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THE TORONTO PRESBYTERIAN

Vol. 9.—No. 21.
Whole No. 486.

Toronto, Friday, May 27, 1881.

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MEETINGS OF PRESBYTERY.

STRATFORD.—In St. Andrew's Church, Stratford, on the 5th July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on the 5th of July, at eleven a.m.
KINGSTON.—In John Street Church, Belleville, on Tuesday, July 5th, 1881, at half-past seven p.m.
GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of July, at ten o'clock a.m.
KINCARDINE.—In St. Andrew's Church, Kincardine, on the second Tuesday of July, at ten o'clock p.m.
PORT HOPE.—In Hill Street Church, Port Hope, on the third Monday in September, at half-past seven p.m.
BRUCE.—At Port Elgin, on the third Tuesday of July next, at two o'clock p.m.
MONTRÉAL.—In St. Paul's Church, Montréal, on Tuesday, the 17th July, at eleven a.m.
LANCASTER.—In Knox Church, Lancaster, on the 17th July, at ten o'clock a.m.
WHITBY.—In St. Andrew's Church, Whitby, on the third Tuesday of July, at eleven a.m.
HAMILTON.—In Guthrie Church, Hamilton, on the second Tuesday of July, at eleven a.m.
AMHERST.—At Amherst, on the 5th of July, at ten p.m.
TORONTO.—In the usual place, on the first Tuesday of July, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the second Tuesday of July, at two p.m.
GÄERICHERICH.—In Knox Church, GÄericHERICH, on the second Tuesday of July, at eleven a.m.
PRESCOTT.—At Prescott, on 15th July, at half-past two p.m.

GENERAL ASSEMBLY.

The seventh session of the General Assembly of the Presbyterian Church in Canada will be opened in the **CITY OF KINGSTON,**

and within St. Andrew's Church there, on **WEDNESDAY, 5th JUNE NEXT,** at half past seven p.m.

Presbytery Clerks will please forward lists of Commissioners, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of operations, inductions, licensures, deaths, depositions, within the several Synods, and all other official documents should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Lists of Commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto.

The Business Committee will meet in the Vestry of St. Andrew's Church, Kingston, on Wednesday, the 5th, at a quarter to five p.m.

Railway certificates have been forwarded to Commissioners. If any have not received their certificates, they should communicate at once with Dr. Reid, Toronto.

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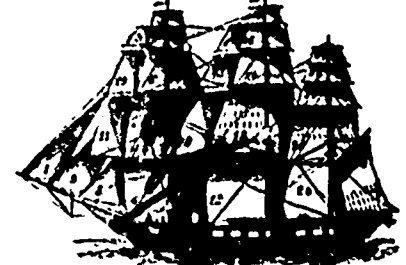
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A GOOD DRINK FOR THE LUNGS.—Wash clean a few pieces of Irish moss; put it in a pitcher, and pour over it two cups of boiling water. Set where it will keep at the boiling point, but not boil, for two hours. Strain, and squeeze into it the juice of one lemon Sweeten to taste.

WATER.—More diseases are caused by drinking impure water than are brought upon us by poor food. Water forms three-quarters of our weight, and before any part of our food can be taken into our bodies it must be dissolved in the fluid of the stomach. Therefore be sure that the water you drink is pure.

TO CURK BIRD'S WINGS.—Place them as you wish and dry them slowly before the fire. We cure turkeys' wings by spreading them on the hearth, and placing a smoothing iron on them to hold in place until the moisture and all is dried out; sometimes it takes several days. I have some wings now that are fifty years old.

THE UNEATABLE CRUSTS.—What are we to do with them? Soak them in two or three waters, beat them into a pap with a few pennysworths of sugar, add a few currants or not, as you choose, put this with a little dripping into a pan, bake it, and gladden the hearts of somebody's little ones with the timely, inexpensive, thoughtful gift.

MACAROONS.—Blanch forty sweet almonds and twenty bitter ones; pound well in a mortar, gradually adding half a pound of well sifted white sugar. When reduced to a smooth paste, then flour a baking tin, lay it on some sheets of wafer paper, and drop small quantities of the paste upon it in separate places. Then bake in an oven moderately hot, and round the paper so as to make twenty macaroons—which the quantities named are sufficient to supply.

TO COLOUR WALLS PINK.—Take two ounces of cochineal, steep it in warm water two hours, when add to it one half-ounce of cream of tartar. Put as much or as little of the decouction in your whitewash as will make the desirable shade. A cheaper and handsomer pink may be had from nichwood madder. Take one pound of madder and soak over night in a brass or copper kettle; set it on the fire and let it come to a boil, then use the same as above.

STARCHING AND IRONING.—There are a few starched articles that require no ironing. Dimity curtains should be most particularly stretched, straightened and shaken after starching, and pegged out by the loops, or pinned to something else when put on the line to dry. Many ladies, however, experienced, do not know this, and consequently iron all the pattern out of the dimity, and send home, smoothed and glazed, what ought to be in ridges and have a tough surface, as when new.

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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, MAY 27th, 1881.

No. 21.

NOTES OF THE WEEK.

PERSONS handling bank bills should be careful not to take in any \$2 Dominion notes from No. 145,001 to 146,000, nor any \$1 Dominion notes from No. 355,001 to 356,000, as the Government has refused to redeem them, they being part of the lot stolen from the Receiver-General's office in Toronto some time ago. Cut this out for reference.

It is stated by a foreign paper that Hodscha-Ahmet, who was imprisoned by the Turkish Government for translating and circulating the Bible, was delivered from prison by the Chio earthquake. The prison is said to have been thrown down by the shock, but Hodscha-Ahmet was not hurt. He managed to get on board an English vessel anchored in the harbour, and he is now in London.

AT the late Alumni dinner of the Princeton Theological Seminary, the trustees of the Seminary received a cheque for the sum of \$100,000 from Miss Lennox, of New York, the sister of the late James Lennox. The check was not accompanied by any letter, but Dr. Paxton intimated that the generous donor directs the sum to be invested and the income to be applied solely to the increase of the salaries of the professors of the Seminary.

THE Ontario Branch of the Dominion Alliance for the Legal Suppression of the Liquor Traffic has issued address to its friends, which we should have been happy to have given in full had the crowded state of our columns permitted. In order to carry on its work effectually, the Executive Committee of this Branch wishes to have a fund of fully \$5,000. We should think there would be little difficulty in raising this sum. All those who are inclined to help are requested to send their contributions to the Secretary, Prof. G. E. Foster, Box 438, Hamilton, Ontario.

THE present season is full of interest to the friends of Young Men's Christian Associations. There will assemble at Cleveland, May 25, the representatives of the American Y.M.C.A., and later, July 30th to August 6th, at London, in Exeter Hall, delegates from the Associations of all lands. Both conventions will receive reports of rapid progress in all departments since their last meeting two years ago, at Baltimore, and three years ago at Geneva, Switzerland. The conference at London will be attended by a large American delegation, which is to sail from New York on July 16th. The convention at Cleveland will be one of extraordinary interest.

THE story is told by "The Christian Register" of a Chinaman who was converted by simply reading the New Testament. Then he wanted to be baptized. He tells the story: "One rainy day, as I was sitting in the door of my cabin, I read the words, 'He that believeth and is baptized shall be saved.' And I said to myself, 'I believe; but how can I receive baptism, for, far and near, there was no missionary. Then, as my eyes followed the falling rain, the thought occurred to me, 'It is God who sends down the rain. Can I not pray to Him to baptize me?' So I bared my neck and breast that they might be sprinkled, went out, fell upon my knees, and cried, 'Heavenly Father, I receive Thy baptism in the name of the Father, of the Son, and of the Holy Spirit.' And now, in my heart, I have the conviction that I have received baptism from God Himself."

THE following rebuke from the "Congregationalist" is in order: "At the recent New York Methodist Conference Bishop Bowman reprimanded the flippant manner so often seen in churches in the closing exercises. Coats, hats and canes, are arranged while the doxology is being sung, as though the people were preparing for a rush, like some ill-bred persons at the close of a concert. When the minist-

ter thinks that his people are bowing or kneeling in their pews they are often simply fumbling for dropped gloves or eye-glasses. The Bishop related an instance of a minister himself putting on his overcoat while he sang the doxology. The house of God seems to have little more of sacredness to some people than an ordinary concert hall or store. We wish the custom were general in this country which prevails in England, of pausing for a few seconds after the benediction is pronounced before beginning to pass out."

A MEETING of Knox College Alumni, composed of clergymen attending the late meeting of the Synod of Montreal and Ottawa, was held during meeting of Synod. After a friendly discussion, it was agreed to sustain the action taken at the recent meeting of the Alumni in Toronto, with reference to raising a fund of \$12,000 to be applied to the improvement of the College library. The following gentlemen were appointed to take charge of the scheme in the various Presbyteries: Presbytery of Ottawa—Rev. William Armstrong, M.A.; Presbytery of Brockville—Rev. Geo. Burnfield, M.A.; Presbytery of Lanark—Rev. D. B. Ballantyne, M.A.; Presbytery of Glengarry—Rev. J. A. G. Calder; Presbytery of Montreal—Rev. J. Strimger, M.A.; Presbytery of Quebec—Rev. A. F. Tully. There was also a clear expression on the part of those present that the time was near when a great scheme for the endowment of the College should be launched. After a pleasant meeting the members dispersed.

It is said that the heavy tax which the Government of Great Britain has recently imposed upon saloons has not only resulted in shutting up many low dens but in a very material decrease in the quantity of spirituous and malt liquors consumed, although the population has increased. In 1878, 1,190,886,401 gallons of wine, rum, and beer, were consumed, involving an expense of \$710,975,000. During the last year the quantity was reduced to 972,876,311 gallons, and the cost to \$611,396,375. The consumption *per capita* still amounts to 28.19 gallons. The room for further legislation is still very wide. But this estimate of the influence exerted by heavy taxation is misleading in these respects: it does not take note of the fact that the principle of voluntary total abstinence has, during the last decade, been pressed upon the attention of all classes of the population; nor that among its advocates and exemplars there have been many persons of great social and religious influence; nor that the number of total abstinent on principle has consequently become very large. We do not deny that taxation has diminished the number of saloons, but the diminution in the amount of liquor consumed is chiefly due to the steady advance of the temperance or total abstinence sentiment.

AT the meeting of the Society of Antiquaries of Scotland, held last week, Mr. Gilbert Goudie, F.S.A., Scotland, gave an account of a sculptured stone from the churchyard at Papil, in the Island of West Burra, Shetland, now in the Museum. The stone was found by Mr. Goudie in 1877, and, on his representation of its scientific interest, it was obtained for the museum, with consent of the Misses Scott, of Scalloway, the proprietors, through Mr. Garriock, of Berry. The stone is a sandstone slab, six feet ten inches in height, sculptured on one side only. It bears at the top an equal-armed cross, formed by the intersection of arcs of circles, the interspaces being filled with interlaced work. Below are the figures of four ecclesiastics, with croziers, two on each side of the shaft of the cross, underneath them a lion-like animal; and, lowest of all, a group of two figures, semi-human in character, but having bird-like heads and legs. Their long bills are inserted in the eyes of a human-like figure between them. In the form of the cross, and the design and disposition of the figures, Mr. Goudie recognized a likeness to the fine sculptured stone from Bressay, in Shetland, also now in the museum. The site on which the stone was found is that of the ancient towered Church of Burra, of which every trace has

now disappeared, but which was standing partially entire when Rev. Hugh Leigh wrote his account of the district in 1634. Dr. Mitchell and Professor Duns made some remarks on the interest of this communication, and the special interest of the stone itself is now exhibited in the museum.

THE London "Standard" had lately an important editorial on the revised version of the New Testament. The following are the main points: The writer of the article asserts that "whatever scholars may think of the labours of the revisers, the impression produced upon the public mind is one of disappointment and dissatisfaction. It is to be deeply regretted that the revisers, judging by the work just published, have apparently forgotten the conditions under which the task was entrusted to them. It is obvious that a great many of the alterations adopted have been approved for reasons of mere literary criticism, which makes us rather sceptical as to the infallibility or even good taste of the revisers. Where no material change in sense or substance of the authorized version has been shewn to be required by the revisers, for the proper construction of the original, they have, nevertheless, thought themselves justified in mending the English and improving the grammar of passages which have struck deep root in the hearts and memories of the English people. One word has been substituted for another at the whim of the New Testament Committee. Moods and tenses have been shifted about to satisfy some pedantic scheme of syntactical symmetry. A sentence, treasured up in the popular mind and enriched beyond description by the pathetic associations of hundreds of years, has been tortured and crucified into precise grammatical accord with the latest refinements of critical labour upon the comparison of early manuscript texts, and has thus been robbed of all its true value. The system upon which the revisers appear to have acted, in our judgment, is altogether erroneous and deplorable." The writer then proceeds in some most beautifully expressed passages to point out the position held by the Scriptures among English-speaking peoples: "They have been known by them and loved by them for centuries," he says, "and it is rash and reckless to shake this noble growth of centuries by attempting to harmonize with the correctness of self-opinion and scholarship, or to regulate by the doubtful standards of taste accepted by a motley combination of theologians and professors. Even the Lord's prayer, which every English-speaking child learns to lisp at its mother's knee, has not been spared. The revisers have handled it as a bold commentator might handle a notoriously corrupt chorus in some Greek tragedy. St. Paul's praise of charity, unequalled in its own kind for singing and rhythmical eloquence in the old version, is mangled and made irre recognizable by the senseless substitution of the word "love" for charity. The meaning is really obscured rather than elucidated by this change, while the music of the sentence is invariably lost. Alterations of the diction of the old verse involving no gain in sense, or no perceptible one, swarm in the revised edition, and in almost every instance it is impossible not to feel that the original translators, however inferior to those engaged in the present revises in precise and exhaustive scholarship, textual or general, were infinitely their superiors in the rare and precious art of writing musical and masculine English prose. Had they purged the sacred text of the errors which had crept into it, and placed where it was necessary the various readings in the margin, they would have performed a useful and acceptable work; but in the effort to attain dry and merely mechanical accuracy of expression, they have so revised the noblest book in the English language as to deprive it of much of its beauty, and they have destroyed many of its historical associations." In conclusion, the "Standard" writer says that it remains now for the revisers to revise the text they have produced. If this new revision is ever to be generally used, and to supersede the authorized version, many of the alterations that have been made must be discontinued.

OUR CONTRIBUTORS.

CREEDS AND CONFESSIONS.

BY REV. JOHN DE NAR, DUNBARTON.

While Scripture says, "All men have not faith," it may seem at first sight a flat contradiction to say, all men have faith. The contradiction is only seeming not real, seeing that the one statement has a particular and the other a general reference, and both may be held consistently together. Every man has faith or belief, if of little else, at least of his own existence, in accordance with the celebrated Cartesian motto, "cogito ergo sum." Now, every man's belief is his creed, whether it has reference to social or commercial, civil or ecclesiastical existence. Creeds then are both natural and universal, and for any man to have no creed is inconceivable if not impossible. If a man tell his belief to another, this is a confession, hence confessions are just as natural, if not as universal, as creeds, and hence the origin and existence of both. If any two men then, on confession, find their creeds to be alike, why may they not unite and make one creed and one confession do for both? And if so with two men why not with two hundred or two thousand? No two individuals can act in harmony towards themselves or others unless they have a common creed either expressed or understood, and a greater number would only create a greater difficulty. True, a man may have a creed without a confession like another Robinson Crusoe, but every public journal, every commercial firm, every social club, every political organization, not only has its creed, but its creed is essential to its existence. Creeds then are both natural and necessary, for no association, be it secular or sacred, can long exist and act in harmony without both, and every Church must have its creed, either confessed or understood. In short, creeds and confessions are essentially necessary alike to the existence and activities of any Christian Church, for its members can be one body only in as far as they have one creed, and one in action only in as far as they are one in opinion, and how can they be either unless they have a confessed creed?

While a confession may only be the confession of a creed, yet in its ordinary acceptation it generally implies a concise and systematic arrangement of related beliefs. But, say some, is not a reflection on the wisdom and goodness of God for any man, without divine authority, daring even to attempt such an arrangement, seeing that God who gave the Word has not so arranged it? With as much show of sense it may be asked, Why do we dare, without divine authority, to prepare the food we eat, the clothes we wear, or the homes we inhabit, and not as mere animals eat our food off the ground as God there provides it, wear the covering on our bodies as God there produces it, and live in those homes, caves and dens of the earth, as God there prepares them? Such a course would neither be the most elevating to man nor honouring to God. As in the material world, the more closely one particle of matter fits into another, so much the stronger is the whole mass, so in the moral world the more closely one truth fits into another, in like measure the stronger does the whole become. Each truth is thus not only a real but a relative power, a practical illustration that "union is strength." It is evident that God has a design no less in His Word than in His world, and that design in each is uniform and harmonious. As in the world every part is proportioned to and supportive of the whole, so in the Word every truth, whatever be its immediate meaning or connection, ever corresponds with and connectedly promotes the grand design of the whole.

