catholic boys and girls and grown people who would not have known that salvation cannot be obtained by good works or ceremonies."

IN a recent letter to the Edinburgh "Scotsman" the Rev. W. Bennett, of Peterborough, Ont., points out to intending British emigrants that it would be to their advantage to come to Ontario, and take the places of those who are removing to Manitoba and the North-West Territories, rather than go there themselves. This is good advice. The immigrant is generally well qualified to make the best of a farm which has been already brought under cultivation, but he lacks the early training in pioneer work which the Canadian farmer of the present day enjoyed so freely in his youth. Mr. Bennett says: "It is good policy for a man with four or five stalwart sons, who wish to become farmers, to sell 100 acres in Ontario, and with the proceeds to buy 1,000 or 1,200 acres of as good land, in one block, in the North-West Territory. But why should not old country emigrants go to these newer provinces too? Some of them, I believe, should, if they have but little to invest in real estate.

That little will go further there than here. It is not wise, however, for emigrants from the old country who are possessed or means to go. They do not need to do it. £1,000 will give a settler a comfortable home in Ontario, where he will have churches, schools, associates, and travelling facilities equal to those which he had enjoyed at home. In the North-West the first settlers who get the cheap lands are, as a rule, many years destitute of these privileges. Immigrants to Manitoba from Great Britain, and those from the older provinces of the Dominion of Canada, are not for one moment to be compared in point of ability to overcome the common difficulties in the new field. The climate is much more trying to the one than to the other. The Canadian is already somewhat accustomed to low registrations of the thermometer. He knows, again, how to act when storms are at their height. He knows how to ford rivers, construct extempore bridges, battle with black flies and mosquitoes. He can with his own hands build his house, his stables, his barns, his fences. In these older provinces all this is unnecessary. Here we have a salubrious climate, comfortable homes, food, fuel, and clothing in the greatest abundance. All that you have at home you can have here."

PRINCIPAL RAINY contributor to the March number of the "Contemporary Review" an article on Disestablishment, which he opens with the declaration that this is now a question of practical politics. He gives a view of the party of Disestablishment—the position of the United Presbyterians and other denominations holding the Voluntary principle, as well as that of the Free Church, being clearly and fairly set forth. The theoretical Voluntaries and the mass of Free Churchmen, he says, are aiming at the same result, and have no difficulty in working together for it. There is no doubt at all, says the Principal, that the Established Church represents a minority, not merely of the people, but of the church-going people of the country. While admitting that there are men in the Free Church who refuse to advocate Disestablishment, he asserts that there are very few of them who would feel comfort in exchanging the present position of their Church for the entanglements and responsibilities of an Established Church. As to disestablishment, he says that the advocates of Disestablishment have declined to involve themselves in any final proposal on this subject, except in so far as to say that in each parish the funds should be applied to public objects that will benefit the people at large. There are, however, two positions which have been very widely accepted, and are certain to be powerfully advocated. One is, that in dealing with life interests, the claims of existing incumbents of the Established Church should not be capitalized as in Ireland, but should be allowed to run out by annual payments during the life of the beneficiary. The other is, that the main object to which the funds set free should be devoted is the education of the country, both in the relief of rates and in the way of making it more efficient. Referring to the suggestion which has been thrown out in certain quarters to endow the Free Church in the Highlands, Principal Rainy thinks that the Free Church Highlanders will not readily become parties to a project to sell the rest of Scotland to an Establishment they disapprove of, in consideration of a pecuniary concession to themselves. Nor will they readily divide their cause from their own Church, in order to form an alliance with the "Moderates." In the subsequent passages of this paper, the Principal quotes from Mr. Gladstone for the purpose of showing that it is a mistaken idea to suppose that Mr. Gladstone has given any pledge not to deal with Disestablishment in the present Parliament. The ultimate determination of the question, according to Dr. Rainy, depends partly on the strength of the various denominations, and he shows that the Establishment is in a minority. He has the deepest persuasion that all useful work now done by the Established Church she will continue to do after Disestablishment, not with less advantage but with more.

OUR CONTRIBUTORS.

STUDENT LIFE IN GERMANY.—II.

BY REV. A. B. BAIRD, B.A., EDMONTON, N. W. T.

The standpoint of the German university is essentially different from that of the English or American institution of the same name. In Germany, the university is an organization for the purpose of directing and fostering among its members a spirit of independent research; in English-speaking countries, the university exists for the purpose of communicating received opinions. This is, of course, a bald way of stating the difference, and would not be a perfect definition without being qualified by a good many accessory statements, but it gives, I think, the key-note of each. Now, the work to be done in following out these two different plans will be to a considerable extent similar, but when the lines do diverge, the occasion may be found in nearly every case, by referring to the original idea of the university.

The thing which strikes the foreigner with the greatest astonishment is the uncontrolled

FREEDOM OF THE GERMAN STUDENT—

a freedom which stands out in all the greater relief when contrasted with the despotic exactions of the Government, the restraint of the press, and the close watch which is kept upon the doings of the people by the police. Foreigners are, of course, pet objects of suspicion. I do not think I had been ten days in Leipzig—at any rate I remember that my knowledge of the language was much further from perfection even than it is now when a military-looking personage called on me, and requested me to appear before the police court without a day's delay, and give an account of myself. I had allowed myself to fall into the impression that such things as passports were unnecessary at this stage of the century which flatters itself that it is the nineteenth; but this gave me a rude awakening, and I had to go off to Baron Tauchnitz, the British Consul, who gave me a "schein" which restored to its pristine brightness my suspected character. In spite of surveillance so minute that even transient visitors to the "Fair," were obliged to report themselves to the police authorities, and so prying that the houses of prominent citizens were continually being searched for socialistic newspapers or documents; in spite of so much vexatious tyranny that besets the student as a citizen, his life as a student is one of untrammelled freedom. "We have retained," says Professor Helmholtz, in his Inaugural Address as Rector of the University of Berlin, "the old conception of students, as that of young men responsible to themselves, striving after science of their own free will, and to whom it is left to arrange their own plan of studies as they think best." It is true that the course is set down as three sessions of two terms each, and that there is an examination at the close of the whole course; but the university has nothing to do with these things. The regulations are made, and the examinations are conducted by the Government as a test for those who wish to obtain appointments in its service. In order to qualify for these Government examinations, it is necessary that the student should attend certain "compulsory lectures," as they are called, but he may take these in any order he pleases, and at any period of his course. He may and does migrate with perfect freedom from one German university to another, so that it is an extremely unusual thing to find a student who has taken his whole course at one university, and in each university he has perfect liberty to choose among the professors of the same subject, whether they are professors ordinary or extraordinary, or mere private docents. The freedom from control which the German student enjoys in relation to the university, has made itself felt too in

HIS CIVIL STATUS;

he is a burgher, not of the city, but of the university; and if he comes in collision with the guardians of public order by the breaking of street lamps, or any of those exercises in which the traditional undergraduate mind seeks relief, when he is cornered by the police he draws himself up, and presents, not his revolver, but his matriculation ticket, which the "bobby" accepts with a touch of the cap, and which he hands over to the university authorities, who summon the student to answer for his conduct, and if he is found guilty he is imprisoned (on parole) in the university *carrier*—a room which has become quite a

museum of curiosities in the way of inscriptions, lampooning the authorities, or bewailing the hard fate of the captives.

HIS BEHAVIOUR.

As far as my experience goes, however, the German undergraduate is much better behaved than his English or American *contemporaries*. The first day one assembles with his class, he is conscious that he is among men who have outgrown the school-room. There is no chasing each other over seats, no loud laughter, or boyishness generally. The average age of the freshmen is perhaps between seventeen and twenty, and as they sit or stand in groups, chatting and laughing together, it is noticed that many of them are still enjoying their morning cigar. At a quarter past eight sharp the *Samulus* opens the door and the professor walks in, hat in hand, and without any gown, and takes his place, standing behind the plain desk. Each student at once takes his place, every cigar is laid aside, and without any formal prayer, even in the theological classes, the professor begins. There is no roll call, and yet the irregularities in class attendance seemed less than in Knox College, or in Edinburgh, where these were prominent. Questions are never asked by the student, and but seldom by the professor, even in the Hebrew and Greek exegetical classes; now and then there is a sound of shuffling feet, and the professor good-naturedly repeats some leading statement that has been hastily enunciated, or indistinctly heard. There is seldom any applause except at the end of the lecture. After the lecture is over, on gaining again the quadrangle below, we find it alive with students, and as we stand on the steps and look over the talking, laughing crowd, we begin to notice that over there is a gathering of fifteen or twenty students, distinguished by little caps of light blue cloth; on the other side is a similar group, with caps of crimson plush, and so on over all the square. Here, not far from the steps, is a group with modest black cloth caps, adorned with a band of white, gold and black. These are my friends of the *Wingelf* Club. As we join them, every cap is raised in the ceremonious fashion which marks the continental gentleman, and we are asked if we will join in the expedition of the afternoon, which may be a walk out to the Schützenhaus, or a stroll up through the Rosenthal as far as Gohlis; perhaps it may be a row up the sluggish Pleisse to Connowitz; but the German students are not great oarsmen. At any rate, wherever we go, it is likely that an impromptu meeting of the Club will be organized at the end of the journey, and only after refreshments, songs and stories, will we come back tired but happy in the evening.

But the German student does not spend all his afternoons in this fashion. He manages to get through a great deal of the most valuable work, and, thanks to his admirable training in

THE GYMNASIUM,

he is able to do it in the most systematic and expeditious manner. We are in the habit of looking at these "Gymnasias" as corresponding somewhat closely to our High Schools, but really, in methods and in extent of work, they offer a much more complete parallel to our universities, and so leave the German university as something quite *sui generis*. The German student again has his evenings left much more free than ours, by the habit of

EARLY RISING

which prevails throughout the whole country. We consider that we, on this side of the Atlantic, possess more of the go-ahead spirit than most people, but I do not know of any of our educational institutions where the lectures begin at six or seven o'clock in the morning, as they do in Germany. Another thing, the German student has

A NOBLE EXAMPLE

of industry and enthusiastic devotion to his subject in his professor. This man reached the rank and emoluments of the professorship only after he had proved, by long years of service as a private docent, his ability to think independently, and to teach clearly, and even now he does not rest on a bed of roses. He has little more than two months of vacation in the year; and since there is no compulsory attendance on lectures, he is obliged to depend on the ability displayed in his prelections for his audience, and consequently also in a great measure for his reputation and his salary. He delivers usually two full courses in the session—sometimes more—and he bends all his ener-

gies to his work. The same course is rarely delivered more than once in three years—the student course, it never occurs to him to go on reading the same note-year after year without a change, even in the second-rate jokes that make their appearance at the appointed places with the certainty of fate.

THE FEES

are light. A matriculation fee of \$5 entitles one to the privileges of the university—there is no matriculation examination. Most of the minor courses of lectures are free. In the main courses, the fee for the term is three marks for every day in the week on which the lectures are delivered—that is, if there are four lectures per week, the fee would be twelve marks (\$3). At the beginning of the *semester* each student pre-empt a seat by tacking his card on the desk in front of it, and that seat is his henceforth. In the classes which are likely to be crowded, it is advisable to secure seats, as we did, a few days before the lectures begin, because in a large room, where there is a class of 200 or 300, it is difficult to hear when one is in a back seat, and especially if he is not familiar with the language. The most of the professors seemed to me to speak very distinctly, but there are exceptions like Professor Kahnig, who has lost all his front teeth, and whose sentences come with a spluttering explosion of gutturals, which, to say the least, was not conducive to an easy understanding of his eloquent periods.

SUSTENTATION VS. SUPPLEMENT

MR. EDITOR,—I had hoped that my last letter would have terminated the discussion of the Scheme so far as I was concerned, but the interest awakened in the question, indicated by letters received, prompts me to ask your permission to say something further upon it. One standing stale objection made against the Sustentation Fund is that it is impracticable at present. And it seems that some think Mr. King's Scheme is more simple in its operation, and could be introduced with less friction into the Church. Now, this is an entire mistake. I confess to the inaccuracy of having said in a previous letter that it had the recommendation of simplicity, and perhaps this was one of the inaccuracies Mr. King charged against me. But on studying the Scheme as it is presented in operation in the report of Dr. Scott, the Home Secretary of the U. P. Church of Scotland, and looking more closely at Mr. King's regulations, which are in substance identical with those there referred to, it will be found a Scheme cumbersome and burdensome, and wanting in any one attractive element. Under the Sustentation Fund all regular charges are divided into two classes—aid-giving and aid-receiving—and such two classes must be found in every Church in the very nature of the case. There may be a few charges outside of these, not on, but coming on to the Fund, as they grow. But these are the two classes, this the natural division the Sustentation Fund recognises as existing among the congregations of the Church.

But in Mr. King's Scheme the congregations of the Church are divided into seven different classes.

1. You have the supplemented charges without surplus.
2. Those which are not on the regular supplemental platform.
3. Those which get one full share of the surplus.
4. Those which get one-half share of the surplus.
5. Those which get one-third share of the surplus.
6. The Manitobans, which are placed on a different footing from charges elsewhere.
7. Those which require neither supplement nor surplus.

That is, our Church is cut up into seven different kinds of charges—namely, the simple supplemented, the special arrangements, the full sharers, the half sharers, the third sharers, the Manitobans, and the independents. This may be a state of things indicative of simplicity, but it is difficult to see it. Can any one believe that this will be a simple state of matters for a Committee to deal with? Is this the Scheme that is so practicable compared with the Sustentation Fund? Let brethren take a note of this. Anything more arbitrary than the division of charges cannot be conceived of.

The surplus Scheme has only been in operation during seven years in the United Presbyterian Church, and has during three of these years been saved from deficits by a gift at the eleventh hour of \$2,500 from

warm friend of the Scheme. Its history is no great encouragement to its introduction here.

Mr. Ballantyne's fears of the Sustentation Committee are entirely imaginary. No rights either of congregations or Presbyteries can be set aside by it, any more than by the Home Mission Committee now. No doubt the Scheme submitted by the late Sustentation Committee is capable of amendment, but the Committee having been wisely put out of the way, are not able to suggest or receive amendments, as they no doubt gladly would have done had they been allowed to continue their work. It is well, however, that all possible aspects of the question should be discussed. Where this has been done, no Church that I know of has preferred the Supplemental Scheme. I am glad Mr. King has written at such length in his letter against the Sustentation Scheme, because fair students of the question will see how easily his objections could be answered, and are not likely to be misled. Only let us seek the best whatever it is. Our Church needs any Scheme that will elevate and unite its congregations, and afford its ministry a stable and honourable maintenance. D. D. McLEOD.

15th March, 1882.

TWISTED DOCTRINE AGAIN.

MR. EDITOR,—As there are one or two points in Mr. Nesbitt's letter, appearing in your issue of the 3rd inst., which call for notice, may I beg space for a brief reply?

Mr. Nesbitt's pleasantry notwithstanding, I must still insist that Heb. xii. 22, 23, is irrelevant. The Apostle is speaking of the blessed privileges of the children of God, "faith substantiating to them things promised and hoped for."

Mr. Nesbitt quotes the Lord's words to the disciples, "I go to prepare a place for you," and says that this "place" is in the "Father's house," by which, I presume, he means heaven. But is not the universe the "Father's house?" And may not the Lord have meant that, and not the place where is the "immediate and peculiar presence of God?" And may I remind Mr. Nesbitt of what the Lord further says, "If I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also?" The Lord has not yet come.

