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Whole No. 751.

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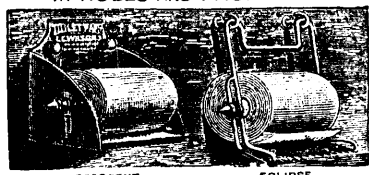
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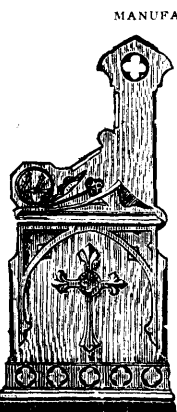
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# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

THE summary of statistics of the United Presbyterian Church of North America shows nine Synods, sixty Presbyteries, 736 ministers, fifty-one licentiates, a decrease, 7,881 congregations, 91,086 members, an increase of 1,215, and 887 Sabbath schools, with 81,595 scholars. The contributions were. For ministers' salaries, \$488,926; for congregational purposes, \$276,406; for the Boards, \$148,166; for general purposes, \$49,309.

THE Central Bank of Canada, whose headquarters are in Toronto, held its second annual meeting last week, a report of which will be found in our advertising columns. The successful business done by this institution since its commencement is due to the solid and safe character of its management, its unostentatious and economical methods, and the general favour with which it is regarded by the business community. In extending its operations it appears to combine a due measure of enterprise and caution.

A SAD accident befell Mr. Thomas Shortreed in Toronto last week. In the Stone Company's yard he was superintending the removal of heavy blocks of stone, when a guy rope broke and a portion of the derrick fell upon Mr. Shortreed, crushing and killing him instantly. It is stated that had he been mindful only of himself he might have escaped. He warned others in time, but was unmindful of himself. Mr. Shortreed was, previous to his removal to Toronto a short time ago, a highly-respected elder in the Presbyterian Church, Barrie.

WHEN the *Winnipeg Free Press* learned that the capital of the Prairie Province had been selected for the next meeting of the General Assembly, it found vent for its satisfaction in the following terms. This important news cannot but be most interesting to every citizen of Winnipeg and the North-West. It evidences the growing importance of the city in the East, and the kind feeling entertained toward us. The Assembly no doubt will be unusually numerous. This North-Western country possesses an element of curiosity and interest that will ensure a large attraction. Winnipeg is to be congratulated upon the good news as to the intentions of the Assembly.

IN an article on the Irish Presbyterian Church the *New York Evangelist* says. In common with Dr. McCosh and others, we would implore our brethren in Ireland to be a little more calm. We speak as those who sympathize with them. Americans know what it is to have their country in danger. Irish Protestants are not about to be abandoned by the Protestant world, and turned over to the old vindictiveness of Rome. England and Scotland, and Protestant America even, will see that they are not "spitefully entreated and spit upon." And we put it to them, if they are not now, in their fear and apprehension, neglecting an opportunity which may not come again?

OF late hostility between High and Low Churchmen in the Province of Quebec has been rather pronounced. Last week it led to disagreeable manifestations in the Diocesan Synod held in Montreal. The College at Lennoxville is pronouncedly High Church, while the Montreal Theological College is

distinctively evangelical. The former institution possesses the power of conferring degrees in theology, while as yet the latter does not. Application to obtain this power was made to the Quebec Legislature, and refused. The discussion in the Synod occasioned thereby was of more than ordinary warmth, and led to a scene which could not with propriety be described as peaceful.

IN view of the serious state of affairs in Ireland, the General Assembly of the Irish Presbyterian Church have reached a temporary compromise on the instrumental music question. Dr. Morell suggested the appointment of a committee, comprising the leading members on both sides, who might bring in a deliverance postponing further action till next Assembly. On this proposal there was a little friendly discussion. Those opposed to the use of instrumental music pled hard for the exclusion of the organ where introduced, and that granted they would willingly accept overtures for peace. One instance was quoted in which a congregation in Cork had voluntarily dispensed with the organ. The conciliatory disposition of the Assembly was such that the lengthy discussion of former years was this time dispensed with.

THE Irish Presbyterians have taken a strong and well-defined stand in opposition to Home Rule as propounded in Mr. Gladstone's scheme, but they have not given way to the extravagances popularly attributed to them. Their position is well expressed by the retiring Moderator in his address at the opening of the General Assembly. The following are its concluding sentences. We occupy a position of peculiar interest and importance at the present juncture—a sort of intermediate position between two extreme parties that are contending for the supremacy; and if we thoroughly understand our own mind, and what Israel ought to do, and if, sinking all minor differences, we unite together as one man to do it, it may please God to confer upon us the high honour of contributing in some most material degree to solve the difficulties of the situation, and mould for good the future destinies of our beloved land. It is true that the times look dark and danger seems to threaten on every hand, yet Presbyterians of all men should not give way to panic or alarm. Their whole history has been a history of conflict and endurance. They fought a good fight in days past, and by the blessing of God they won a victory which has made them strong, self-reliant and free. They have confidence that the God who planted them in this land, shielded them from their adversaries, enlarged the place of their tent and blessed the work of their hands will not desert them now. Trusting in Him with all their might, and summoning all their energies to do the right by every class of their fellow-countrymen, they may with calmness and confidence await the issue.

COMMENTING on the choice of Winnipeg as the place of next Assembly meeting, the *New York Evangelist* remarks: Can it be that General Assemblies, as well as Churches, may come into competition? Here for instance is our sister, the flourishing Canada Presbyterian Church, running a race with us, as to which shall get West fastest and farthest. At least, so it would seem. Meeting in the flourishing mid-city of Hamilton, its sessions were facilitated in many ways, as were ours in Minneapolis, by the attentions of the local churches. And business being well along, there recurred the question of next year's place of meeting. Should they go to Halifax, a thousand miles or so East, or as far to the North-West, and bring up in the booming Red River City of Winnipeg? Suffice it to say, two zealous Winnipeggers, Messrs. Gordon and Robertson, won the prize. Mindful that Time wears only a switch behind, they seized him by the forelock, and held on to victory. Very properly, our Halifax contemporary, the *Presbyterian Witness*, faces the inevitable with resignation, observing: "The visit to Winnipeg, the Omphalos of the Dominion, may turn out for the best. It may prove a blessing to our brethren in the far West. Christianity teaches sacri-

fice for our Brethren's sake. Presbyterianism teaches that the strong must make common cause with the weak. We congratulate Winnipeg and the new Provinces on this very graceful recognition of their importance." The fact is of interest that Winnipeg is nearly due north from Omaha, the *Ultima Thule* to which our own Assembly has been "Hail-ed" to date. Thus the two bodies may be said to be keeping even pace in the course of empire.

THE want of suitable accommodation and enlightened treatment of the insane has long been felt by the Protestant community of Quebec. For some time past the establishment of a Protestant hospital for the insane has been receiving earnest consideration. A charter was obtained in 1881, and a provisional board of directors, comprising Protestant ministers and laymen of Montreal, has been appointed. Negotiations have been entered into for the purchase of a suitable site for erecting the hospital and subsidiary buildings on the Lower Lachine Road, comprising a farm of 110 acres, about three miles from the city of Montreal, for the sum of \$18,000. The Government of the Province are willing to do whatever lies in their power to facilitate the transfer of Protestant patients from Longue Pointe to the proposed hospital, and have agreed that a minimum of one hundred patients shall be provided and placed in the said hospital provided the friends or guardians consent to place such patients therein. The Government also agree to pay for each insane patient \$115 per annum, and \$80 per head for idiots dangerous to themselves and others. They also agree to loan \$25,000 at six per cent per annum toward the erection of the hospital. Plans have been obtained, and estimates prepared, whereby it appears that the amount required to be raised for the purchase of land, erecting and furnishing the building, stocks and implements for the farm, and provisions for the patients, say 250 in number, will be about \$100,000. The hospital, after the above expenses, will, it is believed, be self-supporting. An appeal is made to the Protestants of Quebec for the necessary aid to begin this much-needed institution. A liberal response will enable the directors to begin work this summer.

CONCERNING the desire of France to annex the New Hebrides the *New Zealand Presbyterian* says: France has once more cast a wistful eye upon the New Hebrides, and has put forth fresh efforts to induce Britain to fall away from the treaty engagement of eight years ago, which guaranteed that neither of these Powers should take possession of the group. Britain seems half inclined to yield to French solicitation, and for the sake of two small islands which France should never have been permitted to call her own, and which are of little moment, Britain through Earl Granville had almost allowed France to haul her flag over the scenes of our missionary efforts—scenes watered by the martyr-blood of the servants of Jesus. Probably this would have been an accomplished fact ere now had not Victoria and Queensland, and more recently Fiji, made their voices heard.

The people of Sydney and New Zealand have not sympathized with their Governments, on the contrary, like the Victorians and the Queenslanders, they have united on the independence of the islands being maintained, or their annexation by Britain. These are seen to be necessary for the safety of Australasia, politically and socially, and not less necessary for the preservation and civilization of the native races. In these respects, what of benefit the natives have received, for that they stand indebted to Britain and its Protestantism. The natives dislike and oppose the "Oui, oui" men, as they call the French, and have no wish that they should assume authority over them. They not only prefer the British, but are desirous that Britain should become their protector. French annexation means the destruction of the aborigines—the conversion of the Islands into so many little New Caledonias, the expulsion of our Protestant Presbyterian missionaries, the endangering the peace and purity of the Australasian colonies, from the inroad of escaped criminals of the worst kind, and evils from which we are warranted to look to Britain for protection.



## Our Contributors.

DR POLONIUS WELCOMES HIS SON HOME FROM THE GENERAL ASSEMBLY, AND GIVES THE YOUNG MAN SOME SOUND ADVICE.

BY KNOXONIAN.

Glad to see you home again, my son. You had a good time in Hamilton. You found the Hamilton people very kind and hospitable. Didn't your father tell you the Hamilton Presbyterians are just the sort of people to entertain a General Assembly? Nothing small about them. When the Assembly wants to go right into Eden it should always meet in Hamilton.

Glad to hear that you were delighted with the supreme court of your Church, my son. It is a fine body of men, and seemed to be in excellent spirits this time. It is good for a young man like you to see the great ecclesiastical machine running. In our supreme court you see order without red-tapeism, geniality without levity, and dignity without dullness. You remember, my son, when you used to have a little juvenile hankering after some of the other denominations. It was about the time you had the measles. Your mother and I told you that as soon as you got your wisdom teeth and a little more experience you would see that your own Church was quite as good as any other, and a good deal better than some. Right glad are we that you see it now. There is no spot, my son, on this globe where a young man may not hold up his head and with honest pride say he is a Presbyterian. The very name commands respect all the world over. See that you never do anything to lessen that respect.

Glad to hear you say, my son, that you were struck with the spirit of fairness in which the Assembly goes about its work. Mr. McGris made a good point when he said that he always felt a relief in addressing the supreme court as compared with some other bodies he often addresses, because he knew the members of Assembly were not held by party lines which might at times prevent them from doing what they would do if free from party trammels. The Assembly is a fair body. The members often differ in opinion as to what ought to be done, and in regard to the best way of doing it, but they want to do the right thing. They may occasionally make mistakes—what body does not?—but they mean to do what is best for the Church. The only wonder is that, considering the immense amount of business done and the haste with which much of it has to be disposed of, more mistakes are not made.

You were greatly pleased with the manner in which the Moderator discharged his duties. Glad to know, my son, that you admire genial, dignified, well-bred men. The Moderator has served his Church for thirty-four years. During all these years he has been a faithful, diligent pastor. He never bored a church court with long speeches as dry as a lime-burner's shoe. He never worried a church court by "rising to points of order" when there was no point. He never made disorder by professing to keep order. He preaches the Gospel, and does not find it necessary to preach anything else. If you preach the Gospel faithfully, and work well among your people, and never try to pose as a church lawyer, and avoid grumbling and snarling and fault-finding, and serve your Church and your Master loyally and well for thirty-four years, you may be a Moderator too.

Glad to know, my son, that you admire the orderly, quiet and dignified way in which the clerks and other officials do their work. Presbyterians don't appoint officers in their superior courts who strut about in peacock style and display their official feathers. They put solid, sensible men in responsible places. That is one of the reasons why Presbyterianism is a power in this land. Should the day ever come when featherheads will occupy the high places of the Church, the usefulness and influence of this Church will have gone. Always vote for a solid man.

Now, my son, let me give you some advice as to the future. The General Assembly is over. You have had a pleasant time. You have come home strengthened in your attachment to your Church. You believe in Presbyterianism more than you ever believed in it. Now, my son, get down to earnest hard work, and do something for the Church you admire so much. Preach better than you ever

preached. There is no more sorry spectacle than to see a pastor stalling in Church courts and fussing about ecclesiastical procedure who cannot preach a decent sermon. Remember that Presbyterianism has been made by preaching the Word, and by preaching Presbyterianism must stand. You look upon the meeting of the General Assembly as a great occasion. So it was, but you have a greater occasion every Sabbath. Every time you enter your pulpit you have more important work in hand than any work done by the supreme court. Let me quote the words of one who was himself a prince among preachers: "In the delivery of a sermon does the true preacher appear. His throne is the pulpit; he stands in Christ's stead; his message is the Word of God; around him are immortal souls; the Saviour, unseen, is beside him; the Holy Spirit broods over the congregation; angels gaze upon the scene, and heaven and hell await the issue. What associations and what vast responsibility!" Let it never be said of you that you can do anything else better than preach. When it can be truly said of a pastor that he is great in the Presbytery, but small in his pulpit; when he is clever at overtures and motions and amendments, but awfully stupid in handling texts; that he is sharp at points of ecclesiastical law, but can make no points in a Gospel sermon; that he is a big man at conventions, but a very dry man in the prayer meeting—when this can be truthfully said of a pastor, that pastor is in a very bad way. His usefulness, if he ever had any, is about gone. Preach the very best you can every time. Use whatever ability God has given you and preach in your own way. The way you can preach best is the best way for you. Never degrade your manhood, and make an ass of yourself, by trying to preach like any body else. Prove to the world that by honest, manly Gospel preaching you can draw and hold and help the people. If one congregation does not like that way of doing things, another will.

Attend diligently to your pastoral work. Senseless, unreasonable people may sometimes complain about lack of attention, but go quietly on doing your duty. Help the tempted. Be kind to the poor. When trouble darkens the home be there in your Master's name, and with as much as possible of your Master's spirit. When the angel of death comes down upon a household, help the bereaved. Let your prayer, commending the departing spirit to the God who gave it, be among the last things your dying parishioner hears. The expressions of gratitude that struggle from the bloodless lips of a dying child of God are worth a million times more to a true minister of Christ than the loudest plaudits of a General Assembly. To help a struggling, tempted man is higher work than to support an overture or move a resolution. To guide one soul to the cross is to do more for the Church and the Master than to make the best speech ever delivered in a Church court. When this quiet work is going on there will be no admirers to applaud, and no stenographers with their swift pencils to tell the world the good things you said, but the Master Himself sees all; the record is above and the reward is sure.