In selecting, summarizing, and systematically setting forth the fundamental truths of God's Word, a two-fold benefit is obtained alike in the exercise and the issue. In the exercise the understanding is enlightened, the heart enlarged, the mind strengthened, the memory stored, and the whole being stimulated and directed, while in the issue each truth the better asserts its own individuality and becomes an assistant power to all with which it is connected, so that as a result what "the aphorisms of Hippocrates are to the physician, the axioms of geometry to the mathematician, the adjudged cases in law to the counsellor, or the maxims of war to the general," so are confessed creeds to the Christian. If the fundamental principles of the arts and sciences have been sought out and systematized alike for the glory of God and the good

of men, why may, why should not, for reasons strong as their supreme importance, the truth of God's Word be so dealt with and employed? By so doing the truths of God's Word are so much more easily acquired, retained and employed, and while such a course exhibits to the world the distinctive doctrines of any Church, it also tends to discover and to unite the common friends of the same faith the one to the other.

Amid the many benefits which creeds and confessions thus secure, it is well known that to them as to everything human many objections have been made, and, with all due respect to those that make them, it cannot be denied that it is always very simple and sometimes even very silly to object to what exists. Like the Scotchman who, with but questionable qualifications, had been chosen to a position of rule in the church, and on being afterwards asked how he thought he would be able to take part in the discussions of Church courts, "Oh," says he, "I can aye objec'"; or like the Irishman who on landing in New York, and being asked whether he favoured the Government or was opposed to it, quickly replied, "Is there a Government? Then I'm agin it." A man should never object to what is, unless he fully comprehends it, and until he can present something better; and he should always draw the needful distinction between the principle of creeds and the principles of a creed. Paradoxical as it may appear, every creed-objector, every creed hater, has and holds a creed of his own, and a prominent part of that creed is that he believes it to be wrong for Christians and Christian Churches to have any definite creed at all. It is not to their own creed, mark you, that they object, but to that of their neighbour, that they shew themselves so hostile and hateful, and if any man takes the liberty to reject a creed, every law of right and love would say that he should, in all conscience, grant another man equal liberty to hold one. In conversing with a worthy minister of a so-called creedless Church, he was asked how that Church could refuse to receive any man as a member or a minister whose character and intelligence were otherwise unobjectionable, "if he said he believed the Bible?" In reply he said, "Oh, we have an *understanding*," etc, which was a begging the whole question, for, in as far as they have an understanding, there must be an expression, and what is this but a creed and a confession too, not indeed pointed but none the less held and acted on; thus "*ab uno disce omnes*."

A prominent and prevalent objection to creeds is based on the unwarrantable and uncharitable assumption that those who have them hold them as substitutes for the Word of God, in spite of the frank and oft repeated avowal that they are held and employed solely as expressive of the sense in which the Word of God is understood. As well may it be said that because a man works, and with his wages purchases and pays for his food and clothing, he substitutes himself for that God that provides freely for all. Some will tauntingly and triumphantly tell you that the Bible is their creed, and something more than hint that another creed implies another God, but such either ignorantly or designedly confound things that differ, for the Bible can be no man's creed. A man's creed is his belief, but the Bible is the Word of God, and these are wholly distinct—the one man's, the other God's. But is not the creed of a Church rather than the Word of God employed alike in admitting into that Church or excluding therefrom? The avowal of this may seem somewhat formidable at first sight, but to what does it amount? If a Church's creed is its belief in the Word of God it is clear that it cannot consistently either accept or retain any one whose faith is not in accord therewith, this would be a house divided against itself, and for any one to accept of that creed in order to become a member or a minister of that Church, and thereafter promulgate principles and pursue courses inconsistent therewith, and yet defiantly hold that position on the plea that he is still true to his God and in accord with His Word, betokens a degree of dishonesty it might not be seemly to characterize. The member and the minister hold co-relative positions, and as the minister looks for integrity in the member, so no less but still more does the member look for and expect integrity in the minister.

Further, creeds are by many regarded as sectarian, if not unsanctified restraints upon Christian liberty. Every man is a sectarian, and Christian creeds are systematized beliefs in regard to the true and the right, and can never to the holders be restraints unless

to the false and the wrong. Law is a restraint, be only to the lawless; truth, only to the false; and right only to the wrong. These are restraints only to those who disregard them; to all others they are at once accepted aids and guides. But still further it is said that as the science of theology is progressive, creeds by preventing free inquiry, are obstacles to progress. Every scientist has his creed and every advocate his confession, and thereby progress is not obstructed. Whose are the great minds that are so fettered and the gigantic intellects that are so galled by creeds, so to cramp their powers and cripple their energies? Echo answers "Whose?" To some it may seem a sad privation that fledgling youths and fanciful divines should be deprived of the gratification of bringing themselves into notice as "advanced thinkers," by broaching some wild theory, denying some important truth, or parading some old exploded error, and thereby undesignedly, but most effectually, oft shewing the wisdom they want and the calibre they require. The underlying strata of all this are often near the surface, and in their frequent out-croppings they catch the eye and betray their characteristics to the careful observer. Have not, however, minds at least equally as great and intellects at least equally as gigantic, found room enough in the range of their creeds to live and labour in doughty deeds and daring endurance, such a might make the modesty of such malcontents blue crimson in the comparison? These ever found their creeds neither fetters nor restraints, but substantial aids and guides alike in all their deeds and endeavours.

Having already unwarrantably trespassed upon your space, permit me only to add, that it is held that creeds fail to produce that unity and harmony at once they professed origin and chief recommendation. True, creeds have not united all, and produced harmony among the human race, but they have done much and are still doing more, and, mark you, the failures have only and always been where they have been despised and rejected. As well may it be said, since law has not made all men honest, and education has not made all men wise, and Christianity has not made all men pious, ergo—In short, if creeds so fetter and restrain, why adopt them? Their reception and their retention are both voluntary and self imposed. Men are bound by creeds only in so far as they bind themselves, and only as long as they are willing thus to be bound; and if a creeded church be a restraint on Christian liberty, surely the world is wide enough, and will welcome them to its domain, and with a simple "presto" all this can be at any time easily accomplished.

A MÆDIEVAL HEROINE.

Some years ago, on a sunny summer Sabbath afternoon, in Heidelberg, the writer had been attending divine service in the quiet old University church standing among the simple, unpretending University buildings that lie to the left of the pretty *aulage*, or promenade, leading from the castle to the railway station. The sermon had been an excellent one—thoughtful and suggestive, on the text, "The kingdom of God is within you;" and after the University preacher had ended his sermon and closed the service, we strolled slowly around the church, looking for a certain tomb, which, years before, had been made familiar to us, as one of the memorials of the past, which a visitor there should not fail to see. At last we found it—the name carved on the stone—*Olympia Tullia Morata*, with an inscription testifying to the learning and virtues of her whose dust lay there. The gray old stone, the quiet academic surroundings, seemed to suggest an atmosphere of tranquil, studious leisure and classic repose, which, with a vague impression of noble, intellectual womanhood, was all that the name of Olympia Morata then suggested. It is only recently that a brief memoir of her in an English magazine has filled up the blank with the interesting details of a history, which, while it gives a very different picture of the scenes and surroundings amid which she lived her life, at the same time greatly increases our admiration for her, as not merely a learned lady, but a brave, patient, loving, much-enduring woman.

Olympia was born in 1528; her lot being cast in that stormy time when the newly stirring intellectual life of the Renaissance was beginning to chafe against the barriers of superstition and ecclesiastical tyranny—the inevitable conflict which culminated in the struggle of the Reformation. Her father was Pelte-

grino Morata, Professor of Classical Literature at the University of Ferrara, where then ruled Ereole II. and his duchess, Renée, who had been educated with Queen Margaret of Navarre, was accomplished in the learning of her time, and a well-known sympathizer with the holders of the "new opinions"—the embryo Reformers. To her court came eminent French scholars and theologians, as to a safe retreat. The poet, Clement Marot; Calvin, Languet, Amico Paleario, Celio Curione, Peter Martyr Vermigli, were among the distinguished men who made a longer or shorter stay at Ferrara under her liberal protection. Pellegrino Morata, who had married in Ferrara, was obliged to leave it for a time through some imprudently bold theological writings, but was permitted to return when Olympia was eleven years old. In the following year she was selected by the Duchess as the companion in study of her eldest daughter, Anna d'Esta, two years younger. She had been carefully educated by her father, after the fashion of an age which esteemed the newly revived classical learning as meet a privilege for young women as for young men. She could write letters in Latin, and translate Boccaccio into the same tongue, had begun the study of Cicero, and was diligently studying the art of public speaking, which seems to have been regarded as a quite fit and proper study for the young women of that period. That her father thought so at least, is evident from the letter which he wrote to her at her own request, giving her practical hints on elocution in great detail, and testifying no less to his care for her progress than to her own zeal. Removal to the atmosphere of a court did not seem to act as a hindrance to her successful study. She now attended the University classes regularly and advanced rapidly in Greek under the celebrated Chilianus, while she continued to study also philosophy, Cicero, and elocution. The two latter she was soon called to use for the benefit of others, for at sixteen she was requested to lecture at the University on Cicero, an honour to a young lady which it would be difficult to match, even in these days of "higher education." In those days, however, the minds and energies of young women were not divided and sub-divided on a multiplicity of subjects, ranging from all the "ologies" of modern science down to cooking classes. There were not so many things to learn, newspapers and magazines were not, and students had quiet and leisure to learn comparatively few things, and learn those well. If there were any critics to call Olympia "strong-minded" because she discussed the Paradoxes of Cicero before University classes, no echo of it has come down to us. That she was not unfitted thereby from being a faithful wife and a good housekeeper, we find from her after history.

While Olympia was peacefully studying and lecturing, however, clouds were rising to shadow her sky. Rome was beginning to lose the easy, tolerant attitude she had hitherto maintained towards the "new opinions," and the king of France was persuaded to unite in insisting that the court of Ferrara should be purged of "heretics." The Duke yielded to the pressure, and Olympia coming under the obnoxious designation, was obliged to leave the court for a home saddened by the failing health of her father, while even in that home she was subjected to the closest and most worrying espionage. The death of her father in the following year left her the mainstay of the family, consisting of an invalid mother, three sisters, and a brother. But the brave and high-minded girl indulged in no repining for the luxuries and blandishments of court life. She had tasted the far higher delights of intellectual pleasure, and had drunk also of the living water "of which if a man drink he shall never thirst again." "I do not regret," she writes, "the short-lived pleasures I have lost. God has kindled in me a desire to dwell in that heavenly home in which it is more pleasant to abide for one day than a thousand years in the courts of princes."

Two years after Olympia was married to Doctor Andrea Grünthler, a young German physician, who had studied at Ferrara. She was devotedly attached to him, and during his absence on a journey undertaken with the view of finding a home in which Olympia could breathe more freely, she writes in passionate regret for his absence: "You would not believe me if I were to tell you how I long for you! Nothing is so hard or difficult that I would not willingly do it to give you pleasure, yet I could bear anything for your sake more easily than your absence."

Having a recommendation to the Archduke Ferdin-

and, they went first to Augsburg, where they were kindly received by Hermann of Gutenberg and his court officials, whose physician Dr. Grünthler for a time became. Olympia brought with her her little brother of eight years, that she might superintend his studies, and finding but little society in Augsburg—not being able to speak German—she occupied herself in translating the Psalms into Greek verse. Dr. Grünthler was subsequently offered an appointment at Lintz, which he declined, preferring to settle at his native place, Schweinfurth, where they would have more religious liberty. To Schweinfurth accordingly they went, but even there they were not destined to be long left in peace. The times were full of confusion and conflict, of which private "filibusterers" took advantage for their own ends. In 1553, Albert Alcibiade, of Brandenburg, entered Franconia and stationed a portion of his troops at Schweinfurth, where it was besieged by the "army of defence," in the interest of the prince bishop against whom Albert's demonstration was designed. Famine and plague, as well as the exactions of the troops, ravaged the town, and half of the citizens died, while many others went mad. Olympia's husband was seized with the plague, but was nursed so tenderly by his devoted wife that he recovered, only, however, to encounter new dangers. During his convalescence, he and his wife were obliged to take refuge in the cellar from the bombs of the besieging army, and very soon after, Albert vacated the town, being no longer able to hold it. To crown the miseries of the unhappy inhabitants, it was given up to pillage by the troops, as a punishment for having had an army quartered upon it against its will. Olympia and her husband escaped, half-clothed, to Hamelburg, where they were allowed to stay only four days, the inhabitants being afraid to give them longer shelter. At their next stopping place they were arrested by an emissary of the Prince Bishop, who said he had orders to kill all refugees from Schweinfurth, but were finally set free and allowed to proceed to Rineck. There the Count received them kindly, and sent them on to the Count of Erbach, who procured for Grünthler a post in the University of Heidelberg. There the poor refugees might have hoped to enjoy at last a little rest and peace. But the plague broke out at Heidelberg, accompanied by fevers and other diseases. Olympia was attacked by a fever, which her enfeebled constitution could not withstand, and she died in October, 1555, after a strangely chequered career of little more than twenty-five years, and five years of happy wedlock. During her illness, she wrote tranquilly to her friend, Celio Curione, "Farewell most excellent Curio, and when you hear the news of my death do not grieve, for I know that my life will only begin after death, and I wish to be dissolved and be with Christ."

Her husband, who seems to have been fully worthy of the devotion of his noble wife, thus describes her peaceful death: "When she was almost dying, waking a little out of sleep, I saw her look pleased and smile softly. I went nearer and asked her why she smiled so sweetly. 'I saw just now,' she said, 'a quiet place filled with the fairest and clearest light.' When she could speak no more through weakness, 'Courage,' I said, 'dear wife; in that fair light you will dwell.' Again she smiled, and nodded her head. A little while afterwards, she said, 'I am quite happy.' When next she spoke, her eyes were already dim. 'I can scarcely see you any longer,' she said; 'but everything seems to me full of the most beautiful flowers.' They were her last words. Soon after, as if overcome by sweet sleep, she breathed forth her soul. For many days she had repeated that she wished for nothing but to be dissolved and be with Christ, whose great mercies towards herself, she never ceased to speak of when the disease allowed, saying that He had illumined her with the knowledge of His Word, had weaned her mind from the pleasures of this world, had kindled in her the longing for eternal life. Nor did she hesitate in all she said to call herself a child of God. She was asked by a pious man if she had anything on her mind that troubled her. 'For all these seven years,' she said, 'the devil has never ceased to try, by all means, to draw me from the faith; but now, as though he had shot all his darts, he nowhere appears. I feel nothing else in my mind except entire quiet and the peace of Christ.'

So passed away Olympia Morata, one of the brightest ornaments of an age rich in "honourable women." Such of her MSS. as had been saved from the ruins

of Schweinfurth, were published by her friend, Celio Curione, and dedicated to Queen Elizabeth. Of these, the most interesting are fragments of her own letters, shewing her Christian wisdom and clear common sense. Here is one passage which might apply to many of the controversies which have divided the Christian Church: "About the sacraments, I know that there is among Christians a great controversy, which would easily have been settled long ago if men had taken as their counsellor, not their own vanity, but Christ's glory and the good of His Church, which is advanced by concord."

But it is less by her literary remains that Olympia Morata will be remembered, than by the memory of her faithful patient life and her noble womanhood, uniting the highest culture of her age and a learning unusual in her sex, with the simple and fervent faith of a little child. A. M. M.

THE GENERAL ASSEMBLY.

MR. EDITOR,—As the General Assembly will soon meet, permit me to make a few suggestions which may facilitate the transaction of business, and help to give a good tone to the discussions in the Assembly. One suggestion is that the Committee on Bills should submit to the Assembly, at the evening sederunt, of the second day of meeting, a carefully prepared statement of all the business to be brought before the Court. In preparing this docket, the Committee should place as near the beginning as possible the most important business, giving precedence to returns to remits sent down to Presbyteries, overtures contemplating constitutional changes or declarations of principles, the most important cases of appeal, and the reports of standing committees. The sederunt referred to might very profitably be entirely devoted to discussing the order of business proposed. After due deliberation, and modification if necessary, the Assembly might adopt this as the fixed order of business, and have it printed for the use of members, it being understood that this order shall not be departed from, except in the case of overtures originating in the Assembly, or of reports of Assembly's committees, for the introduction of which the Moderator and Clerks might be allowed to fix the time—notice of it being given at a preceding sederunt.

