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THE PRESBYTERIAN

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Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY, the 3rd day of June next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Welland Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY, the 20th day of MAY next, where forms of tenders can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signature, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rate and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 29th March, 1880.



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Notice to Machinist-Contractors.

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Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

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GOLDEN HOURS will be continued as a monthly. It is already quite a favourite; and no efforts will be spared to increase its popularity and usefulness.

I have been asked to get out a paper at a lower price, which would be better adapted for INFANT CLASSES. EARLY DAYS will be published fortnightly for 1880 in response to this request. It will be beautifully illustrated; and cannot fail to be in great demand amongst the young folks.

Specimen copies of each sent free on application.

The Rev. WM. INGLIS has kindly consented to take charge of these papers, which will be a guarantee that they may be safely placed in the hands of the "Children of the Church."

REDUCTION IN PRICES FOR 1880.

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All Departments which have given so much satisfaction in the past are to be continued; and, under the new Editorial Management, fresh features will be introduced, calculated to increase the interest and render the paper more than ever necessary to every Presbyterian family in the Dominion. Arrangements are already made to secure early ecclesiastical news items from the Maritime Provinces; and communications will be received, at regular intervals, from St. John, N.B., Halifax, N.S., and Charlottetown, P.E.I. The interests of our Church in the Prairie Province will be looked after by an able correspondent at Winnipeg, Man.; and wide-awake writers at widely-separated points, such as New York, Edinburgh, Belfast, and in India, Formosa, and the South Sea Islands, will favour our readers with interesting letters. A new feature of the paper will be a MISSIONARY DEPARTMENT under the special supervision of the Editor in which a comprehensive view will be given of missionary operations throughout the world.

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5 Jordan Street, TORONTO.



WELLAND CANAL.

Notice to Bridge-Builders

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on TUESDAY, the 15th day of JUNE next, for the construction of swing and stationary bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans, Specifications and General Conditions can be seen at this office on and after MONDAY, the 31st day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, OTTAWA, 29th March, 1880.



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Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 7th February, 1880.

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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, MAY 14th, 1880.

No. 28.

NOTES OF THE WEEK.

DR. PARKER'S paper, the "Fountain," states that the Rev. Paxton Hood, who has resigned the pastorate of Cavendish Chapel, Manchester, is about to join the Church of England.

BOTH Houses of Congress have passed a bill to equip Captain Howgate's expedition to the North Pole. Captain Howgate expects to start his expedition from Washington the middle of this month.

It is somewhat curious that of all the representatives of Scotland in the lately elected Imperial Parliament only seven are Conservatives, and even those seven have been elected by very narrow majorities.

THE London Missionary Society has no more successful agent in its employ than Griffith John of Hankow, China. During the past year he was permitted to receive eighty-five Chinese into his church.

THE Scotch established Church obtains from Teinds upwards of £230,000 a year; also out of the Consolidated Fund £17,039 in augmentation of stipends; £2,000 to Lord High Commissioner to the General Assembly; £3,000 for other purposes—in all upwards of £252,000 per annum from strictly national funds.

THE temperance party in Britain claim that there are 315 members of the new Parliament favourable to "local option." Of these 148 voted or paired in favour of Sir Wilfrid Lawson's resolution; fifty-seven, whilst declining to commit themselves to details, have expressed themselves as favourable to the principle of popular control over the issue of licenses. This list includes Mr. Wm. E. Gladstone and the Marquis of Hartington.

A GERMAN physician (Dr. Treichter) has recently been raising a note of alarm with regard to the injuries which he alleges to be inflicted upon school children by ill-directed or excessive brain work. He asserts that habitual headache has increased among both boys and girls; that this headache not only destroys much of the happiness and cheerfulness of life, but that it produces impoverishment of the blood and loss of intellectual tone, and reduces many a highly gifted and poetic soul to the level of a discontented drudge.

THE Bishop of Rochester, speaking at a meeting of the Church of England Temperance Society, mentioned that he is a total abstainer, and his regret is that he did not connect himself with the society at an earlier stage of his career. He spoke very earnestly on the evils of intemperance, remarking that drunkenness was the great standing evil that "filled our gaols, our workhouses and our lunatic asylums with men and women who otherwise might be honest, useful, and religious members of the community." Moreover, he said drunkenness was the great sin of the land, and it was the pressing duty of citizens, and, above all, of Christians, to grapple with it.

THE English revisers of the authorized version of the New Testament met on the 13th ult., in the Jerusalem Chamber, for their ninety-eighth session, and sat for seven hours. There were present: the Bishop of Gloucester and Bristol, who presided; the Deans of Rochester, Lincoln, and Lichfield; the master of the temple; Archdeacons Lea and Palmer; Canon Westcott; Principals Brown and Newth; Professors. Hort, Milligan, and Moulton; Dr. Vance Smith, and Prebendary Scrivener; fifteen members in all, with Mr. Troutbeck, the secretary. The company were engaged in the consideration of proposals made with a view of securing harmony of rendering.

THE Episcopal diocese of Wellington, in New Zealand, is about to try a bold experiment. It has com-

mitted itself to the principle of a general Sustentation Fund for the maintenance of the clergy. From the 1st of July the clergy are to receive guaranteed stipends from a common fund, to be maintained by subscription, and the seat-rents payable in the various parishes which are to become part of the common stock, the offertories alone being retained by the parish officers for their general expenses. The Bishop of Wellington has zealously advocated the plan, and the archdeacon of the diocese is to be released from parochial duties to devote to it his whole time.

THE death is announced of the Rev. Alfred Saker, for many years a missionary of the Baptist Society in the Cameroons, and the pioneer of missionary enterprise on the West Coast of Africa. Mr. Saker was originally employed in the dockyard of Chatham. He sailed some thirty years ago in the Baptist Missionary Society's vessel, the "Dove," for Western Africa, to whose best interests he has sacrificed his life. He laboured with his own hands in shewing the people how to erect houses and other buildings, and how to manufacture clothes and other articles of wearing apparel, until, becoming interested in these things, as an obvious path to comfort and prosperity they were drawn to Mr. Saker as their true benefactor and friend, and were every ready to afford him opportunities for imparting that spiritual instruction to which he ever made all things else subservient. He reduced the Dualla language into writing, and issued the first book ever printed in that tongue. He returned to England two or three years since in broken health, but continued to labour. His age was sixty-five.

A LETTER from the Rev. Joel Osgood, of the Methodist Mission at Bopora, Africa, gives an interesting account of his return journey from a visit to the Muhlenberg Mission. Bopora is about ninety miles from the coast. The journey is through forests, by rapids, over hills, and through valleys, and the route strikes few towns, most of which are kept in a constant state of alarm by the terrible incursions of King Zoolah, who lives on one of the most lonely hills. Mr. Osgood says: "The whole country is in hard case. Many are complaining for want of food. Farming is mostly suspended and everything is about eaten up." He saw the head of a warrior exposed along his path, who had fallen a victim to Zoolah and who had been treated with the utmost cruelty, being tortured to death by women. Of the mission at Bopora, Mr. Osgood writes: "Our mission in the interior is being founded with very good prospects. To the north-east of us are the Pessah people; to the west are the Bopora people, consisting of the Mandingoes and Mambomahs or Bundies; south or south-west are the Golahs. Our school has been very successful thus far. You would be surprised to hear them (the children) relate the most prominent events of the Old Testament and of the Gospel. I can ask them questions for four or five hours, and they will scarcely fail to answer one. Three months ago they knew nothing but what they had learned as savages in the wilds of a heathen land. I have fifty children engaged; but fear to take them before hearing from the Board about their support. The school will be composed of Golah and Pessah children, our mission being situated about on a dividing line between these tribes."

M. DE LESSEPS, of Suez Canal celebrity, has recently made a communication to the French Academy of Sciences on the topic of the passage of the children of Israel through the Red Sea, to the following effect: About the time the Israelites, under the direction of Moses, left Egypt, the waves of the Red Sea broke at the base of the Serapeum, in the vicinity of Lake Timsah—this Temple of Serapis being, after the capitol at Rome, the most beautiful building of Roman antiquity. The Bitter Lakes were filled with salt water, for not more than eleven hundred years ago they periodically received their water from the Red Sea. But, as in the course of time the waters of the Bitter Lakes received supplies only at the equinoctial seasons, or even at longer periods, the deposits of salt

began to be made. Now the latter are seen to be composed of horizontal strata, whose thickness varies from two to ten inches, and whose separation is easily discernible by layers of sand occurring between. The whole deposit reaches a depth of thirty feet or more. All of which points to a previously existing marshy region in this locality, overflowed at times and difficult to cross. Indeed, even to the present day this condition remains, for on one occasion M. de Lesseps once riding on horseback in this quarter, became involved in a morass, and escaped with his life only by great exertion. Accordingly at the time of the exodus the head of the Red Sea stretched far toward the north—much farther than at the present time; and the Hebrews, in their passage, crossed not at the present head of the Red Sea, but at a point lying either north of the Bitter Lakes or, according to the researches and belief of M. Lecoindre, at the very spot of these lakes. On this theory, Baal-zephon would be assigned to the *senil*, or entrance of Serapeum, toward Ismailia.

THE Committee of the Turkish Missions' Aid Society lately issued an address on the work of the American Missions in Turkey and Persia. "The missions," it is remarked, "begun in these countries some fifty years ago, have been blessed to the conversion of many thousands who are now rejoicing in the light and the liberty of the children of God. The churches in the east had long been sunk in darkness, deep as night; the most glaring idolatry was practised; entire ignorance prevailed as to the true message of the Gospel; the Word of God was a sealed book—a few copies of it only extant in languages which had so changed as to render it unintelligible to the people; the priesthood was corrupt; the bishops were the mere purchasers of a worldly office; simony was rampant in its worst forms. These evils were all prevalent when God, in His mercy and grace, guided thither, some fifty years ago, a most devout and able band of missionaries, who traversed the country, sketched out a large plan of mission work, and then began operations in simple faith and with earnest prayer. Very soon the influence of their labours was felt. Young men gathered around them, especially of the Armenians, the most able people in Turkey, and many of these soon professed their faith in Christ, as proclaimed to them, now for the first time, in His true character and work. Much attention was excited in the whole Armenian community of Constantinople. The Patriarch, who possesses civil power, including that of imprisonment, over the adherents of the Armenian Church, soon began a severe persecution. This persecution was, however, turned into a blessing. It roused the great British diplomatist, Lord Stratford de Redcliffe, to vigorous action, and out of it there arose the independence of the Protestant community, with its own representative and protector at the Porte. This Protestant community has since, during the last twenty-five years, grown most rapidly. It is now ten or twenty-fold more numerous than it was when its independence was first secured. Churches have been planted in all parts of Turkey; native pastors have been trained in large numbers. There are now from two to three hundred native preachers connected with the different missions; schools have been carried on with vigour. There are about seven hundred native teachers and helpers. Colleges have been founded, with excellent instruction in all branches; the Bible has been translated into the Armenian, Arabic, Turkish, and other languages; Bibles and Christian books have been extensively circulated; colporteurs have traversed the country, and have found eager purchasers; the Christian communities have been to some extent awakened, and the spirit of inquiry has been excited amongst priest and people. Nor have the Mohammedans remained unaffected; many of them have been struck with the simplicity and earnestness of the Protestant worship, and have got entirely different views of Christianity from those formerly entertained. Not a few of them, who have frequently attended the services, have been led to long for the dawn of the brighter day—yet only inscribed on paper—of full religious liberty."

OUR CONTRIBUTORS.

FORMOSA.

PAPER READ BEFORE THE ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSION SOCIETY OF THE PRESBYTERIAN CHURCH—WESTERN SECTION—AT HAMILTON, 13TH APRIL, 1886, BY MRS. J. THORBURN, OTTAWA.

(Continued from last week.)

Before proceeding to speak of the aboriginal tribes whose homes are in these mountains, it may be as well, for a clearer understanding of the matter, to state that the inhabitants of Formosa are divided into three classes: 1st. The Chinese, who occupy the western side; 2nd, the subjugated aborigines, called "Sek-hoan" (i.e., ripe barbarians), in the north, and "Pe-po-hoan" in the south; and 3rd, the "Chi-hoan" (i.e., green barbarians), the native tribes who still remain in their savage state.

I shall describe them in reverse order:

1st. In the wild mountainous region of which I have been speaking, dwell the "Chi-hoan." They are closely allied to the Malay races, and are described by the old writers as of "slender shape, olive complexion, wearing long hair, tattooing their skins and blackening their teeth with betel. They are good-natured, faithful, honest and frank among themselves, but excessively vindictive when provoked." They are said to have no regular government. Candidus says, "their chief title to command seems to be the number of heads taken in battle; these are as much prized as gold and precious stones among Europeans, and are carefully preserved." Mr. Mackay says it is the greatest act of bravery for a man to return to his tribe with a human head, and tells of a pressing invitation he had on one occasion to go to one of their houses, and see the head of a Chinese, which was on exhibition there! According to Candidus they have no word to express master or servant, yet are not wanting in respect especially to old age. They have no written language. Their religion is the rudest form of Paganism, the few rites which they have are presided over by priestesses. Their houses, which are neat and comparatively clean, are built on elevated ground, that they may observe the approach of an enemy. They are broken up into numerous petty tribes, who are perpetually fighting amongst themselves. Very much as they were in the old Dutch times, when Candidus wrote, are they now—still wild and fierce, and yet possessing some noble traits of character. Mr. Mackay has visited and preached to some of these savages, in places so remote that even the idols of the Chinese had not reached them.

The 2nd class are the "Sek-hoan," or "Pe-po-hoan." These, though still retaining most of their old customs and characteristics, have, nevertheless, submitted to Chinese rule, have shaved their heads in token of submission, and live in small villages in the Chinese part of the island, each village presided over by a resident Chinese Mandarin. They live in the greatest simplicity, "practising no art save the tilling of the soil, and that in its rudest form" (Thompson). Their houses and everything about them are made of bamboo, which grows in great abundance in Formosa. Even their bridges are constructed of this useful article—bamboo, bamboo, everywhere. Well might Marco Polo say "of a surety there is no such country for sticks as Cathay." There are many mission stations among these people in the south, but in connection with our Church only one, "Sin kang," as Mr. Mackay is decidedly of opinion that the work should be principally carried on among the Chinese, who are the advancing race. The aborigines are fast dying out—the Chinese are opening up the island, inducing hundreds to come from the mainland, and will exist when the scattered tribes are no more. He says, "I thank God that our work is among the Chinese."

The 3rd class are the Chinese. They occupy the western portion of the island, and have emigrated from the continent. They speak the Amoy dialect, and are, in all respects, like their countrymen of the mainland. Shrewd—amounting to cunning—apathetic to religious feeling, loving gain above all things, they are nevertheless thrifty, industrious, patient and persevering, and have in them qualities which, under Christian influences, would make them a great people.

In religion they are chiefly Buddhists. The portion of the island which they occupy is exceedingly fertile, and has been called "the granary of the maritime provinces of China." Rice, tea, sugar, and indigo are largely cultivated, and it is one of the few

countries in the world producing camphor. The plant *auralia papyrifera*, from the pith of which is made so-called "rice paper" is much grown here. Mr. Fortune says, "it is a most striking looking plant, and highly ornamental. The fine broad palmate leaves which crown the stem have a noble appearance."

The Chinese portion of the island was, till 1876, divided into the districts of Komalan, Tamsui, Chang-hua, Kia-i, Tai-wan and Feng-shan, but the districts of Komalan and Tamsui have been abolished, and a department of North Formosa established with three dependent magistracies (Ency. Brit.)

Formosa has always been a turbulent region. The official classes have a proverb, "every three years an outbreak, every five a rebellion," but under the enlightened and energetic rule of the present governor, King-Jih-Chiang, the state of the country seems to be improving. It is to his zeal, and desire to bring in European improvements, that the island owes the erection of a telegraph from Tae-wan-foo to Takoa, the proposal to build a railroad to connect the north and south, and the importation of English miners to work the coal mines at Kelung, which before had been worked in the primitive Chinese style.

The great want of the island seems to be good harbours. Owing to physical causes the once fine harbour of Tai-wan-foo is filling up with sand; indeed, constant changes are going on all along the west coast. Tamsui and Keelung are now its best harbours.

"Tai-wan-foo, the capital, is a fortified city of 70,000 inhabitants, the walls enclose a space of about five miles round, planted to a great extent with fields and gardens, and still shewing traces of the ancient Dutch occupation, in the ruins of Fort Provincia, and in the extensive parks shaded with fine old trees or groves of tall bamboo. The suburbs are intersected by a multitude of green lanes, which run between walls of cactus, interspersed with the brilliant flowers of the wild fuchsia and clusters of major convolvulus" (Thompson). "The streets in the city are long and straight, with awnings for seven or eight months in the year, to protect them from the heat of the sun, lined with store-houses and elegant shops, where silks, porcelain and other wares are so arranged as to give them the appearance of so many charming galleries, and would be delightful to walk in, if less crowded and better paved." (Malte Brun.) The houses, however, are generally poor. The schools of Tai-wan-foo are in high repute.