Mr. Nesbitt asks, "Did the death of Christ separate His soul and body from His Divine nature?"—to which I reply, that as the Word nowhere, so far as I can see, interposes the Divine nature between the true humanity of Jesus and what He did and suffered, I must be allowed to put aside any argument based upon the fact of Christ being God as well as man, as inadvisable, because it is a "being wise above what is written." The Lord's words to Nicodemus (John iii. 13) seem to be against me, but they are not really so. Let me quote Bishop Ryle on the passage, if Mr. Nesbitt will allow me to cite an Episcopalian as an authority. "It admits of a question," says he, "whether the Greek words which we translate 'which is,' do not, both here and in chap. i. 18, point to that peculiar name of Jehovah which was doubtless familiar to Nicodemus, 'the ever-existing one,' 'the living one.' It is the same phrase which forms part of Christ's name in Rev. (i. 4), 'Him which is.' This being so the passage may, I think, without impropriety, and to the clearer understanding of it, be paraphrased thus: "No man hath ascended up to heaven (or doth ascend), but He who came down from heaven, even the Son of man, who is the 'living one in heaven.'" Not "who is even now in heaven," which would be an absurdity, seeing that the Lord had just said that He the "living one" had come down "from heaven." "Is Christ divided?" If believers, at death, do immediately pass into heaven, what are we to make of those words of the Lord, "No man hath ascended up into heaven?" as also those words of Peter, "David is not ascended into the heavens" (Acts ii. 34)?

Speaking of ascending into heaven reminds me that Mr. Nesbitt mistakes my meaning about the Lord's ascension, which I did not put off till His final visible ascension. I referred to His ascending to His Father immediately after His resurrection, which He doubtless did between the time of His showing Himself to Mary and His appearing to the disciples in the evening. Commentators notwithstanding, I must take the words of the Lord in a literal sense.

Mr. Nesbitt further asks, "Do not God's people enjoy a share of His glory even in this world?" and quotes John xv. 22, "The glory which Thou hast

given me I have given them," and other passages, to show that they do. But that is quite away from the point in question, which is, "Do believers at death immediately enter into glory—the glory which is set before them in the Word as their great hope?" Let us hear Jesus further: "And now, O Father, glorify Thou Me with the glory which I had with Thee before the world was." "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold (participate in) My glory which Thou hast given Me." Now, when is this prayer to be fulfilled? John himself tells us: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

Mr. Nesbitt reminds me that Moses and Elias appeared "in glory;" but as the Lord's transfiguration glory was only a foreshowing of what was to come, so may the appearing in glory of Moses and Elias have been. May I also remind Mr. Nesbitt of how Samuel appeared?

I think that there is nothing else in Mr. Nesbitt's letter that I need refer to; and now letting the matter drop, may I hope that what has been said may lead some to think more about the grace that is to be brought to them at the revelation of Jesus Christ; and to look for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ.

Alice, March 8th, 1882.

A. T.

PRINCE ALBERT MISSION, N. W. T.

MR. EDITOR,—The seats and reading desk have now been put in the Prince Albert church, the interior of which presents a neat and attractive appearance. Collections at the opening services amounted to \$58.20. There has been a "boom" in the sale of town lots on the Mission property; 135 out of 180 have been sold with building conditions attached. A new survey of 300 is nearly complete. Nearly all the properties fronting the river for two miles east and west of the Mission have been divided into town lots. A Committee composed of representatives of all the denominations here has been appointed to secure suitable ground for a public cemetery. The Bishop of Saskatchewan, at a public meeting held lately, expressed a strong desire for a University for the N.-W. Territories, modelled after that of Manitoba. He has one College in operation. When will the Presbyterian Church begin another? And when will the Dominion Government give such legislation, or empower the North-West Council to do it, as will make the introduction of municipal law possible, and with it the benefit of a public school system? Prohibition is on the statute book of the N.-W. Territories. It is not, however, the practice. The "permit" system is the weak point. An express recently came in with 1,500 pounds of strong drink. The scenes that take place on the arrival of the express or the traders' carts are anything but creditable; even the sacred rest of the Sabbath is at times broken by the discordant shouts of bacchanalian revels. J. S.

Prince Albert, N.-W. T., February 20th, 1882.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—In your issue of March 10th appeared a letter from Rev. James Middlemiss, setting forth the objects the Committee on Aged and Infirm Ministers' Fund had in view while framing the scheme proposed in the remit sent down to Presbyteries, and at the same time seeking to stay consideration of any other scheme but that proposed in the remit.

The first object contemplated by the Committee is an important one—"to mitigate the severity of the penalty attached to non-payment of rate." This severe penalty is no less than "total forfeiture of interest in the Fund." All are agreed that this is too severe. Surely a minister who has laboured for the interest of the Church, and has faithfully sought to advance among his people interest in this Fund, should not be deprived of participation in the benefices of the people, when he is in need, simply because he has, for reasons sufficient to himself, not paid the ministerial rate.

This severity is not only mitigated but removed by the Presbytery's overture, by providing that all such ministers, irrespective of other payments, shall receive what the intelligent and hearty liberality of the people gives them.

The second object of the Committee was "to make the terms on which annuities are given to retired

ministers equally satisfactory to the brethren of both sections of the Church." In the Assembly "the brethren of both sections" will be represented. Is it not barely possible that another scheme besides the one proposed in the remit should meet with the approval of both sections? There is not the slightest attempt in the Presbytery's overture to make division, but, on the contrary, to remove all difficulties in the way of harmonious action.

We might ask, What is the object of the Aged and Infirm Ministers' Fund? Is it that fellow-ministers and people should combine to show their respect for the aged or infirm brother by bestowing upon him a certain pension, and that pension and respect to be made dependent on his contributing a portion of his salary into this fund, according to a certain rate, or, according to the terms of the remit, he shall receive all the respect but only half the pension if he does not pay the rate?

All along, by the mass of the people, the Fund has been regarded as an effort of the Church to relieve those ministers who, through the infirmities of old age or premature infirmities, have been laid aside from active duties, and at the same time have not sufficient provision made for such retirement. This is a reasonable thing for the Church to do, especially in view of the fact that so many of our ministers have had such small salaries that they were unable to make such provision.

It is strange that another principle should be united with this one—a principle which will, to some extent at least, destroy the one already referred to. It is strange that the principle of mutual insurance involved in the ministerial rate should be so united with that of benevolence on the part of the people as to vitiate the working of this latter, and that a minister's participation in the beneficence of the people should be made dependent on his acknowledgment of the insurance principle, and not on his necessity.

The scheme proposed in the overture of the Huron Presbytery separates the two principles, and gives to each one its place. It makes provision for the working of the benevolence of the people and secures that the fund contributed on this principle shall be administered on the basis of benevolence alone. It also recognises the mutual insurance principle, and excludes none from its operation who are willing to fulfil its conditions.

True, there may be improvements on the details of the scheme set forth in the overture, but not by the union of two principles incongruous with each other. Difficulties have arisen in the working of the old scheme, and dissatisfaction has obtained in certain quarters, though not perhaps known to Mr. Middlemiss; and the remit itself is a testimony to the desire for improvement in the principle and operation of the scheme.

Advantage is taken of the expression in the Clerk's report, that the overture was adopted "after a long discussion," to cast a slur on the overture by implying that it did not carry without a struggle. The truth is, that the more the overture was discussed, the more light was thrown upon it, and the more certainly was it carried.

A scheme was proposed in Canada not long ago with this attached to it. "Gentlemen, you must pass this scheme; no other one may be *put* against it, no other one will be allowed consideration." This would seem to be the attitude of the supporter of the remit. The framers and supporters of the overture invite discussion upon it, and if it be found worthy, its own merits will claim a place for it; if it prove unworthy, it must fall. A MEMBER OF PRESBYTERY.

REV. H. J. BORTHWICK, M.A., of Mountain City, Manitoba, has received leave of absence during the summer months in order to visit his native land. Mr. Borthwick provides the necessary supply for his charge during his absence.

THE Rev. Solomon Tunkansuicye, missionary to the Sioux Indians at Fort Ellice, attended the recent meeting of the Presbytery of Manitoba and reported the state of his field as follows: Number of communicants, 41; number in Sabbath school, 20; weekly prayer-meetings, 2, with an average attendance of 10; children baptized during the year, 4; marriages solemnized, 3. In reply to the question, how many children would probably attend school if one were opened, he stated that there would be about 40.

PASTOR AND PEOPLE.

THE HOLY SCRIPTURES.

"The Holy Scriptures."—2 Tim. iii. 15.

Having come to this view of the Being who is known by the name of God, my attention was next turned to the Bible, which is said by many persons to be God's Book. I was doubtful about its authorship, for how could any book be written by an invisible Being? I opened its first pages, and found a serpent talking to a woman; I turned to its last pages and found the "old serpent, called the Devil," still living. There I got the surname of the serpent, and that helped my studies not a little. Coming before my notice nakedly and hideously as a *serpent*, I recoiled from the sight, but long afterwards, when "called the Devil," that same serpent was more familiar and intelligible. Yes, at the beginning of the Book I found a talking serpent, and at the end of it many worshipping beasts, four of which had four-and-twenty wings amongst them, and the beasts were full of eyes within, and day and night they said, "Holy holy, holy, Lord God Almighty, which was, and is, and is to come." A great change this in the line bestial! Beginning with seduction, and ending in worship—something must have happened between.

I paid no heed to the formal announcement made to me by my friends to the effect that the Book was inspired. No two of them exactly agreed as to the full and precise meaning of the term. So I took to the quiet and complete reading of the Book, and as page after page came under my notice the thought suddenly flashed upon me that the Bible is the story of what is actually taking place in the world at this very moment. Its history is not only ancient, it is contemporaneous. At this point my whole thinking about the Bible went up to a higher level. It was no longer a collection of local anecdotes that took place in some romantic way before the formal settlement of history. This is the final and sufficient proof of what is called the inspiration of the Bible, that every line of it has its parallel counterpart in the history that is moving around us. Think of the Bible merely as an ancient Book that can be reached only by traversing many long ages, and that can be expounded only by very learned criticism and archæology, and you put the Book from you and leave it to those who care for antiquarian research. An Eden that bloomed and withered ten thousand years ago would have small interest for me but for the Eden that blooms and withers in every human life, not least in my own. A serpent that talked and tempted some six thousand years ago would simply shock my credulity but for the serpent that lures and mocks my heart every day. The histories, the rebellions, the judgments, the revolutions, and tragedies of the Bible would bewilder me like so many high romances, did they not repeat themselves in every national history. So as I read the Book, most fragmentary and patch-like in its rude structure viewed from the point of literary art, I began to feel that there is only *one* Book in the world, a Book of which all other books are parts, illustrations, proofs, or perversions. It is with this Book as it is with the earth. Many books have been cut out of the one, and many gardens have been cut out of the other. The horticulturist has by many a combination brought even new forms of beauty and fruitfulness into view, and so the skilled reader of the Bible, being all eyes within, and strongly winged with reverence of fancy, is constantly bringing new things out of the ancient Book. Yet "the earth abideth forever," and "the word of the Lord abideth forever;" the newness is an adaptation, but the substance is unchangeable.

THE LIVING BIBLE.

You will see, then, that in coming to the Bible I did not put out the eyes of my Reason and send out my Credulity to receive anything that might be offered to it. I read it as a sober rationalist, and it was actually my reason that was convinced and satisfied. The Bible might have been written only yesterday. Man is still being "made," man is still losing the finest chances of his life; Cain is still killing Abel; blood is still crying for blood; thunder and lightning, storm and flood, still fall upon the abominations of the earth; great national trials and great national deliverances are still taking effect; elections to high honour and solemn responsibility are

still appealing to our wonder and challenging our meek acquiescence; and everything else in the Bible repeats itself in our social and imperial experiences. No victory is won that cannot find its sweetest celebration song in the Bible. No king dies whose truest epitaph is not already in the Bible. No sorrow means its piteous tale whose fittest words are not in the pages of the Bible; our holiest curses, our tenderest benedictions, our liveliest hopes, are all best expressed in Bible terms. In the Bible the child is born amidst the singing of angels, in the Bible the old man dies without knowing the bitterness of death; it is a book for home, for the wayside, for the great and wide sea, for the mountain of palaces, and for the valley where the cypress droops and the birds cower with fear. This, and more, this infinitely, I have myself found it to be. This, then, is inspiration. Do not suppose that inspiration is a term that can be defined in the dictionary. Some words ought not to be in the dictionary, as some birds ought never to be in a cage. What dictionary can define love, or hope, or joy, or home? Inspiration must be tested and defined by your own consciousness. The book that touches your deepest life, that knows you, and searches you, and finds words for your thrilled but speechless heart, is inspired and is inspiring. Never attempt to form any theory of inspiration, or any theory of the Atonement. They are too much like life itself ever to be defined or exchanged for smaller terms. You *feel* them: one great rob of the heart tells you that the vision of the Lord is passed before you. Thus, without impairing the literal historical value of the Bible, I felt that its chapters are published anew every morning. Truth is larger than fact, as life is larger than history; so the mere incidents of the Bible are as the very seed of human action, growing and multiplying, and dying and reappearing through the seed-time and harvests of vanishing ages.

Looking at the Bible from this point of view, all difficulties as to its acceptance disappeared, though some difficulties as to its literal interpretation necessarily remained. But if the Bible has to be rejected on the ground of such difficulties, life itself must be, for precisely the same reasons. I myself am a greater mystery to myself than the Bible is to me. I am in the world without my own consent; I dare not go out of the world by the force of my own hand; nor may any man drive me out of the world except at the peril of his own life. I can curse the power that made me, and I can cry to heaven in long and tender prayer. I am a ghastly self-contradiction; my foul feet I can set upon the very glory of the sun, and my strong wings, made for high flight, I can draggle in the mud. Sometimes I could welcome angels into a heart cleansed and holy, and yet whilst they are coming to me I offend them by some sudden and damning pollution. These are the mysteries that affright me! Literal discrepancies and chronological informalities are of small account to me when I see my own torn life and the red blood gushing from the gaping wounds. The Bible did not drop down from heaven. It passed through human services of many kinds, and was tarnished by the channel through which it flowed. It is the same with the force within me which I call life. It is a spark of God's own energy, yet it has clothed itself with dust, and its incarnation has dragged it into many a distress. Thought is troubled by its own incarnation in words; and life is troubled by its incarnation in the half dead body. How can God dwell in a tabernacle of words? How can He adjust Himself to a clothing of indeterminate syllables which may themselves at any moment be turned to new meanings and uses? As I find my manhood in my soul rather than in my body, so I find my inspiration in the total thought of the Bible rather than in the handiwork of the often weary and sometimes inaccurate scribe.

THE RIGHT SPIRIT FOR BIBLE STUDY.

Very much depends upon the spirit in which the perusal of the Bible is undertaken. But this is equally true of everything else. The irreverent man spoils whatever he touches. The mocker can force himself to laugh or jibe at the graveside. In no important inquiry or serious difficulty would I consult an irreverent man. His frivolity would pain me. His flippant laugh would jar upon me and have all the effect of a cruel blow. It is not likely, therefore, that the Bible will reveal itself to such a spirit. Reverence is required in the appreciation of the finest music, the highest painting, the sublimest scenery.

These, from my point of view, stand in relation to the Bible as a porch to the palace to which it leads. So I must stipulate for reverence in the case of any man who really wishes to estimate the value of the Bible. The most of the historical Bible can be put into small compass: God created the heavens and the earth, God created man in His own image; man broke God's law and came under penal retribution; man was formed into families and nations; families and nations are marked by infinite variety of individualism, all men have done wrong, all wrong doing has been punished; all punishment ends in destruction, unless some saving power be interposed from the offended and dishonoured side. I accept that as the best summary of human history, and it is the summary of the Bible. If there is any better summary—*produce it!* It gives you God, Creation, Humanity, Law, and Destiny. Under these terms all other necessary terms may be brought, as every form of existence is covered by the universal dominion of *Life*.