Another suggestion, necessarily connected with the preceding is that, when any business is entered upon, it should be adequately discussed and disposed of before any other case is taken up. Hitherto the time when any business is to be considered has been fixed. Hence if it has not proved sufficient for the purpose, the matter has been laid over again and again. Meanwhile members forget important facts and arguments, and become disgusted with matters dealt with in this fragmentary manner. What is proposed now is, that the order of business alone should be fixed, and unalterably fixed.

It may be objected to these suggestions that special times must be fixed for hearing the reports of the various standing missionary committees in the evening sederunts, and hearing long addresses of foreign missionaries and of delegates from other churches. But what is the use of hearing at length missionary reports which are printed and are in the hands of members, and which need no speeches to explain them? The members of Assembly should not be wearied or have their time taken up with such addresses, merely to gratify the speakers and edify the people residing in the city in which the Assembly may happen to meet. If need be, let the evening sederunts be entirely dispensed with, and let these popular speeches and addresses be delivered in a different church in the city from that in which the Assembly meets. The whole evening might thus be given to committees, which could meet and mature matters entrusted to them. The business in this way would be far more efficiently done, and members of committees would not be compelled either to be absent from the Assembly or to work slavishly in hours which should be devoted to relaxation, refreshment, or sleep. This would be a very great saving of time. Should the Assembly not be willing to give up the evening sederunts, then the order of business for the morning and the afternoon sederunts might be fixed, and the matters last referred to might be taken up in the evening as might be agreed upon at an earlier sederunt.

It seems unnecessary to spend time and arguments in support of suggestions which must commend them-

PASTOR AND PEOPLE.

THE FATHER AND THE CHILDREN.

BY REV. J. A. R. DICKSON, GALT.

More and more, in our times, the religious education of the children is falling into the hands of the mother, and is being left to her loving and thoughtful care. The father, who may be a man of business, has so many calls upon him, and his time is so occupied from early to late that he cannot spare any hours for looking after the highest interests of his little ones; or he may be a working-man, and his life is so full of toil and weariness that he has little inclination to undertake new tasks after the heavy work of the day is over. He craves rest and must have it. The mother, by her position in the family, and her having, necessarily, more to do with the children than the father, and the nature of her duties being such as they are, she is led to attend very much to their Christian culture. The mother-heart in her would soon break if she could not. The love of her children is her life. She must labour for them, and according to the light that is in her, she does labour for them, and that with a patience and a perseverance and a self-sacrifice that is beautiful.

selves the moment they are stated. Permit me, however, to refer to two things. One is the great importance of having the order of business fixed by the Assembly itself, and not left to the Committee on Bills. It would be much better to have this discussed in open Court, at a sederunt set apart for the purpose, than in a committee. The reasons for advancing or delaying matters would thus be known to all. It may be said that the Assembly can reject or modify the recommendations of the committee from day to day. True; but this cannot be done to advantage. To attempt it leads often to confusion; and members, to save time, are willing to adopt any order that has been proposed. It is a dangerous thing to give any committee power to split up the business of the Court into fractions, or put off from day to day business which was entered upon at an earlier stage.

Another thing worthy of notice is that in point of fact the Assembly seldom enters on the most important business during the first week. Business is put off; the patience of members is exhausted. At last Assembly the remit which had been sent down to Presbyteries in reference to Romish Ordination was put off entirely. Perhaps this was not a great loss, but it was certainly treating disrespectfully both the previous Assembly and the Presbyteries. An overture on a constitutional change and one on Marriage with a Deceased Wife's Sister were also put off—being either not discussed at all, or when most of the members of Assembly had left. This kind of thing has always happened; it is intolerable; no apology can be invented for it. What is worse, members daring to complain that these important matters were deferred, were treated with ridicule, and that too by individuals who themselves had mercilessly spared neither the time nor the patience of the Court.

So much importance do I attach to these suggestions that I purpose (D.V.) to present them in the form of an overture to the General Assembly, that the nuisances complained of may be permanently abated. I am glad, through your valuable and widely circulated paper, to have the opportunity of making these suggestions, so that members of the Assembly may have their attention directed to the subject.

Permit me, in conclusion, to say that it would be well to consider what we should mainly seek to gain by our meetings of Assembly. Surely these most expensive meetings are not held for the purpose of allowing certain individuals annually to speak and to have their speeches reported in the newspapers, and thus to acquire importance and self-satisfaction which may be needed to sustain them for a year. I admit we have no leaders strictly so called; but we have a number of interminable speakers. The evening meetings already referred to might be so used as to afford relief both to these persons and to the wearied and afflicted Assembly. Surely these meetings of Assembly are not held mainly for the purpose of legislation. Our Church is now well organized and consolidated, and our principles are well known. Is there not danger of too much legislation? Is not the Church too much governed? Would not almost any of our schemes—although less perfect than it is—if well wrought out, serve our purpose? If we could get the Church fairly interested in our great work, if its heart were interested in it, what might not be accomplished? If the discussions in our Assembly were so conducted as to increase our attachment to our principles, to our Church, to one another, an incalculably great amount of good would be done. If the matters mainly discussed were matters connected with the great work which has been assigned to us as a Church; and if they were discussed in such a manner as to inflame our zeal, brotherly love, and piety, we would be able to return to our congregations and to our Presbyteries prepared to communicate to others the impulse we had received, and which might stimulate the Church to united and sustained exertion to promote the spread of the Gospel and the glory and satisfaction of Christ. The great work of the Assembly is not seen in its minutes or in newspaper reports, but it is invisible in the hearts of its members. The best results of its deliberations and prayers and of the divine influences with which it is favoured, are not the settlement of disputes or the making of regulations, but the vital energy flowing from it and pervading and quickening the whole body.

JOHN J. A. PROUDFOOT.

London, May 18th, 1881.

THE laws of nature are not, as modern naturalists seem to suppose, iron chains by which the living God, so to say, is bound hand and foot; but elastic cords, rather, which he can lengthen or shorten at his sovereign will.

But does this release the father from the solemn and sacred obligations that rest upon him? Does this exempt him from his duty? Surely not. The work of no other one, however faithfully performed, can do that. He is the head of the family, and in the eye of the law of the land, and in the eye of the law of God, he is responsible for the character of his household. It is he alone who is addressed (no doubt the individuality of the mother being, in the eye of the law, merged in him), "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. vi. 4). The father is not at liberty to leave all to the mother; he is bound to be the leader in every good thing in his own house, and in the midst of his children. The influence of both parents is to be felt upon the children; and that because there are elements and characteristics that are peculiar to each. The father-nature is different from the mother-nature. They together meet different sides and susceptibilities of the child-nature. The father is the fountain of authority, from whom issues the commanding voice of law; the mother is the fountain of tenderness, from whom flows the winning sweetness of love. The father represents the awe-inspiring elements, the mother the attractive and alluring elements of character, and these are to be blended and interwoven in the conduct of religious home culture. It is a great gain to a child to have a distinct feeling of fatherly thought and affection and instruction enfolding it. It is a treasure. John Flavel, the faithful Puritan preacher, says in one of his sermons, as he speaks of having a stock of prayers laid up, "For my own part, I must profess before the world that I have a high value for this mercy, and do from the bottom of my heart bless the Lord, who gave me a religious and tender father, who often poured out his soul to God for me; he was one that was inwardly acquainted with God, and being full of love to his children often carried them before the Lord, prayed, pleaded with God for them; wept and made supplications for them. This stock of prayers and blessings left by him before the Lord I esteem above the fairest inheritance on earth. Oh, it is no small mercy to have thousands of fervent prayers lying before the Lord filed up, as it were, in heaven for us." Going beyond this feeling, it is better still for the child to have a memory of acts done for its spiritual welfare. Acts are monumental. They stand forth in the mind, boldly, through all the after life; and whenever conversion takes place, what depth and pathos enter into the words, "My father's God" (Exod. xv. 2).

Sir Matthew Hale, the righteous judge, not only spoke to his children at home, but when away from home "on circuit," he wrote to them letters "On Religion," "On Speech," "On the Lord's Day," "On Sickness," introducing them in these notable words, "Dear children: I intended to have been at Aderley this Whitsuntide, desirous to renew those counsels and advices which I have often given to you, in order to your greatest concernment, namely, the everlasting good and welfare of your souls hereafter, and the due ordering of your lives and conversation here." This

shows a genuine fatherly affection toward the children, one whose grace and loveliness are imperishable.

In Lord Brodie, the ancestor of Elizabeth Brodie, Duchess of Gordon, we have a fine example of the old Scottish patriarch, who not only as Burns has sung, observed family worship, reading out of the "big ha'-Bible, ance his father's pride," but also addressed them on engaging to be the Lord's. This is an extract from his diary: "I spoke this night to the children, and inquired of them if they desired to serve a good Master, and were willing to give up themselves, soul and body, to God, to take Him to be their Father, their Master, their God, and to engage themselves to be His children, to do His will, that He may serve Himself of them, whilst they lived in this world. They professed that they desired it and were willing. . . . This night I did before the Lord admonish, examine, reprove and exhort my daughter; and that it may the more deeply sink into her heart, I caused her to write down her confession and purpose and promise with her own hands: 'This day I desired to give up myself again to God, it is my heart that I desire to give Him, and not my tongue only. I desire not only that the Lord would be witness, but that He would be cautioner and surety in this covenant, that by grace I may overcome. This Lord's day I have taken new resolutions upon me to be the Lord's wholly, and not to live any more to sin. And in sign and token of my unfeigned desire and purpose, I have in the sight of God subscribed this confession and covenant with my heart and hand.—GRISSEL BRODIE.'" This he did with the other children also. And this covenanting, sealing impressions and awakening larger desires after good, could only be productive of helpful influences to the soul. It was at least an anchor cast out to grapple the rock, and a bulwark raised against swelling tides. It was a great means of blessing to many. It is matter of regret that there is so little fatherly anxiety for the salvation of the children now, calling forth this patriarchal action.

Dr. Lyman Beecher was wont to take his children apart and pray with them and for them, explaining to them meanwhile the way of salvation; and after that he wrote to them earnestly, lovingly, tenderly, yearning over them with unspeakable affection.

These cords of love cast about the heart in early days by father and mother, are seldom broken, they make their subjects fast bound to the throne of God. They never utterly fail. The greatest blessing children can have is godly, faithful, Christian parents. What loss to the child there is without this! Who can utter all the loss? There is—1st. Imperfect teaching and development. The wholesome law of the father is wanting, with all its authority and wisdom and binding force. His personal influence upon the soul is not exerted, and is consequently lost. The strong father affection, with its tenderness and sympathy and joyfulness is unknown to the heart. How many cords are absent, therefore, which ought to have bound up and braced the whole nature? How many! No marvel, if there be an imperfect development. 2nd. There is no help given to the understanding of the deepest and grandest of Bible truths—the Fatherhood of God. Through the human we reach up and climb to the divine. But here there is no thoughtful, brooding love; no wise, gracious counsel; no forward-looking care; no actual provision made against the time to come; no mighty help tendered; no overshadowing protection afforded—the child-nature is without any such consciousness, any such ideas living in the mind through the action of the father. His neglect robs the child of its highest conception, or at least does not assist it to reach it. And this neglect makes the fatherhood a mere mockery. 3rd. There is, consequently, unless a pious, painstaking mother has worthily filled the gap, a heart untutored, and a mind unprincipled, and a young life ill-prepared for the deceits, temptations, snares and pits of a godless world. Oh, but these mothers do nobly and shame the father! What would children do without them? But the children have a claim on the father's care, and they ought to have their claim honoured. How sad it is to read such words as these from the pen of John Angel James, of Birmingham: "My father had very little influence, and took comparatively little pains in the formation of his children's characters!" How joyous to listen to these words of Thomas Carlyle and Norman Macleod. Long ago Thomas Carlyle spoke of his father's house as having no corner in it not filled by the glory of God—his father was a godly Presbyterian elder—and now, in his "Remin-

isances," just published, he speaks of his father thus: "Oh, my brave, dear, and ever honoured peasant father, where among the grandees, sages, and recognized poets of the world, did I listen to such a sterling speech as yours, golden product of heart and brain, all sterling and royal. This is a literal fact, and it has often filled me with strange reflections in the whirlpools of this mad world." Said Norman Macleod: "Were I asked what there was in my father's teaching and training, which did us all so much good, I would say, both in regard to him and my beloved mother—that it was love and truth. They were both so real and human." "Love and truth!" What more was wanted? These are the spirit and the substance demanded in all true Christian training of children. They positively embrace everything that is essential.

INJURIOUS READING.

The works of amusement published only a very few years since were comparatively few in number. They were less exciting, and therefore less attractive; they were dearer, and therefore less accessible; and, not being published periodically, they did not occupy the mind for so long a time, nor keep alive so constant an expectation; nor by thus dwelling upon the mind, and distilling themselves into it, as it were, drop by drop, did they possess it so largely, colouring even, in many instances, its very language, and affording frequent matter for conversation.

The evil of all these circumstances is actually enormous. The mass of human minds, and much more of the minds of young persons, have no great appetite for intellectual exercise; but they have some, which by careful treatment may be strengthened and increased. But here to this weak and delicate appetite is presented an abundance of the most stimulating and least nourishing food possible. It snatches it greedily, and is not only satisfied, but actually conceives a distaste for anything simpler and more wholesome. That curiosity which is wisely given us to lead us on to knowledge, finds its full gratification in the details of an exciting and protracted story, and then lies down, as it were, gorged, and goes to sleep. Other faculties claim their turn, and have it. We know that in youth the healthy body and lively spirits require exercise, and in this they may and ought to be indulged; but the time and interest which remain over when the body has had its enjoyment and the mind desires its share, this has been already wasted and exhausted upon things utterly unprofitable; so that the mind goes to its work hurriedly and languidly, and feels it to be more than a burden. The mere lessons may be learned from a sense of duty; but that freshness of power which, in young persons of ability, would fasten eagerly upon some one portion or other of the wide field of knowledge, and there expatiate, drinking in health and strength to the mind, as surely as the natural exercise of the body give to it bodily vigour—that is tired prematurely, perverted, and corrupted; and all the knowledge which else it might so covet, it now seems a wearying effort to attain.

Great and grievous as is the evil, it is peculiarly hard to find a remedy for it. If the books to which I have been alluding were books of downright wickedness, we might destroy them wherever we found them; we might forbid their open circulation; we might conjure you to shun them as you would any other clear sin, whether of word or deed. But they are not wicked books, for the most part, they are of that class which cannot be prohibited; nor can it be pretended that there is sin in reading them. They are not the more wicked for being published so cheap, and at regular intervals; but yet these two circumstances make them so peculiarly injurious.

All that can be done is to point out the evil; that it is real and serious I am very sure, and its effects are most deplorable on the minds of the fairest promise; but the remedy for it rests with yourselves, or rather with each of you individually. That an unnatural and constant excitement of the mind is most injurious, there is no doubt; that excitement involves a consequent weakness, is a law of our nature than which none is surer; that the weakness of mind thus produced is and must be adverse to quiet study and thought, to that reflection which alone is wisdom, is also clear in itself, and proved too largely by experience. And that without reflection there can be no spiritual understanding, is at once evident; while without spiritual understanding—that is, without a

knowledge and a study of God's will—there can be no spiritual life.

And, therefore, childishness and unthoughtfulness cannot be light evils; and if I have rightly traced the prevalence of these defects to its cause, although that cause may seem to some to be trifling, yet surely it is well to call your attention to it, and to remind you that in reading works of amusement, as in every other lawful pleasure, there is, and must be, an abiding responsibility in the sight of God, that, like other lawful pleasures, we must beware of excess in it, and not only so, but if we find it hurtful to us, either because we have used it too freely in times past, or because our nature is too weak to bear it, that then we are bound most solemnly to abstain from it; because however lawful in itself, or to others who can practice it without injury, whatever is to us an hindrance in the way of our intellectual and moral improvement, that is in our case a positive sin.—*Thomas Arnold, D.D.*

NOT FAR.

Not far, not far from the kingdom,
Yet, in the shadow of sin,
How many are coming and going,
How few are entering in?

Not far from the golden gateway,
Where voices whisper and wait,
Fearing to enter in boldly,
So lingering still at the gate;

Catching the strains of the music
Floating so sweetly along,
Knowing the song they are singing
Yet joining not in the song;

Seeing the warmth and the beauty,
The infinite love and the light,
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though he is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom
'Tis only a little space;
But it may be the last and forever.
Out of the resting-place.

MODERATE DRINKING.