### WINTER STATIONS ON THE MEDITERRANEAN.—IV.

#### MONACO AND MONTE CARLO.

The Grimaldi family have been in possession of this small territory since 968, when the Emperor, Otto I., gave it to Grimaldi I., father of Giballin Grimaldi, who drove the Saracens from the country. The greatest length of the principality is three miles and the breadth one mile. Its population, about ten thousand, is distributed over four different centres, all united except Monaco proper, which, like an eagle's nest, occupies an isolated rock 200 feet above the sea, and which is the one clean old town on the Mediterranean coast. This small population has its Council of State, its judiciary, its pomp of foreign consuls, its army of seventy soldiers, its forty armed police, and its capital with 2,870 inhabitants—a travesty of an independent state. In 1861 the prince sold the greater part of his dominions—the Communes of Roquebrun and Mentone—to France for four million francs. It is a pity France did not buy at the same time Monte Carlo, and put an end to this *inferno*, in the suppression of which every European Government is interested.

Gambling began here in 1856 by a company, with the sanction of Prince Charles III., and in 1858 the

company commenced to build a permanent house on Monte Carlo. Getting short of funds, they sold their rights and property in 1860 to François Blanc, a native of Avignon, who had been proprietor of the Kursaal at Homburg. After this gold began to pour in from all lands—palaces to take the place of tumble-down houses—a majestic cathedral to replace the humble Grimaldi thirteenth century church, costly roads to pierce the cliffs. The arid hills around became clothed with verdure, beautiful villas and gardens of delight soon occupied sites, which a few years before, had not grass enough to feed a goat.

#### THE CASINO,

a large building, erected in 1862, by M. Blanc, stands on what is called Monte Carlo—an abrupt termination of a ridge which slopes upward from the sea to the Corniche road and the Chateau mountains. In addition to the gambling rooms, it has reading rooms supplied with journals of every country and language, and concert rooms, furnished with 600 arm chairs covered with scarlet velvet, and to these rooms access is free to the public.

The gambling rooms consist of three apartments, with tables for roulette, which is played with one zero, and at which the smallest sum admitted is five francs, and the largest 6,000 francs or \$1,200. A fourth room, ornamented by panel paintings, representing young lady riders, croquet players, fencers, fishers, archers, etc., is devoted to trente-et-quarante, at which the smallest sum admitted is twenty francs and the largest 12,000 francs or \$2,400. Only French coin and notes are taken at any of the tables; and no one can gamble on credit. This

#### EUROPEAN SCANDAL

has formed the topic of many discussions in the Italian Parliament, which not only permits, but encourages lotteries that spread the fever of gambling amongst the humblest classes of society, and carry the most selfish of vices into every peasant's hut. Nice, Cannes and other Riviera resorts manufacture endless stories of suicides committed at Monte Carlo; but in these envy is too plainly visible, for as a matter of fact, in all these towns there are gambling houses, from the great "cercle" to the lowest *auberge*. And here too many are ruined, as well as at Monte Carlo. France alone possesses the power to put an end to this serious source of evil, which, undoubtedly, leads to occasional suicides, and many other forms of sin, by bringing respectable people who have not the power to resist into contact with forgers and scoundrels, not to speak of the painted women who swarm here, to the disgrace of their sex. It is a shame that French statesmen should have so long allowed this princelet, with his technical claim to independence, to draw such immense revenues from this place. Germany has stamped out all such plague spots in her country. France could do the same if it seriously took the matter in hand, for the Prince of Monaco is merely the vassal of France. The question has recently been considered by a committee of the French Senate, and it is hoped that M<sup>rs</sup>. de Freycinet, who is a Protestant and a highly respectable man, will follow up the action of the Senate and bring the matter to an end.

Some 1,640 feet above Monaco, on the via Julia, is

#### LA TURBIE,

the ancient Trophœa Augusti station—now a poor village with a tower of Augustus, whence "From ancient battlements, the eye surveys a hundred lofty peaks and curving bays," as the Marquis of Lorne sings in his "Guido and Lita." But to get a view which perhaps excels all others, ascend the

#### TETE DE CHIEN,

which commands an uninterrupted view east and west. Eastward are visible every mountain, town, cape and bay as far as San Remo. To the west the view is even more extensive, reaching to the Leriis islands, the Esterel mountains and the Maures, above Saint Tropez. Here you can sit and watch the brown sails on the blue sea, and be fanned by sweet air charged with the fragrance of aromatic plants, like those that fed the goats of Daphnis and Amaryllis.

#### MENTONE,

the next winter station, is on a large bay which extends from Cape St. Martin on the west to Mortola point on the east. This bay is divided into two smaller bays by a hill—130 feet in height—on which is built the old town, with its parish church, sur-

rounded by narrow, dirty and steep streets, and on the very summit of the hill is the cemetery. Large hotels are found in both bays. The eastern one—Garavan—is most sheltered, and is frequented by the greatest invalids. The Italian frontier begins here, at a large ravine spanned by a beautiful bridge—St. Louis—of one arch seventy-two feet wide, on one side of which stand French customs officers, and on the other Italian. A short distance from the bridge, on the Italian side, are

DR. BENNETT'S GARDENS,

an oasis amongst bare cliffs and red rocks, where, in the middle of winter, English garden flowers are seen in full bloom. Dr. Bennett was the first to bring Mentone into public notice as a health station, his own life having been prolonged by making it his winter residence. And here he still lives, surrounded in his old age by consumptive patients. Beneath these gardens on the sea shore are the caves in the red cliffs, in which was found the petrified man now in the museum of the Jardin des Plantes, Paris. There are four of these caves now above the railway, and two close to the shore, which contain accumulations of debris of various kinds, chiefly of the food of the early inhabitants, and of the stone implements they used. Two miles farther on is the village of La Mortola, between which and the sea are the

HANBURY GARDENS,

consisting of ninety-nine acres on terraces, and in which are found not only olives, but palms, orange and lemon trees, etc. Here in winter Mr. Hanbury lives in his Palazzo Orenco, surrounded by trees and plants from many oriental lands, in one of which, I believe, his father made the fortune which has been so liberally spent in creating this lovely place out of what had been bare rocks and barren cliffs. All visitors are freely admitted, the present proprietor—still in the prime of life—often conducting strangers, as he did us, and pointing out the rarest plants and flowers and the best points of observation. He owns a charming villa also in Mentone, in which Queen Victoria spent a month in 1882.

CAPE ST. MARTIN,

the western limit of the Bay of Mentone, is two miles distant. It is covered with pine trees above, and lower down with olives and lemons. In the afternoons it is greatly frequented for the delightful views and the shady walks. Here you see ladies sketching or painting or reading, and around little tables in front of a restaurant near the sea are seated persons of both sexes, conversing in almost every language in Europe, and ready to join you in discussing any topic of the day, for here there is an absence of that stiffness and formality so often met with in Britain. Mentone itself is

NOT A CHEERFUL TOWN,

owing partly to the narrow strip of ground on which it stands, and to the bad-looking invalids you meet. Immediately behind, too, rise great mountains of dark gray limestone, intersected by narrow sombre valleys, covered with olive and lemon trees. The paths up these valleys are yearly becoming broader and better paved, so that the mountain hamlets are being more visited even by invalids, in carriages or on donkeys, the mountain air exercising an invigorating influence. Let us ascend to a few of these mountain towns, beginning with the nearest,

GORBIO,

five miles up the valley of the Gorbio. This, like all the hill hamlets, consists of a cluster of poor stone houses huddled together, as if to keep each other warm. There is always a church, very old, though of better appearance than the houses around, and often dedicated to "Soli Deo." In front of the church is the village play-ground, never empty when the children leave the school, for I found schools in every hamlet, and the children able to speak French, even when their parents knew only the *patois* of the district. North of this village (1,427 feet) is Mount Gorbio (2,707 feet), and back of that Mount Bandon (7,144 feet), so that the young and strong have opportunity to try their strength. From Gorbio a good path ascends to

ST. AGNIS,

a hamlet (2,180 feet) similar to the one described, which, on approaching it, looks as if it had been stuck on the side of the hill, the summit of which, some 330 feet higher, is crowned with the ruins of a castle built in the tenth century by Haroun, a bold Saracen chief.

This short climb is over the roughest of rocks, and most trying to legs and hands; but the view from the top repays the cost, and the air is most invigorating. From the summit I descended by a stony and very precipitous path to Cabrol in the valley of the Borrigo torrent. My companions were botanists, and would not miss Cabrol, which is famous for certain plants of whose virtues I was unfortunately ignorant; hence their persistence in choosing the most fatiguing return route. A carriage road conducts by the side of the Carrei torrent to

CASTIGLIONE AND SOSPEL.

The lower part of the valley has large plantations of lemon trees. A few miles up is the "Hermit's Grotto," a cavity in the face of an almost vertical rock, over the entrance to which is an illegible inscription in red hieroglyphics, and at the side the name of the hermit who once lived in this cave.

"CHRISTO LA FACE. BERNARDO L'ADITO, 1528."

Here, on his return from the third crusade, in which he took part with King Philip Augustus, Robert de Ferques found refuge from the world in grief for the death of his young wife during his absence. In 1528 he was followed apparently by the anchorite Bernard, referred to in the inscription. Castellon is an old walled town (2,926 feet). Sospel, six miles farther, is on the main road between Nice and Cuneo, by the Col di Tenda (6,145 feet), over which a coach runs daily in eleven hours. From Cuneo to Turin by rail occupies three hours. "The bold forms of the cliffs, and the luxuriant vegetation which crowns every height and fills every hollow, makes the scenery of this road worthy to compare with almost any other more famous Alpine pass."

CLIMATE OF MENTONE.

"A cool but sunny atmosphere," says Dr. Bennet, "so dry that a fog is never seen at any period of the winter whatever; the weather, either on sea or on land, must be bracing, invigorating, stimulating. Such, indeed, are the leading characteristics of the climate of this region—the undercliff of Western Europe. The cool but pleasant temperature, the stimulating influence of the sunshine, the general absence of rain or of continued rain, the dryness of the air, render daily exercise out of doors both possible and agreeable." Still Mentone can be cool enough sometimes, as we found in spring, especially in the shade. The mean temperature in ordinary seasons is fifty-four degs. for November, forty degs. for December, forty-nine degs. for February and fifty-three degs. in March. Everybody knows that Mentone is the place selected by Mr. Spurgeon, when in winter he suffers from what Dr. Johnson called in his ponderous speech "pangs arthritic." And on return to his faithful flock he never fails to bear testimony to the soothing influence of the climate, and the effects of change of scene.

Bex, Vaud, Suisse, May, 1886. T. H.

AN OLD SCOTTISH COLONY IN FRANCE.

About four hundred years ago the most of France belonged to England. The wars which broke out at that time in the latter country between the houses of York and Lancaster—commonly known as the Wars of the Roses—made it necessary to bring home a large part of the army stationed in the former. This most inviting opportunity of trying to recover his former dominions the king of France—Charles VII.—very naturally did not let slip. Between him and the king of Scotland there was a league. In accordance therewith, several thousand Scotch soldiers were sent under John Stewart, Earl of Darnley, to help Charles. It may here be remarked in passing that he had, at the same time, another helper in the famous Joan of Arc. At length Charles utterly defeated the English. His Scotch allies greatly helped him to do so. He, therefore, as a reward for their services, bestowed on them that part of country called St. Martin d'Auxigny, about seven miles north of Bourges, at which city he was then staying. We have no sure proof of any communication between their descendants who remained there, and the "land of their sires," till lately. Still, the story of their origin has never been forgotten by them and, though French has become their mother tongue, they look on themselves as "Scotchmen, speaking French." They have always been Roman Catholics, as their forefathers left Scotland before the beginning of the Reformation there.

In the remaining part of this article I shall give an

account of a visit which I paid this colony last fall. To have the more space for doing so, I shall refrain from giving a history of the mission there. I would, however, mention before I begin, one peculiarly interesting fact. The late Principal Willis became interested in the mission. By collecting money, and in other ways, he was most helpful to it. He twice visited the settlement, staying each time nearly a fortnight. While there, he spent a good deal of time in calling on the people. He also addressed well-attended meetings in the mother tongue of his hearers. But I come now to speak of my own visit to that field.

About nine in the morning of September 1, I took the train for Bourges at the Paris and Orleans station. The weather was balmy, and the scenery very pretty. We passed several old looking churches. In general, the country was very level. As there were scarcely any fences or hedges, it looked like a large nursery. At one station we stopped twenty-five minutes. Near it, we crossed the famous Loire, which is not a large stream. About mid-afternoon we arrived at Bourges. I then set out to seek the Rev. M. Atger, the Protestant minister there, to learn from him the way to St. Martin d'Auxigny. I found that he had not returned from where he had been spending his holidays. I was advised to go to St. Martin—St. Georges, a station on a railway which had been opened only a short time before, which I did. From there I went in a carriage to the mission house about two miles distant. By the wayside here and there were large iron crosses. At the foot of each were several small wooden ones. I was told that the number of the latter was the same as that of the graves in the burying ground. When I reached my journey's end I found that M. Villeger, the missionary, had not returned from Vieley, where he and Madame Villeger had been "resting a while." He, at one time, intended to come that evening, but, owing to a funeral, he would be delayed two days. Two of the neighbours were in what may be called the lecture room, one of whom was a convert from Romanism. They were greatly pleased to see me when I told them that I was a minister and a Scotchman, and that I had come from a far country, namely, Canada. After we had chatted a while they took me to a tavern in a village a short distance off, where I could get lodgings. Mine hostess, a pleasant-looking person, was anxious to make me as comfortable as possible. As mine host was engaged on his farm, I did not see him so often as I saw her. Both were of Scottish origin.

At first, but only for a short time, I had a feeling of loneliness. I was now in the very heart of France, and, as far as I knew, there was not an English-speaking person within a great distance of me. I was not, however, like the Englishman in Paris who did not understand a word of French, who, when he heard a cock crow, cried aloud in his fulness of heart: "Aha! there's at least one here who can speak English."

Here is a sketch of my quarters. The tavern was one of a row of a few houses, one and a half stories high. The only sign which it had was a bush sticking out toward the road from the corner. The other taverns in the village had the same. I have been told that this is the usual tavern sign in villages in France. It seems to have been the same in England in days of yore, for there is a proverb which says, "Good wine needs no bush." The village which at this time was "mine own," was well supplied with taverns. Though a very small one, there were in it four, if not five. I may here say that though the wine of the country—a light kind—was largely used, I saw a good deal of drunkenness there for the size of the place. The dining room of the tavern where I stayed had six longish tables, each provided with benches. The chairs in it were rush bottomed, most of them made without backs. The floor was of brick tiles. On the walls were a few pictures, four of which were hunting scenes. The latter had titles in French, German and English. Here are the English ones: (1) The rendezvous of chase; (2) Departure at the chase; (3) Chasing; (4) Return of the chase. There was no bar. At one end of the dining-room, separated from it only by a wall, was a stable; but it was not much of an inconvenience, as it was kept clean. My bedroom was at one end of a building a few steps from the tavern. It, too, was floored with brick tiles. The only light which it had by day came through the upper half of the door, which was of glass, and the fan light; yet "tired nature's sweet restorer" did not dis-

dain to visit me there. The other end of the building consisted of a large room floored as others already described, and with benches all around against the walls. This was used as a dancing hall when one was needed. I am sorry to say it was always so on Sabbaths. When I first looked into it, a large quantity of pears was lying in it.