Assuming that you have the right spirit, I do not guarantee you against *difficulties* in the perusal of the Bible, but I can remind you of one or two things which may qualify you for their proper treatment. For example, many minds are so constituted as to create their own difficulties. They do not fall easily into the way of faith. It is their specialty to doubt; they would doubt *your* word; they would question any unfamiliar history. Without the slightest wish to discredit your intelligence or uprightness, they would magnify everything that had happened in their own experience, and exclude everything as impossible which did not come within its scope. You will know whether your mind belongs to this order or not. If it does, let me urge you to doubt its *doubts*. Let it prey vigorously upon its own scepticism, for suicide is the only hope of such chronic doubtingness. Then, again, it is always useful in the perusal of such a book as the Bible to fasten the mind upon the fact that "truth is stranger than fiction." In common life, the law of probability is being continually set aside. Hence our daily surprise, and hence the very possibility of scepticism! We men make a large margin for the unknown, and leave some space even for the impossible. The Bible is by no pretence or claim of its own or its friends, a book of commonplaces. More vividly than is done, or could be done by any other book, it shows the points of communication between the divine and the human, and these points give forth startling fire because of the immediateness and intensity of the friction. *Expect* to find wonders in the Bible. At Niagara my surprise would be to find smooth water; my joy is to find what at the point of plunging the storm is infinite in its grandeur and blinding in its very fury. In coming to the Bible you must gird up the mind to its highest strength; your reverence must be profound; your expectation must be warmed into a cordial hope; and your self-trust must be put down to its lowest point. If you make no such preparation you will be completely disappointed, for God offers no revelation but to the humble, the contrite, the sore in heart. Your chief difficulty will arise from your self-exaggeration. But a relation by its very nature requires self-withdrawal and self-rebuke; it must be *received* into the mind, and tested in the practice and necessity of daily life. Instead of this, we question with much cross-examination, and find it to stand outside the intellectual gate, until we have off-ended by unnatural and most arbitrary inquiries. You must then get rid of the sophism that your *self* is the standard and test of revelation, and expect an *overflow* of Divine communication—an overflow that may, indeed, submerge the proudest elevation of your powers and attainments, and thus prove your conceit and your littleness. In addition to this, you must read the Bible *through*. Bind yourself as in a covenant not to ask a question or start a difficulty until you have read the book from end to end. In this way you will get into its *balance* and rhythm. Its atmosphere will gather around you, and its histories and doctrines and parables, its commandments and beatitudes, will fall into their right relation and perspective, and the soul will be touched by the appeal of a new charm. This last suggestion is infinite in practical importance—so many readers are destitute of complete patience and dispassionateness. They see a geological difficulty, and close the book; or they come upon an arithmetical difficulty, and resign their faith. What would they say of a native of the tropics who closed

history of Lapland because it told him that water became so hard that no hammer could break it? Impossibilities in one country may be the commonplaces of another. Again and again, therefore, I would urge you to read the Bible completely, and suspend your judgment until your mind and heart become saturated with its contents.

THE BIBLE'S MORAL TONE.

The one thing which I hold as important beyond all others in this inquiry is a thorough acquaintance with the moral tone of the Bible. Instead of nibbling at its geology or its arithmetic, its cosmogony or chronology, get a clear idea of its conception, of its righteousness, purity, honour, gentleness, and beneficence. What would the world be if that conception were realized? What would be the tone of its worship? What would be the purpose of its politics? What would be the value of its bonds and promises? These inquiries you should become qualified definitely to answer, and then you would stand upon a rock. Experts alone can discuss the science of the Bible, but all men can judge of its morality. Having clearly established your mind upon this point, all literary difficulties may be left for leisurely solution, as when you are assured by the solid character of your friend you leave the eccentricity of his methods to be explained by the developments of time. A profitable exercise you will find it, to transcribe the moral laws, commandments, and exhortations of the Bible—laws of nations, of families, of business, of personal conduct, of neighbourly relationship—put all these together, and see the sum total; remember the antiquity in which they were written, inquire into their practicability in our own day; compare them with the jargon of other professedly sacred books, observe the penalties that are attached to their violation; and then say whether such a book is to be distrusted because of some real or supposed difficulties of a purely scientific kind.

A thorough acquaintance with the moral tone of the Bible will explain how it is that no bad man quotes it in support of his wickedness. Who can give a Biblical defence of drunkenness, profanity, theft, oppression, short weights, unequal balances, spoliation of the poor, lying, covetousness, passion, self-indulgence, or any form of meanness? On the other hand, who could be at one moment's loss to find a hundred passages which smite such villainies as with lightning? I am not to be understood as saying that the professors of Biblical religion realize the moral dignity of the Book in their personal conduct. They do not claim perfection. They confess their shortcomings, but they insist that those shortcomings are, in one respect, but so many tributes to the superlative excellence of the Biblical idea of human conduct. On the other hand, whilst no bad man can honestly quote the Bible in defence of his actions, where is there a book so full of kindness and hope in relation to the man who wishes to turn from his evil ways? No woman ever expressed her love in tenderer terms; no father ever welcomed his returning prodigal with fuller joy: "There is joy in the presence of the angels of God over one sinner that repenteth."

This method of treating the subject will show you that I do not make any appeal to your credulity. Nor do I ask you to accept the proposition that the ability to make a revelation lies within the compass of Omnipotence. I do not care to hurl the Almightyness of God where it is possible to construct a purely logical argument. When the force of reason stops, it may or may not be permissible to complete the case by references which do not admit of cross-examination. The Bible has no need of such help. Examine it simply as a book; consider its antiquity; remember the variety of its authorship, and the immense periods of time which separate its writers; mark its undesignated and unconscious coincidences; carefully estimate its influence in the history of the nations in which it has been most widely read; observe how complete is the circle of its references to every estate and condition of human life, and then account for its origin and name its place in the literature of the world.—*Rev. Joseph Parker, D.D.*

AFRICA has forty different societies labouring in it, from Sierra Leone to the Cape, from Natal to Zanzibar, and thence to Egypt. There are 170,000 communicants, and 220 native ordained preachers. May we not hope that the "dark continent" will soon be flooded with Gospel light?

A MARRIAGE HYMN.

"From henceforth no more twain, but one,
Yet ever one through being twain.
As self is ever lost and won
Through love's own ceaseless loss and gain,
And both their full perfection reach,
Each growing the full self through each.

Two in all worship, glad and high,
All promises to praise and prayer,
"Where two are gathered there am I;"
Gone half the weight from all ye bear
Gained twice the force for all ye do—
The ceaseless sacred Church of two.

One in all lowly ministry,
One in all priestly sacrifice,
Through love which makes all service free,
And finds or makes all gifts of price,
All love which made life rich before,
Through this great central love grown more.

And so together journeying on
To the Great Bridal of the Christ,
When all the life His love has won
To perfect love is sacrificed,
And the New Song beyond the Sun
Psalms, "Henceforth no more twain, but one."

And in that perfect Marriage Day
All earth a lost love shall live onno more;
All lack and loss shall pass away,
And all find all not found before;
Till all the world shall live and glow
In that great love's great overflow.

— Good Words.

HELEN CHALMERS.

Helen Chalmers, the daughter of the great Free Church leader, sacrificed the bloom of her life and her womanly hopes to care for her venerable father in his declining years—a care which she continued until his death. Subsequent to this, she took quarters in the worst district known in Edinburgh, and devoted her life and being to the reformation and salvation of the masses around her who had been, to human appearance, ruined for both worlds by the demon of strong drink and accompanying vices. On her way to her temperance meeting one evening she called upon a family to persuade the intemperate husband and father to accompany her to the place referred to. She found there a visitant, deeply intoxicated. As soon as he saw her he began, of course, "to talk religion," ending with the complacent remark, "Well, it will all come out right at last, and I shall find myself in the better land, as well off as any of you. Won't it be so, Miss Chalmers?" She promptly opened her Bible, and, with an emphasis peculiar to herself, read the passage, "No drunkard shall inherit the kingdom of God." The man was sobered in a moment, accompanied her to the meeting, signed the pledge, and was saved. Many have been and are living thus saved through the prayers and influence of this saint of God. The life of even Florence Nightingale waxes dim when compared with that of Helen Chalmers.—*Christian Leader.*

BASUTO LAND has lately been passing through the evils connected with war. Notwithstanding this, there has been an addition during the past year of nearly 300 to the membership of the Church in connection with the French Evangelical Mission.

THE Presbytery of London, England, has passed an overture to the next Synod, drawing attention to abuses in connection with bazaars, and urging upon church members greater and more systematic liberality, so as to remove the excuse for those methods of raising funds.

THE Leipzig Missionary Society, whose work is among the Tamils of India, reports the total number of converts thus far about 12,000. Last year 544 were added to the Church. The society employs nineteen ordained missionaries and fifty-eight catechists for 460 towns and villages.

MRS. FRANCES GRANT, of Rock Ferry, near Liverpool, England, who gave £10,000 to found a chair in the University College of Liverpool, has now set aside a sum of £100,000, the interest of which she has directed shall be paid for the relief of the deserving poor, without reference of class or creed. The interest on this gift amounts to about £4,000 annually, and in the distribution of the money Mrs. Grant now takes a lively personal interest. The capital sum is vested in the hands of a number of trustees, each of whom is well known and highly respected, and they give Mrs. Grant their counsel and assistance to secure a judicious distribution of the fund she has created.

MISSION NOTES.

CHINA thirty six years ago had two Christian converts, now there are 1,9668, with above 1,000 native preachers and helpers. Lo these from the land of Siam."

NEW GUINEA is said by Dr. Laws to be the largest island in the world—as long as from London to Constantinople, and in some parts 500 miles wide. Up till lately the inhabitants were cannibals and idolaters; and frequent wars were waged, tribe against tribe. Under the influence of the London Missionary Society's agents, these wars have been discontinued, and churches have been formed.

DR. W. W. BARR writes of the United Presbyterian missionary work at Zifferwal, India, near which a native Christian village has been started as an experiment: "Here the new converts have built for themselves comfortable little houses. They cultivate small farms, or patches of ground in the neighbourhood, in various ways earn their livelihood, and are living in tolerable comfort. Their houses are kept neat and clean, and everything indicates a measure of thrift. They have their own schools, and in these are children and old men and women—fathers and mothers, and grandfathers and grandmothers, all acquiring together the simplest elements of education."

IN 1841 a great change occurred in the missionary work of New Zealand, seventy years ago a land of cannibals and blind ignorance. A recent writer says "there is probably no country in the world in which prosperity now so uniformly reigns as in New Zealand." There are large and populous cities, connected by numerous railroads. The Government House is claimed to be the largest wooden edifice in the world. The population, according to the census of 1880, is 413,712. Nearly all the prominent Christian denominations have their adherents, the Episcopal Church claiming the largest number, 176,337; the Presbyterian, 95,203, while the heathen of the whole land are reported to number only 4,799.

THE "Nineteenth Century" says that "Christian missions stand in the foremost rank of powers destined to change the face of the world. These may almost be regarded as products of this century, and the imposing magnitude which they have gained is altogether recent. Their beginnings were so small as generally to avert hostility by securing the contemptuous indifference of those who might have been unfriendly. There are few things in human history that wear an aspect of higher moral grandeur than the opening of what are now our great missions. One or two men sent by this Church and by that are seen going forth in obedience to a command spoken eighteen hundred years ago, to begin the enormous work of undermining heathenism and reclaiming the world to God. Among the glories of the century none is greater than this. All other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions and convey into every heart the ennobling influences of the Christian religion. The success already attained gives sure promise of results the greatness of which we as yet but dimly perceive."

SOME dreadful stories come from Alaska of the cruelties practised by the superstitious heathen. One of the most profound of their beliefs is that evil spirits take possession of persons, especially old women, who are punished with great cruelty as witches. A letter from Miss Dunbar, a Presbyterian missionary at Fort Wrangell, gives accounts of horrible occurrences in which several families were involved. Those condemned were of all ages from four years to seventy. A family at Lock, where heathenism is strongest, was sentenced to death for being spiritual jugglers, in league with Satan. The grandmother was tied to a tree, and tortured and starved to death. When she cried with thirst, the torturers gave her salt water to drink. The grandfather and two children escaped, and wandered until almost starved in a lonely forest, finally escaping and making their way to Fort Wrangell in a most pitiful condition. A little girl five years old was accused of giving "bad medicine" to her aunt, who had been taken sick, and she was locked up three days without food or drink, and whipped unmercifully. The military authorities rescued her from death. When an epidemic breaks out all the defenceless women and children who do not escape to the woods are sacrificed. Much excellent missionary work is being done among these people, who appear anxious to be taught.

THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, MARCH 31, 1882.

THE closing lecture of Knox College, Toronto, will be delivered by the Rev. Principal Caven on Wednesday, the 5th of April, at three p.m., in the college building.—See advertisement.

As we go to press the Home Mission Committee is in session at St. Andrew's Church. A large amount of important business is being transacted, a full report of which will be found in next week's paper.

THE sixth annual meeting of the Woman's Foreign Missionary Society (Western section) will be held in Peterborough on Tuesday and Wednesday, 11th and 12th April. The ladies will meet in St. Andrew's school-room on Tuesday, at half-past ten a.m. and half-past two p.m., and in St. Paul's school-room on Wednesday at half-past two p.m. Ladies interested in Mission work are cordially invited to be present. The Board of Managers will meet on Wednesday at half-past ten a.m. Certificates to travel at reduced rates can be had on application to the Home Secretary, 31 Peter street, Toronto. There will be a public meeting in St. Paul's church on the evening of Tuesday. The Rev. Professor McLaren, convener of the Foreign Mission Committee, will preside.

THE Temporalities Bill, having passed the Private Bills Committee without amendment, came before the House in Committee of the Whole on Monday last. After considerable discussion the several clauses were adopted and the Bill was reported. It is understood that certain amendments, whereof previous notice will be given, are to be moved on the third reading. On Tuesday the Bill for the incorporation of the Anti-unionists under the name of "The Presbyterian Church of Canada in connection with the Church of Scotland," was thrown out by the Private Bills Committee on the ground that the name adopted in the preamble was identical with that employed in the Bill already passed by the Committee to confirm the incorporation of the Temporalities Board.

AN American exchange says—

"It is time to stop your prayer or address in the prayer meeting when you find you are using phrases or texts that you have used recently. It is a bad habit, that makes you a by-word with the younger people if they are there, and does the meeting no good in any way."

If anything could bring prayer meetings and Sabbath schools into contempt it would be the rules frequently laid down for conducting them, of which the above is a sample. Why not repeat a text that has been "used recently?" Does using a text wear it out? How much time should elapse before a passage of Scripture used in prayer can be used again? Are prayer meetings to be conducted in such a way as to entertain the young people? We submit that a large amount of the stuff written about "making prayer meetings interesting" is unmitigated rubbish. This modern style of praying by exact rule is sadly conclusive evidence of spiritual deadness.

MOODY gives this sensible advice.—

"Never tell an inquirer that you know he is 'converted'; let him find it out himself. Let God make that known to him. A sanguine soul winner may also be ambitious to report the results of a meeting at figures that will even astonish the listeners. Better not state any number as 'converted' at a meeting than overstate or over-estimate it. Exaggeration yields bitter disappointment."

Yes, it does yield bitter disappointment, and it does more—it gives ungodly men an opportunity to scoff. They hear a revivalist count up his converts, and they watch them. Out of fifty, perhaps thirty are soon back

at their sins. The scoffers believe that the profession made by these men was a fraud, and they jump to the absurd conclusion that all religion is an equally great fraud. Besides, counting converts is unscriptural. By their fruits ye shall know them. What can anyone say about the fruit at the close of revival meetings? There has been no time to bear fruit. Perhaps some may come—perhaps not.

