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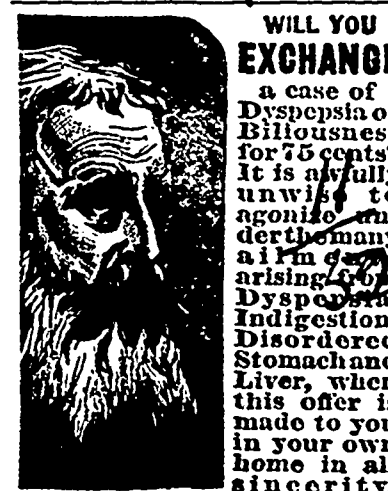
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**POTATO PUDDING.**—One pound potatoes boiled and well washed, one-quarter pound of butter stirred in while warm, two ounces of sugar, the rind of half a lemon chopped fine with the juice, a teacupful of milk; butter the tin, put in the mixture, and bake in a moderate oven for half an hour; two eggs may be added.

**WHITE JELLY.**—Buy Swinborne's iso-glass gelatin. Soak half of a three-pint packet with two pints of new milk for twenty minutes or so; then simmer up in it for a minute a couple of laurel leaves, or a little lemon rind, also lump sugar to taste, adding a drop or two of an essence whose flavour you desire. Take off the fire and stir till well dissolved, then pour into your mould through muslin. Serve when cold with chocolate creams round.

**PUT YOUR SHOULDERS BACK.**—Much of the proverbial slenderness and physical frailty of our girls as compared with those of other countries, has been charged to intellectual habits and overwork in study. It is unquestionably true that they need out-door life, and more education in development. Many American girls, through inattention to the way of carrying themselves, unconsciously contract the habit of bringing the shoulders forward, and stooping. This position not only detracts greatly from their appearance, but it is also very pernicious in point of health.

**EGGS FOR BREAKFAST.**—An appetizing way to serve eggs for breakfast is to scald them. Boil them hard, chop them not too fine. Line a pudding dish with a layer of bread crumbs, then a layer of cold boiled ham, or bits of fried ham chopped fine, then a layer of eggs, and so on until the dish is full. Moisten with cream and a little butter, season with pepper and salt, set in a hot oven for ten minutes or longer. When thoroughly heated take out and send to the table in the dish, or on slices of buttered toast. Pour a little boiling water over the toast after it is buttered.

**BROWN STEW.**—Take three pounds of good round of beef, cut in small squares, brown them in a stew-pan in two tablespoonsful of butter; add two tablespoonsful of flour, sifting it gradually in and stirring till the flour is brown; cut a carrot small, peel half a dozen small onions, and put with the beef, season with a half dozen cloves, as many all spice, half a saltspoonful of black pepper, a pinch of cayenne, a tablespoonful of mixed herbs, thyme, sage, and marjoram; cover with boiling water and let it simmer steadily for three hours; just before serving, a gill of tomato catsup can be added.

**WEAR FLANNELS.**—The value of flannel next to the skin cannot be overrated. It is invaluable to persons of both sexes and all ages, in all countries, in all climates, at every season of the year, for the sick and well; in brief, I cannot conceive of any circumstances in which flannel next to the skin is not a comfort and a source of health. In the British army and navy they make the wearing of flannel next to the skin a point of discipline. Even during the hot season the ship doctor makes a daily examination of the men at unexpected hours, to make sure they have not left off their flannels.

**MAKING COFFEE.**—A cook who has had a wide experience, and who ignores "improved" and "patent" coffee-pots, gives the following recipe: Grind moderately fine a large cup or small bowl of coffee, break into it one egg with shell, mix well, adding enough cold water to wet the grounds, upon this pour one pint of boiling water, let it boil slowly for ten or fifteen minutes, according to the variety of coffee used, and the fineness to which it is ground. Let it stand three minutes to settle, then pour through a wire sieve into a warm coffee-pot; this will be enough for four persons.

**SUDDENLY SEIZED.**

Mr. Arthur Fisher, of the Toronto "Globe," observes: "On my last trip to the States, I caught a very bad cold from a severe wetting I received one night in the city of Philadelphia, which settled into a very bad case of rheumatism, and made me most miserable. I did not know what to do for it, and could not think for a long time, until I bethought me, that on previous visits to that side, I had always bought for Mr. Gay, of our paper, a couple of bottles of St. Jacobs Oil. I remembered also, fortunately, that the last two bottles had cured that gentleman of the rheumatism, and so I resolved to purchase St. Jacobs Oil for my own use. I went to a drug store and made the purchase; and that very night I began applying the Oil, and in two weeks' time I was as well as ever."

# THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, JULY 5th, 1882.

No. 27.

## NOTES OF THE WEEK.

It is reported that Sir Wm. Johnston, of Kirkhilan, ex-Lord Provost of Edinburgh, has withdrawn from the Free Church in consequence of the decision of the Assembly regarding Disestablishment.

THE Church of Scotland Assembly's committee on Disestablishment have had two meetings, and have asked the Premier, in the event of his receiving a deputation from the Free Church on the subject of Church and State in Scotland, to grant a similar interview to a deputation from the Church of Scotland.

DR. BEGG, Prof. Smeaton, and others are promoting a petition asking Parliament to reject every proposal for Disestablishment, but to give effect to the claim set forth on the part of the Established Church in 1842, and by the Free Church in 1843, and thereby pave the way for a satisfactory union among the Presbyterians of Scotland.

AN Essex vicar invited to his church a local corps of the Salvation Army. They repaired thither, doubtless expecting to receive a blessing. In the course of the sermon, however, the vicar expressed his strong disapproval of the Salvation Army, and his regret that it had extended its operations to his parish. He declared that it was only adding fresh bricks to the Tower of Babel, making confusion worse founded.

ONE would hardly have thought that a Romanist priest would have cared to imitate the Salvation Army, but a certain Father O'Hare has been taking a leaf out of "General" Booth's books, and is engaged in what he calls "a holy war" at Cardiff. Religion and temperance are associated, and Father O'Hare's recruits pledge themselves not to drink intoxicating liquors, and to pray night and day for the success of the war.

THE Methodist Mission in Italy has gained another recruit from among the Roman Catholic ecclesiastics. Father Frederick Cruciani abjured Catholicism in the Methodist Church in Rome on the first Sunday in April. He is a man of marked ability. On the occasion of his reception the new convert gave in full his reasons for his change of faith. The church was crowded to its utmost capacity, and the street outside was thronged with people.

At the opening of the new Congregational church at Highbury Quadrant, North London, England, the pastor, Rev. Dr. Bevan, late of New York, having expressed approval of some features of Presbyterianism, Mr. S. Morley, M.P., said that he "shared Dr. Bevan's reverence for Presbyterianism. The main features of Congregationalism were to be found in the New Testament, but a little dash of Presbyterianism would be of great value, preventing many of those causes of mischief in Congregational churches which led to divisions and weakness, and which he regarded as the evil of extreme independency."

MISS OLIVE M. BIRRELL closes her story, "Justice Warren's Daughter," in the June number of the "Sunday Magazine" with a well-deserved compliment to the Society of Friends. "As early as 1688," she says, "the Friends, in their meeting-house at Philadelphia, defended the liberty of the bondmen. In the year 1716, the first public protest against slavery which the world ever listened to was sent out by the Quakers of Nantucket. It was followed a few years later by another, and from that time until the battle was won, the Society of Friends never faltered in their allegiance to the cause of the African."

MR. SCOTT RUSSELL, the builder of the "Great Eastern," is dead. The eminent engineer was a son of the manse, his father, the Rev. David Russell, having been the Relief minister of Etrol. At the outset of his career he was manager of a shipbuilding firm at

Greenock. He was a clever, but not a uniformly successful man, and the closing years of his life were clouded by misfortune. He had reached the age of 75. The originality of his genius was proved by his demonstrating the existence of the "wave of translation," on which he founded his "wave system" of construction of ships, introduced into practice in 1835. He was one of the earliest advocates of ironclad men-of-war.

THE committee appointed in 1863, at Eisenach, for the revision of Luther's translation of the Bible, has held its last meeting at Halle, and there is every prospect that the revised version will soon appear. Out of thirty original revisers fourteen only remain, sixteen having died since the work began. No alteration of Luther's translation has been admitted unless sanctioned by two thirds of the committee. The next step will be the publication of the text, as now revised, submitting it to the judgment of the theological faculties in the Universities, and to the criticisms of scholars, as well as the public at large. After their remarks have been received and considered, which may take two or three years more, the new version will be published and recommended for adoption to all the Protestant churches in Germany.

DR. DE PRESSENSE is to give three lectures in London, in French, on "The Origin of Man in View of Current Discussions." They will be given, by arrangement of the Christian Evidence Society, at Willis's Rooms, in the afternoons of June 15, 17, and 19. The first lecture, with the Duke of Argyll in the chair, will discuss the state of the anthropological question, especially in France, with reference to evolution and creation. At the second, the Archbishop of Canterbury will preside; it will point out the resemblances and the differences between man and animal. The French Ambassador will preside at the third lecture, when Dr. De Pressense will discuss the morality of materialism and utility, show the origin of the religious sentiment, and describe how man, though fallen, is truly a child of God.

OUR correspondent, "T. F.," writes from Méris, Que., as follows: The "Globe" (Toronto), in a late number, devotes three-quarters of a column of small type to a pretty full account of a prize fight on the 15th of June, at Smith's Ferry, Pa., U.S. This time it does not—as it did in a former instance of the same kind—"make a few remarks" by way of preface, on the horrible nature of prize fights, but at once proceeds to business as an historian. This is by far the better way. Shaking the head, sighing, looking very solemn, saying a few strong words against the prize ring, and then giving a full or pretty full account of the motions of two human brutes—as I may well call them—pummelling each other, is a perfect farce. The "Globe" would do itself honour by keeping out of its columns such rotten stuff as I have referred to.

IN the Scotch United Presbyterian Synod, which was in session when Dr. John Brown, the author of "Rab and his Friends," died, Principal Cairns moved the following resolution, which was unanimously adopted: "That the Synod has heard with unbounded regret of the decease of John Brown, Esq., doctor of medicine, of this city, who so long acted as one of the medical advisers of the Mission Board of this Church. Amidst the exercise of those rare literary gifts which have commanded universal approbation and the demands of a large profession, Dr. Brown, with hereditary devotion to the Church of which he was a member, faithfully and generously attended to the claims of every missionary, whether on leaving for the mission field or returning home; and these services were some years ago suitably acknowledged by the Mission Board. The Synod now expresses its sincere condolence with his relatives in their bereavement, and transmits to them a copy of this minute."

A STORY regarding the Maharajah Holkar reaches us from Ajmere, India. Near that city is Pohkar, a

place of pilgrimage celebrated for its sanctity, for the number and rapacity of the priests, who are always giving great trouble to the district officers, and for its annual horse fair. Here the Maharajah, on pious intentions bent, proceeded with his retinue, to the loudly expressed joy of the Brahmins, who, from so great a potentate, expected much spoil. His Highness of Indore was, however, equal to the occasion, and contrived to unite the services of God and Mammon in a manner which does much credit to his genius, and is suggestive of an overflowing treasury. The holy men, who had assembled to the number of 1,100, were informed by the Maharajah that it was his day for fasting, and that if they would join him in this holy function he would give them twelve annas each. Although it was considered that so great a prince might have made the twelve annas a rupee, yet the offer was gladly accepted, and the priests fasted from morning till five in the afternoon, giving His Highness the full benefit of their prayers and intercessions. Then Holkar quietly got into his wife's palanquin and escaped to Ajmere, without giving the Brahmins a single rupee. Much, however, as the Maharajah's adroitness is to be admired, it is to be regretted that he is not a man of his word. It is a great pity that he could not free himself from the overpowering influence of the Brahminical priesthood without casting to the four winds his moral obligation to practise common honesty in his dealings with priest and people.

THE following notice of the late Rev. Dr. Macleod, of Morven, Scotland, is from the "Christian Leader" of June 8th: "The patriarch of the Levitical family of the Macleods, the venerable Dr. John Macleod, of Morven, uncle of Norman Macleod, died on the 30th ult., in the 82nd year of his age. He had been for several years the father of the Established Kirk of Scotland, having been ordained in 1824. For nearly sixty years he occupied the pulpit in which his father had ministered before him for half a century. This length of service alone would have made him a notable man; but he had personal qualities which made him remarkable. When he was in his prime he stood six feet six in his stockings; and in the land of the Gael, notable for its manly men, there was not a nobler-looking man. His majestic appearance, with which his character was in happy accord, caused him to be playfully spoken of by his friends as the 'High Priest of Morven.' Though belonging to the Moderate party, he was a Moderate with unction, and decidedly evangelical in doctrine. A calm and outwardly unimpassioned speaker, there was really an intense fervour in his pulpit addresses which stirred the Celtic heart to its depths; and the spectacle of an open-air communion in Mull, with the tall, white-haired figure towering over the assemblage, and moving them by his words as the trees are stirred by the wind, was one which once seen could not readily be forgotten. He was the author of several Gaelic songs, some of which are special favourites with the boatmen in the Land of Lorne. Not a few of the incidents of his ministerial career have been recorded in his distinguished nephew's breezy 'Reminiscences of a Highland Parish.' In the local Church Courts he was the recognized leader; and in 1851 he was Moderator of the General Assembly. Like all the Macleods, he had a fine gift of humour. On one occasion, meeting a well-known Free Church minister, he remarked, in his usual pleasant way, 'I hear you are about to join the Church of Scotland.' 'God forbid,' said the zealous Free Churchman. 'Well, sir,' rejoined the Doctor, 'that was what I said myself when I heard of it.' When he was presented to the parish of Lochbroom, feeling was running very high in that quarter on ecclesiastical matters, and an old woman whom he met said, 'I am told, Dr. Macleod, that there's a law passed that we need not take any minister unless we like him.' 'Yes,' said the Doctor, 'but there's also a law passed that no minister need come to you unless he likes, either.' Dr. Macleod has left two sons in the ministry of the Church he loved so well and served so faithfully, one of whom is the well-known minister of Govan; the other, of St. Stephen's, Edinburgh."

## OUR CONTRIBUTORS.

### ST. STEPHEN THE MARTYR.

BY REV. W. TULLOCH, M.A., DRESDEN, ONT.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."—Acts vii. 59, 60.

These words convey to us an account of the closing scene of the life of the martyr Stephen, the proto-martyr of the Christian Church. His name (Stephanus, a crown) and other circumstances would seem to indicate that he was not a Palestinian, but an Hellenic Jew; that is, a Jew who was born and reared forth of the Holy Land. His address to the Sanhedrim, recorded in this chapter, is singularly free from every trace of Jewish prejudice, and, while indicating such familiarity with Jewish history and tradition as might be expected from a Jew, is yet free from all such arrogant claims and pretensions as Jews were accustomed to put forth on all occasions, but specially, in their own councils and assemblies. Hellenic culture and civilization had manifestly had the effect upon him of rendering him, if not less of a Jew, less Jewish, and because less Jewish, more Christian. Nowhere in the long roll of the Church's martyrs is there an instance of a confession more Christ-like in its meekness and liberality and enlightenment than that of the first on the roll. In strength and grasp of conviction, and in fearlessness of statement too, he is unsurpassed, reminding us of Luther at the Diet of Worms. He takes his position as a Christian apologist with an assurance and steadfastness which cannot be shaken, assailing Judaism in its strongest hold, so courageously, and with arguments so trenchant and powerful, as to incite his audience to have recourse in their hostility to that sure resort of weakness, violence. Unable either to contradict the statements which had been made, or to reply to the arguments founded on them, and deeply feeling the sharp censure with which the address concluded, they gave vent to their chagrin in transports of rage, gnashing on him with their teeth. Finally, on his declaring, with his eyes directed towards heaven, that he there saw the Son of man standing on the right hand of God, they so completely lost control of themselves, that, forgetting the dignity and decorum which should always characterize the proceedings of a court of justice, they resolved themselves into a riotous mob, and furiously crying out against him, and madly stopping their ears lest they should hear him, they flung themselves upon him with one accord, savagely tore him out of the building, dragged him along the streets to one of the gates, and there, outside the gate, stoned him to death. The modern city of Jerusalem is surrounded by a wall, pierced at convenient intervals by gates, giving ingress and egress. One of these gates bears the name of St. Stephen, and is supposed to be that in front of which the first Christian martyr gave his soul to God.