MISSIONS.

Towards this beautiful island, which I have attempted to describe, the eyes of the English Presbyterian missionaries began to turn in 1863. This Church had for some years a successful mission at Swatow and Amoy, and in 1865 they determined to extend their operations to Formosa, and establish there a medical mission under the care of Dr. J. L. Maxwell, who had held the position of resident physician to the General Hospital at Birmingham. He established himself first at Tai-wan-foo, but formidable opposition obliged him to abandon that place, and remove to Takoa, where he erected an hospital, etc. In December, 1867, the mission was reinforced by the arrival of Mr. and Mrs. Ritchie. The year 1868 was one of sore trial. One of the chapels was levelled to the ground, one of the catechists brutally murdered, and another put into prison. Dr. Maxwell wrote, "It is very, very dark at present." But the Lord brought light out of darkness. In spite of these persecutions, the work continued to advance, and in 1869 Dr. Maxwell returned to Tai-wan-foo and opened another hospital. In 1871 Dr. Matthew Dickson went out as medical missionary, and soon after, Rev. W. Campbell. Mr. and Mrs. Ritchie continued at Takoa for eight years, when "they joined their fellow-labourers at Tai-wan-foo, as it was deemed advisable to concentrate the strength of the mission and make the capital its centre. There with renewed devotedness they laboured on together until in Sept. last (1879), Mr. Ritchie was taken from his service on earth to be forever with the Lord" (E. P. Magazine). Mrs. Ritchie has decided to remain, and continue her work among the women of Formosa.

One important work of Dr. Maxwell must not be forgotten, his translation of the Bible into the Roman Colloquial, which has benefited not only his own mission but ours also. Dr. Maxwell returned to England in 187-, and is now residing in London.

In Oct. 1875, Mr. Ritchie visited all our stations in

company with Mr. Mackay, who speaks of his visit with great delight. Mr. Mackay then returned with him to the south, visited the stations there, and afterwards attended the first Christian conference ever held in Formosa, which met at Tai-wan-foo.

The work of the English Presbyterian mission is principally among the aborigines.

CANADIAN MISSION.

In the year 1864 the Canada Presbyterian Church began to awake to some sense of her responsibility in the work of Foreign Missions. The feeling gained ground in the next few years, and at the General Assembly in 1871, Mr. G. L. Mackay offered for the foreign mission field, and it was decided to send him to China. Having been ordained to his work, he left Canada in Oct. 1871, and arrived in China sometime in Jan. 1872. He had not decided at that time precisely what field he would occupy, but after visiting Formosa, and consulting with the brethren of the English Presbyterian Mission there, he decided to remain on that island. The English Presbyterian Church was already in the south, the Canada Presbyterian Church would occupy the north, and so divide the land. Accordingly Mr. Mackay proceeded in March 1872 to Tamsui, or Ho-be, a treaty port in the north, which place he took for his headquarters. He found the whole of north Formosa a dark unbroken field. In two months he was able, with a "stammering tongue," to make known Jesus Christ to the perishing souls around him, and on 22nd Sept. (1872) preached for the first time in Chinese. Then he went out into the country, and proclaimed the name of Jesus in every village for miles around. He was followed by crowds, which soon roused the anger of the officials and the literati, and they gathered about him for discussion. Mr. Mackay determined to fight the battle out with them. He studied night after night, went forth in the day to meet them, and in a few months silenced them. In those first months he suffered much persecution, soldiers dogged his steps and watched him—foul placards were posted up, his life threatened, his work obstructed in every conceivable way, but "none of these things moved him, neither counted he his life dear unto himself," with undaunted courage he went forward in the name of the Lord. He travelled over every part of North Formosa, barefooted, over mountains and hills, across plains and valleys, and soon the fruits of his labours began to appear.

Mr. Mackay's method has been to erect small chapels at convenient spots. Attached to each chapel is a "prophet's chamber," where the helper can live, or where the missionary can rest or sleep.

As soon as possible, Mr. Mackay attached to himself young men whom he trained as helpers, and whom he placed in charge of the chapels. This has been an exceedingly valuable part of his work, as without their assistance services could not be kept up at the different stations.

One characteristic of Mr. Mackay's work must be particularly noted, and cannot be too highly commended, i.e., the great care he exercises in the admission of candidates for baptism. These are kept under probation for three or four years. No doubt the number might have been largely increased, had Mr. Mackay's aim been merely to make a show for the admiration of the Church in Canada, but he says, "when my bones are mingled with the dust, my successors will never have to say that I planted a Church in North Formosa, and paid no attention to the foundation."

His work has been simply marvellous. Seldom has any one man sustained such arduous missionary labours, for it must be remembered that for more than two years he was entirely alone. We are lost in amazement when we read the record of what he has accomplished, and that too, when, and during the eight years of his residence in Formosa, he has been ill about six days in every seven. His simple faith—his burning zeal—his undaunted courage—his untiring energy and his unselfish giving up of himself to the Master's service, are known to all the churches, and need no praise from me.

(To be continued.)

"RESTLESSNESS."

It is delightful to know that there is none in the east. It is sorrowful and ominous to know that there is much in the west. I can testify as follows as to one Presbytery: There are in it about eighteen settled ministers. Nine of these were called from other

spheres of ministerial work. Seven of them have been preaching in vacancies—presumably with a view to a call. Others of them I know to be somewhat restless, or restive. From the year 1866 till now twelve have left this Presbytery and sought work in the Church elsewhere; all but one of these, I have good reason to believe, through "restlessness." I know there is similar "restlessness" in other Presbyteries, but cannot say whether in greater or less measure. In my view it is very sad. The pastoral relation should be very sacred and tender and honourable. In proportion as it is otherwise, the saving and elevating power of the Church is marred. Is it treating the relation as sacred, tender, and honourable, for ministers to go a fishing in other churches, meanwhile holding on to their present sphere? Are people to be blamed for indifference or displeasure at their minister in such a case? And is it possible for them to honour him with their confidence and affection? On the other side, is it treating the relation with anything like consideration for people to fall to criticizing, fault-finding, and opposing in private and secret those ministers whom, of their own choice, they have called, and against whom they dare not bring any charge in a constitutional manner? And what are we to say of ministers who tolerate and encourage such courses toward their brethren? It seems to me that this whole matter calls for serious consideration with a view to future remedy and prevention. B.

PRIEST AND PRESBYTERY.

The only question in dispute among us at present in reference to reformed priests coming out of the Roman Church is on a point of formality: Should they, when duly tried and approved, be admitted fully to the status of ordained Presbyters with or without the laying on of hands? All are agreed that they should be thoroughly examined and, if need be, carefully trained, before admission to the active work of the holy ministry. Should no account whatever be made of their ordination as presbyters in the Church of Rome?

The Church of Rome is so grievously corrupted and misgoverned that her priests do well to separate themselves from her communion; yet only in so far as she departs from Christ who is the Lord of all. This right of separation they derive from Christ himself, in whose name they have been baptized and ordained; and they are subject to Him in all things. Consequently they are bound, both as members and as ministers, to prosecute the work of reformation; in concurrence with Protestant Churches. They are not to renounce anything in their membership, or in their ministry, that is Christian, but carrying it with them, they are to associate themselves most closely with those who are nearest to Christ, enjoy most of His spirit, and obey best His Word.

This view accords with the origin of our Presbyterian Churches. They have been reformed from Popery by Presbyters. Yes, by Roman Catholic Presbyters. John Rough and John Knox needed no re-ordination by imposition of hands to authorize their following the Word of the Lord in the Castle of St. Andrew's, or erecting the Church of Scotland on the ruins of Popish superstition. They felt that as members and ministers of the Catholic Church of Christ they had the right, and it was their duty to reform both themselves and others, the Lord helping them.

The controversy about re-ordination is not so novel as some people seem to think. It was passionately agitated in Scotland by the Presbyterian nonconformists during the twenty-eight years' establishment of Prelacy, and at the Revolution period when Presbytery re-gained the ascendancy. The General Assembly was disposed to discipline the curates, who were priests by Episcopal ordination. But the Civil Government passed an Act declaring that such of the curates as offered to subscribe the Confession of Faith, to submit to the Presbyterian government, and against whom no scandal could be proved for thirty days, should be maintained in the possession of their stipends as parochial ministers. The General Assembly at length gave in to the expedient, and boasted to Queen Anne of "this pregnant existence of their moderation." The Church of the Revolution may, in several respects, have been too facile; but at any rate she adhered to the old principle, that Episcopal ordination of Presbyters is for substance valid, and set an example which we do well to imitate when we are tempted to humiliate erring brethren more than is necessary. J. W.

THE DROPPED LINKS OF THE INTERNATIONAL S. S. LESSON SYSTEM.

MR. EDITOR,—It was a common complaint with a class of careless Bible students that the seven years' course of lessons, known as the International, had no unity, that it was a hop, step, and jump through the Bible. The statement may be safely made that the representative men united in this important work can give a good account of the principles and aims they had before them, and that they were not guided by caprice.

The selection made did present in outline the great leading and controlling facts and principles of the entire Word of God. In the course we have taken up, like the one just completed, there will of necessity be links in the vitally organized chain of truth that will hang out of sight to the less careful student. It would be an important work for the pastor, or teacher of teachers and senior classes, to pick up these links and exhibit the organic structure and life presented in the Word of God. This want of unity was felt in the Old Testament more than in the New, partly from want of interest, and partly from the wider range of historical subjects embraced in the Old Testament. The latter half of this year in the new course will be occupied with the book of Genesis. And, being interested in the better equipment of our eight or ten thousand Sabbath school teachers and senior scholars, could nothing be done to pick up these dropped links, bringing them historically into sight and uniting them with the prescribed course of lessons. It would be a good service; enabling the workers to master the entire outline of Bible truth in a seven years' course. This work, with the Normal Class Outlines you have so neatly set before us, would leave the teacher and senior scholars without excuse as to Canadian helps. If this can be done now is the time to commence it. Who will rise and lead us in this help. DIDASKALOS.

TAX EXEMPTIONS AND "R. J. L."

MR. EDITOR,—I have read with interest a letter that appeared last week on the exemption question, and which was signed "R. J. L." The writer displays considerable ingenuity, an ingenuity shall I say just a little bewildering, in seeking to sustain his own position, and to prove you wrong. As far as I can judge, however, his attack and defence are not so strong as at first sight perhaps they may appear. His arguments, if they prove anything, prove too much. "The answer of many will be," he says, and he himself is evidently included in the "many," "that churches and theological halls have pre-eminently a dual relation—a relation that is special, and a relation that is general—a relation to the well-being of ecclesiastical bodies to which they belong, and a relation to the well-being of the community or country in which they are found." Now, Mr. Editor, if this duality of relation—a relation to the well-being of a more private circle on the one hand, and to a well-being of a more public kind on the other—if such duality of relation can be held to constitute a valid claim to exemption, where, I should like to know, is taxation to begin? Why, every man that helps to build the church has just such a two-fold relation, and why should he not be exempt? I know of no manufacturing concern whatever, there is no corporate body of any kind, that cannot very fairly claim to bear this two-fold relation which your correspondent thinks such an indisputable ground for exemption. A case, perhaps, more nearly parallel is that of schools, not the public schools—I am sorry to say I don't know whether these pay local taxes or not, though I can see no reason why they should not—but private schools which most certainly pay their fair share of all necessary expenses, and surely have a right to claim the protection of this wonderful shield against the ubiquitous tax-gatherer. I grant "R. J. L." that he says the Church has the dual relation "pre-eminently" but, Mr. Editor, did you ever hear or read of any privileged order that did not consider itself "pre-eminently" fitted for its privileges? Who is to determine this "pre-eminency" of the dual relation, will anyone kindly tell us? Does "R. J. L." think that the "dual relation" which the Roman Church, for instance, bears to those within its own pale, and to the world at large, "pre-eminently" advantageous either for one or other? Before the breaking out of the French Revolution, what with clergymen, and noblemen, and princes of the blood, and other hangers on to royalty, there were so many who

appeared to satisfy the claims of this "dual relation" in a manner that was wonderfully "pre-eminently," that the unfortunate plebeians were soon left to pay all the taxes together, we know with what result.

And now for the argument from the case of a March fence. This, Mr. Editor, is an argument that works both ways. If honest B, out of neighbourliness, due sense of responsibility, and with an eye to self-interest as well, perhaps, will cheerfully help A to build a fence between A's wheat-field and his own pasture-ground, then by parity of reasoning on the very same grounds is honest A bound to help B to build a fence between B's field of oats and his own woods. If the State does something for the Church, and it does a great deal in allowing perfect freedom of opinion, then the Church should do something for the State in the way of helping to bear the State's burdens. Christ prayed to His Father not that the Church should be taken out of the world, but that while in the world it might be kept from evil. I don't think Christ meant that His Church should form a privileged order in the State, but that while bearing all the responsibilities and reaping the advantages of State life, it should do so not in a different manner but with a different spirit from men who look to the affairs of this world but to naught else. C.

MISSIONARY INTELLIGENCE.

NYASSA MISSION.

It was at sunrise on the morning of the 12th of October, 1875, singing the One Hundredth Psalm, that the first missionary expedition of the Free Church of Scotland steamed out of the Shire upon the blue waters of Lake Nyassa, in Southern Africa. In the few years which have passed away since that memorable morning, the Central Africa Company, consisting of the chairman of the Nyassa sub-committee of the Free Church, Mr. James Stevenson, and other large-minded elders of the Free Church in Glasgow and Edinburgh, has placed the "Lady Nyassa" steamer on the lower Zambesi and its Shire feeder from the lake, while the Mission has floated the "Ilaia" on the Upper Shire above the cataracts and on the lake itself, and Mr. Stewart, of the Mission, has made a good road sixty miles long around the Shire cataracts. By these achievements, accomplished by the power of a Christian impulse, the head of Lake Nyassa, by the Suez Canal route, is brought within sixty days of Great Britain. Besides this, Mr. James Stewart, of the Mission, has explored the country between Nyassa and Tanganika, the next great lake to the north, and made the first survey for an easy waggon road of about two hundred and ten miles between the two great inland seas. The London Missionary Society has formed stations within a few years on Lake Tanganika, and this road when completed will give its representatives a comfortable route to the coast. Soon the traveller will be able to go with ease from Great Britain into the very heart of Africa in a little more than two months. A vast region is brought into contact with Christian civilization. The "Academy" says: "This route is destined to become a great highway. It is notable how admirably the missionaries have managed the once dreaded Mazitu, the outlying tribes of the Zulu race, who were reputed so warlike and so savage."

THE GOSPEL IN MACEDONIA.

In October last, says the "U. P. Missionary Record" for April, we gave, under this title, some account of the work which Dr. Maroulis, a layman of the Greek Church, who holds the rank of "public reader," is carrying on at Serrès, a town near the ruins of Philippi. He has instituted training seminaries both for male and female teachers, whom he prepares during a curriculum of three years for their work in the schools of their native country. His object is not only to equip them thoroughly by a liberal education in the different branches of secular knowledge, but to send them forth imbued with Christian principle and evangelistic zeal, to become centres of light and spiritual life in the districts where they may be called to labour. He has also instituted an elementary school, which serves the double purpose of preparing boys and girls to enter in due time the more advanced seminary, and of giving to the students attending that seminary the opportunity of practising the art of teaching. From intelligence received from Professor Godet's Committee, we learn that Dr. Maroulis, who attended the recent meeting of the Evangelical Alliance at Basle, is prospering in his work, and that his

influence and usefulness are rapidly extending. He has been helped rather than hindered by the interference of the authorities of his church. The friendly Archbishop of Serrès has been recalled, and a man of another spirit has been sent to fill his place. This ecclesiastic has obtained from the Patriarch at Constantinople an order to the people of Serrès to withdraw their children from Dr. Maroulis' school, and another to the various parishes not to accept teachers trained in his institution. The order has been disregarded except by a few priests, who have unwillingly withdrawn their children lest they should lose their places. The mass of the people resent the dictation of the Patriarch, and the demands for teachers flow in upon Dr. Maroulis more frequently than before. But a brave man who is doing a noble Christian work in face of powerful adversarial needs, as he certainly deserves, the prayerful sympathy of all who love truth and liberty.

THE DARK SIDE OF THE WORK IN CHINA.