Dr Howard Crosby, of New York, has seen fit to champion the cause of moderate drinking, and gets heavy thrusts from all sides. At a temperance mass-meeting in New York city the other day, one of the speakers used this language:

"The ridicule heaped upon those who hold that moderate drinking is the fruitful fountain from whence the flood of intemperance is fed, will not change the fact. It is the experience of the whole temperance reform. No successful progress was made in it until total abstinence took the place of a temperate use of liquors. It is the confession of tens of thousands that the appetite, afterwards unquenchable, has been fostered at first by the occasional use of wines, and the testimony is equally voluminous and unanswerable in reference to the use of cider and other fermented liquors. No assertion or dogmatism can alter the character of these long-observed and verified facts. And what is more serious, the later study of heredity has shewn us the impressive truth that the moderate use of wine in parents often entails upon children a maniacal appetite for stimulants, which predestines them almost hopelessly to a drunkard's grave.

"Dr. Crosby was hardly ingenuous in his defence, by professional quotations, of the wholesomeness and food like character of small amounts of stimulants, and light ales and beer. There was nothing offered in his address to intimate the fact that the weight of opinion, as has been made to appear in late articles in the "Contemporary Review," and in the testimony of the highest professional authority, is against any such theory. The most authoritative utterances of physicians of the widest practice is just the opposite.

"Has the doctor ever stopped to think what it is that has aroused such public sentiment in favour of total abstinence? Why are men so earnest in their pleas for prohibition? What induces men to yield their own possibly safe liberty of indulgence? What means this army of mothers and sisters with their appealing voices and tears? Why is wine denounced, and the weaker drinks? What makes men sometimes so frantic in their cries for rescue? Why do they in their aroused anxiety pronounce curses upon apathetic apologists? What is at the bottom of all this?

There must be some terrible evil; and there is. All other schemes to save our families have been tried for centuries. Human hearts have been wrung to their breaking, age after age. The unbroken march of the awful army of drunkards to their fearful graves has been too frightful for human endurance. Doctor Crosby himself well said, 'Total abstinence is the effectual cure of intemperance;' and it is the only hope. The temperate use of liquors is only the constant nourishment of an appetite, that, at its full strength, man, with all his moral power, is not adequate to struggle with. Some men escape, but thousands fall. How can any Christian man plead for himself a liberty that becomes a license to ruin his fellow-men?"

BEING ALONE.

Secure for yourself some regular privacy of life. As George Herbert says. "By all means use some time to be alone." God has put each into a separate body. We should follow the divine hint, and see to it that we do not lapse again into the general flood of being. Many people cannot endure being alone; they are lost if there is not a clatter of tongues in their ears. It is not only weak, but it fosters weakness. The gregarious instinct is animal, the sheep and the deer living on in us; to be alone is spiritual. We can have no clear, personal judgment of things till we are separate from them. Mr. Webster used to say of a difficult question, "Let me sleep on it." It was not merely for morning vigour, but to get the matter at a distance where he could measure the proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it, and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world from the senses, that it may be realized in thought. It is very simple advice, but worth heeding. Get some moments each day to yourself; take now and then a solitary walk; get into the silence of thick woods, or some other isolation as deep, and suffer the mysterious sense of selfhood to steal upon you, as it surely will. Pythagoras insisted upon an hour of solitude every day to meet his own mind and learn what oracle it had to impart.—*Theo. T. Munger.*

LIVING IN THE EIGHTH CHAPTER.

I was once expounding the seventh and eighth of Romans to a class of coloured Bible-women, deeply experienced as to their hearts but very ignorant, as I supposed, in their heads. After I had been talking quite eloquently for a little while, an old coloured woman interrupted me with:

"Why, honey, 'pears like you don't understand them chapters."

"Why not, auntie?" I said. "What is the matter with my explanation?"

"Why, honey," she said, "you talks as if we were to live in that seventh chapter, and only pay little visits to the blessed eighth."

"Well," I answered, "that is just what I think. Don't you?"

"Laws, honey," she exclaimed, with a look of intense pity for my ignorance, "why, I lives in the eighth."—*Anon.*

MAN AND WOMAN.

Adam was first formed and then Eve, and she was made of the man and for the man; all which are urged by Paul (1 Cor. xi. 8, 9) as reasons for the humility, modesty, modesty, silence and submissiveness of that sex in general, and particularly the subjection and reverence which wives owe to their husbands. Yet man being made last of the creatures as the best and most excellent of all, and Eve being made after Adam and out of him, puts an honour upon that sex as the glory of the man. The man was dust refined, but the woman was dust double refined. The woman was made out of the side of Adam; not out of his head to top him; not out of his feet to be trampled upon by him; but out of his side to be equal with him, under his arm to be protected, near his heart to be loved.—*Matthew Henry.*

THE sum of £1,400 has been received towards the memorial to the Rev. Dr. Norman Macleod, editor of "Good Words," and the Committee have decided to erect upon a pedestal in Cathedral-square, near the Barony Church, Glasgow, a bronze statue of Dr. Macleod. It will be unveiled in September next.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MAY 27, 1881.

THE COMING ASSEMBLY.

WE call special attention to the letter of Dr. Proudfoot, which will be found in another column. Every one who has attended Church courts must have often felt the truth of what he says, and must have sighed for some effective remedy. We may not be prepared to say that the Doctor's suggestions, if carried out, would accomplish all that is needed; they would, however, go far in the right direction, and at any rate the very discussion of the matter cannot but do great good.

PROTESTANTISM IN THE UNITED STATES.

THE Rev. D. Dorchester, D.D., a Methodist minister, at Natick, Mass., gave an address at the last meeting of the Evangelical Alliance, in Boston, in which he shewed that far from Protestant Christianity in the States having gone relatively back during the last quarter or half century, it had far out-run the ratio of even the rapidly increasing population of the country. In 1800 we are told that the population of the States was 3,300,000, and there were in all the Protestant Churches 364,000 members. In 1880 the population had risen to 50,000,000, and the Church membership of the different Protestant bodies had gone up to 10,065,000. It thus appears that while the population had during these eighty years increased ten-fold, the number of members in Protestant Churches had increased with just the double rapidity. In 1800 there was one Evangelical Christian to every fourteen of the population; in 1880 it had come to be one to every five. Since 1850 the population of the States had increased 112 per cent, and Protestantism 186 per cent. It is also to be borne in mind that during the latter period the immigration had been immense, and made very largely up of those who were either of no religion at all or Roman Catholics. It is usually said that the Roman Catholics are increasing so rapidly in the United States that in a comparatively short period they will be numerically in the majority, and will control the entire action of both the Federal and States Governments. But the actual facts seem to point all in the opposite direction. According to Dr. Dorchester while the Roman Catholic population of the States has risen from 1,614,000 in 1850 to 6,367,000 in 1880, the Evangelical Protestant population, allowing three and a half to every Church member, and that is a very moderate allowance, has during the same period risen from 12,300,000 to 35,200,000, or five times more rapidly than the Roman Catholic element has done. During the same period 4,800,000 Roman Catholic immigrants have come to the country, and if all these, with those who preceded them, and their children, had remained true to their original faith, there ought by this time to have been 26,000,000 of Roman Catholics in the Union. Instead of this there is little over six,—thus shewing a loss of nearly twenty millions.

In the same period what are called "Liberal Christians," viz.: the Unitarian, Universalist, and Swedenborgian, have so far decreased that there are now fifty-four fewer societies of these than there were in 1850—while the members of the Evangelical Societies has increased by 54,018. In the matter of morals and spirituality it is also claimed that equal progress has been made. It has been the custom in many quarters to represent the decay of morals in the States during the last half century as very marked and very general. The venal character of the public men has

been dwelt upon as proof positive that the people who had such leaders must have been smitten by a grievous moral disease, and was fast going to utter ruin, while the increase of divorce and of every kind of immorality has been taken as indicative of the same wide-spread deterioration and decay. It has been the old story of the "former times being better than these." Dr. Dorchester on the other hand insists upon it that by every test that can be applied, the population of these States will to-day compare favourably with what it has been in any period that could be fixed on in their past history.

We hope that such is the fact, and the evidence adduced, we must admit, goes greatly in support of the conclusion, that in honesty, purity, temperance and piety, the Church of to-day, throughout the great American Republic, will compare favourably with what it has been during any time in the past.

May this estimate not be so extended as to take in the whole world? We hear a great deal of the spread of infidelity, and of vice of every kind, of iniquity abounding, and the love of many consequently waxing cold. But after all, is there not another side to the shield? And may it not be said with perfect confidence, that in spite of all such drawbacks the Church of Christ in all its sections was never more active, aggressive, and devout than it is to-day? It has come to be a sort of fashion with only too many to be continually saying that the religion of the present is shallow, superficial, and traditional compared with what it was in the days of the fathers; but is it? We suspect the very reverse would be nearer the truth, while of course there is abundant room for all to strive in every way after higher and better things.

THE MAY MEETINGS IN THE STATES.

THE "May Meetings" among our neighbours are every year coming into greater prominence, and are exercising an even wider and more beneficial influence. They enable Christian workers to compare notes and plans, and so to mark the general results as to derive benefit from each other's ways of operation, and encouragement from the amount and character of the success with which it has pleased God to crown the different labours of the year.

We cannot do more than merely state in the briefest way the results as brought out in the different reports of the more important societies whose anniversaries have already been held. The American Home Missionary Society led off on the 6th inst. Its receipts for the year were \$351,953. There are 1,032 missionaries in the employment of this Society. Of these 5 preached to coloured people and 26 to foreigners in foreign languages. About 2,653 congregations and mission stations have been supplied during the year; 131 churches organized; 83 houses of worship erected and 123 enlarged and improved. In the Sabbath schools which it supports there were 100,000 children.

The National Temperance Society reports a gratifying amount of success during the year. Not only had the large ecclesiastical bodies taken action against drinking and the drinking usages, but a far greater number of individual churches had taken an earnest hold of the matter and in various ways had done a great and good work for the advancement of total abstinence and the suppression of the liquor traffic.

The American Bible Society shewed an income for the year of \$606,484.96. Of this \$135,634 had been appropriated to foreign work. The Japanese New Testament had been issued in six different forms, and parts of the Old Testament in the same language had also been published. Much work had been done in preparing versions in different Chinese dialects, and in India the revision of the Telugu Scriptures had also made progress. The translation of the Bible into Zulu had been completed, and various other versions had been considerably advanced. During the year 1,085,696 copies of the Bible had been manufactured at the Bible House. Since the organization of this Society 38,882,811 copies of the Scriptures or parts of them had been issued. The gratuitous work of the year amounted to \$342,585.90. Through the instrumentality of 198 colporteurs 202,538 volumes of Scripture in cheap form had been put into homes difficult of access chiefly in the Southern States. The total circulation of the Scriptures in foreign lands through this Society during the year was 340,854 copies. The Japanese, it is said, readily purchase and carefully ex-

amine the Scriptures. There is a steady increase in circulation in Constantinople, Alexandria, Athens and Beyrout, as well as in Russia. Two hundred and thirteen persons are employed as distributors in foreign lands.

The American Tract Society's report shews an immense amount of work being done through the instrumentality of that Society. During the year 199,350 books and 4,974,454 tracts had been printed, and 59,613,000 pages of tracts distributed gratis. The total income was \$396,989, all of which was expended, with the exception of a balance of \$570 carried to next account.

The American Board of Commissioners for Foreign Missions reported that there was in its employment a force of 397 missionaries from the United States, and 1,427 natives of different foreign countries, and that these occupied 719 stations and outstations in India, Ceylon, Turkey, Africa, China, Japan, the Sandwich Islands, Micronesia, Spain, Austria, Mexico, and among the Indians of North America. Leaving out the Sandwich Islands, there were under the Board 273 churches, with 17,000 members; 737 common schools, with 27,000 pupils; special schools of a higher grade for girls, with 1,300 pupils; and twenty-nine colleges, seminaries and training classes for young men, with 1,200 students. Not less than \$500,000 was needed to carry on the work of the Board, of which the churches were asked to supply \$430,000. We have only room to add that the anniversary of the American Sunday School Union was held this year in Chicago. According to the reports, the Union, during the course of last year, established 1,415 Sabbath schools, with 6,295 teachers, and 52,438 scholars. It also aided 3,887 other schools, which had 16,614 teachers and 157,649 scholars. From all this it will be seen that the work, in its various departments, goes on with a great deal of vigour, and with an encouraging amount of success.

THE REVISED NEW TESTAMENT.

IT was expected that copies of the "revised New Testament," would have been, according to promise, ready for sale all over this continent on the 17th inst. For some reason or another, this, as all our readers are aware, did not take place. It was only on Saturday last that the first consignments reached Toronto, and since that time a very large number of copies has been disposed of, but not, we believe, nearly so many as was anticipated. It would be quite premature to speak very positively, either in the way of praise or disparagement of this "revised." No one has had time to give the work even a hurried perusal, to say nothing of that careful consideration which very ordinary modesty would regard as indispensable to anything like decided applause, and still more so to even the most moderate and most modified condemnation. A revision was on all hands acknowledged to be very desirable, if not absolutely necessary. Since the completion of the "authorized version," many additional means have been supplied for securing an accurate Greek text. While it is beyond all reasonable doubt that however admirable that translation of A.D. 1611 is—and no one competent to form anything like an enlightened judgment can have any doubt on the subject—there are certain inaccuracies, or at least infelicities of translation in it which it was desirable to correct, certain archaisms which, upon the whole, it was better to remove, and some few sentences or half sentences which the great preponderance of evidence intimated should not be retained as part of the Word of God. This "authorized version" besides, had no such sacredness about it that it could not be touched or in the slightest degree changed. It was itself a very much revised and improved edition of translations that had previously been in circulation, and there was therefore nothing antecedently offensive or unreasonable in the proposal that what was itself a revision should be revised and rendered as accurate, both in the matter of text and translation as reverential and competent scholarship could, with the help of all modern appliances, accomplish. This was all that was proposed. Whether or not it is all which has actually been done, and how far in a satisfactory manner, is a matter not to be settled in a day, or by a mere wave of the hand. Some have already come to very definite conclusions on the subject, and have declared that the undertaking has been a great and gratifying success, while others are as sure that it is a most conspicuous and unquestion-

able failure. The most recent cable from England says :

The revised New Testament has been received with an almost unbroken chorus of disapproval. The public are astounded at the number and character of the changes. The Bishop of Gloucester presenting the work to consecration, announced that in the gospels the changes average nine to each five verses, and in the epistles three changes to each verse. It is understood that an Act of Parliament is required to enforce the use of the new version by the Established Church, and that the Government have no intention of proposing such an Act.

On the other hand President Thomas Chase, L.L.D., concludes a carefully written article on the subject in the New York "Independent" of the 19th inst. with the following words :

Upon the whole, the richness and variety of Biblical English has not been impaired by the revision of the New Testament, and this, too, although the Revisers felt bound to translate as far as practicable the same Greek by the same English word, instead of purposely varying the expression, as did King James's translators. It was feared that there might be sometimes a considerable loss of euphony from the adoption of this new rule; and yet the gain in force and dignity has fully overbalanced any such loss. Thus, to take a conspicuous instance, in 2 Cor. i. 3-7 the new revision reads as follows :

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer; and our hope for you is steadfast, knowing that, as ye are partakers of the sufferings so also are ye of the comfort."

"The reiteration of *comfort*," as Dr. Thayer well says ("Anglo-American Bible Revision," page 137), "has made many a believer's heart pulsate in blessed response. What a pity, then, that the translators [of 1611] wearied of the word sooner than the apostle did." Read, with the proper sense of the meaning, the translation of 1880 will be more impressive and, I think, no less agreeable to the ear than the older version. The correct rendering, "He will miserably destroy those miserable men," is certainly not inferior to "He will miserably destroy those wicked men." If any passages have lost in melody by the revision, others have gained. Thus, where the translation of 1611 has "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come," that of 1880 has

"The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come.
That great and notable day."

Nor are there wanting new felicities, which will become dear to the believer's heart and "live on in the ear like a music that can never be forgotten." "That our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith," is a new acquisition, precious for all time. And who will not be grateful for the treasures, both new and old, in this passage from the Revelation?

"And one of the elders answered, saying unto me, these which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My Lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve Him day and night in His temple: and He that sitteth on the throne shall spread His tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

In the meantime, whatever may be the ultimate conclusion reached in reference to the merits of this revision, there can be no doubt at all about it having given a great stimulus to Bible reading, and so far, to Bible study. Over 300,000 copies were disposed of in New York on the first day of issue, and the Chicago "Times" had the whole text transmitted by telegraph at a cost, it said, of \$10,000, and had the complete Testament, as revised, published in its issue of last Sabbath—a larger and richer, as well as a more wholesome supply of intellectual and spiritual food, we venture to say, than has ever been served up to the readers of the "Times" since that somewhat notorious sheet came into existence.