This cruel murder had consequences which were neither foreseen nor intended by the murderers. It was, for several reasons, a most memorable event. A young man was, as we know, present, whose name was Saul, a member of the tribe of Benjamin, and also of the sect of the Pharisees, who highly approved of what was done, and kept the clothes of those who did it; and that man became afterwards, on his conversion, the great Apostle of the Gentiles. It was memorable also, and chiefly, as the first of a series of such acts as the initial act of a persecution which there and then arose against the Church; the result of which was, that so far from suppressing and extinguishing the Christian faith, it was the main cause of its rapid growth and extension. The disciples had been, ever since the resurrection and ascension of their Master, almost without exception resident within the city of Jerusalem. In fact the Church at Jerusalem, previous to this martyrdom, was the Church of Christ—embraced within its pale all the professed followers of Christ. But now that violent hands had been laid upon them, and not only threatenings but slaughter dogged their steps, these followers of Christ were constrained to seek homes elsewhere, and to propagate their doctrines and opinions wherever they could do so without fear or hindrance. They were scattered abroad throughout the regions of Judea and Samaria, carrying with them and disseminating wherever they went the all-important truths with which their Master

had charged them, and which He had commanded them to proclaim to all nations, and peoples, and tribes, and tongues. Thus early did martyr-blood become the seed of the Church. Instead of one, there were now many Christian communities scattered over a wide area extending even to Damascus and the Syrian Antioch—as well places remote and outlandish as great and illustrious cities now heard the Gospel—places to which disciples, except under fear of death, would not have thought of betaking themselves, and which, therefore, could not otherwise have been evangelized for many years to come. Historians of that period, both within and without the pale of the Church, have expressed wonder at the unprecedentedly rapid progress of Christianity in that age; but the wonder ceases when the circumstances are known. In this, as in so many other cases, the wrath of man was clearly made to redound to the praise and glory of God, the enemies of truth contributing, by their very enmity, to its secure establishment and extensive propagation. The blood of the martyrs is the seed of the Church; and the hand of the persecutor, carefully and diligently and furiously uprooting and tearing asunder, merely serves to scatter broadcast germs and principles of life which will surely and rapidly quicken and grow.

We have not much information regarding St. Stephen, but what we have is sufficient. He was one of seven who were elected to the office of deacon—an office which was created in order to meet the necessity which had arisen for the care and supervision of the purely secular affairs of the Christian brotherhood. In the narration, he is singled out from among his brethren as being a man of very superior gifts and endowments. He is first described as "full of faith and of the Holy Ghost;" and again as "full of faith and power, and as a worker of wonders and miracles among the people." A man of this description would be sure to become a marked man, conspicuous alike to friends and foes. He would be seen from afar; and while his friends would greet him with hearty approval and applause, he would certainly be made the butt of all the sharpshooters in the ranks of his foes. He would be doomed to death by them. His eminence and courage would invite attack, and so place him in peril. This we find to have been actually the state of the case. The enemies of Christianity, specified as "certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of those of Cilicia and of Asia," challenged him to a public discussion, which resulted in their complete discomfiture. This deacon was evidently both a doughty and well-appointed champion—such a champion as it was not at all safe to meet in controversy—a foeman whose skill and prowess were greatly to be dreaded. He was a true man, and he both spoke and testified of the truth; therefore he was more than a match for any number of opponents who professed to believe and undertook to defend what was false. Libertines, and Cyrenians, and Alexandrians and the rest, "were not able," we are told, "to resist the wisdom and the spirit by which he spoke;" and when men were compelled to acknowledge themselves beaten in argument, they very generally appeal to authority and then try to overcome their adversary by force—not to convince, but to silence him. The Jewish Sanhedrim, a judicial body whose hostility to the new doctrine was well known and might be entirely depended upon, was invited to charge Stephen with blasphemy against Moses and against God, which charge, on his being arraigned, elicited that powerful and striking defence which, as already stated, so provoked the council, that, bursting into uncontrollable fury, it ceased to be a Council, and became a wild and bloodthirsty mob, which did not scruple to commit the crime of murder.

This man, we are told, was full of faith; and it seems to me that every man who has either done or attempted anything memorable, must also have been full of faith. The centurion was a most faithful man. But his faith was of a different kind from that of Stephen. The faith of the centurion was a faith in the personal power of Jesus to heal a certain disease by which his servant was grievously tormented. Either from experience of his own, or from testimony of others, he had become convinced that Jesus possessed miraculous gifts; and his earnest appeal to Him on the occasion referred to was an equally earnest profession of his faith. The probability is that he accepted Him as his spiritual Lord and Master, his divine Teacher and Guide. But the certainty only is, that

in as far as His power and the manifestation of it were concerned, he believed Him to be of God, and God incarnate. The probability is that he was not, like King Agrippa, almost but altogether persuaded to be a Christian; but the certainty only is that he acknowledged the power of Christ to be divine. He was placed in peculiar circumstances. He was a Jewish proselyte, and, as such, might not have been so instructed in the law and the prophets as to clearly discern the Messianic position and attributes of Jesus. He had been born and educated in heathendom, and had arrived at full manhood before he had been brought to a knowledge of such truth as still survived in Judaism; and it cannot therefore be considered as very marvellous, but, on the contrary, as a most reasonable conjecture, that he might not have been so enlightened as to the scope and purpose of the religion which he had embraced, as to discern that without Jesus, the incarnate Son of God, it was not only incomplete, but vain and unsatisfactory. In the presence of Jesus, and with the evidences around him of the power of Jesus, he was faithful—steadfastly, splendidly faithful; but in the absence of Jesus, and with only memories and reminiscences of Him to prove to him that Jesus had ever been, he might not have felt so grand and placid and comfortable an assurance. His faith, magnificent though it was, and well worthy of the praise bestowed upon it, might have been lacking in intelligence, and also in breadth and comprehensiveness. It might have been as the faith of a catechumen, child-like—a faith which could not, perhaps, become stronger, but which might attain to a keener vision and a larger outlook. Queen Mary once stated, at an interview with John Knox, that her conscience would not permit her to abjure the superstition in which she had been reared; whereupon he replied that conscience required light, adding that the light must be that of God's word. The faith of the centurion might have been improved, rendered clearer and more definite, firmer in body and less vague of outline, by a little more of what the conscience of the Scottish Queen lacked—light.

The faith of St. Stephen the Martyr was like our own—like such faith of ours as is best. He had all the advantages which we possess in knowledge of the Scriptures, and of the plan of salvation as revealed therein. He knew the prophecies, from first to last, which bore upon the advent of the Messiah; the prophecy which told of the seed of the woman which should bruise the head of the serpent; of the Shiloh which would come, when the sceptre was about to depart from Judah, and the lawgiver from between his feet; of the King who would rule the world from the towers of Salome; of the warrior who, by the might of his solitary arm, would break His enemies in pieces, and subdue all nations unto Himself; of the Sufferer who would be wounded for our transgressions and bruised for our iniquities; of the Flower, beautiful and fragrant, which would suddenly spring up in the desert; of the wonderful Babe, son of a virgin, which in the fulness of time would be born at Bethlehem—Ephrathah, least among the thousands of Israel; of the Ancient of Days, frequently revealed in the form of an angel, but now at least in the form of a man; of the possessed of a true body and a reasonable soul; of the Counsellor, who would be wiser than all counsellors; of the Man of men; of the God-man; of Immanuel; of the Prince of Peace. All this he knew with as clear a perception of the Person indicated, of the mission which that Person was to fulfil, and of the office which he was to assume, as we have. He could trace, as we can, the stream of prophecy from its source to its termination—from the fall of man to his restoration. He could, like us, mark with precision the special providences whereby God brought these prophecies to pass, these good purposes of his will towards man; how, by carefully disposing and arranging events and their consequences, times and seasons, futures of individuals and of nations, he prepared the way for the advent, tests for the recognition, and a sphere for the activity and energy of the Saviour of the world. Of the scheme of salvation as a whole, as well as of its component parts and consecutive stages, he had, as his address before his judges proves, a most perfect knowledge and understanding. Therefore, his faith, founded upon sufficient knowledge, must have been as intelligent as it was strong. He was able to give a satisfactory reason for it—to maintain and defend it against all assailants. Faith, like Queen Mary's conscience, requires light; and the more light, the better the quality of the faith. Ignorance is not the mother

of devotion, but of superstition; and the faith of such men as Bunsen, and Whewell, and Brewster, and Faraday was strong in proportion to the intelligence which could detect the rubbish with which the foundations are so often disfigured and encumbered, and also in proportion to the extent to which that rubbish was cleared away. When men exalt such trifles as the mere accessories of worship, the observance or non-observance of certain fasts or festivals, questions of church polity or the like, into important matters of belief and terms of communion, they are most certainly incorporating into the structure of their faith inferior stuff. It is as if a man, in building a house, introduced and cemented into different portions of the walls a number of unburnt bricks, or of stones of a soft and friable texture. The result may be a house sufficiently large and imposing, but a house which will, in time, show hitches and cracks and blotches here and there, a house by no means comely and strong. When you build a dwelling place, you do not wish more apartments in it than are necessary to the accommodation of yourself and family; and if, for purposes of state or hospitality, you should find it convenient to have more, you will still be at home only in a few. Her Majesty the Queen inhabits a very large house called Windsor Castle, but she only uses a few of the rooms in it, the rest being reserved for grand occasions of royal festivity and display. To be compelled to remove from these rooms, in order to occupy all the others in rotation, would doubtless be felt by her to be an exceedingly irksome and disagreeable task. She has made choice of a certain suite, where she has established herself, as in a home, surrounding herself with objects, either useful or ornamental, to which she has become accustomed. We require a settled habitation for our spirits, but not any more space than we can occupy. And when we build with a view to such space, we build for purposes of ostentation. Better far the small house, if that house be our home, than the large house to many parts of which we are strangers. Better far the few rooms, with which, and the furniture they contain, we have become familiar, than the many rooms which we do not require, and which are to us a source of fruitless expense and labour. Better, in one word, is the faith which is small enough for us, and yet not too small—small enough for us to make use of every article in it, and so find its value and service. Stephen's was such a faith, as you will readily perceive by reading his address. It consisted of only a few points—opened up only a few rooms. And all genuine Christian faith is like his—a building fitly framed together, an holy temple in the Lord, of which Jesus Christ Himself is the chief corner-stone; not a large building, but one fitly—that is, compactly—framed together, and not rendered uncouth and unwieldy by traditions of men and developments of doctrine.

The faith of Stephen made him powerful, as does all true faith. If a man is thoroughly persuaded of the truth of what he advances, he will be sure to make converts. Even if he embrace and defend a lie with his whole heart, he will make others embrace and defend it. Joanna Southcote believed that she was about to give birth to a second Shiloh and Saviour, and very many respectable and intelligent persons believed in Joanna Southcote. Mother Annie Lee was another who cherished a similar delusion, and who, in consequence, became the founder of a very peculiar sect, which still exists in the State of New York, called Shakers. Joe Smith became first a sincere dupe himself, and then, as was inevitable, succeeded in making sincere dupes of others, with the result that there is a church of Latter Day Saints' at Salt Lake City, which believes in Joe Smith, honouring him as a martyr, and which believes also in his book, which he pretended to have discovered, called the Book of Mormon. If a man be but sincere in his belief—if he be but filled and inspired as to his every thought and word and action by his belief, then, notwithstanding that what he believes may be in the highest degree improbable and even ridiculous, he will be sure to receive a certain amount of credit, and make friends and disciples more or less. Of course, we know, as a matter of experience, that truth, and only truth, will survive the test of time; but for immediate effect, falsehood, advocated and defended with zeal and enthusiasm, will often surpass truth. Jesus of Nazareth, our great and glorious Redeemer, when he left the world, left only about one hundred and twenty persons, chiefly of the lower orders, as the immediate friends of the travail of his soul; while Joanna Southcote, a self-deluded fanatic, had thou-

sands of people of every rank in life, from the peer to the peasant, thronging into her residence in London for many days before she died. It is, however, a very marked and striking difference between the effects and fruits of earnestness in pleading for truth, and earnestness in preaching and inculcating error, that whereas the kingdoms of the world have largely become, and are, each and all, still more largely becoming the kingdoms of our Lord and of His Christ, the name of Joanna Southcote, who died only sixty-seven years ago, is barely remembered, and her followers have entirely ceased. Stephen was urged to speak to the people because of the strength of his faith in the power of what he said to heal and save their souls; and his success was instant and marvellous. The Holy Ghost, approving his diligence and zeal, supported him mightily, we are told, by enabling him to perform wonders and miracles. Then the enemies of the truth, whose interest it was to maintain and defend the current creeds and practices, rose up and attacked him—first, with arguments; secondly, with accusations; and lastly, with stones—so that he fell, pounded to death, the first Christian martyr. Having regard to this last fact, you would, perhaps, feel inclined to say that it was unfortunate that such a champion should fall in such a cause. But was it really so? Or did the cause fall with the champion? No; he is still addressing us as he addressed the Sanhedrim. Across the ages we hear his voice appealing to us now, as then he appealed, in behalf of his Master. He is full of power now, as he was then; working wonders among us, as among those who then surrounded him. He fell, but he did not fail. Zeal in error succeeds, when it does appear to succeed, only for the time being; while zeal in truth fails, when it does appear to fail, only for the time being. Truth always appeals from the present to the future—invites the test which years will not fail to apply—asks a verdict, not from one, but from all generations.

Let a man's faith in anything be but strong, and he will prevail. He will at least attempt something. Let a man's faith in Christ be but strong, and he will attempt something for Christ. He will not be able to rest until he has discovered a channel or outlet with which he may, for Christ's sake, project and propel himself with might and main, soul, body and spirit. He will, like Mr. Moody, preach not very eloquent sermons, but sermons which, nevertheless, because they are heated red-hot by the zeal of the Master's house, will burn their way into careless souls. And if he cannot preach, he will, like Mr. Sankey, play on the organ, and write and sing hymns for Christ. If he can neither preach nor play on the organ, nor write hymns nor sing them, and if his circumstances be humble, he will, like John Pounds, the Portsmouth shoemaker, bribe the miserable little waifs of our populous centres, our street Arabs, with a hot potato, or a stick of candy, or a showy little picture, to listen to a few good words from the Book of books. And if he cannot do, he will give something. And if he can neither do nor give, he will suffer something. General Grant, ex-President of the United States, was asked, while the siege of Metz was being prosecuted, during the late war between France and Germany, what he would do if it had been his fate to have been shut up there like the French commander, Marshal Bazaine. "Why," said he, "I would just fuss and fuss round, and again fuss and fuss round until I broke through the beleaguering lines somewhere, and got free." So with a strong faith. It will search and try, and again try, until at last it will succeed in breaking bounds, and so become very distinctly manifest.

A SABBATH IN LONDON, ENGLAND.

MR. EDITOR,—Having for some time looked forward to a sojourn in the city of London, I made my arrangements so that I might be present during the meeting of the Synod of the Presbyterian Church of England. Leaving Edinburgh by the night train, after a rapid run of nine hours we found ourselves, upon a wet, gloomy morning, amid the din and bustle of this great city. What a striking contrast to the quiet of the country through which we have passed since the break of day! The flat monotony is only relieved by an occasional hamlet with the village spire rising among the ancestral trees, or the ancient farmhouse whose antiquated gables and stones grown grey with the storms of years, telling of generations that have come and gone. These are the quiet and "happy

homes of England;" this is busy London, the home of four millions of people of all classes and nationalities. We spend our first Sabbath in attending some of the leading churches, the first being the City Temple Church, where we heard Dr. Parker, a man of marvellous power and originality of style, but which are marred more or less by a studied affectation and an apparent egotism. One who has heard Beecher cannot but be struck by some peculiarities of attitude and delivery, which appear at least to be consciously imitated. Nevertheless Dr. Parker is a preacher of undoubted ability. He came from Manchester as the successor of Thomas Binney, who was one of the greatest and most popular of London preachers of his time.