OUR Scottish exchanges announce that the Rev. James McDonald, senior minister of the Free Church in Urray, is dead, having reached the seventy-seventh year of his age and the fifty-second of his ministry. He is said to be the fifth minister in succession who has completed in Urray a ministry of over fifty years. This says a great deal for the five ministers, and a great deal also for Urray. Such a congregational record will, we are very much afraid, be an impossibility in America at any date on this side of the millennium. We have ministers, not a few of them we hope, who could maintain themselves as long as the Urray pastors under the same conditions, but the conditions are not found in Canada. Many of our Canadian congregations are more noted for fickleness than any other quality. In many more there are a few who always want "a change" simply for the sake of a change. They fancy they need a new minister, when the thing they need first and most is a little religion.

THE JEWS.

IT would be difficult to account for, as it is impossible to excuse, the outburst of bitter, murderous hostility which has broken out against the Jews in Russia and elsewhere. It is bad enough that ignorant fanatical peasants should perpetrate such atrocities, but it is indefinitely worse that educated and so-called refined and philosophical individuals should seek to palliate the iniquity, if not actually to justify all that has been done. Property to the extent of nearly a hundred millions of dollars has, it is said, been destroyed, and individuals by the thousand reduced to abject poverty, while not a few have lost their lives—for what reason? Simply, apparently, because the Jews have been more successful in business, and because, perhaps, in gambling speculations they have most frequently won, though "beggar my neighbour" was with all the order of the day, and those who lost as much as those who won were equally engaged in one huge game of gambling and grab. We are not surprised that the Christian conscience in Britain and elsewhere is being aroused in this matter, and that strong protests are being made against the continuance of such infamies. We suppose that some may be trying to persuade themselves that in committing such crimes against religion and humanity they are doing God service, are fulfilling prophecy, and so forth. If this be the case, the more need that genuine Christians in all lands should solemnly and earnestly lift up their voices against the whole proceeding, and should do their very best by bringing to bear upon Russian authorities the pressure of enlightened public opinion, to cause this great sin to be stayed, and this great blot on the very name of Christian to be washed away. Why should not the people of Canada as well as of Britain hold indignation meetings on this subject? Sure we are, they have done so on less pressing occasions.

LADIES IN COUNCIL.

LAST week there was held in this city a meeting of ladies to consider what they should do the more effectually to put down the "social evil," both here and elsewhere. There were about a hundred present, and as the reporters were excluded, there was a full and free discussion of the subject in all its bearings. The following resolutions were, after due consideration, unanimously adopted:

1. "That this meeting recognizes 'the social evil' as an equal sin in both sexes, and insists upon the necessity for an equal administration of penalty as a point of British justice, and calls upon women to second this view of the question by placing immoral men upon the same footing in the social circle as they now do immoral women."
2. "That parents and guardians be urged to be forgiving and merciful to any woman member of their household who is found to have 'fallen,' for such forbearing kindness as a preventative of further wrong-doing is almost all-powerful."
3. "This meeting holds that a complete revolution in the matter of the education of the young as to the physical relations of the sexes is greatly to be desired, and will prove a strong moral lever in eradicating the 'social evil.'"

About the propriety of the first two of these resolu-

tions there can be no possible doubt. It is simply monstrous that in this matter men should be deaf with so leniently, and the frail sisterhood have such hard measure served out to them. At the same time, it is not to be forgotten that virtuous women are themselves greatly responsible for such a state of things. We say nothing about the different treatment that is meted out by law, for which, of course, there is not the slightest excuse. But what shall we say of the different social treatment which, in this respect, men and women generally receive? It is quite true, as is often urged, that virtuous women do not in many cases know the character and conduct of not a few men whom they may meet in social intercourse, and consequently that they are not to blame for treating these civilly, and, it may be, even something more. This in a good many cases may be quite the fact, but in a still greater number the plea will not stand a moment's consideration. The conduct of many not unprominent individuals in our own as well as in other countries is as notorious and as notoriously bad as that of any of the well-known inhabitants of bagalos. And yet, who does not know that in many such cases there is neither social ostracism nor anything approaching to it meted out by those who claim to be virtuous, and so far to lead society? Everyone can easily think of such cases, and the result has been in too many instances that there has been apparently an increased measure of popularity vouchsafed to such from the very fact that they are understood to be "charmingly naughty" and "very fast." We say nothing about the popular theatrical representations of the day, in which apparently it is thought the "proper thing" to have prostitutes for heroines, and heartless adulterers for the chief male characters. That may be all well enough for the "youths and maidens" who affect the æsthetic and go in for the "high artistic art;" but decent, good religious women, such as those who passed the above resolutions, it may be said, have little or no influence in abating those popular, most mean, most immoral and most realistic ideas, which make the boardings of our streets hideous with their artistic abominations. Well, so far this is true, but only so far; for if the professedly religious and Christian women, to say nothing of the men, were all acting and feeling as they ought, to a large extent things would be very different and better, even in these matters.

The tender treatment of the fallen sisterhood is also worthy of grave consideration. How often do mothers, virtuous and professedly Christian, try to entrap virtuous and attractive girls into marriage with their worn-out, heartless scapegraces of sons, so as, if possible, as they say, to "save their boys," though it may be to the utter ruin and abject misery of those who are made sacrifices by prudent motherhood at the "hymeneal altar." If those who are thus so considerate of "their own boys" would only extend sometimes a little compassion to other people's "girls," and occasionally, it may be, to their own, who may not be a hundredth part such great sinners as the "dear young fellows" they have done so much to indulge and spoil, it might be a great improvement all round. Whether it may be for edification for mothers to discuss at length with their boys and girls "the physical relations of the sexes," we shall not say. It might and it might not. But of this we are certain, that it would go a great way in the direction wished for if mothers would so impress their daughters with the fact that no man who has any respect for them, to say nothing at all of the higher and more chivalrous feeling of love, would ever use a word in their presence that the most sensitively delicate might not hear without a blush, and would never be guilty of a liberty that any one might not know of without reproach. The wretched fellows that have prostituted whatever genius God may have given them to the miserable work of sanctifying seduction and belittling virtue, as if license were the most natural and proper thing in the world, have all in this way only made manifest that their ideas of love have never risen above the level of the grossest animalism and the foulest debasement. Let mothers breathe a higher and purer idea into their daughters' hearts, and let sons be trained to have a noble respect for womanhood in general, at once for the sake of their mothers and for the honour of their God, and then seduction will become an impossibility, and the "social evil" will naturally and necessarily disappear. Then, but not before; thus, and not otherwise.

THE EXODUS TO THE NORTH-WEST.

THE exodus to the North-West is now assuming such dimensions, and is to such a large extent from this Province, that a good many are becoming alarmed at its progress, and are beginning to fear that Ontario will suffer greatly and permanently by the drift thus made upon its population and resources. We cannot say that we at all sympathize in these fears. The eagerness to speculate in North West lands has, no doubt, with many become a perfect mania, and not a few are without doubt thereby laying up in store for themselves great disappointment and not a little pecuniary injury. But while this is beyond all reasonable question, we at the same time have not the slightest doubt about our Province being eventually benefited by the present movement of the population. Ontario is not going to be depopulated, though many for the time being are sacrificing their farms here in order to make their fortunes yonder. One part of the Dominion, however, cannot prosper without the rest feeling the beneficial influence, and of all the federated sisterhood Ontario will eventually be the greatest gainer by this opening up of the North-West.

And as in material matters, so in spiritual. Let Ontario do her duty to the people of the North-West, by sending them the Gospel, and helping them to maintain religious ordinances in their days of comparative weakness and struggle, and the blessing will come back in tenfold increased spiritual vitality and ever-growing individual comfort and religious prosperity. The undertaking is great that is being laid to the hand of all the Churches in this Canada of ours. It can, however, be overtaken if the people have only a mind to the work, and that Church which gives itself most heartily to the enterprise will in the end find itself strongest and most thoroughly equipped in all that constitutes genuine Church strength and permanent denominational prosperity.

GOSPEL WORK.

GLASGOW.

A writer in "The Outlook" says:—The work of God in the hands of Mr. Moody, and of his numerous local assistants, lay and clerical, grows in magnitude, real power, and beauty. There is less and less of man, more and more of God, every week and day. The chief human agent seems to labour less, and the Spirit of the Lord proportionately more. This is most apparent, perhaps, in the great assemblies, which in undiminished numbers meet in St. Andrew's Hall for Bible study on week-day afternoons. The lecturer does not seem to exert himself. He talks to his three thousand hearers there as quietly and easily, to all appearance, as ordinary men would do to a score or thirty sympathetic listeners in a drawing-room. Throughout last week, particularly, our friend's doctrine seemed to "drop as the rain"—his speech to "distil as the dew." The sight of strong-minded, shrewd, experienced business-men, merchants, bankers, lawyers, tradesmen, rapidly, as the hour approached, filling up the seats which had been reserved for them near the platform, listening throughout with rapt attention, and in many cases under emotion which found relief in tears, was a sight scarcely less instructive and edifying than the pointed and pathetic sentences which, under God, produced the scene.

It may be added, that Mr. Moody is always surrounded on the platform by ministers of all evangelical denominations, from the country as well as from the city, and by laymen who are influential in a social point of view, and prominent in Christian work.

The churches cannot hold the multitudes which flock to the evangelistic services in the evening. The power of the services has increased as they followed one another. Not the least pleasing feature of the work is seen in the Monday morning meetings of the city ministers of the various evangelistic denominations, which Mr. Moody convenes for the purpose of discussing matters of detail affecting the outworks. These are largely attended, and are growingly characterized by unity of spirit, brotherly kindness, and joyful charity. It is now admitted by growing numbers of judicious men, and that spontaneously, that Christian workers throughout this great field, and their many sympathizers beyond its borders, have ample reason to thank God, to take courage, and to abound in the work of hope to which "the Lord of the harvest" loudly calls them.

From San Francisco we have the following interesting items:—

A BARKEEPER UNDER CONVICTION.

A barkeeper came to one of the meetings in the Howard Presbyterian Church, and at the close, when spoken to by one of the workers, he was found to be under deep conviction. As he was standing near the door, surrounded by companions who seemed to have no sympathy with his feelings, he was asked to come forward and take a seat where he would be away from their influence. His story was that of so many California boys. Left when a child without parental care and guidance, "What could you expect of a fellow?" he said, with tears in his eyes. "I want to do better, and am willing to try." He was pointed to the Saviour, and while he and the worker were on their knees, his companions came forward and began to make sport of him. A kind word was spoken to them, and the barkeeper promised to give up his situation at once, and serve the Lord who had redeemed him. He expected a hard fight from his old associates, and for a time the fight was hard, but he stood firm. Next morning he told his employer that he could not "tend bar" any longer, as he had decided to live a different life. The result is that three of his companions have been led to accept Christ, and now the four may be seen at all the meetings with Bible and pencil in hand, eagerly taking in every word and marking down the references. They have been totally ignorant of the Bible, and they are drinking deep draughts from this "well-spring" of life.

A MOTHER'S JOY.

A young man, formerly a city official, had been led into the habit of drinking through his political friends, and, by his course, had nearly broken the heart of his widowed mother, he being her only child. She moved across the bay to Allameda, hoping to get him away from his evil associates. He began to attend the meetings, and as he did not reach his home until a late hour, his mother would sit up and anxiously wait for him, and each night she would be happily surprised to find that he came home sober. She thought best not to question him, and kept on praying that God might save him. At last, when Sunday morning came, he announced his readiness to accompany her to church; this surprised her, as he had not attended church for years. In the afternoon, he said he would go to the city, and she anxiously awaited his return. At midnight she heard his step, and again was pleased to find that he was sober. She said "You must have missed the boat, my son." "Yes, mother, but I made the grandest trip of my life." "How so, my son? Have you succeeded in finding employment?" "No, mother, but I am saved!" Thinking that he meant that he had decided not to drink any more, she said, "Well, I am glad of that." "Yes, mother, my soul is saved through the blood of the Lord Jesus Christ." Ah! then the mother rejoiced indeed and she said, "O, my son, if you had brought millions and laid them at my feet, you could not have rejoiced my heart as does this news." He had accepted Christ that night in Mr. Hallenbeck's meeting, and now he is one of the most earnest workers.

A BLESSED ASSURANCE.

A very interesting case is that of a prominent, wealthy business man, who for years had been a Church member, but did not know that he was redeemed. While Major Whittle was speaking one evening, the truth flashed upon him, and he was like a new man, and indeed he has been a new man ever since. He commenced at once to ask every Christian he met, "Do you know that you are redeemed?" and the result is that God has wonderfully used him to lead many into the truth. He employs a large number of men, and he has been the means of leading many of them to Christ.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Knox Church, Mount Forest, on the 14th inst. Mr. Campbell reported that Cotswold congregation had paid all their arrears to their late pastor, Rev. C. Cameron. The members present reported ancient contributions to the different schemes of the Church so far as taken up. Mr. Fraser reported that the deputation had visited North Luther; they found the people anxious for a settled pastor, and promised \$550 towards payment of salary. Messrs. Strain, Nicol, Chisholm and Morrison were appointed to give a Sabbath to the field before the 1st of May. Mr.

Fraser was appointed to moderate in a call in said congregation as soon as the people are prepared. Dr. Cochrane was nominated as Moderator of the next General Assembly. The following commissioners were appointed to the General Assembly, viz. by rotation, Messrs. McMillan and Aull, by ballot, Messrs. Campbell, McLeod and Chisholm, ministers; Messrs. P. McGregor, James Scott, T. Bowie, D. McMillan and J. McBeath, elders. The Presbytery adjourned to meet in Knox Church, Harrison, on the 1st of April, at 10 o'clock, to consider reports on the state of religion, Sabbath schools and temperance. S. YOUNG, *clerk*.

PRESBYTERY OF STRATFORD.—This court met on the 14th and 15th inst., seventeen ministers and eleven elders present. Intimation was received from the Presbytery of Toronto of application to be made for the reception of Mr. Wm. Henry Jamieson, M.A., a minister of the Methodist Church. It was agreed to apply for \$3 a Sabbath for Trowbridge during the summer. Messrs. Stewart and Wright were appointed to prepare for Synod a report on Temperance, from answers to be sent to Mr. Wright without delay. Sessions were instructed to forward returns at once to Messrs. Boyd and Stewart respectively on the State of Religion and on Sabbath Schools. It was moved by Mr. Fotheringham, seconded by Mr. McPherson, and agreed to, "That Sessions be instructed to report at next meeting what action has been taken in their respective congregations, in compliance with the recommendations on the State of Religion, as sanctioned by General Assembly." Reports on Missionary meetings were received. A Committee on Statistics was appointed, to report at next meeting. Dr. Cochrane was nominated, on motion of Mr. Wright, as Moderator of next General Assembly. The Session of North Easthope was authorized to see to the election of elders at Tavistock. Mr. Waits accepted the call of Chatham, N. B., and he was placed under the Presbytery of Miramichi. Mr. Fotheringham was appointed Moderator *ad interim* of the Session of St. Andrew's, Stratford, and to declare the vacancy on April 2nd. The congregation got leave to supply its own pulpit for six Sabbaths. The Presbytery recorded its regret at the separation of Mr. Waits, and its prayers for his welfare, and at the same time its sympathy with the congregation at the loss of a pastor so earnest and successful. A proposal from the Woman's Foreign Missionary Society was adopted, viz. to recommend the formation of such societies in the congregations of the bounds. According to notice given, it was moved by Mr. Fotheringham, seconded by Mr. McAlpine, "That the General Assembly be overtured in the terms following: Whereas it is highly important that the Church have immediate control of the education of its future ministers. Whereas the appointment and removal of theological professors in Queen's College is in the power of a self-elected Board, and these professors are not under the control of the Church. Whereas the salaries of these Professors are, in part, provided by the Church. Whereas the late General Assembly instituted a common fund for the three colleges at Toronto, Kingston, and Montreal: And whereas many object to supporting professors over whom the Church does not exercise immediate control, and thus the common college fund is liable to suffer: It is therefore humbly overtured to the venerable the General Assembly of the Presbyterian Church in Canada, to take such action as may be necessary to bring the various theological colleges of the Church into uniform relations thereto." While the object of the overture was approved by all who gave expression to their minds on the subject, it was thought by a majority that the present time was inopportune, and it was accordingly laid on the table in the meantime. Messrs. Stewart, McAlpine and Kay were by rotation, and Messrs. Hamilton and Wright by ballot, appointed commissioners to General Assembly; and also by ballot, Messrs. James Hamilton, John W. Chalmers, Thomas McPherson, Charles Baird, and George Manser, elders. There was presented from Blanchard, a petition from persons formerly connected with Biddulph congregation, for the erection of a separate congregation, and one from Biddulph for transference to London Presbytery and connection with Lucan. It was decided to see to the settlement of arrears due their former minister before taking up these petitions, and the Committee on Arrears was instructed to take action for this end.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER XXXIII.—THE GRAVE AT ENGELBERG.

