

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

More than One Million Copies Sold I EVERYBODY WANTS IT. EVERYBODY NEEDS IT.

25th Edition. (New.) Revised and Enlarged.



KNOW THYSELF.

ILLUSTRATED SAMPLES SENT NOW.

The Science of Life, or Self-Preservation, is the most extraordinary work on Physiology ever published. There is nothing whatever that the married or single of either sex can either require or wish to know, but what is fully explained. In short, the book is invaluable to all who wish for good health.

The book is guaranteed to be a better medical work, in every sense, than can be obtained elsewhere for double the price, or the money will be refunded in every instance.

HIGHLY IMPORTANT! The public are cautioned that a spurious work bearing this title is advertised in the Dominion by irresponsible parties, who have stolen the title of this work, which I have published for the last fifteen years.

Address PEABODY MEDICAL INSTITUTE, OR W. H. PARKER, M.D., 4 Bulfinch St., Boston, Mass.

N.B.—The author may be consulted on all diseases requiring skill and experience.

CANADA PERMANENT LOAN AND SAVINGS CO.

INCORPORATED A.D. 1855

Paid up Capital, \$2,000,000. Reserve Fund, \$1,000,000. Total Assets, \$6,850,000.

THE COMPANY receives money on deposit at current rates of interest, payable half yearly, the principal being repayable on demand or on short notice. Also receives money for permanent investment, for which Debentures are issued with interest coupons attached.

Office—Company's Buildings, Toronto. J. HERBERT MASON, Manager.



EXPOSIZIONE MUSICALE IN MILANO

Sotto il Patrocinio di S. M. la Regina,

Palazzo Del R. Conservatorio

AT THE GREAT ITALIAN MUSICAL EXPOSITION

Recently closed at Milan, was probably the MOST EXTRAORDINARY COLLECTION OF MUSICAL INSTRUMENTS ever brought together. Fully illustrating the great progress which has been made and present high excellence in this department of manufactures.

THE GRAND SILVER MEDAL

being the only highest award in this department, was conferred upon

MASON & HAMLIN ORGANS.

Their manufacturers value this extraordinary distinction the more highly because of the importance of the occasion, especially as an INTERNATIONAL MUSICAL INDUSTRIAL COMPETITION IN A COUNTRY SO REMOTELY SITUATED.

ELEGANT STYLES are now received from their factories daily, surpassing in capacity and excellence anything which has before been produced, and certainly worthy to be ranked with the very finest musical instruments in the world.

POPULAR STYLES including also the most valuable of the recent improvements, and adapted to all tastes, are offered at unusually low prices, and in great quantities.

A NEW ILLUSTRATED CATALOGUE, MORE THAN ONE HUNDRED STYLES OF ORGANS, with set price lists and circulars, will be sent free to any one desiring them.

MASON & HAMLIN ORGAN AND PIANO CO., 124 Tremont Street, BOSTON; 46 East 14th Street (Union Sq.), NEW YORK; 147 Wabash Avenue, CHICAGO.

An Ideal Picture of an Ideal Man.

Rick's Superior Portrait of

GARFIELD

Newly Engraved. Accurate. Elegant. Highly commended by members of his Cabinet and his most intimate political friends.

\$72 WEEK. \$12 a day. \$2 a week. Made. Costly. Quilted free. Address: T. J. McCURDY & CO., Philadelphia, Pa.

QUALITY NOT QUANTITY.

OUR NEW RACK FOR 1882. All Chosen Cards. Full size. Full length. Full view. W. & W. landscape. Gold & Silver. Full and White. Full and White. Full and White. Full and White.

FREE TO ALL!

One set (6) Silver Steel Pens. 1 Silver-plated Pen. 10 sets of colored Japanese pens. 10 sets of elegant colored Engraving. The best of the Engraving. The best of the Engraving. The best of the Engraving.

PENSIONS FOR SOLDIERS.

Widows, fathers, mothers of children. Pensions granted. Pensions granted. Pensions granted. Pensions granted. Pensions granted.

SHIRTS. 30/52 WHITES.

65 King Street West, Toronto

Six for \$6, six for \$7, six for \$9, six for \$10. To order or ready-made.

MENEELY BELL FOUNDRY.

Refrigerator known to the public since 1848. Church, Chapel, Bell, Alarm and other bells; also cast-iron bells.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Iron. Churches, Schools, Fire Alarms, Bells, FULLY WARRANTED. Catalogue sent free.

USE A BINDER.

Subscribers wishing to keep their copies of the PRESBYTERIAN in good condition, and save them or hand for reference, should use a binder. We can send by mail.

A Strong Plain Binder for 75 Cts.

POSTAGE PRE-PAID.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufacture. The paper change placed in the binder week by week, thus keeping the file complete.

ST. JACOBS OIL



THE GREAT GERMAN REMEDY.

FOR RHEUMATISM.

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,

Tooth, Ear and Headache, Frosted Foot and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its efficacy.

Directions in Every Language. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

A. VOGELER & CO., Baltimore, Md., U. S. A.

Ayer's Cathartic Pills.

For the purposes of a Family Physic.



CURING

Constiveness, Jaundice, Dyspepsia, Indigestion, Diarrhoea, Foul Stomach and Breath, Headache, Erysipelas, Piles, Rheumatism, Eruptions, and Skin Diseases, Biliousness, Liver Complaint, Dropsy, Rheumatism, Worms, Gleet, Neuralgia, as a Dinner Pill, and Purifying the Blood, are the most congenial purgative yet discovered.

Prepared by DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. Sold by all Druggists and Dealers in Medicine.

FRENCH'S HOTELS

European Plan. Opposite City Hall, Court House and New Post Office, NEW YORK.

Prices reduced. Rooms, 75 cents and upwards. Special arrangements made with excursion parties.

ESTERBROOK STEEL PENS

Leading numbers: 14, 048, 136, 333, 161. Sold by all Stationers.

THE ESTERBROOK STEEL PEN CO., Camden, N. J. 26 John Street, New York.

\$20 PER WEEK

can be made. Our popular Subscription Book. Sell everywhere. All retail at from 50c to \$2 each. Profit to Agents from \$1 to \$25 per cent. Catalogue and terms free. J. S. ROBERTSON & BROS. (Established 1874), Publishers, Whitby, Ont.

Words of the Wise.

GOD will not leave us if we do not leave Him.

THANKSGIVING is good, but thanks-living is better.

GOD'S presence in a house makes a cottage a palace.

CONSIDERATION is the first step towards conversation.

THE character of any religion depends upon its idea of God.

THE way to forget our miseries is to remember our mercies.

ALL things do us good which send us to our knees in prayer.

WE often need those reproofs which we have given to others.

WE are not born for ourselves, and should not live for ourselves.

GOD keeps His people from trouble by keeping them from sin.

ALL who are saved love salvation from sin as well as from hell.

AN error in the choice of our standard may lead to fatal results.

THOSE who sincerely desire to do their duty shall be taught their duty.

STAGNANT piety, like stagnant water, cannot be in a healthy state.

IT is only by the exercise of holiness that the heart can be kept from sin.

WHEN the law of God is written in our hearts, duty will be our delight.

THE Christian warfare consists in watching, guarding and keeping the heart.

If valuable things were too easily come by, we would not learn to take pains.

So long as we set our affections on things above, things below cannot corrupt us.

MURDER is to be charged, not to the hand that strikes, but to the heart that hates.

If our eye be ever towards God in duty, His eye will be ever towards us in mercy.

THOSE who speak the words of truth and soberness need not fear a close examination.

THE consciousness of duty performed gives us music at midnight.

THOSE who are able to hide their religion have none that is worthy of the name to hide.

THOSE who commune much with their own hearts will often have occasion to chide them.

If we take care to keep a good conscience, we may leave it to God to take care of our good name.

THOSE who mistake morality for religion, build their hopes of heaven upon a sandy foundation.

THE sight of our sins might drive us to distraction unless therewith we had the sight of a Saviour from sin.

If we faithfully serve God, we will have as much worldly prosperity as is for our good and His glory.

If our troubles do not drive us from our duty to God, they should not drive us from our comfort in God.

SUSTAINING grace shows God's regard for those whom He sustains more than delivering mercy would show it.

MY concern is not whether God is on our side, my great concern is to be on God's side; for God is always right.

THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.

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

WORTH MENTIONING.

When anything worth saying is spoken in that terse and pointed way that bears the impress of honest conviction, we like to hear people know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Camden, P. O., Lincoln's Co., Ontario. Mr. Haist says: "With great joy over my restored health, I would write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicines internally and externally, but nothing would help me. Finally I procured a bottle of St. Jacobs Oil, which cured me after a few applications. My mother-in-law, who has also been a great sufferer from rheumatism, was also relieved by the use of the Great German Remedy. St. Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merit."

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, MAY 12th, 1882.

No. 29.

NOTES OF THE WEEK.

AN appeal to all the shopkeepers in Paris will shortly be issued, to invite them to close their shops on Sundays, the address to be signed by a certain number of shopkeepers who already shut their shops.

A MOVEMENT for the evangelization of the people is in active operation in Geneva, five halls being used for the purpose in different parts of the city. During the last twelve months 365 meetings have been held, at which 1,000 addresses were delivered.

THERE are but nine theological students in the Old Catholic college at Berne, and for their benefit five professors are maintained. One of these students, who is shortly to become an Old Catholic curé, has just fought a duel with a fellow-student.

THE Canadian students attending classes in Edinburgh, Scotland, have formed "The Edinburgh Canadian Students' Club," and procured rooms at the Literary Institute in that city, where Canadian visitors are requested to register their names.

ON the fourth Sunday in Lent, the Pope invariably blesses a golden rose, which he sends as a mark of special favour to some Catholic princess. This year the token was bestowed upon Stephanie of Belgium, who was married, in May last, to Rudolf, the Crown Prince of Austria.

THE Bible used in the United States Senate for swearing in senators has been stolen. It has been in use for fifty-three years, and every senator admitted in that period was sworn in upon that Bible and had kissed it. The supposition is that it was taken by somebody as a relic.

THE school authorities of Baltimore are seriously considering the question of abolishing the Peabody prizes and medals in the public schools. It is said to be an established fact that, in the struggle to win these prizes, pupils have to work too hard, and in many cases at the cost of serious injury to the health.

THE Syrian Protestant College in Beirut has now 152 students, of whom the great majority pay for their education. Twenty years ago it was hardly thought possible to induce a Syrian to buy a copy of the Scriptures. Last year there were issued from the American press in Beirut 15,715 copies of the Scriptures, every one of which was sold.

THE Moderator-elect of the Synod of the Presbyterian Church of England is the Rev. Wm. McCaw, of Manchester, who has been Clerk for many years. The Synod, which met in Regent Square Church, London, on the 24th ult., consists of a minister and elder from each of 273 congregations, together with the missionaries and professors, making in all somewhere about 550 members.

INTELLIGENCE has been received in Edinburgh of the massacre, in the latter days of December, of nineteen natives who were engaged by Mr. Jas. Stewart, C.E., as carriers on the new road which he is constructing between Lake Nyassa and Lake Tanganyika, Africa, and over which it is proposed to carry a steamer in pieces, to be launched in Tanganyika, for the London Missionary Society.

THE New York "Independent" is rejoicing over two signs of the millennium. One is that three Presbyterian churches in Paterson, N.J., have raised over \$2,000 to save from the hammer the house of worship belonging to the one Congregational church in the place; the other, that the Ontario Congregational Association has received into full membership two Free Baptist ministers, on the full understanding that they retain their Baptist principles.

ACCORDING to recent investigations made by the Free Church Presbytery of Glasgow, it appears that in that

city there are not less than 200,000 people unattached to any Christian Church. The Presbytery have appointed a committee to consider what steps should be taken in view of these revelations, and to enter into communication with the other evangelical denominations for the purpose of forming and carrying out some well-defined plan of united and systematic effort in this direction.

UNDER a law recently enacted in the State of New York, profanity on the public streets is punishable by immediate arrest and fine, or imprisonment. It is pleasing to learn, not only that such a law has been enacted, but that it actually "went into operation" a few days ago. A Canadian official or two ought to be sent over to see how the thing works. Perhaps when they came back they might be able to coax our old law to follow the example of New York's new one by going "into operation."

AN official statement has been issued in reference to the position and work of the Established Church of Scotland. It states that in connection with the Church there are 1,552 congregations and 515,000 communicants, being an increase in five years of 55,000. During the nine years ending 31st December, 1880, the Church raised a sum of £2,588,702 19s. 1d., or an average annual amount of £287,633 13s. 3d. The amount for 1880 was £310,847 12s. 7d. The above sum did not include the donation of £500,000 by the late Mr. Baird, of Cambusdoon.

LAST week's despatches from Britain indicate a marked change in the Irish policy of the Government. The parliamentary suspects, Parnell, Dillon, and O'Kelly, have been released from Kilmainham gaol and permitted to resume their seats in the House of Commons; the release of the remaining suspects has been promised, with the exception of those who were arrested on suspicion of having been personally concerned in outrages; and it has been announced that instead of renewing the Coercion Act, which expires shortly, the Government will introduce a new measure to remedy the administration of justice in Ireland. In connection with this new departure, Mr. Forster, Chief Secretary for Ireland, has resigned.

SINCE the publication of Professor Flint's address on the Disestablishment movement, from which we gave an extract last week, the Rev. A. C. Macdonald, of Queen Street Free Church, Inverness, has written to the Professor that it is the Church of Scotland, and not the Free Church, which should take the initiative towards reconciliation, saying in his published letter, that instead of this being in any degree humiliating, it would be the reverse, and would evince a desire on their part to have every good and reasonable ground of difference and separation removed, adding that if the present Established Church is to continue to be the Church of Scotland, she must adjust her constitution and adapt herself as much as possible to the feelings and sympathies, and even to the harmless prejudices, of the people of Scotland. Dr. Flint replies with much kindness, but says that while he, Dr. Charteris, and others feel the force of Mr. Macdonald's considerations, yet they cannot take the lead, because the controversy of the Free Church is rather with the State than with them; and that, therefore, the Church of Scotland cannot well do more than let it be known that she deplors the present separation and state of things in Scotland, and would gladly see the Highland endowments in the hands of those who have the hearts of the people.

IN its notice of the late Mr. Charles Darwin, the "Illustrated Christian Weekly" says: "We would do no injustice to Mr. Darwin's memory. Whatever is true of his theory, he himself was not an atheist. He expressly acknowledges the existence of God, and seems to feel the necessity of His existence to account for the origin of life. He needs God to call the living germ or germs into existence; but, having done this, God, on his supposition, has no more to do with the universe than if He did not exist. God started the

world; that was all. Practically this is atheism. It leaves the soul without God. Physical causes produce what the Christian assigns to the operation of the Divine mind. We venture to think that Darwinism has had its day. It will be quite time enough to be alarmed at it when we see the missing links in the chain beginning to be supplied, or when, as Dr. McCosh suggests, 'we can find a monkey on the earth capable, by domestication or otherwise, of producing a man.' So also the Boston "Congregationalist":—"Mr. Darwin has urged, among other things, the theory of the development of man from the ape. This notion he never succeeded in proving, nor has it ever won any general acceptance among evolutionists, and other positions of his are denied by men equally competent to judge. That there is some truth in the theory of evolution, however, most scientists, including those of Christian faith, believe, and Mr. Darwin certainly has done much to make the facts plain; but no scientific principle established by him ever has undermined any truth of the Gospel."

IN criticising the recent action of the Synod of Hamilton and London on the question of the use of the Bible in our public schools, the Halifax "Witness" says: "The teacher who is fit to give religious instruction, will give it without legislative compulsion; the teacher who is not fit—God forbid that he should be required to teach the Bible. There are no religious tests to guarantee the orthodoxy of Ontario teachers. No doubt a large proportion are men or women of the right stamp. Well, let trustees and parents help these teachers to give such religious teaching as is fitting; let them use the Bible lovingly and well. This can be done without any legal compulsion." That is just the way things were done among us twenty or thirty years ago, before the introduction of multifarious studies and cast-iron programmes; but it is different now. Although no positive legislation has been enacted to exclude the Bible, and although our educational authorities continually assure us that there is nothing to prevent its use where trustees and teachers are agreed, still the Bible is crowded out by being entirely ignored in the minute and exhaustive provisions and regulations made for conducting the schools. We have a programme; by that programme we must abide; and on that programme there is no Bible. All the books to be used, and all the studies to be pursued, are distinctly specified, and serious pains and penalties are suspended over those who use unauthorized books, or otherwise depart from the programme. Every available species of pressure is brought to bear upon teachers and pupils to make them devote all their energies and all their time to the cultivation of the branches prescribed; care being taken to have the branches so numerous and the standard so high as to preclude all tendency to works of supererogation. The result is that the Bible has almost entirely disappeared from our public schools. In these circumstances, is it any wonder that the Synod of Hamilton and London—nay, the whole Protestant population of Ontario—should seek fresh legislation on the subject? There is no "legal compulsion" desired. The aim is to give the Bible fair play by having it placed on the school programme. At present the Government virtually says to the people, "The Bible is out, but you are at liberty to bring it in if you can." We wish to have the position altered, so that the Government can say to the people, "The Bible is in, and you can put it out if you wish." Let the burden of action in the matter rest upon the shoulders of those who are opposed to the use of the Bible in the schools. Why so? Because we live in a Christian country, with all our laws, including those that relate to education, resting on a Christian basis and assuming the existence of Christian institutions. As to the moral and religious qualifications of teachers, that matter is already in the hands of the people. The teachers who are "not fit" to use the Bible as a text-book, ought to be superseded by "men and women of the right stamp." Would that every school in Ontario, and in all the other Provinces of our fair Dominion, had a good teacher and an open Bible!