At an early hour of the night I put myself in a horizontal position in the small room, and soon became utterly unconscious of all around me. This seems to me a very suitable point at which to stop for the present.

T. F.  
Elders Mills, Ont.

### CHRISTIAN COURTESY.

BY RAXAN.

"Words are only words and live upon the topmost froth of thought," says the poet, and truly they do seem light when we try to tell some mighty truth which is burning and seething in our own soul, and which no word-painting can reproduce with the vividness of colouring with which it came to us; and yet, according to Scripture, which is our infallible guide, they are weighty. "By thy words shalt thou be justified and by thy words shalt thou be condemned. For every idle word that a man shall speak he shall give account thereof in the day of judgment."

There is a great deal said at the present day about God judging by the motive or intention, not by the act. Now what occurs to me is, if the motive is all right, will it not carry a pure act? Where are all words and acts coined? In the heart most assuredly. If the stamp of truth is there will they not bear its impress? or can they lie side and side with love and lack its gilding? This being the case, I do not see why so many Christians are wanting in courtesy or, in plain words, civility; for it must be confessed there is a bearishness, a forgetfulness of the little kindnesses of life, a lack of the oil which causes social machinery to run smoothly and quietly, which is painfully noticeable. Especially toward the young is this spirit manifested, and it ill accords with the tender love of our Saviour, who rebuked His disciples when they would have sent away the little ones who came to Him. Not till Christians learn that there is nothing trivial in itself or too small to be done for Christ, that gentleness in word and act are but the natural outcome from a heart filled to overflowing with the love of God, will the Christian grace of courtesy flourish and bring forth its legitimate fruit.

A mother was urging her sixteen-year-old boy to seek the Saviour, and among other things said what joy it would be to their pastor to see him enrolled on the side of Christ. "Much he cares for my soul," was the quick response "I have been two years in his Bible class and he does not know me yet when I meet him on the street, or if he does he never recognizes me." My heart was sore when I heard that, for I knew it was only too true, yet that minister was an earnest Christian and really wanted to advance Christ's cause. A cheery word, a warm grasp of the hand and even a little nod has lightened a day for many a one. "Freely as ye have received freely give," is said not only concerning money, but anything which we have that will benefit others. All have not wealth to bestow, but all may have loving words and deeds for every day if they will go to the storehouse for them. The coarse dress or threadbare coat may hide a soul that will shine brighter than yours in the kingdom, one who may be called to come up higher when you will be left to worship afar off as you did on earth.

A candidate for a certain pulpit, after preaching his trial sermon, mingled freely with the outgoing people, shaking hands with all and speaking kindly words to the children. They called him, the people meanwhile congratulating themselves on getting such a genial man. He now passes out of the church without a word to any unless accosted. "He that runneth may read" the moral, it is too obvious to be missed.

In company with a Methodist friend I went to a class meeting once. An elderly lady arose and said, "I am determined to see the inside of heaven." She then sat down. Now it strikes me that many of our ministers and others have not a higher ambition than this. They are more eager to see the inside of heaven than for the holiness of heart which will fit them for the society there. If they cannot bear to

have a man preferred before them here without speaking harsh words about him, what will they do there, for the least here may be the greatest there? Your neighbour has faults, I doubt it not; but does it better him a bit for you to be telling others of them? He may do wrong, so do you sometimes; but why go and talk about it to every one but the one really concerned? "Tell him his fault between him and thee alone" is the Scripture injunction. The measuring-tape of the law shows that our love for our neighbour ought to correspond with our love to ourselves. "Love thy neighbour as thyself" is the command of the law. Did you ever know a man or woman repeat an ill story, whether true or false, concerning himself or herself. No; never! How dare we, then, in the face of this command tell that which is injurious to our neighbour. Christ binds us still closer when He says, "Love one another as I have loved you." Can any one tell the heights and depths of that precious changeless love with which He has loved us? Until we can we must go on loving our neighbour with a deeper, truer, holier love than we bestow upon ourselves, "in honour preferring one another." Again in that remarkable prayer of Christ's He prays. "That they may be one; as Thou, Father, art in Me and I in Thee." So indissolubly are the Father and Son connected that we know no closer union—one in thought, one in aim, one in holiness. When we apply this to ourselves how great is its meaning! We are not merely to be looped together by society, but so interwoven in Christ, in spite of denominational barriers or political differences, that our neighbour's good name will be as precious to us as our own, that all his faults will be veiled by that charity that thinketh no evil. This happy state of things can only be attained when we rest in the full sunlight of Christ's love. Love to our neighbour is a sure thermometer to test our love to God. In proportion as we love God will be our love to our fellow-men. Let all our hearts then continually sing, "More love to Thee, O Christ, more love to Thee."

### MISSION BAND WORK.

BY MINNIE G. FRASER.

It is on our Lord's last journey, when He had set His face steadfastly to go to Jerusalem, that we find Him pausing on the way to take little children in His arms and pronounce on them His tenderest benedictions. Those who stood by would fain have turned away the faithful women who brought their children to the Lord. They would ask, "Why trouble ye the Master?" But we find Jesus holding out His blessed arms, and clasping the little ones close to His heart, and while they gaze with perfect trustfulness on the face which is so marred and worn with sorrow, He says, "Suffer little children to come unto Me and forbid them not."

After His resurrection He said to that heart-broken disciple who, at his Master's look had gone out and wept so bitterly, "Simon, son of Jonas, lovest thou Me? then, feed my lambs." Oh! what a Shepherd we have. None are forgotten; none are left out. "The promise is to you and to your children."

It is strengthened by our Lord's example and command that we would gather the lambs of the fold and teach them to follow in the footsteps of the Son of God, who sanctified life's lowly pathway and hallowed this great world's charnel-house. So that we no more call the earth accursed for man's sake; rather with love and awe we murmur, "Come, see the place where Jesus lay."

1. The object of the Mission Band is to impart religious instruction to the young, this, first and foremost. There can be no true missionary spirit without an intelligent knowledge of our Lord's ministry. For it is from a love to the Saviour that a heartfelt desire for the salvation of the perishing millions will arise. Children should know for whose sake they are to give, to whom they are to give, and why they are to give.

2. It is our desire to train the youth of our Church in self-denying charity. We are not to give to the Lord that which has cost us nothing. How often we hear people say, "Give five or six cents a month, and at the end of the year it will count up. And why, you won't feel you gave at all." God forbid that among a people who profess to have tasted of the riches of God's mercy, our charity should sink to so low a level.

When God opens the heavens and pours down the blessings of His store upon us, it is with no niggard hand. And when in the far-off ages of eternity He prepared His best, His greatest gift for those who were yet sinners, He fathomed the depths of the infinite treasure-house, and taking from thence the brightest gem, His only begotten Son, in whom He delighted, He sent Him to groan and die in exceeding anguish, by the great world's sin oppressed.

And none of the ransomed ever knew  
How deep were the waters crossed,  
Nor how dark was the night that the Lord  
passed through  
Ere He found His sheep that was lost.

With such views of God's free grace before us, we would endeavour to impress on the members of our bands the blessedness of giving freely and self-denyingly for the spread of the Gospel.

3. We would give them a clear outline of the work of missions, past, present and future, that they may know to whom they are sending the Gospel, the need of their efforts, and the encouragement God has given us in the past.

To study the lives and self-sacrificing devotion of such men as Livingstone, Moffat and W. C. Burns, cannot fail to instil a like spirit in the hearts of the young students.

They cannot all go to distant lands to lay down, if need be, their lives for Christ's sake, but they can all learn that they are but stewards of the manifold gifts of God. And when the thrilling blast of the last trump shall rend the trembling earth, and from the depths of the tomb an answering shout shall tell that the sleepers have burst the fetters of slumber, then they shall know that those who have lived to the Lord have also died unto the Lord, and that living or dying they are the Lord's.

If the children of our Church are early led to give themselves and all they possess for the work of evangelizing the world we may look for a grand missionary future. It is over 1,800 years since our risen Lord laid upon His followers the command "Go ye into all the world, and preach the Gospel to every creature." Have we obeyed Him? There are still 856,000,000 who have never heard that there is a Christ. While we spend *eight per cent.* of the amount raised for Church and charitable work at home, we send *two per cent.* to carry the good news of the kingdom to the myriads who are sweeping down to an eternity of woe.

It is when we view the immensity of the work that we feel the need of girding on the harness, and telling the little ones to tighten their bands and buckles that they may fight the good fight of faith, knowing that they can do all things through Christ who strengtheneth them.

### SOMEWHAT SIGNIFICANT.

MR. EDITOR,—In a recent issue you alluded to the notable death of D.D.'s and other prominent ministers at the General Assembly just closed, and among these you mention the names of Dr. Proudfoot, Dr. Cochrane, Dr. Laing, Dr. Wardrope, Dr. Gregg, Dr. King, Mr. Macdonnell and several others, who are present in almost every Assembly, as being this year conspicuous by their absence. In addition to all this, even the Moderator was not a D.D., which has not occurred before for how long?

Now, amid such a lack of notables, it is somewhat noteworthy that the uniform expression, both by papers and by persons, is that there has seldom, if ever, been a more praiseworthy Moderator or a more pleasant, profitable and effective Assembly. From all then let the logician find his conclusions, the philosopher draw his deductions, the wiseacre form his opinions and the sage settle such an anomaly.

OBSERVER.

BOTH the religious and secular press of the country, says the *Interior*, seem to be in a state of languid excitement over the fact that, in his marriage ceremony, Dr. Sunderland didn't require Miss Folsom to promise, as a wife, to obey Grover Cleveland as a husband. This is thought a strange thing for a Presbyterian minister to do. Dearly beloved brethren, we never had a ritual from which the word "obey" could be expunged, but it has been dropping out of use for the last fifty years, and has now disappeared. The man who secures a Presbyterian wife, and has sense enough to appreciate what he is getting, knows very well that the best thing for him is to do the obeying—and he does it.



# Pastor and People.

FOR THE CANADA PRESBYTERIAN.

## A THRILLING HYMN WITH A STILL MORE THRILLING HISTORY.

BY REV. D. MORRISON, M.A., OWEN SOUND.

STAND UP, STAND UP FOR JESUS.

(Tune: "Morning Light.")

Stand up! Stand up for Jesus!  
Ye soldiers of the cross;  
Lift high His royal banner,  
It must not suffer loss;  
From victory unto victory  
His army He shall lead,  
Till every foe is vanquished  
And Christ is Lord indeed.

Stand up! Stand up for Jesus!  
The trumpet call obey;  
Forth to the mighty conflict,  
In this, His glorious day.  
Ye that are men, now serve Him  
Against the unnumbered foes;  
Your courage rise with danger,  
And strength to strength oppose.

Stand up! Stand up for Jesus!  
Stand in His strength alone;  
The arm of flesh will fail you—  
Ye dare not trust your own;  
Put on the Gospel armour,  
And watching unto prayer,  
Where duty calls, or danger,  
Be never wanting there.

Stand up! Stand up for Jesus!  
The strife will not be long;  
This day the noise of battle,  
The next the victor's song.  
To him that overcometh  
A crown of life shall be;  
He with the King of Glory  
Shall reign eternally.

I had concluded (it seems rashly) to close my notes on the great hymns of the Church with my last contribution, No. 12, *Veni Creator*; but in deference to the request of friends whose judgment I must respect, and the fact that those notes have been extensively copied from THE CANADA PRESBYTERIAN into contemporaneous sheets, I have consented to continue in the same strain a little longer.

The hymn under consideration has not the intrinsic merit of some of those we have already noticed. It has very little of what may be called poetic excellence to commend it, and nothing whatever of doctrinal statement or Christian experience, humble confession or lofty adoration; but its strong manly shout, its loyalty to the Great King, its valorous *con-zio*, so well fitted to stir the sluggish hearts of men, and above all its melancholy associations—its connection with one of the most gifted and saintly men of our day, the young, the brave Dudley A. Tyng, rector of the Church of the Epiphany, Philadelphia,—redeem it from everything like insignificance, and clothe it with a grandeur far above that which nature can bestow. It is a soldier song—one of the very few we have pertaining to that profession, considering that we have over 20,000 in use in the public service of our Churches, and considering, too, that we have so many charges of a martial strain addressed to us from the Holy Scriptures. S. W. Duffield says that in Latin hymnology there is only one such song, *Pugnati, Christi Milites* (Fight on, ye Christian Soldiers), and that in English we have only these:

I'm not ashamed to own my Lord;  
Onward, Christian soldiers;  
My soul, be on thy guard;  
Brightly gleams our banner;  
Stand up, my soul, shake off thy fears;  
We march, we march to victory;  
Brethren, while we sojourn here.

He had forgotten Watts' "Am I a Soldier of the Cross?" These are all the hymns of a martial kind that I can think of just now, unless "Hold the Fort" be included, and, therefore, I the more readily lay my hand on this brave hymn which I have this day chosen for annotation; for, apart altogether from its being the best of its class, save, perhaps, "I am not ashamed to own my Lord," it has been greatly owned and honoured by the Divine Spirit in stirring the hearts of the many thousands of Israel, breaking in upon their dormancy, drawing forth their love and rousing their loyalty. The effect on the young especially is wonderful. It is really a *con-zio ad juvenes ecclesie* (a trumpet sound to the youth of the Church), and is truly fitted to make a phlegmatic con-

gregation—a congregation all but given to salt—whose spiritual life is low—whose loyalty to the Master is dead—each one yielding to sin, conforming to the world and going after the sight of his own eyes—ashamed of themselves. Where is the true heart—the youth of ordinary feeling that could remain unmoved under such an appeal and in the midst of such a congregation? Think of the pitch of enthusiasm to which our soldiers can be roused by such strains as "Scots Wha Hae!" and see how useful this may be in the higher realm. Still more think of the potent influence of devout feeling, of men who out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, inspired for the moment by such hymns as that under consideration. Think of the Covenanters at Drumclog, the Ironsides of Cromwell, sneered at for their piety and ridiculed for their nasal tones, but still carrying everything before them on the field under the afflatus of the forty-sixth psalm; or the soldiers of Frederick the Great, when going into the Battle of Leuthen, how that roused by a strong sense of the justice of their cause and the approving smile of heaven they became heroic and carried the day.

The Church may well be thankful for this hymn of Duffield, so strangely born and so potent in its spell. How pleased he must have been, when away in the South during the late American War, to hear its strains rising clear and strong in the quiet evenings from the Christian soldiers when the armies lay encamped by the James River! And did every one know the sad lesson of its birth that uses this noble song, how much more potent it would be!

"Stand up for Jesus" was the dying message of the Rev. Dudley A. Tyng to the Y.M.C.A. and the ministers associated with them in the noon-day prayer meeting during the great revival of 1858, usually known as the Work of God in Philadelphia. The author of this hymn, speaking of this noble young minister, says: He was one of the *manliest* men I ever met, not inferior in eloquence to his honoured father, and the acknowledged leader of a campaign for Christ that has become historical. The Sabbath before his death this gifted minister of Christ preached, in the immense edifice known as Jaynes' Hall, one of the most successful sermons of modern times. Of the 5,000 there assembled, at least 1,000, it was believed, were the *slain of the Lord*. He preached from Exodus x. 11, "Go now ye that are men, and serve the Lord."