On the same August morning when Felix was riding up the long, lovely lanes to Phebe Marlowe's little farmstead, Canon Pascal and Alice were starting by the earliest boat which left Lucerne for Stansstad, in the dewy coolness of the dawn. The short transit was quickly over, and an omnibus carried them into Stans, where they left their knapsacks to be sent on after them during the day. The long pleasant walk of fourteen miles to Engelberg lay before them, to be taken leisurely with many a rest in the deep, cool shades of the woods, or under the shadow of some great rock. The only impediment with which Alice burdened herself was a little green slip of ivy, which Felix had gathered from the walls of her country home, and which she had carried in a little flower-pot filled with English soil, to plant on his father's grave. It had been a sacred, though somewhat troublesome charge to her, as they had travelled from place to place, and she had not permitted anyone to take the care of it off her hands. This evening, with her own hands, she was going to plant it on the foreign grave of Roland Sefton, which had been so long neglected and unvisited by those whom he had left behind him. That Felicitia should never have made a pilgrimage to this sacred spot was a wonder to her, but that she should so steadily resist the wish of Felix to visit his father's resting-place filled Alice's heart with grave misgivings for her own future happiness.

But she was not troubling herself with any misgivings to-day, as they journeyed onward and upward through the rich meadows and thick forests leading to the Alpine valley which lay under the snowy dome of the Aletsch. Her father's enjoyment of the sweet solitude and changeable beauty of their pathway was too perfect for her to mar it by any mournful forebodings. He walked beside her under the arched aisles of the pine-woods bareheaded, singing snatches of song as joyously as a school-boy, or waded off through marshy and miry places in quest of some rare plant which ought to be growing there, splashing back to her further on in the winding road, scarcely less happy if he had not found it than if he had. How could she be troubled while her father was treading on enchanted ground?

But the last time they allowed themselves to sit down to rest, before entering the village, Canon Pascal's face grew grave, and his manner towards his daughter became more tender and caressing than usual. The secret which Phebe had told him of Roland Sefton had been pondered over these many weeks in his heart. If it had concerned Felix only, he would have felt himself grieved at this story of his father's sin, but he knew too well it concerned Alice as closely. This little ivy-slip, so carefully though silently guarded through all the journey, had been a daily reminder to him of his girl's love for her old playfellow and companion. Though she had not told him of its destiny he had guessed it, and now, as she screened it from the too direct rays of the hot sun, it spoke to her of Felix, and to him of his father's crime.

He had no resolve to make his daughter miserable by raising obstacles to her marriage with Felix, who was truly as dear to him as his own sons. But yet, if he had only known this dishonest strain in the blood, would he, years ago, have taken Felix into his home, and exposed Alice to the danger of loving him? Felix was out of the way of temptation, there was no stream of money passing through his hands, and it would be hard and vile indeed for him to fall into any dishonest trickery. But it might be that his children—Alice's children—might tread in the steps of their forefather, Roland Sefton, and pursue the same devious course. Thieves breed thieves, it was said, in the lowest dregs of social life. Would there be some fatal weakness, some insidious improbity, in the nature of those descending from Roland Sefton?

It was a wrong against God, a faithless distrust of Him, he said to himself, to let those dark thoughts distress his mind at the close of a day such as that which had been granted to him, almost as a direct and perfect gift from heaven itself. He looked into the sweet, tranquil face of his girl, and the trustful, loving eyes which met his anxious gaze with so open and frank an expression; yet he could not altogether shake off the feeling of solicitude and foreboding which had fallen upon his spirit.

"Let us go on, and have a quiet dinner by ourselves," said Alice, at last, "and then we shall have all the cool of the evening to wander about as we please."

They left their resting-place and walked on in silence, as if they were overawed by the snow-clad mountains and lowering peaks hanging over the valley. A little way off the road they saw a poor and miserable hut, built on piles of stones, with deep, sheltering eaves, but with a broken roof, and no light except such as entered it by the door. In the dimness of the interior they just caught sight of a grey-headed man, sitting on the floor, with his face hidden in his knees. It was an attitude telling of deep wretchedness and heaviness of heart, and though neither of them spoke of the glimpse they had had, they drew nearer to one another, and walked closely together until they reached the hotel.

It was still broad day-light, though the sun had sunk behind the lofty mountains when they strolled out again into the picturesque, irregular street of the village. The clear blue sky above them was of the colour of the wild hyacinth, the simplest, purest blue, against which the pure and simple white of the snowy domes and pinnacles of the mountain ranges inclosing the valley stood out in sharp, bold outlines; whilst the dark green of the solemn pine-forests climbing up the steep slopes looked almost black against the pale grey peaks jutting up from among them, with silver lines of snow marking out every line and crevice in their furrowed and fretted architecture. Canon Pascal bared his head, as if he had been entering his beloved Abbey in Westminster.

"God is very glorious," he said in a low and reverent tone. "God is very good."

In silence they sauntered on, with loitering steps, to the little cemetery, where lay the grave they had come to seek. They found it in a forlorn and deserted corner, but there was no trace of neglect about the grey unpolished granite of the cross that marked it. No weeds were growing around it, and no moss was gathering upon it; the lettering, telling the name, and age, and date of death, of the man who lay beneath it, was as clear as if it had just come from the chisel of the graver. The tears sprang to Alice's eyes as she stood before it with reverently bowed head, looking down on Roland Sefton's grave.

"Did you ever see him, father?" she asked, almost in a whisper.

"I saw him once," he answered, "at Riversdale Towers, when Felix was still only a baby. He was a finer and handsomer man than Felix will ever be; and there was more foreign blood in his veins, which gave him greater gaiety and simpler vivacity than Englishmen usually have. I remember how he watched over Felicitia, and waited on her in an almost womanly fashion; and fetched his baby himself for us to see, carrying him in his own arms with the deft skill of a nurse. Felix is as tender-hearted, but he would not make a show of it so openly."

"Cousin Felicitia must have loved him with her whole heart," sighed Alice, "yet if I were in her place, I should come here often; it would be the one place I loved to come to. She is a hard woman, father; hard, and bitter, and obstinate. Do you think Felix's father would have set himself against me as she has done?"

She turned to him her sad and pensive face, almost the dearest face in the world to him; and he gazed into it with penetrating and loving eyes. Would it not be best to tell the child the secret this grave covered, here, by the grave itself? Better for her to know the truth concerning the dead, than cherish hard and unjust thoughts of the living. Even if Felicitia consented, he could not let her marry Felix ignorant of the facts which Phebe had disclosed to him. Felix himself must know them some day; and was it not this hour and the place for revealing them to Alice?

"My darling," he said, "I know why Felicitia never comes here, nor lets her children come; and also why she is at present opposed to the thought of Felix marrying. Roland Sefton, her husband, the unhappy man whose body lies here, was guilty of a crime, and died miserably while a fugitive from our country. His death consigned the crime to oblivion, no one remembered it against her and her children. But if he had lived, he would have been a convict; and she, and Felix, and Hilda would have shared his ignominy. She feels that she must not suffer Felix to enter our family until she has told me this, and it is the mere thought and dread of such a disclosure that has made her ill. We must wait till her mind recovers its strength."

"What was it he had done?" asked Alice, with quivering lips.

"He had misappropriated a number of securities left in his charge," answered Canon Pascal; "Phebe says to the amount of over £10,000, most of it belonging to Mr. Clifford."

"Is that all?" cried Alice, the colour rushing back again to her face, and the light to her eyes; "was it only money? Oh, I thought it was more dreadful than that. Why I we should never blame cousin Felicitia because her husband misappropriated some securities belonging to old Mr. Clifford. And Felix is not to blame at all; how could he be? Poor Felix!"

"But Alice," he said, with a half smile, "if, instead of being buried here, Roland Sefton had lived, and been arrested, and sent to a convict prison for a term of imprisonment, Felicitia's life and the life of her children would have been altogether overshadowed by the disgrace and infamy of it. There could have been no love between you and Felix."

"It was a good thing that he died," she answered, looking down again on the grave almost gladly. "Does Felix know this? But I am sure he does not," she added quickly, and looking up with a heightened colour into her father's face, "he is all honour, and truth, and unselfishness. He could not be guilty of a crime against anyone."

"I believe in Felix; I love him dearly," her father said, but if I had known of this I do not think I could have brought him up in my own home, with my own boys and girls. God knows it would have been a difficult point to settle; but it was not given to my poor wisdom to decide."

"I shall not love Felix one jot less," she said, "or reverence him less. If all his forefathers had been bad men, I should be sure still that he was good. I never knew him do or say anything that was mean or selfish. My poor Felix! Oh, father! I shall love him more than ever now I know there is something in his life that needs pity. When he knows it he will come to me for comfort, and I will comfort him. His father shall hear me promise it by this grave here. I will never, never visit Roland Sefton's sin on his son; I will never in my heart think of it as a thing against him. And if all the world came to know it, I would never once feel a moment's shame of him."

Her voice faltered a little, and she knelt down on the parched grass at the foot of the cross, hiding her face in her hands. Canon Pascal laid his hand fondly on her bowed head, and then he left her that she might be alone with the grave, and God.

CHAPTER XXXIV.—THE LOWEST DEEPS.

The miserable, dilapidated hut at the entrance of Engelberg, with no light save that which entered by the doorway, had been Jean Merle's home since he had fixed his abode in the valley, drawn thither irresistibly by the grave which bore Roland Sefton's name. There was less provision for comfort in this dark hovel than in a monk's cell. A log of rough, unbarbed timber from the forest was the only seat, and a rude framework of wood, filled with straw or dry ferns, was his bed. The floor was bare, except near the door, the upper half of which usually stood open, and here it was covered with fine chips of box and oak-wood, and the dust which fell from his busy graver, the tool which was never out of his fingers while the light served him. There was no more decoration than there was comfort, except that on the

smoke-stained walls the mildew had pencilled out some strange and grotesque lines, as if some mural painting had mouldered into ruin there. Two or three English books alone, of the cheap continental editions, lay at one end of the clumsy shelf; with the few cooking utensils which were absolutely necessary, piled together on the other. There was a small stove in one corner of the hovel, where a handful of embers could be seen at times, like the eye of some wild creature lurking in the deep gloom.

Jean Merle, though still two or three years under fifty, was looked upon by his neighbours as being a man of great, though unknown age. Yet, though he stooped in the shoulders a little, and walked with his head bent down, he was not infirm, nor had he the appearance of infirmity. His long mountain expeditions kept his muscles in full force and activity, but his grey face was marked with many lines, so fine as to be seen only at close quarters; yet, on the whole, forming a wrinkled and aged mask as of one far advanced in life. In addition to this singularity of aspect, there was the extraordinary seclusion and sordid miserliness of his mode of existence, more in harmony with the passiveness of extreme old age than with the energy of a man still in the prime of his days. The village mothers frightened their children with tales about Jean Merle's gigantic strength, which made him an object of terror to them. He sought acquaintance with none of his neighbours; and they avoided him as a heretic and a stranger.

The rugged, simple, narrow life of his Swiss forefathers gathered around him, and hedged him in. They had been peasant-farmers, with the exception of the mountain pasturage, his grandfather, and he still well remembered Felix Merle, after whom his boy had been called. All of them had been men toiling with their own hands, with a never ceasing bodily activity, which had left them but little time or faculty for any mental pursuit. This half of his nature fitted him well for the life that now lay before him. As his Swiss ancestors had been for many generations toil-worn and weather-beaten men, whose faces were sun-burnt and sun-blistered, whose backs were bent with labour, and whose weary feet dragged heavily along the rough paths, so he became. The social refinement of the prosperous Englishman, skin deep as it is, vanished in the coarse and narrow life to which he had partly doomed himself, had partly been doomed, by the dull, despondent apathy which had possessed his soul when he first left the hospital in Lucerne.

His mode of living was as monotonous as it was solitary. His work only gave him some passing interest, for in the bitterness of his spirit he kept himself quite apart from all relation with his fellow-men. As far as in him lay, he shut out the memory of the irrevocable past, and forbade his heart to wander back to the years that were gone. He strove to concentrate himself upon his daily toil and the few daily wants of his body, and after a while a small degree of calm and composure had been won by him. Roland Sefton was dead; let him lie motionless, as a corpse should do, in the silence of his grave. But Jean Merle was living, and might continue to live another twenty years or more, this solitarily and monotonously.

But there was one project which he formed early in his new state of existence, which linked him by a living link to the old. As soon as he found he could earn handsome wages for his skilled and delicate work, wages which he could in no way spend, and yet continue the penance which he pronounced upon himself, the thought came to him of resuming the money which had been intrusted to him by old Marlowe, and the other poor men who had placed their savings in his care. To repay the larger amount to which he was indebted to Mr. Clifford would be impossible, but to earn the other sums, though it might be the work of years, was still practicable, especially if from time to time he could make safe and prudent speculations, such as his knowledge of the money market might enable him to do, so as to insure more rapid returns. At the village inn he could see the newspapers, with their lists of the various continental funds, and the share and stock markets; and without entering at all into the world, he could direct the buying in and selling out of his stock through some bankers in Lucerne.

Even this restitution must be made in secret, and be so wrapped up in darkness and stealth that no one could suspect the hand from which it came. For he knew that the net he had woven about himself was too strong and intricate to be broken through without deadly injury to others, and above all to Felicitia. The grave yonder, and the stone cross above it, barred the way to any return by the path he had come. But would it be utterly impossible for him to venture back, changed as he was by these many years, to England? It would be only Jean Merle who would travel thither; there could be no resurrection for Roland Sefton. But could not Jean Merle see from afar off the old home, or Phebe Marlowe's cottage on the hill-side, or possibly his mother, or his children; nay, Felicitia herself? Only a life off; as some banished, repentant soul, drawing a little nearer to the walls of the eternal city, might be favoured with a glimpse of the golden streets, and the white-robed citizens therein, the memory of which would dwell within him for evermore.

As he drew nearer the end he grew more eager to reach it. The dull apathy of the past thirteen years was transformed into a feverish anticipation of his secret journey to England with the accumulated proceeds of his work and his speculations, which in some way or other must find their way into the hands of the men who had trusted him in time past. But at this juncture the bankers at Lucerne failed him, as he had failed others. It was not simply that his speculations turned out badly; but the men to whom he had intrusted the conduct of them, from his solitary mountain home, defrauded him, and the bank broke. The measure he had meted out to others had been measured to him again. Whatever he had done unto men, they had done unto him.