OUR CONTRIBUTORS.

DOING THE WILL OF GOD.

ADDRESS AT MEETING OF WOMAN'S FOREIGN MISSIONARY SOCIETY,
AT PETERBOROUGH, BY MRS. D. GORDON, OF HARRINGTON.

By self-will, Primeval Paradise was lost. By self-renunciation and loving subjection to the will of God on the part of our Saviour, Paradise was regained. A like self-renunciation and subjection to God's will, in our hearts and lives, is the condition of our fellowship with Him in His accepted service, and future reward. This condition the Lord Himself indicates in words of surpassing power and sweetness. The words have suggested a few thoughts, which I with much diffidence offer for your attention this morning. They are these: "Behold my mother and my brethren; for whosoever shall do the will of My Father in heaven, the same is My brother and sister and mother." They were spoken by Him as He sat teaching in the midst of the multitudes in Capernaum, and we discern an undertone of sadness in the inquiry, Who is My mother? and who are My brethren? He is pressed by the fickle crowd, less eager, it may be, to hear His doctrine than to see His miracles—pained by the bold blasphemies of scribes and Pharisees, and wounded by the irritating officiousness of unbelieving kinsfolk. His human heart turns to its rest in the loyal love of the little circle of disciples around Him, as He indicates them with tenderly eloquent gesture—"Behold My mother and My brethren." These words of Christ bear on our work as a society as to the way in which we should do it, and the honour with which it is connected. We can glance only at the first of these. Our model in the doing of the will of God is the Lord Himself.

He did it in the spirit of self-renunciation and loving subjection. He took upon Him the form of a servant; He was made under law; witness the obscurity, the toil, the poverty, the subjection of the silent years at Nazareth. In this attitude of subjection He foiled the tempter in the wilderness, persisting in waiting for His Father's supply for His need, as if He held no reserve of power in Himself; in the second temptation persisting in rejecting the way to the Messianic crown suggested by the tempter, and in choosing His Father's way, though He well knew it was the way of the cross; and in the third temptation refusing to claim or use miraculous power, except at the Father's bidding, and for the doing of the Father's work.

Again and again in the course of His ministry He declares, with a kind of glorying, His subjection to the Father's will as His rule in all His work. "I came down from heaven not to do Mine own will, but the will of Him that sent Me." "My meat is to do," etc. "I delight to do Thy will, O my God!" When the time for active service is past, and the hour is come for passive endurance of His Father's will, struggle there is and conflict, else there were no victory; there is the recoil of His sinless instinct from the bitter cup; but soon yielding, His human will sinks in the Divine as "sinks the moaning river in the sea, in silver peace." "Not My will but Thine be done!" To this self-renunciation and loving subjection in His work all God's children are predestined to be conformed, and they are so conformed by their identity of life with Him. The words of eternal life spoken by Him have become spirit and life to them. The life in Him, His own life, has passed into them, and therefore the will of God rules that life in them as in Him.

As there is identity of life, so there is a kind of identity in the mission which He had from the Father with that of His Church: "As Thou hast sent Me into the world, even so have I sent them into the world." God's salvation in all the earth the end of that mission. He the purchaser of salvation, His people (instrumentally) the dispensers of it. In this work we as a society have our little part. That our doing of the will of God may be of the kind here recognized by Christ, we must accept and delight in that will as supreme, doing it because it is God's will, not because it happens to coincide with our own. Again, God's will must be accepted and delighted in as ruling our whole life, personal and social, secular (as we say) and religious; no margin consciously left wherein we shall be permitted to do as we please. And yet, again, this doing of God's will is from beginning to end an exercise of love. God is love; His will is an expression of love; and that will ruling the new life in us makes our entire service one of love.

Dear sisters, in our day, when profession of Christ's name and outward Christian activities involve so little self-denial, we cannot be too jealous in our self-scrutiny whether our Christian work will bear these tests, proving it to be the outcome of a life hid with Christ in God. This was the hidden root of all that fair fruit of the Spirit which so beautified and enriched the lives of those blessed women approved by Jesus as sister and mother, and made the simplest ministries of love, even to the giving of a cup of cold water, a valued service to be remembered and rewarded at the great day. Let us study their example, that we may emulate their devotion, and share the precious benediction vouchsafed to them.

They all did God's will in a common service; yet each of them had, it may be, a special service, as have we.

There were Joanna, and Susanna, and many nameless ones, of whom it is said "they ministered to Him of their substance"—some more, some less. Joanna, as the wife of Herod's steward, might give costlier gifts than the wife of Zebedee the fisherman, but in His eyes the service was one. We, too, minister to Him of our substance when with loving hearts and willing hands we send to His little ones in the Zenanas of India—hungry, thirsty, strangers, and in prison—the bread and the water of life, visiting them by our missionaries, and giving them a warm room in our sympathies and our love. Oh! that each of us could say "It is my meat to do His will!" Some of them, like the beloved Mary of Bethany, might bring to Jesus an offering rich and rare—not to supply a need, but to afford a pleasure. Such are in our days rare gifts of intellect or imagination—the eye, and hand of the artist, the genius of the poet, or the power of song. These, devoted to the Master as free-will offerings of love, He accepts and says My sister, My mother! There were the Marthas, too, of Bethany, and of many a humble village of Galilee, loving Jesus and loved by Him, though it may be "cumbered about much serving." Thank God, these are yet in the Church, ever administering the gracious hospitalities of well-appointed Christian homes, and furnishing many a cup of refreshment to the Master in the persons of His little ones. Methinks these need a double portion of His spirit, enabling them so to adorn this doctrine, that He may say to them "The Father Himself loveth you because ye have loved Me," and giving them the victory over that trinity of evil which is "not of the Father, but is of the world." And there was the special service given to the thrice blessed Mary of Magdala on that first Easter morn. "Last at the cross and first at the sepulchre," she received the first commission from the lips of the risen Lord: "Mary, go to My brethren and say unto them"—making her by this message His apostle to the apostles, the first apostle of the resurrection.

He tells us, dear sisters, by this, what is the will of His Father in heaven, which He would have us to do—not only to give Him of our substance, and minister to Him in all gracious hospitalities, and pour out for Him our precious ointments, but we are to tell the glad tidings though it may be with trembling lips. "The Lord is risen indeed; we have seen Him, and He hath spoken these words unto us." In the upper room with the twelve, and with Mary the mother of Jesus, and with His brethren, we find these faithful women, after the ascension, waiting for the "promise of the Father," and sharing in the miraculous baptism of fire which made the least in that new kingdom greater than the greatest who had not crossed that sacred threshold. That baptism purged their love to Jesus from the element of mere human friendship. They had known Christ after the flesh; henceforth they were to know Him thus no more. Henceforth one aspiration filled their souls and governed their lives—Christ for the whole world, and the whole world for Christ. Now they understood their Master as never before, the Spirit bringing to their remembrance what He had said unto them: "and I, if I be lifted up from the earth, will draw all men unto Me." Each type of service we have indicated we find reproduced in the New Testament Church, but all transfigured as it were by the fire of Pentecost. This it was which gave to the Church a Dorcas, a Lydia and a Phebe, a Priscilla teaching the eloquent Apollos, and a "beloved Persis who laboured much in the Lord." These did the will of His Father in heaven; of them surely he says, My sister, My mother! Nearly two thousand years have passed since these entered into the prepared place in the house of many mansions.

The heathenism of the nineteenth century is as fatally ruinous to the souls of men as that of the first. The Gospel of Christ is to-day, as then, the power of God unto salvation. The Church of Christ is still the appointed channel through which this divine remedy is to be brought into effectual contact with that fatal malady. What has hindered the healing of the nations? Something in the Church has hindered the free flow of the water of life to the perishing. That guilty something has been, has often been acknowledged—1st, the spirit of covetousness in the Church; 2nd, the spirit of conformity to the world; and 3rd, the spirit of indifference, preventing personal effort for the salvation of souls. It is not, however, with the responsibilities and shortcomings of the Church, as such, that we have here to do; it is with our own so doing the will of God as to win the approving recognition of the Elder Brother. The spirit of the New Testament is "free and divinely noble;" therefore the Lord will not say to His people, Give Me a tenth, a fifth, a half of your possessions. He says, I have loved you and given Myself for you; and His free Spirit in their hearts cries, "Take all, Lord; I am not my own, but Thine, all I have and all I am."

So in regard to nonconformity to the world and work for souls. While laying down authoritatively the commands, "Be not conformed to this world," "Let your light so shine," He does not, in the detailed application of these in daily life, say, This thou shalt, thou shalt not; He shows them His will in these details a little more clearly every day. Loving Him, they love His will; and as they freely choose and gladly obey it, there is a testing and a training of the element in their obedience which gives it its value in His sight. In closing, the practical question presents itself, Have these three evils in us hindered our doing of that will? If it has been so, are we willing to-day to know it? Are we now willing to lay bare our consciences to the full pressure of the truth and will of God in this matter? Are we ready, if the verdict of conscience be given against us, to cut off the right hand and pluck out the right eye?

Beloved sisters, if we be not willing to know the will of God and the special causes which have hindered our doing of it, be assured we shall not know it. It may be written plainly in God's word, and the record of it may be in our hands and on our lips; but it will be to us but a dead letter, because not revealed and applied by the indwelling Spirit. And at this point is the solemn meeting place of the will of the Spirit and the human will—the My will, not Thine; or the Thy will, not Mine. Alas for us if the former is the language of our heart! Self-will and self-indulgence, in so far as they prevent, make "the eye evil," and there can be but darkness. We are by this shutting Him out who stands at the door and knocks. Alas for us if He come not in! On the other hand, if the heart's language be, "Not my will, but Thine," we can honestly ask, "Show me Thy way, O Lord, and I will walk in Thy truth." And the Spirit freely gives the knowledge of God's will. The eye is single; the whole body is full of light; and our souls let go their idols, one by one, so easily, when that revealing touch of light has shown them to be but clay, and now wider room is made in our hearts for Christ, and He dwells in them by faith. Then is the will of God done; and by the soul, when the light of Christ shows clearly, day by day, the whole of present duty, and the love of Christ prompts and inspires to the doing of it. We mourn that we have so little of this experience; it seems a high and distinct attainment, nevertheless, trusting in the blood that cleanseth, and the Spirit promised to guide us into all truth, we "follow after if that we may apprehend that for which also we are apprehended of Jesus Christ."

A VISITOR'S ESTIMATE.

MR. EDITOR,—In your last issue I noticed a communication from a correspondent regarding an important town in the Maritime Provinces, and a sketch of two discourses by one of our brethren labouring there. Will you allow me space to give my impression briefly concerning one of Toronto's pastors, whom I had the privilege of hearing yesterday?

The text selected by the pastor of Knox Church was the sixth verse of the third chapter of the Gospel of John. The sermon was a full, able, and evangelical discussion of the two natures—the flesh and the spirit. The former was proved from Scripture to be corrupt, at enmity with God, and consequently unable

to enter into or inherit the kingdom of God. The latter was proved to be a new heart in union with Christ, and Christ in the heart of the believer and as the hope of glory. Beautifully and powerfully did the preacher show how the Spirit of God moves and directs and controls the mental and moral machinery, and infuses a heavenly influence and inspiration into the new-born soul. Old things thus pass away, and all things become new. After dwelling with great power and persuasion, and telling effect, on both themes of the text, Mr. Parsons asked his audience four questions:—First. Have we this Spirit—have we experienced this birth of the Spirit? Second. Are we nourishing it? Third. Are we victorious through it? Fourth. Are we loyal in manifesting it?

These are a few thoughts that impressed my own mind, and I doubt not that many were both edified and impressed even more than myself by this admirable and able exposition. At first I had intended to take notes, but was so carried away by the voice, and delivery, and earnestness of the speaker, that my pencil found its way back into my pocket again almost imperceptibly. The prayer was a sermon in itself, and the reading of the Ten Commandments, the twenty-second Psalm, and our Lord's conversation with Nicodemus, satisfied me that no ordinary man has succeeded the late venerable and beloved Dr. Topp. Dr. Cuyler was right when he drew attention lately to the importance of delivery with appropriate gesture. Hence the great Demosthenes laid such stress on delivery or pronunciation that he considered it the chief requisite for an orator. I was captivated by our brother Parsons, and at first thought I saw another Phillips Brookes in the pulpit, but was agreeably disappointed; for, though I sat in the gallery to hear the great Boston preacher, I lost one-half his discourse owing to his rapid utterance, and probably some defect in the acoustic properties of the building. But with the preacher yesterday I heard every word, and a more attentive audience I have never seen.

Toronto, 1st May, 1882.

SPECTATOR.

THE PROBATIONERS' SCHEME AND VACANT CONGREGATIONS.

The "distribution of probationers" seems to be one of the vexed questions of the Church, as no scheme has yet been devised that has met the difficulty or satisfied all parties. I do not profess to be able to solve the problem; but as the first step towards a solution is a correct statement of the facts of the case, it has occurred to me that to endeavour to do this might help to a better understanding of it, and perhaps the adoption of a more satisfactory arrangement.

The object of the Distribution Scheme is to bring the ministers without charge into contact with the charges without a pastor, with a view to settlement. That this is in itself a desirable object, goes without saying. But there is a misconception that seems to underlie nine-tenths of all that is said or written about the distribution of probationers. It is assumed, whether conscientiously or not, that the vacancies of the Church are for the ministers without charge, and especially those on the "list;" and that these are the vacancies, and have the first, if not the only claim upon them. Now, every one knows that this is not in accordance with either the theory or the practice of our Church. The theory is, that any minister of the Church in good standing is eligible to be called to any vacancy in the Church; and this has also been practised, for translations and inductions as regularly occur as ordinations and inductions. It may be a misfortune that so many vacant congregations should prefer to call a minister from another congregation in which he is doing good work, when they might get one that would serve them as well not in any fixed charge, but it is a fact that many prefer to do it. Now, it follows from this that vacant congregations must be accessible to settled pastors as well as to unsettled ministers and probationers, and it is at this point more than any other that the Distribution Scheme encounters difficulty. The settled ministers select the places in which they want to be heard, or are selected by these places, and these, of course, are always the most desirable vacancies, or at least those most anxious for a settlement. The remaining vacancies are left for the other ministers, and these are used very much as a kind of *packing* to fill in the empty spaces, so that all the pulpits may have continuous supply. This is where the grievance comes in, and I think everyone must see that there is some ground

for it. It places those in the hands of the Distribution Committee at a disadvantage—it relegates them, as it were, to a lower rank. No doubt in this way constant employment is found for them, or nearly so; but it is employment of a kind that has a hurtful rather than a beneficial effect upon both themselves and the congregations they may serve. For a minister to go round on a weary pilgrimage from place to place, one or two Sabbaths in each, is one of the most unprofitable—we would even say demoralizing—processes he can well be subjected to—demoralizing both to himself and the congregations he visits. It destroys his habits of study, tends to lessen the interest he should feel in his work, and engenders a restless and unsettled disposition. Nor is there any good he can do to the congregations to which he is sent that at all counterbalance these evils. They as often as otherwise do not want him, or at best they regard him as simply sent to supply a gap, and thus the object of the Distribution Scheme—that for which alone its existence can be excused, viz., to facilitate the settlement of probationers and ministers without charge—is, by circumstances that the scheme cannot control, practically for the most part defeated. It is not to be wondered at, then, that many ministers without charge do not put themselves into the hands of the Distributing Committee. And they are justified in not doing so, just as any man is justified in not doing that which would lessen his usefulness and self-respect. And as long as settled ministers have a right to be heard in the vacancies of the Church without going on the probationers' list, who can deny the same right to unsettled ministers who prefer to make their own arrangements? These statements seem hard against the Distribution Scheme, but I do not wish to be understood as blaming in the slightest degree the committee in charge of that scheme, and who, no doubt, do the best they can for both the congregations and the ministers under their care. But the scheme itself is part of a whole into which it does not fit, and never can fit or work satisfactorily until the whole present arrangements for the settlement of vacant charges be considerably altered. What are the nature and direction of these alterations I will not at present venture to say, but may do so on some future occasion.

CONGRUITY.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston met in St. Paul's Church, Peterborough, on the evening of Tuesday, the 2nd inst. The retiring Moderator, Rev. John Smith, of Erskine Church, Toronto, preached from Mark xiii. 34: "To every man his work." At the conclusion of the religious services, the Synod was constituted, and the Rev. John Gray, acting as Clerk, proceeded to the business of calling the roll, when eighty ministers and elders answered as follows:—Presbytery of Kingston, nine ministers and six elders; Peterborough, fourteen ministers and eight elders; Whitby, five ministers and one elder; Lindsay, six ministers and four elders; Toronto, eighteen ministers and two elders; Barrie, one elder; Owen Sound, unrepresented; Saugeen, one minister; Guelph, four ministers and one elder. These numbers were considerably increased by subsequent arrivals.

After the roll was corrected and agreed to, the Synod proceeded to the election of a Moderator, the choice falling upon the Rev. A. A. Drummond, of Newcastle, who assumed his seat, and a vote of thanks to the retiring Moderator having been passed, the sederunt was closed.

WEDNESDAY.