The following Wednesday this gifted minister of Christ, leaving his study for a moment, went to the barn floor where a mule was at work on an engine, shelling corn. Patting the animal on the neck the sleeve of his silk gown caught in the cogs of the wheel and his arm was torn out by the roots. His death occurred in a few hours, but not before he sent the Y.M.C.A. this message, "Tell them to stand up for Jesus." The following Sabbath Dr. G. Duffield, the author of this hymn, with the view of improving this mysterious providence, and in reference to the message the dying man sent to the Y.M.C.A., *Tell them to stand up for Jesus*, preached on Eph. vi. 14. *Stand, therefore, having your loins girt about with truth and having on the breastplate of righteousness*, and it was in the way of preparing the sermon and furnishing a fitting close that he wrote these lines,

Stand up! Stand up for Jesus,

The effect, as we may well suppose, associated as it was with the name—the life so saintly—the death so tragic—and the last words of one so honoured of God, was overwhelming. Never was there greater lamentation over a young man than over him, and when Gen. i. 26, *so Joseph died, and they embalmed him and put him in a coffin in Egypt*, was announced as the text for his funeral sermon, the place became a *Bochim*, and continued so for some minutes. Such is the substance of what Dr. Duffield says as to the *genesis* of this wonderful hymn. All at once it sprang into great popularity. The superintendent of the Sabbath school where Dr. Duffield preached, and for the first time enunciated these lines, had a fly leaf copy printed for the children, a stray copy of which found its way into a Baptist newspaper, and from that paper it has gone into English, German and Latin translations, the world over. How would it look in the language of Homer? How would these thoughts, bearing on man, duty in the dark hour, ring in the stately verse of Sophocles? It is meet that a song said to be the most stirring in the language, and the most thrilling in its associations, should be thus honoured by man, for it has already been greatly honoured by God and will, doubtless, continue to be honoured by God

throughout the entire Church *till her warfare is accomplished*, and the light of time melt away into the glories of the eternal world. For this effort in presenting a very modern hymn in a very ancient dress I am indebted to Mr. D. McGillivray, of Goderich, who has already won for himself a high name in classic lore.

GREEK.

Ήσαντες Ἰησοῦ,  
Στραίου οἱ πρόμαχοι  
Τοῦ Βασιλέως σημεῖον  
Ἄλρετ' ἀμίαντοι.  
Ὁ σωτήρ ἀεί νικῶν  
Στρατιᾶν χοιρανεῖ  
Ἔως ἐχθρῶν ὑπὸ πόδας  
Χριστός κυριεύει.

Ήσαντες Ἰησοῦ,  
Σαλπικτῆς ἐκκαλεῖ  
Ἐἰς τὴν ἰσχυρὰν μάχην,  
Τὸ σήμερον φωνεῖ.  
Ὁ ἄνδρες, ἀντίστητε  
Καὶ, μυριοῖς ἐχθροῖς  
Θυμὸς τε δυνάμεις τε  
Ῥέπουσι κινδύνους.

Ήσαντες Ἰησοῦ,  
Ἐν αὐτοῦ δυνάμει  
Ἡ σαρκὸς ἐς μάταιος,  
Ἐμπίρα λήξει.  
Πανοσπλιαν ἐνδύσασθε,  
Μένετε δεῖξαι  
Ἡ δέον ἦτοι δευόν,  
Ἐνθα πάριστ' ἀεί.

Ήσαντες Ἰησοῦ,  
Ὅυχ' ἐς μακρὸν πάλη  
Τῆδε πόνος τε κραυγὴ  
Ἄυριον θρίαμβοι  
Τῆς γὰρ στέφανος ζωῆς  
Τῷ νικῶσαντ' ἴσταται,  
Σὺν βασιλεῖ ἐνδόξῳ  
Ἀεὶ βασιλεύσει.

Now a closing word in regard to the author. He bears the honoured name of George Duffield, as did his father and great-grandfather before him—all distinguished ministers of the Presbyterian Church of the United States. Our author was born on Sep. 12, 1818, at Carlisle, Pa. He graduated in Yale in 1837, took a three years' course of theology in Union Theological Seminary, N. Y., and immediately after entered upon the pastoral work of the Fifth Presbyterian Church of that city, and in it and other churches he served successively with great acceptance for thirty-three years, when his strength began to fail. He is still with us, as far as I know, living with his son (Rev. S. W. Duffield) in retirement—that is, in the same place, Ann Arbor, Michigan, where his son ministers, and where he is calmly waiting the Master's call, having his loins girt and his lamp burning.

Dr. George Duffield has written many pamphlets and articles for the press in his day, preached thousands of sermons and engaged in many a work of beneficence; but that with which his name will be best known hereafter will be this stirring hymn, *Stand up! Stand up for Jesus*. Strange that a short hymn, struck off in an hour or two as a fitting peroration to a funeral sermon on a young minister who had come to a tragic end, should be so honoured as to cast all his other works into the shade! How little he thought so at the time! What are all his other works—his sermons and pamphlets compared to this martial song so hastily written—so so st. angely born!

The same may be said of Toplady's "Rock of Ages." Where, now, are all that stern Calvinist's polemical articles—the six ponderous volumes of controversy with the Wesleys and others? Who ever thinks of opening them, save the polemic in his search for shafts and the antiquary in his thirst for relics—the strange and the curious? But this one hymn goes singing along the ages, the stratas of which are heard in every land, carrying up much incense to the throne of God. So with this one hymn of Dr. G. Duffield. When his other works are forgotten, when the walls of the grand churches to which he ministered for so many years shall have fallen, and his bones have mingled with the dust under a green sod, this noble lyric, written in the white heat of a grand elate hour, and hastily committed to a fly-leaf copy for the Sabbath school by the superintendent on the same day on which the sermon was preached, shall be a power in the land, because fragrant with the name of Dudley Tyng, and still more with that Name which is above every name in heaven or on earth.



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TORONTO, WEDNESDAY, JUNE 30, 1886.

WE notice a feature in connection with the meeting of the General Assemblies of the American Presbyterian Church that we think might be introduced here with advantage. The graduates of the different seminaries meet for a few hours' social intercourse, renew old acquaintanceship, talk over college days, and have a happy time generally. Why should not the graduates of Knox, Queen's, Montreal, Morrin and Pine Hill do the same at each Assembly meeting? Graduates of the Colleges in the Old Land might also meet and refresh their memories, as well as warm their hearts, by a brotherly talk about college days and college companions. Social meetings of this kind would tend to promote a good feeling between our different colleges. No man with a heart in him could meet his brother graduates and speak about old college companions, living and dead, without having kindlier feelings toward kindred institutions. A graduate with his feelings of loyalty to his own college well warmed up is in the best possible condition to understand how the graduates of other colleges love theirs. Who will move in this matter, and arrange that the graduates of all our colleges have a pleasant reunion next June at Winnipeg? An Assembly meeting at Winnipeg is a decidedly new thing, and would be a fitting occasion to make some new departures. Want of time is, no doubt, the great difficulty, but little time is needed; and time spent in promoting a good social feeling among our colleges is well spent.

SEVERAL causes combined to make the late meeting of Assembly one of the most pleasant and profitable ever held. The local arrangements were perfect. The large, cool school room of the Church, with its tables and writing material, was a great convenience. Members read and wrote there as comfortably as if they had been in their homes. There was a good committee room for every committee. All the arrangements about the church were made before the Assembly came, and after the opening everything went on smoothly and quietly. The well-known hospitality of the Presbyterians of the city had a great deal to do with making the meeting enjoyable. Hamilton was always a good place to meet in, but this time our friends seemed to eclipse even themselves. Another cause should be emphasized. The members of Assembly with scarcely an exception seemed to be in the best of humour. The tone of the meeting was good. Until the last day the attendance was large, and the members seemed to enjoy the proceedings. The discussions were for the most part lively, sometimes even breezy, but the best temper prevailed. One item of business after another was threshed out until the court saw its way clearly to a decision, and was then dropped without a dissent. On the whole the General Assembly of 1886 was a benediction. It was just such a meeting as a member goes home from determined to work harder than ever for his Church and his Master. May we have many more such meetings!

AMIDST the general congratulations over the late meeting of Assembly and the substantial progress made by the Church during the past year we must

not forget the Source from which all real prosperity comes. If we have had a prosperous year and a pleasant meeting of the supreme court, to the Head of the Church be all the glory. Amidst the working of so much ecclesiastical machinery there is always some danger lest we forget the Source whence cometh our aid. All the efforts of pastors, elders, professors, Sabbath school teachers and other workers would be of no avail without the divine blessing. Now that the returns presented at the Assembly show so much to be grateful for, let every worker thank God and take courage. There remaineth yet much land to be possessed. Our work in the North-West is but the beginning of what we must do there as the population increases. Canadians have a noble heritage in the great prairie country. Presbyterianism has a hold there not yet secured by any other denomination. Our position as a Church in the Province of Manitoba and in the North West adds greatly to our responsibilities. Our work in the foreign field is steadily growing, but we must follow up past success with increased efforts. Gratitude for the past and confidence in regard to the future should be the motto of every lover of the Church. Above all things, let us never forget that true, lasting success in all Church work must come from above. The best of instruments are but instruments in the hands of Him who alone can give prosperity.

GLADSTONE'S unique position in the Empire at the present moment teaches the world two important lessons. It shows most conclusively that purity of character and eloquence in speech are almost invincible powers. The forces that are arrayed against the veteran Premier would drive a dishonest, unprincipled man to the wall in twenty-four hours. But there he stands at the end of fifty years of public life with a reputation untarnished and a character pure as the driven snow. He may be mistaken as to Home Rule; but everybody knows that his motives are good and his record clear. He may fail in carrying Home Rule—many good men think he ought to fail—but any other man would have been crushed the evening he introduced the measure. It is refreshing to know that unblemished character has so much power even in politics. There is another lesson. We are often told that oratory has lost its power. The press, it is often alleged, has taken the place and assumed the functions of the pulpit and the platform. No such thing. No British statesman in the palmiest days of British parliamentary oratory produced greater results than Gladstone now produces. Eloquence has not lost its power. Given a true orator, and the people listen as eagerly as they ever listened. The day will never come when the human voice, properly managed, and with a great message, will fail to reach the human heart. The press has its place and its power too, but it can never take the place nor usurp the power of the true orator. The pulpit and the platform can never lose their power, so long as the men that occupy them have power.

ONE special cause for gratitude at the late meeting of Assembly should not be forgotten. There was not a single appeal case upon the docket. There was no judicial committee appointed, for the happiest of all reasons—there was no judicial work to do. The past year so far as the General Assembly was concerned, was one of peace. Not the peace that arises from inactivity—not the quiet of spiritual stupor by any means—but the quiet that arises from the proper working of the ecclesiastical machinery. We would fain hope that the days of ecclesiastical litigation are well nigh over. Of course the laws of the Church must be observed, order must be maintained and discipline enforced; but the less litigation we have the better. A Church in a good spiritual condition is not likely to have many appeals. The more spiritually minded a congregation is the less likely it is to have quarrels. The harder a congregation works for the Master the less likely it is to have cases for settlement in the courts. Difficulties may arise at any time in any congregation in spite of the best management; but their existence is a source of pain to all good men. It may be assumed, we think, that the absence of appeals at the Assembly was largely owing to the fact that our people as a whole have been studying the things that make for peace. Litigation of any kind seldom pays, and ecclesiastical litigation is perhaps the most unsatisfactory of all. A Church court

of any grade is never engaged in a poorer kind of business than when engaged in settling a quarrel between two parties that might have settled it quite as well themselves, and never better employed than when discussing Home and Foreign Missions, Sabbath observance, the State of Religion and the best methods of carrying on Christ's work.

### A TEN YEARS' RECORD.

IN the preparation of the annual reports of the standing committees for submission to the General Assembly it is evident that great care and labour are bestowed. This is especially visible in the report of the Committee on Statistics. That presented to the Assembly in Hamilton bears evidence of faithful and conscientious work; it will repay careful and intelligent study: from it the reader will gain an accurate idea of the Church's work, resources and capabilities. The completion of the first ten years of the United Church's history has afforded the Convener an opportunity of comparing the present condition of the Church with that occupied in 1875-6. The facts brought out are very encouraging, and prompt to thankfulness for the blessings vouchsafed in the past, and to earnest endeavour after still greater things in the years to come.

In the matter of ministerial income there is a reported increase of about fifty per cent. While the Augmentation Scheme has doubtless stimulated an increase of liberality in this respect, there is also a growing desire to make more liberal provision for the support of ordinances. With increasing prosperity in other directions, it would be strange indeed if congregations did not aim at an improvement in the matter of ministerial support. Closely connected with this is the next item mentioned in the report, the amount expended on church or manse. In 1875-6 the sum reported was \$282,147, and on other strictly congregational objects \$148,668, while last year, on church or manse, was expended \$349,267; for other congregational purposes, \$238,530, an increase on both items, amounting to \$156,955. The increase on stipend, church, manse, and other strictly congregational purposes in ten years is mentioned as \$425,038.

The sum received for the College Fund the first year after the union was \$15,962, for Building Fund, \$22,844, for Endowment, \$805, in all, \$39,611; for the past year the amount received was \$46,496, an increase of nearly \$7,000.

Home Missions received \$25,947 in 1875-6; the amount contributed to this important Scheme of the Church, including what was raised for the Augmentation Fund, was last year \$65,586, an increase of nearly \$40,000. The contributions for French Evangelization have almost doubled what they were ten years ago. Then, the sum of \$11,811 was reported, while the last return gives \$19,986.

The cause of Foreign Missions is yearly receiving increased support; a deeper interest is being awakened throughout the Church, and this is evinced by a growing liberality in giving for the extension of the Gospel in heathen lands. The year after the union, the sum of \$17,832 was given for Foreign Missions; last year, the sum contributed amounted to \$43,532, an increase of \$21,700.

In relation to what in more ways than one may be described as minor Schemes of the Church—the Aged and Infirm Ministers' Fund, and the Widows' and Orphans' Fund, united in 1876,—the contributions show a considerable increase; but there is still need of greater liberality than the committee was this year able to report. In 1876, for the United Funds, there was reported \$6,460; this year there was raised for the Aged and Infirm Ministers' Fund \$7,890, and for the Widows' and Orphans' Fund, \$5,529, in all, \$13,266.

For all the Schemes of the Church the total raised ten years ago was \$93,610; last year the returns give \$192,730, an increase of nearly \$100,000. For missionary purposes, the children in the Sabbath Schools, ten years ago, raised \$10,067, while last year their contributions amounted to \$17,074. For general benevolent and religious purposes, in addition to the regular Schemes, the Church raised in 1876, \$20,743; while for similar purposes last year, the sum amounted to \$63,960, an increase of \$43,217. The amount contributed for all purposes was \$92,671, the first year after the union; last year, without including mission stations, the total raised is given as

\$1,545,906, an increase of over half a million in ten years.

Such is a brief view of the financial prosperity of the Church during the first decade of its united history. Here, as in other respects, union has been strength. While money is not the measure of the Church's growth, the liberality with which it has been contributed is an evidence that spiritual things are being increasingly valued. People do not give of their means for the promotion of a cause in which they take little or no interest. Nor is it less true that as the spiritual life of the Church grows in depth, in purity and in fervour, there will be a fuller increase in generous and self-denying liberality for the cause of Christ, not for the sake of denominational boasting, but for the glory of Him to whom all glory is due.