In the afternoon we went to Old St. Paul's to hear Canon Liddon, who is held by some to be not only the greatest of London preachers, but the greatest of his age. This of course would be questioned, and rightly too, by Nonconformists, Roman Catholics, and even by a section of the Church to which Canon Liddon belongs, yet all will acknowledge that he is a very great preacher indeed. He is certainly one of the most popular preachers of modern times. The announcement that he is to preach is sufficient to cram the largest church in the metropolis. His delivery is clear and forcible, while in his manner there is nothing sensational or in the least theatrical. He seldom gesticulates, merely giving effect to his sentences by accompanying movements of his body. His chief attraction lies in his intense earnestness, and a voice not powerful, but sweet and flexible in its tones; in a style both simple and elegant, and at the same time vigorous. He reads his sermons, not in a cold conventional style, but as if his whole soul were in them. His congregations are made up of many types of men—Churchmen and Dissenters, Christians, Agnostics and Atheists—and whatever the force of his arguments, they must listen to him. In the sermon which we heard he paid a graceful tribute to Mr. Darwin, who had just died. He does not often deal with questions of the time, but rather with faith—questions of doctrine and personal religion.

In the evening we went to St. John's Wood and heard Dr. Munro Gibson, who was called about a year ago from Chicago. Dr. Gibson is well known by his works lately published—"The Ages before Moses," issued while he was in Chicago; also his later work, entitled "The Mosaic Era," since he has removed to London.

Dr. Gibson graduated in Arts in Toronto University and in the Theological Hall of Knox College. He was called to Erskine Church, Montreal, as colleague and successor to Dr. Taylor, and during part of the time he also held the position of lecturer in the Presbyterian College, Montreal. He was called to Chicago, where he remained some years. His genial manner and disposition have ever drawn around him hosts of friends, and on the public platform or in the pulpit he is equally at home. Possessing as he does an unusual degree of energy, and being a student in every sense of the term, one may safely predict for Dr. Gibson a first place among the preachers of the Presbyterian Church in England.

In my next letter I hope to give a sketch of the meeting of Synod, as well as of some of its leading men, and at the same time showing the growth, the present state, and the future prospects of Presbyterianism in England. JAMES REID.

PROF. SPENCE, an eminent Edinburgh surgeon, has died at the age of 70, from blood poisoning. He was a staunch Free Churchman, and at one time, while an elder, in Free St. Paul's, as a member of Assembly, supported the policy of Dr. Begg. Latterly he attended Free St. Stephen's, Rev. Edward A. Thomson's.

A SCHEME of presbyterial visitation of all the congregations has been arranged by the Edinburgh Presbytery, "to encourage and stimulate the members to personal work, evangelistic and aggressive," but not with reference to financial matters. The work is to be gone about very deliberately, as it is to be spread over four years.

THE Bishop of Lincoln, presiding before the University of Cambridge, called attention to the fact that the whole number of persons who were "confirmed" last year in the various dioceses of England and Wales amounted only to 176,464, or about seven per thousand of the twenty-six millions of the population south of the Tweed.

## PASTOR AND PEOPLE.

### MANNERS AND THE BIBLE.

There is no "model letter-writer" comparable to the New Testament. Let a young man study the letters of St. Paul, and it will have an infinitely better effect on his style than the letters of Lord Chesterfield, and this quite apart from the effect of their moral and spiritual influence. The mere intellectual atmosphere of them will be elevating and refining to an astonishing degree.

And here we may remark on the influence of the Bible on mere manners. It invariably makes its readers more courteous and polite, and just, too, in proportion to the degree in which they are imbued with its spirit and teaching. Let a rough boor become converted, and let him begin to read and love his Bible, and he grows upward toward the gentleman from that hour. "The entrance of Thy word giveth light; it giveth understanding unto the simple." It cannot be otherwise, because the Bible brings his mind perpetually into "good society." He may be wholly cut off from this in the actual world—though a religious poor man has here an advantage over his irreligious compeer, for, at any rate on Sundays, he comes into contact with superior society in at least the pulpit of his church or chapel—but when he reads his Bible he is brought into the society of the highest and most refined minds that ever existed. And how can it but be that all this should, perhaps insensibly, but at the same time very certainly, elevate, polish, and refine? "He that walketh with wise men shall be wise;" or, as the Persian proverb beautifully expresses it, "Even the pebble will become fragrant if it lie beside the rose;" and he that thus enjoys the society of gentlemen can hardly fail to become one too.

Experience has shown this: other things being equal, as acquaintance of men with their Bible, so their mien and manners in regard to the standard of mere gentility. Does a parent wish to introduce his child into "good society?" Let him introduce him into a love of his Bible. Are young men and young women ambitious of self-culture even in regard to manners? And would they like to enter a good school of deportment? Let them enter into the society of the characters of the Bible.

But does some sharp reader say, "How is it, then, that instances of discourtesy occur among professing Christians?" My reply is, first, that it is one thing to be a professing Christian, and another thing to be a real and worthy one; secondly, that it is quite possible to be a truly converted one, and yet to be very far from being a model or a winsome one; thirdly, that even in the case of an uncorrupt Christian, depend upon it the man's native bearishness would have been vastly more bearish if he had not been a Christian. In such a case, it is not the Christianity of the man that is to blame, but rather his defect of it. He is a defective Christian because he has neglected the special duty "to put off concerning the former conversation the old man"—in his case, that very ugly old man—and to put on by self-discipline, culture, and prayer, gentleness and courtesy and all the other graces of the new man.

Christianity recognizes the fact that Christians have faults. But it does not allow them, and it urges us to correct them. "I speak this to your shame," said St. Paul to Christians. And there is much now that may be spoken to our shame; and we fear that want of courtesy and true graciousness is very conspicuous under this category. But when the Spirit of God says to us by St. Peter, "Adorn the doctrine of God your Saviour in all things," sure we are that he would have us specially remember that exhortation which he gives by the same apostle—"Be courteous."—*Winsome Christianity.*

### FORGIVENESS.

I see you are hanging on the edge of a precipice. Thank God you are not at the bottom. Thousands drop into perdition from the crag of implacability. Forgiveness is man's deepest need and highest achievement. All the "strong and beautiful things on forgiveness," which you so much admire in my books, were distilled in the alembic of my own experience. I have not had your trials, but my self-mastery was not the less heavy. I know what it is to have the purest motives, most fervent prayers, and most in-

cessant labours misapprehended and misrepresented. I know what the moral whipping-post means. But what I have done, or Christ in me, you can do likewise. Nothing does God require more explicitly than a clean forgiveness. Your provocations are multiplied and aggravated. The rasp that is drawn across your sensibilities without respite for successive years, is rough and sharp enough to require the concentration of all the Jobs in Christendom. Be not dismayed; only believe. Great trials make great saints. Deserts and stone pillars prepare for an open heaven and an angel-crowded ladder. But you are, indeed, sorely probed, and from the depths of my soul I pity you. If this is any comfort to you, let down your bucket to the end of your chain, with the assurance that what is deepest and most tender in me is open to your dip. But your victory rests with yourself. Kingdom over the vast territory of self must be, in order to a genuine forgiveness. To tear yourself from yourself, to double yourself up and thrust yourself under your heels, and make a general smash of yourself, and be all the more truly yourself for this mauling and self-annihilation—this is the work before you, and a mighty work it is. To accomplish this, we must be close enough to Jesus to feel the beating of His heart. By the time you are through your struggle you will be a god, fit to occupy a seat with Christ upon His throne. Kings alone can truly forgive, as kings alone can reign. You know the import of the cross. Set your heart like a flint against every suggestion that cheapens the blood of the dear, great Lamb, and you will as surely get the meaning of Christ crucified, as that He left His life in the world.—*Horace Bushnell.*

### LIFTED SHADOWS.

Shadows o'er each pathway linger,  
Rest a moment, then pass on;  
But more brilliant seems the sunshine  
When the transient gloom is gone.

So the shades of earth still hover,  
O'er life's river, drear and dark,  
And our wearied hearts discover  
No safe haven for our barque.

Rays of glory, gleaming brightly  
From the Saviour's starry crown,  
Circling round the brow of mercy  
Whence the anguish'd drops flow'd down,

Scatter swiftly all the shadows,  
Darkening o'er the waters wide,  
Lighting up the peaceful harbour  
Into which our barque may glide.

### THE BIBLE.

The Bible alone, of all books in the world, instead of uttering the opinions of the successive ages that produced it, has been the antagonist of these opinions, and the victor over them all. It maintained the unity of God amid all the darkness of Western polytheism; the vivid personality of God against Eastern pantheism; the ineffable purity and holiness of God against the obscurities of Egyptian and Canaanitish idolatry; the omnipresence of God against the heathen theories of gods many and lords many; teaching salvation by grace without works just when and where the great schools of the world's philosophy were glorying in their schemes for human regeneration; teaching the resurrection of the body, and that this mortal must put on immortality, just when and where Socrates and Plato, on the one hand, had theorized for man an immortality that excluded the mortal body, and Epicurus and his swinish herd, on the other, were teaching their practical atheism of the destruction of both soul and body together. In all these things the Bible was in advance of the ages in which it was written and the antagonist of the false teachings of those ages, and in the end the victor over them all.—*Stuart Robinson.*

### DIED FOR US.

"Our Lord Jesus Christ, who died for us."—1 Thess. v. 9, 10.

Died for us? Who else ever did as much for you? Who else ever loved you as much? Only think, now, what it really means, because it is really true, and surely it is most horribly ungrateful when one for whom such a great thing has been done does not even think about it.

You would think it hard to be punished for some one else's fault; but this is exactly what our dear Saviour did—let Himself be punished for your fault, instead of you.

Suppose some cruel man were going to cut off your leg, what would you think if your brother came and said, "No; chop mine off instead?" But that would not be dying for you. And "our Lord Jesus Christ died" for you.

It was the very most He could do to show His exceeding great love to you. He was not obliged to go through with it; He might have come down from the cross at any moment. The nails could not have kept Him there an instant longer than He chose; His love and pity were the real nails that nailed Him fast to the cross till the very end; till He could say, "It is finished;" till He "died" for us.

It was not only because He loved His Father that He did it, but because He loved us; for the text goes on: "Who died for us, that, whether we wake or sleep, we might live together with Him." So He loved us so much that He wanted us to live together with Him; and as no sin can enter His holy and beautiful home, He knew our sins must be taken away before we could go there. And only blood could take away sin, only death could atone for it; and so He bled that we might be washed in His most precious blood; He died, "that whether we wake or sleep, we might live together with Him."

"There is a word I fain would speak,  
Jesus died!  
O eyes that weep and hearts that break,  
Jesus died!  
No music from the quivering string  
Could such sweet sounds of rapture bring;  
Oh, may I always love to sing,  
'Jesus died! Jesus died!'"

—*Frances Ridley Havergal.*

### RESULT OF KINDNESS.

A servant of the Rev. Rowland Hill suddenly died, and his master preached his funeral sermon to a numerous audience, in the course of which he mentioned the following anecdote:—Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth when I assert that he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as it lay in his power, the duties of his station in life, and serving God with constancy and zeal; yet this very man, this virtuous and pious man, was once a robber on the highway. More than thirty years ago he stopped me on the high-road and demanded my money. Not at all intimidated, I argued with him. I asked him what could induce him to pursue so iniquitous a course of life. "I have been a coachman, sir," said he, "but am out of place, and not being able to get a character, can get no employment, and am therefore obliged to resort to this means of gaining a subsistence." I desired him to call upon me; he promised he would, and kept his word. I talked further with him, and offered to take him into my service. He consented, and ever since that period he has served me faithfully, and not me only, but he has faithfully served God. And instead of having finished his life in a public ignominious manner, with a depraved and hardened mind, as he probably soon would have done, he has died in peace, rejoicing in hope, and prepared, we trust, for the society of just men made perfect.

### A PLEA FOR THE LITTLE FOLKS.

Don't expect too much of them; it has taken you forty years, it may be, to make you what you are, with all your lessons of experience; and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trials. Sympathize in their mistakes and troubles, don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer; and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart—the unfailing sympathy with all her children's griefs. Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans were thwarted by older persons, when a little part would have given the child pleasure, the memory of which would last a lifetime. Lastly, don't think a child hopeless, because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undesirable traits; yet we have lived to see those same children become noble men.

and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.—*Central Christian Advocate.*

**HOW TO STUDY THE BIBLE.**

Here, then, I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read His book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read; does anything appear dark or intricate, I lift up my heart to the Father of Light: "Lord, is it not Thy Word? If any man lack wisdom, let him ask of God. Thou givest liberally, and upbraidest not. Thou hast said, if any be willing to do Thy will, he shall know. I am willing to do; let me know Thy will." I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual.

I meditate thereon with all the earnestness and attention of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby, being dead, they yet speak.—*John Wesley.*

**REJOICING IN INIQUITY.**

There was an infidel blacksmith who was always carping at professors of religion, especially when he could get a Christian to talk to, or knew there was one near enough to overhear him. Some choice morsel of scandal was sure to be served up about an erring minister, or a sinful deacon, or a Sunday school superintendent who had fallen from grace. One day he was dilating with uncommon relish on his favourite theme to a venerable elder, who stopped to have his horse shod. The good old man bore it quietly for a while, and then he said:

"Did you ever hear the story of the rich man and Lazarus?"

"Yes, of course I have."

"Remember about the dogs—at the gate there—how they licked Lazarus' sores?"

"Yes; why?"

"Well, you remind me of those dogs—always licking sores. All you notice in Christians is *their faults.*"

**HOW TO BREAK OFF BAD HABITS.**

Understand the reason, and all reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavour to understand why it was you failed, so that you may guard against the occurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength for years.

**BLESSED ARE THE PURE IN HEART.**

The poor soul sitting in the dim chamber of unregenerate nature cannot, through such darkened windows, see the divine. To the simple-minded and holy, the face of God is visible, seen in providence, in trial, in worship, in life, and in the hour of death. These are the blessed ones; happy are they who are thus living in the enjoyment of the Lord's presence, and are neither afraid nor doubtful, because He who is stronger than all, and better than all, is so evidently near to bless and save.

THE legend tells of a great king who owned a golden vase, the gift of some kindly deity, which gave forth whatsoever its possessor willed, inexhaustible in amount. The dream is true. A loving God has given us a precious chalice, from which there pours, in unstinted measure and boundless variety, all that the longing lips of a world can crave,—wine to gladden, milk to nourish, water to slake the thirst. From one source every appetite, every need, every taste, may receive what it will; for He has said, "If any man thirst, let him come unto Me, and drink."

**MISSION NOTES.**

In 1700 Captain Cook reached Tahiti, one of the group of islands in the South Pacific known as the Society Islands. In physical character there is a sameness among these islands—for the most part mountainous in the centre, sloping down towards the sea in low-lying and marvellously fertile plains, the whole surrounded by coral reefs. These islands are well watered, and bear a luxuriant growth of bread-fruit, cocoa-nut, orange and tropical trees; indeed there is scarcely a tropic fruit or vegetable but finds its representative here. The native inhabitants are apparently of the Malay race, and, notwithstanding their abominable practices as heathens, appear to have been kindly disposed, and not naturally cruel.