Synod opened at ten o'clock a. m. The first hour was occupied with public prayer and praise. The minutes of the evening sederunt were read and confirmed. The Committee on Bills and Overtures presented their first report, suggesting orders of business for the morning, afternoon, and evening sederunts. On motion, the name of Samuel J. Porter was agreed to be placed on the roll of the Presbytery of Barrie. Geo. McArthur, B. A., of Queen's College, Kingston, having passed satisfactory examinations, applied to be taken on trial for license. Application granted. David Beckett, S. Carruthers, John Gibson, B. A., Jno. Jamieson, D. B. Macdonald and David McLaren submitted certificates of having finished the curriculum, etc., and applied to be taken on trial for licenses. Their applications were granted, as was also that of John McNeil, B. A., who has been extending his studies at Edinburgh University.

A motion asking the Synod to overlook the irregularity implied in the Presbytery of Toronto holding a meeting without the bounds of the Presbytery (in Peterborough on Tuesday afternoon), gave rise to a great deal of discussion, and two or three amendments, but the latter were withdrawn and the original motion agreed to in an amended form.

The Synod then took up the appeal of J. Oliver, of Toronto, against a decision of the Presbytery of Toronto, in reference to the trouble in Cooke's Church. The rest of the morning and the most of the afternoon were occupied with this case, with the result that the appeal was dismissed.

Overtures from the Rev. Andrew Wilson upon the introduction of the subject of Church government to the colleges of the Church; from the Presbytery of Barrie, as to the opening and closing of colleges, were ordered to be transmitted to the General Assembly. The same was done with an application from the Barrie Presbytery to have the name of Rev. John Gray, of Orillia, put on the list of retired ministers.

Principal Caven and Hon. Alex. Morris called attention to the heavy costs connected with the defence of the Temporalities Fund Board, putting the same at about \$10,000 as falling upon the members of that Board individually. The Synod agreed to ask the General Assembly to commend this matter to the practical sympathies of the Church, and appointed Dr. Caven and Mr. Morris to represent them in this matter.

Guelph was chosen as the place of meeting of the Synod for next year.

In the evening a very full and interesting report on the State of Religion was read by the Rev. Walter M. Roger, of Ashburn. It gave much information as to the state of family religion, church life-work, the ingathering of the young and careless, hindrances to these, and the best means of overcoming them. It reported growing liberality to the schemes of the Church. Growing confidence in evangelistic methods through these happy results had been reached during the past year. The report was received, and its recommendations considered in succession, and adopted as follows: 1. That a committee be appointed in each Presbytery to make arrangements for and take the oversight of special services in co-operation with pastors and sessions. Its adoption was moved by Rev. Mr. Rodgers, of Collingwood, in an earnest speech. On motion of Principal Caven, the motion was amended to read—"That the several Presbyteries be recommended to appoint committees, whose duty it shall be to render assistance to pastors and sessions in conducting evangelistic services, whenever in the judgment of sessions it shall be deemed desirable to hold such services, and that such committees may institute services in such neglected districts as the Presbytery may direct. 2. That the Synod's Committee on the State of Religion be instructed to co-operate with the Presbytery committees and with the ministers within the bounds in special services. 3. That the Synod learned with satisfaction that an increased number of conferences upon religious life work have been held during the year by the Presbyteries, and the Kirk Sessions recommend that these conferences be continued from time to time, as found convenient. 4. That the second Sabbath of October be agreed on as a day of united special prayer and preaching on the subject of revival, in the hope that the Great Head of the Church may bless this measure to the stimulating of the Church's hope and the increase of her power and prosperity in the land. A conference followed, in which stirring addresses were made by Mr. Henderson, of Cobourg; Rev. Messrs. McLeod, of Toronto; Smith, of Grafton; Rodgers, of Collingwood, and Roger, of Ashburn. The mind of the Synod seemed to be strongly directed towards the early ingathering of the young and checking of the disposition referred to by the report in some quarters to attempt competition with the world in catering for the amusement of the public, instead of depending on the power of the truth and the attraction of Christian graces to win the hearts and satisfy the souls of the young and the old. The conference closed after the adoption of the report and the re-appointment of the committee as follows:—Rev. Messrs. Roger, Fraser, Currie, Panton, Smith, Torrance, Mitchell, Hastie. Elders—Messrs. Henderson, Alexander, Yellowlees and Johnston.

THURSDAY.

The Synod met at ten a. m. After devotional exercises, the Report on Temperance was read by Rev.

Dr. Fraser, of Mount Forest. It indicated considerable interest in the Church on the subject. The new society formed in Toronto under the presidency of Rev. Mr. Macdonnell was noticed with satisfaction, especially the prospect it gave of a valuable series of temperance tracts, and a full account of the temperance coffee-house system. It recommended (1) That the session should consider the best means of advancing the cause of temperance among their people, and appoint committees to carry out their decisions. (2) That sessions should arrange for temperance lectures and for the circulation of healthy temperance literature among the congregations; and (3) That the Synod approves of the introduction of a manual on temperance into the public schools. Principal Caven expressed disapproval of the introduction of a temperance manual into the public schools, not because he did not sympathize with the temperance movement, but because of the crowded state of the school curriculum at present. Rev. J. M. Cameron and Rev. J. Smith stated their belief that the Ontario Government was taking steps in that direction, and that such a manual was already in use in the schools in England. Rev. Mr. Macdonnell agreed with Principal Caven's view of the matter, and moved that the third recommendation read, "In view of the physical and moral effects of the use of alcohol, the attention of the Government be called to the importance of introducing some lessons on the subject into Public School Readers." This motion was adopted. (4) That committees in congregations and Presbyteries should co-operate with the Dominion Alliance and other organizations aiming at legislative prohibition. This was adopted. The report as a whole was adopted, with the addition of another recommendation brought forward by Rev. Hugh Crozier, viz., that the General Assembly be requested to instruct its Committee on Temperance to correspond with the superior courts of other Churches with a view to united action in the matter.

The Synod proceeded to take up the petition of Mr. Joshua Fraser, of Kingston, to consider their action of last year in his case; but as he had not complied with the conditions laid down by the Assembly in his case, and was not present, the Synod decided to take no further action at present, though a strenuous effort in this direction was made by some of his friends.

The appeal of Dr. Barclay from the decision of the Presbytery of Toronto, on the subject of his claims, was transferred to the General Assembly. A communication was received from the Bible Society appealing for fuller sympathy and co-operation from the Presbyterian amongst other Churches. It was moved by Principal Caven and agreed, "That in common with all evangelical branches of the Church of Christ, the Presbyterian Church recognizes the vast importance of the circulation of the Word of God, and this Synod pledges itself to continue heartily to use its influence in promoting among the congregations under its care the worth and objects of the Upper Canada Bible Society."

The appeal of St. Andrew's Church, Peterborough, against a decision of the Presbytery of Peterborough, directing that a certificate of disjunction from St. Andrew's Church should be given to Mr. David Pentland, elder, was called. Rev. Alex. Bell, minister of St. Andrew's was heard in support of the appeal, and the action of the Presbytery was defended by Rev. F. R. Beattie, Mr. Henderson, of Cobourg, Colonel Haultain, and Rev. Mr. Torrance of Peterborough. Mr. Pentland was then heard on his own behalf, and Mr. Bell replied. After prolonged discussion, the Synod decided to "dismiss the appeal and sustain the Presbytery." From this decision Mr. Bell appealed to the General Assembly. Professor McLaren, Prof. Gregg and Mr. Henderson were appointed to defend the action of the Synod before the Assembly.

An overture commending the use of the Bible in the Public Schools was introduced and supported by Rev. John Smith, of Toronto, on whose motion it was agreed "that the principle of the overture be approved by the Synod, and a committee appointed to co-operate with that of the Synod of Hamilton and London."

The report on Sabbath Observance was submitted by Rev. A. Wilson, and its recommendations adopted. The same was done with the report on Sabbath Schools by Rev. J. Cameron. The following are in substance the recommendations of the latter: 1. That greater attention should be given to having the young commit portions of the Scripture to memory.

2. The same in regard to the Shorter Catechism. 3. That parents, teachers, and office-bearers be kindly pressed to keep in mind the necessity and advantage of personal dealing with all under their care the teachings of our Saviour: "Ye must be born again," "Come unto Me," "Of such is the kingdom of Heaven." 4. That the Synod reaffirms and emphasizes the principle that the Sabbath school is a part of the Church, and wholly under the jurisdiction and control of the Session, and that the wants of the Sabbath school should be willingly provided for by the congregation.

With a hearty vote of thanks to the friends in Peterborough for their hospitality, and to the railways for special rates, after singing the Doxology the Synod adjourned.

MISSION NOTES.

THE London Missionary Society has, according to the "Christian Commonwealth," benefited to the extent of £15,000 under the will of a recently deceased Nottingham solicitor, who has divided no less than £40,000 among various religious and benevolent institutions.

FROM Mr. McAll's mission, in Paris, M. Christal, an artist and highly gifted, hitherto superintendent of the Children's Mission, leaves in May for Africa, where the French Protestants have a mission. He will be with M. Coillard, who is an explorer, discoverer, and missionary of very high attainments and standing.

THE Second Presbyterian Church in Louisville, Ky., formerly under the pastoral care of Dr. Stuart Robinson, and now under that of Jno. W. Pratt, D.D., has recently subscribed \$3,000 to found a new mission in China, to be called the "Stuart Robinson Mission," and give assurance that this amount shall be contributed annually for five successive years.

THE Burmans are the people who occupy all the valleys and plains of both Upper and Lower Burmah. They all use the Burmese language; but in different sections different pronunciations prevail, so that the people are sometimes known by the name of the city or section of country they inhabit. Thus, the Arracanese, who inhabit the western seacoast of Burmah, are in reality Burmans, using the Burmese written language, but introducing many harsh guttural sounds in pronouncing it. The Tavoyans write and read Burmese as it is written by the up-country Burmans; but Burmans from other sections of the country would scarcely know their own language on the tongue of a Tavon. The Burmese language is used in all the courts of justice in British Burmah, and is doubtless destined to be the prevailing language of the country after a time. When that happy time shall come, each missionary in Burmah can reach all the different tribes; but at present there are such great diversities of language that a missionary's tongue is often tied when surrounded by heathen whom he longs to reach, and this for the simple reason, that as his usual work calls him among the people of another race, he has learned an altogether different language.

REV. MR. DUNLAP, of the Siam Mission, is now in the United States by reason of feeble health, consequent upon arduous labours in a tropical climate. The American Presbyterian Church is the only one having missionaries in this populous field. The inhabitants are mostly gathered along the banks of the five great navigable rivers, easy of access, and waiting with eagerness to hear the glad tidings of great good. None of the usual dangers here stand in a missionary's way, and ladies may with entire safety journey about the country. While such is the readiness of men even in high places to hear the Gospel, that the business of the courts is suspended on the arrival of a missionary, and the governor of a province, the judges and other officials listen with marked attention to the story of the Cross, the women, as in all heathen countries, are in a state of degradation most deplorable to contemplate, but they are not secluded, as in China and India: the wife with her children is the property of her husband, to be used as he sees fit, and beaten at his pleasure. So unnatural does it seem to the Siamese husband that a man should not whip his wife, that the greatest surprise has been expressed to Mr. Dunlap that he should live for months together without once exercising this prerogative. The schools are doing a good work at several points, particularly the girls' school at Bangkok, established by Mrs. House.

BOOKS AND MAGAZINES.

THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, have just issued two pamphlets: "The Manifestation of Christ to the Believer," by the Rev. E. H. Harding, D.D., and "The Ministerial Office: Its Dignity, Its Attractions, and Its Rewards," by the Rev. Z. M. Humphrey, D.D.

DAVID LIVINGSTONE: the Story of One who followed Christ. By Louise Seymour Houghton. (Philadelphia: Presbyterian Board of Publication, Toronto: N. Ure & Co. Price \$1.25.)—The life of Livingstone, interesting in itself, is rendered all more attractive by the style in which it is best treated. It would be difficult to name a book more suitable for the home or Sabbath school library.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls.) The May number of this magazine contains "The Mormon Question," by J. P. Newman, D.D., "The Natural Immortality of the Human Soul," by Canon H. P. Liddon, D.D.; "Christ's Salutation to the Christian," A Communion Service, by James L. Ludlow, D.D.; "The Intercession of Christ," by W. Ormiston, D.D.; "Is the Free Pen System a Failure?" by Justin D. Dalton, D.D.; "The Upward Look," by Joseph Parker, D.D., and several other suggestive papers.

WILLIAM CAREY. By James Culross, D.D. (New York: A. C. Armstrong & Son, Toronto: W. Briggs. Price 75 cents.)—This book belongs to the series of popular biographies entitled "Heroes of Christian History." Even among such names as those of Wilberforce, Martyn, Doddridge, Chalmers, Robert Hall, Knox, Edwards, Baxter and Wycliffe, that of William Carey is well worthy of a place; and his biography is by no means the least interesting of the series, especially to those who have had their minds turned towards the subject of Christian missions.

THE MEISTERSCHAFT SYSTEM. By Dr. R. S. Rosenthal. (New York: Funk & Wagnalls.)—This set of fifteen little books, making 418 pages in all, Dr. Rosenthal undertakes to enable anyone to learn, with slight effort, to speak the German language fluently and correctly. The method is the natural one of speech first and grammar afterwards. It will be quite safe to say that the series is well fitted to render valuable assistance to persons entering upon the study of German. The books are enclosed in a neat case with lettered back, presenting the appearance of one handsome volume.

THREE HUNDRED OUTLINES OF SERMONS ON THE NEW TESTAMENT. (New York: A. C. Armstrong & Son; Toronto: W. Briggs. Price \$1.50.)—This is the first volume of a series called "The Clergy Library." It is intended for the clergy of all denominations, and the aim is "to give the best thoughts of the best religious writers of the day in a condensed form, and at a moderate price." Among the preachers we find Dr. Cairns, of Edinburgh; Dr. W. M. Taylor, Dr. Cuyler, Dr. Deems and Dr. Duryea, of New York; Dr. J. Oswald Dykes, Canon Farrar, Dr. Duff, Fraser and Mr. Spurgeon, of London, with many others of scarcely less note.

NATIONAL SCHOOL FOR THE PIANOFORTE. By W. F. Sudds. (Philadelphia: Published by the Author.)—This publication will be found a most valuable aid in all stages of pianoforte playing. It teaches the first principles of music, partly by means of musical writing lessons to be filled in by the pupil; the exercises are carefully graded, introducing the scale to but one new feature at a time; the instruction in harmony, thorough bass and vocal accompaniment are very full; there is a valuable selection of pieces from the best composers; and the volume closes with a dictionary of music, and biographical notices of prominent ancient and modern musicians.

THE GREAT REVIVAL OF THE EIGHTEENTH CENTURY. By the Rev. E. Paxton Hood. (Philadelphia: The American Sunday School Union. Price \$1.50.)—This is a tastefully finished volume of 329 pages, containing a very interesting account of the religious awakening in Britain in which Whitefield and the Wesleys were the leaders, with a supplementary chapter on the subsequent revival in America in connection with the ministry of Edwards and his successors. The volume closes with an Appendix containing a series of very pertinent notes, and an alphabetical index. Among the illustrations will be found portraits of Isaac Watts, Philip Doddridge, the Wesleys, Toplady, William Grimshaw, William Carter, Newton, and George Whitefield.

PASTOR AND PEOPLE.

IN SICKNESS.

We are always in the hands of a wise and loving Father, who chooses for us what is best. So that we may know *a priori* that sickness always comes to us in the right time and with a purpose—yes, a purpose of blessing to ourselves or others. This thought may enable us to bear suffering and confinement with fortitude, yet for all that *pain is pain*. It becomes us, however, to study the uses of sickness, and as this is one of the Father's appointed means of good, to consider the rod and Him who hath appointed it.

One purpose of sickness is to bid us rest. We are so busy, so busy, that overtaken nature files a protest by making us incompetent for work. With gentle force she throws us on a bed of weakness, nor lets us up until we acknowledge our need of rest.

Another purpose doubtless is to lead to reflection and to repentance. Often sickness is the result of a positive and flagrant violation of the laws of health. And we cannot but know it and feel it. And so real sorrow for past misdoing is awakened, and a repentance that brings forth fruit worthy of it.

But it often happens even with the utmost care sickness comes. And how our helplessness leads us to see our dependence on our Heavenly Father! Then we remember all His benefits, that He forgiveth iniquity, that He healeth diseases, that He crowneth life with good things. How in our meditations are we led to think of Him who Himself bore our sickness and carried our sorrows! Indeed, as the saintly Rutherford expresses it. "These be some of the pleasures of sickness, to rest in His hands as a child in the arms of his mother, and look up in His face who is the chiefest among ten thousand; yea, the altogether lovely."

Sickness, too, draws to us our loved ones. They gather close about us as the shadows darken in the chamber. Their ministrations never seem so sweet and tender as when we are thus helpless, nor their voices so soft and pleasant. The bonds of a warmer love are forged in the furnace of affliction.

It is also a passing thought, to which indeed Schiller reverts in one of his shorter poems, that in the weakness of the sick bed, while little things irritate, little things also please and gratify. A swallow of cool water, a fresh pillow, a dainty handkerchief, the touch of a loved hand, a flower—these little things bring a sweetness and a joy that, in bounding health, wealth could not secure. A bit of blue peeping through the blind, the sunlight dancing on the wall, a slight change in the hanging of pictures—any little service of love or gift of nature soothes the soul and affords exquisite enjoyment.