PRESBYTERY OF HAMILTON.—This Court met on the 17th inst. The trials of Mr. David James were heard, and on the 18th he was ordained as a missionary in the Presbytery of Barrie. Commissioners of Presbytery were appointed to visit two of the congregations, in which the contributions to schemes of the Church had not been duly attended to. Mr. A. Chapman was appointed Commissioner instead of Mr. Charlton, M.P., who had declined to accept the Commission.

BOOKS AND MAGAZINES.

LEISURE HOUR, SUNDAY AT HOME, BOY'S OWN PAPER, GIRL'S OWN PAPER, for May. (Toronto: Wm. Warwick & Son.)—Interesting and attractive as usual.

"THE CANADIAN PRESBYTERIAN YEAR BOOK ought to commend itself to us, for a good third of it is occupied with a history of the Presbyterian Alliance and of the Philadelphia meeting. Another large section gives an account of the various Presbyterian churches throughout the world, and in many cases notes of their latest meetings of Assembly or Synod. Then modestly bringing up the rear is the Canadian Church, of whose various schemes and organizations a succinct account is given. Notices of deceased ministers, and then the roll of members, complete Mr. Cameron's very useful *multum in parvo*."—*Catholic Presbyterian*, March, 1881. Mailed to any address on receipt of 25 cents.

THE HOMILETIC QUARTERLY. American editor, Rev. J. C. Caldwell, D.D.; English editor, Rev. Joseph S. Exell. (New York: Anson D. F. Randolph & Co.) This Quarterly far surpasses any publication of the same character hitherto issued. The April number opens with a sermon by Dr. Boardman. Then follows a series of discourses and brief expositions of texts bearing upon the "Christian Year," all by men of eminence. Under the head of Clerical Symposium we have the Lord's Supper discussed by Rev. David Brown, D.D., of the Free College, Aberdeen, and Rev. Dr. Smith, Vicar General of the Roman Catholic Church, Edinburgh. The Expository Section contains contributions from such British Divines as Dr. Gloag, Professor Bruce, Dr. Kerr, Dr. W. B. Pope, etc. Taking the "Quarterly" as a whole, it cannot fail to be helpful and refreshing to students and ministers.

LUKE AND ACTS OF THE APOSTLES, WITH NOTES. By Rev. Henry Cowles, D.D. (New York: D. Appleton & Co.; Toronto: Hart & Rawlinson.)—The number of commentaries on the different books of the New Testament, and especially on each of the Gospels, is large enough to make up a tolerably respectable library, and still they come. There must be a corresponding demand for this class of literature, otherwise it is to be supposed there would not be so much of it, though to be sure each writer may be so thoroughly convinced of the surpassing excellence of his own particular work as to feel constrained by a sense of duty to give it to the world, profit or no profit. Among others which have recently appeared is this of Dr. Cowles, of Oberlin, O. We cannot say that there is any great amount of ability displayed in the doctor's "notes," whether "critical," "explanatory," or "practical." They are, however, written in a very good spirit, are judicious and reverent in their tone, and are calculated to help forward the pious and intelligent study of the Word of God.

DIARY OF A MINISTER'S WIFE. Part II. (New York: I. K. Funk & Co.)—Canadian ministers and their wives have it sometimes hard enough in all conscience, but we scarcely think that any of them could such a tale unfold as Mrs. Hardscrabble does in this veritable daily chronicle of her experiences as a preacher's helpmeet. Meeting life is not much known among Presbyterians, and Mrs. Hardscrabble's sketches will, we fear, not make it any more attractive than it has been thought to be, though possibly a good deal more amusing. Those who have a right to know protest that this "Diary" is in no degree to be taken as a caricature, but that, on the contrary, it is a very fair likeness of what in certain cases takes place in actual life. If so, we are sorry at once for the minister and the minister's wife, as well as for a good many of their Church members and neighbours, both lay and clerical. The whole is amusing enough, but, after all, we should hope, rather highly coloured. If not, we can scarcely wonder that infidels and scoffers should be rather plentiful in such localities as those in which Mrs. Hardscrabble's lot was cast.

ANIMAL LIFE. By Professor Semper. MUSCLES AND NERVES. By Professor Rosenthal. (New York: D. Appleton & Co.; Toronto: Hart & Rawlinson.)—These are two of the last issued volumes of the international scientific series which the Appletons have been publishing for some time past, and will be found both interesting and instructive, though perhaps rather too plentifully supplied with scientific words and

phrases to suit the tastes of that much catered for individual—"the general reader." In the former volume it is shewn by a great variety of interesting particulars that animal life is greatly affected by its surroundings, both animate and inanimate, and that the modifications thus caused both in outward appearance and internal structure are as marvellous as can well be imagined. Professor Semper may perhaps think that the idea of a supreme intelligent first cause in nature is in the highest degree absurd, though he does not say so. If such be his opinion, the facts he adduces will, we think, lead the most of his readers to a very different conclusion. In the latter volume there is given a connected account of the "General Physiology of Muscles and Nerves," and this, it is claimed, is the first attempt of the kind ever made. Whether or not such is the fact we cannot say, but a large amount of curious information and equally curious speculation will be found in this handy and not at all expensive production.

BIBLE DICTIONARY. Edited by Philip Schaff, D.D., LL.D. (Philadelphia: Sunday School Union; Toronto: Upper Canada Tract Society.)—This is a convenient and reliable Bible dictionary, which fully realizes that which in the preface is said to be its aim, viz.: "to be a useful companion in the study of the Scriptures, by furnishing in convenient alphabetical order, and in popular form, the condensed results of the most recent investigations in Biblical literature, history, biography, geography, topography, and archaeology." Everything in it is good of its kind. The full-paged coloured maps are by Messrs. W. & A. K. Johnson—celebrated all over the world for the beauty and accuracy of their workmanship. The outline and other uncoloured maps are, in their way, equally accurate, and will be found exceedingly useful, while the illustrations are not, as is too often the case, mere rough fancy pictures, as tasteless as they are inaccurate, but are taken from photographs or actual sketches, and will be found exceedingly helpful to a correct and life-like idea of the various things and places described in the text. The whole will be found exceedingly convenient both for teachers and students in Sabbath schools and Bible classes, as well as for those who in their private study of the Word of God often feel their need of information, in a reliable and compact form, on the various points of which such a volume as this professes to treat. Those who, in their Bible studies, make honest and persevering use of this handy little book will soon be astonished at the amount of pleasure and profit they derive from the exercise. We hope it may receive, as it actually deserves, an extensive sale and much prayerful study.

PRESBYTERY OF PETERBORO'.—This Presbytery met at Bowmanville, on the 4th inst. There were nine ministers and five elders present. Mr. Beattie, of Baltimore, reported that he had declared the pulpit of the congregation of Cobourg vacant as ordered by Presbytery. The moderators of the sessions at Cobourg and Garden Hill were authorized to hold meetings for moderation, when the people shall request them to do so. Mr. Fotheringham was granted leave of absence from his congregation for six months. The sympathy of the Presbytery was tendered to him in the painful circumstances which render his absence necessary. A minute anent the feelings of the Presbytery towards Mr. Ballentine was adopted. A similar minute was adopted in reference to Mr. White, late of Warsaw and Dummer. The Presbytery authorized the Home Mission Committee to endeavour to obtain another missionary for Cardiff. Delegates were appointed to visit supplemented congregations and mission stations prior to the next meeting of Presbytery in accordance with the laws of the Assembly. Mr. McFarlane was appointed to visit Minden and Haliburton; Mr. Cameron, Garden Hill and Knoxville; Mr. R. J. Beattie, Bobcaygeon and Dunsford; Mr. Sutherland, Warsaw and Dummer; Mr. Clark, Chandos, Burleigh and Cardiff; and Mr. Ross, Harvey. It is expected that the ministers appointed to visit mission fields in which there is not an ordained missionary will arrange to dispense sealing ordinances in connection with their visits. Mr. Bell reported regarding correspondence held with parties at Apsley, in reference to the terms on which help to remove the debt on the Temperance Hall might possibly be obtained. The committee was re-appointed with instructions to continue (if necessary) the correspondence.—WM. BENNETT, Pres. Clerk.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. P. ROSE.

CHAPTER XXI.—RIPPLES ON DEEP WATER.

After dinner was over, Reuben cried, "Come, Zillah, I'm going out with Dapple, and I'll give thee a ride that'll settle thy dinner. Emily, thee hasn't petted Dapple to-day. Thee's very forgetful of one of thy best friends."

"Do you know," said Miss Warren to me as we followed the boy, "Reuben sent Dapple's love to me every time he wrote?"

"It's just what Dapple would have done himself if he could. Did you refuse to receive it?"

"No indeed. Why should I?"

"Oh, I'm not jealous; only I can't help thinking that the horse had greater privileges than I."

She bit her lip, and her colour deepened, but instead of answering she tripped away from me toward the barn Dapple came prancing out, and whinnied as soon as he saw her.

"Oh, he knows thee as well as I do," said Reuben. "He thinks thee's a jolly good girl. Thee's kind of cut me out; but I owe thee no grudge. See how he'll come to thee now," and sure enough, the horse came and put his nose in her hand, where he found a lump of sugar.

"I won't give you fine words only, Dapple," she said, and the beautiful animal's spirited eyes grew mild and gentle as if he understood her perfectly.

"Heaven grant that she gives me more than words!" I muttered.

While Reuben was harnessing Dapple, Miss Warren entered the barn, saying,

"I feel a little remorseful over my treatment of Old Plod, and think I will go and speak to him."

"May I be present at the interview?"

"Certainly."

Either the old horse had grown duller and heavier than ever, or else was offended by her long neglect, for he paid her but little attention, and kept his head down in his manger.

"Dapple would not treat you like that, even if you hadn't a lump of sugar in your hand."

"Dapple is peculiar," she remarked.

"Do you mean a little ill-balanced? He was certainly very precipitate on one occasion."

"Yes, but he had the grace to stop before he did any harm."

"But suppose he couldn't stop? Did Old Plod give you any more advice?"

"Mr. Morton, you must curb your editorial habit of inquiring into everything. Am I a dragon?"

"I fear you more than all the dragons put together."

"Then you are a brave man to stay."

"Not at all. To run away would be worse than death."

"What an awful dilemma you are in! It seems to me, however, the coolest veteran in the land could not have made a better dinner while in such peril."

"I had scarcely eaten anything since yesterday morning. Moreover, I was loyally bound to compliment Mrs. Yocomb's efforts in the only way that would have satisfied her."

"That reminds me that I ought to go and help Mrs. Yocomb clear away the vast debris of such a dinner."

"Miss Warren, I have only this afternoon and evening."

"Truly, Mr. Morton, the pathos in your tones would move a post."

"But will it move you? That's the question that concerns me. Will you take a walk with me?"

"Indeed, I think I must go now, if I would not be thought more insensible than a post. Wait till I put on more wraps, and do you get your overcoat, sir, or you will take cold."

"Yes, I'm awfully afraid I shall be chilled, and the overcoat would help me. Nevertheless, I'll do your bidding in this, as in all respects."

"What a lamb-like frame of mind!" she cried; but her step up the piazza was light and quick.

"She could not so play with me if she meant to be cruel, for she has not a feline trait," I murmured, as I pulled on my ulster.

"This genial day has been my ally and she has not the heart to embitter it. So far from finding 'other interests,' she must have seen that time has intensified the one chief interest of my life. Oh, it would be like death to be sent away again. How beautiful she has become in her renewed health! Her great spiritual eyes make me more conscious of the woman-angel within her than of a flesh-and-blood maiden. Human she is indeed, but never of the earth, earthy. Even when I take her hand, now again so plump and pretty, I feel the exquisite thrill of her life within. It's like touching a spirit, were such a thing possible. I crushed her hand this morning, brute that I was! It's been red all day. Well, Heaven speed me now!"

"What! talking to yourself again, Mr. Morton?" asked Miss Warren, suddenly appearing, and looking anything but spirit like, with her rich colour and substantial wraps.

"It's a habit of lonely people," I said.

"The idea of a man being lonely among such crowds as you must meet!"

"I have yet to learn that a crowd makes company."

"Wouldn't you like to ask Mr. Yocomb to go with us?"

"No," I replied, very brusquely.

"I fear your lamb-like mood is passing away."

"Not at all. Moreover, I'm a victim of remorse—I hurt your hand this morning."

"Yes, you did."

"I've hurt you a great many times."

"I'm alive, thank you, and have had a good dinner."

"Yes, you are very much alive. Are you very amiable after dinner?"

"No; that's a trait belonging to men alone. I now understand your lamb-like mood. But where are you go-

ing, Mr. Morton? You are walking at random, and have brought up against the barn."

"Oh, I see. Wouldn't you like to visit Old Plod again?"

"No, I thank you; he has forgotten me."

"By the way, we are friends, are we not, and can be very confidential?"

"If you have any doubt, you had better be prudent and reticent."

"I wish I could find some sweetbriar; I'd give you the whole bush."

"Do you think I deserve a thorny experience?"

"You know what I think. When was there an hour when you did not look through me as if I were glass. But we are confidential friends, are we not?"

"Well, for the sake of argument we may imagine ourselves such."

"To be logical, then, I must tell you something of which I have not yet spoken to any one. I called on Adah the evening I learned she was in town, and I saw her enter an elegant coupe driven by a coachman in stunning livery. A millionaire of your acquaintance accompanied her."

"What!" she exclaimed, her face becoming fairly radiant.

I nodded very significantly.

"For shame, Mr. Morton! What a gossip you are!" but her laugh rang out like a chime of silver bells.

At that moment Mr. Yocomb appeared on the piazza, and he applauded loudly, "Good for thee, Emily," he cried, "that sounds like old times."

"Come away, quick," I said, and I strode rapidly around the barn.

"Do you expect me to keep up with you?" she asked, stopping short and looking so piquant and tempting that I rejoined her instantly.

"I'll go as slow as you please. I'll do anything under heaven you bid me."

"You treat Mr. Yocomb very shabbily."

"You won't make me go after him, will you?"

"Why, Mr. Morton! What base ingratitude, and after such a dinner too."

"You know how ill-balanced I am."

"I fear you are growing worse and worse."

"I am indeed. Left to myself, I should be the most unbalanced man in the world."

"Mr. Morton, your mind is clearly unsettled. I detected the truth the first day I saw you."

"No, my mind, such as it is, is made up irrevocably and forever. I must tell you that I can't afford to keep a coupe."

"There is a beautiful sequence in your remarks. Then you ought not to keep one. But why complain? There are always omnibuses within call."

"Are you fond of riding in an omnibus?"

"What an irrelevant question! Suppose I follow your example and ask what you think of the Copernican system?"

"You can't be ill-balanced if you try, and your question is not in the least irrelevant. The Copernican system is true, and illustrates my position exactly. There is a heavenly body, radiant with light and beauty, that attracts me irresistibly. The moment I came within her influence my orbit was fixed."

"Isn't your orbit a little eccentric?" she asked, with averted face. "Still your figure may be very apt. Another body of greater attraction would carry you off into space."

"There is no such body in existence."

"Mr. Morton, we were talking about omnibuses."

"And you have not answered my question."

"Since we are such confidential friends, I will tell you a profound secret. I prefer street cars to omnibuses, and would much rather ride in one than in a carriage that I could not pay for."

"Well, now, that's sensible."

"Yes, quite matter-of-fact. Where are you going, Mr. Morton?"

"Wherever you wish—even to Columbus."

"What! run away from your work and duty? Where is your conscience?"

"Where my heart is."

"Oh, both are in Columbus. I should think it inconvenient to have them so far off."

I turned and tried to look in her eyes, but she turned them away.

"I can prove that my conscience was in Columbus; I consulted you on every question I discussed in the paper."

"Nonsense! you never wrote me a line."

"I was enjoined not to in a way that made my blood run cold. But I thought Mrs. Vining's opinions might be influenced by a member of her family, and I never wrote a line unmindful of that influence."

Again her laugh rang out. "I should call the place where you wrote the Circumlocution Office. Well, to keep up your way of doing things, that member of the family read most critically all you wrote."

"How could you tell my work from that of others?"

"Oh, I could tell every line from your hand as if spoken to me."

"Well, fair critic?"

"Never compliment a critic. It makes them more severe."

"I could do so much better if you were in New York."

"What! Do you expect me to go into the newspaper business?"

"You are in it now—you are guiding me. You are the inspiration of my best work, and you know it."