In 1796 (September) the first general meeting of the newly-formed London Missionary Society was held. The discoveries made by the ill-fated *Bounty*, and then being prosecuted by Capt. Cook, were opening up fields for the enterprise of the infant society, and ere that first meeting separated the Directors had resolved to enter thereon. To this end the *Duff* was purchased by the society for five thousand pounds, and four ordained ministers, a surgeon, with twenty-five others (who had been engaged in business, but now were ready to impart the principles and habits of civilization to the South Sea Islanders) embarked thereon. This was August 10, 1796. After delays and dangers incident to long voyages in those days, and not altogether to be escaped now, they reached Tahiti on the morning of Sunday, March 5, of the following year. For nineteen years they toiled and prayed and endured, scattering themselves over the islands, yet no fruit had appeared; but the seed had been sown, and the influence after twenty years began to be felt; parts of the Scriptures had been translated for the use of the natives. The usual record of deaths, changes, reinforcements, and toils was written, and heathenism owned the power of the Cross. This century has witnessed, as the direct result of Christian Missions in those islands, the entire abolition of cannibalism, infanticide, human sacrifices, and the introduction of home sanctity, with the rights and laws of civilization. Travellers for pleasure, as well as scientific explorers such as the late Mr. Darwin, bear unequivocal testimony to the civilizing influences of Christian Missions.

The Roman Catholic Church at length thought they saw an opening for the propagation of their faith in the now Protestant field, and some differences naturally arising between them and the missionaries they would supplant, an appeal was made by the Papal party to Louis Philippe, then King of the French, the result of which was the assumption by France of a protectorate over the islands in question, A.D. 1848. Several of the missionaries thereupon left; others, however, remained, and were in measure protected by the representatives of the British Government. In 1854 the New Caledonia group, in 1861 the Loyalties, were formally taken possession of by the French, the Marquesas having already been secured in 1848. By special legislation, French colonies are restricted in their commercial intercourse almost entirely to French countries. Thus far comparatively little importance has been attached to these islands of the South Seas compared with Asiatic and African possessions; but the projected Panama Canal, which, if carried out, will revolutionize ocean traffic, gives importance to those islands that lie in the direct route to China and Australia through that prospective channel.

The beginning of the French protectorate in Tahiti has, in view of late developments, a missionary interest. Indemnity was demanded from Queen Pomare for certain insults offered to the French flag, the said insults being simply this: Queen Pomare and her people had become staunch Christians after the teachings of the London Missionary Society, which is happily unsectarian and therefore Congregational. Certain French priests were refused the liberty of founding a Roman Catholic mission whose sole object was to proselytize. Indeed a very common-sense course had been adopted by Queen Pomare and her subjects. The priests, deterred to remain, had been with due honours placed on board a vessel and sent to some islands where heathenism still reigned, with a recommendation to pursue their mission there. This, however, was not in accord with international code as understood by a strong nation in its dealing with a weaker one, and Queen Pomare had to

acknowledge the French protectorate. Succeeding her brother in 1827, she reigned prosperous and in growing Christian righteousness, until his pirate expedition in 1848 made her tributary; for thirty-five years thereafter she endured the protectorate of her unwelcome protectors, the true benefactor of her people, and in September, 1877, passed away. With her, whatever remained of independence for Tahiti has gone; her son, succeeding to a nominal rule, became very shortly a pensioner of the French Government, and on March 24, 1881, Tahiti was formally annexed to the French realm, and is now more thoroughly a French possession than either Canada or Australia can be said to belong to Britain.

How far the Roman Propaganda will be enabled to undo the work of the faithful men who first implanted there the Word of life we cannot tell. Times have changed; Republican France cares little for religion in any form save as it furthers national ends; and it may be that the religious indifference of the Government may leave the Tahitians in the free enjoyment of that liberty wherein the Gospel of the Blessed One has made them free indeed.

THE Society for the Propagation of the Gospel in Foreign Parts is the oldest of the great British associations which have done so much during the present century to advance the cause of Foreign Missions. Its origin may be traced as far back as 1644, when a petition was presented to Parliament by a clergyman of the Church of England, urging the duty of attempting to convert the natives of North America to Christianity. Four years later an ordinance was passed, by the Independents of the Commonwealth, establishing a "Society for the Propagation of the Gospel in New England," which, as already mentioned, led to the formation of the S. P. G. Society, incorporated by Royal Charter, A.D. 1701, on the petition of the then Archbishop of Canterbury, since which time the successive Archbishops of Canterbury have been its presidents. All the Bishops of the Church of England and of Ireland, and of the Scottish Episcopal Church, as well as all the Colonial and Missionary Bishops in communion with the Church of England, are vice-presidents. In addition to the *ex-officio* members, the corporation embraces a great many members who are admitted by ballot. The former are required to subscribe not less than two guineas annually to the funds of the Society. The latter are elected from the subscribers of one guinea a year, or who contribute £10 in one sum. Clergymen subscribing half a guinea per annum are eligible for election. The total number of members at present is more than 4,500. In addition to fees, there is an annual grant from Parliament, which, together with the subscriptions from some 8,000 churches, private donations and legacies, swelled the total revenue of 1880 to \$691,440. The distinctive aim of this Society at the first was "to provide for the religious instruction of Queen Anne's subjects beyond the seas, for the maintenance of clergymen in the colonies of Great Britain, and for the propagation of the Gospel in those parts." The Society's first missionary, Rev. T. Moor, appears to have been sent to labour among the Mohawk Indians, in the neighbourhood of New York, in the year 1704. At the end of the year he re-embarked for England, but the ship foundered at sea, and he was never heard of more. A Mr. Andrews was sent out on the same errand in 1712, who, though he made some progress at first, and translated portions of Scripture into the Mohawk language, found it necessary to abandon the enterprise in 1718. A third missionary, Mr. Barclay, revived the mission in 1736, but he, too, was obliged, "for want of pecuniary support!" to retire. Obviously the success attending these and subsequent efforts to convert the aborigines of North America were attended with very limited success. They might have been more successful had the Roman Catholics not been already in the field. As time wore on, the S. P. G. Society widened its scope of operations. It commenced work among the negroes in the West Indies in 1710. It took up Australia in 1795; India, in 1818; South Africa, in 1820; New Zealand, in 1809; Ceylon, in 1840; Borneo, in 1849; British Columbia, in 1858; Madagascar, in 1864; Burmah, in 1868; Japan, in 1878; China, in 1874, and Fiji, in 1879. In those countries where the Society labours, and has laboured, including the American Church, there are now 188 bishops, 5,000 clergy, and upwards of 2,000,000 members of the communion.—*Presbyterian Record.*



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TORONTO, WEDNESDAY, JULY 5, 1882.

THE Rev. J. M. Douglas and Miss Roger, missionaries of the Presbyterian Church in Canada at Indore, India, are at present in this country on furlough.

THERE are only 1,000 Agnostics in England. Judging from the amount of noise they make, one would suppose there was a million at least. 'Twas always thus. One sore head in a congregation makes more noise than a score of active, earnest Christians. One heretic in a church makes more fuss than a hundred orthodox men. One Agnostic in a community attracts more attention than a hundred Christians. Foolish people conclude that the noise an Agnostic makes must necessarily mean influence. They cannot distinguish between fuss and power. Do these people who talk about "society being honeycombed with scepticism," ever reflect that in all England there are only a thousand Agnostics?

THE Boston "Journal" thus describes the condition of a congregation that has long been hearing candidates:—

"Restlessness and the critical habit grow upon such a congregation until it clamours for a fresh candidate each Sunday, very much as the Roman populace used to shout for a new victim in the arena. Spiritual barrenness and absence of religious activity are as sure to attend such a system as night is to follow day."

Very cleverly said, but very hard on the congregation, and still harder on the candidates. Fancy a congregation in church on Sabbath morning, instead of being in a devotional frame of mind, clamouring for a fresh candidate, as the Roman populace used to shout for a new victim in the arena. Fancy the feelings of a preacher as he walks into the pulpit conscious that the supposed worshippers are shouting for him as for a new victim! And yet this description is in many cases true to the life. Just what remedy to apply is another question. Perhaps there is no remedy in the Presbyterian and Congregationalist systems.

IN the matter of hearing candidates and having a long vacancy, a Congregationalist church in a Massachusetts town takes the palm. This church was vacant for nine years, and heard two hundred and forty candidates. The settlement was not unanimous. A minority that had broken up one council that met to install the minister, and tried to prevent the action of the second, entered a protest. The "Christian at Work" thinks it would be better to authorize a committee to settle a minister over such congregations than allow such a disgraceful state of things to continue. Certainly it would. And just here is the right place to say that this is the view held by many Presbyterians, with this difference, that they would substitute the Presbytery for a committee. There is a point at which a Presbytery should interfere when congregations seem determined to go on hearing scores of candidates. Where that point is must be determined by circumstances. The line should be drawn a long way on this side of nine years and two hundred and forty candidates.

WE are quite aware that every question cannot come first at the meetings of Assembly. There must be order, and something left over to the closing sederunts. This, however, is no reason why certain matters should always be brought up near the close, and discussed, if discussed at all, in a very thin house. The Sabbath Observance Report and the Sabbath School Report were this year, as usual, brought up very near the close of the meeting, when the Assembly was not much larger than the Toronto Presbytery.

The Sustentation and Supplemental Schemes, which have been before the Church for two years, were handed over to a Committee very near the close of the meeting. Now, what the ministers and people of this Church wish to know is why three such important matters were left over and taken up in the dying hours of the Assembly? Will any one say that whole sederunts were not taken up with matters of infinitely less importance than either of the three? Is the Sabbath so well kept in the Dominion that the Sabbath Observance Report is little more than read year after year? Are the children of the Church so well trained that it is not necessary to say anything about Sabbath schools? Are our ministers so well supported that no action need be taken in the way of trying to increase their stipends? Just before these three important questions were hurriedly put through a very thin house, a considerable part of a sederunt was spent in discussing the mode of examining students—a question which was settled only a few years ago. Theological education is important, but it is not everything. There are many who think there is altogether too much time spent in the Assembly on minor questions connected with the colleges. It is a very unfortunate thing that this movement to curtail the process of Presbyteries should have been made when steps are about being taken towards endowment. It does not help the colleges financially or any other way to be continually dragging these matters of detail before the Assembly. Whether the students are to be examined by a Presbytery or a Committee is not a matter of immediate and overwhelming importance. We mention this question merely as a sample of others that are allowed to take precedence over such matters as Sabbath Observance, the Sabbath School, and Sustentation Fund. Everything can't come first, but the more important should come before the less important, and that which many think is of no importance at all.

## GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF IRELAND.

THE General Assembly of the Irish Presbyterian Church met in Belfast on the evening of Monday, the 7th of June. Dr. Stevenson, the retiring Moderator, preached from John xvii 20. After the sermon, the Assembly was constituted and addressed by the chair. The Rev. Mr. Killam was unanimously chosen Moderator. The attendance at the Assembly was very large, and the interest manifested in the proceedings keen and sustained. The principal discussion was on the use of instrumental music in public worship. The debate was very earnest and able, though occasionally somewhat acrimonious. The result was that liberty to use instrumental music, as craved by the overturists, was refused, but by a very close vote, 345 voting to give congregations the liberty asked for, and 360 against. It is very evident that the question is, even in Ireland, coming rapidly to a settlement, and that no long time will elapse before congregations connected with the Irish Presbyterian Church will have the liberty asked for.

## A GOOD IDEA.

MR. MACFIE, the wealthy, well-known, and very liberal Free Church elder, some time ago did a kind, considerate and most praiseworthy act, which may well be imitated, and ought, therefore, to be better known throughout Canada than it is. Mr. Macfie's idea was to force ministers to take necessary relaxation in travelling, and for this purpose he so far provided the means by donating to his own Presbytery, that of Lorn, the sum of £1,000, the yearly interest of which, amounting to about £45, was to go to each of the clerical members of the Presbytery, in turn, for the purpose of travel. Knowing that generally other demands were very pressing on a minister's household, and that the temptation was great when such a windfall came for the minister to stay at home, and replenish his wardrobe, library or larder, Mr. Macfie made it obligatory upon each beneficiary that he should spend the whole amount received in travel, so that any one not prepared to accede to those terms was not to receive the cash. In this way there could be no upbraidings of conscience, and no feeling that the money might have been spent to better advantage. The result is that the whole arrangement has been a great success, and that Mr. Macfie has been encouraged to give another thousand to the neighbouring Presbytery of Tain on the same conditions.

One beneficiary writes that in this way he has recently enjoyed five weeks of travel, has managed to see London, Paris (including St. Cloud and Versailles), Mont Cenis and its famous tunnel, Turin, Milan, Venice, Florence, Rome, Naples (including Pompeii and Puteoli); and then back by Rome, Pisa, Genoa, Mont Cenis, Paris and London, with souvenirs of travel for those at home, and all without taking a penny from the ministerial income.

Now, which of our rich men is going to follow suit in this matter, and thus give many a hard-working, poorly-paid minister of the Gospel a taste of travel, to his own great benefit and the consequent advantage of his congregation? The continent of Europe is not so accessible to Canadians as it is to the people of Scotland, but two or three hundred dollars coming in every few years, which had to be expended in travelling, would be as life from the dead to many a weary one, and could easily be expended to the very best advantage, even though the "Grand European Tour" were not taken.

## THE LONDON MISSIONARY SOCIETY.

AMONG all the different Missionary Societies there is no one with whose history there are entwined more hallowed associations than that which has been long known as the "London." Its roll of missionaries is a very long and a very honoured one, while the amount of success with which it has pleased the Great Head of the Church to crown its labours has been as gratifying as it has been widespread. Much of the romance of modern Missions has been connected with its enterprises. Its heroes of the faith have not been few, and its martyrs have not been wanting. While its Missions in the South Seas have been specially noticeable, its efforts in many other regions have been at once persistent and successful. In the East and West Indies, in South and Central Africa, in China, and, above all, in Madagascar it has accomplished a great and good work; and now, when it approaches its centenary, it shows as much vitality and enterprise as ever, having nothing of age about it but its matured experience and mellowed devotedness.

On the 5th of May last a valedictory service took place in the Weigh-House Chapel, at which public leave was taken by a large and appreciative audience of some twenty missionaries destined for Madagascar and Central Africa—an incident, we believe, unparalleled in the history of the Society. The funds keep well up, and what is especially gratifying, fully one-fifth of the whole now comes from mission stations and native contributions.

We notice a change made in the course hitherto pursued with missionary students. Up to this time, so soon as a student was accepted for missionary work, the Society took full charge of his education, and bore all the expense from the very commencement of his studies. In this way a considerable amount of unnecessary expenditure was incurred by education being given to those who on further trial were found unsuitable, or who might see cause to change their views of their call to such work. Henceforth, accordingly, every missionary candidate must be half through with his studies before he can be accepted. He will thus, it is hoped, give evidence of his suitability and effective power of study, and literary acquirement as well. It is very evident that too much may be done for theological students as well as too little, and we are quite sure that the error by excess is far more fatal to ultimate success than that by deficiency. When everything is carefully laid to a student's hand in the way of board, books, education, and clothing, there is not much likelihood of robust, manly, Christian self-reliance being developed.

When a young man's heart is set upon being a lawyer or a doctor, he will find means, some way or other, of eventually gratifying his aspirations; and surely the love of Christ and of souls ought to be a still stronger and more stimulating power in developing a spirit of such self-sacrificing energy as may enable a believer to secure all the needed educational equipment for the work of the minister or missionary without needing to be helped at every step, and thereby running the risk of being coddled into insignificance and commonplace, if not into absolute failure. In any case the prospect of generous sympathy and adequate support after the work of active evangelistic labour has really been entered upon will do more than all the bursaries and board which either Churches or Mission Boards could possibly

bestow to nerve a young man to effort and self sacrifice in order to obtain the necessary education. After a very lengthened experience, the directors of the London Missionary Society have, it seems, come to this conclusion, and have therefore begun the work of curtailment in a direction which, from the experience of its reasonable and wholesome character, may be carried by-and-by a great way further, and with the best results. Any man who has to be coaxed into the ministry, either for home or foreign fields, by free education and other bribes, will, in ordinary cases, not amount to much. And the Society or Church which sets itself to the work of paying for the education of its future agents, and of giving not only free instruction but temporal support as well, will find a large amount of cash practically thrown away, and the net results anything but satisfactory. It has been well said that every Church in a healthy spiritual condition will always find the ranks of its ministry fully recruited from "a young men within its borders whose hearts the Word has touched, and that these will some way or other find their way made plain, and will secure the necessary training without subjecting the Church of their choice to the expense and trouble of supporting and educating, say twenty, in order, if possible, to secure ten efficient labourers, or perhaps a great deal less, out of the lot.