HONOUR TO WHOM HONOUR IS DUE.

THERE is a strong tendency in the Church to seek after change. Such tendency is manifest in many ways and in many directions, but it is perhaps most directly visible in the desire for frequent change in the pastorate of congregations. Dulness and monotony are bad and indefensible, yet it is possible that much of the existing impatience of lengthened pastorates is due to the more desire of change for its own sake. A minister may have steadily and quietly discharged the duties of his sacred office in a becoming and efficient manner, but in a few years restlessness and a desire for change become plainly visible. He is dispirited and discouraged. He can no longer continue his work with comfort and success. In due time the severance of the tie takes place, and with impaired energies he has to begin work anew in another sphere. That inseparable influence for good which can only come of earnest work, devotion of spirit and uprightness of personal character is a gradual growth. It cannot be imparted from without. Factitious methods for acquiring popularity cannot secure that personal influence, though they will inevitably retard its acquisition, if they do not render it impossible.

In Presbyterian Churches in Britain and Australia they are beginning to consider how inefficient ministers may be dealt with, and how congregations may be delivered from the burden of an incapable ministry. There can be no wish on the part of any who desire the spiritual prosperity of congregations to force the continuance of an unsuitable minister, and there is no doubt an equally strong desire to do no injustice to a reputable and faithful pastor who may even by his fidelity have incurred the resentful displeasure of some parties in his congregation. Some are inquiring whether a term-service in the teaching as well as in the ruling eldership may not be a solution of existing difficulties, and a remedy for the discontent and unrest that too largely prevail for the Church's good. Even at the Anglican Synod in Toronto last week several speakers expressed the opinion that the itinerant system might work beneficially in mission charges, though they expressly stipulated that rectorships should be exempted. The old theory of permanent tenure of the pastoral office, *aut vitam aut culpam*, in the same congregation is breaking down. Efficient and faithful work alone ought to condition continuance in a pastorate. Other Presbyterian Churches are disposed to make more use of presbyterial oversight. Regular visitation, carried out in a proper and honourable spirit, would not invite congregational discontent, and would, probably in nine cases out of ten, prevent little misunderstandings from smouldering, and then after long and persistent fanning bursting out in destructive flame.

Attention is being directed to this subject, and careful consideration will evolve some practical scheme consistent with the principles on which Presbyterian polity is based. There are anomalies working serious mischief in congregations, and cruel injustice to individual ministers that ought to be provided against. Their existence is most injurious to the cause of vital religion. Bitter and rancorous congregational contentions do not emphasize the saying current in the first age of the Church's history, "See how these Christians love one another!"

Meanwhile is there so strong a desire as there should be in our Churches generally to esteem the pastor very highly in love for his works' sake? By this is not meant making a pet of the parson for sentimental reasons, because of his elegance of manner, in

polite social circles, or because he makes a fine platform appearance on some public question, and thereby gratifies the vanity of the congregation to which he ministers. Let us seek to cherish a more profound respect for the pastor who patiently studies to edify his people in divine knowledge, true Christian feeling, pure morals and holy living; who self-denyingly seeks to minister comfort and help to the sorrowing and the unfortunate. The faithful ambassador of Christ is worthy of all true respect and affectionate esteem. Is there not too great an inclination in certain quarters to belittle and disparage those faithful men who are doing the solid work of the Christian Church, who are more intent on finishing their course with joy, hoping rather to receive the approving welcome of the Master than the unsatisfying plaudits of an evanescent popularity?

Books and Magazines.

**MOUND BUILDERS.** By Rev. W. J. Smyth, B.Sc., Ph.D. Montreal: Gazette Printing Co.; Toronto: David Boyle. Dr. Smyth has given much attention to the study of those traces, met with in various parts of this continent, of a race that lived before the white man claimed this great western heritage. The pamphlet is published at the request of the Toronto Natural History Society, and will be found an interesting and valuable contribution to antiquarian literature.

**THE THEOLOGICAL AND HOMILETIC MAGAZINE.** (Toronto: S. R. Briggs.)—The June number of this valuable theological monthly contains a rich variety of suggestive reading. "The Relation of Non-Christian Systems to Bible Theology" is ably discussed by Canon Rawlinson, and "Evolution and the Problem of Evil," by Rev. John Matthews, M.A. The Expository Section is also very attractive, while the other sections contain much that will be read with deep interest.

**LAYS FROM THE WEST.** By "Stella"—M.A. Nichol. (Winnipeg: Manitoba Free Press.)—Not every one who has gone westward to found a home is gifted with the vision and the faculty divine, to see the inner meaning of nature and human life in that new and promising region. The West, nevertheless, has its sweet singers, and Stella is one of the best of them. In this modest little volume there are many exquisite lyrics which deserve to be widely known. We can unhesitatingly speak of these lays in terms of highest commendation.

**SHALL WE OR SHALL WE NOT?** By the Rev. Hugh Johnston, B.D. (Toronto: William Briggs.)—A short time since Mr. Johnston preached a series of Sabbath evening discourses in the Horticultural Pavilion on practical issues relating to social ethics. These he has been requested to publish. In cheap and handy form for general circulation the little book now appears. The subjects discussed are Wine Drinking, Card Playing, Dancing and Theatre-going. Mr. Johnston is no sour ascetic, but a genial and hearty Christian who desires to warn the young against dangerous amusements, and to point them to invigorating and rational enjoyment.

**THE OTHER SIDE OF "THE STORY."** By John King, Barrister. (Toronto: James Murray & Co.)—In the first volume of his "Story of the Upper Canada Rebellion" Mr. J. C. Dent endeavoured to set the prominent leaders of that movement which brought about such important results in the political life of Canada in a somewhat new light. He endeavoured to alter very considerably the popular estimate in which William Lyon Mackenzie and Dr. Rolph were held. The appearance of the first volume of Mr. Dent's work called forth some lively criticism. Several persons whose intimate acquaintance with the history of the stirring times in which William Lyon Mackenzie lived, and in which he was a prominent figure, enabled them to speak, strenuously refused to accept the place assigned to him in the latest account of the Upper Canada Rebellion. The work was keenly criticised, and now in a neat brochure we have all the adverse critiques collected and reproduced, together with a trenchant and exhaustive dissertation by Mr. John King, in which Mr. Dent's position is unsparingly assailed. All desirous of arriving at a just conclusion on this historical problem should make it a point to read carefully "The Other Side of 'The Story.'"

THE MISSIONARY WORLD.

OUR MISSION IN CENTRAL INDIA. REPORT OF REV. J. BUILDER.

The Hazara school has been taught by a heathen pundit under the superintendence of Mr. Middleton, whose duty it has also been to give daily religious instruction. The attendance has been very fluctuating owing to various causes, and as a consequence the standard reached by the boys has not been very high. We have forty-one boys reading Hindi, five boys reading Marathi and twelve boys reading English. The average for the year has been twenty-five and the fees Rs. 41-8-0. Recently an arrangement was made by which it is hoped the school will be greatly improved. An additional teacher has been engaged, and payment according to results has been introduced.

The school for the Chamars, or those engaged in working in leather, has progressed fairly well during the year under J. H. Redding. According to his report there are six classes in the school—five in Hindi and one in English. The highest class in Hindi read Bunyan's "Pilgrim's Progress" in Hindi, and seven boys of the school read the New Testament, with a view to know what the Christian Scriptures say. Average attendance has been twenty-five. The fees are low, as the boys are generally very poor, only Rs. 15-4-6.

The Bhangi school, i.e., one for the sweepers, was first started by Jairam in August, and made very fair progress. When he, however, in the end of December went with Rev. J. F. Campbell to the district, the school gradually fell away under the heathen teacher we were obliged to put in charge. The latter has since, by obtaining new scholars, built the school up so that it may be fairly said to be flourishing. The attendance is nineteen and the fees Rs. 1-13-0.

The village schools we had at the time of reporting last year we have been obliged to give up until we can succeed in obtaining other suitable teachers. The one in Ti did not flourish as was anticipated and Jairam, who was in charge, was removed to Mhow. The other at Umria, taught by Bapu, though small, was the means of giving the teacher many excellent opportunities of preaching the Gospel in the village adjoining. It was closed in January, as Bapu was transferred along with Jairam and Raghu to assist the Rev. J. F. Campbell. Raghu, prior to his transfer, gave very good satisfaction in his work as colporteur, and I will find it difficult to fill his place.

The Christian services have been regularly conducted, and though we have never a large number of outsiders present at any time, yet we have generally had a few every Sabbath. The Sabbath school, since our occupation of the new room for the girls' school, has improved greatly, and with the assistance of more teachers could be still further increased. The attendance of Christians has been twenty-four, and of heathen boys and girls forty-nine. Special instruction was given during the greater part of the year to the Christian workers on the Epistle to the Romans, and also on a work entitled "An Examination of the True Religion."

During the year there have been two additions to our membership by profession of faith. One is a convert from the Roman Catholic Church, and the other from heathenism. Both are following their employments independently of mission support. Regarding Virjee, the heathen convert, who is thirty-five years of age, and whom I had many opportunities of seeing as he came to me for some months twice a week for instruction, it is especially gratifying to be able to testify to his sincerity and simple faith in Christ.

Three children of our little band have during the year been removed by death—one during the cholera outbreak in May and the other two during the course of the year.

Although during the past year many additions have not been made to our number, yet it should not be inferred that the truth is not winning its way into the hearts of the people. Mr. Middleton in his visits to the shops and homes of the people bears testimony to the uniform respect with which the people listen to the story of the Saviour's love, and it is not uncommon to hear it said by the more educated, "Give Christ, but keep your Christianity." In the department of school work also there is much encouragement, and a wider field seems opening. The English school under the management of the Parsees, which until very recently had an attendance of about 150 boys, has been offered upon very favourable conditions to the mission. It remains only for the Council at its first meeting to consider the sanctioning of the provisional terms of agreement, and the school will become part of our agency here.

To the friends in Toronto, who so kindly sent by Rev. J. F. Campbell a magic lantern accompanied with a valuable collection of slides, our hearty thanks are due. It has added very much already to the interest of our work, and I hope to be able, by means of it, to give illustrated lectures to the more advanced boys in our schools and any others who may attend from time to time.

## Choice Literature.

## MISS GILBERT'S CAREER.

## CHAPTER XXII.—Continued.

The whistle sounded, the bell rang, and the train moved on. Tom Lampson hurried through and collected his tickets, and then respectfully resumed his seat by the side of Miss Gilbert.

"I suppose you hear all the news from Cranpton?" said the conductor, interrogatively.

"I hear very little," replied Miss Gilbert.

"Mr. Blague has had a pretty hard life of it," said her interlocutor.

"I suppose he has; tell me what you know about him."

"Well, he sticks to that little boy as if he were his mother; and he has done it for years and years. There isn't another man in the world that would do as he has done; yet he doesn't seem to mind it, but keeps right along. Well, there's no use talking, he's a great man, and is bound to make his mark. I've known Arthur Blague a good while, and I used to be kind of intimate with him you know, but he's got ahead of my time. Now I think I don't know anything, and ain't anybody, when he's round—if you know what sort of a feeling that is. I don't pretend to be a very good man, you know, and I'm always spilling my nonsense around; but I never see that man walking through the street, so sort of splendid, and kind, and good, but what I think of Jesus Christ. I vow I never do. Now that's a fact."

"I have been told that he has commenced preaching," said Miss Gilbert quietly.

"Yes, and you ought to hear him. I don't know how he does it, but he gets hold of me awful. If I ever get pious and join the church, Arthur Blague is the man that'll bring me to it. I tell you, when a man gets in front of him on Sunday, he catches it—no use dodging—might as well cave."

"I shall hear him, I hope," said Miss Gilbert. "By the way," she added with affected indifference, "Mr. Blague is to be married, I believe."

"Is he?"

Fanny blushed in spite of herself, and to evade the responsibility of starting a report which she had never heard, asked the conductor if he had not heard it before.

"No," said he decidedly, "and—no disrespect to you—I don't know a woman in the world good enough for him."

Fanny made a low bow, looking archly in blushing Tom Lampson's face, and said, "I thank you."

"Well, now, you needn't take a feller up so; you know what I mean. I don't say but what you're handsome enough and smart enough, and genteel enough, and good company, and all that; but you ain't one of his kind, you ain't—well you know what I mean—you ain't—well you sort o' look out for number one, you know, and kind o' like to have a good many strings to your bow, and wouldn't love to buckle into such a life as he's chalked out for himself."

Tom Lampson grew redder in the face from the time he commenced his apology, or explanation, until he closed—an embarrassment which Miss Gilbert, in some moods, would have enjoyed excessively. As it was, she could not avoid the consciousness that she was regarded, even by her humbler friends, as a selfish woman. She could not be offended with Tom Lampson; for, while he blurted out the most humiliating truths, it seemed to be done under protest, and with a tone that depreciated her displeasure. She, the gifted and famous Fanny Gilbert, was not good enough to be the wife of a humble minister of the Gospel!

If Tom Lampson had a simple nature, it was also a sensitive one, and he was not slow to recognize the fact that Miss Gilbert did not wish to extend the conversation. So he excused himself, and visited another part of his train. Fanny had looked from her window but a few minutes when familiar objects began to show themselves, and soon the spires of Cranpton were in sight. The whistle sounded, the train slackened its speed, and soon came up to the Cranpton station. On the platform, awaiting her arrival, she saw her father and her fair haired brother. The old doctor greeted his daughter with unusual demonstrations of joy as she alighted, and she kissed her tall and bashful brother so heartily that he blushed to the tips of his ears. Leaving Fred to see to her luggage, she took her father's arm, and walked homeward to see the old mansion. One would naturally suppose that a parent, with such a specimen of womanhood upon his arm as Fanny Gilbert, would have been very proudly conscious of the fact, as he promenade the fresh brick sidewalks of Cranpton. The truth was, however, that Dr. Gilbert was no thinking of his daughter at all. He was glad to see her for her own sake, always; but he was specially rejoiced at this juncture, because he had an interested pair of ears into which he could pour his talk about that prodigy of scholarship, Fred Gilbert. All the way from the station to the house he entertained his daughter with what the president of the college had told him; and what a certain professor had written to him; and how certain gentlemen, who had talented sons in the class, were piqued at Fred's triumph, and what he proposed to do with Fred as soon as he got out of college, all of which interested Fanny not a little, and grieve her a good deal.

She had felt this exclusive devotion of her father to the son of his hope many times, but never so keenly as now. She now wanted love—her father's love. She wanted to warm her heart in the same paternal interest with which her brother was induced.

Aunt Catharine's greeting was one that did her good. She kissed her a dozen times at the first onset, and called her "dear heart," and helped her off with her hat, and went to her chamber with her, and was "so glad she had come home." "Your father," said Aunt Catharine, "is just about crazy over Fred; and he won't see that the

poor boy is killing himself, and ruining his constitution besides."

Fanny could not help smiling at the order of dissolution which the good woman suggested; but her own impressions from Fred's appearance coincided essentially with those of her aunt.