We had now reached a point where the lane wound through a hemlock grove. My hope was glad and strong, but I resolved to at once remove all shadow of fear, and I shrank from further probation. Therefore I stopped decisively, and said in a voice that faltered not a little,

"Emily, our light words are but ripples that cover depths which in my case reach down through life and beyond it. You are my fate. I knew it the day I first met you. I know it now with absolute conviction."

She turned a little away from me and trembled. "Do

you remember this?" I asked, and I took from my pocket-book the withered York and Lancaster rose-bud.

She gave it a dark glance, and her crimson face grew pale. "Too well," she replied, in a low tone.

I threw it down and ground it under my heel; then removing my hat, I said,

"I am at your mercy. You are the stronger, and your foot is on my neck."

She turned on me instantly, and her face was aflame with her eager, imperious demand to know the truth. Taking both my hands in a tense, strong grasp, she looked into my eyes as if she would read my very soul. "Richard," she said, in a voice that was half entreaty, half command, "in God's name, tell me the truth—the whole truth. Do you respect me at heart? Do you trust me? Can you trust me as Mr. Yocomb trusts his wife?"

"I will make no comparisons," I replied gently. "Like the widow in the Bible, I give you all I have."

Her tense grasp relaxed, her searching eyes melted into love itself, and I snatched her to my heart.

"What were the millions I lost compared with this dower!" she murmured. "I knew it—I've known it all day, ever since you crushed my hand. Oh, Richard, your rude touch healed a sore heart."

"Emily," I said, with a low laugh, "that June day was the day of fate after all."

"It was, indeed. I wish I could make you know how gladly I accept mine. Oh, Richard, I nearly killed myself trying not to love you. It was fate, or something better."

"Then suppose we change the figure, and say our match was made in heaven."

I will not attempt to describe that evening at the farmhouse. We were made to feel that it was our own dear home—a safe, quiet haven ever open to us when we wished to escape from the turmoil of the world. I thank God for our friends there, and their unchanging truth.

I accompanied Emily to Columbus, but I went after her again in the spring, and for a time she made the old farmhouse her home.

Adah was married at Mrs. Winfield's large city mansion, for Mr. Hearn had a host of relatives and friends whom he wished present. The farmhouse would not have held a tithe of them, and the banker was so proud of his fair country flower that he seemed to want the whole world to see her.

We were married on the anniversary of the day of our fate, and in the old garden, where I first saw my Eve, my truth. She has never tempted me to aught save good deeds and brave work.

THE END.

BEER-DRINKING IN ENGLAND.

The Englishman, and particularly the Englishman of the labouring class, is wedded to his beer. He feels that it is the great comfort and one of the very few enjoyments of his life. And not only is the chocolate room or any other like contrivance "slow," but there is about it an implication that he is taken in hand and managed by his betters, like a child, which he not unnaturally resents. Rightly or wrongly, he feels more ashamed of being treated in this way than he does of being drunk once a week—once, however, being here a word of wide signification. For in these cases "the same drunk" often extends from Saturday night to Monday, and not infrequently into Tuesday. The result of this habit, which may almost be called a custom, is deplorable and socially injurious to a degree of which we in America have a very imperfect idea. The beer of England is not like the light German beer which has come so much into vogue here of late years under the name of "lager," and of which a man of any stability of brain and knee might drink enough to swim in without feeling any other effect than that of unpleasant distention; it is heady, strongly narcotic, and apparently not exhilarating, but depressing. Drunk in large quantities, after a short period of excitement it dulls the brain and fills the drinker's whole bulk with liquid stupefaction. He becomes not intoxicated, but besotted. Not only labouring men and men who ought to labour, but do not, give themselves up to this debasing habit of beer-drunkness through two or three days of the week, but skilled artisans, men whose work is of a kind and of an excellence which is worthy of respect and admiration. I was more than once told in regard to an artisan of this class, a man whose work was always in demand at the highest price, and who could with ease have kept himself and his family in perfect comfort and have laid up money, that he would not work for any man or at any price more than four days in the week. Blue Monday is a recognized "institution" in England; and as I have intimated, the blueness of it extends not infrequently into Tuesday, and this among the very best of the skilled artisans. One bookbinder told me that his two best men, "finishers," to whom he gave his finest work in perfect confidence that it would be done unexceptionably, both in workmanship and in style, never made any "time," that is, never got really at work before Wednesday. Like stories were told me of other equally accomplished workmen. This is not only ruinous to the men and to their families, but the aggregate industrial loss to England must be very great. And this steady, besotted drunkness seems to be at the bottom of most of the distress and most of the crime of England. A clergyman, whose work lay much among the labouring classes, told me that he felt utterly powerless before this vice, which was a constant quantity in the problem that he was called upon to solve. I knew a lady who was a district visitor in a suburb of London, one of those ministering angels who in England, more, it seems to me, than in any other country in the world, give themselves up to the work of helping and bettering the most wretched and degraded of their kind, and who carry Christian love and purity and grace into dens of filth and sin and suffering, which, if they did not see them, would be beyond their chaste imaginations; and I asked her one day if she met with any encouragement, and if she thought she had been able to do much real good. With a sad, sweet smile she answered:

"Very little. The condition of these people seems hopeless; and they are hopeless. All that we can do is to help them from time to time; and we find them always where we left them, or if possible, yet lower, more degraded, more wretched. And at the bottom of it all is drunkenness. The men are always more or less drunk, and the women are almost as bad. They earn a little money, and they get drunk. Husband and wife get drunk together; they quarrel; they fight; and the children grow up with this before them. They are never really quite sober unless they are starving or ill. What can be done for such people? How can they or their condition be made better?" The tears gushed from her eyes as she spoke. I knew that it was so. My own observation, very small and of little worth as compared with hers, had yet shewn me this. And I was struck with horror at the besotted condition of so many of the women—women who were bearing children every year, and suckling them, and who seemed to be little better than foul human stills, through which the accursed liquor with which they were soaked, filtered drop by drop into the little drunkards at their breasts. To these children drunkenness comes unconsciously, like their mother tongue. They cannot remember a time when it was new to them. They come out of the cloud-land of infancy with the impression that drunkenness is one of the normal conditions of man, like hunger or like sleep. Punishment for mere drunkenness, unaccompanied by violence, must seem strange to them, one of the exactments which separate them from the superior classes, from whom come to them, as from a sort of Providence, both good and evil.—Richard Grant White.

FIVE CENTS.

"Well, my boy," said John's employer, holding out his hand for the change, "did you get what I sent you for?"

"Yes sir," said John; "and here is the change, but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two cents change, and there are only seventeen."

"Perhaps I made a mistake in giving you the money?"

"No, sir; I counted it over in the hall to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you the change?"

But John shook his head. "No, sir, I counted that too. Father said we must always count our change before we leave a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that?"

John's cheeks were red, but his voice was firm: "I don't account for it sir; I can't. All that I know is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for that five-cent piece that is hiding inside your coat sleeve?"

John looked down quickly, and caught the gleaming bit with a little cry of pleasure. "Here you are!" he said, "Now it is all right. I could not imagine what had become of that five-cent piece. I knew I had it when I started from the store."

"There are two or three little things that I know now," Mr. Brown said, with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth, whether it sounds well or not—three important things in an errand boy. I think I'll try you, young man, without looking farther."

At this John's cheeks grew redder than ever. He looked down and up, and finally said, in a low voice: "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change if you didn't ask me."

"Exactly," said Mr. Brown; "and if you had done it, you would have lost the situation; that's all. I need a boy about me who can be honest over five cents, whether he is asked questions or not."

WEALTH OF OLD ROMANS.

According to Cicero the debts of A. Milo, amounted to above twenty-eight million dollars; Julius Cesar, when setting out for Spain, is reported to have said himself, that he was ten million dollars worse than nothing. When he first went to Rome, after crossing the Rubicon, he took from the public treasury five million five hundred thousand dollars, but at the end of the civil war put 24,000,000 dollars in it. He purchased the friendship of Curio with a bribe of over two million five hundred thousand, and of the Consul L. Paulus, with half that sum.

Cicero was worth in real estate over eight million dollars, and about as much in money, furniture and slaves. Seneca was worth over twenty million. Lentulus, the augur, over sixteen million. Augustus realized by the testament of his friends over one hundred and sixty-one million. Tiberius left at his death nearly one hundred million, which Caligula spent in less than one year, and Vespasian at his succession said that he required for the support of the State over \$1,614,000,000. Nevertheless, though greatly enriched by her conquests, imperial Rome never came into the full inheritance of the high wealth of the East, and the larger quantity of the precious metals must have remained excluded from the calculations of ancient historians.—Anon.

THE LITERARY KITCHEN.

There is a lady living in a little four-roomed cottage in the environs of Boston, whose name is well known to the literary people. She depends wholly upon her own exertions for the support of herself and children, and does all her own housework, yet her cottage is the focus of the best society of the locality. A gentleman calling there recently was received at the door by a daughter of the lady, who told him her mother was too busy to be called, but that he could see her in the kitchen, if he pleased; and he followed her to that room. The lady greeted him without the least

embarrassment, though she had on a big apron and her sleeves were pinned back to her shoulders. She was cutting a pumpkin into strips for pies; and there sat a venerable gentleman, gravely parsing the strips to the accompaniment of brilliant conversation. I was asked to guess who this gentleman was, and after several fruitless attempts, was told that it was the poet Longfellow. While the pumpkin-parsing was in process another distinguished poet called, and he also insisted upon being impressed into the service. It was a dreary day outside, and no one cared to leave the pleasant cottage, so they all stayed to lunch, one of the pies forming the *piece de resistance* of the occasion. Speaking of this incident afterward the lady said:

"My friends are kind enough to come to see me, though they know I cannot leave my work to entertain them. Visiting and work must proceed together; and when I set my callers at work with me, we are sure to have an agreeable time."

RESTFULNESS.

Long time my restless wishes fought and strove,
Long time I bent me to the heavy task
Of winning such full recompense of love
As dream could paint, importunate fancy ask.

Morning and night a hunger filled my soul;
Ever my eager hands went out to sue:
And still I sped toward a shifting goal,
And still the horizon widened as I flew.

There was no joy in love, but jealous wrath;
I walked athirst all day, and did not heed
The wayside brooks which followed by my path
And held their cooling threadlets to my need.

But now, these warring fancies left behind,
I sit in clear air with the sun o'erhead
And take my share, repining not, and find
Perpetual feast in just such daily bread:

Asking no more than what unasked is sent;
Freedom is dearer still than love may be;
And I, my dearest, am at last content:
Content to love thee and to leave thee free.

Love me then not, for pity nor for prayer,
But as the sunshine loveth and the rain,
Which sped them gladly through the upper air
Because the gracious pathway is made plain.

And as we watch the slant lines, gold and dun,
Bridge heaven's distance, all intent to bless,
And avail not if we or other one
Shall have the larger portion or the less.

So with unvexed eye I mark and see
Where blessed and blessing your sweet days are spent,
And, though another win more love from thee,
Having my share I am therewith content.

LEARN ACCURACY FOR ONE THING.

Every boy and girl should determine to be accurate. In studying lessons be sure to get the exact meaning; in talking state the truth of the thing; in working, do everything just right. I have lately heard of two boys who worked in the same store. They were named John and James. Their duties were alike, and they were required to be at the store at half-past seven in the morning. John was always there on the minute, or a few minutes before the time; James came the same number of minutes after. When John arranged the goods in the windows they were accurately marked and priced; James forgot to put the number on, or priced them incorrectly.

These are only two of the things which marked the distinction between the two boys. But every day and week they grew further apart—John doing his work accurately, and therefore well; James slighting all he conveniently could. Soon John was promoted for carefulness in his duties. James was warned to alter his manner, and finally discharged. The accurate boy grew to be a wealthy, self-made man. Men liked to deal with him; they were sure of being treated fairly. James tried several positions, but lost them on account of his inaccuracy in little details, and though he gets through the world somehow, he has not the happiness and success which with the same opportunities John achieved.

There are many things that tend to make a noble character. Place accuracy high in the list.—School Journal.

THE "Country Parson" gives an anecdote of President Lincoln: "He was a wise man, and something more, that American President who one morning said to an evil-boding prince, 'My rule through life has been never to cross the Great Bigmuddy creek till I came to it.' I could quote very grave words expressing exactly the same sentiment, but not here. And I could, if need were, quote an authority several millions of times more venerable than great and good Abraham Lincoln. All I add is, that till we learn by lengthened education we all tend to cross the Great Bigmuddy creek many times before we come to it, and find it in anticipation a great deal bigger and more muddy than in fact it proves to be. I recall very clearly a good old lady of eighty years, who said to me: 'Do you know I always used to keep myself anxious by looking ahead, but now I am quite happy, and I'll tell you how I do it: Day by day, day by day.' She meant what she said, I know. And she did it."

NOTHING is necessary which is not eternal, or which does not lead to eternity.

DON'T let us ever stop our work to mourn over the low state of Zion, but get a little nearer to the Great Head of the Church. Let us lay hold by an active faith on the promises of God, and go forward.

BRITISH AND FOREIGN ITEMS.

THE Presbyterian Church of Australia proposes to undertake, as soon as possible, the entire support of the Presbyterian mission in the New Hebrides.

THERE are now in India 644 foreign missionaries, 682 native preachers, 6,836 native helpers, and 130,958 communicants. The most auspicious fact is the rapid growth of the native ministry. The increase since 1850 has been fourteenfold, while the number of foreign missionaries has not doubled. The increase of communicants has been sevenfold.

ST. BRUCE DALE Free Church, Kircaldy, which has been opened for public worship, is said to be the finest ecclesiastical edifice in Fifeshire. It has been erected at a cost of £20,000, and contains a memorial window to the late Rev. Dr. Carstairs Douglas, the Chinese missionary. Two members of the Church subscribed £3,000 each towards its cost, and others also gave handsome contributions.

THERE is a pleasant story of a rebuke once administered by Admiral Farragut in a most neat and decorous, but very effective, manner, to a tobacco smoking bishop. At dinner with Farragut, and after the meal was over, the bishop, about to select a cigar, offered the bunch to the sailor. "Have a cigar admiral?" said he. "No, bishop," said the admiral, with a quizzical glance; "I don't smoke—I swear a little, sometimes."

THE Dean of Chester, speaking at a meeting at a deaconess' institution recently, said: "The revised translation of 1 Timothy iii. 11, would shew that in the ancient church the word 'deaconess' did not mean merely the wives of deacons, but a separate organization of women deacons. Had this passage been so read heretofore the English people would not have so long allowed that ancient institution of the Church to remain in abeyance."

THE men of Ross-shire, in Scotland, are of the sternest type of Calvinists now to be found. One who wishes that their religion had more "sweetness and light" testifies of them: "In no county in Scotland is there less illegitimacy. Flagrant crime is almost unknown. No householder need have a lock upon his door. Public worship is well attended. Family worship is largely practised. The people are honest, hard-working, peaceful; submitting at times to great hardship and cruelty with patience; faithful, whether as servants or friends."

THE efforts of the German traveller, Herr Rohlf, who consented not long since to represent Egypt in negotiations for the establishment of mutual relations between that country and Abyssinia on a more friendly basis, have, it appears, been entirely successful. King John has conferred upon Herr Rohlf full powers to conclude a peace with Egypt, and that gentleman has arrived at Cairo en route to Berlin to obtain authority to so act from the German Emperor, and to take Prince Bismarck's advice as to the basis of a treaty. He reports Abyssinia as successful in its war with the Gallas, whose territory has been annexed. The establishment of a firm peace between the two countries, it is hoped, will lead to the complete abolition of the slave trade, for which Abyssinia is at present the great depot and outlet.

THE religious condition of Italy is thus described by a writer in "Scribner's Magazine": "That the losses of the Roman Church have been serious can hardly be disputed. Between the Holy See and the governing classes of Italy the breach is wide; the loss of prestige that the Pope has suffered is altogether irreparable. It was a curious commentary upon the decree of the Vatican Council proclaiming the supremacy of the Pope to see Victor Emmanuel marching into Rome within a twelvemonth, and taking the sceptre out of the hands of the supreme pontiff. Few Italians outside of the clerical orders failed to applaud when the Holy Father was thus despoiled of his realm; their patriotism triumphed over their devotion to the head of the Church. The Pope was thus put in a sorry plight in the eyes of those who still wished to be good Catholics. His complaints and oburgations might excite their pity, but did not convince their judgment. And when they found themselves wishing that His Holiness would make less fuss about his imprisonment, they must have experienced some misgivings concerning his supremacy and infallibility."