Rev. W. S. Swanson writes, in the "Missionary Record of the Presbyterian Church of England," thus: "The Chinese Government is as bitterly opposed to all progress as ever it was; and the virulence of this opposition is nowhere so plainly and unmistakably manifested as against the progress of Christianity. Instead of subsiding, this bitter opposition on the part of the official class is growing—and it must necessarily grow as Christianity spreads. Our friends at home must not be lulled into the belief that China under its present Government will ever open its arms to receive the lessons of the west. They will buy our big guns, and get our ship-builders to turn out powerful gunboats for them, and this is the only line on which they will readily receive any lessons from us. This kind of progress strengthens them at home, and this acquired strength brings with it to the poor people of this empire only increased oppression, injustice, and cruel wrong. This is the result of their military and naval progress at home. It has still another result, and that is this: it feeds their pride, and helps them to believe that the day is not very distant when they can meet the western face to face, and drive him for ever from their shores. These are but the bare facts of the case, and it is right that they should be known; and if they were properly known and appreciated the mass of misconceptions that now so fill men's minds at home would be cleared away. It may be said, Surely you are exaggerating. The Chinese must have learned by this time that it will be impossible to stop western intercourse, and that it would be unprofitable for them to do so. But persons who think in this way have never yet realized the true character of the Oriental, and especially of the Chinese official. It has never once entered the thought of this latter that any one is or can be superior to himself. His province is to lord it over all beneath the heavens, and anything that comes between him and this must, *if he can*, be speedily put out of the way. And he will try to do it as soon as he thinks he can. And his own conception of ability will come very much sooner than many of our home politicians think. The ruling class, stronger to-day than ever they were, are firmly and resolutely opposed to the Christian missionary because he is the true and sure pioneer of progress. The mass of the common people are easily swayed by this bitterly hostile class to hatred of the western. There remains a third class—few, alas! how few in number, but yearly increasing at a remarkable ratio—the Christians, who are (and when the day of testing comes this will be seen) on the side of progress. This last class is just barely getting visible; they are just emerging, as it were, into a separate and definite existence, and they are our hope—an infinitesimal hope, some may say, but we can afford to hear this, for we know that this class must grow. We have also some idea of what must be the present results of growth. It must be bitter, unrelenting persecution if this present false, hypocritical, cruel Government keeps its power."

"THERE can be no pretence," says Dr. Mark Hopkins, in the "Congregationalist," "that man is contained in a monkey; there is much more evidence that a monkey is contained in a man." And he puts well the gist of the whole matter thus: "It would seem then, that evolution can give no account of the origin of anything. What is called evolution may be, and seems to be, a method by which God works to some extent, but as a rational account to the intellect of man for the present state of this world, or as making provision for the wants of his heart and his moral nature, it is an utter failure."

PASTOR AND PEOPLE.

A SOLACE FOR ANXIOUS THOUGHTS.

BY REV. JOHN HALL, D.D.

"In the multitude of my thoughts within me Thy comforts delight my soul."—Psalm xciv. 19.

It sometimes happens to a man—perhaps it is the experience of some one here—that an intolerable load is pressing down the spirits. He says, "If I could only have quietness and peace of mind, I could bear my external evils." Men of wealth, who are burdened and disappointed, envy the poor who live in contentment; the guilty envy the innocent whose condition may be otherwise miserable; they who live constantly under the gaze of the public eye often long for the quiet of lowlier lives, in the less noticeable walks of life. The mind of man makes for him peace or pain; a hell of heaven, or a heaven of hell. But in the multitude of thoughts in us there is something which can give peace.

The stream of thinking cannot be interrupted during our waking hours, if indeed it is in sleep. We say that we are not thinking, when we mean that we have no special train of thought in mind. Moreover, this continuous stream has a moral character, which gives complexion to our being. The stream that winds through the valley seems limpid, pure and transparent, but the oxide of iron it carries, reddens the stones washed year after year by its waters. So the tone of thought leaves a mark on character.

We are not to repress these multitudinous thoughts. In fact, the more we think the more we live. We feed the stream of thought by knowledge. Right knowledge will keep it pure. But all this is not enough to give satisfaction. There must be something from God to give us peace and serenity of soul. John Stuart Mill was a man of astonishing versatility of mind and breadth of observation, yet he expressed "profound dissatisfaction" with the world. Shelley and his school of poets, with a keen appreciation of nature, suffered disquiet of heart.

The text suggests more than mental activity. The thoughts are anxious thoughts, pains or "cares" as Alexander translates. Some of you to-night have anxious feelings, personal griefs, domestic or business trials, hidden from the gaze of others. What histories are here unwritten, in variety and severity of experience known only to God! The text invites us to a practical truth, and let us each look at it experimentally, that we may be wiser and better. What are God's comforts, given to delight our souls?

1. Peace. (a) In reference to God's law. Science, as well as revelation, teaches the inviolability of law. Penalty follows its infraction. We have broken the law, and deserve punishment. What is the remedy? Christ magnifies the law, meets the penalty for us, so that, being justified by faith, we have peace with God. Is this your condition? (b) In reference to the up-braidings of conscience. This is a peace different from that of justification. When conscience, our master under Christ, sees that we are honestly seeking to do God's will, it anticipates the Lord's final verdict and says, "Well done!" Have you this great peace? Do you keep conscience delicate and responsive to truth? Do you say, "I can break with my party or with my friend, but I will not violate my conscience?" (c) As to Providence. God does His will without consulting us. The unexpected event happens. We know not what shall be on the morrow. God's providences change, but He does not. What we call accidents are known to Him. The sparrow does not fall unnoticed, and I am of more value than many sparrows. He orders my way; I cannot, nor would I if I could. Difficult times have these been a few years past. It has been hard for some to be at once decent and honest. In your business and in your home, had you restfulness, trusting your family, your debts, your all, implicitly to God?

2. Fellowship with God is another delightful solace for anxious thoughts. This word is a familiar one so far as its syllables go, but who realizes what fellowship with God is?

When a boy of nine, I was sent away from home to get a better classical education. I had a friend and playmate. He was called away from school. Never will the memory of that parting "good-bye" be forgotten. That gloomy evening, the darkness of sky and field, and the loneliness of my heart, are still fresh in thought. I then knew what human fellow-

ship was. David and Jonathan, John and Jesus, enjoyed sweet companionship. Grace sanctifies nature, lifting us higher. Our fellowship is with the Father and His Son Jesus Christ. It seems incredible that such dignity should be ours. Congenial tastes form the basis of true fellowship. God looks at His Son and calls Him His Well-beloved, in whom He is well pleased. The believer, too, says of Christ, "He is the chief among ten thousand, and altogether lovely." The finite and the Infinite here touch. Holy things are desired, and unholy things viewed with disgust, by both. Christ's meat and drink was to do His Father's will, and the Christian says, "Not my will, but Thine, be done." In a degree we enjoy with God the fellowship that Christ and the Father had. Great and good men lift us when we are associated with them, even though we take the humblest share. How should we joy to go with John Howard on his errand of mercy, were he here again; or with John Wesley, who roused multitudes with his impetuous earnestness; or stand with John Knox, as he might again thunder forth the truth, protesting against political and religious tyranny; or with Robert Hall and William Carey. But the ennobling influence of communion and fellowship with God is unspeakably greater.

3. Hope is another solace for weary hearts. We now are not of age, but minors, waiting to come in possession of the estate. We are not now at home, but only pilgrims journeying homeward, expecting to reach the city of habitation prepared for us. We are betrothed to Christ, and the marriage is not yet. We look forward to the marriage supper, "rejoicing in hope of the glory of God." Exceeding great and precious promises inspire us. Our Lord guarantees for their fulfilment. Hope rises as on wings at the prospect. Here we watch and fight; there is rest and peace yonder, and that forever! In the multitude of your anxious thoughts do these comforts, brethren, delight your soul? You have peaceful homes and a measure of prosperity in business, but trials will come. The sky is dark, your brow is clouded. "All have their troubles," it may be said. But this generalization does not prove a solace. It did not comfort you to hear that others were miserable. But you found peace by taking God's promise and your personal needs to Him, saying, "Fulfil, now, O Lord, this word unto Thy servant, even as he trusteth in Thee." You arose from your knees saying, "He will surely bring me through," and He did. These light afflictions, which endure but for a moment, are working out an eternal weight of glory.

In application, a word as to how you may get more comforts;

A little comfort is a precious thing, but there are "more to follow." You have seen that each has been connected with knowledge. To know Christ as your justification; to understand God's law and to be studious observers of His providential dealings; to have a delicate and responsive conscience, heedful of all these teachings; to have a memory stored with these precious promises of God—all these are promotive of peace and fellowship, of hope and joy in Him. Seek, then, for truth continually. Get it from living teachers, from those who aim to hold forth, not themselves, but the truth. Next, read books. What blessings are these! Books have, as it were, both a body and a soul. They are ministering spirits. Like the angels, too, there are good and there are bad. Get good books; above all, be familiar with the Book of books. Here are youth, with restless energy and ardent aspirations, like the Athenians, ever seeking new things. Time and experience will teach you, but let me now persuade you to increase this knowledge and so to know this comfort, the fellowship enjoyed in the Christian life. Then you will rightly estimate the poor, sordid pleasures of this world when you ponder in your heart the thought of the next. Forget all I have said, if you must, but remember this, "In the multitude of my anxious thoughts within me, Thy comforts delight my soul." God's Spirit will interpret its meaning to your heart. Had you a sick child at home, whose critical condition alarmed you, and at the same time a venture in stocks which was doubtful, and the word came to you that the latter had issued in a loss, while your child had passed the crisis in safety, you would say, "Let it go, it is a mere bagatelle, now that he lives, and I am spared the bitterness of a greater loss."

Act on this principle through the rest of your life. Your cares may be heavy, and your hardships many yet you will regard all as of little account if you are at

peace with God, walking in fellowship with Him, with apostles and saints, toward the heavenly land, in hope and in full assurance of seeing the King in His beauty! Act on this principle, and the comforts of God will abundantly delight your soul.

LETTING THINGS ALONE.

As the mind grows brighter, and the intellectual and moral fibre becomes finer, there arises a whole class of temptations and sufferings of which rougher and coarser natures know nothing. A keen conscience is troubled by a thousand annoyances which never come to a blunt conscience; and the sharper the faculties of apprehension and reflection, the greater the danger from worry and painstaking analysis. Things from without and from within vex and annoy those whose eyes behold them, while a duller vision does not suffer at all from the sight of that which it is unable to perceive.

Therefore it is that the lives of some of the very best people in the world are made miserable by that which to most men and women seems ridiculous and imaginary. While the coarse sinner eats, drinks and is merry, the gentle saint, who seems to have nothing to vex his soul, spends his days and nights upon a rack of self-inquisition tenfold worse than any material torture. Indeed, self-consciousness seems to increase directly with intelligence and the sense of moral responsibility. Brutes, and brutal men and women, live as unconsciously as trees and grass; but as the nature of man rises from this lowest level, the cultivation of artlessness and the banishment of morbid self-examination becomes one of the most pressing of duties. No moral victory is harder to attain, for many a soul, than rightly to combine that constant watchfulness which every Christian soldier should have, with that manly independence which is the privilege of God's freemen.

Some people are so conscientious that they really do nothing at all, because they are afraid of doing something wrong. They debate and discuss, they look at every real and imaginary difficulty, they torment themselves and their friends with questionings and quibbles, and they return a thousand times to settle a point which they have a thousand times banished forever. The result is that they do less than those with half their gentleness of spirit and sincerity of endeavour. Because they can let nothing alone, they do nothing well. They think when they should act; they pull to pieces when they should build; they sigh and lament when they ought to take courage and work; they spend in ceaseless introspection the strength that should be used in doing God's work; they battle with chimeras and phantoms when flesh-and-blood opponents surround them on every hand.

To learn how to let things alone is as important a lesson as to learn how to take things up. If, in considering any question, you have asked God for strength and guidance, and have made your decision to the best of your ability, that decision ought to be as much a matter of verity as the existence of the law of right and wrong. It is useless to talk about human fallibility; God and conscience and the Bible are not fallible, and when we have obeyed their commands our duty so far is done. If we have erred, we have erred by the light of the only lamp we had. When we have decided to follow God, we ought never to heed the devil's suggestions that perhaps our God is not the true God, after all. Satan knows how to tempt us on the line of deep piety and sincere desire to do right, just as dangerously as on any other line. He asks no better servant than one who can never make up his mind on which side he is fighting. A gun that is never fired is as useless as no gun at all.

In lesser matters, as well as in great, the person who does not know when to let things alone becomes a bane to himself and to those who surround him. He is miserable before he acts, lest he act wrongly; and afterwards, for fear that he has made a hopeless mistake. He is in constant fear of being misunderstood; he is ever offering excuses before they are asked for; he is possessed with a constant desire to "review his record" and "vindicate his course," as the politicians say; and he fans into a lasting flame, by his misdirected attempts to put it out, a spark that otherwise would have died of itself. He starts quarrels in the zeal of his efforts as peacemaker; he arouses suspicions that but for him would never have existed; and he brings all about him into a wretched state of uncertainty as to what he is going to do next.

Being eternally irresolute, he makes a little task more laborious and disquieting than a great work ought to be. "The irresolute man," says a clever essayist, "whatever his position and powers, not only fails to himself, but is felt by those about him to be useless for the parts of counsellor, supporter, or advocate. He is essentially incompetent for these offices. His own course is determined, not by intention, but by chance; his judgment wants the education of personal experience. No one can remain eternally suspended between two courses of action, for the world moves and situations change, however much a man may desire to keep them at a standstill until his mind is made up. Something irrespective of his judgment steps in and takes the matter in hand. While he deliberates on the highest conceivable best—best in itself or best for him—while he fluctuates, accident settles the matter, with little regard for his credit or interest."

Thus it is that he who cannot let things alone, not only injures himself, but hurts the good cause he ought to aid. It is as true in morals as it is in hygiene, that good health and good work cannot be found in one who is forever dosing himself. Some of the best intellectual and spiritual material in the world is at this minute going to waste simply because certain men and women are asking what they shall do, instead of what they shall let alone.—*S. S. Times.*

"MASTER, SAY ON!"

Master, speak! Thy servant heareth,
Longing for Thy gracious word,
Longing for Thy voice that cheereth;
Master let it now be heard,
I am listening, Lord, for Thee;
What hast Thou to say to me?

Master, speak in love and power;
Crown the mercies of the day,
In this quiet evening hour
Of the moonrise o'er the bay,
With the music of Thy voice;
Speak, and bid Thy child rejoice.

Often through my heart is pealing
Many another voice than Thine,
Many an unwilling echo stealing
From the walls of this Thy shrine,
Let Thy longed-for accents fall;
Master, speak! and silence all.

Master, speak! I do not doubt Thee,
Though so tearfully I plead;
Saviour, Shepherd! oh, without Thee
Life would be a blank indeed,
But I long for fuller light,
Deeper love, and clearer sight.

Resting on the "faithful saying,"
Trusting what Thy Gospel saith,
On Thy written promise staying
All my hope in life and death;—
Yet I ask for something more
From Thy love's exhaustless store.

Speak to me by name, O Master,
Let me know it is to me;
Speak, that I may follow faster,
With a step more firm and free,
Where the Shepherd leads the flock,
In the shadow of the Rock.

Master, speak! I kneel before Thee,
Listening, longing, waiting still,
Oh, how long shall I implore Thee
This petition to fulfil!
Hast Thou not one word for me?
Must my prayer unanswered be?

Master, speak! Though least and lowest
Let me not unheard depart;
Master, speak! for oh! Thou knowest
All the yearning of my heart;
Knowest all its truest need;
Speak! and make me blest indeed.

Master, speak! and make me ready
When Thy voice is truly heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for Thee:
Master, speak, oh speak to me!
Francis Ridley Havergal.

RELIGION IN TRADE.

BY A BUSINESS MAN.

It is a very difficult matter to determine what avocations are, and what are not, in harmony with or prevented by a Christian profession in the present age. "The world" looks upon a man's means of obtaining a livelihood as something, as it were, sacred, and, if it is lawful and respectable, as of much more account than his religious views or personal practice;

and I am sorry to have to say that the life and conduct of many Christians shew that they must be of the same mind.

The one great object in life seems to be to make money; and, if the business is a profitable one, it "covers a multitude of sins," and I believe that one of the greatest obstacles to the progress of Christianity is the disposition of clergymen to wink at or condone offences against the spirit and teachings of Christianity, when committed by those who contribute largely to their support in things temporal.

I was intimately acquainted in my younger days with an officer of one of the largest and most influential churches in New York city, who thought it perfectly right and consistent to sell intoxicating liquors at retail (not by the glass), and he prayed in public in the church, always had family worship, and used his best endeavours to get those in his employ to become Christians; but, although I watched his life for thirty years, I never knew one of his clerks to become a Christian while in his employ. I was often at his house and attended family worship and often heard him pray in church meetings, but there was a formality and lack of heart and spiritual interest that seemed to chill rather than warm the hearts of his hearers. While he professed and talked religion, he clearly indicated to those in his employ that his business and their attention to it was of much more account to him than their attendance upon religious duties. He was for years a pillar in his church, so far as contributing to its finances was concerned, but his selfish spirit and manifest greed of gain neutralized it all, and he helped no one that knew him intimately to Christ.