Not a word had thus far been spoken about "Rhododendron," and Fanny realized more and more how much the world of affection overshadowed the world in which she had had so much of her life. After dressing for tea, she descended to the drawing-room, and found Arthur Blague, whom Aunt Catharine had invited to meet her, in conversation with the doctor. As usual, Dr. Gilbert was pouring into Arthur's ears the praises of his boy. As the queenly girl made her advent, Arthur rose, and greeted her with such easy grace and thorough self-respect and self-possession, that Fanny, almost hackneyed in the forms of polite life, found herself dumb. Arthur took her hand, and did not relinquish it at once, but looked down into her face, and told her how glad he was to see her, and, more than all, spoke of "Rhododendron," and thanked her for writing it. He had read it, every word; and had read not only the book, but the most important reviews of it that had appeared.

In the collision of these fresh, strong natures, the other elements of the nily circle fell back into common-place. Fanny was tired, but there was something in Arthur's presence which stimulated her, and without design or effort, the reunited old friends found themselves at once in the most animated and delightful conversation. Arthur gave his arm to Fanny, as they passed out to the tea-table, in a way so courtly and unimpaired that Fanny could not help wondering where the recluse had learned all this. She had seen nothing of Arthur for years. She remembered him as the bright particular star of her girlish dreams, but supposed that he had become bashful, and, in a degree, timid. It did not occur to her that his old reserve had passed away, not by the development of the element of self-esteem in his character, but by the actual measurement of himself with relation to the personalities among which he moved. He had modestly weighed his own character and gauged his own power. He had risen into the self-assertion of his own manhood. He was not, in reality, versed in the conventionalisms of society; but he was a law unto himself. Out of a sense of propriety, which he had learned to trust, and a heart of earnest good-will, his actions in society all sprang; and it was not in his nature to do a good thing ungraciously. What Fanny had learned in society as the result of cultured habit, he had learned at home, and comprehended intuitively.

It quite astonished the doctor, and Aunt Catharine, and the slender collegian, to see Arthur Blague so much at home with the polished young woman. He talked as they had never heard him talk before. He unveiled a life which they had never suspected. He had found a mind well versed in current literature, and it was a luxury that he had not enjoyed for many a day. They talked of authors and of books, and finally of the reviews that had been written of Miss Gilbert's book. These the young clergyman took up, one after another, and pointed out their excellencies and their mistakes, betraying the most thorough insight into the aims of the authoress, and showing that he had not only read her book, but comprehended its whole scope and aim.

The consciousness that a single sound good mind had actually dissected and carefully estimated the pet product of her brain and heart, gave Fanny a fresh happiness. Was it unmanly in her to think how, in the companionship of such a nature as that of Arthur Blague, she could develop both her heart and mind? Was it unnatural for her in her new mood, to feel what a blessed thing it would be to be overshadowed by such a mind—how sweet it would be to sit beneath its branches, and scan the heaven of thought as their sway unveiled it? If so, she had not greatly sinned, for it was the first time she had ever been similarly moved. She comprehended, for the first time, how sweet a thing it is to develop, reveal, express one's self in the presence of a great soul that measures with an appreciative, admiring, and loving eye, every utterance and every power.

The meal was unusually prolonged. Here and there a suggestive pair or seminal thought was uttered, leading the vivacious pair into fresh fields of conversation and discussion, in which they seemed to revel, while the remainder of the family listened in delighted silence. Occasionally, Arthur Blague turned to Fred for his opinion, or to ask a question, or to drop a suggestion that would bring him into the circle of conversation. But Fred only spoke in monosyllables, and seemed to be utterly unacquainted with the realm of thought through which the talk of the hour was leading him.

The doctor noticed the embarrassed silence of his son, and did what he could to draw him out; but, in truth, there was nothing to draw out that had relation to the things discussed. From his youngest childhood he had been forced into a receptive attitude and habit of mind. Acquisition from textbooks had been the single work of his life. Use, demonstration, action—these he knew nothing of whatever. Words, forms, rules, processes—these he had gorged himself with; but he had been allowed no time for their digestion, and they had in no way become disciplinary of those powers which are the legitimate measure of every man's manhood. Of the questions that touch the heart and life of society, he knew nothing; and he sat before Arthur Blague and his accomplished sister as weak, and impassive, and dumb as the babe of a day. He was too painfully conscious of his deficiencies. Among students, measured by the standard of the college faculty, he was at home—the peer of his associates. In the life of the world he was lost.

Dr. Gilbert looked on and listened in wonder. In Arthur Blague he apprehended a mind babbling and brimming with wealth. In his pet child—the brilliant collegian—he saw nothing but an intellectual stripping, overshadowed by the robust nature, varied culture, and demonstrative powers of the home grown man. One had become an intellectual pigmy on his advantages; the other, an intellectual giant on his disadvantages.

Arthur Blague took early leave of the family, after rising from the tea-table, from consideration of Miss Gilbert's fa-

ture. As he left the door, and slowly walked homeward, where the accustomed night of watching awaited him, he felt that he had met with one of the most refreshing passages of his life. For long years he had, whenever he met Fanny Gilbert, been aware of something in her character which was repulsive to his sense of that which is best in womanhood. She had always appeared heartless and selfish. There was a certain boldness—a certain masculine forwardness—that impressed him most unpleasantly. What had produced the change? He felt that he had found his way into her nature and character through a different avenue, or that he had found a new side to her character, or that she had changed. He felt, indeed, that it would not be wise for him to see very much of her. Such society would not only tend to divert him from the aims of his life, but it might endanger his peace. He could not think of Fanny Gilbert as the wife of a minister. He would not think of her as the wife of Arthur Blague.

As for Fanny herself, she went to bed delighted and satisfied. She felt that she had been talking with a man, and that that which was best in her had been seen and appreciated by him. She had received from him no vapid compliments, uttered for the purpose of pleasing her. Not one word of flattery had been breathed by him; but, out of a sound judgment and a true conscience, he had uttered that which nourished her self-respect and gave her an impetus toward those nobler ends of life that were dawning upon her. He had met her as an intellectual equal. He had probed her mind with question and suggestion; and under the stimulus of his genial presence it had abundantly responded to the research. Moreover, she saw that the peerless boy of her early dreams—so long forgotten and so long slighted—might easily become the peerless man of her maturer judgment. But he was a minister, and she was not good enough for him! She and Mr. Thomas Lampson had the mutual honour that right of agreeing in opinion upon this point.

A few days passed away, bringing no opportunity for enlarging the acquaintance so happily renewed between the young minister and Miss Gilbert. It seemed to the young woman that he shunned her, as, indeed, he did. They met occasionally on the street, and she always detected in him an air of restraint, very unlike the easy and happy manner in which he had carried himself off the evening of their meeting—an air which equally mystified and piqued her.

As soon as Fanny's old acquaintances found that her heart was open to them, they flocked around her, invited her to their dwellings, vied with each other in their cordial attentions to her, and were happy in her society. At every fresh fountain of love thus opened to her, she drank with delight. Softened by every day's experience, and rejoicing in the grateful aliment which her new life brought to her, and the humble love that paid her tribute, she could only wonder at the long delusion that had enthralled her.

In the meantime, the young valedictorian had returned to college, to make ready for the approaching anniversary, which was to witness his triumph, and set him free from the bondage of his college life. In the few days he spent with his sister, she found that this triumph would in all probability be the last of his life. He had overtasked himself, and had well-nigh expanded the stock of vitality, with which nature had endowed him.

(To be continued.)

## RECENT EXPLORATION AND SCIENTIFIC INVESTIGATION.

The director of the Geological Survey of Ireland, Professor Hull, F.R.S., delivered the annual address of the Victoria (Philosophical) Institute in London, on the 25th of May, on which occasion the Institute's new President, Professor Stokes, President of the Royal Society, took the chair. The report was read by Captain F. Petrie, the honorary secretary, and showed that the Institute's home, colonial, and foreign members were upwards of eleven hundred, including many who joined from a desire to avail themselves of the Institute's privileges. An increasing number of leading scientific men now contributed papers and aided in the work of bringing about a truer appreciation of the result of scientific inquiry, especially in cases where scientific discovery was alleged by the opponents of religious beliefs to be subversive thereof. The author of the address then gave an account of the work, discoveries, and general results of the recent Geological and Geographical Expedition to Egypt, Arabia, and Western Palestine, of which he had charge. Sketching the course taken by him (which to a considerable extent took the route ascribed to the Israelites), he gave an account of the physical features of the country, evidences of old sea margins 200 feet above the present sea margins, and showed that at one time an arm of the Mediterranean had occupied the valley of the Nile as far as the First Cataract, at which time Africa was an island (an opinion also arrived at by another of the Institute's members, Sir W. Dawson), and that, at the time of the Exodus, the Red Sea ran up into the Bitter Lakes, and must have formed a barrier to the traveler's progress at that period. He then alluded to the great changes of elevation in the land eastward of these lakes, mentioning that the waters of the Jordan valley once stood 1,292 feet above their present height, and that the waters of the Dead Sea, which he found 1,050 feet deep, were once on a level with the present Mediterranean sea margin, or 1,292 feet above their present height. The great physical changes which had taken place in geological time were evidenced by the fact that whilst the rocks in Western Palestine were generally limestone, those of the mountains of Sinai were amongst the most ancient in the world. The various geological and geographical features of the country were so described as to make the address a condensed report of all that is now known of them in Egypt, Palestine, and Arabia Petraea. Sir Henry Barkly, G.C.M.G., F.R.S., moved a vote of thanks to Professor Hull, and to those who had contributed to the work of the Institute during the year, which included Assyriological investigations by Professor Sayce, Mr. Boscawen, and others; M. Maspero's and Capt. Conder's Egyptian papers; Professor Porter's



Eastern researches; also a review of the question of Evolution by Professor Virchow, and the results of investigations in regard to the subject of the origin of man, as to which it had been shown by Sir William Dawson, that geology divided the chronology of animal life into four "great periods"; in the first,—or Eozoic,—in the Geological as in the Bible records, were found the great reptiles; and the last, or Tertiary, was again subdivided into five "periods," and it was only in the last of these, the "modern" period, that the evidences of man's presence had been found. Again, as regards his ape descent, the formation and proportions of the skull and bones of the ape considered most like man were found to be so different from those of man as to place insuperable difficulties in the way of the theory. In the gorilla, the high crest on the skull, which was also found in the hyena, was absent in man. Also, among other points, if the capacity of the brain of the anthropoid ape was taken at ten, that of man even in his savage state was twenty-six, or nearly thrice as much, a very important fact when, as it was known, any appreciable diminution in the brain of man was at once accompanied by idiocy. As regards the transmutability of species, Barrande's arguments against the theory, founded on the results of a life of research among the fossil strata, had not yet been overthrown; and modern research clearly pointed to the fact that one great bar to the transmutability of species lay in the refined and minute differences in the molecular arrangements in their organs.

The proceedings were concluded by a vote of thanks to Professor Stokes, under whose presidency it was remarked that the work of the Institute would be carried out with the increased help and guidance of men of the highest scientific attainments, and in a manner to tend to advance Truth. A *conversazione* was then held in the museum.

THE EGYPTIANS WHO WROTE FOR THE FUTURE.

Let us look first of all at the Egyptians, who seem to me to possess the consciousness of the most distant, an almost immeasurable past. They did not adorn their temples with inscriptions for their own pleasure only. They had a clear idea of the past and of the future of the world in which they lived; and so as they cherished the recollections of the past, they wished themselves to be remembered by unknown generations in times to come. The biographical inscription of Aahmes, a captain of marines of the eighteenth dynasty, is addressed, as Champollion says, "to the whole human race" (*t'et-a-en-ten ret neb, loquor vobis hominibus omnibus.*) A monument in the Louvre (A. 84) says: "I speak to you who shall come a million of years after my death." These are the inscriptions of private persons. Kings naturally, are still more anxious that posterity and the world at large should be informed of their deeds. Thus Sishak I., the conqueror of Judah, prays in one of his inscriptions at Silsilis: "My gracious Lord, Amon, grant that my words may live for hundreds of thousands of years."

The great Harris Papyrus, which records the donations of Rameses III. to the temples of Egypt, together with some important political events, was written to exhibit to "the gods, to men now living and to unborn generations [*Aamemes*] the many good works and valorous deeds which he did on earth as great king of Egypt." Whatever other motives high or low, may have influenced the authors of these hieroglyphic inscriptions, one of them was certainly their love or fear of humanity, their dim conviction that they belonged to a race which would go on forever filling the earth and to which they were bound by some kind of moral responsibility. They wrote for the world, and it is in that sense that I call their writings the first germs of a world literature. And as in Egypt, so it was in Babylon, Nineveh and Persia. When the dwellers on the Euphrates and Tigris had learned that nothing seemed to endure, that fire and water would destroy wood and stone, even silver and gold, they took clay and baked it, and hid the cylinders, covered with cuneiform writing, in the foundations of their temples, so that even after the destruction of these temples future generations might read the story of the past. And there in their safe hiding places these cylinders have been found again after 3,000 years, unharmed by water, unscathed by fire, and fulfilling the purpose for which they were intended, carrying to us the living message which the ancient rulers of Chaldea wished that we, their distant descendants, should receive. Often these inscriptions end with imprecations against those who dare to injure or efface them. At Kharsabad, at the very interior of the construction, was found a large stone chest, which inclosed several inscribed plates in various materials—some tablet of gold, one of silver, others of copper, lead and tin; a sixth text was engraved on alabaster, and the seventh document was written on the chest itself. They all commemorate the foundation of a city by a famous king, commonly called Sargon, and they end with an imprecation: "Whosoever alters the work of my hand, destroys my constructions, pulls down the walls which I have raised—may Ashur, Ninib, Ramân and the great gods who dwell there pluck his name and send from the land, and let him sit bound at the feet of his foe." —*Max Müller, in the Cont. wife ary Review.*

HYENAS AND FOXES IN PALESTINE.

The striped hyena (*Hyena striata*) is common in every part of Palestine; it finds a hiding place in old rock-hewn tombs, and in the numerous caves of the country, "attacks graves and burrows into them, even in the close vicinity of towns." Though hyenas were doubtless common in Palestine in ancient times, there is no definite mention of them in the Bible; they may be referred to, however, in 1st Samuel xiii. 18, under the word Zebouim, "valley of hyenas," where there is now a wild gorge called in Arabic *Shuk-el-Dubba*, "ravine of the hyena." The passage in Jeremiah xii. 9, rendered by some commentators "Is my heritage under me as a speckled hyena?" is better translated "as a speckled bird of prey" in the revised version; the sentence which follows: "Are the birds of prey against her round about?" appears to refer to the habits of the

smaller birds "mobbing" hawks and other carnivorous birds. Wolves are found in every part of the country, lurking among the rocks and prowling about the sheepcotes; they are larger and stronger than European specimens; jackals (*Canis aureus*) are also very abundant everywhere, hunting in packs, wailing and howling every night; under the name of *Anat* the jackal is more generally denoted than the fox. Thus the *Shualim* of Judges xv. 4, of which Samson is said to have caught 300, must refer to jackals which hunt in packs, whereas the fox prowls about singly. The revised version here reads "foxes" in the text and "jackals" in the margin; it had been better simply to have given "jackals" in the text without any marginal alternative; similarly in Psalms lxxiii. 10, "They shall be a portion for jackals" which are more decided carrion feeders than foxes. Two varieties of fox occur in Palestine, the *Vulpes nuovicia* and the *Vulpes flavescens*, a much larger animal than the former, of a bright light yellowish colour and very long fire fur, having black ears and "a splendid brush." The Pariah dog is the only race of dogs common in Palestine; in size and appearance it is compared with our collie. There are Pariah dogs of the town which live on offal as best they can, and Pariah dogs of the country used for guarding the flocks by the shepherds. They do not seem to meet with better treatment now than in Biblical times, for Dr. Tristram says: "No dog surpasses the Pariah in instinct and intelligence, neglected and degraded though it be." —*The Edinburgh Review.*

A WRECK.