Besides, taking in this way the money of the Church puts an unnecessary hindrance in the way of full and free enquiry, and tempts the neophyte to be untrue to his convictions, should these ever become such that he could not with any measure of enthusiasm, or any great promise of spiritual success, engage in the work for which he has been trained at the expense of Christian people.

STATEMENT OF DOCTRINE.

THE United Presbyterian Synod, Scotland, at its late meeting, sanctioned the following statement of doctrine to be used by the Mission Churches of that body, in place of the subordinate Standards accepted by the home Church. It may be added that the statement has been submitted to the Mission Boards of the Established and Free Churches, and that these, after conference, accepted it, and have recommended it for sanction by their respective General Assemblies:—

The presiding minister shall read the following Statement of Doctrine, to which assent is required in order to license or ordination:—

I. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

II. There is but one God—a spirit, self-existent, omnipresent, yet distinct from all other spirits and from all material things: infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth; and He alone is to be worshipped.

III. In the Godhead there are three persons, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

IV. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

V. God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

VI. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God, and all mankind descending from Adam by ordinary generation sinned in him, and offending in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

VII. To save men from the guilt, corruption, and penalty of sin, God in His infinite love sent into the world His only begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin. He was true God and true man. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

VIII. The Holy Ghost, who proceeds from the Father and the Son, makes men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is offered to them in the Gospel, and working in them all the fruits of righteousness.

IX. God, having given His Son to be the Saviour of the world, and sent His Holy Spirit to apply the purchased redemption, commands all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, to own Him as their Lord, and to live a humble and holy life

after His example and in obedience to His revealed will. Those who believe and obey the Gospel of Christ are saved; and their privileges are—the full forgiveness of sins, adoption into the number of God's children, advancement in sanctification through the indwelling of the Spirit, and the hope of eternal glory. In all His gracious work, the Holy Ghost uses and blesses all means of grace, especially the Word, sacraments, and prayer.

X. It is the duty of all believers to unite in Church fellowship; to observe the sacraments and other ordinances of Christ and to obey His laws; to continue in prayer; to keep holy the Lord's day; to meet together for His worship; to wait upon the preaching of His Word; and to give as God may prosper them for the support and extension of the Gospel. The sacraments appointed by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, the washing of regeneration and renewing of the Holy Ghost, and our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is observed by His people in token of their faith in His sacrifice, their further engagement to serve Him, and their communion with Him and with one another. It is also the duty of members of the Church to manifest a spirit of purity and love among themselves and towards all men, to labour and pray for the spread of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XI. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the Gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

BOOKS AND MAGAZINES.

THE WESTMINSTER TEACHER. (Philadelphia. Presbyterian Board of Publication.)—The July number of the "Westminster Teacher" appears in good time, with the lessons for that month carefully expounded. Rev. James A. Worden, the leader of the Ocean Grove Sabbath School Assembly, furnishes some valuable hints to teachers on the means of interesting their scholars.

HENRY WADSWORTH LONGFELLOW: A Medley in Prose and Verse. By Richard Henry Stoddard. (New York: G. W. Harlan & Co.)—This memorial of the American poet will be sought with eagerness by his admirers. Mr. Stoddard is himself a poet, and was on terms of friendship with Longfellow. The book is a biography, somewhat rambling in its arrangement perhaps, but very readable, the author's critical remarks evincing true poetic insight and intelligent appreciation of literary excellence.

THE DEEMS BIRTHDAY BOOK. (New York: Funk & Wagnalls; Toronto: Wm. Briggs. Price in cloth, \$1; gilt, \$1.25)—This neat volume contains, for every day in the year, a selection from the writings of the Rev. C. F. Deems, D.D., LL.D., the well-known pastor of the Church of the Strangers, New York. The right hand page is blank throughout, giving space for names of persons of the date of whose birth the owner of the book may wish to preserve a record. Towards this record a beginning is already made under several dates, the autographs of prominent men, such as Dr. Schaff, Dr. Crosby, Dr. Cuyler, and Dr. Deems himself, being inserted.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of "The Living Age" for the 10th and 17th of June contain the following articles: Jonathan Swift (Quarterly); The Arcady of our Grandfathers (Nineteenth Century); Marcus Aurelius Antoninus (Fortnightly); The Last King of Tahiti (Contemporary); A Visit to the Queen of Burmah, and Charles Lamb and his Friends (Fraser); A la Mode in 1800 (Temple Bar); "Poor White Trash," and The Convent of Monte Oliveto, near Siena (Cornhill); The Next World, and In Memoriam—Dr. John Brown (Spectator); Ice-making in India, and The Pepsysian Library (Chambers' Journal); Hebrew Translations (Jewish Chronicle); with instalments of "The Ladies Lindores," "Aunt Mona," and "Cecily," and the usual amount of poetry.

MENTAL AND MORAL PHILOSOPHY. By a Canadian Clergyman. (Toronto: Published by the Author.)—This book is by the Rev. Alex. Nicol, of Ayrton, author of a small work on "The Relations of the Soul and the Body," which we noticed favourably some months ago. Mr. Nicol has the natural talent and the extensive reading required by the metaphysician. In his efforts to popularize these abstruse subjects he has been tolerably successful. Abstruse they may be, but they are at the same time most important, and

were the "general reader" of the present day to dip into them occasionally, many prevalent errors would be counteracted. Every one would be benefited by some knowledge of mental and moral philosophy. It is wonderful how interesting such "dry" subjects become when once a person gets well into them. Mr. Nicol's little book will be found of great value in the pursuit of this study.

ROSE BELFORD'S CANADIAN MONTHLY. (Toronto: Rose Belford Publishing Co.)—In the June number of the "Canadian Monthly," Mr. P. S. Hamilton, of Halifax, N.S., continues his "Old New World Tales," giving an increasingly interesting narrative of the adventures of the Northmen in America, nearly five centuries previous to its discovery by Southern Europeans. Mr. Nicholas Flood Davin, in "Literature Connected with the Canada Pacific Railway," traces the idea of a great route of travel across the northern part of the continent, from the records of the attempts made by the early French explorers to reach China in that way, down to the pamphlet on "A Railroad from Lake Superior to the Pacific; the Shortest, Cheapest, and Safest Communication for Europe with all Asia," which was written and published by Mr. Allan McConnell of this city in 1851. The number also contains the greater part of Professor Goldwin Smith's Brighton address on "The Conduct of England to Ireland," and several other articles on various subjects—some lighter, some heavier. With this number the eighth volume of the magazine closes, and on the last page an announcement is made—which many will read with regret—to the effect that its publication is suspended *sine die*, for want of adequate support. It is to be feared that the intellectual culture of our people does not keep pace with their material prosperity. If it were so, surely an enterprise having in view the establishment of a native Canadian high-class literature would not have to be relinquished after so many years of patient and persevering effort.

THE CREATION AND THE SCRIPTURE THE REVELATION OF GOD. By G. C. Monell, M.D. (New York: G. P. Putnam's Sons; Toronto: N. Ure & Co. Price \$1.65.)—This book belongs to the class usually spoken of as posthumous publications, its contents having been found in manuscript among the author's papers after his death, and published by his brother, who supplies the preface, and in it, speaking of the author, says:—

"Under the enlightened influence of modern discussion the foundations of his faith were shaken, and he examined the Scriptures diligently to ascertain what truth was. Gradually curtailing his medical practice, he extended his research into the fields of history, science and literature, and we have the result, in part, of his labours. Instead of drifting into Atheism or Agnosticism, he became, with the exercise of the largest liberty, the firmest of believers in the sufficiency of Christ's life and precepts to give guidance and consolation in his life, and an unshaken hope in the future."

In the creed contained in the last sentence there is a studied omission which also occurs everywhere throughout the book—the omission of all reference to the death of Christ as an atonement for sin. The author also manifests a most bitter spirit against the Christianity of the past and of the present. He would, no doubt, tell us that it is Theology, and not Christianity, that he hates. Nevertheless, after reading his book, we are convinced that the object of his ill-will is nothing else than Christianity's own real self. From the preface it may be gathered that he rejects the theory of the verbal inspiration of the Scriptures, but neither from the preface nor from the body of the work can any definite conclusion be reached as to what theory of inspiration he accepts. To him the Bible is only a very useful book from which to make a selection of precepts—everything being, of course, tested by the most recent conclusions of modern science. But he finds the same precepts, or some that he considers just as good, in the writings of the heathen philosophers that preceded the dawn of Christianity, in those of Brahma, Buddha, Zoroaster and Confucius, and in the Koran. In all differences, real or apparent, between the conclusions of Christian theologians and those of scientific men, it is to be taken for granted that the former are wrong and the latter right. Among the erring theologians is to be found the Apostle Paul, who appears to have far exceeded his authority, and written altogether too much "dogma." The book may be useful, as giving a somewhat more definite expression to the prevalent inarticulate cry against "creeds," "dogma," "orthodoxy," etc. We commend it to the attention of those who are set for the defence of the truth, on the principle that it is necessary for them to make themselves acquainted with the enemy's tactics.

## CHOICE LITERATURE.

## A WASTED LIFE.

"I have tickets for the concert to-night, Abba," said James Henley, coming into the sitting-room, where his wife was running a sewing machine with a busy whirl.

"Oh, James, how I wish I could go!"

The light died away from her husband's face in a second.

"Wish you could go, Abba! Why, of course you will go."

"I can't, James. I must finish these three dresses before Sunday, and it will take every minute."

"Three dresses!"

"For Jennie, Susie, and Lotta. It is Easter Sunday, you know, and all the spring things are ready but these dresses."

"But this is only Wednesday."

"I know, James, but look at the work. There are overskirts to each, and ruffles on all the waists. Jennie has three flounces."

"I suppose it is useless for me to repeat what I have said so often, Abba: that you are foolish in your choice of work. Little girls do not require the finery you put upon your children."

"But all the children in the congregation are well dressed, James. You cannot afford to put the sewing out, so I must do it."

"Let the children dress more simply, then. Come, Abba, stop that buzz for once and go to this concert. I think we can all survive the disgrace if the children wear some of the dresses they have, on Sunday. It is seldom that any really good music is in our reach at L—, that I hate to miss hearing it."

"Can't you go?"

"And leave you here? I should not enjoy it if I knew that you were stitching here. Come!"

With a heavy sigh, as if James was expecting a sacrifice instead of giving a pleasure, Abba left the room, and went to her own apartment to dress for the concert. While she dressed she was calculating closely the time she must save to make up for her evening of pleasure. By rising an hour earlier and retiring an hour later, she might be able to finish the dainty silks that were to excite the envy of all the mothers of L— on Sunday. All through the evening, while her husband drank in all the sweet sounds in which he delighted, Abba, with her face all polite interest, was thinking of the unfinished work.

"Was it not delightful?" James said, as they walked home in the soft spring moonlight.

"Delightful! I am so glad I went, James. Mrs. Gordon had on her new spring suit, and her dresses all come from New York. The trimming on her basque is quite a new style, and I am sure I can put Jennie's on in the same way."

So the talk went on, and the sewing machine whirred for two hours after James slept, so that Abba might not forget how the trimming was put upon the new basque she had seen.

Sunday morning shone clear and cloudless. Mrs. Henley had put the last stitch into Lotta's dress as the clock struck twelve, and she awakened with a pain in her chest and a headache, but with a feeling of triumph. Her children would wear their new spring suits, that had cost nothing but the material.

Nothing! Mrs. Henley did not estimate the hours spent over the machine, the weariness, the neglect of many little duties. There had been no actual money laid out in dressmaking, so it was clear gain on material.

Very pretty the children looked when they were ready for church. Jennie and Susie, twins of ten years old, were dressed alike in delicate pearl colour, trimmed with blue, and hats of the newest shape with blue ribbons. Lotta wore cerise colour with cerise trimming, for Lotta was a brunette of seven.

The charges at starting for Sunday school were:

"Be sure you lift your overskirts when you sit down, don't lean back upon the streamers of your hats, and walk where you will not soil your light boots. Don't strain your gloves, and lift your flounces when you kneel down."

"It is such a relief that they are all dressed," said Abba, as the children started, their little parasols jauntily held, and their whole air showing their appreciation of their new finery.

"Over-dressed, Abba!" was the reply. "Your own dresses are not more elaborate."

"It is the fashion now to cut children's dresses like ladies'. But you ought to be proud of your children, James. Everybody compliments me upon the taste with which I dress them."

"Abba!" Mr. Henley said suddenly, leading his wife to the mirror, "look at your own face."

"Well?" she said, wondering what he could mean.

"Your cheeks are white as chalk, there is a heavy line under your eyes, and your whole air is that of a woman worked to death."

"James, what nonsense!"

"It is not nonsense. I wish it was. Five years ago you had the complexion of a child—as clear and rosy as Susie's. Your eyes then were bright—full of

animation. You had young children, a house to keep in order, and just half our present income. Yet you could find leisure then for a daily walk, could enjoy an occasional evening of social pleasure, or some entertainment. I had a wife then."

"James! What do you mean?"

"I mean that in place of my happy, healthy wife, I have a sickly, over-worked seamstress. These dolls that have just gone out have none of the grace of childhood. They are becoming little pieces of vanity, all absorbed in their finery. Their underclothing would do for signs in an emporium of linen, with embroidery, ruffles, and tucks."

"But I do it all myself, James."

"Exactly. You are stitching your life into the garments of children who would be far happier, healthier, and better in the simple clothing suited to their years."

"You are so old-fashioned, James. You would not have your children look like frights?"

"You know as well as I can tell you that I like to see them neat and clean, but I do not like to see them dressed like fashion plates at the expense of your health."

"Oh, I am well enough. I am pale to-day because I sat up late last night. But I must dress for church, or we will be late."

The glad Easter service passed over Mrs. Henley with but little impression. To her chagrin, the little Goodwins, who had all of their dresses direct from New York, had an entirely new style of overskirt, that made Susie and Lotta look quite old-fashioned in the eyes of their mother. While the sermon was read, Mrs. Henley was trying to contrive some way of remodelling the obnoxious skirts. All the triumph of the morning in the really beautiful dresses was gone, gone. The Goodwin girls outdressed the Henley girls!

Summer came, and the long spring days were spent in preparing a seaside wardrobe for the children, for Mr. Henley, by the advice of his physician, was going to take his wife to the ocean air.

The pain in the side had become very troublesome, and there was a little cough that meant wakeful nights. The pale cheeks were seldom tinged with a healthy colour, and the eyes were languid and heavy. People spoke pityingly of Mrs. Henley as "quite an invalid," and her husband mourned over the alteration of his wife.

He insisted upon having a physician, who advised fresh air and exercise, and a tonic. Abba obediently swallowed the tonic, took a daily walk, and then made up for lost time by stitching far into the night. For were not the Goodwins, the Wilcoxes, and all the leading fashionables of L— going to the same hotel where Mr. Henley had taken rooms? and could Jennie, Susie, and Lotta have one inch less ruffling than they possessed?

Mr. Henley protested in vain. If he sent a seamstress to help his wife, it only gave an excuse for a dress or two more to be made, and he finally gave up the attempt to bring Abba to a reasonable ambition. He was an affectionate husband, a kind father, liberal in providing for his family, but his salary was not sufficiently large for him to rival the expenditure of the fashionable friends that Abba had made. It was entirely vain to tell him that it was in his wife's favour that she could, upon smaller means, dress herself as well as any in L—. He obstinately maintained that his wife's health, her companionship, her interest in his pursuits, in the books he read, her music, and her sweet voice in singing were far more valuable than twenty-seven flounces upon Jennie's dress, or fifty tucks in Lotta's skirt.

Still he endured as patiently as might be the loss he deplored of Abba's patient interest in what had interested both. He tried to admire the really exquisite specimens of needlework brought for his inspection.

He only shrugged his shoulders when his little girls minced along with dainty, fine-lady airs, instead of bounding with the freedom of childhood. He bore the steady whirr of the sewing machine in the evening, instead of the voice or music of his wife.