When we come to the bed of sickness, we are laid there by the loving hand of our Father as a mother puts the tired and sleepy child to bed. Let us leave our cares behind. Let us not mar the holy sanctities of this spot, so near to heaven and so precious to our souls, with the concerns of business, the annoyances of trade, or the troubles of life. God leads us to this school to learn. Let us be patient, and seek to know the good we thus can obtain.—*North Carolina Presbyterian.*

ACTIVE IDLENESS.

You are not necessarily industrious because you are incessantly active. You may use all your time and waste it all. You may be without leisure and yet without industry. There are students who are never inactive, and yet never do anything; farmers who are always pottering round, and never get on; housekeepers who are never at rest, and never achieve anything. Their activity is an idle activity; their idleness an active idleness.

For activity is not industry; this whether body or mind, or both, be concerned. A sluggish mind may be industrious, or an active hand may be lazy. Industry is an activity directed to a purpose. There is moral quality in it. It supposes conscience and will. Activity indulges itself. Industry tasks itself. The difference is immense. But the difference is often overlooked. This is especially true of the mind.

We are made so that our minds are constantly active when awake. This spontaneous, automatic activity is maintained at a different rate in different minds, but at some rate it is maintained, and constantly maintained, in all minds. There are, how-

ever, comparatively few minds that are habitually industrious in being habitually active. It is partly, no doubt, a matter of mental discipline. A trained mind can work to an end, an untrained mind cannot—except, as it were, by happy chance. This is the difference between discipline of mind and the want of discipline.

But, after all, even this difference has a moral basis. The industrious mind can, because it will. The keenly active mind will not, and therefore cannot. Let the will be good, and the mind will come to terms. The conscience has a part to perform. Turn a strong head of conscience on the wheels of will, and everything will move.

Now, it is some gain to know this—to admit it in one's secret soul. We are very apt to deceive our own selves. We are conscious of restless mental motion, and we mistake this for mental industry. But thinking, mere thinking, is not a virtue. It is thinking in obedience to will that merits. This is hard work. It sweats the brain. We naturally hate to do such thinking, at least, until we create the habit by the practice. But practice first, then habit; that is the law. We must make up our minds, and then make up our minds again, and finally keep our minds made up. There is no other way.

We may as well confess the fact; there is a vast amount of mental laziness in the world. Minds are as lazy as bodies. Ask yourself, Do I listlessly submit to think according to the order of associations that follow one another without interference from my governing choice? Or do I severely subject my thinking to law—law of conscience and will? As you truly answer these questions, you are a lazy or an industrious mind.—*N. Y. Christian Union.*

FOR MY SAKE.

Three little words, but full of tenderest meaning;
Three little words the heart can scarcely hold;
Three little words, but on their import dwelling,
What wealth of love those syllables unfold!

"For My sake" cheer the suffering, help the needy.
On earth this was My work, I give to thee;
If thou wouldst follow in thy Master's footsteps,
Take up My cross, and come and learn of Me.

"For My sake" let the little ones be tended;
All that I gave unto thee, safely keep,
I took them in My arms, received and blessed them,
Do now the same for Me, "Feed now My sheep."

"For My sake" let the harsh word die unuttered
That trembles on the swift, impetuous tongue;
"For My sake" check the quick, rebellious feeling
That rises when thy brother does thee wrong.

"For My sake" ever press with patience onward,
Although the race be hard, the battle long;
Within My Father's house are many mansions,
There thou shalt rest and join the victor's song.

And if, in coming days, the world revile thee;
If "for My sake" thou suffer pain and loss,
Bear on, faint heart, thy Master went before thee;
They only wear His crown who share His cross.

O Thou, dear Lord, who walked on earth incarnate,
Fain would we follow, but we fear to fall;
Lo! at Thy feet we bend, Thy aid imploring,
Our only plea that for "For Thy sake" we call.

THE "LAWS" OF NATURE.

The Rev. Charles Kingsley, a man of very broad and "liberal" views, wrote to a friend:

"You are a sanguine man, my dear sir, who ask me to solve for you the riddle of existence, since the days of Job and Solomon, since the days of Socrates and Buddha; the especial riddle, too, of our time, with its increased knowledge of physical science. But what I seem to know I will tell you. Knowing and believing a great deal of the advanced physical science of Darwin's school, I still can say I do not believe in the existence of law. 'Laws of nature,' 'laws impressed,' or 'properties impressed on matter,' are to me, after careful analysis of their meaning, mere jargon. Nothing exists but Will. All physical laws and phenomena are but the manifestations of that Will—one orderly, utterly wise, utterly benevolent. In Him, 'the Father,' I can trust, in spite of the horrible things I see—in spite of the fact that my own prayers are not answered. I believe that He makes all things work together for the good of the human race, and of me among the rest, as long as I obey His will. I believe that He will answer my prayer, not according to the letter, but according to the spirit of it; that if I desire good I shall find good, though not

the good which I longed for. And 'laws' and 'necessity' I look on as phantoms of my own imagination, always ready to reappear, but always certain, likewise, to vanish again before one sound blow of careful logic or of practical life."

ASHAMED OF SELF.

I remember hearing of a young convert who got up to say something for Christ in the open air. Not being accustomed to speak, he stammered a good deal at first, when an infidel came right along and shouted out, "Young man, you ought to be ashamed of yourself, standing and talking like that." "Well," the young man replied, "I'm ashamed of myself, but I'm not ashamed of Christ." That was a good answer.

Hedley Vicars took a very good way when he laid down his open Bible on the mess table, and when his brother officers began to joke and laugh at it he began to defend it. That was how he confessed Christ amongst his ungodly comrades.

I had a conversation some time ago with a man in America, and we talked about confessing Christ. "Well," he said, "I must go home and confess Christ to-night." When he got home he couldn't help feeling a little timid, and his wife said, "What's the trouble?" He had made up his mind it would be good to begin by erecting a family altar. So next morning he got up half an hour earlier and called for his family, and taking his Bible, he read a bit, and when he got down to pray he couldn't make a long prayer, but God blessed him, and the whole family were soon converted.

Now, I've noticed that nine tenths of the men who want to avoid a certain cross get just the cross they want. A man says, "I want to be converted, but I don't want to be converted amongst the Baptists, the Presbyterians, or the Methodists." I've always noticed that he gets converted just right there where he didn't want to. The fact is, man wants his own way, and God would teach him that he must take His way. When a man gives up his will and says, "Lord, I take Thee to be my Priest and Prophet and King," then he learns to confess Christ.—*D. L. Moody.*

SEEN BY ITS OWN LIGHT.

"The sun can be seen in nothing but its own light." This is one of those simple truths which by their simplicity slip away unnoticed until pointed out by some mind which is great enough to note what is simple. One of the marks of true genius is, as the powers of the mind enlarge, to carry with us a childlike spirit. The fact that the sun, which lights up all nature, lights up itself, may be a childlike, but certainly is not a childish, thought. The proverb in which it is embalmed is one of the "jewels five words long, that on the stretched forefinger of all time sparkles for ever." By its aid we are led on as by an easy flight of steps to ascend other and higher rounds of the ladder of truth. God, who is light, dwells in light, and can alone be seen by that light which He sheds upon the mind. In Thy light, O God, can we alone see light. Men grope hopelessly after God until He reveals Himself not only to them, but around them and in them. We require not only a light without, but a light within. The Bible in our hands is of little avail without the Holy Spirit, as the celestial fire, to kindle a flame of love in our hearts. A child who prays for God's blessing in reading the Bible may know more really about the truth than the greatest scholar who is too proud to bend the knee. "All Thy children shall be taught of God."

A MENT'S work on clay tells more than an hour's labour on brick. So work should be done on the children's hearts before they harden.

THERE is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—*Phillips Brooks.*

MR. MOODY tells of a blind beggar sitting by the sidewalk on a dark night with a bright lantern by his side; whereat a passer-by was so puzzled that he had to turn back with, "What in the world do you keep a lantern burning for? You can't see!" "So't folks won't stumble over me," was the reply. We should keep our lights brightly burning for others' sake, as well as for the good of being "in the light" ourselves.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKBURN, Editor.
Office—No. 4 JORDAN ST., TORONTO.

ADVERTISING TERMS—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$3.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, FRIDAY, MAY 12, 1882.

A COMMUNICAL respecting the use of the Bible in the Public Schools, which was accompanied by a request for insertion in this issue, came to hand too late. It will appear next week.

An exchange says.

The support of the Gospel often requires individual contributions which are really burdensome, involving severe self-denial. But when his faith is vigorous and his love ardent, the disciple makes the sacrifice cheerfully. He would rather wear a somewhat shabby coat, and dispense with some (some luxury), than see the wheels of the Church drag heavily. The shabby coat was not the complaint that the burden is too weighty for his strength.

The foregoing looks well in print, and the theory that "the support of the Gospel" involves severe self-denial is a very fine theory. A man animated by "vigorous and ardent love" making sacrifices "cheerfully" for the Gospel, and wearing "a somewhat shabby coat" that he may help his Church, is a very cheering sight. But how many of these cases does one see in a lifetime? That there are a few such cases among God's poor we have no doubt. God bless such people, wherever found. To say, however, that the average churchgoer wears "a somewhat shabby coat" and takes "luxuries" off his table for the sake of his Church seems like a grim joke. The thing may be done, but is certainly not done "often."

DR. JOHN HALL is a very genial, kind-hearted gentleman, but no minister in America can deal out a little mild sarcasm better than he. As a specimen of mingled humour and sarcasm, the following directions for receiving a minister when he is making his pastoral calls are inimitable.

When he arrives, lift up your hands and eyes in amazement, tell him that a sight of him is good for sore eyes, intimate that you were wondering if he had forgotten you altogether, and mildly hint that the Smiths were not left out in the cold as you were. This will set him at his ease, draw out his sympathies toward you, make his conversation free and genial, and lead up naturally to a simple, home'y, friendly talk about the best things, and a prayer in which, for the moment, he is like the head of your house.

After reading the foregoing, most ministers will conclude that the great New York preacher has at some period of his life got "scolded" himself for not visiting certain kinds of people as frequently as they desired. No man could have written the above unless he had seen the thing in real life. Dr. Hall adds the following very serious words for the benefit of those people who are always growling because they are not sufficiently visited:—

O, friends, if you only knew what a load of anxieties ministers often carry, even when trying to be cheerful, you would think of less discouraging greetings for them when they reach your houses.

MR. J. P. MCHAFFY, a Dublin Professor, we believe, writes a little book on "The Decay of Modern Preaching." If Mr. McHaffy ever had a congregation, we have no doubt there was a good deal of "decay" not very far from his parish. The book is a poor one. The bare fact that it sells is convincing evidence that people take a great deal of interest in "modern preaching." There is not a fresh idea in the work from cover to cover. The alleged causes of decay are exceedingly shallow and commonplace, and the remedies scarcely worth notice. One of the remedies is celibacy. Listen, young preachers.—"The Catholic priest, when his daily round of our duties is over, comes home to a quiet study, where there is nothing to disturb his thoughts. The family is met at his door by troops of children welcoming his return, and claiming his interest in all their little

affairs." On behalf of that noblest band of Christian women on God's green earth, the ministers' wives of Canada—and especially the Presbyterian wives—we denounce that book as pestilential heresy. As a matter of fact, the ministers who do the most good the world over are those who have wives to help them. Mr. McHaffy belongs to the immense tribe who are writing about "Pulpit Power," the decay of preaching, and similar questions—writing, too, with an air of infallibility—but who know little or nothing about the matter that everybody does not know.

CHURCHMANSHIP.

A CORRESPONDENT in Ottawa, signing himself "Auld Kirk," is sadly exercised over the way in which the "Dominion Churchman" of this city unchurches all Presbyterians, and hands them over to the "uncovenanted mercies" of God. With all respect to our friend, we must be permitted to say that he troubles himself about a very small matter, and is withal somewhat innocent when he asks for reasons for the summary manner in which our very arrogant but wonderfully feeble contemporary arranges the boundaries of the Christian fold. Let us assure him that reasoning of any kind is not the strong point with the "Dominion Churchman," and that to be asked to give reasons on any subject, whether "on compulsion" or voluntarily, would be resented by this organ of High Churchism as strenuously as it ever was by the fat knight whom Shakespeare has made immortal.

It is too late in the day to attach any importance to the arrogant, unreasoning insolence of High Churchmen of any or every type, from the bitterest Ultramontane upward or downward as far as one pleases, in their foolish pharisaic work of unchurching every one who cannot pronounce their own particular shibboleth. It is a pity when any of Christ's professed people take to such an absurd way of talking. We are sorry, but it is on their account, not on our own, for, like John Clerk with the foolish, unreasonable, and anything but brilliant Scotch judges before whom he had to plead, we have long since ceased to be either astonished or indignant at anything they can either do or say. Life with all its issues is too unspeakably grand, important and short, while the work and service of Christ are far too pressing and attractive, to either warrant or demand any continued protest against Presbyterians and others being put beyond the pale of the visible Church of Christ by such as have, almost in the words and certainly in the spirit, served themselves heirs to those who said, "The temple of the Lord, the temple of the LORD are these." It is now a good while since arrogant and, withal, hidebound clerics of a bygone generation sneered at "Dissenters" of all classes as men of "close ambition" and of questionable antecedents, while the reply then given by one of England's most trusted leaders and most eloquent orators is not yet out of date, and not yet altogether inapplicable to some of the sayings and doings of the hour. "Yes, they are men of 'close ambition,' but their ambition is to keep close to the college of fishermen rather than to the college of cardinals, and, let me add, that it will become us to seek to cast a slur upon either the motives or the doings of these men, when we bear in mind that we all claim to be members of a Church which has at once a Calvinistic creed, an Arminian clergy, and a Popish liturgy." These are not our words, but those of one who was reckoned a sound and honoured churchman in his day. They were true when they were uttered, and the lapse of years has unfortunately rendered them neither obsolete nor inapplicable in this the last quarter of another century.

THE LATE IRISH HORROR.

THE whole civilized world cries out in horror and indignation at the frightful crime which was committed in Dublin last Saturday evening. And well it may, for a more dastardly and uncalled-for iniquity could scarcely be pointed to in all the criminal history of the past. Somehow or other, there seems a sort of fatality about Ireland and Irish affairs, for no sooner do matters appear to be assuming an aspect of quiet and approaching peacefulness, than some such incident as that of last Saturday comes in to undo all the good that has been accomplished, and fill all the best friends of that unfortunate island with horror and despair. We shall not speculate on what may have been the motives of the assassins, or how far those who actually did the deed have been merely the tools of

craftier and more malignant and politic villains. It is very evident, however, that, rightly or wrongly, the crime will be laid at the door of the Land Leaguers and their friends and abettors, while among the overwhelming mass of Englishmen the indignation awakened will demand, unmistakably, the repudiation of all conciliatory measures, and a return to the very system so lately abandoned, and that without any of the mitigating features so conspicuous in all Mr. Gladstone's efforts for Ireland's good. We can only express our hope that such a retrograde step will not be thought of, though we acknowledge that it is very natural it should be. Perhaps, after all, this great crime may, under God, be overruled for the ultimate good of the Irish people. Let it crush down the power of violence and assassination, and make the great mass of Irishmen understand that such a course is as short-sighted as it is criminal, a great point will have been gained.

No truer, wiser friend than Mr. Gladstone has Ireland ever seen—no one more anxious to do what was right all round. How his efforts have been received we need not say. Perhaps, henceforth wiser, more moderate feelings and counsels may prevail. If so, the murder of these two gentlemen, frightful and most indefensible as it is, will have accomplished what their lives very likely would have failed to secure. It is also more than possible that the murders and assassinations which seem to have become chronic in that unfortunate land have been spoken of by too many in far too gentle terms, and may have thus led up to this latest horror. Indeed, if those shootings from behind hedges and midnight terrorism have not been actually defended, they have far too often been referred to in tones so gentle and apologetic as to have amounted very much to the same thing. The wrongs of Ireland have been dwelt upon with any amount of eloquence and pathos, and that was all right. It will now be in order to say something of its crimes, and to characterize as they deserve the apostles of violence and assassination, who, on both sides of the Atlantic, have by their furious folly so long outraged the proprieties at once of civilized life and of the English language. "Dynamite" patriots and midnight assassins are not the most heroic figures that could be thought of, and Ireland, unfortunately, has had too many of these. Whatever may have been the character of England's proceedings in the Emerald Isle in days gone by, it is not to be denied that for at least a generation past her one anxiety has been to do what was right and fair. This anxiety was never stronger than it was a week ago, and it is to be hoped that the horrors of last Saturday will not have changed it to something very different, and far from so desirable. As to allowing Ireland to become absolutely independent, it is only saying what every thoughtful onlooker must feel to be most evident, that the thing is impossible. For good or for evil, Ireland is part of the British empire, and will continue to be such till that empire has been finally and absolutely broken to shivers. Sir Robert Peel, we think, said "Repeal the Union! Revive the Heptarchy!" and very few, looking at the matter with quiet dispassionateness, but at the same time with English eyes and with a due regard for England's interests, would say anything else to day. The English of the present generation are ready to say to Ireland, "Anything is reason we shall only be too happy to yield and carry out. But to allow a hostile independent nation at our door is not to be thought of till England is in the last stage of decrepitude and decay." Whether this is right or wrong, we shall not say. That such, however, is the fact is beyond all question. No British Ministry that would propose to cut Ireland adrift from the United Empire could stand for a single hour. But with this proviso, there was scarcely anything in the way of justice to Ireland which the great mass of Englishmen a week ago were not prepared to support and advocate. If the feeling has changed decidedly and disastrously, the well-wishers of Ireland will know whom to thank, for the preaching and practice of assassination did not commence merely a week ago, and in the Phoenix Park.