It was a wreck. The storm was spent,  
The passion of the waves was o'er.  
Dawn stole from out her shadow-tent,  
To light the watchers on the shore?  
Upon the rocks it lay—a gap  
Deep dent-ed in its lifted side;  
A noble ship—what dreary hap  
Had lured it from the ocean wide?

They saw the wreckage fall and lift,  
On waves that hurried to the sands,  
They waited till the dead should drift,  
Dumb-lipped, for burial at their hands;  
One came at noontide, fair and chill,  
"Hope" broided on her clinging robe,  
Hope lingered in her beauty still,  
And wonder might no deeper probe.

At sunset through the whispering sea  
Another drifted to the shore,  
What need of living misery  
The dead upon his features bore!  
And duty's oft mistaken chart,  
That wrecketh two in every three,  
They found on his resistless heart  
And gave to mystery a key.

They watched it from the starlit shore,  
That lonely wreck upon the rock—  
The parting strain at last was o'er,  
It shivered in the close death-lock;  
Then silence fell; a deep, green grave  
Was hallowed in the ocean's side,  
The jagged rock, uprising gave  
Sad monument to perished pride.

The voices of the wind were dumb—  
The dead had burial in the sands,  
Their yearning hearts and lips were numb,  
Yet reverent watchers joined their hands,  
'Twas after many tides there came  
Last token of the tempest strife—  
A broken spar with gilded name:  
The wreck had been the *batique of Life.*

—*Hermione.*

SOCIAL ASPECTS OF 1789.

Within twelve months after the fall of the Bastille, the noble Faubourg of St. Germain was invaded by gangs of workmen under the orders of the municipality, who demolished the splendidly-carved escutcheons of the noble families. The destruction extended even to the arms painted on the panels of carriages, and if owners refused to paint them out they were scraped off by the sovereign people, or more commonly the panel was broken. Liveries naturally shared the fate of coats-of-arms. They were "the shameful badges of servitude," and if any master were unwise enough to attempt to retain them, he might reckon on being dragged from his seat and forced to stand in the place of his servants, while the latter might confidently reckon on a very forcible demonstration of their unwisdom at the hands of the sovereign people. Armorial bearings and liveries having disappeared, the prohibition of private carriages followed as a matter of course. The good patriot might hire a *fiacre*, or walk, but the principles of equality did not permit any one to be so much richer than his neighbour as to keep a carriage for his private use. Even members of the royal family came under this rule, the Duchess of Orleans herself being compelled on one occasion to get out and walk. A few weeks later the abolition of titles was decreed. Henceforward only baptismal names and surnames were permitted. "The Duc d'Aquillon becomes M. Vigneron; the Marquise de Coigny, Mme. Frangrelot, and the Duc de Caraman, M. Riquet." Mirabeau, to his intense indignation, sank into plain M. Riquetti. "With your Riquetti," he angrily cries from the tribune to the reporters' bench, "you have turned Europe upside down for three days." Yet a few months more and the use of the word *Monsieur* is interdicted. Should any citizen under the Terror dare to utter it, he was at once suspected of that mysterious crime known as *incivisme*, and he might reckon on "looking through the national window" within a very few days. —*The National Review.*

British and Foreign.

DR. WM. PULSFORD, of Glasgow, is reported to be dangerously ill, and not likely to recover.

THE Rev. Francis Gordon, Kirknewton and Ratho, has accepted a five years' appointment to Vienna.

DR. G. F. PENTECOST hopes to be in England in time to conduct the services at Midway Hall on the first Sunday in July.

SIR HENRY THOMPSON says the habitual use of wine, beer and spirits is a dietetic error for nineteen persons out of every twenty!

DR. MARCUS DODS is the writer of the keenly appreciative article on Frederick Robertson of Brighton, in the "Encyclopædia Britannica."

DR. RICHARDSON, although a very pronounced abstainer, doubts whether there is any physician in London consulted more by publicans than himself.

THE Edinburgh Band of Hope has a membership of 25,000. There are now 233 societies, of which fifty-eight were formed during the past year.

PROF. BLAIRIE delivered the first of the Sunday evening lectures in the Synod Hall, Edinburgh. His subject was "The Christian view of International Exhibitions."

DR. W. H. DALLINGER has issued a remarkably strong manifesto against Mr. Gladstone's Home-Rule bill. He declares that the Irish are not fit for self-government.

THE Rev. Peter Meams, Coldstream, on retiring from the office of Presbytery clerk after twenty-eight years' service, reviewed the history of the Church during that period.

SIR WILFRID LAWSON, who is expected home from the East shortly, has been unanimously adopted as the liberal candidate for Cocker-mouth division of Cumberland at the coming general election.

MISS LILA Y. DAWBARN of Liverpool, who lately went to China in connection with the Baptist mission, relieves the society from all pecuniary liability, supporting herself entirely from her own means.

THE Rev. M. M. Dickie, Haddington, who has been laid aside for some time through ill-health, has written from Bristol saying that as his doctor certified that he was unable to resume his duties, he must resign.

MR. ROUSE, of Calcutta, says the missionary's work with the Mohammedans in India is somewhat akin to that which the apostles carried on with the Jews, while work among the Hindoos is like that of old among the Greeks.

THE late Bishop Hannington was brought to a knowledge of the truth after his ordination by the reading of Dr. W. P. Mackay's "Grace and Truth," sent to him by his friend, Rev. E. C. Dawson, now incumbent of St. Thomas's chapel, Edinburgh, an old fellow-student at Oxford.

A BAND of ladies connected with the Episcopal Church in Aberdeen, calling themselves the sisters of St. Margaret in Scotland, are about to erect a home for working girls living in lodgings without proper supervision. It will cost \$10,000. A site has been obtained at Bayview, Spittal.

DR. WASHINGTON MOON, who criticised the late Dean Alford with such unsparring severity in "The Dean's English," is about to publish a kindred volume, "Ecclesiastical English," in which the Old Testament revisers are his victims. Dr. Moon is blind, but his critical vision is keen.

THE Irish organs of Methodism are writing with intense bitterness against Rev. H. Price Hughes for the line he has taken, as editor of the *Methodist Times*, in supporting Mr. Gladstone's endeavour to pacify Ireland. They declare that his articles on the subject have completely discredited him in Ireland.

LIVERPOOL is to show her regard for the late Hugh Stowell Brown by raising a public memorial in his honour. It has not yet been decided what form the memorial will take, but several speakers at a public meeting expressed their desire that at least part of the funds should be devoted to a statue.

MR. JUSTICE STIRLING, the newly-appointed judge, is a member of Dr. Walter Morison's congregation in Westbourne-grove, London, and Mr. James Brunless, C.E., the senior engineer of the Mersey tunnel railway, on whom the honour of knighthood has been conferred, is a member of Putney Presbyterian Church.

THE proposed memorial to the late Principal Tulloch is to take the form of a theological scholarship or fellowship, which may be competed for by students who have finished their course, to enable them to reside in England, on the Continent, or in America to study there. An effort is being made to raise \$12,500 for this purpose.

MR. WILLIAM LANDBOROUGH, brother of Rev. D. Landsborough, of Kilmarnock, whose death was lately announced, will be remembered as one of the most distinguished of Australian explorers. It was he who led an expedition in search of Burke and Willis, and he traversed the continent from the gulf of Carpentaria to Melbourne.

THE alterations on St. David's or Ramshorn Church, Glasgow, have been postponed for twelve months, as \$4,000 is required in addition to the donation received from the town council. It is intended to provide an organ, and those who have relatives buried in the crypt or churchyard are being asked to contribute memorial stained glass windows for the church.

DR. LAWS, who has left Scotland to resume his work in Livingstonia, was entertained to tea in the hall of Bristol U. P. Church, Edinburgh. Dr. Peddie, who presided, mentioned that during his two years' residence in his native country Dr. Laws has superintended the publication of the New Testament in Chinyanga, while Mrs. Laws has translated Miss Rainy's admirable catechism. Rev. G. F. James, in a happy speech, presented Mrs. Laws with \$60, to be expended in any way she considers most suitable on behalf of the mission. Dr. Laws was also presented with \$250.



## Ministers and Churches.

PROF. NICHOLSON recently visited the missions of the Presbyterian Church, beyond Levant, on the Kingston and Pembroke Railway, preached seven times in three days, and baptized thirty-six persons.

ATTENTION is called to the advertisement appearing in another column reminding Presbyteries that the Assembly instructions are to give consideration to the Augmentation Fund at their first meetings.

CLAYTON Presbyterians have been making some improvements in their church. They have enlarged it by putting in a gallery, and intend erecting horse sheds. They have also placed a new organ in the church.

SOME improvements, says the *Acton Free Press*, have been made to the interior of Knox Church, which render it more tidy in appearance. We would be happy, though, to see the church replaced with an edifice in keeping with the large and well-to-do congregation worshipping there.

THE Rev. J. Clarke Murray, LL.D., Professor of Moral Philosophy in McGill University, Montreal, has been admitted by the General Assembly of the Church of Scotland, at its recent meeting in Edinburgh, to the status of a licentiate of that Church. Professor Murray was originally a licentiate of the Free Church of Scotland.

THE closing exercises in connection with Morvyn House were held last Thursday. This high class educational establishment, over which Miss Haight presides, affords excellent training to an increasing number of young lady pupils. At the examination and subsequent exercises they acquitted themselves most creditably. The prizes were distributed by Professor McLaren who gave suitable counsel to those completing, as well as to those pursuing their studies.

COMMUNION was observed in the Elma Centre Presbyterian Church, of which Rev. Andrew Henderson, M.A., is pastor, on Sabbath week, when the church was crowded, some having to be accommodated with seats in one of the aisles. At the preparatory service on Friday preceding, thirty-three new members were received into full communion, twenty-eight on profession of faith and five by certificate. At the preceding communion held in the end of January twenty-three new members were received, making a total of fifty-six added to the communion roll during the past six months.

THE Rev. Principal MacVicar spent the Sabbath after the Assembly in Guelph. In the afternoon he addressed a union meeting of the three Presbyterian Sabbath schools, in St. Andrew's Church, on the work of French Evangelization. He also preached two eloquent and profitable discourses on the same day—in the morning in Knox Church, where in 1859 he began his ministry, and in the evening in Chalmers Church. The pastor of Knox Church, Rev. R. J. Beattie, and a large number of his people were present at the evening service in Chalmers Church, having omitted the service in their own church out of a desire to honour their former pastor, and to show their sympathy for the work of French Evangelization, in which Dr. MacVicar is deeply interested.

THERE was a large congregation in Chalmers Church, Woodstock, recently to hear the Rev. H. McKay, missionary among the Indians of the North-West. The meeting was opened by Rev. W. A. McKay, pastor of the congregation. Rev. W. T. McMullen and Rev. James Robertson also took part. Rev. H. McKay's narrative of the paganism, destitution and claims of the Indians thrilled all present and will not soon be forgotten. We feel sure, says the *Oxford Standard*, if the address given in Chalmers Church could be repeated extensively throughout all the churches of the land, it would go far toward remedying abuses and inciting a much deeper interest in our Indian people. Last Sabbath evening Mr. McKay delivered an address to a large audience in Knox Church, Toronto.

THE Rev. Alexander Leslie, M.A., of Newtonville, preached last week in the First Presbyterian Church, Port Hope, to an unusually large congregation, preparatory to the communion service on Sabbath. The interest of the occasion centred in the reception of the new communicants into fellowship. Three times within the past eighteen months Mr. Mitchell has been able to state that the additions were the largest in the history of the congregation for many years. The number received last week was thirty, and coming as it does, so soon after the large addition of last February, is very cheering. On one occasion, in the ministry of the Rev. Mr. Cassie, the number received was forty-three, which still remains the largest at any one time. Mr. Mitchell, in addressing those now received, gave them, as a motto for the life on which they have entered, the words "Looking to Jesus."

THE Rev. John McLaren, of Montreal, was duly ordained and inducted into the pastoral charge of Carp, Kilmarnock and Lowrie Presbyterian congregations on Tuesday, the 8th of June. The occasion was a very solemn one, and the services, attended by a large audience, were deeply interesting and impressive. The Rev. G. M. Clark, of New Edinburgh, opened the meeting with prayer, when the Rev. W. K. Shearer, B.A., preached an eloquent sermon, taking for his text Matt. vii. 13: "Enter ye in at the strait gate." Thereafter the new pastor was duly ordained and inducted. Rev. G. M. Clark, Moderator *pro tem.*, presiding. The Rev. T. S. Glassford, B.A., of Richmond, addressed the pastor, and the Rev. Jos. White, B.A., of Rochesterville, the congregation. The reception tendered the newly-inducted pastor, the same evening, was a grand success. The Rev. G. M. Clark occupied the chair in his usual genial manner. Interesting addresses were delivered by the Rev. Messrs. Shearer, White, Clark and McLaren, followed by a few well-chosen remarks by Messrs. H. Gourlay and Thos. Wilson, elders, and Mr. Andrews, of Ottawa. The choir, conducted by the new pastor, rendered some choice anthems and other sacred selections. Vocal and instrumental solos were contributed by the Misses McLaren, Wilson and Gourlay, together with two sacred solos by the

new minister, by special request. The proceeds, which amounted to a handsome sum, will be devoted to the Carp Shed Building Fund.

REV. HUGH MCKAY delivered a very impressive lecture on the North-West Indians, in Knox Church, Ingersoll, last week, on Tuesday evening. The audience was somewhat larger than is usual in Ingersoll, but not what it should have been. The lecture was very interesting and pathetic, containing many facts about the Indian not generally credited to him. The lecturer contrasted the beautiful and luxurious homes of Ontario, and our life of civilization and refinement, with the dark and dreary existence of the poor Pagan Indians. He cited very pathetic stories of dying Indian children from cold and hunger in winter, or exposure to the hot weather in summer. One little fellow was very sick, sheltered only by the thin tent, and the rays of the sun beat through it. He cried from the effects—was suffocating. The mother plucked some grass and spread it on the tent with the hope that it would break the sun's rays. The little fellow asked for something to eat. She answered: "Be quiet, my child." "Oh, mother, I am going to die soon." "Be quiet, my child." "You were telling me of a beautiful island in a river somewhere, and now I see it; but how will I get across?" "Be quiet, my child." And his light went out without a ray of hope to guide him in the hour of death. Many incidents of privation, painful and bloody religious ceremonies, were told, giving an idea of the inner life of these people. No doubt the effect of the lecture will be seen in the fall, and clothing and other assistance sent out by the ladies of the churches. The collection was very good, considering the audience.