THE "Evangelist" says that the difficulty between France and Tunis brings into prominence the once renowned but now obscure and insignificant country of Hannibal and Augustine. As late as the tenth century, Tunis, which is about as large territorially as the State of New York, contains no less than seventeen millions of inhabitants. Even as late as the middle of the eighteenth century it had a population of five millions. But now its population, estimated by some at two millions, and by others at no more than a million and a half, is continually decreasing. Among its inhabitants, who are chiefly Mohammedans, are 25,000 Roman Catholics, and only about one hundred Protestants. The early Christian Church contained one hundred and thirty-two Episcopal Sees within its limits. Since it has for centuries been free from what Col. Ingersoll calls the curse of Christianity, perhaps he can explain why it has steadily run down instead of entering, as it should have done according to his principles, upon a new career of prosperity. The trade of Tunis is inconsiderable. In 1878 there were three short railroads in the country and 550 miles of telegraph lines. If France shall assert her control over it, as she has done over the bordering State of Algeria, she will add somewhat to the extent, though very little to the value, of her colonial possessions in Northern Africa.

CHARACTER is a perfectly educated will.

THE comfort of the Scriptures, the source of its inspiration to man in all ages of his troubled pilgrimage, is that in the midst of the system of things it reveals an intelligent will, a living God.

MINISTERS AND CHURCHES.

At the close of the Bible class a week or two ago Mr. and Mrs. Ballantyne, of Pembroke, received a very pleasant and most complete surprise. Instead of leaving as usual at the close, the members of the class resumed their seats, while Miss Bella Moffat began to read an address to Mr. and Mrs. Ballantyne expressing in the kindest and most graceful manner the appreciation of the young people of the church of the kindness towards them and the interest shewn in them during the last five years by their minister and his wife. The reading of the address concluded with the presentation of a hall and stair carpet for the manse, gifts simple in themselves, but useful and valuable both for their comfort, and still more for the friendly and affectionate spirit which prompted them. Mr. Ballantyne made such a reply as the suddenness of the surprise allowed him to make, assuring the donors how very much it was Mrs. Ballantyne's wish as well as his own that the friendly familiarity of all the young people with them should continue, and expressing the hope that in the exercise of it they would come and see for themselves how well their gifts looked when put in their intended places, and concluded with thanking the givers of these gifts very heartily for this thoughtful and agreeable evidence of their kindness.

PRESBYTERY OF PARIS.—This Presbytery held its ordinary quarterly meeting in Knox Church, Embro, on Tuesday evening, the 17th inst., the Rev. W. M. Martin presiding. It was, we believe, the first meeting of Presbytery ever held in the village, and as may be imagined it excited great interest and drew together a large congregation. A Presbyterial visitation of Knox Church was held at three p.m. After the prescribed questions had been put and answered several members of the Court expressed great pleasure at the state of things elicited by the visitation. A committee was appointed to prepare a deliverance to be read from the pulpit on the following Sabbath, and the Rev. Mr. McMullen was appointed to preach there and read the Presbytery's deliverance. Rev. Mr. Beattie, of Blenheim, was appointed Moderator of Old St. Andrew's, East Oxford, and was empowered to proceed with the election of elders. A large number of minor matters having been disposed of the Presbytery adjourned, to hold its next meeting in Erskine Church, Ingersoll, on the 5th of July. A very large congregation assembled in the evening at half-past seven o'clock, and addresses were delivered on missionary and other branches of Church work by several ministers.

PRESBYTERY OF GUELPH.—This Presbytery met in the First Presbyterian Church, Guelph, on the 17th inst. The Clerk submitted the statistical and financial returns he had received from congregations and mission stations, shewing that all had reported with the exception of one. Mr. J. Davidson was appointed a commissioner to the General Assembly in room of Mr. Duff, and Mr. John A. Armstrong in room of Mr. McCrae. Mr. James Howie, for a number of years resident in Guelph as a minister, applied to be received as a minister of the Presbyterian Church in Canada. A committee was appointed to confer with him, and these having reported themselves satisfied with his views on doctrine and church government, it was agreed that application be made to the General Assembly for his reception, and the Clerk was instructed to issue the usual notices to Presbyteries. Leave of absence was granted to Mr. Torrance, who purposes visiting Britain during the summer, and Mr. J. C. Smith was appointed Clerk for the meantime. Records were produced from several kirk sessions, and committees appointed to examine, and on the reports of these, were ordered to be attested. Mr. McPherson having brought before the Presbytery a movement that had originated with the alumni of Knox College to raise a sum of money for the purpose of increasing the library of that institution, it was agreed heartily to approve of the movement and to recommend it to the sympathy and liberality of the members. A report was read from Mr. Henry Knox of labours in which he had been engaged in the Muskoka District, and petitions from a large number of persons who had enjoyed the benefit of his labours asking that he might be continued among them. It having been stated that funds would be available, from the same quarter that had furnished them previously, to

remunerate Mr. Knox for another quarter of a year, and he having expressed his willingness to go, it was resolved to send him again to that district. An application was granted, made by St. Andrew's Church, Guelph, for leave to renew the mortgage of \$3,000 on the manse, or as much thereof as cannot be paid off, and to sell the cottage and a portion of the adjoining lot.

FROM the report of the Tamsui Mission Hospital for 1880, a copy of which, printed in Amoy, has been kindly forwarded to us, we learn that 1,346 new patients had been treated there during the year. This shows an increase over the number of new patients in 1879 of 142, and of 608 over that of 1878. The variety of diseases treated was very great, as many as 280 being of the eye. The work of the Hospital has from the first been done gratuitously by Dr. Ringer, and latterly, on his removal, by Dr. Johnson. The prejudices of the Chinese, we are glad to learn, are fast disappearing. Increased numbers are taking advantage of the Hospital, and the subscriptions for its support by Chinamen are also increasing, both in amount and number. There were in 1880 as many as nineteen Chinese subscribers, ranging from \$20 to \$2 in their givings. The Hospital began the work of 1881 with a balance of \$116.60 in its favour.

PRESBYTERIAN CHURCH OF THE UNITED STATES—MEETING OF THE ASSEMBLY IN BUFFALO.

OPENING PROCEEDINGS.

BY KNEXORIAN.

"Figures are dry reading," says some one. Probably they are to some kinds of people, but is there any better way of conveying a correct idea of what this Church is in numbers than by saying that it consists of 38 Synods, 177 Presbyteries, 5,044 ministers, 5,489 churches, and 578,671 members? Is there any better way of shewing what it does than by saying, that last year \$429,427 were expended on Home Missions, \$420,427 on Foreign Missions, \$109,066 on Theological Education, \$6,098 150 for congregational purposes?—the entire expenditure for all purposes being nearly nine millions of dollars. Figures are not dry reading to a Convener when he gets his balance on the right side, nor are they uninteresting to anyone who takes a real interest in the work of his Church. People who put a cent in the ordinary collection, and on special occasions double their contribution, always dislike to hear about figures.

THE EXTENSION OF THIS CHURCH.

The place of meeting is the Central Presbyterian Church, the audience room of which is seated in amphitheatre style, and holds probably 1,500. The number of commissioners present is about 600, the vote on the moderatorship being 469, but many have since arrived. For a body representing 5,044 ministers these figures may seem small, but the great problem with the Church is how to get the representation reduced. The Entertainment Committee, at all events, think the Assembly quite large enough. The ratio at present is 24; that is to say, a Presbytery with 24 ministers sends 1 minister and 1 elder, and an additional minister and elder for each 12 over 24. A Presbytery with 36 ministers sends 2, with 48 ministers 3, and so on, adding a commissioner for each 12 ministers. With the ratio of representation as in Canada the clerical commissioners in this Assembly would number over 1,200, with an equal number of elders. Seated in the aisle in front of the Moderator's chair, where about a score of pressmen are working as only a Yankee pencil-driver can work, one has a splendid view of this magnificent body. Looking around the question comes up, Where do they all come from? The correct answer is, *From everywhere*. Beside that well-dressed, dignified, and rather aristocratic looking commissioner from New York, who a few hours ago sniffed the sea breeze off the Atlantic, sits a commissioner who has just arrived from the Pacific to represent the Presbytery of San Francisco. Near them is a commissioner from Texas, and farther on one from Dakota. Every part of the Republic, except certain portions of the South, is represented; but let no one suppose that this Church is confined to the Republic. There is a commissioner from the Presbytery of Ningpo, China, another from the Presbytery of Shanghai, China, and a third from

the Presbytery of Shantung, China; one from the the Presbytery of Allahabad, India; one from the Presbytery of Rio Janeiro, Brazil; one from the Presbytery of Corisco, Africa; one from the Presbytery of Siam.

THE OPENING SERMON.

At eleven o'clock on Thursday forenoon the retiring Moderator, Dr. William M. Paxton, D.D., of New York, preached the opening sermon from Isaiah liii. 1: "Awake, awake; put on thy strength, O Zion." In suitability, unction, literary execution, delivery, and every other element that goes to make a model opening sermon it was as near perfection as any but a miserable carping critic could desire. It was a magnificent effort, a splendid sermon—just such a sermon as one seldom hears and never forgets. His points were:

I. The Church of God in all ages has had its times of weakness as well as its times of power.

II. What is the strength of the Church, and when it is put off?

III. God's call to the Church to put on and put forth her strength.

The discussion of the first point was closed by the question, "Is this a time of the Church's weakness or of the Church's power?" The answer given was that *it is both*. Infidelity in its various forms had been alluded to as one of the opposing forces, and the preacher said, "As against this enemy it is a time of power." "The Church has met the enemy and prevailed without putting forth half her strength. She stands unscathed—no rampart has been scaled, no bastion taken, no citadel surrendered." But if the question is asked, "Is the Church putting forth her strength? Is she bringing into active play all the powers with which God has invested her? Is she alive to the higher spiritualities of her divine call? Is she smiting the powers of evil with the mighty arms which God has given her? We answer, No; it is a time of weakness. The giant slumbers. The human part both of the work and warfare is but feebly exercised."

On the second point the preacher said the three elements of the Church's power are (1) the Gospel, the Word, the truth of God, (2) the ministry, and (3) the Holy Spirit. On these three points the Moderator discoursed for about three-quarters of an hour with singular power. At the risk of mutilating a sermon so well put together that it seems a pity to take it apart, I subjoin a few extracts on the manner in which the strength of the Church may be weakened by various modes of preaching the Gospel:

"This may occur when the truth is depreciated, or its necessity not clearly recognized. Thus, for example, some say: 'Preach morality; let us hear more about the duties of life and less about the doctrines of the cross.' Others express the same idea when they say, 'Religion is charity; let us hear more about charity and less about dogma—an ounce of charity is worth a ton of doctrine.' This may be the idle talk of ignorance, but it is more likely that 'an enemy hath done this.' He seeks to sow tares while men sleep. Preach morality! Morality without principle is a sham; it is tinsel fruit tied upon a Christmas-tree—the only connection is the tape that ties it. Morality is the fruit of principle, but principle is doctrine, and the only doctrine that bears this fruit is the doctrine of the cross.

"Talk they of morals! O Thou bleeding Lamb!
Our best morality is love of Thee!"

"Charity is also contrasted with dogma. Dogma is doctrine. They who hate the cross call it dogma. As well might they say, 'Let us have springs of water, but no clouds;' but, if the clouds be wanting, there can be no fountains. So, if we put away doctrine, there can be no charity. The cloud of mercy that gathers around the cross is the source of the living spring that flows from Calvary. We love our fellow-men because we love Christ. Any other charity is as tinkling cymbals. If such ideas prevail, there is nothing left for the Church but to drift in weakness and crouch beneath the world's scorn."

After dealing some stunning blows at the men who "dispense essays upon history, antiquities, philosophy, politics, science—upon Darwin and Huxley," and thus give the children stones instead of bread, the preacher delivered himself thus at the men who deal in half-truths:

"But, while causes like these paralyse our power, there are others which produce simply an abatement of strength. For example, the Church can only put forth half its strength when the Gospel is but half told. The symbol of the Church is the moon; but the moon can only show half her light when it is half eclipsed. If the Church, instead of listening to the command, 'Preach the preaching that I bid thee;' if, instead of manifesting the whole truth, it simply exhibits phases of the Gospel, sections of the truth, aspects of the divine Word; if it sets out in full light the divine love, whilst it keeps back divine justice, under the shadow of a dark eclipse; if it tells of Christ's teaching, and is silent about Christ's sacrifice; if it points to Christ's

life, and not to Christ's blood as the centre of efficiency; if it sets out the freedom of man, and holds in abeyance divin' sovereignty and efficacious grace, or if it minimizes the Gospel in the one sentence, 'Come to Jesus;'

The whole sermon took an hour and a quarter in delivery, and was listened to with breathless attention throughout by an immense audience.

The address of the new Moderator took just one hour, though none of the speeches in moving and seconding occupied three minutes. In a country noted for doing everything quickly it seems strange that no more expeditious way of electing a Moderator can be found than by calling the roll.

"He had no sympathy with croakers. Retrogression! There was no such thing. The Church was growing, growing. Look at the contributions! In 1831 they amounted to \$101,802. In 1880 they were over \$2,260,000. Oh, thank God! If they included the congregational donations they must add \$8,000,000. Yet the croakers talked about retrogression. No! The old Church was going forward, and would continue to prosper. In 1831 they collected for Home and Foreign Missions \$47,500, and now it was \$850,000—\$427,000 for Home Missions, and \$423,000 for Foreign Missions. Talk about retrogression! Let them have none of their croaking. If a man was dyspeptic, he pitted him; but if he said aught against the progress of Presbyterianism, he blushed for him. In 1831 there were 20 Synods, now there were 37. In 1831 there were 6 west of Ohio, and that number had swelled to 19. This was their country, and they were the General Assembly of the Presbyterian Church of America."

COMMUNION.

In the evening the sacrament of the Lord's supper was dispensed to a very large number. The season was one of unusual solemnity, the service at the table being very appropriate. It was good to be there.

By an oversight the name of the writer of the contribution on "Immersion" in last issue was omitted. It was by the Rev. W. A. McKay, of Woodstock.

DON'T covet the possessions of any man until you are willing to pay for them the price which he paid; then you will not need to covet them, for you can go and get them for yourself.—Golden Rule.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXII.

May 29. } PARABLE OF THE POUNDS. { Luke xix. 11-27.

GOLDEN TEXT.—"So then every one of us shall give account of himself to God."—Rom. xiv. 12.

HOME READINGS.

- M. Luke xviii. 15-30. The Rich Young Man.
T. Matt. xx. 1-6. Parable of the Labourers.
W. Luke xviii. 31-43. Blind Men Healed.
Th. Luke xix. 1-10. Zaccheus the Publican.
F. Luke xix. 11-27. Parable of the Pounds.
S. Matt. xxvi. 14-30. Parable of the Talents.
Sab. Matt. xvi. 31-46. The Judgment.

HELPS TO STUDY.

The parable which forms the subject of our present lesson was apparently spoken in the house of Zaccheus, at Jericho, in the hearing of a number of people assembled about the door.

At Jericho, the Saviour was within twenty miles of Jerusalem, and the popular expectation being that upon His arrival at the Jewish capital He would proclaim Himself King and establish an earthly government, He used this parable for the purpose of correcting these wrong views of His character and mission. But in its deeper and wider meaning the parable is by no means confined to the Jewish nation or to the people who were alive when it was spoken; its force is not diminished by time or distance; it deals with the foundations of character and conduct in every age and clime; and brings home to the Sabbath school boys and girls of to-day, as forcibly as it did to the people who lived in Jericho eighteen centuries ago, the inevitable truth of personal accountability—not without the encouraging exhibition of the reward of fidelity.

The four following divisions, or the first and third only, may be adopted: (1) The Charge to the Servants, (2) The

Rebellion of the Citizens, (3) The Servants called to account, (4) The Doom of the Rebels.

I. THE CHARGE TO THE SERVANTS.—Vers. 11-13. The servants are, (1) Christ's own people; (2) those who profess to follow Christ—including those whose only profession is that they go to Church or Sabbath school; (3) all who are naturally endowed with ordinary mental and bodily powers, be they young or old, taught or untaught, godly or ungodly. All these are accountable for what they have received, each in his own degree, be it little or much.

The charge is Occupy till I come—make good use of whatever has been entrusted to you—use the best means for the attainment of the highest object.

The Master—the certain nobleman who went into a far country is God the Son, who has "passed into the heavens," which is a "far country," in this sense at least, that the servants are left without the restraint or incentive of the Master's bodily presence. As Creator He claims the service of all, whether they know and follow Him as Redeemer or not.

II. THE REBELLION OF THE CITIZENS.—Ver. 14. The citizens are, (1) the Jews, the Saviour's fellow-countrymen who rejected their own Messiah, and said most emphatically, both in words and by their deeds, We will not have this Man to reign over us; (2) those, in all ages, who have openly opposed Christ or persecuted His people; (3) all who refuse to accept Christ as their Saviour.