MR. OLIVER, Head Master of the Bowmanville High School, has been appointed Principal of the Brantford Collegiate Institute. There were thirteen applications for the position, embracing qualifications of a very high order. It would have been difficult for the Board to make a better selection.

QUEEN'S COLLEGE - CLOSE OF SESSION.

The closing proceedings of the session of Queen's College took place on the 26th ult., in the presence of a very large assemblage. The faculty, trustees, members of council, and distinguished graduates reached the hall by the private entrance in the following order: Secretary-Treasurer, carrying a Bible; Chancellor Fleming; Dr. Jardine, Acting Chaplain; Principal and Vice-Principal; Professors of Divinity, Arts, and Medicine, robed. Among those present were Hon. A. Morris, Rev. D. J. Macdonnell, B.D., J. McLennan, Q.C., Prof. Young, and J. Michie, Toronto; Rev. Dr. Wardrope, Guelph; Rev. Dr. Bell, Walkerton, Rev. R. J. Laidlaw, Hamilton; Rev. Mr. Carmichael, Montreal, D. B. McTavish, Ottawa; Dr. Bain, Perth; A. T. Drummond, LL.D., Montreal; Rev. Dr. Jardine, Brockville.

After the opening exercises the prizes competed for during the session were distributed, each student being cheered lustily as he stepped forward to receive the awards. There was great applause as Prof. Dupuis handed the prize in chemistry to Miss Maggie M. Spooner. In tendering the Governor-General's prize to Mr. John Hay, of Pinkerton, the Chancellor announced that His Excellency would continue in the same manner to encourage education in Queen's College. Mayor Gaskin made the presentation on behalf of the Governor-General.

The names of those who had won scholarships were then read. The appended, being an addition to the scholarships, merited prizes for essays on the different subjects: James Murray, arts; D. McTavish, theology; Frank Kidd, medicine, T. H. McGuire, arts. The winner of the Prince of Wales' Scholarship was Mr. C. J. Cameron, of Lachute. Mr. W. Harty in a terse speech presented his gold medal for political economy, and promised to give similar prizes in future for the same subject every third year. The Chancellor's medal was presented to Mr. R. Ferguson. The Registrar of the College read a minute of the Senate agreeing to confer the degree of M.A. upon three and the degree of M.D. upon six students. The Vice-Chancellor presented each candidate to the Chancellor, who capped them while Prof. Dupuis robed them, and the Registrar enrolled them.

Next came the Chancellor's address to the graduates, who stood during its delivery. The valedictory was afterwards read by Mr. J. R. O'Reilly.

The honorary degree of D.D. was conferred upon the Rev. James P. Sheraton, President of the Protestant Episcopal Divinity School, Toronto, and that of LL.D. upon Professor George Paxton Young, of Toronto University.

The proceedings of Convocation closed with the benediction, pronounced by Dr. Wardrope, of Guelph.

At the conversazione in the evening the most important event was the presentation to Dr. Williamson, by the alumni of the University, of an address and a cheque for \$1,000. Dr. Williamson retires from active duty as Professor of Natural Science, but he has been elected Astronomer and Observer of the University, with the status of Professor. He has also been re-elected Vice-Principal, and remains a member of the Senate.

On the following day (27th ult.) a very important meeting of the trustees was held. The finances of the College were considered at great length, and the conclusions of the meeting embodied in the following series of resolutions, which were unanimously adopted:—

That to enable the University of Queen's College to overtake its growing work and maintain its efficiency, it is necessary to provide for the increase of its annual revenue; that, in conformity with the suggestions of the College Council, it is resolved that an appeal be made to the graduates and friends of the University to subscribe to its revenue in the following manner:—

1. That inasmuch as an additional revenue of \$7,500 is immediately required, subscriptions be solicited, payable in annual instalments during five years, in such sums as the donors shall see fit to give; the first instalment to be payable on the 1st day of —, 1883; no such subscriptions to be payable unless at least the sum of \$5,000 be annually subscribed.

2. That inasmuch as it is further necessary to provide for the growth of the University during the currency of said five years, any subscriptions in excess of said sum of \$7,500, if received, be funded to meet any

increase of expenditure that may become essentially necessary during the said period of five years.

3. That all donations and legacies which may be received and are not specially designated, be funded in order to meet the increased expenditure of the institution.

4. That a Central Committee, composed of Principal Grant, A. Gunn, M.P., G. M. Macdonnell, Dr. Smith, and R. V. Rogers be appointed to carry out this proposal, and that such committee be empowered to appoint special committees elsewhere to adopt such other means for accomplishing these results as they may see fit.

In accordance with the foregoing resolution, a meeting of the alumni and undergraduates was held on the 5th inst., at which it was unanimously resolved,— "That this meeting approves of the action of the University Council in inaugurating the proposed scheme for increasing the revenue of the College." It was also carried unanimously, "That the smallest sum to be aimed at in carrying out the scheme should be \$10,000 per annum." The following is the subscription list up to the close of the meeting, the amounts named being for each year, so that the real amount subscribed is five times the amount opposite each name for five years:— J. Carruthers, \$500, G. M. Grant, D.D., \$500, A. Gunn, M.P., \$250, G. M. Macdonnell, B.A., \$100; R. V. Rogers, B.A., \$100, A. Friend, per R. V. Rogers, \$100; John Watson, LL.D., \$50; C. F. Ireland, B.A., \$50, R. W. Shannon, M.A., \$25. Promised by outsiders: Allan Gilmour, Ottawa, \$500, Sandford Fleming, \$250; A. Gilmour, Jr., Ottawa, \$100; J. R. Booth, Ottawa, \$100; D. N. Gordon, Ottawa, \$100, James Michie, Toronto, \$500, Robert Hay, M.P., \$250, John Charlton, M.P., \$100, A. Allan, Montreal, \$100; A. T. Drummond, LL.B., Montreal, \$100; Rev. J. S. Black, Montreal, \$20, Rev. Dr. Wardrope, Guelph, \$10, Rev. Dr. Bain, Perth, \$10; Rev. Dr. Moore, Ottawa, \$10. These subscriptions are to date from May 1st, 1883. Should the whole amount asked for be promised, the professorships will be instituted immediately.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XX.

May 21, 1882. } **SEEKING AND CONFESSING CHRIST.** } Mark 27-31

GOLDEN TEXT.—"Thou art the Christ, the Son of the living God."—Matt. 16: 16.

TIME.—In the summer of A. D. 29, following the last lesson at a short interval.

PLACE.—Vers. 22-26: took place in Bethsaida Julius, at the north-east end of the Sea of Galilee; the place which some writers suppose was the only Bethsaida. Vers. 27-33: on the way from there to Caesarea Philippi, about twenty-five miles north, and not far from the Hermon range.

PARALLEL.—Vers. 22-26; not recorded by the other Evangelists: with vers. 27-33; Matt. 16: 13-23; Luke 9: 18-22.

Notes and Comments.—Ver. 22. "Bethsaida:" Julius, so named by the tetrarch Phillip, in honour of the daughter of Augustus. "A blind man" evidently not born blind, as he knew forms.—Ver. 24. "To touch:" this was generally the idea the people had, He must touch.

Ver. 23. "Took—by the hand—led—out of the town:" actions beautiful and suggestive; gentle, condescending, and doubtless fitted for the new revelation to come to the man; likely it was the test and discipline of his faith. "Spit on his eyes:" to the deaf man Jesus spoke by his sense of sight, to this man by touch. See similar miracle in John 9. Christ evidently did not wish the miracle made known in Bethsaida—see ver. 26. "Saw ought:" aught, anything.

Ver. 24. "I see men:" REV. "for I behold them as trees walking." that is, the figures were undefined, indistinct; it appears by the next verse the miracle was not yet complete.

Ver. 25. Now the miracle is perfect, "put his hands again:" the only instance of a gradual cure. Bring out the various methods of Christ's healing. "Saw every man." REV. "all things."

Ver. 26. The healed man did not belong to Bethsaida; he was to go to his house, yet not into the town, neither to tell it (the miracle) to anyone in the town. Last clause omitted in REV. Note, however, that Christ does not forbid his telling it at home.

Vers. 27, 28. Read this following narrative in the parallel passages, and you will see how, in this, the points most to the honour of Peter are kept back, one of the many similar facts pointing to his share in the authorship of this Gospel. "Caesarea Philippi:" then newly built, not elsewhere named except in parallel. "Whom do men say that I (Matt. 'the Son of man') am?" What is the general effect upon people of my miracles and teaching? "John the Baptist:" so had thought Herod and others. "Elias:" evidently suggested by Malachi 4: 5; so chap. 6: 15. "One

of the prophets" in Matt. "Jeremias," in ancient Hebrew Bible Jeremias was placed before Isaiah.

Ver. 29. "Whom say ye?" that the important point. The crucial moment, the crucial test of confession has come. The answer is not delayed Peter, first, foremost, fervent, becomes the mouth of the twelve, and utters the glorious truth, not I, or we, think, or hope, but "Thou art:" what? "The Christ, the Messiah, the anointed of God, and more than that, taking Matthew's version, "the Son of the living God" Divine. It was a revelation to Peter. Matt. 16: 17.

Ver. 30. "Tell no man" why? This was a time for silence and patience; the disciples themselves, as appears immediately, were not prepared to face the full force of their confession; they had much to learn yet; and because the people would not give up their carnal idea of a worldly, conquering Messiah.

Ver. 31. "Must suffer:" Jesus had given intimations before. Matt. 10: 38; John 2: 4; 7: 6. Now he makes a distinct announcement of his coming sufferings, and of the shape they would take "Elder's Sanhedrim," chief priests: the heads of the twenty-four classes into which the priesthood was divided. "Rise again:" plain as this statement was, as plain as of his death, the disciples did not understand or receive it.

Vers 32-33 Peter, somewhat elated by what Christ had previously said to him, proceeded to "rebuke Him," call Him to account, and fault with Him; he wanted to show himself wiser than his Master, and in this he has plenty of imitators; many to-day object to the Cross of Christ. But the rebuker was rebuked: "Get—behind—Satan—" adversary. Not the personal incarnation of evil, he was doing the devil's work though, thou savourest not; Rev. "mindest not" so Matt 12: 16, same word, "mind not high things" and so elsewhere.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1) The healing of the blind man, vers. 22-26. (2) About Christ. The opinions of the people. The confession of the disciples.—Vers. 27-30. (3) Foreshadowings of His death and resurrection. Vers. 31-33.

PREFATORY.—Note should be taken by the teacher of the circumstances leading up to each lesson, of the place, surroundings, influences at work, and other things upon which much of its speciality may rest. Here we have a plainer declaration of His Messiahship asked for by Christ than He had ever permitted to be spoken before; but now they were alone, with none to carry away and distort, and it was drawing near to the time of the end, when the faith of the disciples would need all the strength that it could gather for the tremendous strain that the death of their Master would put upon it. They must understand—more, must confess—that He was indeed the Christ, then He could prepare them for what was to follow.

On the first topic bring out the details of the healing of the blind man, all of which are instructive. Whether the man had himself faith in Jesus, is not very clear; it was his friends who brought him to the Healer, and it was they who "besought Him to touch him." The mode of healing may have had something to do with the state of the man's faith. The cure was gradual, possibly because the growth of faith was gradual. This has its counterpart in the spiritual enlightening of the dark understanding; it is often gradual, men grow up into truth and light and understanding. Teach here that Jesus has many modes of healing the souls of men, and that we must not doubt that it is His working because it differs from our own experience, or what we have seen in others.

On the second topic impress the truth that this question, which appears elsewhere in another form, "What think ye of Christ?" Matt. 22: 42, is the most solemn and important which man is called upon to answer; one upon which the most tremendous results hang, and one which every one who hears of Jesus must answer. Show that the diversity of opinions there represents the unbelief of to-day. Men for various reasons—pride, hatred, superstition, worldliness—refused to acknowledge the Christ, the Saviour then, they do so still. But press the point that it is the YE that is all-important—not what others say or think, but "whom say ye?" and upon the right answer to this question, and the right acting upon it, the immortal future depends. Christ is with us now, His claims are before us; press your scholars to answer to their conscience and God, and pray that God may help them to the faith of Peter, and enable them to reply, "Thou art the Christ, the Son of the living God!"

On the third topic show how lovingly the Master was preparing His disciples for the great trial that was to come upon them. He had before given obscure intimations of His death to a wider circle of His hearers, now to the disciples He speaks plainly. It was a hard and an unwelcome lesson for them to learn, and speaking through Peter they remonstrated with Jesus for His words. Carnal yet, how slowly they came to see and know the truths of the spirituality of Christ's kingdom. Teach here, that so necessary a part in the work of the Saviour is the Cross, that he who would take it away is an adversary both of Christ and man.

Incidental Lessons.—On the first topic.—That Christ can heal and save in many ways. He can give sight to the spiritually blind.

On the second topic.—That Christ is the one all-important subject of man's thoughts.

That a mistake in our thoughts of Christ may be fatal. A question that every man must answer (ver. 29).

This first confession of Christ the foundation of the kingdom of heaven.

On the third topic.—The Lord times His teaching to the needs of His servants (ver. 31).

That carnal ideas of Christ are ever opposed to the purposes and plans of God.

That all so opposing are the servants of Satan. After sufferings, after death, the resurrection.

Main Lessons.—We should be ready to confess Christ.—Matt. 10: 32; John 6: 68, 69; Rom. 10: 9.

The Cross of Christ—the purpose of God—a stumbling block to man.—Isaiah 53: 8; Acts 2: 23; 1 Cor. 1: 18, 22, 23.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESDA STRETTON

CHAPTER XLIV.—IN HIS FATHER'S HOUSE.

When Phebe entered Westminster Abbey the next day the morning service was already begun. Upon the bench nearest the door sat a working-man, in worn-out clothes, whose grey hair was long and ragged, and whose whole appearance was one of poverty and suffering. She was passing by, when a gleam of recognition in the dark and sunken eyes of this poor man arrested her. Could he possibly be Roland Sefton? The night before she had seen him only in a friendly obscurity, which concealed the ravages of time, and sorrow, and labour had effected; but now the daylight, in revealing them, cast a chill shadow of doubt into her heart. It was his voice she had known and acknowledged the night before; but now he was silent, and, revealed by the daylight, she felt troubled and distrustful. Such a man she might have met a thousand times without once recalling to her memory the handsome, manly presence and prosperous bearing of Roland Sefton.

Yet she sat down beside him in answer to that appealing gleam in his eyes, and as his well-known voice joined hers in the responses to the prayers, she acknowledged him again in her heart of hearts. And now all thought of the sacred place, and of the worship she had engaged in, fled from her mind. She was a girl at home again, dwelling in the silent society of her dumb father, with this voice of Roland Sefton's coming to break the stillness from time to time, and to fill it with that sweetest music, the sound of human speech. If he had lost every vestige of resemblance to his former self, his voice only, calling "Phebe" as he had done the evening before, must have betrayed him to her. Not an accent of it had been forgotten.

To Jean Merle Phebe Marlowe was little altered, save that she had grown from a simple rustic maiden into a cultivated and refined woman. The sweet and gentle face beside him, with the deep peaceful blue of her eyes, and the sensitive mouth so ready to break into a smile, was the same he had seen when, on that terrible evening so many years ago, he had craved her help to escape from his dreaded punishment. "I will help you, even to dying for you and yours," she had said. He remembered vividly how mournfully the girlish fervour of her manner had impressed him. Even now he had no one else to help him; this woman's little hand alone could reach him in the gulf where he lay; only the simple, pitiful wisdom of her faithful heart could find a way for him out of this misery of his into some place of safety and peace. He was willing to follow wherever she might guide him.

"I can see only one duty before us," she said, when the service was over, and they stood together before one of the monuments in the Abbey; "I think Mr. Clifford ought to know."

"What will he do, Phebe?" asked Jean Merle. "God knows, if I had only myself to think of I would go into a convict-prison as thankfully as if it was the gate of heaven. It would be as the gate of heaven to me if I could pay the penalty of my crime. But there are Felicia and my children, and the greater shock and shame to them of my conviction now."

"Yet if Mr. Clifford demanded the penalty it must even now be paid," answered Phebe; "but he will not. One reason why he ought to know is that he mourns over you still, day and night, as if he had been the chief cause of your death. He reproaches himself with his implacability both towards you and his son. But even if the old resentment should awaken, it is right you should run the risk. Why need it be known to any one but us two that Felicia knew you were still alive?"

"If we could save her and the children I should be satisfied," said Jean Merle.

"It would kill her to know you were here," answered Phebe, looking around her with a terrified glance, as if she expected to see Felicia; "she is not strong, and a sudden agitation and distress might cause her death instantly. No, she must never know. And I am not afraid of Mr. Clifford; he will forgive you with all his heart; and he will be made glad in his old age. I will go down with you this evening. There is a train at four o'clock, and we shall reach Riversborough at eight. Be at the station to meet me."

"You know," said Jean Merle, "that the lapse of years does not free one from trial and conviction. Mr. Clifford can give me into the hands of the police at once; and to-night may see me lodged in Riversborough gaol, as if I had been arrested fourteen years ago. You know this Phebe?"

"Yes, I know it, but I am not afraid of it," she answered.