I am becoming more and more convinced that the influence of money, with the homage paid to wealthy members of evangelical churches in our land at the present day, is seriously retarding the progress of vital Christianity, and our largest and wealthiest churches are violating directly the teachings of the Apostle James in regard to the treatment of the rich and poor.

If I read and understand rightly the teachings and spirit of the New Testament, I cannot engage in any business or avocation that is not helpful to society in all respects, and I could not engage in or get my living by any business that was not a help to those who used the article sold or made; consequently I cannot engage in or get my living in any way through the buying, selling, raising or manufacturing of tobacco, alcohol, or any other article that is not useful to and necessary for the sustenance of mankind, or that will tend to industrious thrift, and is conducive to the health of all that use it, and be a Christian. In other words, I must employ myself in such a way that I will be in accord with the teaching of the Apostle Paul, when he says "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. iii. 17). And I must let my daily life be occupied in doing that which will only tend to the glory of God and the good of mankind. "God is love." "Love worketh no ill to his neighbour."

THE Glasgow correspondent of the "Christian Week" writes: "A working man who received blessing in the hall, James Morrison street, did a piece of quiet, effective work for the Master at the New Year time, the recording of which may encourage others. An old companion urged him very earnestly to share a 'drop.' This he declined to do, giving as a reason that since he got converted he had given up the whiskey. His friend, after seeing that he would not yield, said, 'Well, you'll surely take an apple from me;' the man did so, and put it in his pocket. On getting home he found that the apple had been cut and a shilling inserted. After thinking the matter over, he resolved on spending the money on Scripture cards, and circulating them among his old companions. Of course, one of the first to receive a card was the friend whose money had purchased them, who by this time was laid on a bed of sickness, and when the message arrived had leisure to ponder it and reflect on the unprofitable past. He became awakened to see his need of a Saviour, and sent for his old friend, who had the pleasure of leading him, his wife, and some of the family to put their trust in Jesus. How simple the testimony, and yet how very fruitful!"

It is said that there are only some 650,000 Protestants in France. Judging from their power in the country, one would say that there were three times the number.

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TORONTO, FRIDAY, MAY 14 1880.

We ask the forbearance of our correspondents and contributors. We do our very best to give insertion to accepted communications at as early a date as we possibly can, but, after all, we fall behind. A good many papers which we should have liked to have given in this week's issue we have had to hold over for want of space. They will appear in due time.

THE LATE HON. GEORGE BROWN.

AS all our readers are aware, the Honourable George Brown died at his residence, in this city, on the morning of the 9th inst, after a painful and somewhat protracted illness, caused by his having been shot in the thigh by a discharged employé some six weeks ago. Over the death of very few Canadians, whether native or adopted, has there been so much and such genuine sorrow felt and expressed as over that of Mr. Brown. The manner of his death, and the whole circumstances in which he has passed away have no doubt greatly intensified the wide-spread and heartfelt sympathy which has gone out to his family and relatives from men of every class and of almost every character throughout the Dominion and far beyond. The case has been, in all its details, one so deplorable and so touching that it could not but have awakened deep sorrow, most genuine sympathy and most righteous indignation, even though a much less prominent person had been struck down. But when to all this is to be added the fact that it has been one of Canada's foremost and most influential citizens who has been thus brought to an untimely end by a miserable assassin whom he never injured, whom, in fact, he did not even so much as know by sight, it is not surprising that the lamentation should have been so peculiarly great, and that the Hon. Senator should have been laid in his grave literally amid the honest tears of very many all unaccustomed to the melting mood. In any possible circumstances, however, Mr. Brown could not have passed away without causing a very great amount of excitement, and calling forth very wide and very heartfelt sorrow. For the last thirty years his name has been in Canada more of a household word than that of any other except perhaps the great rival who still survives him. He has made his mark indelibly on the country of his adoption, and even those who have opposed him most earnestly will, we believe, when the heats of political warfare have passed away, and death with its calming and purifying influences has intervened, be as ready as others to acknowledge that that mark has been upon the whole for good. The Canada he leaves is a very different country in every respect from that which he found when as a mere stripling he made his way to it nearly forty years ago. We should be far from seeking to attribute to his single influence and energy all the social and religious changes, or all the political ameliorations which have taken place in this country during these years. But no one can for a moment deny that his part in that work has been a very marked and a very influential one, and that it will stand second to none when the time comes quietly and judiciously to apportion the praise and blame which individuals may have justly earned in the

course of that struggle which has transformed Canada from an obscure, despotically-governed, non-progressive, and, upon the whole, rather uninviting Province, into the wide, fair Dominion of to-day, with its constitutional rule, its ever-growing wealth, its thorough educational system, its perfect religious and social equality before the law, and its wide-spread reputation for the fertility of its soil, for the energy and industry of its inhabitants, for its attractions as a home to the struggling poor, as well as to the man of capital and enterprise, and for the promise it gives of becoming at no distant day the "Greater Britain" of this western world, with all which that phrase implies. It does not lie within our province to write a history of that struggle, or to trace the course which Mr. Brown pursued during those eventful years. The time has not yet come for that being done, and though it had, the columns of THE PRESBYTERIAN would scarcely be the appropriate medium for the attempt.

Over this new-filled grave very many will bow with quiet sorrow and with heartfelt regret for a valuable life having been, as they may fancy, prematurely cut off before its work was fully accomplished. Others, while they sympathize as much with the bereaved, and are as indignant at the miserable cause of all this wide-spread sorrow, may come to the conclusion that Mr. Brown's public work has been fairly and somewhat fully rounded off, and that while no doubt a mighty blank has been made in Canada's public men by his removal, there remained not very much more for him to accomplish except in that indirect yet guiding influence which age, with an experience such as his has been, could not help exerting on the men and measures of another generation.

With Mr. Brown's departure, however, there comes, let men think of him as they please, substantially a new era for Canada. Men have complained of what they called his dominating and even crushing influence, and some, possibly, even of his political friends may have been restive occasionally under his overshadowing power. Now that he has gone all will acknowledge that according to his light he was anxious to advance his country's interests by making these identical with what truth required and what honesty and fair-play would endorse and commend. Any who may have fancied themselves hampered by his superior energy or hindered in their plans by his dogged and indomitable force of will, will now have an opportunity of shewing what they can do, and if, in the end, the work they accomplish shall be fairer, brighter, better, and more beneficial than his who has passed away, Canada will reap all the benefit and will be as ready, as in this case, to reward the work and the workers with no stinted praise.

A man of such undoubted force of character as Mr. Brown certainly was could not help provoking bitter hostility, as well as awakening heartfelt enthusiasm and loyal attachment. But even already, some of his bitterest and most uncompromising opponents are acknowledging that while they believe he was often in the wrong, and generally mercilessly and often unjustly severe upon those whose proposals he controverted and whose arguments he criticised, yet in all he was an honest, straightforward opponent who might sometimes use a bludgeon instead of the orthodox rapier, but who never resorted to the stiletto, and never, even in moments of the greatest excitement, hit below the belt, or Joab-like smote under the fifth rib, while words of friendliness were on his lips and the kiss of brotherhood was used to conceal the meditated treachery to his friend.

He came to Canada a poor, unfriended, unknown young man. He has been laid in the grave amid the honest regrets of both friends and foes, after having been acknowledged for a generation one of the most prominent and influential Canadians of his time, if not the most prominent and most influential. He had a fair field, but he had no favour, and if he outstripped most of his contemporaries in the race, may it not be concluded that it was because he had pre-eminently those characteristics which are indispensable to successful exertion, and which, when the favourable opportunity presents itself, enable the possessor to seize that opportunity with avidity and to turn it at last to an unquestionable and successful issue.

The young men of the present day may say that there is no opportunity for repeating the experiment. Is there not? The man of faculty will always find the opportunity or make it. If he does neither, he might be better employed than in trying to hide his failure by depreciating those who have certainly managed to do both.

IS GENERAL MORALITY FALLING OR THE REVERSE IN CANADA?

WE have often been asked this question, and have often, in turn, put it to those who from social position and official experience might be expected to know the facts with some measure of accuracy. The replies have been very varied, and, in some cases, altogether conflicting. Yet on certain points the consensus of opinion has been such as to lead to the conviction of its substantial and general accuracy.

It seems altogether beyond reasonable doubt that drunkenness is very encouragingly on the decline within the Canadian Church as well as beyond its pale. Some may, of course, think it strange that this vice should be spoken of as within the Church at all, or that drunkards should have any standing there except as penitents. This may be all true, but, as a matter of fact, there is no sin which could be mentioned which has so lowered the tone of religious sentiment and feeling in all Churches as that implied in the immoderate use of intoxicating beverages, none which in actual experience has been found more difficult to deal with, and at the same time none calling more frequently for the active interference of the office-bearers of the Church. We are persuaded that almost every minister in the Presbyterian Church in Canada, as well as those of other bodies, could testify that in the course of their ministry they have had more cases of discipline arising from this cause than from all others put together, and in addition more heart trouble and anxiety from more of the same kind which they could not exactly bring up for discipline, but in which they felt morally certain that things were going gradually, but surely and most distressingly, far, far wrong. Every one knows that before there is evidence sufficient in many instances to justify formal inquiry or the institution of a process of regular discipline, the ruin has become all but complete; while the usages of society have been, and to a good extent still are, of such a character as to lead individuals to resent as officious and quite unnecessary meddling on the part even of ministers, any friendly warning which might imply that the proper limits of sobriety had been at all overstepped, or that there was any danger of drunkenness ever being associated with their names. In many cases, ministers have had to say to themselves, "Now that man, and that, and that, are substantially drunkards or in the fair way of becoming such; yet, what can I do? They soak and tiddle and occasionally get somewhat elevated, while the drinking habits are eating out of their hearts everything like religious earnestness; yet, according to the current conventional code, they are sober men and would resent the most distant hint of there being any rock ahead against which it was well for them to be on their guard." Now, if one were asking, "Is there as much of this as there used to be?" we think the general answer would be decidedly and thankfully in the negative. There is still far too much of it in all its various phases and stages, still too much for ministerial comfort and for prosperous spiritual Church life, but it is on the ebb. The present generation of young Canadians within our Churches, and without, are, as a rule, soberer than those of the last, and are becoming always more and more so. The everlasting guzzle that was thought indispensable to hospitality is disappearing, and saints and sinners are alike coming to the quiet conclusion that the less those calling themselves Christians have to do with making, selling, or using intoxicating liquors so much the better. This is a token for good which many a wearied, worried, mortified pastor has to acknowledge with devout thankfulness.

The same thing has to be said of the general observation of the Sabbath. No doubt, there is at present a considerable outcry on this subject, and with a great deal of reason. Many efforts are being put forth by small but noisy knots of individuals in order to secure a relaxation of Sabbath laws and the general profanation of the Sabbath hours. But after all has been said, is it not the fact that never were the great and manifest advantages of Sabbath rest and quiet more fully recognized by the people of Canada and more taken advantage of than they are to-day? Things are not yet as they ought to be, by any means; but the fishing and shooting and kindred forms of Sabbath profanation are not, considering the increase of the population, nearly so common or so offensive as they were twenty or thirty years ago.

In the matter of profane language there seems also

the persuasion that improvement is taking place. There was much need, and there is still, for such improvement; for the extent to which profanity has been and is thus indulged in, ay, even among many who have a name in some of the Churches of Christ, and who would be angry if their rightful claim to being called Christians were brought into serious question, is simply deplorable.

But in reference to a fourth point which many have a shrinking dislike to touch even in the gentlest way, the prevailing feeling seems to be that far from any improvement taking place matters tend steadily in the opposite direction. We speak especially of sins against the seventh commandment. Time was in the history of Canada, if we are to believe the testimony of many of the ministers of the comparatively older days, when there was scarcely any trouble in the Church from this cause, and when, even among those who made no profession of religion, an illegitimate child was scarcely known. The feeling, we have been assured, was too high and too sensitive to tolerate such immorality, and, in the rare instances in which it occurred, public opinion made it in the last degree unpleasant for the offending parties to remain in the locality. Men of unimpeachable veracity have assured us that, in the course of a comparatively lengthened pastorate, they had not had more than two or three such cases in all, and that they had known only of a very limited number in the general community during the same period.

We are afraid that the same thing could not, with truth, be affirmed generally in the present day. The deterioration which took place generally among the rural population of Scotland in this respect in the course of a single generation was as marked as it was humiliating; and it is to be feared that to a certain extent the same thing is to be said of this western world during the last twenty years. We say "to a certain extent" for the evil is neither so general nor so shameless as it is in too many districts of the old land. What may have been the immediate cause or causes of this deterioration we shall not at present inquire. The all-effective remedy is evident. As the tone of piety in any locality rises so will the general morality. As the former falls so does the latter decay. The prevailing ape-theory of descent, logically carried out, necessarily ends in ape morality; and we have never heard that that, any more than that of dogs, was either very high or very desirable. Of all questions then, this last comes to be among the most important in reference to Canada's future, for national greatness and national stability have never been found for any length of time, where general license prevailed, and where womanly virtue had become anything rather than either sacred or sensitive.

We call attention to the advertisement in this week's issue in reference to the prize essays in connection with Knox College, as well as with regard to the College Calendar for next academical year.

We have to acknowledge receipt of the following additional sums for the relief of the starving people in Asiatic Turkey: Previously acknowledged, \$71; Grace —, Proton, \$1; A friend, N.S., \$4; Miss Dawes, Lachine, \$5; Mr. T. A. Dawes, Lachine, \$5; James C —, Montague, \$5; total, \$91.

The sub-committee on home mission work on Tuesday last appointed the Rev. J. Wellwood, of Côte des Neiges, Montreal, and the Rev. H. Cameron, formerly of the Canada Pacific Railway, on the regular staff of missionaries to the North-West. We understand there were eleven applicants for such an appointment. It is hoped that by the meeting in October, the funds will warrant the appointment of others.

We understand that all the members of Assembly who intend to be present at the meeting in Montreal have been communicated with and that the necessary documents have been forwarded to them. In case, however, that any have been overlooked, or that some may have changed their minds about attending, it will be well for those who have any doubt on the subject to communicate with the Rev. Mr. Warden, 260 St. James street, Montreal, at once, so as to prevent the possibility of disappointment.

MR. GEORGE T. BAYNE, Treasurer of Students' Missionary Society, Presbyterian College, Montreal,

thankfully acknowledges the following sums. John Munro, B.A., \$20; Thanet and Ridge, \$5; A Pembroke Lady, \$1; J. L. Gibb, Quebec, per J. A. Anderson, \$20; Rev. R. Hamilton, \$5; Erskine Church, Montreal, \$5; G. T. Bayne, \$1; Arch. Lee, \$1; M. D. M. Blakely, B.A., \$1; R. Gamble, \$1; Peter R. Ross, \$1; W. A. McKenzie, \$1; G. Whillans, \$2; Daniel McKay, \$1; Massawippi, Richby and Coaticook, \$24; Cantly, per Mrs. R. Allen, \$7; G. D. Bayne, B. A., \$3; John Ray, per Jas. McFarland, \$2; Alex. McFarland, \$1; Stanley street Presbyterian Church, \$12.

THE last public meeting, for the season, of the Young Men's Literary Society of Three Rivers, took place on Monday, 3rd inst. The lecture room of St. Andrew's Presbyterian Church was well filled. The Rev. Mr. Ryan occupied the chair, and opened the meeting by prayer. The programme consisted of music, readings, and recitations, by Messrs. McDougall, Shortis, Williams, and McCaffry. The event of the evening was a debate on the question: "Should Women be Admitted to the Practice of the Liberal Profession?" The affirmative was ably and vigorously supported by Mr. R. W. Williams and Mr. J. M. McDougall, B.C.L. Thenegave was then taken up by Mr. J. Shortis, followed by the Rev. C. E. Amaron, M.A. After a good deal of sharp shooting; on both sides, the question was put to the meeting, and on the vote stood as follows: for the affirmative 32; and for the negative, 51. The president thanked the audience for the interest they had manifested in the meeting, and the chairman thanked the young men for the intellectual treats they had afforded, and, among others, an able and interesting lecture on "Independence" by Prof. Campbell of Montreal. The meeting was closed by the national anthem.