III. THE SERVANTS CALLED TO ACCOUNT.—Vers. 15-26. Nations, Churches, congregations, and other such bodies, are held accountable for what they have received, as such, and they are dealt with, as such, in this world, according to their desert—if they make not a good use of their pound it is taken from them and given to those who have ten pounds; but "when He cometh," He will deal with individuals, for the nobleman in the parable called his servants unto him in order that he might know how much every man had gained. In an age of schools and churches, societies and committees, we must beware of forgetting the principle of individual responsibility.

The servants are held accountable not only for the safe keeping of the gifts they have received, but also for their increase by fair and proper use—the unfaithful servant was condemned, not for losing his pound but for keeping it wrapped up in a napkin and buried, when he might at least have deposited it in the bank and allowed it to accumulate some interest.

The faithful servants are humble, and take no credit to themselves for what they have done. They say, Lord, Thy pound hath gained, etc., not I have gained, or my pound has gained.

Those who use aright what they have will get more. This law is not peculiar to the kingdom of grace. In the acquisition of knowledge, in the culture of the mental faculties, in business, in public life, it holds true that to him that hath shall be given and from him that hath not shall be taken away even that which he hath.

IV. THE DOOM OF THE REBELS.—Ver. 27.—Among the enemies of Christ, who are now under the condemnation of this passage, are to be found, not only those who put Him to death, and those who looked on and saw the deed done, and those who in all ages openly opposed Him and persecuted His people, but also all others who are not now willing that He should reign over them—those who have not taken a decided stand upon His side—for He says that those who are not for Him are against Him.

LESSON XXIII.

June 5. } THE CRUCIFIXION. { Luke xxiii. 1-34.

GOLDEN TEXT.—"And I, if I be lifted up from the earth, will draw all men unto Me."—John xii. 32.

HOME READINGS.

- M. Luke xix. 28-48. The Triumphal Entry.
T. Luke xx. 1-47. Parable of the Vineyard.
W. Luke xxi. 1-38. Destruction of Jerusalem Foretold.
Th. Luke xxii. 1-38. The Lord's Supper.

- F. Luke xxii. 39-74. Gethsemane, Betrayal.
S. Luke xxiii. 1-46. Trial and Crucifixion.
Sab. Heb. x. 1-27. Christ Entering within the Veil.

HELPS TO STUDY.

Leaving Jericho, where He had spoken the parable which formed the subject of our last lesson, Jesus continued his journey to Jerusalem, passed the night at Bethany, and on the next day, supposed to correspond to our Monday, entered the Jewish capital, accompanied by a multitude of people crying "Hosannah; blessed is He that cometh in the name of the Lord." On the Friday following (which, according to the Jewish mode of reckoning, began at sunset on Thursday) He instituted the Lord's supper, passed through the agony at Gethsemane, was arrested, tried, condemned, and crucified.

Our present lesson may be divided as follows: (1) The Saviour Crucified, (2) A Dying Sinner Saved, (3) The Work of Redemption Completed.

I. THE SAVIOUR CRUCIFIED.—Vers. 33-38. "The manner of crucifixion," says Jacobus, "was briefly this: The sentenced man was first stripped of all his clothing, saving a strip about the loins, and then severely whipped, so that he sometimes died under this. Smarting and exhausted, he was compelled as soon as possible to bear his cross to the spot. Four soldiers of the Prætorian guard under the superintendence of a centurion . . . drove each a nail into the hand or foot of the man, sometimes before, and sometimes after the cross had been set up in its place in the ground. . . . A person generally lived on the cross till the third, fourth or fifth day—the nails poisoning and inflaming the whole system, . . . making the pain indeed excruciating, a term which is derived from the word crux, a cross."

The place which is called Calvary. In Boutell's Bible Dictionary, under "Calvary" we find: "This word,

not a proper name, is only the English form of the Latin word calvaria, which Latin word—meaning a bare skull—is the translation of the Greek word kranion, of exactly the same meaning—that Greek word, in its turn, exactly translating the Hebrew word golgotha. There was near Jerusalem in the days of Pilate a spot, apparently the place appointed for public executions, called "skull-place;" but there is not, nor has there ever been, any such place as "Mount Calvary."

Malefactors—evil-doers; they had been robbers or brigands. "He was numbered with the transgressors" (Isaiah liii. 12).

Father, forgive them. "This," says the "S. S. Times," "is found only in Luke. It exhibits the tender compassion of Jesus. The 'them' is not confined to those who were nailing Him to the cross. It applies to all who were participating in His judicial murder. It is, perhaps, rather an utterance of compassion than a formal prayer. So far as it was a prayer, it was doubtless answered; and many of the Lord's crucifiers were doubtless among those who were subsequently 'pricked in the heart,' and believed unto salvation." The word 'Father' is here very touching. Outlawed on earth, he was not disowned by heaven. Men shut their ears, but the heart of His Father was open to His cry.

They know not what they do. "In ignorance," says Peter, "ye did it, as did also your rulers" (Acts iii. 17).

He saved others; let Him save Himself. If these Jewish rulers had attentively studied the Old Testament Scriptures, which they affected to prize so highly, they would have known that it was just by not saving Himself that He was able to save others.

This is the King of the Jews. John (xix. 19) gives the full inscription, "making it," says the "Westminster Teacher," "a recognition both of Christ's mission (Jesus—Saviour) and origin (Nazareth). Thus were the three chief languages of the globe made to proclaim the great central truth of the Gospel."

II. A DYING SINNER SAVED.—Vers. 39-43. In what was apparently the moment of His greatest weakness—in the hour of His death agony—Christ proved Himself mighty to save—what can He not do in the vigour of His resurrection strength.

Here we have an instance of a sinner finding salvation in the hour of death; and it is, no doubt, recorded for the encouragement of any who may find themselves similarly situated, in order that they may repent and believe even then; but the fact that this is the only case of the kind recorded in the Bible ought to serve as a warning to all not to delay to a dying hour the most important business of life.

III. THE WORK OF REDEMPTION COMPLETED.—Vers. 44-46. The darkness was unquestionably supernatural. It extended not necessarily over all the earth, as appears from our version, but over all the land. It could not have been an eclipse of the sun, for that can only happen at new moon, and Jesus was put to death at the time of the pass-over, which was always held at full moon.

The veil of the temple was rent in the midst. The "S. S. Times" says: "This is the most significant of all the miracles that attended the crucifixion. It symbolized the removal of the veil which had for centuries stood between the outer and inner sanctuary, and indicated that all Christians, as a royal priesthood, may now draw near to God." See Heb. ix. 13, 14; x. 19.

When Jesus had cried with a loud voice. "This," says the "Westminster Teacher," "probably refers to the words 'it is finished.' Seven times Jesus broke silence on the cross. (1) By the prayer for his murderers; (2) by the commitment of his mother to the beloved disciple (John xix. 26, 27); (3) by the answer to the penitent thief; (4) by the cry of desolation (Matt. xxvii. 46); (5) by the cry of thirst (John xix. 28); (6) by the words, 'It is finished' (John xix. 30); and (7) by the words in this verse. Father, into Thy hands I commit My spirit—these words breathe a perfect trust and peace. The anguish is ended. The work of atonement is complete. There is no more sacrifice for sin.

THE REMEDY.

The Rev. Dr. Howard Crosby gives in the "Sunday Afternoon," advice to mothers about the training of their daughters. He says that the idea of uselessness as a fashionable necessity for a young woman is wrong. "The boys, after leaving school or college, naturally gravitate to commerce, law, medicine, science or divinity; but the girls at a like period begin to play the fine lady, spending their day in petty idleness. The only question that seems to be asked is, 'How can I best amuse myself?'" Dr. Crosby's remedy for this evil is regular daily tasks for girls, either of household or charitable work, or of self-improvement. He thinks that young women trained in that way are more likely to get good husbands than those who devote themselves to folly. He adds:

"Perhaps you have a notion that if your daughter is out of 'society' she might as well be in Sahara or Kamshatka, and you have brought yourself to believe that the only 'society' on earth is that which is distinguished by white kid gloves and 'germans.' Did you ever soberly think of the possibility of life outside of the charmed circle? It is humbly believed by some that men and women, both old and young, who have had brains and hearts, have managed to enjoy life without initiation into the mysteries of fashion. Some have even dared to think that true refinement is best cultivated in a less artificial atmosphere."

OUR YOUNG FOLKS.

HEAR US, HOLY JESUS.

Jesus, from Thy throne on high,
Far above the bright blue sky,
Look on us with loving eye.

Hear us, holy Jesus.

Little children need not fear,
When they know that Thou art near,
Thou dost love us, Saviour dear.

Hear us, holy Jesus.

Little lambs may come to Thee;
Thou wilt fold us tenderly,
And our careful Shepherd be.

Hear us, holy Jesus.

Little hearts may love Thee well,
Little lips Thy love may tell,
Little hymns Thy praises swell.

Hear us, holy Jesus.

Be Thou with us every day,
In our work and in our play,
When we learn and when we pray.

Hear us, holy Jesus.

Make us brave without a fear,
Make us happy, full of cheer,
Sure that Thou art always near.

Hear us, holy Jesus.

May we grow from day to day,
Glad to learn each holy way,
Ever ready to obey.

Hear us, holy Jesus.

Jesus, from Thy heavenly throne,
Watching o'er each little one,
Till our life on earth is done.

Hear us, holy Jesus.

LIVE FOR SOMETHING.

WILLIE was guiding his little bright-coloured engine around the table. This was his favourite amusement, for he considered "Mars" quite complete, with its brass-banded boiler, and great silver-looking wheels, which could almost hum with speed, while Willie supplied what only was lacking—the "car noise," which is not hard for boys to do—when he stopped suddenly and said:

"It seems so strange that aunty is dead. I can hardly believe it," he continued as he seated himself near his mamma, as if to have a talk.

"Yes, dear, it does seem strange, and we cannot see why it is so. God's will often seems very contrary to our own, but as He is wiser than we, it is right," said mamma.

"But," continued Willie, "aunty was always so kind, and I loved her so much; and what will we do when Christmas comes?" and Willie's eyes filled with tears, and his voice trembled.

"We can always think of her, and her goodness," said mamma continuing her work.

After a pause of some minutes Willie continued: "Once, when I was there, I wanted to go calling with grandma, and I cried a little," here Willie smiled as he looked mamma full in the face, for he was conscious of his failing, and continued, "and aunty just said, 'Stay with me, Willie, and I will find something nice for you; we will have a nice time;' and, although I wanted to go, I just had to say, 'All right.'"

"And are you not glad now, Willie, that you did stay? You can remember that day among the nice things of life," said mamma.

Now Willie's aunty was a happy little crea-

ture, who always had time for a romp with the little ones, which made her a great favourite among them. Her life seemed all sunshine, and it was one of those sunbeams that Willie was recalling while at play. Neither can he ever forget when he first saw his dear aunty, as she stood beside Uncle Harry, dressed in pure white, with a wreath of lovely white flowers on her head, and a veil covering her delicate face and almost reaching the floor; and so many nicely dressed ladies he had never seen, but his dear aunty was nicer than any one else; indeed, his idea of her purity was closely connected with her lovely appearance on that evening.

"What made her so kind to every one?" continued Willie, after a long pause; "it seemed as if she did not think anything any trouble, and every one liked her."

"Perhaps that was the secret of your aunty's happiness," said his mother. "If we always consider the happiness of others we will forget ourselves," continued mamma. "I hope my little boy has learned a lesson he will never forget."

Willie looked very grave, when he said: "I never can forget aunty, but I can never see her again! I am so sorry to lose her," said Willie, his eyes moistening. "I mean not for a long time. I know I shall see her again, too. But—" He could say no more. He threw his head on mamma's lap and cried bitterly. Mamma left him to his thoughts a few minutes and said, "My dear boy, I am glad you have such a bright record of your dear aunty. I am truly glad that you remember her as you do. Think how unselfish she was, and be like her; and think of her sacrifices to please others, and be like her. And remember that a life made so beautiful by good deeds and kind words can never be forgotten."

GOD IS HERE.

Kneel, my child, for God is here;
Bend in love, but not in fear;
Kneel before Him now in prayer;
Thank Him for His constant care,
Praise Him for His bounties shed
Every moment on thy head;
Ask for light to know His will;
Ask for love thy heart to fill;
Ask for faith to bear thee on
Through the might of Christ, His Son;
Ask His Spirit still to guide thee
Through the ills that may betide thee;
Ask for peace to lull to rest
Every tumult of thy breast;
Ask in awe, but not in fear;
Kneel, my child, for God is here.

AN EASY PLACE.

A LAD once stepped into our office in search of a situation. He was asked:

"Are you not now employed?"

"Yes, sir."

"Then why do you wish to change?"

"Oh, I want an easier place."

We had not the place for him. No one wants a boy or man who is seeking an easy place; yet just here is the difficulty with thousands.

Will the boys let us advise them? Go in for the hard places; bend yourself to the task of shewing how much you can do. Make yourself serviceable to your employer at what-

ever cost of personal ease, and when the easy places are to be had they will be yours. Life is toilsome at best to most of us, but the easy places are at the end, not at the beginning, of life's course. They are to be won, not accepted.

"IS IT YOU?"

There is a child, a boy or girl—
I'm sorry it is true—
Who doesn't mind when spoken to:
Is it you? It can't be you!

I know a child, a boy or girl—
I'm loth to say I do—
Who struck a little playmate child:
I hope that wasn't you!

I know a child, a boy or girl—
I hope that such are few—
Who told a lie; yes, told a lie!
It cannot be 'twas you!

There is a boy, I know a boy—
I cannot love him though—
Who robs the little birdie's nest:
That bad boy can't be you!

A girl there is, a girl I know—
And I could love her, too,
But that she is so proud and vain:
That surely isn't you!

WHAT KILLED THE OYSTER?

LOOK at that oyster shell. Do you see a little hole in the hard roof of the oyster's house? That explains why there is a shell but no oyster. A little creature called the whelk, living in a spiral shell, dropped one day on the roof of the oyster's house. "The little innocents," some one has called the whelks. "The little villains," an oyster would call them, for the whelk has an auger, and bores and bores, and bores, until he reaches the oyster itself, and the poor oyster finds he is going up through his own roof. He goes up, but he never comes down. A writer speaks of noticing on the shores of Brittany the holes in the oyster bored by its enemy, both burglar and murderer we should call him.

"A little sin, a little sin!" cries a boy who may have been caught saying a profane word, or strolling with a bad associate, or reading a bad book, or sipping a glass of beer. "Don't make too much of it," he says.

Young friend, that's the whelk on the oyster's back. You have given the tempter a chance to use his auger, and he will bore and bore till he reaches the centre of all moral worth in the soul, and draws your very life away.

A CHEERFUL WORKER.

"I NOTICE," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat." "Certainly," clacked the mill; "what am I for but to grind? and as long as I work what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honour is not in doing fine work, but in performing any that comes as well as I can."

EVERY to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.

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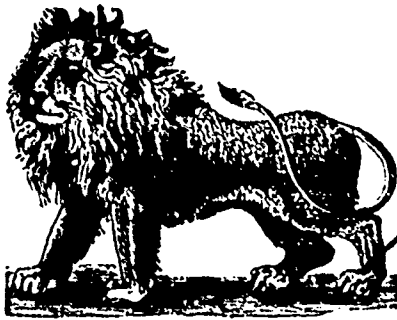
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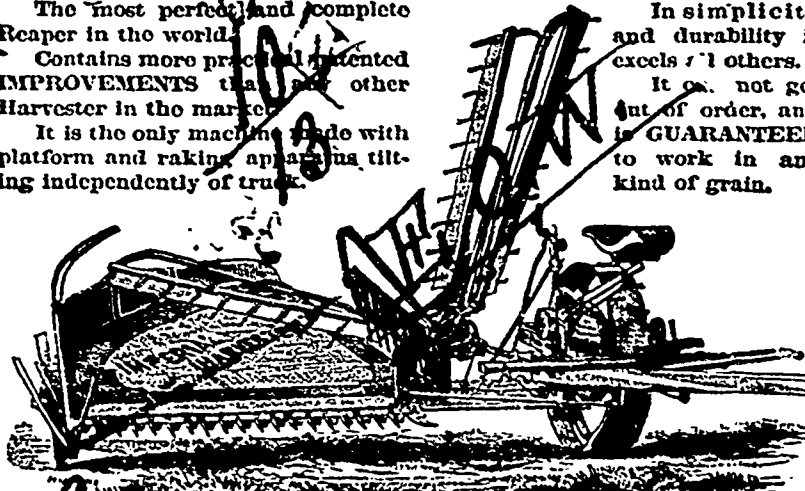
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