She had not the slightest fear of old Mr. Clifford's vindictiveness. As she travelled down to Riversborough, with Jean Merle in the third-class carriage of the same train, her mind was very busy with troubled thoughts. There was an unquiet joy stirring in the secret depths of her heart, but she was too full of anxiety and unwelcome to be altogether aware of it. Though it was not more than twenty-four hours since she had known him otherwise, it seemed to her as if she had never known that Roland Sefton was dead, and it appeared incredible that the report of his death should have received such full acceptance as it had everywhere done. Yet, though he had come back, there could be no welcome for him. To her and to old Mr. Clifford only could this return from the grave contain any gladness. And was she glad? she asked herself, after a long deliberation over the difficulties surrounding this strange reappearance. She had sorrowed for him and comforted his mother in her mourning, and talked of him as one talks fondly of the dead to his children, and all the sacred healing of time had softened the grief she once felt into a tranquil and grateful memory of him, as of the friend she had loved most, and whose care for her had most widely influenced her life. But she could not own yet that she was glad.

Old Mr. Clifford was sitting in the wainscoted dining-room, his favourite room, when Phebe opened the door silently, and looked in with a pale and anxious face. His sight was dim, and a blaze of light fell upon the dark old panels, and the old-fashioned silver tankards and bright brass salvers on the carved sideboard. Two or three of Phebe's sunniest pictures hung against the oaken panels. There was a blazing fire on the hearth, and the old man, with his elbows resting on the arms of his chair, and his hands clasped lightly, was watching the play and dance of the flames as they shot up the chimney. Some new books lay on a table beside him, but he was not reading. He was sitting there in utter loneliness, with no companionship except that of his own fading memories. Phebe's tenderness for the old man was very great; and she paused on the threshold gazing at him pitifully; whilst Jean Merle, standing in the hall behind her, caught a glimpse of the hearth so crowded with memories for him, but occupied now by one desolate old man, before the door was closed, and he was left without.

"Why, it's little Phebe Marlowe!" cried Mr. Clifford gladly, looking round at the light sound of a footstep, very different from Mrs. Nixey's heavy tread; "my dear child, you can't tell what a pleasure this is to me."

He had risen up, and stood holding both her hands and looking fondly into her face.

"This moment I was thinking of you, my dear," he said; "I was inditing a long letter to you in my head, which these lazy old fingers of mine would have refused to write. Sandon, the bookseller, has been in here, bringing these books; and he told me a queer story enough. He says that in August last a relation of Madame Sefton's was here, in Riversborough; and told him who he was, in his shop, where he bought one of Felicia's books. Why didn't Sandon come here at once and tell us then, so that you could have found him out, Phebe? You and Felix and Hilda were here. He was a poor man, and seemed badly off; and I guess he came to enquire after Madame. Sandon says he reminded him of Roland—poor Roland! Why, I'd have given the poor fellow a welcome for the sake of that resemblance; and I was just thinking how Phebe's tender heart would have been touched by even so faint a likeness."

"Yes," she murmured.

"And we could have lifted him up a little; quite a poor man, Sandon says," continued Mr. Clifford. "But sit down, my dear. There is no one in the wide world would be so welcome to me as little Phebe Marlowe, who refused to be my adopted daughter."

He had drawn a chair close beside his own, for he would not loose her hand, but kept it closely grasped by his thin and crooked fingers.

"You have altogether forgiven Roland?" she said tremulously.

"Altogether, my dear," he answered. "As Christ forgives us, bearing away our sins Himself?" she said.

"As Christ forgave us," he replied, bowing his head solemnly.

"And if it was possible—think it possible," she went on, "that he could come back again, that the grave in Engelberg could give up its dead, he would be welcome to you?"

"If my old friend Sefton's son could come back again," he said, "he would be more welcome to me than you are, Phebe. How often do I fancy him sitting yonder in Sefton's chair, watching me with his dear eyes!"

"But suppose he has deceived us all," she continued. "If he had escaped from your anger by another fraud; a worse fraud! If he had managed so as to bury some one else in his name, and go on living under a false one! Could you forgive that?"

"If Roland could come back a repentant man, I would forgive him every sin," answered Mr. Clifford, "and rejoice that I had not driven him to seek death. But what do you mean, Phebe? why do you ask?"

"Because," she answered, speaking almost in a whisper, with her face close to his, "Roland did not die. That man who was here in August, and called himself Jean Merle, is Roland himself. He saw you, and all of us, and did not dare to make himself known. I can tell you all about it. But, oh! he has bitterly repented; and there is no place of repentance for him in this world. He cannot come back amongst us, and be Roland Sefton again."

"Where is he?" asked the old man, trembling.

"He is here; he came with me. I will go and fetch him," she answered.

Mr. Clifford leaned back in his arm-chair, and gazed towards the half-open door. His memory had gone back twenty years, to the last time he had seen Roland Sefton, in the prime of his youth, handsome, erect and happy, who had made his heart ache as he thought of his own abandoned son, lying buried in a common grave in Paris. The man whom he saw entering slowly and reluctantly into the room behind Phebe, was grey-headed, bent and abject. This man paused within the doorway, looking not at him but round the room, with a glance full of grief and remembrance. The eager, questioning eyes of old Mr. Clifford did not arrest his attention, or divert it from the aspect of the old familiar place.

"No, no, Phebe!" exclaimed Mr. Clifford, "he's an impostor, my dear. That's not my old friend's son Roland."

"Would to God I were not!" cried Jean Merle bitterly, "would to God I stood in this room as a stranger! Phebe Marlowe, this is very hard, my punishment is greater than I can bear. All my life comes back to me here. This place, of all other places in the world, brings my sin and folly to remembrance."

He sank down on a chair, and buried his face in his hands, to shut out the hateful sight of the old home. He was inside his paradise again; and behold it was a place of torment. There was no room in his thoughts for Mr. Clifford; it was nothing to him that he should be called an impostor. He came to claim nothing, not even his own name. But the avenging memories of the past claimed him and held him fast bound. Even last night, when in the chill darkness of the November night he had watched the house which held Felicia and their children, his pain had been less poignant than now, within these walls, where all his happy

life had been passed. He was unconscious of everything but his pain. He could not hear Phebe's voice speaking for him to Mr. Clifford. He saw and felt nothing, until a gentle and trembling hand pressing on his shoulder feebly and as tenderly as his mother's made him look up into the gray and agitated face of Mr. Clifford bending over him.

"Roland! Roland!" he said, in a voice broken by sobs, "my old friend's son, forgive me as I forgive you. God be thanked, you have come back again in time for me to see you and bid you welcome. I bless God with all my heart. It is your own home, Roland—your own home."

With his feeble but eager old hands he drew him to the hearth, and placed him in the chair close beside his own, where Phebe had been sitting, and kept his hand upon his arm lest he should vanish out of his sight.

"You shall tell me nothing more to-night," he said; "I am old, and this is enough for me. It is enough that to-night you and I have pardoned one another from 'the low depths of our hearts.' Tell me nothing else to-night."

Phebe had slipped away from them, to help Mrs. Nixey to prepare a room for Jean Merle. It was the one that had been Roland Sefton's nursery, and the nursery of his children, and it was still occupied by Felix, when he visited his old home. The homely hospitable occupation was a relief to her; but in the room that she had left the two men sat side by side in unbroken silence.

CHAPTER XLV.—AS A HIRED SERVANT.

From a profound and dreamless sleep Jean Merle awoke early the next morning, with the blessed feeling of being at home again in his father's house. The heavy cross-beams of black oak dividing the ceiling into panels; the low broad lattice window with a few upper panes of old stained glass; the faded familiar pictures on the wall; these all awoke in him memories of his earliest years. In the corner of the room, hardly to be distinguished from the wainscot, was the high narrow door communicating with his mother's chamber, through which he had often, how often! seen her come in softly, on tiptoe, to take a look at him. His own children, too, had slept there; and it was here that he had last seen his little son and daughter before fleeing from his home a self-accused criminal. All the happy, prosperous life of Roland Sefton had been encompassed around by these walls.

But the dead past must bury the dead. If there had ever been a deep, buried, hidden hope, that a possible return to something of the old life lay in the unknown future, it was now utterly uprooted. Such a return was only possible over the ruined lives and broken hearts of Felicia and his children. If he made himself known, though he was secure against prosecution, the story of his former crime would revive, and spread wider, joined with the fair name of Felicia, than it would have done when he was merely a fraudulent banker in a country town. However true it might be what Phebe maintained, that he might have suffered the penalty of his sin, and afterwards retrieved the past, whilst his children were too young to feel the full bitterness of the shame, it was too late to do it now. The name he had dishonoured was forever forfeited. His return to his former life was hedged up on every hand.

But a new courage was awakening in him, which helped him to grapple with his despair. He would bury the dead past, and go on into the future making the best of his life, maimed and marred as it was by his own folly. He was still in the prime of his age, thirty years younger than Mr. Clifford, whose intellect was as keen and clear as ever, there was a long span of time stretching before him, to be used or misused.

"Come unto me all ye that are weary, and heavy laden, and I will give you rest." He seemed to see the words in the quaint upright characters in which old Marlowe had carved them under the crucifix. He had fancied he knew what coming to Christ meant in those old days of his, when he was reputed a religious man, and was first and foremost in all religious and philanthropic schemes, making his trespass more terrible and pernicious than if it had been the transgression of a worldly man. But it was not so when he came to Christ this morning. He was a broken-hearted man, who had cut himself off from all human ties and affections, and who was longing to feel that he was not forsaken of the universal Brother and Saviour. His cry was, "My soul thirsteth for Thee; my flesh longeth for Thee, in a dry and weary land, where no water is." It was his own fault that he was in a dry and weary wilderness; but oh! if Christ would not forsake him then, would dwell with him even in this desert made desolate by himself, then at last he might find peace to his soul.

There was a deep inner consciousness, the forgotten but not obliterated faith of his boyhood and youth, before the world with its pomps and ambitions had laid its iron hand upon him, that Christ was with him, leading him day by day, if he would but follow nearer to God. Was it possible to follow His guidance now? Could he not, even yet, take up his cross, and be willing to fill any place which he could yet fill worthily and humbly; expiating his sin against his fellow-men by truer devotion to their service, as Jean Merle, the working-man; not as Roland Sefton, the prosperous and fraudulent banker?

This return to his father's house, and all its associations, solemn and sacred with a peculiar sacredness and solemnity, seemed to him a pledge that he could once more be admitted into the great brotherhood and home of Christ's disciples. Every object on which his eyes rested smote him, but it was with the stroke of a friend. A clear and sweet light from the past shed its penetrating rays into the darkest corners of his soul. Forgiven: God had forgiven him, and man had forgiven him. Before him lay an obscure and humble path, but the heaviest part of his burden was gone. He must go heavy-laden to the end of his days, treading in rough paths; but despair had fled, and with it the sense of being separated from God and man.

He heard the feeble yet deep old voice of Mr. Clifford outside his door inquiring from Mrs. Nixey if Mr. Merle was gone down-stairs yet. He made haste to go down, treading the old staircase with something of the alacrity of former days. Phebe was in the dining-room, and the ser-

wants came in to prayer as they had been used to do forty years ago when he was a child. An old-world tranquillity and peacefulness was in the familiar scene which breathed a deep calm over his tempest-tossed spirit.

"Phebe has been telling me all," said Mr. Clifford, when breakfast was over; "tell me what can be done to save Felicitia and the children."

"I am Jean Merle," he answered with a melancholy smile, "Jean Merle, and no one else. I came back with no claims, and they must never know me. Why should I cross their path and blight it? I cannot atone for the past in any way, except by keeping away forever from them. I shall injure no one by continuing to be Jean Merle."

"No," said Phebe, "it is too late now, and it would kill Felicitia."

"This morning a thought struck me," he continued, "a project for my future life, which you can help me to put into execution, Phebe. I have an intolerable dread of losing sight of you all again; let me be at least somewhere in England, when you can now and then give me tidings of my children and Felicitia."

"I will do anything in the world to help you," cried Phebe eagerly.

"Then let me go to your little farm," he answered, "and take up your father's life, at least for a time, until I can see how to make myself of greater use to my fellow-men. I will till the fields as he did, and finish the carvings he has left undone, and live his simple, silent life. It will be good for me, and I shall not be banished from my own country. I shall be a happier man than I have any right to be."

"Have you no fear of being recognized?" she asked.

"None," he replied. "Look at me, Phebe. Should you have known me again if I had not betrayed myself to you?"

"I should have known you again anywhere," she exclaimed. But it was her heart that cried out that no change could have concealed him from her; there was a dread lying deep down in her conscience that she might have passed him by with no suspicion. He shook his head in answer to her assertion.

"I will go out into the town," he continued, "and speak to half-a-dozen men who knew me best, and there will be no gleam of recognition in their eyes. Recollect Roland Seston is dead, and has been dead so long that there will be no clear memory left of him as he was then to compare with me. And any dim resemblance to him will be fully accounted for by my relationship to Madame Seston. No, I am not afraid of the keenest eyes."

He went out as he had said, and met his old townsmen, many of whom were themselves so changed that he could barely recognize them. The memory of Roland Seston was blotted out; he was utterly forgotten as a dead man out of mind.

As Jean Merle strayed through the streets crowded with market-people come in from the country, his new scheme grew stronger and brighter to him. It would keep him in England, within the reach of all he had loved and had lost. The little place was dear to him, and the laborious, secluded peasant life had a charm for him who had so long lived as a Swiss peasant. By-and-by, he thought, the chance resemblance in the names would merge that of Merle into the more familiar name of Marlowe; and the identity of his pursuits with those of the deaf and dumb old man would hasten such a change. So the years to come would pass by in labour and obscurity; and an obscure grave in the little churchyard, where all the Marlowes lay, would shelter him at last. A quiet haven after many storms; but oh! what a shipwreck had he made of his life!

All the morning Mr. Clifford sat in his arm-chair lost in thought, only looking up sometimes to ply Phebe with questions. When Jean Merle returned, his gray, meditative face grew bright with a pleasant smile shining through his dim eyes.

"You are no phantom then!" he said. "I've been so used to your company as a ghost, that when you are out of sight I fancy myself dreaming. I could not let Phebe go away lest I should feel that all this is not real. Did any one know you again?"

"Not a soul," he answered; "how could they? Mrs. Nixey herself has no remembrance of me. There is no fear of my being known."

"Then I want you to stay with me," said old Mr. Clifford eagerly; "I'm a lonely man, seventy-seven years old, with neither kith nor kin, and it seems a long and dreary road to the grave. I want one to sit beside me in these long evenings, and to take care of me as a son takes care of his old father. Could you do it, Jean Merle? I beseech you, if it is possible, give me your services in my old age."

"It will be hard for you," pleaded Phebe in a low voice, harder than going out alone to my little home. But you would do more good here; you could save us from anxiety, for we are often very anxious and sorrowful about Mr. Clifford. I can take care that you should always know before Felix and Hilda come down. Felicitia never comes."

How much harder it would be for him Phebe could not guess. To dwell within reach of his old home was altogether different from living in it, with its countless memories, and the unremitting stings of conscience. To have about him all that he had lost and made desolate; the empty home, from which all the familiar faces and beloved voices had vanished; this lot surely was harder than the humble, laborious life of old Marlowe on the hills. Yet if any one living had a claim upon him for such self-sacrifice, it was this feeble, tottering old man, who was gazing up into his face with urgent and imploring eyes.

"I will stay here and be your servant," he answered, "if there appears no reason against it when we have given it more thought."

(To be continued.)

A Sikh gentleman in Lahore, the capital of the Punjab, Northern India, has offered \$12,500 to Rev. Wm. Harper, of the Church of Scotland Mission, towards founding a Christian college in that province. A few years ago he could not have done it safely.

MY OWN.

Brown heads and gold around my knee
Dispute in eager play,
Sweet, childish voices in my ear
Are sounding all the day;
Yet, sometimes, in a sudden hush,
I seem to hear a tone
Such as my little boy's had been
If I had kept my own

And when, oft-times, they come to me,
As evening hours grow long,
And beg me winningly to give
A story or a song,
I see a pair of star-bright eyes
Among the others shine—
The eyes of him who ne'er has heard
Story or song of mine.

At night I go my rounds, and pause
Each white-draped cot beside,
And note how flushed is this one's cheek,
How that one's curls lie wide;
And to a corner tenantless
My swift thoughts fly apace—
That would have been, if he had lived,
My other darling's place.

The years go fast; my children soon
Within the world of men
Will find their work and venture forth,
Not to return again,
But there is one who cannot go—
I shall not be alone,
The little boy who never lived
Will always be my own.

Mary W. Plummer, in the Century.

"A SCREW LOOSE."

I have written so many articles about the importance of attending to matters on the farm "in the nick of time," when "one stitch will save nine," if taken at the proper moment, that I am half afraid to write again on a subject which so many of our agricultural writers have rung the changes on, for fear some one will say it is a hobby of mine, and that so much talk about keeping everything in "apple-pie order" is quite likely to prove "too much of a good thing." But I have just seen so pertinent an illustration of the folly of neglecting what ought to be done now, until some time when there was nothing else to do, that I want to make use of it for the benefit of those who can profit more by a narration of actual experience than they can by abstract ideas.

One of my neighbours has a drag-saw. During the winter he goes about, from house to house, sawing wood.

Last week I had him engaged to saw wood for me. The logs were well skidded. Everything was conveniently arranged.

When he came he looked over the woodpile, and his face was expressive of satisfaction.