But when Abba's health began to give way he exerted his authority, and found he had been silent too long. The love of dress had grown stronger, and the ambition that had taken so deplorable a path could not be put aside. Abba submitted to all James' directions while he was beside her, and worked doubly hard when he was away.

But the summer wardrobes completed, the dainty bathing-dresses trimmed, the Saratoga trunks packed, Abba faithfully promised James to rest during their summer sojourn at the seaside. With a sudden consciousness of growing weakness, there came to her an appreciation of her husband's love and patience that had been numbed. She began to realize that she had let her ambition for dress overshadow her love for her husband, and that she had wronged him in depriving him of the companionship he had prized so highly.

"I will rest while I am gone, and when I come back, James, I will give my evenings to you, as I did when we were first married."

This was a parting promise never to be enacted. Only a few days' rest were allowed her, before an

acute attack of lung fever prostrated her. James left his business to hurry to the seaside, a nurse was engaged, and medical skill did its utmost. But the constitution weakened by confinement, and while the summer days were in their full beauty, Mrs. Henley knew she was dying.

It was a bitter thought. Life held so much that was precious; her kind, loving husband, her beautiful children, her happy home—all must be left.

"A mysterious dispensation of Providence," said Mrs. Goodwin; "such a good mother. And those children are just the age when they most need a mother's care."

But Abba Henley, in the dread hour she bade farewell to hope, wound her arms about her husband's neck, and sobbed:

"If I had only listened to you, James, I might have been a guide to our children, a companion to you for many years, and when I died have left loving memories instead of a trunk of fine clothing. I have wasted my life."

And James Henley, in his widower's weeds, with his three little girls in sombre black beside him, wonders mournfully how many of the mothers of the land are wasting their lives in the same struggle for appearance.

## LINES ON A SKELETON.

[Sixty years ago the London *Morning Chronicle* published a poem entitled "Lines on a Skeleton," which excited much attention. Every effort, even to the offering of fifty guineas, was vainly made to discover the author. All that ever transpired was that the poem, in a fair, clerky hand, was found near a skeleton of remarkable beauty of form and colour, in the museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the museum had sent them to Mr. Perry, editor and proprietor of the *Morning Chronicle*.]

Behold this ruin! 'Twas a skull  
Once of ethereal spirit full;  
This narrow cell was *Life's* retreat,  
This space was *Thought's* mysterious seat.  
What *bauteous* visions filled this spot,  
What dreams of pleasure long forgot!  
Nor hope nor pleasure, joy nor fear,  
Has left one trace of record here.

Beneath this mouldering canopy  
Once shone the bright and busy eye;  
But start not at the dismal void,—  
If social love that eye employed,  
If with no lawless fire it gleamed,  
But through the dews of kindness beamed,  
That eye shall be forever bright  
When stars and suns are sunk in night.

Within this hollow cavern hung  
The ready, swift and tuneful tongue;  
If falsehood's honey it disdained,  
And, where it could not praise, was chained;  
If bold in virtue's cause it spoke,  
Yet gentle concord never broke.  
This silent tongue shall plead for thee  
When time unveils eternity.

Say, did these fingers delve the mine?  
Or with its envied rubies shine?  
To hew the rock, or wear the gem,  
Can little now avail to them.  
But, if the path of truth they sought,  
Or comfort to the mourner brought,  
These hands a richer meed shall claim  
Than all that wait on Wealth or Fame.

Avails it whether bare or shod  
These feet the path of duty trod.  
If from the bowers of Ease they fled,  
To seek Affliction's humble bed;  
If Grandeur's guilty bribe they spurned,  
And home to Virtue's cot returned,  
These feet with angels' wings shall vie  
And tread the palace of the sky.

## ONE OF LIFE'S INCIDENTS.

"A message for you, sir." And the servant handed in a small folded paper and withdrew, while the master of the house walked to the window, and sought by the fast falling twilight to decipher the almost illegible scrawl, "Will mother come to 28 Barker street?"

"Who is it from, Henry?"

A delicate-looking woman, with soft brown eyes, and a smile on her sweet, pale face, came to her husband's side, and leaned on his broad shoulder, as she glanced at the paper he held in his hand. So different they looked as they stood together, and yet so like; even a casual observer might see that between them was an affection which had triumphed through sorrow, and over which time had no power. But the smile vanished as she read the contents of that rudely written missive, and, with an almost agonized expression on the now sad face, she gasped out—

"Oh, God, my child!"

"Hush, Mary!" The husband's voice tried to be stern, but it quivered a little. "Hush! I must speak to this man."

He stepped into the hall as he spoke, and confronted the waiting messenger.

"You will tell the person from whom you received this message, that there is nothing here for such as she; that she is not known here, not acknowledged—that she—" the speaker's brow darkened, and his voice grew hard—"that she long ago cast away the love of father, mother, home, and she has no longer any claim upon them."

"But—she is dying, sir."

"Dying!" The voice shook for a moment, but only for a moment; a moan from the inner room roused him, and, walking to the door, which he had left partially open, he drew it sharply to. "Take my message," he said, harshly, to the waiting man, "and, mind you, do not let me ever see you here again."

"What is it, Mary?" The voice was tender enough now, and the manner anxious, as he bent over his weeping wife, and took her in his arms. "Hush, hush, my darling!" as sobs shook the slight frame, and she wept passionately on his breast. "Mary, Mary, what is this? Is your husband so little to you that you can forget him to mourn for the ingrate who has broken both our hearts?"

"Oh, husband, husband! she is our own child, our little child!" sobbed the stricken woman. "The only one God sent us, the only one we ever had to love."

There was silence in the room for a long time, broken only by the half stifled sobs of the mourning mother as she wept on her husband's breast. He held her closely in his arms, with his face pressed to the sunny hair; but his brow was working, and his lips were very pale. So they sat, in the deepening twilight—the bright fire in the grate casting a glow upon them, and upon the luxurious appointments of the room, so cosy and comfortable, and such a contrast to the wild storm without, and to what might be taking place in that other home. The mother shuddered as she thought of it; she calmed herself, and raised her heavy, drooping eyes to her husband's face; his were cast down, but he clasped her more closely to him.

"Husband, darling—" she put her arms around his neck, and drew his face down to hers—"it was but yesterday we were speaking of our wedding day—let us talk of it now. Twenty-three years to-night since I left my home for yours—left father, mother," she continued, half musingly, while tender recollections gathered around the lips, and filled her eyes with a soft mistiness. "Twenty-three years to-night! Shall I go on, Henry? Shall I speak of that happy time? Ah, we were happy! Poor father and mother, they were angry at first, but they forgave us after. Time went on, and a little child was born to us; she grew up to be our light, our joy—the father hid his face—and then—the voice faltered, and tears fell faster, "she did what her mother had done before her—she loved another more than father, mother, or home, and she left them for him. She has lived to repent it, as"—and the wife clasped the hand she held with both hers—"her mother has never done. Husband, is she more to blame than I was? No; no! not more to blame—more to be pitied—more to be loved. Darling, there are furrows on your brow which time cannot claim—there are furrows in both our hearts—we can trace them to the same cause. Let us forget them! Let us only remember the one who is suffering for what we can give her—the heart which is breaking, that we can relieve. Oh, my little child—my little child!"

"Mary"—the father raised a pale, sad face—"you have conquered, as you always do; act as you wish in this matter—I will not go against you—I cannot see her—no, no!" as his wife raised a pleading look to his face. "There are some wounds too deep to be reopened, and this is one of them. Go to her, if you wish—say what you will to comfort her—give her my love, my forgiveness"—he paused and passing a trembling hand over his eyes—"my blessing."

An hour later, a graceful, quiet form, clad in deep black, passed up the rickety stairs of No. 28 Barker street, and paused before a half-opened door, and the visitor entered the poorly furnished apartment—entered, and locked upon the scene around. Upon a shabby bed, and covered by a patched and well-worn quilt, lay a sleeping form—not calmly sleeping, with the peacefulness of health, but fitfully, with nervous starts, and low, moaning whispers. The long dark hair lay unbound upon the pillow, and formed a strange contrast to the white, worn face. "Mother!" the sleeping girl whispered, and a faint smile gathered on the faded lips. "Mother—father!" She was dreaming something of her childhood's home, and whispered of flowers and birds; and then a spasm of pain contracted the white brow, and she commenced to cough painfully. Her mother's arms held her during the paroxysm, and on her mother's bosom the aching head rested; but she did not seem to recognize her. She lay for a few moments half sleeping—half-exhausted.

"Lena!" a gentle voice whispered, and a loving kiss was pressed upon the damp brow. "Lena, my child!"

"Mother!" It seemed to come to her suddenly, and the wide-open eyes looked fixedly into those from which the tears were falling upon the upturned face. "My mother!"

Ay, homo once more—homo upon her mother's breast—the tired girl lay all night, and in starts and gasps told her the history of that sad parting—told her how he had left her, he for whom she had given up all that woman holds dear. For a little while they were happy—a very little while—and then he left her; and for two years she had struggled and suffered alone—alone, excepting for the baby boy, born one month after his cruel father had gone. For him she had lived—for him she had struggled and suffered—not daring to go to her father's house when she thought of his proud, stern face, fearing she knew not what, until the hand of death had sent her a suppliant to her father's door, not for herself, but to plead for her innocent child.

"See, he sleeps."

With a feeble hand she drew down the coverlid, and revealed the face of the sleeping child. Calmly, sweetly, without a thought of coming ill, the boy slept on, his long lashes resting on a flushed cheek, and the little head crowned with light golden curls.

"He shall never want a home while I live, darling," whispered the weeping mother, "and father will say the same. He forgives, and loves you still; and we will give him a place in our home and our hearts."

"My place," whispered the dying girl. "Let him have my place, my room—tell father I am so sorry—love—forgive—"

It was early morning when the visitor who had entered that dreary-looking house on Barker Street the night previously, and passed up the rickety stairs, passed down them again, this time with a sleeping child in her arms. She was weeping quietly, but her close veil screened her from the peering curiosity of the few stragglers around at that early hour.

The daughter she had gone to comfort in her last hours had passed away calmly and happily with her parents' forgiveness in her heart, and a mother's kiss upon the pale weary lips.

"Who is it, Mary? Whose child have you brought with you?" And Mr. Lane cast a strange, anxious glance at the beautiful boy, who clung, half-frightened, half-willingly, to his grandmother's dress, as she entered her husband's room. "Did you see our—Lena?"

"I did, husband; she has gone to that home where we shall all meet her so soon." And the mother's tears fell fast as she told the sad story. "Gone and left this dear child to be in her place, the comfort of our declining years."

The father took him in his arms and hid his face in the bright curls; when he looked up, there were marks of tears on the ordinary stolid cheek, but the kiss he pressed upon the upturned, wondering face of the child showed how willingly he accepted the charge.

A. T. STEWART'S CHARITY FAILURE.

Mr. Stewart was a very gifted shopkeeper, whose rare talent in a single line gave him both fame and wealth. But he knew as little of charity as he cared for it, and when he came, at the close of his life, to attempt something in that direction, he blundered with a facility and self-confidence which ought to be enduringly instructive. It had been urged upon him that he owed something to the working-girls who had done so much to build up his fortune; and so, tardily and ignorantly, he set about a scheme in their behalf. He built a huge structure, capable of housing a thousand people. Every feature of this structure, in view of the purpose for which it was designed, was a glaring incongruity,—and then, when he had completed it, he condescended to ask the counsel of experts as to carrying his scheme into practical execution. He was informed by those whose counsel he ought long before to have sought that the very character of his building prohibited it from being useful. He was shown that to assemble one thousand young women under one roof in a working-woman's house, was to necessitate one of two things: either a police so vigilant and so intrusive as to be to any decent girl intolerable; or else, a laxity so provocative of evil as almost to guarantee it. He was shown that he ought to have built a series of small houses, each with a matron or housekeeper of its own, and each to contain a dozen girls at most, where the surveillance could have been constant without being obtrusive, and where something like domesticity would have made a home in name a home in fact. But Mr. Stewart believed supremely in Mr. Stewart. Successful men generally believe in themselves. He showed this in his architecture, which was hideous, where it might as easily have been graceful and pleasing. He showed it in his charitable plans, to which he gave but little thought, and in which he chose to be sufficient to himself. And so his great wealth has resulted in no service to his fellow-town-people and in scanty honour to his memory.

It is a story which may profitably be read by other rich men.—"Topics of the Time," in the July Century.

It is reported that the British Ambassador has been instructed to ask the consent of the Powers for British protection for the Suez Canal.

BRITISH AND FOREIGN ITEMS.

MR. ARCHIBALD FORBES is lecturing in Australia. THE Su'an will permit Russian Jews to settle anywhere in his dominions, except in Palestine.

FOUR hundred Russians, who refuse to do manual labour, are to be sent home again from New York.

PETROLEUM, apparently of great riches and extent, has been discovered in the upper Province of the Argentine Republic.

PROMISES of almost unprecedented wheat crops come in from all parts of the United States, bating from the inundated regions.

MICHAEL DAVITT, M.P., and quondam Irish agitator, is in the United States getting lionized. He is seeking relief for Irish distress.

IN a lawsuit now going on in Poughkeepsie, it appears that a young spendthrift of New York city lost \$450,000 in an hour in a game of cards.

CROWDS of people in Stockholm and other parts of Sweden gather to hear the Gospel. The Queen is greatly interested in the work.

FROM a sheep and her two lambs, which were a present to a young man in Georgia on his marriage twenty-two years ago, he has since raised over 1,000 sheep.

THE mother of Bayard Taylor, eighty-two years old, and partly paralyzed, has lately reeled and spun with her own hands a skein of fine silk from cocoons she raised.

IN Sweden they are now manufacturing thread for crochet and sewing from pine timber. The thread is already in good demand for expo t, and the process of manufacture profitable.

SUPPLIES are poured in to relieve the famine-stricken people in Virginia. A woman and five children were started to death in Patrick County before aid could reach them.

THE Colonial Secretary of Fiji estimates that 103,000 of the 124,902 population of the islands are Wesleyans; they have 1,208 chapels and other places of worship, and the 9,000 Roman Catholics 57.

A REVOLUTION has taken place in the Sandwich Islands. The former Ministry has resigned, and a new one has been formed by Gen. Walter Murray Gibson, representing the young Hawaiian sentiment.

A PROPOSAL is on foot for the formation of a Land League in Wales, and the circular sent out informs those who wish to help the scheme on the quiet "that they send their names anonymously."

MESSRS. COOK AND SON, the tourists, have conducted a party of 1,004 French Roman Catholics through the Holy Land—the largest company of European pilgrims that has visited it since the Crusades.

AT the prize speaking at Amherst College the honours for the Freshman Class were fairly carried off by Brooks, a coloured young man, who spoke with feeling and good taste, and reflected credit on his race.

THE captain of the United States steamer *Galena*, now in Alexandria, has notified all American residents that the *Galena* is ready to receive them, and that they now remain in Egypt at their own risk.

THE Memphis "Av-lanche" thinks that if the Tennessee debt-payers would stop their zrog for five years and kill off their dogs, they could pay the State debt, principal and interest, and have some money left to buy sheep.

A FRENCH newspaper has recently printed for the benefit of its readers, that portion of Washington's Farewell Address in which he speaks of the necessity of morals and religion as indispensable to the political prosperity of a nation.

A MEMORIAL has been presented to the Foreign Secretary, signed by forty-four members of Parliament, praying that British representatives be instructed to press the suppression of the slave trade as one of the objects of the conference at Constantinople.

THE Nihilists planned to seize the torpedoes sunk for defensive purposes in the river Neva. The Nihilists desired the torpedoes in order to arrange submarine mines in places of their choice. Two men concerned in the affair have been arrested. One took refuge in a tree, which had to be sawed down before he was captured.

THE Dean of Bangor Cathedral, England, gathers the children of the church every Saturday morning into classes in the aisles of the cathedral, where they are taught the catechism for three-quarters of an hour, when he ascends the pulpit and questions them on what they have learned. There are over 600 children thus taught by 50 teachers.