We are sure that all our readers will be pleased to learn that Professor A. B. Bruce, D.D. (of Apologetics and New Testament Exegesis, Free Church College, Glasgow), has been appointed deputy from the Free Church, Scotland, to the Assembly of the Presbyterian Church in Canada, and that he leaves Glasgow for Montreal, direct, on the 26th inst. Professor Bruce is author of the Cunningham lecture on "Humiliation of Christ" and is in every way an able and accomplished man. The presence of such brethren at the yearly meetings of our supreme court cannot but be attended with great benefit. It makes the work in which the Church in Canada is engaged better known to friends on the other side of the ocean, while it is greatly calculated to encourage and stimulate those engaged in that work, by letting them understand how cordially they are sympathized with, and how carefully and intelligently the progress of their work is noted and rejoiced over by friends in all the different Presbyterian Churches of Scotland. Last year there was a deputy from the Established Church; this, from the Free, and all but certainly from the United Presbyterian, in the person of the Rev. Principal Cairns whose praise is in all the Churches. Nothing could be more acceptable than such visits, and nothing more calculated to bind both Churches and countries together in the bonds of a recognized common brotherhood and genuine co-citizenship as well.

OBITUARY.

John Caven, one of our most valued elders, passed away to his rest and reward on the 27th of March last, at the advanced age of eighty-three years. During the last six months he was almost constantly confined to bed through infirmity, but continued to bear witness to the faithfulness of the Saviour whose name he had long trusted in, and whose work he had often earnestly commended to others.

He was born in Wigtonshire, Scotland, in the year 1797. His father dying when he was a child, he was brought up under the care of his paternal grandfather—a Seceder of the good old type.

When he was brought to the knowledge of Christ is not known to us, but it must have been in early youth. His mother, a woman of much piety and excellence, had sown good seed in his mind, which produced fruit in a life of great usefulness.

About the year 1824 he was chosen as an elder by the First United Secession Congregation, of Stranraer, and discharged the duties of that office with exemplary diligence. He established Sabbath schools in

the Scottish parish where he lived, and taught in them many years. This part of his work has left a lasting impression on the community.

We found deep respect for him still existing, when, a few years ago, we visited that district of country. In his case the words are applicable, "The righteous shall be in everlasting remembrance." He was well educated, having a good knowledge of Latin and mathematics, as well as of the ordinary English branches.

The years of his manhood in Scotland were chiefly occupied in teaching, and he had among his pupils a number of young men who subsequently entered the ministry of the Gospel. During this period of his life, as well as after coming to this country, he read a good deal of theology, and metaphysics bearing upon theology. Edwards was a favourite author with him, so that often we have found him studying closely Edwards on the "Will." His mind was penetrating and logical.

In 1847 he came to Canada with his family, and taught for some years in the village of Ayr. Then for some time he held the office of Superintendent of Schools in the county.

In 1855 he removed to the township of Fullarton, and settled upon a farm within the bounds of the congregation of which his son (Dr. Caven, of Knox College), was minister for a few years. Shortly after, a congregation was formed in Fullarton, when he took an active part in behalf of both young and old by teaching in the Sabbath school, and occasionally conducting services in the congregation during its vacancy. After a minister was settled over it Mr. Caven continued his efforts in the Sabbath school, and in the occasional absence of the minister, conducted the services of the congregation, much to the satisfaction and edification of the people.

When elders were selected in the fall of 1858 Mr. Caven was unanimously chosen.

As he had done in Scotland, he regularly visited the people in the district assigned to him, and when he learned of sickness in the neighbourhood he soon was present by the bedside, and in his own gentle way spoke the consolations of the Gospel. These visits were very highly appreciated, and many to-day cherish a grateful remembrance of his warm sympathy and earnest words.

It is difficult to write a record of such a man's life. His deep piety and his quiet modesty are more like the river which silently flows on and fertilizes the plain than the mountain torrent which presents many attractions to the curious beholder.

To know him fully it was needful to be in intimate fellowship with him. Even then his attainments and latent qualities were not at once discovered. His extreme modesty was one of his marked features, and much influenced his estimate of his own spiritual state. His mind was deeply reflective, and was occupied in self-examination very often, so that he was apt to feel depressed when he saw his own life was so far below the standard contained in the Scriptures; but he never indicated any doubts regarding the perfect suitability and sufficiency of Christ's work to the necessities of the human family. We have not met any man having clearer views of the Divine method of forgiveness, nor more firmly relying on the merits of Christ for acceptance with God.

His witness bearing for the truth was by a long consistent life. Se'dom could he speak much on his death-bed. Among the last things he said to me in response to a question was, "I am resting on what Christ has done for me." It is seldom we are called on to part with one of whose future well-being we have so satisfactory assurance. And though we have reason to mourn over our own loss—the loss of his cheerful company, of his helpful counsel, and daily prayers for the prosperity of Zion—we have reason to rejoice that he has gone to be forever with the Lord.

The Scriptures were his study day and night, and in their truths he greatly delighted. Of him one of the Session, who passed away to his rest eighteen months before him, was accustomed to say on his deathbed, "Mr. Caven's conversation is in heaven." Another who knew him well says, "His life now completed on earth, seems to have been above all things earnestly religious." May his example stimulate us to follow him as he followed Christ. R. H.

MISSIONARY effort would appear to have paid in Burma. There are at the present time 350 Christian churches in that country, and nine-tenths of the work of evangelization being done is in the hands of native teachers.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROE, AUTHOR OF "FROM BEST TO EARNEST."

CHAPTER XLIX.—Continued.

In the dusk of the evening Haldane had not seen Laura and Mr. Beaumont, as he entered, and he now greeted them with a quiet bow; but Laura came and gave him her hand, saying,

"We did not expect you to return so soon, Mr. Haldane."

"After hearing that Mrs. Arnot was ill I could not rest till I saw her, and I only received her note this morning."

He now saw that both Laura's eyes and Mrs. Arnot's were red with weeping.

The latter, in answer to his questioning, troubled face, said, "The yellow fever has broken out in the city where my sister resides. Her husband, Mr. Poland, has very important business interests there which he could not drop instantly. She would not leave him, and Amy, her daughter, would not leave her mother. Indeed, before they were aware of their danger, the disease had become epidemic, and Mr. Poland was stricken down. The first telegram is from my sister and states this fact; the second is from my niece, and it breaks my heart to read it," and she handed it to him, and he read as follows:

"The worst has happened. Father very low. Doctor gives little hope. I almost fear for mother's mind. The city in panic—our help leaving—medical assistance uncertain. It looks as if I should be left alone, and helpless. What shall I do?"

"Was there ever a more pathetic cry of distress?" said Mrs. Arnot with another burst of grief. "Oh, that I were strong and well, and I would fly to them at once."

"Do you think I could do any good by going?" asked Laura, stepping forward eagerly, but very pale.

"No," interposed Mr. Beaumont, with sharp emphasis; "you would only become an additional burden, and add to the horrors of the situation."

"Mr. Beaumont is right; but you are a noble woman even to think of such a thing," said Haldane, and he gave her a look of such strong feeling and admiration that a pale colour came into her white cheeks.

"She does not realize what she is saying," added Mr. Beaumont. "It would be certain death for an unacclimated Northerner to go down there now."

Laura grew very pale again. She had realized what she was saying, and was capable of the sacrifice; but the man who had recognized and appreciated her heroism was not the one who held her plighted troth.

Paying no heed to Beaumont's last remark, Haldane snatched up the daily paper that lay upon the table, and turned hastily to a certain place for a moment, then looking at his watch, exclaimed eagerly:

"I can do it if not a moment is wasted. The express train for the South leaves in an hour, and it connects with all the through lines. Miss Romeyn, please write for me, on your card, an introduction to your cousin, Miss Poland, and I will present it, with the offer of my assistance, at the earliest possible moment."

"Egbert, no!" said Mrs. Arnot, with strong emphasis, and rising from her couch, though so ill and feeble. "I will not permit you to sacrifice your life for comparative strangers."

He turned and took her hand in both of his, and said, "Mrs. Arnot, there is no time for remonstrance, and it is useless. I am going, and no one shall prevent me." Then he added, in tones and with a look of affection which she never forgot, "Deeply as I regret this sad emergency, I would not, for ten times the value of my life, lose the opportunity it gives me. I can now shew you a small part of my gratitude by serving those you love. Besides, as you say, that telegram is such a pathetic cry of distress, that were you all strangers, I would obey its unconscious command. But haste, the card!"

"Egbert, you are excited; you do not realize what you are saying!" cried the agitated lady.

He looked at her steadily for a moment, and then said, in a tone so quiet and firm that it ended all remonstrance, "I realize fully what I am doing, and it is my right to decide upon my own action. To you, at least, I never broke my word, and I assure you that I will go. Miss Romeyn will you oblige me by instantly writing that card? Your aunt is not able to write it."

His manner was so authoritative that Laura wrote with a trembling hand:

"The bearer is a very dear friend of aunt's. How brave and noble a man he is you can learn from the fact that he comes to your aid now. In deepest sympathy and love,

"LAURA."

"Good-bye, my dear, kind friend," said Haldane, cheerily to Mrs. Arnot, while Laura was writing, "you overrate the danger. I feel that I shall return again, and if I do not, there are many worse evils than dying."

"Your mother," said Mrs. Arnot, with a low sob.

"I shall write to her a long letter on the way and explain everything."

"She will feel that it can never be explained."

"I cannot help it," replied the young man, resolutely; "I know that I am doing right, or my conscience is of no use to me whatever."

Mrs. Arnot put her arms around his neck as if she were his mother, and said in low, broken tones:

"God bless you, and go with you, my true knight; nay, let me call you my own dear son this once. I will thank you in heaven for all this, if not here," and then she kissed him again and again.

"You have now repaid me a thousandfold," he faltered, and then broke away.

"Mr. Haldane," said Laura, tearfully, as he turned to her, "cousin Amy and I have been the closest friends from childhood, and I cannot tell you how deeply I appreciate

your going to her aid. I could not expect a brother to take such a risk."

Haldane felt that his present chance to look into Laura's face might be his last, and again, before he was aware, he let his eyes reveal all his heart. She saw as if written in them, "A brother might not be willing to take the risk, but I am."

"Do I then render you a special service?" he asked, in a low tone.

"You could not render me a greater one."

"Why, this is better than I thought," he said. "How fortunate I was in coming this evening! There, please do not look so distressed. A soldier takes such risks as these every day and never thinks of them. You have before you a happy life, Miss Laura, and I am very, very glad. Good courage and good-bye," and his manner now was frank, cheerful, and brotherly.

She partly obeyed an impulse to speak, but checked it, and tremblingly bent her head; but the pressure she gave his hand meant more than he, or even she herself, understood at the time.

"Good-bye, Mr. Beaumont," he said, hurriedly. "I need not wish you happiness, since you already possess it;" and he hastened from the room and the house without once looking back.

A moment later they heard his rapid, resolute tread echoing from the stony pavement, but it speedily died away.

Laura listened breathlessly at the window until the faintest sound ceased. She had had her wish. She had seen a man who was good enough and brave enough to face any danger to which he felt impelled by a chivalric sense of duty. She had seen a man depart upon as knightly an expedition as any of which she had ever read; but it was not her knight.

"This young Haldane is a brave fellow, and I had no idea that there was so much in him," remarked Mr. Beaumont, in his quiet and refined tones. "Really, take it all together, this has been a scene worthy of the brush of a great painter."

"Oh, Auguste!" exclaimed Laura, "how can you look only on the aesthetic side of such a scene?" And she threw herself into a low chair, and sobbed as if her heart would break.

Mr. Beaumont was much perplexed, for he found that all of his elegant platitudes were powerless to either comfort or soothe her.

"Leave her with me," said Mrs. Arnot. "The excitements of the day have been too much for her. She will be better to-morrow."

Mr. Beaumont was glad to obey. He had been accustomed from childhood to leave all disagreeable duties to others, and he thought that Laura had become a trifle hysterical. "A little lavender and sleep is all that she requires," he remarked to himself as he walked home in the starlight. "But, by Jove! she is more lovely in tears than in smiles."

That he, Auguste Beaumont, should risk the loss of her and all his other possessions by exposing his precious person to a loathsome disease, did not enter his mind.

"O, auntie, auntie, I would rather have gone myself and died, than feel as I do to-night," sobbed Laura.

"Courage," Laura, was Egbert's last word to you," said Mrs. Arnot; "and courage and faith must be our watchwords now. We must act, too, and at once. Please tell your uncle I wish a draft for five hundred dollars immediately, and explain why. Then enclose it in a note to Egbert, and see that Michael puts it in his hands at the depot. Write to Egbert not to spare money where it may be of any use, or can secure any comfort. We cannot tell how your aunt Amy is situated, and money is always useful. We must telegraph to you, cousin Amy that a friend is coming. Let us realize what courage, prayer, and faith can accomplish. Action will do you good Laura."

The girl sprang to her feet and carried out her aunt's wishes with precision. That was the kind of "lavender" which her nature required.

After writing all that her aunt dictated, she added on her own part,

"If the knowledge that I honour you above other men can sustain you, rest assured that this is true; if my sympathy and constant remembrance can lighten your burdens, know that you and those you serve will rarely be absent from my thoughts. You make light of your heroic act. To me it is a revelation. I did not know that men could be so strong and noble in our day. Whether such words are right or conventional, I have not even thought. My heart is full, and I must speak them. That God may bless you, aid you in serving those I love so dearly, and return you in safety, will be my constant prayer."

"Auntie falters out one more message, 'Tell Egbert that sister Amy's household have not our faith,' suggest it, teach it if you can! Farewell truest of friends."

"LAURA ROMEYN."

Mr. Growther was asleep in his chair when Haldane entered, and he stole by him and made preparations for departure with silent celerity. Then, valise in hand, he touched his old friend, who started up and exclaimed:

"Lord a' massy, where did you come from, and where yer goin'? You look kinder speritlike. I say, am I awake? I was dreamin' you was startin' off to kill somebody."

"Dreams go by contraries. It may be a long time before we meet again. But we shall have many a good talk over old times, if not here, in the better home, for your 'peaked-faced little chap' will lead you there," and he explained all in a few brief sentences. "And now, my kind, true friend, good-bye. I thank you from my heart for the shelter you have given me, and for your staunch friendship when friends were so few. You have done all that you could to make a man of me, and now that you won't have time to quarrel with me about it, I tell you to your face that you are not a mean man. There are few larger-hearted, larger-souled men in this city," and before the bewildered old gentleman could reply, he was gone.

"Lord a' massy, Lord a' massy," groaned Mr. Growther, "the bottom is jist fallin' out o' everything. If he dies with the yellow-jack I'll git to cousin's as bad as ever."

Haldane found Mrs. Arnot's coachman at the depot with

the letter Laura had written. As he read it his face flushed with the deepest pleasure. Having a few moments to spare he pencilled hastily:

"MISS ROMEYN:—I have received from Michael the letter with the draft. Say to Mrs. Arnot I shall obey both the letter and spirit of her instructions. Let me add for myself that my best hopes are more than fulfilled. That you, who know all my past, could write such words seems like a heavenly dream. But I assure you that you over-estimate both the character of my action and the danger. It is all plain, simple duty, which hundreds of men would perform as a matter of course. I ask but one favour—please look after Mr. Growther. He is growing old and feeble; I owe him so much. Mrs. Arnot will tell you. Yours,—"

"He couldn't write a word more, Miss; the train was a-movin' when he jumped on," said Michael when he delivered the note.

But that final word had for Laura no conventional meaning. She had long known that Haldane was, in truth, hers, and she had deeply regretted the fact, and would at any time have willingly broken the chain that bound him, had it been in her power. Would she break it to-night? Yes, unhesitatingly; but it would now cost her a pain to do so, which, at first, she would not understand. On that stormy July evening when she gave Haldane a little private concert, she had obtained a glimpse of a manhood unknown to her before, and it was full of pleasing suggestion. To-night that same manhood which was at once so strong and yet so unselfish and gentle, had stood out before her distinct and luminous in the light of a knightly deed, and she saw with the absoluteness of irresistible conviction that such a manhood was above and beyond all surface polish, all mere aesthetic culture, all earthly rank—that it was something that belonged to God, and partook of the eternity of His greatness and permanence.

By the kindred and noble possibilities of her own womanly nature, she was of necessity deeply interested in such a man, having once recognized him; and now for weeks she must think of him as consciously serving her in the most knightly way and at the hourly risk of his life, and yet hoping for no greater reward than her esteem and respect. While she knew that he would have gone eagerly for her aunt's sake, and might have gone from a mere sense of duty, she had been clearly shewn that the thought of serving her had turned his dangerous task into a privilege and a joy. Could she follow such a man daily and hourly with her thoughts, could she in vivid imagination watch his self-sacrificing efforts to minister to, and save those she loved, with only the cool decorous interest that Mr. Beaumont would deem proper in the woman betrothed to himself? The future must answer this question.

When Haldane had asked for a ticket to the southern city to which he was destined, the agent stared at him a moment and said:

"Don't you know yellow fever is epidemic there?"

"Yes," replied Haldane with such cold reserve of manner that no further questions were asked; but the fact that he, a medical student, had bought a ticket for the plague-stricken city was stated in the "Courier" the following morning. His old friend, Mr. Iverson, soon informed himself of the whole affair, and in a glowing letter of eulogy made it impossible for anyone to assert that Mrs. Arnot had asked the young man to go to the aid of her relatives at such tremendous personal risk. Indeed it was clearly stated, with the unimpeachable Mr. Beaumont as authority, that she had entreated him not to go, and had not the slightest expectation of his going until he surprised her by his unalterable decision.