"I can put in a good week's work here," I heard him tell his boy. "They've got everything handy. There won't be anything to bother us. We can saw at least twice as much here as we did at the last place. We'll make a good thing out of it, if we don't have any bad luck."

The machine was set, and by noon on Monday everything was in readiness for operation. I went out to the wood-lot directly after dinner to see the machine started up. Just before they began to saw, the boy came to his father and said:

"There's a screw loose on the lower part of the saw-frame. It ought to be fixed now; hadn't it?"

"Well, yes, I s'pose it had," was the reply. "But we won't bother with it now, I guess. I'll fall at it and tighten 'em all up after we get through to-day."

Now, it would not have taken ten minutes to have examined the entire machine and tightened every bolt that was loose. But no—by-and-by he would attend to it; there was more important business on hand now.

Behold the result! About an hour after they began to saw there was a grand crash, and matters came to a sudden standstill.

On investigation it was found that the "loose screw" had caused the mischief. The frame was broken, and the saw also.

"What does the damage amount to?" I asked.

"Well," was the reply, as the owner looked the machine over, "it'll take just about twenty-five dollars to get a new saw and frame. There's that much in cash that's got to go before we can do anything more, and it'll take about four days for the saw to come; so there's the loss of four days' work of myself and team. Figuring them in at three dollars a day, and that's putting it low, there's twelve dollars more, making thirty-seven. You can safely reckon on the accident costing about forty or forty-five dollars. That's the way the profits go. But if I'd seen to that loose screw it wouldn't have happened. That's what always comes of letting things go when you know they ought to be attended to."

I draw no morals. I leave that for the reader to do.—
Eben E. Rexford, in N. Y. Christian Union.

Infernal machines were sent through the mail, on the 29th ult., to Mr. William H. Vanderbilt and to Mr. Cyrus W. Field; but their existence was discovered before they were delivered.

QUITMAN's sister, Mrs. Scoville, has a notion that she can save him from hanging and secure a commutation of his sentence to imprisonment for life by obtaining a sufficient number of petitions, and a lecture tour, upon which she is about to start, has for one of its objects the securing of these petitions.

BRITISH AND FOREIGN ITEMS.

THE Pope is said to be seriously ill, and his physicians urge a change of air.

It is estimated that about \$30,000,000 are due to Irish landlords in arrears of rent that they cannot recover.

THE Jesuits are to attempt the conversion of Wales. They will find there a free, open, and much-studied Bible.

It is stated by a London journal that, after the present season, the Prince and Princess of Wales will visit Canada.

LARGE numbers of the emigrant Jews are marrying, in order to qualify themselves for land-grants in Palestine and America.

SIR HORATIO HENRY WRAXALL, an English baronet, died in a workhouse, recently, and his heir was a pawnbroker's apprentice.

THERE is a fair prospect of brighter days for Ireland in the solution by the British Ministry and Parliament of the vexatious land question.

FORTY-THREE of the Egyptians concerned in the conspiracy against Arabi Bey have been sentenced to exile. Several others will be hanged.

THE Socialists in New York attempted to parade in a body through the streets, on Sunday, the 30th ult., but were prevented by the police.

THE Board of Visitors of Andover Theological Seminary last week rejected the nomination of Rev. Dr. Newman Smyth as professor of Theology.

ALBERT YOUNG, a railway employee at Doncaster, England, has been arrested for threatening the life of Queen Victoria, and will be taken to London.

THE centennial anniversary of the birth of Frederick Frubel, the founder of the Kindergarten school, was celebrated in Boston and other places last week.

RALPH WALDO EMERSON, the poet and philosopher, died at his home in Concord, Mass., on the 27th ult., in the seventy-ninth year of his age. The funeral took place on the 30th.

THE marriage of Prince Leopold, Duke of Albany, Queen Victoria's youngest son, to Princess Helena of Waldeck, took place at St. George's Chapel, Windsor, on the 27th ult.

LIEUTENANT DANENHOWER and several of the crew of the "Jeannette" have arrived at Orenburg, Siberia. No further intelligence has been received from the crew of the burned "Rodgers."

DR. WASHINGTON GLADDEN, of Springfield, Mass., makes the commendable announcement that probably three-fourths of the business men in that city are actively engaged in Christian work.

THERE is a project for settling, in New Jersey, 500 families of Hungarian immigrants of the better class of intelligent, honest, well-to-do farmers, who will locate in villages of from 50 to 100 farms.

EARL COWPER has resigned the lord lieutenancy of Ireland, and Earl Spencer has been appointed in his stead; but, at the request of the Ministry, the resignation will not take effect for some time.

THE two sons of the Prince of Wales were in Jerusalem at Easter, and were present during the Passover service at the house of a rabbi, who at the close pronounced a benediction on the Queen and her children.

THE London "Christian" of April 13th has a list of 154 meetings of ninety-three religious and benevolent institutions to be held between April 18th and June 21st in that city. Anniversaries are not extinct in London.

THE portrait of Queen Victoria, which is to appear on the new gold coinage of the British Mint, represents her at her present age, wearing an imperial crown. The new die, which has been just completed, is only the second taken during her reign.

CUBAN sugar-planters are looking with expectation to the draining of the Okeechobee lands in Florida, with the idea of removing their business thither, making Florida the great sugar-producing State. They will thus avoid the enormous Cuban taxes, as well as the duties now laid on it.

SENATOR GEORGE, of Mississippi, stated last week that the area recently flooded by the Mississippi was as great as the State of Maine, or as Delaware, Maryland and Western Virginia, and that the country afflicted is so extensive that bananas are produced in one section of it and ice at the other.

A RUMOR prevails in England that Queen Victoria's youngest daughter, the Princess Beatrice, will be married to the Earl of Life, a young, handsome, and clever member of the peerage. He is said to be a lineal descendant of the Macbeth who figures in Shakespeare's tragedy of "Macbeth."

THE Moravian Church, the pioneer of the Protestant churches in the great work of foreign missions, sent its first missionaries to St. Thomas, in the West Indies, in 1732. It is proposed to celebrate the 150th anniversary of this great event, August 21st, and to raise a Jubilee Fund in its commemoration.

THE Boston "Journal" publishes a letter of great interest from Henry M. Stanley to Edward King, its Paris correspondent, dated on the Upper Congo, January 16th. It gives an account of his recovery from a fearful sickness, and of his overcoming great obstacles to the success of his expedition, which he thinks is now assured.

THE English Channel tunnel is to be twenty-two miles long, eighteen by twenty feet wide, and have two railroad tracks. From each end there will be a down grade of one to eighty for four miles and then a rise of one to 2,460 to the centre. The rock and earth to be taken out would make a pyramid as large as the great one in Egypt. It is estimated that the yearly receipts will be £550,000 from passengers, £300,000 from freight and £50,000 from mail. If expenses take forty per cent. of this, there will be £732,000 left for interest on the capital.

MINISTERS AND CHURCHES.

REV. A. Y. HARTLEY has accepted the call to Eadie's and Bluevale.

THE Presbyterians at Dawn Centre are about to erect a new church.

REV. D. M. GORDON, B.D., of Ottawa, has accepted the call to Knox Church, Winnipeg.

THE Rev. D. Tait, of St. Andrew's Church, Berlin, will leave on a trip to Europe, for the benefit of his health, about the 1st of June.

THE Rev. Dr. Sedgwick, of Musquodoboit, has signified to the congregation his intention of resigning his charge at an early meeting of Presbytery. The cause is ill-health.

AT a recent meeting of the Presbytery of Sydney, C.B., the Rev. W. Cochrane, D.D., of Brantford, Ont., was nominated to the Moderatorship of the General Assembly.

St. Andrew's Church, Berlin, is about to undergo necessary repairs, and it is proposed to enlarge it at the same time, as the present accommodation is not sufficient for the increased attendance.

MR. WM. CUTHBERTSON, son of the Rev. G. Cuthbertson, of Wyoming, has successfully passed his third yearly examination at the Toronto Medical University, and will commence practice at Brigiden.

THE Rev. F. M. Dewey, of Richmond, Que., has taken his departure on a three months' visit to Europe. Mr. Hyde, from the Presbyterian College, Montreal, will supply his pulpit during his absence.

THE Rev. W. S. Whittier, pastor-elect of Chalmers Church, Halifax, has not yet reached his new charge, being detained by the ice blockade at Little Bay, Newfoundland. He is expected in Halifax by the 20th inst.

THE Perth correspondent of the Huron "Expositor" says: "The Rev. Principal Caven, of Knox College, Toronto, spent a few days last week with his son-in-law, Rev. Mr. Wilson, of St. Marys. He has many friends in that vicinity, who gave him a hearty welcome."

THE superintendent of the Sabbath school in connection with Knox Church, Goderich, has procured a quantity of flower seeds and distributed them among such of the scholars as were willing to grow them. In August or September a concert and flower show will be held, when prizes will be given for the best floral exhibits.

THE new pastor of St. Andrew's Church, Chatham, N.B., Rev. E. W. Waits, lately of Stratford, appears to be much appreciated by the people of his charge, and by the community among which he labours. The local press speaks very highly of his special sermons to crowded audiences of young men, and of the good they are calculated to effect.

REV. T. G. THOMSON, of Union Church, Brucefield, has received three months' leave of absence, and will sail for Britain shortly, accompanied by Mrs. Thomson. Mr. Thomson has been in ill health for some time, and it is hoped that this trip will be attended by the most happy results, and that he will return to his people and work with health completely repaired and with his former vigour fully restored.

FROM the printed report of the St. Gabriel Church, Montreal, we take the following figures: Total receipts for all purposes, \$4,173.02; expended upon strictly congregational objects, \$2,717.14; upon schemes of the Church, \$615.40; and upon other religious and benevolent objects, \$839.48. The number of families in the congregation is 178; single persons not connected with families, 30; communicants on roll 1st January, 1882, 373; added during 1881, 39; removed during year, 27; baptisms, 23.

THE following is from the London "Free Press" of the 4th inst: "Mr. James Campbell, an old resident of the township of Dunwich, died very suddenly on Tuesday. He went to his work in the woods as usual in the morning, and not returning as soon as expected, the family became alarmed. Search was made for him. He was discovered lying by the fence quite dead. Heart disease is supposed to have been the cause. Deceased has been an elder in the Presbyterian Church for a great many years."

AT a very largely attended meeting of the congregation of Knox Church, Guelph, on Monday evening last, the following resolutions were carried amid great en-

thusiasm: "1. That this meeting regard with indignation the scandalous interference of the 'Herald' with the affairs of the congregation, in the misrepresentations in has published regarding them. 2 That this congregation record its affection for and full confidence in its pastor, Rev. W. S. Ball, and hope he may be long spared to go in and out among them."

A GENTLEMAN lately from Winnipeg, being interviewed by the reporter of the Montreal Herald, states that, so far as he could learn, they had church accommodation for at least 6,000 people, and on Sunday evenings hundreds were turned away from the church doors unable to obtain admission. He visited Knox Church, and saw a congregation of about 900 people, of these 600 were young men between the ages of eighteen and twenty-five, and they were, upon the whole, the most intelligent-looking young men that he had ever seen together.

PREVIOUS to his departure from Chatham, N.B., the Rev. J. A. F. McBain met with gratifying testimony of the regard in which he is held by the congregation to which he has ministered during the last four years, viz., that of St. John's Church. Mr. McBain was presented with a solid gold chain and a fine binocular field glass, Mrs. McBain with a dressing-case, and their child with a purse containing \$8. The two former gifts were from the congregation, and the two latter from the Sabbath school, and they were accompanied by addresses, to which Mr. McBain feelingly replied.

THE tenth anniversary of the Rev. D. H. Fletcher's pastorate in Macnab street Church, Hamilton, was celebrated on the evening of the 8th inst. On the platform, besides the pastor, were Revs. Mungo Fraser, of St. Thomas; P. McF. McLeod, of the Central Church in this city; and S. Lyle, of the Central Church, Hamilton. The pastor, in the course of a short address, stated that the debt had been entirely removed from the church, that the whole revenue during last year was nearly \$8,000, and that the contributions towards the mission funds amounted to \$1,500, being about \$3.50 per member. Rev. Messrs. McLeod and Fraser afterwards gave addresses, and Rev. Mr. Lyle pronounced the benediction.

AT a meeting of the Presbytery of Truro, N.S., on the 2nd inst., Dr. McCulloch introduced the following resolution, which was unanimously adopted: "That this Presbytery do respectfully memorialize the Synod of the Maritime Provinces, presently to meet in Charlottetown, P. E. Island, to take into consideration the increasing disregard of the Lord's Day, especially on the Government railway and other public works, with a view to devise such measures as may arrest, if not entirely terminate, procedure so directly opposed to Divine authority, and to the peaceful enjoyment of the Sabbath throughout the Dominion; and further, that the Synod be requested to forward a similar memorial to the General Assembly, presently to meet at St. John, N.B."

THE Rev. James A. F. McBain, of Chatham, N.B., in the Presbytery of Miramichi, was inducted to the pastoral charge of Georgetown, Presbytery of Montreal, at a special meeting held in the church there on Friday, the 5th inst. The Rev. C. M. McKerracher, Moderator of Session during the vacancy, presided, the Rev. Donald Ross, B.D., preached, the Rev. D. W. Morison, B.A., and Rev. Robert Campbell, M.A., suitably addressed the minister and congregation. The settlement is a very harmonious one, and full of promise. At a joint meeting of the Session and temporal Committee, held afterwards, it was resolved to present the Rev. Mr. McKerracher with an address and purse of \$50 in token of their appreciation of his courtesy and kindness and valuable services during the vacancy.

THE Presbyterian congregation of Beamsville has sustained a great loss in the death of Mr. James S. Henry, which took place on the 17th April, at the age of 61. He has been in business as a general merchant for about forty years, and took a very active interest in the Church. He was the first to invite the Rev. Mr. Murray, now of Grimsby, to open up a preaching station, and organize a congregation. He lent his counsel, strength, and support in the building of the neat brick church, and also of the comfortable manse which was completed last year. He will be greatly missed. It would seem as if he were taken away when most needed, but the congregation bow in submission to the Great Head of the Church, who doeth

all things well. He leaves a widow—an excellent Christian lady—and a worthy family, occupying spheres of usefulness, to mourn his loss.—COM.

FROM a neat pamphlet containing the report of Stanley street Church, Montreal, for 1881, it appears that the total amount raised by the congregation for all purposes during the year was \$5,070. The amount collected from all sources for mission purposes during the year was \$556.20, raised as follows: Lady collectors and collections at Missionary meetings, \$121.20; Bible class for support of French scholar at Pointe-aux-Trembles, \$50; Thanksgiving collection for Pointe-aux-Trembles, \$25; special collection for Rev. J. W. McKenzie's New Hebrides Mission, \$20; College and Pointe-aux-Trembles special private contributions, \$100; special contributions for Mr. McLeod's salary, \$211; from other sources, \$29. The roll of the pastor's Bible class contains 100 names, and the actual attendance sometimes reaches seventy. Of those composing this class twenty-eight have been received into the fellowship of the Church during the year. The Sabbath school roll numbers 170, and the average attendance is 115. There is a staff of fifteen teachers and office-bearers, and six supernumeraries. The membership of the congregation is 178, being a net gain of five during the year.

FROM the London "Advertiser" we clip the following regarding the anniversary services in St. James' Church, London, on Sabbath, 23rd April, by the Reverends Principal Caven and D. J. Macdonnell, of Toronto:—"Yesterday was the anniversary Sunday of St. James' Presbyterian Church, Richmond street. Since the advent of the present energetic pastor, Rev. D. McGillivray, a new era in the history of this congregation has set in. Both the general attendance and the membership have received a large permanent increase. The contributions to the church funds indicate a commendable spirit of liberality on the part of the people. Healthy activity is displayed in the Sunday school and other branches of work. Several improvements have taken place during the year in connection with the edifice, and the prospects for the continued prosperity of St. James' Church are in every respect most encouraging. Large audiences were present at each of the three services held yesterday. In the morning, at eleven o'clock, Rev. Principal Caven, D.D., of Knox College, Toronto, delivered a thoughtful, impressive discourse upon the theme suggested by the following verse: 'The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, who taketh away the sin of the world.' In the afternoon Principal Caven again occupied the pulpit, and delivered a powerful sermon. Rev. D. J. Macdonnell, B.D., of Toronto, peached at seven p.m. Mr. Macdonnell is one of the most acceptable preachers in Canada, and not undeservedly. His church in Toronto is always filled. Not only was St. James' crowded to excess to hear the rev. gentleman, but hundreds had to go away who were unable to get in. The collection taken at the anniversary services and social amounted to the handsome sum of \$230. This is praiseworthy, and reflects highly on the working and liberality of the congregation."

PRESBYTERY OF PARIS. The Presbytery of Paris met at Tilsonburg on May 2nd, for the ordination and induction of Mr. McGregor as pastor of Tilsonburg and Culloden. A highly satisfactory examination having been concluded, and a large attendance of the people having assembled, the usual service was conducted, Mr. D. M. Beatty preaching the ordination sermon, Mr. McEwen presiding and addressing the minister, and Mr. Munro the congregation. At the close of the service, as the people retired from the church, the hearty salutations with which they greeted their new pastor indicated the cordial and harmonious nature of the union formed. In the evening a social meeting, very largely attended, was held, and addresses of welcome were delivered by the resident ministers of the town and by the members of Presbytery, to which Mr. McGregor responded in very appropriate terms.