For three days Jean Merle wandered about the eternal frosts of the ice-bound peaks and snow-fields of the mountains around him, living he did not himself know how. It was not money he had lost. Like old Marlowe, he realized how poor a symbol money was of the long years of ceaseless toil, the days of self-denial, the hours of anxious thoughts represented. And besides this darker side, it stood also for

the hopes he had cherished, vaguely, almost unconsciously, but still with strong earnestness. He had fled from the penalty the just laws of his country demanded from him, taking refuge in a second and more terrible fraud, and now God suffered him not to make this small reparation for his sin, or to taste the single drop of satisfaction that he hoped for in realizing the object he had set before him. There was no place of repentance for him; not a foothold in all the wide wilderness of his banishment on which he could stand, and repair one jot or tittle of the injury he had inflicted upon his fellow-men.

What passed through his soul those three days, amidst the ice-pollitudes where no life was, and where the only sounds that spoke to him were the wild, awful tones of nature in her drearest haunts, he could never tell; he could hardly recall it to his own memory. He felt as utterly alone as if no other human being existed on the face of the earth; yet as if he alone had to bear the burden of the falsehood and dishonesty and dishonour of the countless generations of false and dishonourable men which the earth has seen.

All hope was dead now. There was nothing more to work for, or to look forward to. Nothing lay before him but his solitary, blank life in the miserable hut below. There was no interest in the world for him but Roland Sef-ton's grave.

He descended the mountain-side at last. For the first time since he had left the valley he noticed that the sun was shining, and that the whole landscape below him was bathed in light. The village was all astir, and travellers were coming and going. It was not in the sight of the world that he could drag his weary feet to the cemetery, where Roland Sef-ton's grave was; and he turned aside into his own hut to wait till the evening was come.

At last the sun went down upon his misery, and the cool shades of the long twilight crept on. He made a circuit round the village to reach the spot he longed to visit. His downcast eyes saw nothing but the rough ground he trod, and the narrow path his footsteps had made to the solitary grave, until he was close to it; and then, looking up to read the name upon the cross, he discerned the figure of a girl kneeling before it, and carefully planting a little slip of ivy into the soil beneath it.

(To be continued.)

LAND POOR.

I've another offer, wife, of twenty acres more
Of high and dry timber land, as level as a floor.
I thought I'd wait and see you first, as lawyer Brady said—
To tell how things will turn out best a woman is ahead.
And when the lot is paid for, and we have got the deed,
I'll say that I am satisfied—it's all the land we need.
And next we'll see about the yard, and fix the house up
some,

And manage in the course of time to have a better home.
There is no use of talking, Charles; you buy that twenty
more,
And we'll go scrimping all our lives, and always be land
poor.

For thirty years we've tugged and saved, denying half our
needs,
While all we have to show for it are tax-receipts and deeds.
I'd sell the land, if it were mine, and have a better home,
With broad light rooms, in front the street, and take life as
it come.

If we could live as others live, and have what others do,
We'd live enough sight pleasanter, and have a plenty too.
While others have amusements, and luxury and books,
Just think how stingy we have lived, and how this old place
looks.

That other farm you bought of Wells, that took so many
years
At clearing up and fencing in, has cost me many tears.
Yes, Charles, I've thought of it a hundred times or more,
And wondered if it really paid to always be land poor;
That had we built a cozy house, took pleasure as it come,
Our children, once so dear to us, had never left our home.
I grieve to think of wasted weeks, and years, and months
and days,

While for it all we never yet have had one word of praise.
They call us rich, but we are poor. Would we not freely
give

The land with all its fixtures, for a better way to live?
Don't think I'm blaming you, Charles; you are not a whit
to blame:

I've pitied you these many years, to see you tired and lame.
It's just the way we started out, our plans too far ahead;
We've worn the cream of life away, to leave too much when
dead.

'Tis putting off enjoyment long after we enjoy;
And after all, too much of wealth seems useless as a toy.
Although we've learned, alas! too late, what all must learn
at last,

Our brightest earthly happiness is buried in the past.
This life is short and full of care; the end is always nigh.
We seldom half begin to live before we're doomed to die.
Were I to start my life again, I'd mark each separate day,
And never let a single one pass unemployed away.

If there were things to envy, I'd have them now and
then,
And have a home that was a home, and not a cage or
pen;

I'd sell some land if it were mine, and fill up well the
rest;
I've always thought, and think so yet—small farms well
worked are best.

CORAL REEF BUILDING.

Professor Joseph Le Conte, in a lecture on corals, corrected a wide-spread misunderstanding respecting corals and coral reefs. The popular idea is, says Mr. Le Conte, that these animals are little insects; that they build like ants and bees' do, and when they are alarmed they disappear into their

little burrows, and these reefs are accumulations of millions of these little insects in generation after generation. The fact is, the coral animal is a polyp belonging to the group of radiata; that it consists of limestone deposits in the shape of a hollow cylinder with top and bottom discs, surmounted with tentacles, containing a stomach and enveloped with gelatinous organic matter. The tentacles or arms are provided each with a mouth for the absorption of food. The coral is coralline limestone after the gelatinous organic envelope is decayed and removed. The animals which build reefs are not much larger than pin-heads. Reef-building corals will not grow at a depth of 100 to 120 feet. There have been reef-building corals found at a depth of 2,000 feet, but they were dead—drowned by being carried below their depth. This confines them to coast lines and submarine banks. Corals will not grow where the temperature is lower than sixty-eight degrees at any time—that is, the ocean, not the air. Therefore they are confined to the tropical regions. They will not grow except in clear salt water, hence there is always a break in reefs opposite the mouth of a river. Finally, they demand free exposure to the beating of the waves. The more violently the waves beat, the more rapidly the corals grow, because the agitation gives them ventilation. Corals will grow in the face of waves whose beatings would gradually wear away a wall of granite. The four kinds of coral reefs found in the Pacific Ocean are fringe reefs, barrier reefs, circular reefs, including lagoons in the ocean, and small lagoonless coral islands.

"I'LL NO TRUST YE."

Two centuries ago, in the Highlands of Scotland, to ask for a receipt or promissory note was thought an insult. If parties had business matters to transact, they stepped into the air, fixed their eyes upon the heavens, and each repeated his obligation without mortal witness. A mark was then carved on some rock or tree near by as a remembrance of the compact. Such a thing as breach of contract was rarely met with, so highly did the people regard their honour.

When the march of improvement brought the new mode of doing business, they were often pained by those innovations. An anecdote is handed down of a farmer who had been to the Lowlands and learned worldly wisdom. On returning to his native parish he had need of a sum of money, and made bold to ask a loan from a gentleman of means named Stewart. This was kindly granted, and Mr. Stewart counted out the gold. This done, the farmer wrote a receipt and handed it to Mr. Stewart.

"What is this, man?" cried Mr. Stewart, eyeing the slip of paper.

"It is a receipt, sir, binding me to give ye back the gold at the right time," replied Sandy.

"Binding ye! Weel, my man, if ye canna trust yerself, I'm sure I'll no trust ye. Ye canna have my gold." And gathering it up, he put it back in his desk and turned the key on it.

"But, sir, I might die," replied the canny Scotchman, bringing up an argument in favour of his new wisdom, "and perhaps my sons might refuse it ye; but the bit of paper would compel them."

"Compel them to sustain a dead father's honour!" cried the Celt. "They'll need compelling to do right, if this is the road ye're leading them. I'll neither trust ye nor them. Ye can gang elsewhere for money; but you'll find none in the parish that'll put more faith in a bit o' paper than in a neighbour's word o' honour and his fear o' God."

THERE is very little that we do in the way of helping our neighbours that does not come back in blessings on ourselves.

THERE is hardly a more striking illustration of the power and cunning of the adversary than the fact that he succeeds in inducing men to ignore his existence, and not seldom in persuading them to make his name and all that relates to him the occasion of a jest.

How beautiful our lives would soon grow if we carried always with us, and put into practice, the lessons we learn by experience! We look back at the end of the year and see many things that cause bitter regret, but instead of leaving them behind, we go on repeating the same follies and errors the new year. A little heroic decision would enable us to rise every day on the mistakes of yesterday.

JOHN NEWTON says: "Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once; He mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. Thus we might easily manage if we would only take the burden appointed for us each day, but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself." (Matt. vi. 34.)

IN eighty-six town elections in Massachusetts last week, all but twenty-five voted against liquor licenses.

EX-PROVOST ROUGH, of Dundee, Scotland, who was the first teetotal chief magistrate in the United Kingdom, has been obliged by declining strength to resign the office of President of the Dundee Temperance Society, which he has so ably and honourably filled for the protracted period of thirty years. Mr. Rough has been an abstainer from the earliest days of the temperance movement. He is now an octogenarian.

REV. DAVID MACRAE, speaking at the festival of the Dundee carters and porters, advised the young women present to have nothing to do with any man who took drink. Drink had ruined and was ruining the peace of thousands of homes in Dundee, and they should set their face against it. He had seen it turn love into hate; he had seen it turn the marriage tie into a horrible bondage; he had seen it turn what might have been bright and happy homes into perfect hells.

BRITISH AND FOREIGN ITEMS.

THE Shah of Persia proposes to visit England next June. INDIA must have 4,000 missionaries to give one Christian teacher to 50,000 heathens.

THE State of Georgia has forty-eight counties in which the sale of liquor is prohibited.

THERE are eighty pupils in the Chinese Sunday school of Mount Vernon Church, Boston.

THE Mayor of Philadelphia refuses to grant a license to any place of amusement which has a bar-room attached to it.

THE sum of \$5,000 has been raised in the United States for a memorial window in Westminster Abbey to the late Dean Stanley.

IN 1853 there were 361 native Christians in China; in 1863 there were 1,974; in 1868, 5,743; and in 1881 they numbered 19,600.

REV. M. D. KALOPOTHAKES, of Athens, has translated and published Dr. A. A. Hodge's "Outlines of Theology" in modern Greek.

ALL the judges of New York city unite in asking the Legislature to pass a law preventing the admission of children to theatres without their guardians.

THE Ayr Free Presbytery have unanimously agreed to petition in favour of local option, and have also appointed a Presbyterial committee on intemperance.

MR. JOSEPH LIVESKY, of Preston, who may be regarded as the founder of the English Total Abstinence Movement, entered upon his eighty-ninth year on Monday, the 6th inst.

THE King of Siam has decided to construct several lines of telegraph, connecting Bangkok, his capital, with the British and French lines. He also will introduce the postal system.

A POLICEMAN has actually been censured and dismissed from the force in New York for harsh treatment of a Chinese laundryman, and for permitting a rough to cut off his queue.

THE Minister for Trade in Austria has ordered that the postal service on Sundays shall be limited, and several others of the Cabinet have decided to lessen public work on that day.

THERE are 37,274 newspapers and periodicals published in the world, with an aggregate circulation of 116,000,000 copies. North America has two thirds as many as the whole of Europe.

IT is a healthful sign that prominent members of the Chicago Board of Trade propose to expel any officer or director who refuses to discourage the making of "corners" by its members.

DR. WILLIAM CHAMBERS, the proprietor of "Chambers's Journal," which has just celebrated its fiftieth birthday, is restoring the venerable Cathedral of St. Giles, Edinburgh, at his own cost.

THE British House of Commons has passed a bill authorizing the Post-office to issue a "Reply Postal Card," on which the person receiving it can return an answer without further payment.

THE Gospel Temperance Movement inaugurated in Dundee, Scotland, by Mr. R. T. Booth, is still being carried on. Over 30,000 of the inhabitants of Dundee have taken the pledge within a few weeks.

A DESPATCH from Copenhagen says: "A Danish polar expedition, to start in July, has been arranged. The Chamber to-day voted an appropriation toward paying the expenses of the expedition."

THE Commission of the General Assembly of the Free Church of Scotland has resolved to petition Parliament in favour of Dr. Cameron's bill for extending the laws regulating the sale of intoxicating liquors to river steamers.

A TELEGRAM from Sydney states that the new licensing Act, which provides for the closing of all public-houses at eleven o'clock p.m. every week day and throughout Sunday, came into operation at the beginning of the year, and its effect is beneficial.

THE Vienna correspondent of the "St. James' Gazette," London, says the general understanding between Germany and Austria to jointly resist a Russian attack upon either power has lately resulted in an arrangement of details for immediate action if necessary.

THE fearful fact was stated at a meeting in Philadelphia last week, on the subject of "Neglected Children," that 700 children die in that city each year of neglect, starvation and abuse, and that of the children taken to the almshouse, or born there, about ninety-five per cent. die.

MR. PROCTOR, the English astronomer who has excited the fears of some nervous people by predicting the falling of a comet into the sun, may perhaps relieve them by his more recent assertion that "the world is more likely to last 15,000,000 years than to be destroyed in fifteen."

DR. HOUGH, the veterinary surgeon of the Third Avenue Railroad Company, New York, which owns over 2,000 horses, has introduced the Turkish, Russian and electric baths for the treatment of the horses of the line suffering from colds and other ailments. The results of this aristocratic regimen have been very satisfactory.

SINCE the commencement of the operation of the Sunday Closing (Ireland) Act in October, 1878, there has been a decrease in the Irish drink bill of £3,000,000 sterling and 22,000 fewer cases of drunkenness summarily dealt with by the police magistrates. Great unanimity is said to exist amongst the Irish people regarding temperance legislation.

THE Bible and Colportage Society of Ireland is carrying on its useful work, notwithstanding the distracted state of the country and the lawlessness prevailing in many parts. Its colporteurs have not been annoyed while circulating their good books and reading the Scriptures from house to house. During the last twenty years it has sold about 15,000,000 Bibles and good books, for which they have received over \$575,000.

MINISTERS AND CHURCHES.

REV. ANDREW HENDERSON has declined the call to Alexandria, Presbytery of Glengarry.

REV. F. R. BEATTIE, M.A., of Baltimore and Coldsprings, has accepted the call to the First Church, Brantford.

THE contract for the new church at Durham has been let. The cost of the building will be about \$4,000 when finished.

REV. MR. STALKER has accepted a call from the congregation of Gladstone, Manitoba, and will be inducted on the 5th of April.

THE congregation of Kildonan, Manitoba, has obtained permission from the Presbytery to hear candidates with a view to giving a call.

THE congregation of High Bluff, Manitoba, have obtained permission from the Presbytery to sell all except one acre of their glebe, consisting of 40 acres, more or less.

AT the meeting of the Presbytery of Manitoba on the 15th inst., the Rev. A. Campbell was appointed to moderate in a call by the congregation of Knox Church, Winnipeg, on the 29th.

THE Rev. Dr. Cochrane has been nominated to the Moderatorship of the Assembly by the Presbyteries of Kingston, Hamilton, Maitland, Sarnia, and Chatham; and the Rev. J. M. King, M.A., by that of Toronto.

THE Rev. A. G. Forbes, Clerk of the Presbytery of Bruce, states that the congregation of North Bruce contributed \$40 last year to the Foreign Mission Fund, and not \$4, as given in the Appendix to the Assembly's minutes.

THE congregation of Kirkhill, in the Presbytery of Glengarry, has extended a call to the Rev. Wm. Ferguson, of Glaramis. They promise a salary of \$700 with manse. The call is subscribed by 297 members and adherents.

THE Rev. J. C. Burgess, having for urgent reasons tendered his resignation of the clerkship of the Presbytery of St. John, N.B., the Presbytery reluctantly accepted the same and unanimously elected Dr. Bennett to the vacant office.

THE Presbytery of Manitoba has authorized the Rev. Messrs. J. C. Tibb of Rapid City, Farquharson of Pilot Mound, and W. R. Ross of Campbellville, to proceed to the election of elders and the organization of Sessions in their respective groups.

THE Millbrook congregation recently presented Mr. Thomas Gillett with an address and two elegant pieces of plate "as an expression of their very high appreciation of his valuable and cheerfully rendered assistance in the service of song during the past six years."

THE Bible class and some of the young people of Cumberland met at the Manse on Friday, the 10th inst., and presented their pastor, Rev. Robert Hughes, with an address and \$29 as a small token of their appreciation of his labours amongst them in the Sabbath school.—COM.