After reading and talking over this letter, sustained as it had been by years of straightforward duty, even good society concluded that it could socially recognize and receive this man; and yet as the old lady had remarked, there was still an excellent prospect that he would enter heaven before he found a welcome to the exclusive circles of Hillaton.

CHAPTER L.—"O DREADED DEATH!"

Haldane found time in the enforced pauses of his journey to write a long and affectionate letter to his mother, explaining all, and asking her forgiveness again, as he often had before. He also wrote to Mrs. Arnot a cheerful note, in which he tried to put his course in the most ordinary and matter-of-fact light possible, saying that as a medical student it was the most natural thing in the world for him to do.

As he approached the infected city he had the train chiefly to himself, and he saw that the outgoing trains were full, and when at last he walked its streets it reminded him of a household of which some member is very ill, or dead, and the few who were moving about walked as if under a sad constraint and gloom. On most faces were seen evidences of anxiety and trouble, while a few were reckless.

Having obtained a carriage, he was driven to Mr. Poland's residence in a suburb. He dismissed the carriage at the gate, preferring to quietly announce himself. The sultry day was drawing to a close as he walked up the gravelled drive that led to the house. Not even the faintest zephyr stirred the luxuriant tropical foliage that here and there shadowed his path, and yet the stillness and quiet nature did not suggest peace and repose so much as it did death. The motionless air, heavily laden with a certain dead sweetness of flowers from the neighbouring garden, might well bring to mind the breathless silence and the heavy atmosphere of the chamber in which the lifeless form and the fading funeral wreath are perishing together.

So oppressed was Haldane, he found himself walking softly and mounting the steps of the piazza with a silent tread, as if he were in truth approaching the majesty of death. Before he could ring the bell there came from the parlour a low, sad prelude, played on a small reed organ that had been built in the room, and then a contralto voice of peculiar sweetness sang the following words with such depth of feeling that one felt that they revealed the innermost emotions of the heart:

O priceless life, warm, throbbing life,
With thought and love and passion rife,
I cling to thee.

Thou art an isle in the ocean wide ;
Thou art a barque above the tide ;
How vague and void is all beside !
I cling to thee.

O dreaded death ! cold, pallid death,
Despair is in thy icy breath ;
I shrink from thee.
What victims wilt thou next enrol ?
Thou has a terror for my soul
Which will nor reason can control ;
I shrink from thee.

Then followed a sound that was like a low sob. This surely was Amy, Laura's cousin-friend, and already she had won the whole sympathy of his heart.

After ringing the bell he heard her step, and then she paused, as he rightly surmised, to wipe away the thickly-falling tears. He was almost startled when she appeared before him, for the maiden had inherited the peculiar and striking beauty of her mother. Sorrow and watching had brought unusual pallor to her cheeks ; but her eyes were so large, so dark and intense, that they suggested spirit rather than flesh and blood.

"I think that this is Miss Poland," commenced Haldane, in a manner that was marked by both sympathy and respect, and he was about to hand her his card of introduction, when she stepped eagerly forward and took his hand, saying, "You are Mr. Haldane. I know it at a glance."

"Yes, and wholly at your service."

"Still retaining his hand, she looked for a second into his face, as if she would read his soul and gauge the compass of his nature. So intent and penetrating was her gaze that Haldane felt that if there had been any wavering or weakness on his part she would have known it as truly as himself.

Her face suddenly lighted up with gratitude and friendliness, and she said, earnestly :

"I do thank you for coming. I had purposed asking you not to take so great a risk for us, but to return ; for, to be frank with you, our physician has told me that your risk is terribly great ; but I see that you are one that would not turn back."

"You are right, Miss Poland." Then he added with a frank smile, "There is nothing terrible to me in the risk you speak of. I honestly feel it a privilege to come to your aid, and I have but one request to make : that you will let me serve you in any way and every way possible. By any hesitancy and undue delicacy in this respect you will greatly pain me."

"Oh !" she exclaimed, in a low and almost passionate tone, "I am so glad you have come, for I was almost desperate."

"Your father ?" asked Haldane, very gravely.

"He is more quiet, and I try to think he is better ; but the doctor won't say that he is. Ah, there he is coming now."

A carriage drove rapidly to the door, and the physician sprang up the steps as if the hours were short for the increasing pressure of his work.

"Miss Amy, why are you here yet ? I hoped that you and your little sister were on your way to the mountains," he said, taking her hand.

"Please do not speak of it again," she replied, "I cannot leave father and mother ; and Bertha, you know, is too young and nervous a child to be forced to go away alone. We must all remain together and hope the best from your skill."

"God knows I am doing all in my power to save my dear old friend Poland," said the physician huskily, and then he shook his head, as if he had little hope. "How is he now ?"

"Better I think. Dr. Orton, this is the friend of whom I spoke—Mr. Haldane."

"You have always lived at the North ?" asked the physician, looking the young man over with a quick glance.

"Yes, sir."

"Do you realize the probable consequences of this exposure to one not acclimated ?"

"Dr. Orton, I am a medical student, and I have come to do my duty ; which here will be to strictly carry out your directions. I have only one deep cause for anxiety, and that is that I may not be taken with the disease before I can be of much use. So please give me work at once."

"Give me your hand old fellow. You do our profession credit, if not fully sledged. You are right, we must all do what we can while we can, for the Lord only knows how many hours are left to any of us. But, Amy, my dear, it makes me feel like praying and swearing in the same breath to find you still in this infernal city. A friend promised to call this morning and take you and your sister away."

"We cannot go."

"Well, well, as long as the old doctor is above ground he will try to take care of you, and this young gentleman can be invaluable if he can hold on for a while before following a too general fashion. Come, sir, I will install you at once."

"Doctor—Doctor Orton, what have you brought for me?" cried a childish voice ; and a little girl, fair and blue-eyed, came fluttering down the stairs, intercepting them on the way to Mr. Poland's room.

"Ah, there's my good little fairy," said the kind-hearted man, taking her in his arms and kissing her. "Look in my pockets, little one, and see what you can find."

With delightful unconsciousness of the shadows around her, the child fumbled in his pockets and soon pulled out a picture-book.

"No candy yet ?" she exclaimed, in disappointment.

"No candy at all, Bertha ; nothing but good, plain food till next winter. You make sure of this, I suppose ?" he said significantly to the elder sister.

"Yes, as far as possible. I will wait for you here."

They ascended to a large, airy room on the second floor. Even to Haldane, Mr. Poland appeared far down in the dark valley ; but he was in that quiet and conscious state which follows the first stage of the fever ; which, in his

case, owing to his vigorous frame, had been unusually prolonged.

(To be continued.)

THE COST OF CARELESSNESS.

How often do we hear an excuse for some harm done or wrong committed, "I did not mean to do it. I had no thought of causing any such trouble." Certainly, "want of thought" draws after it a great train of evils, and leaves behind it a broad trail of cost and sorrow. We see the result of carelessness in all departments of life, and in all degrees, from the most trivial, causing only inconvenience and confusion, to the most far-reaching, casting a shadow into eternity.

A nurse fell down the stairs with an infant in her arms, and fifty years afterward there was a hump-backed man creeping about the streets. A child threw a piece of lemon-peel on the sidewalk, and there was an accident an hour after, in which an old lady was severely injured, so severely that she will never be able to walk again. A switch-tender opened the wrong switch, and the heavy train dashed into a big building that stood at the end of the short side track ; and lives were lost amid the wreck. An operator gave a careless touch to his instrument, and there was a terrible collision on the rail. A boy shot an arrow from his bow ; it went whizzing away from the string, and a comrade is blind for the rest of his life. A woman poured oil from a can into her stove to hasten her fire, and there was an explosion, and an outburst of flame, which burnt down the building about her. A young man pointed a gun, in sport, at his best friend, playfully saying that he would shoot him, and one noble youth was carried to his grave, and another goes through life with an awful shadow of memory hanging over him, which quenches all his joy and makes all life dark to him. A druggist's clerk compounded the prescription in haste, and in an hour a sick girl was dying in terrible pain and convulsions, from the poison in the prescription. A beautiful young lady danced at a party one chill midnight, and then raised a window in a side room to let the fresh air fan her hot cheeks, and in a little while they followed her to an untimely grave. What long chapters of incidents are every year recorded, all of which result from carelessness ! A little careful thought on the part of the responsible persons would have prevented all of them, with their attendant horrors and their long train of suffering and sorrow.—S. S. Times.

WHAT SAVED HIM.

During the "hard winter" of 1877, when 30,000 unemployed workmen haunted the streets of New York, driven to beggary or too often theft, a man rang the door-bell of a house in one of our large cities, and asked for something to eat. He told a glib story of his discharge from a woollen mill, and said he had a wife starving not far away.

The mistress of the house made it a rule not to give alms that winter, except after personal examination of the case of each applicant.

She went to the kitchen and ordered a substantial meal set before the man, who ate ravenously. He was a young, honest looking fellow, but there were heavy marks of dissipation on his face. Suddenly he dropped his knife and fork and sat staring at the door.

"Who's that ?" he cried. "Johnny, Johnny !"

The lady's little child, a girl of three, had followed her from the nursery, and stood in her white gown in the doorway, her fair curls tumbling over her face. The tramp recovered himself with a coarse laugh.

"I beg your pardon," he said. "It's your child of course. I—I haven't seen a child for a long time."

But his food seemed to choke him. In a few moments he started up again in agitation and said :

"Madam, I am not a workman. I am Jim Floyd, and I was discharged yesterday from Moyamensing prison where I had served out a sentence for burglarly. I was once a decent man. I left my wife and my old mother up in Pottsville, and my baby."

While he spoke his eyes were fixed on the child with a terrible hunger in them.

"Little one," he said, holding out his hands with a pitiful entreaty, "shake hands with me, won't you ? I wouldn't hurt a hair of your head."

The mother's heart gave a throb. The man was foully dirty, just out of prison, full perhaps of disease.

But the baby (surely God sent it) ran forward smiling, with both hands out. Jim knelt down beside it, the tears rolling down his cheeks. "It is so like Johnny," he muttered. "It is so like Johnny !"

"You'll go back to Johnny, and your wife and your old mother ?" said the lady.

He would make no promise. "It's too late to make a decent man of me," he said, and presently putting on his old cap, he went out.

Six months later the lady received an ill-spelled letter from Pottsville. "I am at work here," it said. "That night I had planned to meet the boys, but your little girl saved me. I came home instead. It wasn't too late."

WE ought always to deal justly, not only with those who are just to us, but likewise with those who endeavour to injure us ; and this, too, for fear lest, rendering them evil for evil, we should fall into the same vice.—Hierocles.

PERHAPS all parties need to go back and study more closely the earliest and apostolical condition of the kingdom of Christ. Should they do so they might gain reason to suspect that churches are "strong" not so much when they are large and "prosperous," as when they are humble, consecrated, and willing to deny themselves, take up their cross, and work for Christ and their fellowmen ; and that pastors are "successful" not so much when they are Chrysostroms in the pulpit, as when, like faithful men earlier than he, they cease not in every house to teach and preach Jesus Christ.—Congregationalist.

BRITISH AND FOREIGN ITEMS.

FRANCE has voted two hundred millions of francs (\$40,000,000) to establish high-schools for girls. "No greater victory than this," says a writer, "has been gained by the Republic over 'the Church' since the great struggle between them began."

TWENTY-ONE boys in the Lutheran mission at Guntoor, India, have sent a donation of three rupees or \$1.50, towards building a Lutheran Mission Church in Brooklyn, N.Y. It was the fruit of their self-denial, being saved from their monthly allowance of food.

THE Viceroy of Egypt has given property to the mission of the United Presbyterians worth \$40,000, and the donations of the Maharajah Dhuleep Singh have amounted in all to \$80,000. It has thirty-five stations, nearly 1,000 communicants, and over 1,200 pupils.

THE activity of the Protestant agents and colporteurs in Rome has aroused the ire of the Roman correspondent of the "Tablet." He writes : "In all the principal thoroughfares men are hired to walk up and down and present those passing by with a Bible for a few soldi. On the steps of the Church of the Crocifissione of those agents had the audacity (!) to offer a Diodati's Bible to a learned prelate, with the observation, 'Take it, Monsignor, for you have more need of it than others.'"

THE death is announced of Monsignor Aliberti, the Roman Catholic Bishop of Syra, in the Archipelago. He was one of the persistent opponents of the doctrine of Papal Infallibility at the Vatican Council, openly voting against the decree. He was a man of moderate views and most tolerant in his practice, always living on the best terms with his fellow-Christians of the Greek communion. He was in the seventy-first year of his age, and had been bishop in Syra thirty-seven years.

THE Bishop of Manchester, speaking the other day at Burnley, said this country was rapidly passing into democratic tendencies. Wherever they looked they saw that the democratic spirit which existed thirty years ago had now spread, not only in the United States, but also over a great part of Europe. It had its perils—its great perils—but, as everything in this world, it had its blessings and advantages too. Some said that if those levelling doctrines prevailed it would be a bad time for wealthy men. He did not believe it would ever be a bad time for rich men, if rich men would only discharge themselves adequately of their duty. He believed the English people liked to see, and they had a right to expect to see, in those who had fortunes and estates that they should recognize their responsibilities.

FATHER HOJDA, the pastor of St. Wenceslaus Catholic Church in Baltimore, has made public renunciation of his adherence to the Church of Rome, and will begin at once a course of studies in Protestant doctrines, preparatory to being ordained a minister. He made this renunciation a week or two ago in the Trinity Lutheran Church, in the presence of two Lutheran pastors, the trustees of two Lutheran churches, and a large congregation. Soon after the services of the day began he stepped out to the front of the chancel, and after announcing his change of faith, signed a document setting forth the fact and renouncing his adherence to the Roman Church. On the day following this he sent a formal letter of resignation to Archbishop Gibbons, saying he had taken the step after long and careful consideration. Hojda was born in Bohemia, and is about thirty-two years of age. His Baltimore congregation was almost exclusively composed of Bohemians, and he was called to the church only about a year ago from the diocese of Bohemia. It is understood that he will be followed into the Protestant Church by several members of his former parish.

I, PHVA TAPE PHRA CHUNE, the royal representative of his Majesty the Supreme King of Siam at Chiengmai, and also for the Laos states and cities of Lakaun and Lampon, hereby make a proclamation to the princes and rulers and officers of various grades, and the common people, in the states and cities named : That His Majesty the King of Siam was graciously pleased to send me a royal letter with the royal seal, to the effect that D. B. Sichel, the U. S. Consul had communicated to his Excellency the Foreign Minister of Siam a complaint, signed by the Rev. D. McGilvary and Dr. M. A. Cheek, against certain parties for molesting the Christians and compelling them to observe their old religious customs. The Foreign Minister had laid the subject before His Majesty, who had most graciously listened to the said complaint, and had given the following royal command in reference to the same. That religious and civil duties do not conflict, and that any religion that is seen to be true by any person, may be embraced without any restraint ; that the responsibility of a correct or a wrong choice rests on the individual making it ; that there is nothing in the Foreign Treaty nor in the laws and customs of Siam to throw any restriction on the religious worship of any. To be more specific, if any person or persons wish to embrace the Christian religion, they are freely allowed to follow their own choice ; and this proclamation is designed from this time forth to remove any fear that may have existed to the contrary. It is, moreover, strictly enjoined on the princes and rulers and relatives and friends of those who may wish to embrace Christianity, that they throw no obstacle in the way, and that no creed be enforced on the Christians, nor work demanded of them, which their religion forbids them to hold or to do : as the worship and feasting of demons or departed spirits, and working on the Sabbath day. Except in case of war or other unavoidable or important work (and not feigned to be such), they are allowed to have the free observance of the Sabbath. No obstacle is to be thrown in the way of American citizens employing any person needed for their service. The Treaty in this respect must be observed. Whenever this proclamation is known by the princes and rulers and officers and people, they are to beware that they violate no precept contained therein. Proclamation made on the 11th of the 12th waxing moon, year of the Tiger, and 11th year of His Majesty's reign.

BOOKS AND MAGAZINES.

CANADIAN MONTHLY. A fairly average number. THE NATIONAL REPOSITORY, May, 1880.—(Cincinnati).

GOOD COMPANY for May.—A very good number of a very readable publication.

THE BAPTIST REVIEW, April, May, and June. (Cincinnati).—A very good number.

THE ATLANTIC MONTHLY for May.—Good as usual, having something for almost every one.

THE GOSPEL IN ALL LANDS. (J. Young, Toronto.)—The number for April takes special notice of Japan and the mission work which has been done there. The publication is an exceedingly useful one and cannot fail greatly to increase an intelligent interest in the work of missions.