DR. SCHLIEMANN is carrying on new excavations at Hissarlik. Two perfectly distinct cities have been discovered in the burnt stratum above the first city. All the treasures formerly found by Dr. Schliemann are now ascribed to the first burnt city. The upper of these two burnt cities was the one identified as the Homeric Troy.

A DES MOINES special of the 22d ult., to Chicago, gives the following estimate of the damage done by the cyclone: Boone County, \$20,000; Story County, \$30,000; Jasper County, \$50,000; Poweshiek County, \$30,000; Keokuk County, \$100,000; Henry County, \$300,000; Mount Pleasant, \$700,000; Grinnell, \$600,000; Ma'colm, \$150,000; Fonda, Pocahontas County, \$10,000. Chicago, Rock Island and Pacific Railroad, merchandise and property, \$41,000; Iowa Central Railroad, \$10,000; scattering damages, \$305,000. Total, \$2,576,000. Some estimate the loss at over \$3,000,000. The swath made by the cyclone is said to be 150 miles long and an average of one and a half miles wide. By the latest estimate, not less than one hundred lives have been lost, and five hundred persons are wounded, one-fifth, probably, of these, fatally. Over three hundred families had their homes totally destroyed, and fifteen hundred persons are rendered destitute, and are in great need of help.

## MINISTERS AND CHURCHES.

THE ladies of Knox Church, St. Mary's, held a strawberry festival on the 4th inst.

REV. ANDREW HENDERSON, M.A., has declined the call to Bothwell and Sutherland's Corners.

THE Presbyterian congregation of Deseronto held an excursion to Massasaga Point on Dominion day.

THE Sabbath school building connected with the Orillia Presbyterian church is undergoing enlargement.

THE Ancaster Presbyterian congregation held their annual festival in Captain Walker's grove on Dominion day.

THE trustees of St. Andrew's Church, Berlin, have advertised for tenders for the enlargement and improvement of their church building.

THE Rev. W. Blain, of Tara having for some time found it difficult to perform his pastoral duties, on account of ill health, has left for a six weeks' visit to the sea coast.

PROBATIONERS and others having business to transact with the Presbytery of Brockville will now please correspond with the Rev. G. Burnfield, of Brockville, Ont., who has returned from his eastern tour—not with the Rev. W. J. Day, of Spencerville, Que., who only acted as Convener of the Presbytery's Home Mission Committee during Mr. Burnfield's absence.

ON the evening of Monday, the 26th ult., the Rev. J. Paterson, from Scotland, lectured in Knox Church, Montreal, on some of the incidents, adventures, and providences connected with his travels in Australia, India, Eastern Turkey, Burmah, Russia, Cuba, Mexico, and the North-West provinces of Canada. On the previous Sabbath Mr. Paterson preached in Erskine Church.

THE Orillia "Times" of the 29th ult. says: "Last Sunday the Rev. J. Gray, M.A., occupied the pulpit of the Presbyterian church, morning and evening, and preached two excellent discourses. This was the first time he took the full services since his resignation was tabled. The effort proved more than he should have attempted, as he was confined to his room all day on Monday in consequence."

ON the 15th ult., the teachers of the Central Presbyterian Sabbath school, Galt, presented Miss Hume with an elegant cake basket, accompanied by a very complimentary address. Miss Hume has been a most indefatigable and zealous worker in both the Church and the Sabbath school, and the presentation bore testimony to the fact that her efforts were appreciated by her co-workers in the good cause.

THE communion was dispensed at the Brockton Presbyterian Church on Sabbath last by Rev. Mr. Campbell, of Richmond Hill; nineteen new members joining the Church on the occasion. The church is at present under the care of Mr. Robt. McIntyre, who has been indefatigable as a missionary, the church having prospered, and made more progress while under his charge than it has done since its formation some six or seven years ago. Four of its members have lately been formed into a session, with Rev. A. Gilray as Moderator. The prospect for the future is very encouraging; so much so as to lead its members to hope soon to be able to support a stated minister of their own.—*CON.*

ON the evening of Thursday, the 22nd ult., a social meeting was held in the basement of the First Presbyterian Church, Brockville, under the auspices of the teachers of the Sabbath school connected with the congregation, for the purpose of bidding good-bye to Mr. McGregor, late Principal of the High School, and Mrs. McGregor, in view of their approaching removal from Brockville to Almonte. Mr. McGregor was presented with a beautiful copy of the illustrated "Arctic World," and speeches were made by the Rev. G. Burnfield, B.D., pastor of the congregation, and several other gentlemen, all bearing testimony to Mr. McGregor's high character and qualifications as a citizen and an educator of youth.

ST. JAMES' Presbyterian Church, Stouffville, having undergone a very thorough renovation and refitting, was reopened on the 25th ult., when the Rev. E. Cockburn, M.A., of Uxbridge, preached two excellent discourses to large audiences. On the Tuesday evening following a tea meeting was held, at which addresses were given by the pastor, Rev. Mr. Urquhart,

and several of the neighbouring ministers. The Stouffville correspondent of the Uxbridge "Guardian" says: "There seems to be a new infusion in the Presbyterians of this place for some little time back, which we hope will be continued. They have now a pretty little church, handsomely fitted up, a good minister at the helm, a nice organ to lead the singing, and every prospect of increasing numbers in the Church. The re-opening services on Sunday last were all that could be desired, and the social on Tuesday was one of the best ever given by any body in Stouffville. Go on and prosper."

### GOSPEL WORK.

#### THE GOSPEL AND THE DRINK IN GLASGOW.

Nothing better enables one to realize the misery which the drink is causing in many hearts and homes, than to hear the touching verbal request for prayer at the Circus meetings, for husbands, wives, sons, etc. One request was "For the conversion of a man who is sadly abusing his wife for receiving Christ at one of your meetings." Dozens also rose, and asked prayer for themselves. A large inquiry-meeting followed.

In the closely packed evening meeting on the 26th May the Scripture prayer was repeated by the vast congregation. At Mr. Moody's request, those who had obtained the victory over the drink rose up, and he addressed them in a few kind words, assuring them that he never passed a day without praying that they might be kept by the power of God. Testimonies followed, which we have no space to record fully. To one man who had stood seven years Mr. Moody put the question. "You say your companions never asked you twice after your conversion to enter a public-house; how did you manage that?" The answer was. "I just began to tell them about Jesus, and they slunk away."

Another man was led to give up drinking and selling drink—as he had done for fifteen years—by a person referring to the public house as "hell." He came to see that it was a high road to perdition, and although he never used to go to bed sober, he had found Christ as his Saviour, and now never entered a public-house unless it was to fetch some one out of it. Another testified that the godly life of his mother had much to do with his conversion from a reckless life; he told how, when companions tried to draw him back, he spoke to them of what the Lord had done for him, and they moved off; then in touching language he referred to the triumphant death of his godly mother; contrasted that death with the end of one who died without hope; referred to the calm peace he had when called to pray at his mother's bedside; and closed a stirring appeal by urging all to come to Christ without delay.

It is impossible in a few lines to represent the power that attended these and similar testimonies. Mr. Moody asked, "Now, what are you going to do with all these testimonies?" It is," he continued, "a crisis with many of you. Are you going to change company to-night? The first thing is to 'turn right-about-face.' The Son of God is passing by. I shall ask Mr. Sankey to sing the hymn that God has owned to the conversion of so many, and we will pray that God may bless the words—'Jesus of Nazareth passeth by.'"

The after-meeting was simply amazing. We were personally called to speak with a stranger from Ireland, who was sitting in the highest part of the Circus, where a full view could be had of all that was going on, and for more than an hour, from that point, we noticed groups of earnest seekers in every part. Judging from conversation with many workers, we think there was more fruit gathered than on any previous occasion. The last man to whom we said "Good-night," had come up from the country two days before on business. The holiday that was observed in the city prevented him from carrying out his plans. He fell into bad company, got drunk, was ashamed of himself, and was on the point of enlisting as a soldier when a Christian worker found him, brought him to the meeting, and he enlisted in the service of Jesus Christ, returning the next day to his home, where he carries on a respectable business.

#### REMARKABLE REPORTS.

Mr. Moody's meetings in Rutherglen-road, "Buchanan Memorial Church," have been attended with marked success. Rev. A. Fullarton says that even on the Queen's birthday, when it was expected few would

be present, 150 remained in an anxious state of mind, and 100 children professed earnest desire to be spoken with; while he was daily receiving requests from large numbers to visit and converse with them in their own homes.

Mr. G. G. McFarlane tells of a woman in the Circus to whom he had spoken, and who had evidently fallen very low. Her husband brought her to be spoken to. She confessed she was given to drink. She was very much agitated, and the tears were falling. Having no handkerchief, she was using the corner of her shawl. A lady who was passing opened a bag she had in her hand, and, taking out a clean white handkerchief, handed it to the woman, saying, "Sister, take this, and do not use your shawl." The woman was afraid to use more than a corner of it, but her heart was touched on finding that it was a gift. He had seen similar instances of delicate kindness, and believed that such conduct opened the way for a readier reception of the truth.

At the same meeting this worker had found sceptics loitering about it in the passages leading to the Circus. He asked one why he was waiting there? The answer was, "My wife was brought to Christ eight years ago. She is a good woman, but she has had a sad time of it with me." The man's heart was touched. On being asked if he was willing to go down into the ring and pray with his wife, he said he was willing to do that and far more; and there they knelt and wept together. After a time the man's face brightened up, and the two left the Circus together.

Mr. Jack reports that the work of grace continues among the people who came in from Busby to attend the Circus meetings, and he asks anyone who is in doubt as to the reality of the work to go down to the railway station any evening at five minutes to eleven. Five minutes with the people returning home would convince anyone that great good was being done.

Rev. Mr. McDougall, referring to the Saturday evening meeting in the Circus, said a testimony was then given by a gentleman who had been engaged in the liquor traffic. He had not sold it by the gill or bottle, but by the pipe and barrel; but on seeing the ruin it was causing he had resolved to wash his hands of the cursed thing for ever. There was much need of continued effort, for Mr. McDougall said, "On Saturday nights—what I call the devil's nights—I have counted people going into one public-house at the rate of 600 per hour. The question is asked, Is it possible to save a drunken woman?" He mentioned two cases of thorough conversion. Nine weeks ago a woman was brought to the free breakfast from the river, where she had been attempting to commit suicide. She gave her heart to Christ, and is now doing well. Another woman was going quietly down to ruin through drink, but was aroused, and had become a Christian and an abstainer.

Among the testimonies given on Monday, May 29th, were the following: "I was going to the meeting of the Temperance League on May 1st, to hear Canon Wilberforce. I was looking after the man, but Christ was that night looking for me, and got me. I could not get into the City Hall, so I went to the Circus. I knew I was not a Christian, and so when the Christians were asked to rise I sat still, and prayed that I might see my true condition before God. A Christian lady at my side enabled me to take hold of Christ. I prayed that my dear wife might also catch Christ, and I thank God she caught Him on May 24th."—*The Christian.*

### A PRE-VIEW OF THE THIRD QUARTER'S LESSONS.

In order to have an inspiring review of a course of lessons, there must be an intelligent arrangement of the main facts and their subordinate details. A helpful exercise toward a grasping of the main facts and scope of the course is a pre-view of the whole.

The following is given as an illustrative specimen of such an exercise, having been taught in the Sabbath School Teachers' Normal Class, Ingersoll.

Keep in view the marked divisions of Christ's ministry into three well-defined periods: (1) The year of comparative obscurity, mostly spent in Judea. (2) The year of public and hopeful favour, spent in Galilee. (3) The year of deepening opposition, commenced in Galilee and largely carried on in Judea. Six months of this period are embraced in this quarter's lessons.

Every Sabbath school teacher and earnest Bible student should aim at taking in the broad and rounded

teachings of the fourfold presentation of Jesus Christ.

*Matthew* keeps prominent the Messiahship of Jesus the King of the Jews, and confirms our faith in the Old Testament Scriptures.

*Mark* makes conspicuous, by impressive groupings of words of might, and deeds of miracle, the power of the King and His kingdom, and he addresses the Romans.

*Luke* points out the universality of the kingdom, and Jesus as "the Son of man," the King of men, appealing to the Greek.

*John* dwells on the spiritual glory of the King and His kingdom, together with the spiritual character of its subjects. Hence the central subject of the first three Gospels is

"THE KINGDOM OF GOD."

The eternal and imperishable blessing of this kingdom is LIFE (John x. 28). This is the ruling theme in John's Gospel. The disciples were absorbed with the first part of Christ's teaching, "The Kingdom;" while Christ, by His life and words and deeds, kept emphasizing the second part of the statement, "the kingdom of God."

These are some of the facts that will enable you to obtain a large and growing estimate of the person and teaching of Jesus Christ; and while you may not keep these points before an average class, they will, if filling your own mind and emotions, give unconscious power to your preparation and teaching for the quarter.

Note carefully that while the lessons of last quarter were largely consecutive and chronological, extending over ten months, this quarter on which we are entering passes over many important events found in Luke, chaps. x. to xviii. 18. Mark's aim is only incidental, his object being to show that their bearing on this kingdom of God in the earth, and in the human heart, can only be won by triumph in suffering and death.

To travel in this appointed pathway, Jesus leaves Capernaum, departs from Galilee, comes into the borders of Jordan (Pe es), carefully instructs the Twelve, and skillfully confounds his enemies; so that from Mark viii. 27. to ix. 13 you have the great crisis in Christ's ministry.

THE FIRST LESSON

of the quarter firmly presents the social character of the kingdom of God—called in the Epistles "the family of God." This view is elicited by an answer to the ensnaring question of the Pharisees. The divine character and purity of the home and family life are vindicated by an appeal to the original law. Also the character of the kingdom is shown in the well-merited rebuke to the disciples in their discouragement of the children. Find the points of contrast and resemblance between the closing lesson of last quarter and the opening one of this, little children being in both. The lessons fall together in groups.

THE SECOND AND THIRD

are mutually illustrative of each other. The young man seeking "the eternal life" of the kingdom; the disciples selfishly seeking position in the kingdom. Eternal life is found not in rightful inheritance, but gracious gift—by self-surrender, submission, obedience. In the other case, the path of safety and promotion lies in obedient suffering and grateful service.

LESSONS FOURTH AND TENTH

have relations to each other. The experience of Bartimeus becomes typical of the experience of every son of the kingdom of God, and the miracle of giving sight becomes a parable of instruction in God's methods of working in His kingdom. Lesson tenth, in connection with the light of God's kingdom, gives us His summary of obligation, and His memorial example of the value of gifts to the cause of the kingdom, estimated not in current money, but in devotion of heart and sacrifice—Mark xii. 28-34.

LESSON FIFTH

is the central lesson of the course—there is the light of prophecy and recent history shining on it.

Christ's personal action and direction as to His entry into Jerusalem, claiming the kingdom in the name of God and of David, are deeply significant of His present position and illustrative of the lessons that follow. Read carefully the narrative given by each of the evangelists. Before the captivity, Isaiah points to such a claim—Isa. lxii. 11. On the return of the captives from Babylon, Zechariah notes it clearly—Zech. ix. 9. The light of the transfiguration, and the un-

conscious testimony of Bartimeus, "Thou Son of David, have mercy upon me"—all these considerations make the lesson very impressive.

LESSONS SIXTH, SEVENTH, EIGHTH AND TENTH cluster together, and should be used in illustration of each other. In lesson seventh, Christ's claim to the kingdom is questioned—Mark xi. 27-33. Hence the cursed nation symbolized in the fruitless tree, "Dried up from the roots." The answer to the disputed claim is given in Lesson eighth, in the form of a prophetic parable forecasting violence to the heir of the kingdom, and swift retribution to the murderers of the heir.

LESSONS NINTH AND TENTH

set forth the most diverse parties, and of most conflicting interests, uniting in their murderous intent on the death of Christ—the superstitiously religious Pharisees, the learned and influential Scribes, the cold and sceptical Sadducees, the political and unscrupulous Herodians.