REV. A. CAMPBELL, of Little Britain, Man., has obtained leave from the Presbytery, on account of ill-health, to withdraw from regular pastoral duty for six months from 1st April. He is to be employed, however, by the Presbytery in incidental work as his health may permit.

ON the evening of the 14th inst. the young people of the English Settlement congregation visited the manse, and, in view of Mrs. Whimster's approaching departure with her family to join her husband (late pastor of the congregation) in Manitoba, presented her with a very handsome dinner set, accompanied by an address.

THE annual report of the Sabbath school in connection with Chalmers Church, Woodstock, read at the anniversary meeting on the 9th inst., gave the number of scholars on the roll as 306; average attendance, 217; number of teachers and officers, 32. The collections of the school during the year amounted to \$154.67. At the meeting this was apportioned as follows: Pupil at Pointe-aux-Trembles, \$50; Home Mission Fund, \$70; Foreign Mission Fund, \$34.67.

THE fourth Sabbath school convention of the Presbytery of Saugeen was held in Knox Church, Mount Forest, on the 15th inst. The president, Rev. John Macmillan, occupied the chair, and in his opening address gave the keynote to the proceedings, which were

well sustained throughout. Rev. Messrs. Aull, Campbell, Fraser, Young, Nicol and Morrison introduced their respective subjects in able and interesting addresses. The mass meeting of children was addressed by Mr. John Watt and Rev. Messrs. Baikle and Aull.—COM.

REV. R. HUME has tendered his resignation of the pastorate of the St. George congregation. At a meeting held in the church on the 21st inst. it was resolved, "That whilst preferring to retain Mr. Hume's services, and regretting that circumstances should have arisen leading him to resign his charge in St. George, which he has held for a long period of twenty-two years, the congregation feel that they ought not to oppose his resignation, should he see fit to adhere to it." The matter will be dealt with by the Presbytery of Paris, at Ingersoll, on the 10th of April.

FROM the printed annual report of the Central Presbyterian Church, Hamilton, the total receipts for 1881 appear to be about \$12,000, of which the following sums were apportioned to the various Schemes of the Church: Home Missions, \$649; Foreign Missions, \$638.41; French Evangelization, \$416; College Fund, \$387.66; Manitoba College, \$100; Knox College, \$25; Knox College Bursary Fund, \$60; Knox College Students' Missionary Society, \$17.67; Aged and Infirm Ministers' Fund, \$73.85; Widows' and Orphans' Fund, \$36.50; Mission work in Italy, \$12.50; total, \$2,416.59. In addition to the foregoing, the sum of \$300 has been contributed during the past year towards the support of Erskine Church congregation, formerly "Pearl Street Mission," which was under the control of this church for many years, but is now a vigorous congregation, nearly self-supporting. The Sabbath school also collected \$427.67, which was voted as follows: for Home Mission Fund, \$170; Foreign Mission Fund, \$70; Knox College Bursary Fund, \$60; French Evangelization, \$60; Pointe-aux-Trembles School, \$50; Knox College Students' Missionary Society, \$17.67.

PRESBYTERY OF TORONTO.—This Presbytery met in St. Andrew's Church, Scarborough, on the 23rd inst. (March), mainly for the induction of Rev. C. A. Tanner, but also for other business. In reply to intimation given of a memorial received at last meeting from certain persons meeting for worship in Temperance Hall, Toronto, reports were received from neighbouring Sessions, stating in substance that they cannot approve of the memorialists being organized as a congregation on Carleton street. On motion made, it was resolved to postpone said matter to next ordinary meeting, which was appointed to be held in the usual place on the 18th of April, at eleven a.m. A circular was read from the Foreign Mission Committee, calling attention to the strong claims of the Missions referred to, and the Presbytery agreed to commend the consideration of said claims to the practical support of the congregations within its bounds. Several other matters having been disposed of, the Presbytery proceeded to the more special work of the day. Rev. D. J. Macdonnell preached a valuable sermon from Rom. xii. 1. "I beseech you, brethren, by the mercies of God," etc. The Clerk narrated the principal steps which had been taken to fill up the vacancy. Rev. J. M. Cameron, as Moderator, put the usual questions, and after prayer, in name of the Presbytery, inducted Mr. Tanner to the charge of St. Andrew's Church, Scarborough, and St. John's Church, Markham. Mr. Tanner was then addressed in appropriate terms by Rev. J. Carmichael, of King, and the people likewise by Rev. R. P. Mackay. The church was filled to overflowing, and Mr. Tanner received a most cordial welcome from his people. The report I gave of last meeting of Presbytery referred to a petition from the Session of Brampton, it ought to have run, transmitted by the Session. R. MONTEATH, Pres. Clerk.

PRESBYTERY OF HAMILTON.—This Presbytery met in Hamilton on the 21st inst. Twenty-four ministers and ten elders were present. It was resolved to petition Parliament in favour of the bills regarding the Temporalities Fund, etc. The reports on Sabbath schools, Sabbath school conferences, temperance and the state of religion were received, and in the evening a conference on the two last-named subjects was held, when resolutions were adopted with a view to bringing these subjects more fully under the notice of congregations and sessions. Mr. Thomas Thomp-

son was recognized as a student in the preparatory department, having the ministry in view, and was recommended as a catechist to the Home Mission Committee. Dr. Cochrane was nominated as Moderator for next General Assembly. The following were appointed commissioners: ministers, by rotation—Messrs. Thyme, Robertson, McDonald, Porteous, Goldsmith; by election—Dr. James, Messrs. Laing, Bruce, Fletcher, Grant; and elders, Messrs. G. Ruth erford, J. Waldie, A. J. McKenzie, J. Hutchinson, J. Osborne, N. McNeill, W. Henderson, R. McQueen, A. Wilson, J. Charlton, M.P. Mr. McMechan tendered his resignation, and a committee was appointed to confer with him and the congregation and report. Mr. Porteous tendered his resignation, and asked leave to retire from active duty. The resignation was laid on the table, and the congregation was cited for its interests. The remit on the Sustentation and Supplemental Schemes was considered, when a motion to approve the Supplemental Scheme was lost, and the following resolution was adopted by a vote of twelve to nine: "That the Presbytery favours the principle of a Sustentation Fund; but in view of the extent of their Church, and the complex nature of the elements of which it is composed, believes its application in Canada will be a matter requiring special care; and as it is felt that a separation should be made between the Supplemental Fund and the Home Mission Fund, the Presbytery recommends the present adoption of the Supplemental Scheme, with this proviso suggested, that both funds be under the care and management of the same Committee." It was resolved to apply for five student-missionaries for the summer.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF PETERBOROUGH.—The Presbytery of Peterborough met in St. Paul's Church, Peterborough, on the 21st of March, 1882. There were present eleven ministers and eight elders. Mr. Torrance was appointed Moderator for the next six months. The Rev. D. D. McLeod, of Paris, being present, was invited to sit as a corresponding member. The application of Oak Hill for union with Garden Hill and Knoxville was not granted. On motion of Mr. J. Henderson, seconded by Mr. Bell, the Presbytery resolved as follows: "The Presbytery having considered the application from Oakhill, and recognizing the difficulties in the way of the union sought for, decide that the application be not granted, but recommend to the families at Oakhill to join in attendance upon the services at Garden Hill and Kendal, and thus strengthen the Church at these points." The Presbytery agreed to ask permission of the General Assembly for Mr. Windell to retire from the active duties of the Ministry. Leave was granted to the congregation of Cobourg to moderate in a fresh call to a minister when ready. Mr. F. R. Beattie accepted of the call from the first congregation of Brantford. Mr. Beattie, of Port Hope, was appointed to declare the pulpits of Baltimore and Coldsprings vacant on the second Sabbath of May, to be Moderator of Session during the vacancy, and to moderate in a call when needed. A delegation was received from Hasungs, asking leave to engage the services of a student on their own behalf for the next six months. A meeting of the Presbytery was appointed to be held at Hasungs on the 5th of April, at ten o'clock a.m., to consider the application, and the Clerk was instructed to cite all parties interested to be present at said meeting. The Session books of ten of the congregations of the Presbytery were ordered to be attested as carefully and correctly kept. The name of Mr. McLeod, an ordained missionary labouring at Apsley, was ordered to be added to the roll of the Presbytery. Messrs. Cameron and Torrance were appointed as delegates to the General Assembly by rotation, and Messrs. Cleland, Bell, and R. J. Beattie by election by ballot. The elders appointed by open vote were Messrs. Henderson, Haultain, Carnegie, Johnston, and Roxboro. Dr. Cochrane was nominated as Moderator of the Assembly. Mr. Cleland reported on the Home Mission work of the Presbytery. Mr. Stevenson reported that the debt on the Minden manse had been almost extinguished. Arrangements were made for the obtaining of the small balance yet unprovided for. Messrs. R. J. Beattie, Cleland, and Williamson were appointed a committee on temperance; Messrs. Torrance, Bell, Bennett, Haultain, and Carnegie on the state of religion; and Messrs. Henderson, F. R. Beattie, Russell, and Jeffrey on Sabbath schools. These committees were invested with Presbyterial

powers, so as to be able to prepare reports for the Synod in May. The Presbytery resolved unanimously to petition in support of the Temporalities Bill, and the Moderator and Clerk were authorized to sign said petition on their behalf. The Presbytery approved of the changes proposed in the remit on standing orders. The consideration of the report of the Committee on Sustentiation and Supplement was deferred until the meeting to be held in May. The Presbytery adjourned, to meet in Hastings on the 5th of April at ten o'clock a.m., and was closed with prayer and the benediction.

PRESBYTERY OF GUELPH.—This Presbytery held the usual bi-monthly meeting in St. Andrew's Church on Tuesday, 21st inst.; the Rev. Mr. Middlemiss, of Chalmers Church, Elora, Moderator. There were nineteen ministers and eleven ruling elders in attendance. None of the business transacted was of special interest. Session records were produced from a large number of the Sessions in the bounds, and those were examined by committees appointed for the purpose, and afterwards attested in terms of the report made in each instance. A report was submitted from the Committee of Finance, setting forth the state of the different funds connected with the Presbytery, and showing the congregations in arrears to any of these. The clerk was instructed to correspond with such, and to intimate that unless the arrears were discharged by next meeting it would be moved that a committee be sent to the congregations to bring the matter expressly before them. It was stated that reports on the state of religion, in answer to the circular issued by the General Assembly's Committee on the subject, had been received from only seven Kirk Sessions. The clerk was instructed to forward these to that committee, and at the same time to inform them that the Presbytery had held a conference and adopted resolutions on the subject. The committee appointed to consider and report on the comparative merits of a Sustentiation or Supplemental Scheme for ministerial support, reported in favour of the former, but the Presbytery, by a vote of thirteen to four, re-affirmed a resolution adopted by it several months ago in favour of the Supplemental Scheme, which is the one at present in force in the Church. A minute on the death of the late Mr. John G. Macgregor was submitted by a committee appointed to draft it; it was adopted and ordered to be engrossed in the minutes, and a copy to be sent to the widow. A report was handed in from a committee appointed to examine the statistics of congregations, as published in the appendix to the minutes of the last General Assembly. The committee, and especially the convener, were thanked for their services, and re-appointed for the purpose of examining those that were coming in for the year now closing, and reporting upon them, so far as they can, at the next meeting. Dr. Wardrope gave notice of an overture he would submit at the first meeting, for transmission to the Assembly, for the publication of the Psalms of David, with music, to be bound up with the present Hymn Book. Commissioners were appointed to the General Assembly, which is to meet at St. John, New Brunswick, on the second Wednesday of June next, as follows. Drs. Wardrope and McKay, Messrs. Ball, Mullan, Dickson and Torrance, ministers; with Messrs. Burnett, Black, Dunbar, Wood, McCrae and Davidson, ruling elders. Notice was given that at next meeting it would be moved to repeal a former decision of the Presbytery that each congregation in the bounds be required to contribute its proportion to a fund to defray the expenses of those appointed to attend the meeting of the General Assembly, thus laying it upon each commissioner to bear his own. The clerk was authorized to procure student supply for Second Church, Garafraza and Eden Mills, during the summer. It was ordered that the circulars received from the Assembly's Committee on Temperance should be sent down to Sessions, replies to the same to be forwarded to the Synod's Committee on that subject sometime before the meeting of that body. No other business was taken up calling for public notice.

ACKNOWLEDGEMENTS.—Rev. Dr. Reid has received the following sums for the several objects mentioned, viz. A Friend, Dorchester Station, for Foreign Mission, China, \$2, W. A. Cobourg, for Home Mission \$1, Foreign Mission \$1, "A Man who makes God his insurer," for Home Mission, \$6, "One to whom the Lord has been gracious," for Home Mission, \$500,

"Yess," Keady, for Home Mission \$2, Foreign Mission \$1.50, French Evangelization \$1.50; A member of St. John's Church, Brockville, for Foreign Mission, \$5; A Friend, Kirkwall, for Foreign Mission, China, \$10, Anonymous ("Nobody"), for Home Mission, \$100 also for Foreign Mission \$100.

ACKNOWLEDGMENT.—In addition to the sums already acknowledged, \$8 was received last week from the congregation at Carlisle, per Rev. John Rennie, of Allsa Craig, to be applied to Mr. Sieveright's church erection work at Prince Albert, N.-W. T. It should also be mentioned that \$155 was collected in Toronto by James Campbell, Esq., for the same purpose, contributions having been given not only by Presbyterians, but by members of other Churches.

D. J. MACDONNELL.
St. Andrew's Manse, Toronto, 28th March, 1882.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIV.

April 9. } **DEATH OF JOHN THE BAPTIST** { Mark vi. 1882. } 14-29.

GOLDEN TEXT.—"The wicked plotteth against the just, and gnasheth upon him with his teeth."—Ps. 37: 12.

TIME.—Following the sending out of the twelve.

PLACE.—The Castle of Machaerus, on the east coast of the Dead Sea.

PARALLEL.—Matt. 14: 1-13; Luke 3: 17-20; 9: 7-10.

Notes and Comments.—Ver. 14: "Herod" Antipas, brother of Archelaus (Matt. 2: 22)—sons of Herod the Great by one of his ten wives, Malchaze. He was only king by courtesy; he was what Luke correctly called "tetrarch" (3: 1); he had but a fourth part of his father's kingdom; "heard:" it took a long time for Herod to hear of Jesus; "he said:" so did others (Luke 9: 7)—he was alarmed; "therefore mighty works:" John had wrought no miracle; "do show forth:" lit. energeise, or, work mightily in him.

Ver. 15: "Others said Elias:" he was expected to reappear (Malachi 4: 5), "a prophet, or as one:" it not Elias, one of the other prophets, or certainly he was like one of the prophets.

Ver. 16: "Herod—said:" his guilty conscience adopted this as the best explanation of what he heard. Note the emphatic "whom / beheaded." As there were those who believed on Christ in the household of Herod, it is likely that it was to them he talked. See Luke 8: 3; Acts 13: 1.

Ver. 17: Not the first nor the last instance of what power will do to the fearless speakers of truth. Neither class have ever wanted successors. "Herodias," an infamous woman—she was first married to her uncle, Herod Philip (not the tetrarch); him she left and married another uncle, this Herod Antipas, who, for her, put away his first wife; "Philip" said to have been a man of honour and justice—the best of the Herodian family.

Ver. 18: "John had said:" brave truth-speaker; "not lawful:" opposed to the God-given Levitical law.

Ver. 19: "Herodias had a quarrel:" REV., "set herself against him." She knew not how far the influence of John might go with Herod to repent of his sin and put her away; "would have killed:" the idea is that she sought opportunities for this—kept it before her.