PRESBYTERY OF OWEN SOUND.—The Presbytery met in Division Street Church, Owen Sound, on the twenty-fifth day of April. The Presbytery agreed to make no report on the schemes of Sustentation and Supplement sent down by the Assembly. The report on Temperance was received, and the Clerk instructed to forward it. A full list of representatives to the Assembly was appointed. Rev. Messrs. McDiarmid

and McKenzle by rotation, and Rev. Messrs. Morrison and Scott by election. The following were the elders elected: Messrs. Murray of Halifax, J. Creasor, J. Harkness, and A. McGill. Financial Committees were appointed for the various mission fields and supplemented congregations. Presbytery agreed to apply to the Synod for leave to license Mr. S. Carruthers, who has finished his college course. A call was laid on the table from Lion's Head in favour of Mr. D. D. McLennan, and accepted by him. It was agreed that the induction take place on Tuesday, the 16th May, at 2 p.m., in Lion's Head; Mr. Stevenson to preside, Mr. Mordy to preach, Mr. Scott to address the minister and Mr. Somerville the people. Business for Synod prepared, the Presbytery agreed to meet in Division Street Church on the first Tuesday of July, and was closed with the benediction.—JOHN SOMERVILLE, M.A., Clerk.

Gaelic Scholarship in Knox College.

MR. EDITOR, Will you permit me, through your columns, to request congregations or individuals who purpose contributing to the establishment of a Gaelic Scholarship in Knox College, to remit to the Rev. Dr. Reid, the Treasurer of the College, as soon as convenient?

In accordance with instructions of Senate, I addressed circulars to the ministers of about fifty congregations in the College constituency, explaining the object, and asking them to assist in securing it. It was stated that the modest sum of \$750, if funded, would yield the proposed scholarship—say \$40 annually.

A number of brethren were good enough to write me in reply, giving the assurance that their congregations would assist. One congregation—that of the Rev. N. McKinnon—has already sent in over \$40 towards the scholarship. Should the congregations addressed give, each, only half this amount, the end would be gained. Their response will determine whether we shall succeed or fail; for should these congregations not deem the object a worthy one, their verdict will probably be regarded as final. The appeal has been made to ministers and congregations who are especially qualified to say whether the Gaelic language should be encouraged in the College or not.

Should any congregation, or person, before whom the matter has not been brought by circular desire to assist, such assistance will be all the more prized that it has not been especially solicited.

I respectfully ask the brethren who encourage us to proceed in this matter to ensure its success. This they can certainly do. WM. CAVEN.

Knox College, 9th May, 1882.

OBITUARY.

We regret to have to record the death of James Campbell, elder, which happened at his own place, near Wallacetown, on Thursday, the 4th inst. Mr. Campbell was born in Greenock, Scotland, on April 1st, 1825. As his mother died shortly afterwards, he was taken care of by Mrs. Campbell (a friend), and thereby became the foster-brother of Mr. John C. Campbell, of Muirkirk. He was raised about nine miles from the place of his birth. He sailed from Greenock for New York in June, 1848, and came to Dunwich the following year. Shortly after his arrival here he became a subject of divine grace, and took an active part in the formation of Wallacetown congregation in connection with the Presbyterian Church. Mr. Campbell was a most accomplished musician. He led the psalmody of the congregation ever since he resided within its bounds, and there are many ministers in the Presbyterian Church in Canada who can bear testimony as to his most unquestionable abilities in this respect. Mr. Campbell was an elder and a Sabbath school superintendent for many years, occupying both these positions up till the time of his death.

In 1854 he was married to Nancy, daughter of Donald McKay, Esq., of the Currie road, by whom he had ten children, all of whom are living. The eldest son is a partner in the firm of Campbell & Robb, merchants, Wallacetown. By his death the congregation has lost a pillar, the session a wise counsellor, and the pastor a warm and devoted friend. "Mark the perfect man, and behold the upright; for the end of that man is peace."

GOSPEL WORK.

MESSRS. MOODY AND SANKEY IN GLASGOW.—A BIRD'S-EYE SKETCH OF A DAY'S WORK.

"How Mr. Moody and Mr. Sankey stand it!" is the wonder on every lip now. Full pressure has been on for some weeks, and it is probable that the evangelists never worked harder in their lives. Take a specimen of their programme. Any day almost will do; but suppose we select Good Friday. At twelve both put in their usual appearance at the noon meeting. Mr. Moody presides and speaks. As a variation from the three o'clock Bible-reading, a children's meeting has been announced for four in the St. Andrew's Hall. To hold 6,000 children for an hour is a feat which few men would attempt,—I fancy it has never been done in this country before; but I shall reserve my account of this meeting until I have exhausted the record of the day's work, which, with two meetings past, is nevertheless but begun.

At seven o'clock preacher and singer thread their way through a dense crowd choking the aisles of Dr. Andrew Bonar's church. The audience is mixed, and the church-goers and Christians have denied themselves the right to their own pews, and are now holding a prayer-meeting in an adjoining hall. For half an hour the choir and congregation have been singing hymns, and, after prayer and a formal opening with praise, Mr. Sankey sits down, amid a profound hush, to a solo. Then prayer and another solo, and the singer quietly slips from his place behind the organ; in another minute he is being whisked off in a cab, which has stood in readiness at the door, to begin a meeting in the Circus at eight.

The Circus lies almost in the heart of the East-end—at the very antipodes from Dr. Bonar's church, and the hour is all but striking when Mr. Sankey mounts the extemporized platform at the side of the ring, and looks around on the vast crowd of men—for they are all men this time—with as much of earnest interest as if this were the only audience of his life. This perpetual freshness of the work to the workers must be a hard thing to maintain, but, being thoroughly maintained, it is one great secret of their power. Other workers secretly sometimes feel the work getting a little hackneyed; one gets familiar with blessing, and takes conversion as a thing of course. But it is not so here. Not only every meeting, but every "case," is as if it were the first. Mr. Moody preaches and Mr. Sankey sings as if the truth they uttered had just fastened itself upon themselves a moment ago. They are always, therefore, freshly *en rapport* not only with their truth, but with their hearers; and truth, in such circumstances, is borne in upon the soul of an audience as a revelation.

Mr. Sankey has no more appreciative hearers than these rough East-enders, and the testimony-meeting on Mondays never fails to bring to light instances of awakening and conversion under the spell of one or other of the "Songs and Solos." Mr. Sankey is ably assisted in the Circus meetings by Mr. Scroggie, and at the close of the address the ring is always filled with inquirers, who may sometimes be numbered almost by hundreds.

Meantime Mr. Moody has handled his large congregation at Finnieston, delivered a powerful address, and, leaving the inquiry-meeting in safe keeping, goes off on the stroke of eight to Cranston-hill. There another large audience, consisting wholly of men, are anxiously awaiting him. Into this new centre he throws himself again with unflagging energy, betraying by no single symptom of weariness the herculean labours he has already gone through that day. An inquiry-meeting follows, as exhausting, as everyone knows, to a true worker as an hour's preaching, and by ten o'clock the evangelist is released and driven across the city to his temporary home.

But I was to describe the children's meeting. Sitting in my house between two and three, in the outskirts of Glasgow, I saw the unusual sight, at that time of the day, of a procession of little folks filing past my window, two and two. It was Good Friday, and a school holiday, and some kind teacher had marshalled the children—at least, so I concluded—and was now marching them into St. Andrew's Hall, a good two miles off. I put on my hat, and shortly followed in their wake. It was long before four, the hour of meeting, when I arrived at the hall, but it was already crowded from floor to ceiling.

In all my life I have never seen such an audience. The children were swarming in dense seething clusters

in every available corner, wedged round the galleries, packed in about the great organ, standing in the passages, perched on one another's knees, while from time to time a tender-hearted member of the choir would have a couple of standing urchins, restless and unwashed, hoisted up to the platform, where they were tucked in somehow about Mr. Sankey's organ. Mr. Moody was doing his best to keep their throats at least preoccupied with music, but I could see it was no easy task. Any other man's heart would certainly have failed him, but he rose to the occasion, and his great tact saved him in emergencies where there seemed nothing before us but a helpless collapse.

After a little singing, an opening prayer was attempted, which was well attended to. Then a hint of the text was given—the word "Little;" and the eager audience proceeded to guess what it might be. The verdict was all but unanimous in favour of "Suffer the little children to come unto Me," but some were in favour of "Little children, love one another," and "Fear not, little flock." Mr. Moody, however, announced that it was neither. It was not in the New Testament at all. At last the riddle was solved by a little girl—"Little foxes which spoil the vines." Mr. Moody explained in a very few touches how little sins spoil life, happiness, and peace, and then Mr. Sankey rallied the audience at a critical moment with a solo. The piece was admirably chosen—the hymn with the refrain "By-and-bye;" and while Mr. Sankey himself took the solo parts, the choir sang one half of the chorus, and the children in the back gallery were requested to conclude it. After a trial the idea was caught up immediately, and I have seldom listened to anything more effective. The solo was heard breathlessly, and the choir sang "By-and-bye," and paused, while the repeater, taken up by the little choir at the far end of the great hall, had exactly the effect of a very perfect echo.

The song finished, Mr. Moody proceeded to give a most extraordinary and original object-lesson. He produced some half-dozen reels of white thread, and handing down one end to the audience, began to pay out the thread, until, being passed along from hand to hand, it reached right down the audience from the platform to the opposite door. Then more thread was passed along the galleries, and in a few minutes the long white lines were stretching all over the hall. The excitement to know what all this meant became intense, and Mr. Moody had a good hearing when he went on to explain, "Could any boy or girl or child break that thread?" "Yes!" from a thousand voices. "Seize hold of it and try it—break it all to bits!" And the children fell upon it *instantly*, and tore it into a thousand pieces.

"Now," said Mr. Moody, "although that thread is a very little thing, a thing which a little child can break, I could bind the strongest man with it. I could wind it round and round him until he was a helpless prisoner, and he could never break it and escape." Then he showed how this is like the little sins, which, though they seem very feeble, wind themselves round and round the soul, and destroy it finally by their very multitude. With such an audience a lengthened address was an impossibility, and Mr. Moody wisely concluded with a few more words. I am sure while life lasts no boy or girl present will ever forget the singular "thread" of this discourse.

Such is the outline of a day's work in Glasgow. And this goes on day after day, week after week. Some laugh, some mock, others criticize and hold aloof; but those who see the deeper inner side, thank God more and more every day that they are allowed to see this work of faith and labour of love. They feel that God's grace to the workers is quite as wonderful as His grace to the converts.

ACKNOWLEDGMENT.—Mr. J. W. Dill acknowledges the receipt of \$3 for the Muskoka Sufferers' Fund from J. O. Tait, Hollin, through the editor of this paper, and states that the account is now about closed.

REV. MR. MCFARLANE, of the American Presbyterian Mission in Siam, has recently been appointed Minister of Public Instruction, and will, as rapidly as practicable, develop a system of general education. The number of ordained missionaries for a population of eight millions is only three, and one young lady teacher has a field equal to the State of Missouri. Surely the fields are white in this land, and promise an abundant harvest. A particular demand exists for missionaries having a medical education.

OUR YOUNG FOLKS.

MOMENTS.

In life's glass
The moments fall;
Soon they pass
Beyond recall.

Use them well
Before they go,
They forotell
Your joy or woe.

They shall speak
Your hate or love,
When they seek
Their home above.

O how sad
If one should say,
"He was bad
I left to-day;

"Used me
To no wise end;
Could not see
I was his friend."

Prize them, dears,
Each priceless gem;
All your years
Are made of them.

If each bear
A righteous seed,
None need care
How soon they speed.

THE RICH MAN AND HIS BARNS.

"What is the matter, little boy?" asked Miss Fenton, finding Charlie crying in the hall one day.

"Why, Harry is so mean," sobbed the little fellow. "He won't give me any of his chicken corn to plant in my garden. He says he is going to have lots and lots, and sell it and get a bicycle, and I can't have any at all," and here the tears came again.

"Never mind, Charlie, dear. Run and tell Harry and sister May I want them to come to my room for a little while before tea. I will tell you all some stories."

The three children were soon beside their auntie's easy chair, and with a glad spring little Charlie found his own old place in her lap, and was much comforted as he laid his tired head upon her shoulder.

"Will you tell us that story you promised, about that little girl?" asked May.

"Not to-day. I will first tell of two little boys—"

"Like me and Harry, I know," said Charlie.

"I hope not, but we will see. Two little boys were talking together, when one of them said, 'I wish I had all the pasture-land in the world.' The other said, 'And I wish I had all the cattle in the world.' 'What would you do with them?' asked the first boy. 'Turn them into your pasture-land.'

"No you wouldn't," said the boy.

"Yes, I would."

"But I wouldn't let you."

"I wouldn't ask you."

"You shouldn't do it," he screamed.

"I should."

"You shan't."

"I will,—and there was a fight."

"What fools," cried Harry, while May and Charlie laughed.

"I wonder if there are any other such fool-

ish boys in the world?" asked Miss Fenton. "I have heard of one who had some corn, and not one ear of it would he let his little brother have, telling him how much he was going to plant and raise and sell, when the ground was not ready for it, and many weeks must come and go and many things must happen before he could even begin to know whether he could do all this. Wouldn't you call such a boy selfish as well as foolish?" asked Miss Fenton of Harry, who said not a word for shame, but hid his face behind her chair. Gently she drew him to her, and kissing his burning cheek, she said, "You did not think how mean it looked—did you, Harry? Jesus says we must 'take heed,' be careful and not be selfish and greedy, 'for a man's life consisteth not in the abundance of the things he possesseth,' his real life and joy comes not from what he has, but from what he is in his heart. A selfish heart is never a happy heart."

"Charlie shall have some corn, auntie," whispered Harry.

"And remember, little boys, who it is that gives the sun and rain to make the corn grow, and don't count alone on what you can do of yourselves. Look at these pictures and learn a lesson of the rich man Jesus told about."

"What is in those bags, auntie?" asked Charlie, eagerly.

Corn, perhaps, and grapes in the basket, and the sheaves are of wheat. The ground brought forth so much his barns could not hold it all."

"Wish I was there," said Charlie. "He would have given us lots, Harry."

"I fear not," replied their auntie, "for he was a selfish man and did not think of any one else, but said, 'This will I do. I will pull down my little barns and build bigger ones instead, and then I will have room to keep all my goods.'"

"There's a man sawing a board in this next picture, Harry, just as you do, with his knee on it to keep it still," said Charlie. "It's for the new barn."

"Of course, children, these pictures in this book of the Story of the Bible, are as things and people might have been—not as they really were, but only as we suppose they were."

"Is this the same man in the picture on the next page?" asked May. "He looks frightened and unhappy, counting out his money."

"Oh, see what a heap of gold he has, auntie!" cried Harry.

"More than you could get for your corn, I guess," said Charlie.

"Yes, children, he was very rich, but not happy. He said, 'Now I can eat and drink and be merry, for I have enough laid up for many years.' God heard him (He hears all we say, you know), and God said, 'Thou foolish man, this night thou must die.' That made him feel very bad."

"Wasn't that dreadful?" exclaimed May. "There he seems to be lying dead in the last picture, and he wasn't ready at all."

"Who got all his good things, auntie?" inquired Charlie.

"Jesus asked that same question, but there was no answer. You think he could not take them with him?"

"Why, nobody ever does when they die. They can't. Only heathen folks think they can," said Harry.

"Then isn't it strange that we all are so anxious to get and keep the good things of this world, which must be left behind very soon perhaps, when we know there is ever so much that is better and lasts forever which we can lay up for ourselves in heaven?"

"I like good things here, auntie," said Harry in a disappointed tone, "and yet I do love Jesus, and mean to try to please Him now."

"Why, Christ means we should enjoy everything more than those who do not love Him. But we must remember all the time who giveth us all these things, and use them for Him, giving them to others as Jesus would, making every place glad where we go. Let us sing:

"Like gentle dew the blessings fall,
From God, whose love inspires our song;
Our time, our talents and our all,
From Him received—to Him belong."

THE STAR OF BETHLEHEM.

As shadows cast by cloud and sun,
Flit o'er the summer grass,
So, in thy sight, Almighty One!
Earth's generations pass.

And while the years, an endless host,
Come pressing swiftly on,
The brightest names that earth can boast
Just glisten, and are gone.

Yet doth the Star of Bethlehem shed
A lustre pure and sweet;
And still it leads, as once it led,
To the Messiah's feet.

Oh Father! may that holy Star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light.

DON'T GIVE UP.

A gentleman travelling in the northern part of Ireland heard the voices of children and stopped to listen. Finding the sound came from a small building used as a school-house, he drew near; as the door was open, he went in and listened to the words the boys were spelling. One little boy stood apart, looking very sad. "Why does that boy stand there?" asked the gentleman. "Oh, he is good for nothing!" replied the teacher. "There is nothing in him. I can make nothing of him. He is the most stupid boy in the school." The gentleman was surprised at his answer. He saw the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hand on the head of the little fellow who stood apart, he said: "One of these days you may be a fine scholar. Don't give up; try, my boy—try." The boy's soul was aroused. His sleeping mind awoke. A new purpose was formed. From that hour he became anxious to excel, and he did become a fine scholar. It was Dr. Adam Clarke. The secret of his success is worth knowing. "Don't give up; but try, my boy—try."

A FISHERMAN'S prayer when he put to sea was: "Keep me, O God, my boat is so small, and Thy ocean is so wide." This is a suitable prayer for the young beginning their voyage over the sea of life.