THE HOMILETIC MONTHLY for May, 1880 (I. K. Funk & Co., New York) contains as usual a large amount of matter which can greatly help, while it can scarcely hinder, if judiciously used, in preparation for the pulpit, while it affords profitable reading to those who may not need to think of anything but personal edification.

THE INTERNATIONAL REVIEW for May. (A. S. Barnes, New York).—We have seen better numbers of the "International" than this one. Still there is a good deal in it which is both interesting and useful. There are two very appreciative personal sketches, one of Wendell Holmes and the other of Victor Emmanuel, a paper on the abuse of the ballot and its remedy, etc.

THE LOGIC OF CHRISTIAN EVIDENCE, by G. F. Wright (Andover. Warren F. Draper.) An interesting and able book on the "evidences." Part First treats of the Principles of Induction, and Part Second of Theism and Christianity. The author's aim "is to bring into one view both the external and internal evidences of Christianity as they now stand, and as they appear when compared with the evidences upon which the beliefs of science are based.

THE STANDARD SERIES of cheap re-publications by I. K. Funk & Co., New York, still goes on, putting within reach of almost every one really valuable books which hitherto have been far too expensive to be purchased by the great mass of book readers. Ruskin's "Fors Clavigera," full of good advice to workmen and labourers, can be had for thirty cents instead of \$2 as hitherto. Rowland Hill's life, with many of the good man's quaint pulpit sayings and characteristic anecdotes, for fifteen cents, and so on in correspondence.

ALASKA, AND MISSIONS ON THE NORTH PACIFIC COAST. By Rev. Sheldon Jackson, D.D. (Dodd, Mead & Co., New York.) We have all been so in the habit of thinking of Alaska as the most desolate and forsaken region imaginable, that Dr. Jackson's statements to the contrary will take his readers by surprise, and may even in some cases provoke to something like scepticism. He is convinced that it will by and by be regarded as one of the most valuable portions of the United States, and that instead of the seven millions of dollars expended on its purchase being looked on as so much money thrown away, the bargain will be regarded as the best even a Yankee ever made. The narrative of mission work given is a very interesting one, and, in short, one rises from the perusal of this book with a far different idea of Alaska and its resources than ever he had before, and one greatly more favourable. The degradation of the natives seems nearly as great as it well can be, and the success of the missionary work among them as gratifying as to some it may be surprising.

WILLIAM E. DODGE, the New York merchant and philanthropist, not long ago related the following: "A prominent New York merchant, originally an Englishman, never sat down to table without his wine and brandy, and his three sons, in consequence, all grew up drunkards. One became so abandoned that his father cast him out of the house. At last some temperance people brought about his reformation, and he went to see his father on New Year's day. The old gentleman said: 'My son, I'm delighted to see you again. I'm glad you've reformed.' Thoughtlessly he said, 'Let's drink to your better life one glass of sherry.' The young man hesitated a moment, and then thought he would just drink one glass. The old appetite revived, and that night his father found him dead-drunk in his stable."

MINISTERS AND CHURCHES.

ON Friday, April 30th, according to previous appointment, Rev. Charles McKillop, Presbyterian minister of Admaston, met Mr. J. McLaren, of Carleton Place, in the Town Hall, Douglas, for the purpose of discussing the points of doctrine on which the body known as Plymouth Brethren differ from Presbyterians. After explanations from both gentlemen as to their reasons for having a public discussion, Mr. McLaren, in answer to questions by Mr. McKillop, stated the following doctrines of the Brethren, which were written on the blackboard: The Brethren do not believe, (1) In an ordained ministry, or any appointed officers in the Church, (2) In using the Lord's prayer, (3) That the unconverted should pray, (4) In asking pardon for sins, (5) In teaching believers to keep the Ten Commandments, (6) In a Sabbath day (as accepted by denominations), (7) In sending missionaries to the heathen, (8) In believers praying for the Holy Spirit. They do believe, (1) That the Church began at Pentecost, (2) That, before Pentecost no one could know he was saved, (3) That all male members of the Church have an equal right to teach. The arguments shewed careful preparation, much ability, and a thorough knowledge of Scripture on the part of both gentlemen. A marked feature of the controversy was the gentlemanly and Christian spirit manifested by both speakers, not an angry word having been uttered during the evening. The very large audience kept excellent order, and shewed by their unremitting attention during the five hours the discussion lasted, the intense interest they felt in it. Though neither speaker succeeded in convincing the other that he was in error, yet the meeting was not without its good effects, for it drew the attention of many to subjects on which they had never before thought, and, besides, set an example in religious controversy which all would do well to follow.—COM.

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held on Tuesday, the 4th inst., in the lecture room of Knox Church, Toronto. Rev. G. M. Milligan presented a report on Sabbath schools, which contained facts and figures bearing on the working of seventeen schools. He, with the Presbytery, regretted that more of the schools had not made returns. The report was referred back for further information to be again presented to the Synod. The Home Mission Report was presented by Rev. J. M. King, and was divided into five heads, viz.: (1) Mission stations; (2) vacant congregations; (3) supplementary congregations; (4) treasurer's statement; (5) the Presbytery's contributions to the Home Mission Fund, and the answers to circulars sent out on this question. The report was of a very satisfactory character, and shewed that many of the mission fields were self-supporting. The contributions to the funds during the year amounted to \$6,121.32, against \$3,960 the previous year. Of the former sum, \$3,833.92 were subscribed in the city. The report was adopted, and the Committee and its Convener were accorded thanks. Rev. Mr. Cameron asked that permission be given to sell the property of the East Presbyterian Church, corner of Queen and Parliament streets. The Presbytery raised no objection, and the Clerk was instructed to prepare the bill of sale. Rev. Mr. Hogg asked that the Presbytery moderate in a call for the Central Presbyterian Church of Toronto, which was agreed to. A remit from the General Assembly on ordination of Roman Catholic priests occasioned some discussion. After consideration, the Presbytery gave it as their opinion that ex-priests should be admitted, if found qualified, as licentiates on trial, and when called by congregations, to be ordained in the usual manner. An overture on Marriage with a Deceased Wife's Sister, proposed at the last meeting of Presbytery, came up for discussion. Profs. McLaren, Gregg and Caven were appointed to give voice against the legalizing of the Bill, when the matter should be brought before the General Assembly in June. Rev. Dr. Reid, delegate to the General Assembly for the Presbyteries of Toronto and Manitoba, resigned the former position. Rev. Mr. Pettigrew was elected to fill the vacancy. Messrs. Elder, Taylor and Sutherland, also delegates to the Assembly, sent in their resignations. Messrs. William Wilson, Knox Church, James McLennan, Q.C., St. Andrew's Church, and William Eakin, of Unionville, were appointed in their stead. On motion Rev. Messrs. Amos

and Nicol were appointed to confer with the congregation of West King, and lay before it the wish of the Laskay congregation, in reference to union. If the former were found to be agreed on this, the reverend gentlemen to hold a meeting of the congregations and arrange as to the terms of the agreement. Messrs. Andrew B. Baird, B.A.; J. C. Tibb, M.A.; J. R. Johnson, B.A.; and William McKay, students, were examined and found satisfactory. The Presbytery agreed to apply for leave to take them on public trial for license to preach. An adjourned meeting was held on the 11th inst. in the lecture-room of Knox church, the Moderator, the Rev. Mr. Smith, presiding. After routine business, the resignation of the Rev. J. S. Eakin, of Mount Albert, was considered, and was finally accepted. The Home Mission Committee were instructed to "supply" the place. A call from St. James' church, Newcastle, N.B., to the Rev. W. Aitken, offering \$1,200 salary was accepted. The Commissioners of the Central Presbyterian church presented a call to the Rev. P. McLeod, of Stratford, promising salary of \$2,500 a year. The call was sustained, and the Rev. Mr. Hogg was appointed to represent the Toronto Presbytery before the Stratford Presbytery. On the motion of Principal Caven, seconded by the Rev. Mr. Milligan, a committee, consisting of the Rev. Messrs. Gregg, King, Macdonnell, Caven, and Hon. John McMurrich, and Mr. T. W. Taylor, were appointed to draft a memorial expressing condolence with the family of the late Senator Brown in their bereavement. Speeches were made expressing the sense of the Presbytery at the loss the Church had sustained in Mr. Brown's death, and testifying to the numerous estimable qualities which characterized the deceased gentleman. After transacting other business, the meeting adjourned.

SYNOD OF TORONTO AND KINGSTON.

The Toronto and Kingston Synod met in St. James' square Presbyterian Church, Toronto, on the evening of Tuesday, the 11th inst. Prof. McLaren, the retiring Moderator, preached an able sermon, selecting as his text the 5th, 6th and 7th verses of the 3rd chapter of Paul's Epistle to Titus. The Synod was then constituted and the roll called.

The Rev. Mr. Torrance, of Guelph, was then nominated and chosen unanimously as Moderator for the year. Upon taking the chair, he briefly thanked the Synod for the high honour conferred upon him. He trusted that the business would be conducted with that harmony which became the followers of the divine Master, and that no word or act of any member would cause the brethren to regret having assembled upon that occasion. They had met for business, and he hoped they would now proceed to transact it.

A vote of thanks was passed to the retiring Moderator for his past services and for the excellent sermon with which his labours had that evening been concluded.

THE COMMITTEES.

The various committees in connection with the Synod were then notified of the hour at which they would meet each day for the transaction of business.

Prof. McLaren then moved, that when the Synod adjourned at noon on Wednesday it should stand adjourned until half-past seven p.m., in order that the members might attend the funeral of the Hon. George Brown; and thus pay their respects to the memory of one whose seat had been rendered vacant in that church. In offering the resolution he might be permitted to say that their deceased friend had been a staunch adherent of the Presbyterian Church, had conducted a church journal, and subsequently, when conducting a secular newspaper, his whole influence had been cast on the side of morality and the public good; and he felt satisfied that the Synod would desire to pay a tribute of respect to their departed friend and brother by attending his funeral in a body.

Rev. Mr. Smellie seconded the motion, which was carried.

TEMPERANCE NOTES.

TEMPTATION.

No man can honestly or hopefully ask to be delivered from temptation, unless he himself is honestly and firmly determined to do the best he can to keep out of it. But in modern days the first aim of all Christian parents is to place their children in circumstances where the temptations (which they are apt to call "opportunities") may be as great and many as pos-

sible, where the sight and promise of "all these things" in Satan's gift may be brilliantly near, and where the act of "falling down to worship me" may be partly concealed by the shelter, and partly excused, as involuntary, by the pressure of the concurrent crowd.—Ruskin.

LOST FAIRIES.

"How do you account," said the Rev. Mr. Macbean, of Alves, to a sagacious old elder of his session, "for the almost total disappearance of ghosts and fairies that used to be so common in your young days?" "Tak' my word for't, minister," replied the shrewd old man, "it's a' owing to the tea; when the tea cam' in the ghaists and fairies gaed out. Weel do I mind, when at a' our neighbouring meetings—bridals, christenings, lykewauks, an' the like—we entertained aneanither wi' rich nappy ale; and then the verra doucest o' us used to get warm i' the face, an' a little confused in the head, an' weel fit ta see amast anything whan on the muirs on our way hame. But the tea has put out the nappy; an' I have remarked that by losing the nappy we lost baith the ghaists and the fairies."

WE very cordially insert the following appeal to the friends of Temperance and Prohibition in Canada :

In view of the decision of the Supreme Court, by which the Canada Temperance Act has been sustained, and the power of Parliament to prohibit the liquor traffic clearly determined, we are directed by the Annual Meeting of the Council of the Dominion Alliance, which has just closed, to call for the immediate organization of all friends of Temperance and Prohibition throughout each Province of the Dominion, for the purpose of making systematic and persistent effort in harmony with the principles and aims of the Alliance. We urge the formation of Provincial Branches of the Alliance in those Provinces where they do not now exist, and the establishment of Auxiliaries in every city, county or district.

We call upon each Branch to take a careful survey of its own Province, and to determine upon counties in which the Canada Temperance Act can be most advantageously submitted, either singly or in several counties contemporaneously, and to throw all the influence and effort the Alliance can command into such counties, with a view to securing decided majorities in favour of the Act, not only because it is properly regarded as a valuable and important means of suppressing the liquor traffic, but because its adoption by a large number of constituencies will clearly manifest the existence of a general approval of prohibitory legislation, and furnish a strong ground of appeal to Parliament for further legislation in that direction at no distant date.

It must, however, be acknowledged that the Canada Temperance Act cannot yet be adopted in several localities where its operations are most needed; it is, therefore, important that in addition to special efforts on behalf of the Act, a general agitation in favour of the principles of the Alliance should be constantly maintained in every portion of the land, and that in so far as the various Provincial License Laws furnish restraints upon the Liquor Traffic, the provisions of such laws should be honestly and rigidly enforced.

Whilst the Alliance does not insist upon Total Abstinence as a condition of membership, we earnestly and respectfully urge all who, upon public and economic grounds seek the suppression of the Liquor Traffic, to discountenance the use of Intoxicating Drinks, and to encourage and aid the various Temperance Societies that are doing most valuable work in all parts of Canada. We would also suggest that educationists should remember this most vital national question both in the choice of teachers and in the course of study prescribed in our schools.

We regard it as important that those conducting the commercial and industrial operations of the country should be awakened to the magnitude of the results to be attained, and the necessity of cheerfully and liberally contributing to the support of our various Branches, that they may be thereby enabled to carry on the work upon a scale commensurate with its importance; and we call upon all friends of good order and social progress to unite in promoting the objects set forth in this address, to the end that the Alliance as a whole may become a recognized power for good, and its Council enabled to devise and carry out such measures as may secure its unity, strength and success.

Signed on behalf of the Council,

A. VIDAL, President. THOMAS GALES, JOHN WOOD, Secretaries.

Ottawa, April 14th, 1880.

Persons desiring to co-operate with the Alliance are requested to correspond with the following officers of the Provincial Branches:

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The Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society.—R. W. Emerson.

BFNEFIT OF CLERGY.

The origin of this practice may be traced to the regard which was paid by the various Princes of Europe to the Church, and to the endeavours of the Pope to withdraw the clergy altogether from subjection to secular authority. Our earlier kings, after the Conquest, resisted this ecclesiastical assumption, as interference on their prerogative, but the result was only partial, one instance being the exemption of places consecrated to religious purposes from arrest for crimes, which led to the institution of sanctuaries; and also to the exemption of clergymen in certain cases from criminal punishment by secular judges; from this came the benefit of clergy, the claim of the privilegium clericale. It was then necessary that the prisoner should appear in his clerical habit and tuncure at trial; but in the course of time this was considered unnecessary, and the only proof required of the offender was his shewing to the satisfaction of the court that he could read, a rare accomplishment, except among the clergy, previous to the fifteenth century. At length all persons who could read, whether clergymen or lay clerks (as they were called in some ancient statutes) were admitted to the benefit of clergy in all prosecutions for offences to which the privilege extended.

Sir Francis Palgrave, in his "Merchant and Friar," gives a vivid picture of the proceeding that took place at these trials. A thief had been apprehended in Chepe, in the very act of cutting a purse from the girdle of Sir John de Stapleford, Vicar-General of the Bishop of Winchester, and he was condemned to be hung at Tyburn. "Louder and louder became the cries of the miserable culprit as he receded from the judges; and just when the sergeants were dragging him across the threshold, he clung to the pillar which divided the portal, shrieking with a voice of agony which pierced through the hall: 'I demand of Holy Church the benefit of my clergy!' The thief was replaced at the bar. During the earlier portion of the proceedings the kind-hearted Vicar-General had evidently been much grieved and troubled by his enforced participation in the condemnation of the criminal. Stepping forward he now addressed the court, and entreated permission, in the absence of the proper ordinary, to try the validity of the claim. Producing his breviary, he held the pledge close to the eyes of the kneeling prisoner; he inclined his ear. The bloodless lips of the ghastly catiff were seen to quiver. 'Legit ut Clericus,' instantly exclaimed the Vicar-General; and this declaration at once delivered the felon from death, though not from captivity. 'Take him home to the pit,' said the Vicar-General, 'where, shut out from the light of day and the air of heaven, he will be bound in iron, fed with the bread of tribulation, and drinking the water of sorrow, until he shall have sought atonement for his misdeeds and expiated his shame.'—All the Year Round.

THE "Kaffrian Watchman" states that the thirtieth session of the Board of Revisers of the Bible into the Kaffir Language has just closed. The work done was the revision of the Psalms from the first to the seventy-first.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXI.

THE JUDGMENT.

May 23, 1880. } Matt. xxv. 31-46.

GOLDEN TEXT.—"And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 46.

HOME STUDIES.