The subjects of entanglement and controversy were—The Sabbath and its mode of observance, outward ceremonial and its importance; Marriage and Divorce, and its relation to future life; Taxes, and to whom paid. The relative importance of the several commandments of the law.

It is hardly necessary to say that this exercise, to be helpful to teachers, requires to be taught, as the mere lecture form will fail in securing the co-operation necessary to lodge the facts in the mind.

JOHN McEWEN, Teacher.

Ingersoll, June 26th, 1882.

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SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIX.

July 15, 1882. | SUFFERING AND SERVICE | {Mark 10: 37-45.

GOLDEN TEXT.—"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Ver. 45.

TIME.—Not long after the last lesson; about ten days before the crucifixion.

PLACE.—On the last journey to Jerusalem, before Jesus reached Jericho.

PARALLEL.—Matt. 20: 17-28, with vers. 32-34; Luke 18: 31-34.

Notes and Comments.—Ver. 32. The first sentences of this verse would indicate that the disciples hung back from this last journey to Jerusalem; they knew the danger and dreaded the result; they were "amazed—afraid:" at and for Jesus; "took again:" (see Lessons for May 21 and June 11); "began to tell:" more fully than on the previous occasions, of His coming sufferings.

Vers. 33-34. "We go up:" to His death—then follows the details of the successive steps of the passion; "delivered unto the chief priests:" condemned to death—delivered to the Gentiles—mocked—scourged—spit upon—killed, Matthew says crucified; and yet plain as this was, and keenly as they felt the danger, they did not understand. Luke 18: 34—"it was hid from them:" by their own determined opinions respecting the Messiah; "the third day He shall rise again:" light after darkness, the completion of Christ's personal work for the salvation of the world.

Vers. 35, 36, 37. "James and John—came unto Him:" Matthew says—"the mother" came with them, and was apparently the speaker, as the reply is addressed to her. There is no contradiction, for the request was theirs, although their mother presented it. If their mother was, as is supposed, the sister of Mary, they were cousins of Jesus, and might think that they had a right to a place in His "glory;" or as Matt. "kingdom;" the ideas were one to them. Jesus had been speaking of "twelve thrones:" in the last Lesson, see Matt. 19: 28, and the minds of these two were fired with ambition. *Lange* lays stress on their confession of Christ involved in the request; it may have been so, but we think not. In the East, the highest place of honour was at the right hand of the king, and next to it that on his left.

Ver. 38. "Ye know not:" the position you covet is one of suffering—the cup is a bitter one, Matt. 26: 39, and the baptism is a baptism of fire, Luke 12: 50. How often we ask for things, ignorant of what the answer involves; so Newton, "I asked the Lord that I might grow." In asking to be with Him, they were asking to be made partakers of His sufferings.

Vers. 39, 40. "We can:" how ignorant they were of what they so rashly undertook, and yet the Lord accepted them—they should "drink of the cup:" "be baptized with the baptism:" should be partakers of His labours and sufferings. So James early had his baptism of blood, and John, al-

though he did not die a martyr's death, drank deeply of the cup of persecution and suffering. "But—not mine to give—for whom it is prepared:" there are many interpretations of this; to us it appears to mean this—the place of honour in My kingdom is not a gift to any individual specially, but for those who manifest most My spirit and love. Compare 1 Cor. 2: 9.

Ver. 41. "Ten:" "moved with indignation," so Matt. and R.V. here; they were jealous of this sought pre-eminence; the ten were as little praiseworthy as the two; and these petty strifes when the Master stood almost under the shadow of the cross!

Vers. 42, 43, 44. "Called:" this conversation and reproach of the two had been carried on apart. Jesus shows them their mistake by pointing out the difference between His kingdom and worldly (Gentile) ones; there, the essence of government was despotism; tyranny and arbitrary power marked the rule; but among them there was to be no such lordship, and that, as he had shown them before (see Lesson for June 18), the servant, the minister, he who was willing to be nothing, would be accounted the greatest; character, Christ-likeness, gives dignity in God's kingdom, "will be chiefest—servant of all."

Ver. 45. "For even (REV. "verily") the Son of man:" He came not to seek honour or authority, but to serve—His life was one of service—"and to give His life:" the crowning act of His service, "a ransom:" not merely a redemption price, but a vicarious sacrifice; so, as has been well said, "the cardinal virtue of humility is based upon the cardinal doctrine of the atonement."

HINTS TO TEACHERS.

PRELATORY.—The truths in this portion are so clear and evident that it is scarcely needed to utter a word of caution. The teacher who gives the least attention to this portion will find the lessons rich and full, such as he cannot well mistake. The central thought is, what constitutes true greatness in Christ's kingdom, the teachings of the Saviour on the point, and the practical illustration of His teachings in His own life.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1.) The third and fullest announcement by Jesus of His sufferings and death (32-34.) (2.) The ambitious request of James and John (35-37.) (3.) The Saviour's teachings on true greatness (38-45).

On the first topic, show that Jesus with His company was on the way to Jerusalem to keep the passover, that one which was to be for ever memorable as the occasion on which the true Paschal Lamb was sacrificed. The mind of His disciples is seen in the next topic, and is in strong contrast to that of Jesus Himself. They were looking for a manifestation of His power and a setting up of His kingdom; He, knowing what was in their hearts, tells them, more clearly than before, of His coming passion—betrayed, first by one of themselves, to the Jews, and again by the Jews to the Gentiles, to suffer a Gentile death. Teach here how the Saviour ever kept the end before Him, and how calmly He went onward to His death, and this because by His death He was to bring salvation to the world.

On the second topic, show that while the face of the Master was towards the place of suffering and death, with the shadow of the cross already upon Him, the disciples were looking, as before, to honour, power, worldly greatness; they could see only a temporal kingdom, with Christ as King and they in the highest positions, and in this spirit the two sons of Zebedee came to Him asking that they might occupy special seats of honour in His "glory." His exaltation and power! Much as we marvel at their ignorance, we may show that there was belief in, and loyalty to, Jesus. They mistook the character of the kingdom entirely, and what its honours were; but their wish to be near the Master was a right one, and which, in the Christian spirit, not with their ambition, we may imitate. Point out that if we bring self in any shape into our religion we make the same mistake which these disciples did. Selfishness is the unclean spirit that can have no dwelling in the heart of the true disciple.

The third topic shows us, once more, the true spirit of the Gospel. It is not of this world. It has a different centre—Christ, not self; it has a different motive—"the love of Christ constraineth;" a different manifestation—service, not power; its duty, its privilege, is self-sacrifice; it looks up and around, asking, "Lord, what wilt Thou have me to do?" Point out how this very spirit was manifested by Christ Himself, who "came not to be ministered unto, but to minister, and to give His life a ransom for many,"—the divinest self-sacrifice the world has ever seen. Show your scholars that here all are equal; although the path of service may be widely different, yet all true service will be accepted, and leads to that honour which the Master will bestow upon His faithful servants in the day of His coming. The royal road to honour is through service.

"This is the path the Master trod."

"He humbled Himself—wherefore God also hath highly exalted Him," Phil. 2: 8, 9.

Incidental Lessons.—On the first topic, That Jesus leads us in the way in which we should go.

That where He leads we all should follow.

That companionship with Him in suffering leads to companionship with Him in glory.

On the second topic, That selfishness is the root of ambition and many evils.

That the most subtle and dangerous selfishness may be in our religious desires.

That human ignorance knows not what it asks.

On the third topic, That presumption is confident, humility is diffident.

That honour from God is determined by service.

That the greatness of Christ's kingdom is in service.

That true ministry is true service.

That in some way all may serve.

Main Lesson.—Christ an example of true greatness. Luke 22: 27; John 13: 13-16; Rom. 13: 3; 2 Cor. 8: 9; Phil. 2: 6.

## OUR YOUNG FOLKS.

### THE GREAT GOD.

Little boy, with laughing eye,  
Bright and blue as yonder sky,  
Come, and I will teach you, love,  
Who it is that lives above.

It is God, who made the earth;  
God, who gave my darling birth;  
God, who sees each sparrow fall,  
God, who reigns, great King of all.

God, who sends the pleasant breeze,  
Blowing sweet through flow'rs and trees,  
God, who gives you every joy,  
God, who loves you, little boy.

He is beautiful and bright,  
Living in eternal light;  
Would you not, my little love,  
Like to live with Him above?

Ask Him, then, to show you how  
You may please Him here below;  
Ask Him grace and help to send,  
Pray to Him, your kindest friend

You must learn to read, and look  
Often in His Holy Book,  
There, my darling, you will find  
God is very good and kind.

### ANECDOTE OF WEBSTER.

When Daniel Webster's father found that his son was not robust enough to make a successful farmer, he sent him to Exeter to prepare for college, and found a home for him, among a number of other students, in the family of "old 'Squire Clifford," as we of a younger generation have always heard him called.

Daniel had up to this time led only the secular life of a country farmer's boy, and though the New Hampshire farmers have sent out many heroes, as firm and as true as the granite rocks in the pasture, there cannot be among the hard and homely work which such a life implies, the little finenesses of manner which good society demands.

Daniel was one of these diamonds of the first water, but was still in the rough, and needed some cutting and polishing to fit him to shine in the great world in which he was to figure so conspicuously.

None saw this more clearly than the sensible old 'Squire. The boy had one habit at the table of which the 'Squire saw it would be a kindness to cure him.

When not using his knife and fork, he was accustomed to hold them upright in his fists, on either side of his plate.

Daniel was a bashful boy, of very delicate feelings, and the 'Squire feared to wound him by speaking to him directly on the subject, so he called aside one of the other students with whom he had long been acquainted, and told him his dilemma.

"Now," said he, "I want you this noon, at the table, to hold up your knife and fork as Daniel does. I will speak to you about it, and we will see if the boy does not take a hint for himself."

The young man consented to be the scapegoat for his fellow-student, and several times during the meal planted his fists on the table, with his knife and fork as straight as if he had received orders to present arms.

The 'Squire drew his attention to his po-

sition, courteously begged his pardon for speaking about the matter, and added a few kind words on the importance of young men correcting such little habits before going out into the world.

The student thanked him for his interest and advice, and promised reform, and Daniel's knife and fork were never from that day seen elevated at the table.

When, after a vacation, Daniel's father brought the lad for a second term to Exeter, he put in his saddle-bags a good fat turkey from the Franklin farm, which he gave to the 'Squire as an expression of his gratitude for Daniel's improved manners.

### GOOD WORK OR NONE.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M—, a well-known jurist, living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to. He had once occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half."

The judge then went to dinner, and coming out found the man planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his walk. When he returned the boards were all planed and numbered, ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was finished, there was no part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge started. "Why do you spend all that labour on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No, I'll take only a dollar and a half." And he took it and went away.

Ten years afterward the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among master builders, but the face of one caught his eye. "It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys were not taught in their earliest years that the highest success belongs only to the man, be he a carpenter, farmer, author or artist, whose work is most carefully and thoroughly done.

### A BOY-TRAP.

A boy-trap? what is that? We have read of man-traps; but what is a boy-trap? Read the following narrative and see:

A few years since I was remonstrating with a confirmed inebriate—one whom I had known from boyhood—and I said to him: "Wellington, how is it that a boy brought up as you were by pious parents, and in the midst of churches and Sabbath-schools, learned to drink?" He replied, "Mr. —, now I will tell you just how I learned to drink. Do you remember Smith, that used to keep the big white tavern on the corner in the village some twenty years ago? When I was about twelve or fourteen years old, I with other neighbour boys would come down to the village of an evening, and we soon found our way into Smith's bar-room. It was not long, however, till Smith began to invite us into a back sitting-room, where he first brought on cards and dominoes and taught us to play, and then brought wine and beer and treated us till we liked it and wanted something stronger; there is how I learned to drink."

"But," said I, "can you not reform yet? can't you give it up?" He replied, "No, it's too late; I'm a goner!"

And this is what hundreds—yes, thousands—of our licensed taverns are doing to-day! The traps are set—whose boy will be caught?

### CHILDREN'S GIFTS.

When the crowd followed Christ in the desert of old,  
And were weary and fainting for bread,  
A lad with his basket supplied, we are told,  
The food with which thousands were fed.  
For the Lord took the loaves and the fishes he brought,  
And blessed and divided the store,  
And thousands received of the bountiful feast,  
And ate and were hungry no more.

Thus may we, like the lad in the story of old,  
By the Master be used for some good;  
For in the world's desert are multitudes still  
Who are starving for heavenly food.  
So, dear Jesus, we bring Thee our fishes and loaves,  
Like the lad upon Galilee's shore;  
For we know, with Thy blessing, the little we have  
Will suffice to feed multitudes more.

### RULE FOR FRETTERS.

A little girl had been visiting me who was a fretter. She fretted when it rained and fretted when it shone. She fretted when little girls came to see her, and she fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to herself and troublesome to her friends. We, to be sure, have our trials, but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters which they shall have. Here it is. "Never fret about what you can't help, because it won't do you any good. Never fret about what you can help, because if you can help it, do so." Say this when you get up in the morning, say it at noon, say it at night and not only say, but do; and that will be, do not fret at all—a *fino* doing.

The only right way of getting along is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly bear our lot, and be satisfied with what God has given us.





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LITERARY NOTE. The leading book of the year for popularity is likely to be Miss Colbrath's "What to Get for Breakfast," so admirably does it solve the housewife's daily perplexing problem.

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MEETINGS OF PRESBYTERY.

- CHATHAM.—In the First Presbyterian Church, Chatham, on the 18th of July.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 11th of July, at eleven a.m.
MAITLAND.—In Knox Church, Kingstonside, on Tuesday, the 11th of July, at half-past 10 p.m.
QUEBEC.—In Scotsdown, on Wednesday, 16th September, at 10 a.m.
WHITBY.—In Newcastle, on Tuesday, 18th July, at ten a.m.
HURON.—In St. Andrew's Church, Bayfield, on the second Tuesday of July, at eleven a.m.
GUELPH.—In St. Andrew's Church, on Tuesday, July 18th, at ten a.m.
STRATFORD.—In Knox Church, on Tuesday, 11th July, at ten a.m.
LINDSAY.—At Lindsay, Tuesday, 29th August, at eleven o'clock a.m.
SAUGREN.—At Durham, on Tuesday, the 11th of July, at eleven a.m.
LONDON.—In the First Presbyterian Church, London, on Tuesday, the 11th of July, at two p.m.

Births, Marriages, and Deaths.

BIRTH. At the manse, Westport, on Wednesday morning, June the 28th, the wife of Rev. David Y. Ross, M.A., of a son.
MARRIED. On the 26th inst., Maria, eldest daughter of John Gordon, Esq., of Aylmer East, to the Rev. J. W. Penman, of North and South Nissouri.
DIED. At his residence, Port Perry, on Sabbath, 25th of June, Duncan McLaren, a native of Argyshire, Scotland, in his eighty-seventh year.

MISS COLBRATH'S UNRIVALLED WHAT TO GET FOR BREAKFAST. No other book brings the housewife such a complete breakfast, plans, suggestions, receipts for the dishes, etc., make the morning a delightful elegant meal. Interleaved, postpaid, at JAS. EARLE, 178 Washington St., Boston.

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Notice to Contractors. SEALED TENDERS, addressed to the under signed, and endorsed "Tender for Post Office, Hamilton, Ont.," will be received at this Office until THURSDAY, the 6th day of JULY next, inclusively, for the erection of POST OFFICE, ETC., AT HAMILTON, ONT.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, Hamilton, on and after Thursday, the 15th day of June. Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, the blanks properly filled in, and signed with their actual signatures. Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned. The Department will not be bound to accept the lowest or any tender. By Order, F. H. ENNIS, Secretary.

Department of Public Works, Ottawa, 24th May, 1882.

NOTICE. Time for receiving tenders for the above works is hereby EXTENDED until MONDAY, 31st July next, and the time for seeing the plans and specifications to Monday, 17th July next. By Order, F. H. ENNIS, Secretary. Department of Public Works, Ottawa, 24th June, 1882.

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