Ver. 20: "Herod feared John." Matt. 14: 5 says, "feared the multitude." Both correct, doubtless, as a result he set himself to guard John against Herodias, for "observed him" is more correctly "preserved him." REV., "has kept him safe;" "did many things:" REV., "was much perplexed" picture of a man whose passions would go on sinning, but whose conscience says "no," "did many things:" but not the one all-important thing.

Ver. 21: "Birthday;" not necessarily birthday; the word thus translated may mean any anniversary or festival; "lords—captains" men in official positions, "chief estates" chief men—men of influence.

Ver. 22, 23: Little doubt that this was all arranged by Herodias; she knew Herod and his weakness; "daughter:" Salome, her daughter by her first husband, "danced:" a sensual, disgraceful exhibition at such a feast, "unto the half:" an oriental mode of expressing liberality, so Abasuerus, Esther 5: 6; in a mere satrap like Herod an idle boast.

Ver. 24, 25: O mother! fiendish mother! see the power of hate, of bitter revenge, of luxury, enjoyment of all kinds were within her reach, but malice triumphed, and she said, "The head of John the Baptist;" and the daughter understood her mother—she lost no time—she returned "straightway"—immediately—with haste—perhaps fearing that the king might repent; "by and by." REV., "forthwith;" "charger:" old English for a large dish.

Ver. 26: "Sorry:" likely enough he feared the consequences, but he is not the only one that rash folly has made sorry (Judges 11: 35, Dan. 6: 14), he was very sorry; "his oath's sake:" how sensitive such men are on some points; he could live in adultery and commit murder, but could not break a rash oath. We have his counterparts to-day.

Ver. 27, 28: "Immediately" the whole story points to the feast having been held in the same place where John was imprisoned. There was no lapse of days; the hideous object was placed in the daughter's hands, and by her given to her mother.

Ver. 29: "Laid—in a tomb" to the next New Testament martyr, Stephen, was buried by "devout men" (Acts 8: 2); yet we don't read that they kept any relics of the

dead to worship. Matt. 14: 12 relates that this done they went to tell Jesus, perhaps so instructed by John, for he doubtless foresaw the possibility of such an ending.

HINTS TO TEACHERS.

Dangers.—Classes of younger girls, particularly, will want to be telling about their birthday parties; who they had, and what they did. While you need not stop this entirely, don't let it take up too much time, and do not neglect to turn the talk into the channel of the right use of birthdays: to be made seasons of gladness because of God's mercies, and of fresh dedication of life to Him in loving gratitude. Do also about dancing; if you have nothing else to say, don't justify it by saying that modern dancing is different to that of Herodias; it may be, but is nevertheless sometimes as perilous to body and soul.

Topical Analysis.—(1) A guilty conscience (14-20). (2) A rash oath (21, 23). (3) A terrible request (24, 25). (4) A cruel murder (26, 29).

This whole lesson is a parenthesis in the history of the work of Jesus. The circumstances narrated had occurred previously, how long we are not sure; probably, from the evident freshness of the thing in the mind of Herod, quite recently. While it is in some respects a sad lesson, telling as it does of guilt, the success of crime, and the sudden, cruel death of a good man, it may be relieved by showing that John's work was done. Paul said that he "fulfilled his course," and the executioner's sword was only the passage into the glories of his Master's kingdom.

On the first topic, we may show what a whip of scorpions is a guilty conscience. Here was a man who had succeeded in his wickedness; he was in the enjoyment of his sensual pleasures, and the man who had dared boldly to reprove him had been laid in the tomb. But had Herod rest? No! the ghastly sight of the head in the charger was before him continually. So the tyrant who ordered the massacre of St. Bartholomew, he also, under the influence of a bad woman, heard to the end of his days the shrieks of his victims, and at night had to be lulled to sleep by the strains of music. This man, it is thought, was a Sadducee; if so, how vain his creed to keep down the terror to which his guilt gave birth. Teach that sin is the seed of sorrow, of fears, of torment; that the reaping sometimes follows the sowing with terrible rapidity, as it did here; but come sooner or later, come it will. A guilty conscience gives a dreadful form and voice to everything, even that which is beautiful and musical; it is to live

"Take a scorpion girl by fire"

Darkness above, despair beneath,
Around it flame, within it death."

Pray with and for your scholars, that their consciences may be kept tender, that even the smallest sin may cause them sorrow until pardoned and washed away.

On the second topic, you may briefly point out the dangers of sinful pleasures: how one sin leads to another, and how what might have been not only an innocent but a helpful celebration on an occasion of gratitude—became a snare and a pitfall. Is it not so with many of our youthful gatherings to-day—"parties," as they are called? Is there not too often much in them that is appallingly like the first downward steps of sin? If men and women, boys and girls, willingly breathe an atmosphere of impunity and improper excitement, moral disease will certainly follow, and, unless God's mercy prevents, moral death. Teach here, then, that there must be no dalliance with sin in any shape. Balazam did, and it cost him his life, Samson did, and the loss of his sight, a prison, and violent death followed.

On the third topic it will be sufficient to point out how sin and hatred, secretly nourished, deaden all that is gentle and pure in the heart. Here was a woman, a mother, so filled with bitterness and murder that she could elaborately plan that her daughter should be the means of bringing her enemy within her power, and could instruct that daughter to ask for the bloody proof of his death. We may well join in the prayer of Psa. 71: 4. Show how hatred leads to murder, and what a comment this history is on 1 John 3: 15.

On the fourth topic we see the moral coward, and how he shelters his cowardice under the guise of conscientiousness, miserably self-deceiving. How much more to his honour and peace if he had disregarded his rash promise when he found that it was going to land him in murder. Tell your scholars that there is a higher conscientiousness in violating sinful promises, if they have been led into making them, than in keeping, and that what is most acceptable to God is obedience and love. You may also instil the truth that a false shame—the fear of what men will say—should never cause them to do the wrong or neglect the right. Herod sacrificed conscience to courtesy; conscience was violated in the promise; the oath was a crime which the breaking of it would not have been. Next and not far from the crimes of the thoroughly bad man—the black-hearted scoundrel—are those of the weak man, who knows the right but does not dare to do it, and knows the wrong but does not dare to avoid it. The names of Herodias, the bold planner of the murder of the Baptist, and of Herod, the weak instrument of its accomplishment, are linked together in eternal infamy.

Incidental Lessons.—The danger of toying with known sin.

That worldly festivities are a time of temptation.

That the wicked will hate the good.

That the moral coward, though on a throne, is a slave.

That no promise, no matter how solemn, can bind us to commit sin.

That good men may die for the truth. Stephen, James, Paul, the Master. See almost every page of Church history for 1800 years.

Main Lesson.—On Conscience.—Sin is the parent of a troubled conscience. Shun the one, you are spared the other.

A guilty conscience is a hell upon earth

We may shut the mouth of the preacher, but conscience will speak.

Outsins are the ghosts that walk with us with terror here and hereafter. Lev. 26: 17, 36, Psa. 53: 5, Prov. 28: 4, Isaiah 48: 22; 57: 20, 21.

OUR YOUNG FOLKS.

BABY'S GOOD NIGHT.

Go to sleep, baby,
Shut your blue eyes.
Bright stars are winking
Up in the skies.
So go to sleep, baby,
Be sure you don't cry.
For mother will sing you
A sweet lullaby.

Up in their nests
In the great, tall trees,
Little birds rock
In the evening breeze.
Down in the meadow,
Beside the old sheep,
The baby lambs lay
Them down to sleep.

So my little baby
On mother's breast
Forgots all her troubles
And sinks to her rest.
God bless her! God keep her
Safe from all harms,
The fast asleep baby
In mother's own arms.

EMMA'S AMBITION.

"O MAMMA!" she said, looking up with flushed face, "there is just the loveliest story in here! It is about a little girl who was only ten years old, and her mother went away to see a sick sister, and was gone for a whole week; and this little girl made tea and toast, and baked potatoes, and washed the dishes, and did every single thing for her father, kept house, you know, mamma. Now, I'm most ten years old, and I could keep house for papa. I wish you would go to Aunt Nellie's and stay a whole month, and let me keep house. I know how to make toast, mamma, just splendidly; and custard; and Hattie said she would teach me how to make ginger cake, some day. Won't you please to go, mamma?"

"I don't think I could be coaxed to do it," said Mrs. Eastman. "The mother of that little girl in the book probably knew that she could trust her little daughter; but I should expect you to leave the bread while it was toasting, and fly to the gate, if you heard a sound that interested you; and I should expect the potatoes to burn in the oven while you played in the sand at the door. I couldn't trust you in the least."

"Mamma!" said Emma, with surprise and indignation in her voice, "what makes you say that? You have never tried me at all. Why do you think I wouldn't do as well as a girl in a book?"

"Haven't I tried you, dear? Do you know it is just three-quarters of an hour since I sent you to dust the sitting-room, and put everything in nice order for me? Now look at those books tumbled upside down on the floor, and these papers blowing about the room, and the duster on the chair, and your toys on the table, while my little girl reads a story about another little girl who helped her mother."

"O, well," said Emma, her cheeks very red, "that is different, nothing but this old room to dust. If I had something real grand to do, like keeping house for papa, you would see

how hard I would work. I wouldn't stop to play, or to read, or anything."

"Emma, dear, perhaps you will be surprised to hear me say so, but the words of Jesus Christ show that you are mistaken."

"Mamma!" said Emma again, and her voice showed that she was very much surprised.

"They certainly do—listen: 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.'"

"And once He said to a man, 'Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things.' Can I say that to you this morning?"—Pansy.

"I'M NOT MINE OWN."

I'm not mine own—I'm Thine, O God!
Created by Thy power,
To praise, and serve, and honour Thee,
Each day, and every hour.

I'm not mine own—I would be Thine,
Jesus! who, with Thy blood,
Hast washed my guilty soul from sin,
And brought me back to God!

I'm not mine own—I would be Thine,
Thou Spirit of all grace!
O breathe on me, and o'er my heart
Thine heavenly image trace.

Then, Father, Son, and Holy Ghost!
I'll bend before Thy throne,
And through eternity confess
I never was mine own!

THREE LITTLE KITTENS.

FLOSS had made a very snug berth for herself and her babies, or rather she found it, as exploring one day the back kitchen she came upon a basket in a corner. Floss, who was a very decided cat, said at once that this should be her nursery, and there the three little kittens shortly afterwards saw the light. Of course they did not see it at first, because they were blind, but I daresay their mother's tongue, as she licked them all over many times a day, had a way of its own of telling them about the big world outside the basket, or at any rate of the mother-love, which is the best secret of all.

Then little Daisy came to pay them a visit. Daisy looked down at the kittens, and the kittens looked up at her, for they could not be afraid of such a sweet little creature as she was.

Presently cook wanted the basket for her potatoes, and so she shifted them very carefully into a smaller one. In this way the three little kittens saw how vast the world was in that back kitchen, and they began at once to tease their mother to let them out, that they might see a little more.

"Peace, my children," said Floss, angrily; "can't you bide your time? You'll have enough of the world by-and-bye, and it's but a sorry place now, mice are so scarce."

But the naughty kittens did not mind, and when their mother was asleep they would whisper together about being "kept back," and "put upon," and "being old enough to judge for themselves," and other such-like ideas which young kittens and a good many other young people are but too apt to get into their silly heads.

At last Tabby, the oldest one, determined

one day, when Floss was dozing, that come what may, he would climb up the side of the basket. He did it, and in a moment was down at the other side. Then he mowed to his sisters to follow, and when his mother woke up she found herself alone in the nursery, and her audacious darlings scampering outside in wild delight. What was to be done? Could such conduct be forgiven? She could only scold in a voice that made them all tremble, and Tabby to put his paws upon the basket and begin to make submission.

But alack-a-day, the basket being rather rickety, turned over without a moment's warning, the unfortunate Floss was buried beneath it, and Tabby, frightened out of his wits, believing he had killed his parent, and that he should never be happy again, rushed away and hid himself under the sink.

But cook, hearing the hubbub, came to the rescue. She lifted up the basket and put Floss back again; then she collected the kittens, shook them well, and sent them to bed without their supper. And it is to be hoped that the three little kittens were the better for the punishment.

THE SILLY BUMBLE-BEE.

"FWAT is 'at, papa?" said little Teddie, as the buzz of a bumble-bee came to his ears. He had seen a smoking volcano, and felt the shock of earthquakes, but he never had seen a bumble-bee.

"Fwat is 'at noise, papa?"

Papa soon put his little boy where he could see what Teddie called a "big fy" with his great black and yellow coat.

"Fwat makes 'at noise, papa?"

Papa told the little boy that the silly bumble-bee was trying to get out doors through the hard glass, and so his wings went "Buzz."

"See him punch his head against the glass. He sees the trees outside, and he wants to go, and can't tell what's the matter."

"Can't tell fwat's a matter, papa?"

"No; he doesn't know that the glass is hard. He thinks there is nothing but air between him and the trees. There! he's going to think it over. See him sit down and rub his thick head with his feet. There he goes again, 'Buzz, buzz, buzz.'"

"Fink he better ask his papa fwat's a matter."

"Ha, ha! see him rub his head, and push at the glass just as Charlie did when he tried to stand on his head in the hay. Oh, you silly bumble-bee, you can't get through. You can punch all you want to, and get as mad as you please, and scratch your old head, and buzz all night, but you can't find any hole there."

"He's detting tiyed, papa."

"Well, we'll teach him not to be so silly next time. See papa show him the way out. Here, you foolish fellow, you'll make your head ache. Stop that, and come this way. There you are! Now buzz away home, and tell your mother to look out for you until you are a wiser bee. Tell him good-bye, Teddie; and when you get into trouble don't be silly and get mad, but look for a hole and help yourself. Then you'll be like a man, and not like a silly bumble-bee."

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MEETING OF PRESBYTERY.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 4th of April, at eleven a.m.

WHITBY.—In Oshawa, on the 18th of April, at eleven a.m.

LAMARK AND REVERE.—In Zion Church, Carleton Place, on Tuesday, May 23rd.

BRUCE.—At Paisley, on the 18th of April, at two p.m.

LINDSAY.—At Woodville, on Tuesday, the 30th of May, at eleven a.m.

MURDOCH.—At Seaford, on the second Tuesday of May, at half past ten a.m.

PATERBORO.—In Hastings, on the 5th of April, at ten a.m.

KINGSTON.—Adjourned meeting in St. Andrew's Hall, Kingston, on Tuesday, May 31st, at 7 p.m.

GO. At St. Andrew's Church, Toronto, on the 3rd Tuesday of May, at ten a.m.

TOLENTINE. In the usual place, on the 18th of April, at eleven a.m.

SAUGHERN. In Knox Church, Harrison, on Tuesday, the 4th of April, at two p.m.

BARRE.—At Bond Head, on Wednesday, the 19th of April, at eleven a.m., for ordination, trials and induction of Mr. J. K. Henry. At Barrie, on Tuesday, 19th of May, at eleven a.m., for ordinary business, etc.

PARIS.—In Erskine Church, Ingersoll, on Monday, the 10th of April, at 10 p.m.

Births, Marriages, and Deaths.

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BIRTH.

At Chatham, N.B., on March 22nd, 1882, the wife of Rev. J. A. F. McElin, of a son.

DIED.

At her residence, near Katho, Oxford county, on Sabbath, the 24th of March, Margaret Scouller, wife of the late John Pettigrew, aged eighty years.

KNOX COLLEGE.

CLOSING OF SESSION.

The Closing Lecture will be delivered by REV. PRINCIPAL GAVEN, on Wednesday, the 5th of April, at three p.m. The College Board will meet in the College at eleven a.m. on the same day.

KNOX COLLEGE.

LIBRARY FUND.

The members of the A. A. of Knox College are reminded that the Association meets on the FIFTH OF APRIL, and that it is very desirable that subscriptions should be paid to Prof. M. Larn, Treasurer in Toronto, on or before that date.

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