- M. Matt. xxii. 15-33 ... About the Resurrection. T. Matt. xxii. 34-46 ... Lawyer's Question. W. Matt. xxiii. 1-12 ... Warnings against Evil Examples. Th. Matt. xxiii. 13-49 ... Woes against Scribes and Pharisees. F. Matt. xxv. 1-13 ... Parable of Ten Virgins. S. Matt. xxv. 14-30 ... Parable of Ten Talents. Sab. Matt. xxv. 31-46 ... The Judgment.

HELPS TO STUDY.

After delivering the parable of the Marriage Feast, which formed the subject of our last lesson, the Saviour wisely answers the insidious questions of the Pharisees regarding the payment of tribute to Caesar and of the Sadducees regarding the resurrection; re-affirms the moral law in reply to a lawyer; and addresses His disciples and the multitude in condemnation of pharisaism and hypocrisy. Then follows the account of the widow casting her two

mites into the treasury, recorded by Mark and Luke, but omitted by Matthew; and that of certain Greeks desiring to see Jesus, preserved only by John.

Matt. xxiv. tells us of Christ's taking leave of the temple; His prophecies regarding its destruction and the persecution of His disciples; the signs of the end of the Jewish state and dispensation; with an almost imperceptible transition to His final coming at the day of judgment. The chapter closes with an exhortation to watchfulness. Close parallels are to be found in Mark and Luke.

Matthew alone has preserved the parable of the ten virgins, that of the five talents, and the description of the scenes of the judgment day, which is the subject of our present lesson.

The following is a convenient division: (1) The Judge, (2) The two Classes to be Judged, (3) The Award of the Righteous, (4) The Sentence of the Wicked.

I. THE JUDGE.—Vers. 31. Christ has come, in humility, to save; He will come again, in glory, to judge.

The Son of Man: The divine representative of humanity. The union of the divine and human natures in Christ, besides rendering Him a suitable Mediator between God and man, also qualifies Him to act as Judge of the whole human race. John v. 27: "And hath given Him authority to execute judgment also, because He is the Son of Man."

The holy angels, as distinguished from the fallen angels (See Jude, vi.) shall be His attendants.

II. THE TWO CLASSES TO BE JUDGED.—Vers. 32, 33. "The hour is coming in the which all that are in the graves shall hear His voice, and come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

All nations. This term is used to denote the whole human race, probably for the purpose of correcting a mistaken notion, common among the Jews, to the effect that the Gentiles were to have no part in the resurrection. And He shall separate them. There is nothing to indicate any difficulty in distinguishing the two classes from each other—no greater difficulty than a shepherd would have in distinguishing sheep from goats. The criterion is, not nationality or rank, or wealth, or knowledge, but character, as exhibited in the record of past deeds. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body." (2 Cor. v. 10).

There will only be two classes before the judgment seat, and every human being that has ever lived, lives now, or shall hereafter live, in this world, must take his place in one or the other of these two classes. The question, Which class shall it be? is our great life-question; it must be decided before life's close; and to make sure of that it must be decided now.

III. THE AWARD OF THE RIGHTEOUS. Vers. 34-40. Some one says, "We are justified by faith but we shall be judged by our works." This is in accord with the whole teaching of Scripture, and in particular with the teaching of the passage now before us. It is those who believe in Christ that are made holy; it is those who have been made holy that shall stand at the Judge's right hand in the judgment; and it is by the record of the good deeds that they have been enabled to accomplish that their sanctification shall there and then be proved before the universe.

The King. Christ had often spoken of the kingdom, but He now for the first time calls Himself the King. As King of the whole earth He shall judge the nations. Come, ye blessed of my Father. Christ now says to all, even to the vilest sinners, "come;" but in that day He will say it only to the righteous. It is those who "come" now and seek the kingdom of God and His righteousness that shall in that day be invited to "come" and inherit the kingdom. Prepared for you. "It did not," says Jacobus, "come to them of chance or of their own superior goodness, or of their sovereign will, but of God's free choice, according to the election of grace (Rom. viii. 29, 30; 1 Pet. i. 2). And this was ordained in God's gracious purposes. From the foundation of the world: that is from all eternity. (Comp. Ephes i. 4, 5). This points back before the world was, to a founder, builder, designer of it. The same God wrought their salvation. This shews that on God's part their salvation is all of grace. No man deserves it—none can have any claim—and if He has chosen to save some, and so has sent Christ into the world, none can complain, for it is a free gift, and He can do what He will with His own (Matt. xx. 15). Besides, while it is of free grace on God's part, it is shewn to be according to their works. "Without holiness no man shall see God."

For I was an hungered, etc. In agreement with the tenor of the intercessory prayer recorded in John xvii., Christ regards His people as one with Himself, and assumes the obligation of rewarding all services rendered to them. It is unpretending service, for which no credit is claimed, that shall be praised and rewarded at the judgment.

IV. THE SENTENCE OF THE WICKED.—Vers. 41-46. As long as we are in this life Christ keeps saying "come." He never tells anybody to go away from Him till the very last. Depart from me. Will He not once more say "come?" Not to those who have refused. It is in this life, and not in the judgment, that salvation is to be secured, if secured at all.

What dreadful crimes have those on the left hand committed? Why should these terrible words of unalterable doom be addressed to them? What have they done? Nothing—that is enough to condemn them. There are criminals of all degrees among them, and no doubt their crimes will all be laid bare; but in the Judge's summing up there is not a word said about positive evil-doing; it is sufficient for the condemnation of any one that he has never performed an action springing from a pure and disinterested motive, or prompted by genuine love to God and man, and that he thus has nothing to shew whereby to prove his sanctification.

Everlasting punishment life eternal. Both of those must be regarded as unending. It is the same Greek word that is translated "everlasting" and "eternal."

OUR YOUNG FOLKS.

HIDING FROM PAPA.

Papa's lost his baby!
Searches everywhere,
Under chairs and tables,
With the greatest care!

Pulls aside the curtain,
Peeps behind the door!
Never sees the little heap
Curled up on the floor.

Never hears the whisper,
"Mamma, don't you tell!"
Nor the little laughter,
Muffled, like a bell!

Off he scampers wildly,
Hunting here and there,
Overturning everything,
With the greatest care!

Canary has a visit,
Sitting on his perch,
Mamma's apron pocket
Suffers by the search!

"Now I am so tired—
Elephant at play—
That I must take a rest
A minute by the way,

I'll lay my weary head
On this little rug."
Under mamma's towel,
Lay her darling snug!

Then the merry scramblings
Papa laughed to see!
"And you didn't sink, now,
That it could be me?"

"IT GROWS WORSE."

THIS was the honest confession of a boy who fell into a wrong habit. He knew it as wrong; he regretted it; he confessed it. In his way he fought against it. The fight was not always a hard nor a protracted one. Once in a while he forgot to fight; sometimes he fought but feebly and with but half a heart; he yielded oftener than he resisted.

In one of his hours of deep sorrow because of the wrong, he came to his father to whom he had frankly confessed the whole matter before. "Father," said the dear fellow, his eyes full of tears, "I am sure it grows worse."

"I have large hope for you, my boy, because you feel this anxiety, and because you see that it grows worse. Sin always grows worse if we do not fight it in the right way."

"But what is the right way?" asked the boy, eagerly.

"What is the right way to fight disease, my son?"

"That depends upon the disease."

"Well suppose it is some disease that you see proves fatal with other people, and which you have tried in your own way, by rest and dieting and the use of many remedies, to cure?"

"I should go to my doctor."

"What would you say to him?"

"Well, I should tell him what was the matter, and ask him for medicine."

"After that, what?"

"I should take the medicine as he told me, and do everything else that he directed."

"Suppose you go to Dr. Blakewell about your sin?"

"That would be no good," said the boy. "He could not cure my sin; he has no medicine for that."

"Has no medicine for sin? Is there no physician can cure you?"

"Father, I see what you are after; I un-

stand what you mean. But Jesus doesn't seem real to me, like Dr. Blakewell, He is unseen, and not to be seen by our mortal eyes. How can I go to Him?"

"Your sin is real, is it not? The thoughts and feelings out of which it grows are real. You could easily enough stop the outward act if it were not for the inward and powerful feelings which come before the act."

"Certainly," said the boy. "There is my most serious trouble; my heart is wrong."

"You don't mean that your real heart—the heart that you can feel beating in your breast—you don't mean that your physical heart is unhealthy? You have no heart-disease in that sense?"

"Of course not. I mean that my spiritual heart (I suppose you would call it), my heart that loves and hates, that feels pleasure and pain, that resolves and desires and suffers—I mean that this heart is diseased. It loves sin; it chooses sin; it yields to sin."

"That heart which you now describe is very real, although you do not see it, and although it is not a physical or 'real' thing. Do you not think so, my son?"

"Well, yes, if that is real which brings ache and sorrow, and discouragement and fear."

"Now, my precious boy, take your unseen but real sin and sorrow to the unseen but real Physician. To do it you need not go anywhere; He is here. You need not see anything; you do not see the sinful heart you want to have cured. You must think. You must read in the Bible about Christ, that you may think true thoughts about Him. You must think prayers to Him. Talk to Him; tell Him all about the trouble. Trust Him. Obey Him."

"If I could only feel that He is real!" said the boy.

"By feeling your need, and by this kind of thinking, talking, trusting, and obeying, you will soon feel the reality of Jesus Christ, the Saviour from sin. In the meantime, take your troubles to Him in the moment of temptation; then, thinking about Him, resist. He will help you."

"I am glad you have said these things to me, father, I will try; but won't you help me?"

The father folded the boy to his heart, and while both wept, the father prayed.

"One thing," said the boy, "I have been afraid of: it is that God would hate me for my sin. But if you love me like this, father, won't God also love me?"

I love you, my darling boy, and hate your sin; and God is a father. We need not be afraid of Him. He hates sin and loves us. As you come to me go to Him. Trust Him."

From this little talk with his father the boy found strength; and the boy's father, when he was alone, said, "O my Father in heaven; dost Thou love me as I love my boy? Then I will trust Thee more."

A BOY TO BE TRUSTED.

"THAT'S a boy one may trust," said I to myself of little Fred Lincoln; "and the mother of such a son is happy and good; I know she is."

"And what great thing has Freddy done?"

asks my wondering little reader. "And how do you know his mother is happy and good? she's away off in the south, and here Fred is in Boston, at his aunt's."

It was not a great thing that this little boy did, who won my confidence and high respect. It was a little thing. Ah, but little acts involve great principles.

We were all sitting at the tea-table, a happy and hungry set, after our long ride. A plate of cake was handed round, rich and nice-looking enough to tempt even a weak stomach. As it came to Freddy, he raised his hand to take a piece, then stopped, and turning to his sister, who was a little older than he, said in a low voice:

"Shall I, Bell? would mother like to have me take it?"

"I think not," said the sister; "it is richer cake than mother gives us."

Then "No, thank you," said Fred; and the plate went by.

Perhaps no one at the table observed this except myself; but I could read in the bright face of our little friend the happiness which follows self-denial and obedience. A child who regards his parents' wishes and commands equally in their absence as in their presence is really trustworthy, and cannot fail to give rich happiness to those parents' hearts.

Is there anything you can learn of Freddy, my little reader?

A CHILD'S PRAYER.

Lord, look upon a little child,
And teach me how to pray;
Make me obedient, gentle, mild,
And lead me day by day.

Keep me from every sort of harm,
From every thought of ill;
Protect me with Thy guiding arm,
And make me do Thy will.

So may I grow up year by year,
And still increase in grace,
That when my work is finished here,
I may behold Thy face.

MONEY.

Money borrowed is a foe
Veiled in kindly seeming;
Money wasted is a friend
Lost beyond redeeming.

Hoarded, it is like a guest
Won with anxious seeking,
Giving nothing for his board
Save the care of keeping.

Spent in good, it leaves a joy
Twice its worth behind it;
And who thus has lost it here
Shall hereafter find it.

LOVE LIGHTENS LABOUR.

ONE morning I found Dora busy at her ironing-table, smoothing the towels and stockings.

"Isn't it hard for the little arms?" I asked.

A look of sunshine came into her face, as she glanced towards her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said, softly.

How true it is that love makes labour sweet.

HEART work must be God's work. Only the great heart-maker can be the great heart-breaker. If I love Him my heart will be filled with His Spirit and be obedient to His commands.—Baxter.

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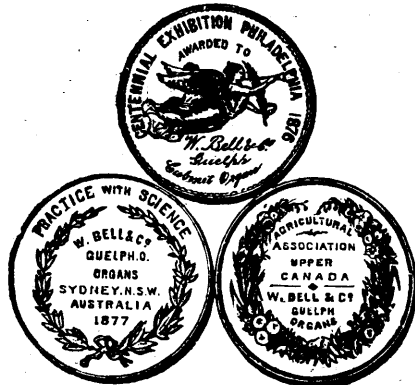
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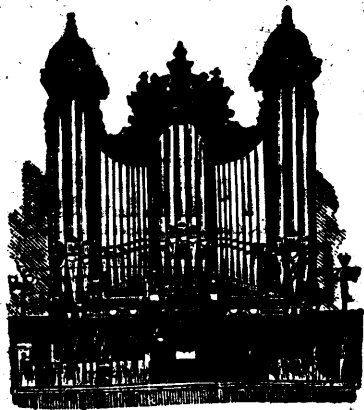
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MEETINGS OF PRESBYTERY.

- LINDSAY.—At Woodville, on Tuesday, May 25th, at eleven a.m.
BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m.
KINGSTON.—At Belleville, on the first Tuesday of July.

THE GENERAL ASSEMBLY.

The following Circular has been mailed to all members of Assembly whose names have been forwarded by Presbytery Clerks. Last any should fail to receive it we give it in full:

- (1) If you intend being present at the approaching meeting of the General Assembly, and if so whether you have made any private arrangement for accommodation or desire the Committee to provide a home for you during the meeting; also
(2) The names of the Railway or Steamboat Lines by which you will travel, so that I may send you certificates entitling you to tickets at reduced fares.

TRAVELLING ARRANGEMENTS. The following Lines give return tickets at a fare and a third: Grand Trunk, Great Western, Midland, Canada Southern (to Hamilton or Toronto), St. Lawrence & Ottawa, Canada Central, Northern and North Western, Toronto, Grey & Bruce, Toronto & Nipissing, and Ottawa River Navigation Co.

KNOX COLLEGE.

Session 1880-1. The Smith Scholarship will be awarded for the best Essay on "The Love of God as Manifested in the Work of the Holy Spirit." The Prince of Wales Prize will be awarded for the best Essay upon "The Ethical Results of Pantheism."

ELECTRO-PLATED ICE-PITCHERS.

Best Triple and Quadruple Plate. An Ice-Pitcher is now an acknowledged useful Present. We are producing a large variety of the Choicest and Newest Designs and Patterns, of guaranteed quality, stamped R. W. & Co.

ROBERT WILKES, Wholesale Dealer, Toronto & Montreal.

ABOUT BUYING.

Buy only what you require and when you require it, is perhaps the safest rule that can be adopted in buying for private use. But this rule will not always hold good with the merchant, and this is one of the years when to look ahead is both safe and profitable.

R. J. HUNTER, Cor. King and Church Sts., TORONTO.

THE GENERAL ASSEMBLY JOURNAL.

A full Daily Report of the proceedings of the General Assembly of the Presbyterian Church in the United States, will be issued at Madison, May 21, and on, during the session.



TENDERS FOR COAL, 1880.

- Public Institutions of Ontario. The Inspector of Prisons and Public Charities for Ontario will receive Tenders addressed to him at the Parliament Buildings, Toronto, and endorsed "Offers for Coal," up to noon of SATURDAY, 15th May, 1880.

THE CATHOLICITY OF THE PRESBYTERIAN CHURCH.

By Rev. Professor Campbell, M.A., Presbyterian College, Montreal. It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History.

PURE COCOA. ROWNTREE'S Prize Medal ROCK COCOA.

As this article contains no admixture of Farina, care must be taken not to put too large a quantity into the cup.

NOTE. Beware of inferior makes, sometimes substituted for the sake of larger profits.

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RECENT PAMPHLETS. FOR SALE AT THIS OFFICE.

"Hindrances and Helps to the Spread of Presbyterianism."

By Rev. D. H. MacVicar, LL.D. Price 10 cents, or \$6 per 100.

"The Perpetuity of the Reign of Christ."

The last sermon preached by the late Rev. Alex. Topp, D.D. Price 10 cents.

"The Inspiration of Scripture."

A lecture by Rev. Prof. McLaren. Price 10 cents. "The more extended circulation which will thus be given to it is not greater than it deserves."

"The Catholicity of the Presbyterian Church."

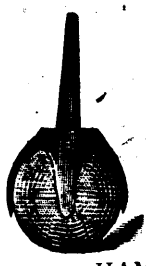
By Rev. Prof. Campbell, M.A. Price 10 cents. "Contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History."

"Doctrines of the Plymouth Brethren."

By Rev. Prof. Crookery, M.A., Magee College, Londonderry. Price 10 cents.

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