ON Monday afternoon of last week the corner stone of N. W. St. Andrew's Church, Lindsay, was laid by Rev. Dr. McTavish, pastor of the congregation. The ceremony was impressive, and was witnessed by a large crowd of people, who took the utmost interest in the proceedings. Among those present were Rev. G. M. Milligan, M.A., of Toronto; Rev. Wm. Bennett, Moderator of the Synod of Toronto and Kingston; Rev. W. K. Anderson, Rev. S. Weston-Jones, and Messrs. Perrin and Perrie, students, engaged in the mission fields of the Presbytery of Lindsay. Prominent members of the congregation and board of managers were also present. The proceedings commenced with the singing of the 100th Psalm, followed by the reading of a portion of Scripture and prayer by Rev. Dr. McTavish. Mr. McNeillie, secretary of the board of managers, then read a historical account of the congregation, after which a handsome silver trowel wherewith to perform the ceremony of laying the corner stone was presented to Dr. McTavish. With proper observances there were deposited with the historical document copies of the *Globe*, the *Mail*, the *Canadian Post*, the *Warder*, minutes of the General Assembly, THE CANADA PRESBYTERIAN, *Presbyterian Review*, *Presbyterian Record*, the latest annual of the congregation; Canadian Almanac, 1886; current Canadian coins. At the close of the ceremony Rev. George M. Milligan delivered an address. In the evening a meeting was held in St. Andrew's Church, which was addressed by the chairman, Dr. McTavish, Rev. Messrs. G. M. Milligan, S. Weston-Jones, William Bennett, and others. St. Andrew's congregation are to be congratulated on the measure of prosperity to which they have attained, and the encouraging prospects they have reason to cherish.

THE OTTAWA CITIZEN gives an account of the closing exercises of the Ottawa Ladies' College, held last week, in which it says: The Rev. Dr. Moore, second vice-president of the corporation, occupied the chair, in the lamented absence of the President, Mr. H. F. Bronson, through illness. The proceedings were opened by a prayer of thanksgiving by the Rev. G. M. Clarke, of New Edinburgh, after which one of Mendelssohn's sweetest pieces was most admirably rendered by Miss Ridout, the Orme gold medalist in music. Miss M. Macoun then advanced and read her essay, "Lights and Shadows," and was greeted at the conclusion with well deserved applause. The Principal then came forward, and in a few well chosen words, explained the system of marking in awarding medals and prizes, which afforded this wonderful result that, during the twenty-three years he had observed it, no single case had ever occurred in which any complaint had been made of any kind, and no prize had ever been won which was not duly earned even by the honest determination of the defeated candidate. He then handed the prizes to each with a remark indicative of the place in the class list held by each. The prizes, by the way, were most beautiful, elegantly bound in morocco, leather and call, and stamped with the college crest and motto on the back of each. The chairman called upon the Rev. W. T. Herridge, B.D., who presented the musical prizes. He bore ample testimony to the thoroughness of the instruction afforded both in instrumental and vocal music. In a few happy words Mr. Monson presented the prizes in the drawing and painting department. Rev. Mr. Clarke then came forward, and presented the young ladies with the Booth prizes for general proficiency, and with the Woods prizes for English literature. Miss J. S. Woods then sang to Miss Hart's accompaniment Cowen's beautiful and touching melody, "The Children's Home." Rev. Mr. Herridge and Rev. Dr. Moore presented the medals, accompanying them with a few words of congratulation, and the Principal called forward the lady graduates and handed each the well earned diploma. Miss Hart then followed with two selections on the piano in her usual classic and brilliant style, and after one of Miss K. Cameron's beautiful renderings of two of Mendelssohn's sacred songs, "God Save the Queen," was sung and the audience adjourned to the grounds, where, under a capacious tent, kindly fitted up by Mr. A. G. Forgie, ice cream, cake and lemonade were served, and thus with social pleasure ended the largest and most successful year in the history of the Ottawa Ladies' College.

PRESBYTERY OF REGINA.—An adjourned meeting of this Presbytery was held on the 8th inst., in Knox Church, Regina. The attendance was small. A communication from Rev. Wm. McWilliam, LL.B., resigning his charge at Prince Albert, was read. A resolution accepting his resign-

ation, and expressing regret that Mr. McWilliam still adhered to his determination to resign, was unanimously passed. It was also decided to communicate with the Home Mission Committee for the purpose of securing co-operation in obtaining a successor. A call from Moose Jaw Congregation, signed by twenty-eight communicants and concurred in by fifty-five adherents, and offering a salary of \$500 per annum was presented in favour of the Rev. S. J. Taylor, M.A. The call was sustained as a regular Gospel call, and it was ordered to be transmitted to Mr. Taylor. The supply of Moose Jaw was left in the hands of the Convener of the Home Mission Committee until settlement. A communication from Huron Presbytery anent the ordination of Mr. S. E. Calvert, M.A., was read. Mr. A. Matheson reported through letter that he had visited two new stations north of Regina, and that he was now giving service in them. Applications for grants of \$200 each were received from Knox Church, Barnes Settlement, and Roxborough, and ordered to be transmitted to the Church and Manse Building Boards. It is the intention of the people in these stations to build stone churches 20x30 feet. The supply of Cathcart Settlement was left in the hands of the Home Mission Committee. The Presbytery adjourned to meet in Regina on Tuesday, the 10th day of August next at, eleven o'clock in the forenoon.—A. URQUIHART, Pres. Clerk.

### MONTREAL NOTES.

THE congregation of Stanley Street Church met on Wednesday evening, the Rev. Prof. Scrimger, M.A., presiding, when a call was unanimously moderated in favour of Rev. F. M. Dewey, M.A., of Richmond, Que. The stipend offered is \$1,400.

THE recently organized congregation of Melville Church, Cote St. Antoine, held an informal meeting on Wednesday last, when a committee, consisting of the elders, managers and trustees, was appointed to submit the name of a minister at the meeting to be held on Monday, July 5, to moderate in a call.

THE regular quarterly meeting of the Presbytery of Montreal will be held in the David Morrice Hall, on Tuesday, July 6.

DURING the past ten days a number of ministers from the Maritime Provinces have been in the city on their way home from the General Assembly. On Sabbath last Rev. J. D. Murray, of Buctouche, N. B., preached in St. Joseph Street Church, Rev. R. Murray, of Halifax, in Erskine Street Church, and Rev. A. Rogers, of Yarmouth, N. S., in Cote St. Antoine.

ON Wednesday afternoon a select company of friends met in the house of Mrs. Fairie, University Street, on the occasion of the marriage of the Rev. Dr. Archibald, of Knox Church, St. Thomas, to Miss F. Jordan, daughter of Mr. Wm. Jordan, of Halifax, and sister of the Rev. L. H. Jordan, B.D., of Erskine Church. The ceremony was performed by Mr. Jordan, assisted by Rev. J. Barclay. Rev. R. H. Warden gave the bride away. Rev. W. R. Cruikshank was one of the groomsmen, so that the clergy were well represented. Both the session and congregation of St. Thomas sent telegrams of congratulation. Dr. and Mrs. Archibald purpose spending a few weeks on the Atlantic coast before going west to St. Thomas.

THE usual summer exodus from Montreal has set in, and a large number of families have already left for the Lower St. Lawrence. The schools being now closed, next week will witness the departure of very many more. During July and August the attendance at all the churches here is very perceptibly less than usual, and in the larger West End churches it falls to about one-third of the winter attendance. So great a number of families leave the city that, were it not for visitors, the congregations worshipping in the six West End Presbyterian Churches during July and August could easily be accommodated in two of the churches. Many of the Sabbath schools are closed for these months, the children being nearly all out of town. Some persons advocate the closing of a number of the churches, and the uniting for the summer of two or more congregations. Though there are undoubtedly advantages in connection with such a proposal, yet it has not been found to work very satisfactorily where tried on a limited scale in former years. Four or five of our ministers leave the city with their families this week. Some of these go to the Murray Bay district, and others to Cacouna and the Portland coast.

SOME people have been making themselves quite ridiculous in connection with the appointment by the Pope of a Cardinal in Quebec. It was an act of simple impertinence on the part of the Cardinal to send official intimation of his appointment to the Quebec Legislature, to the mayors of cities in Quebec, Ontario, etc. It was grotesque folly on the part of both houses of the Quebec Legislature formally to pass resolutions of congratulation, then to adjourn and proceed in a body, headed by the Speakers, to the Cardinal's Palace, in carriages hired at an expense to the country of \$200. It was worse than toadyism for Bishop Bond and some of his clergy who happened to be in Quebec at the time, to go in a body formally to congratulate the new Roman Cardinal. True, these gentlemen were at the time most solicitous to secure all the influence they could possibly bring to bear on members of the Legislature to carry a bill of theirs which there was reason to doubt would not pass. Notwithstanding their visit of congratulation to the Cardinal the bill referred to was thrown out. Our own City Council made itself ridiculous by formally adopting an address of congratulation to the Cardinal and another to the new Archbishop of Montreal. The members of the Council went in a body to present this latter address, one sentence of which reads as follows: "The Council offers its most respectful homage to the venerated chief of the new ecclesiastical Province of Montreal, and gratefully thanks the Sovereign Pontiff for the honour conferred on the Metropolis of Canada." For what small mercies the Protestant members of our City Council are grateful!!! To show your readers the presumption of his Grace the Archbishop, his reply to the Council's address is here given: The city of Montreal, the commercial metropolis of

Canada, which you represent on this occasion, has come officially to express to the ecclesiastical Metropolitan the joy which is felt on the great favour conferred on it by the Holy See. Gentlemen, I am happy to tender to you my most cordial thanks. You understand all the importance attached to this decision of the Holy See and your gratitude to the Sovereign Pontiff, and the sentiments which prompt you, will be gladly received by his Holiness. Your action shows that you, gentlemen, appreciate the influence which religion has had in the happiness and prosperity of the city of Montreal—a Catholic city *par excellence*, which has been founded by heroes, and developed in the atmosphere of the Church. You, gentlemen, hope with me that now the city of Montreal, having been raised to the rank of the ecclesiastical metropolis of this Province, it shall be more prosperous in future and have even higher destinies. I accept this agreeable manifestation of your sentiments with a joyful heart, and I trust that the city council of Montreal shall be actuated in the future as in the past by a spirit of equity and justice toward the ecclesiastical authorities, and with the same good feeling between the civic and ecclesiastical authorities. As regards the personal compliment paid me in the resolutions which you have come to present to me, I thank you sincerely. My clergy and I shall render all the services in our power to the city of Montreal. Gentlemen, a copy of your resolutions will be transmitted to the Sovereign Pontiff. And this is the nineteenth century, and in her Majesty's domains! Mr. J. K. Smith, M.A., of Knox Church, Galt, was recently elevated to the position of Moderator of the Presbyterian Church in Canada, a body with tenfold the intelligence and commercial influence of that of the Church of Rome in Canada. What would be thought were he to formally notify the Legislatures and City Councils of his appointment and they were to adopt addresses of congratulation, and proceed in state to his manse to present them? But, then, the Catholic vote is a matter of importance, and even some Ontario politicians and newspapers are supposed to be ready to sacrifice principle, and do any amount of toadyism, if thereby they can but secure it.

**BRANTFORD YOUNG LADIES' COLLEGE.**

**ANNUAL CONCERT AND COMMENCEMENT.**

One of the most successful sessions of the college has just been closed by the usual concert and commencement exercises. Wickliffe Hall on each occasion was crowded with a most appreciative and representative audience, including the elite of the city, with a large number of the relatives of the students from a distance, admission being by invitation.

**THE ANNUAL CONCERT**

on Monday evening was the most successful yet given, the various selections being received with well merited and generous applause. The unanimous opinion expressed was that in Prof. Garratt the college has one of the ablest musical directors in the Province. The excellent rendering of "Masaniello" (four pianos, sixteen hands) so delighted the audience that by request it was repeated the second evening. The vocal solos and choral class selections showed fine taste and admirable training. The grand work that is being done in the college in so far as music is concerned was exemplified fully in the piano solos and magnificent overtures on four pianos, sixteen hands. The work on the four pianos is a new departure of the last term, and, while giving a performance that is exceedingly grand in effect, also gives evidence of careful training and attentive study.

The following programme rendered on this occasion will enable musical connoisseurs to judge of the taste of the professor who made the selections, and the proficiency of the performers who so brilliantly executed them: "War March" (four pianos, sixteen hands), "Athalie," Mendelssohn, Misses Leeming, Lundy, Findlay, Becket, McBurney, Wool, Nelson, Jones; Part Song, "Summer Eve," Hatton, Choral Class; Song, "Cherry Ripe," E. Horne, Miss Jennie McBurney; "Cretette Overture," "Poet and Peasant," Suppe, Misses Gibson, Donald, Hall, Gould; Part Song, "Twilight," G. Roberti, Choral Class; Piano Solo, "Polonaise in A," Chopin, Miss F. Findlay; Song, "Peacefully Sleep," M. Field, Miss Mabel Fair; Overture (four pianos) "William Tell," Rossini, Misses Leeming, Lundy, Becket, Findlay, Donald, Gibson, Hall, Grant; Part Song, "Bells in May," F. Hiller, Choral Class; Serenade, "Evening Breezes Gently Stealing," Schubert, Miss M. Gould; Piano and Violin, "Theme and Variations," Beethoven, Miss M. Leeming and Prof. Garratt; Duet (vocal), "The Merry Bells and the Flowers," Mendelssohn, Miss Gould and Miss A. Gould; Overture (four pianos), "Masaniello," Auber, Misses Leeming, Ruthven, Findlay, Grant, Lundy, Powers, Gibson, Decket; Part Song, "Where are the Angels, Mother?" Hatton, Choral Class; "Wedding March" (four pianos), Mendelssohn, Misses Leeming, Lundy, Findlay, Becket, Ruthven, Powers, Grant, Gibson.

**ART DEPARTMENT.**

At the close of the programme the reading room at Wickliffe Hall was thrown open, and the public given an opportunity to observe the work of the art class. Many very excellent specimens of painting in oils were hung upon the walls. Among these the work of Mrs. Macintyre and Miss L. E. Spence probably stood out as most prominent and best; though many others rank well with these. Miss Fleming's "Storks" and "Water-lilies" were exceedingly well drawn and finished. A number by Miss M. L. Phair were hung upon the walls, including some very excellent ones. Mrs. Macintyre's "Psyche" (an exquisite copy) and a painting from a woodcut by the same artist were greatly admired, as was also "The Milkmaid," painted from an engraving by Miss L. E. Spence. Miss Ida Waldie, Miss Nelson, Miss McDiarmid, Miss Slater, Miss McBurney, Miss S. Adams, Miss McKechnie, and Miss Nellie Cockshutt, Miss Collard, Miss McPhie, and others also contributed. Among those which were striking was an "Italian Shepherd Lad," by Miss Adams. It received very many complimentary remarks. Indeed the display was highly creditable, and shows there is much talent being developed in the college.

**THE COMMENCEMENT EXERCISES**

on Tuesday evening were of a most enjoyable character. The platform was tastefully decorated with a profusion of flowers, and on the graduates ascending to their seats, they were heartily applauded. The general appearance of the ladies presented that of refined elegance, taste and culture. The Rev. Dr. Laing presided. Miss M. E. Donald, of Toronto, was introduced to read the valedictory, and was highly complimented for the elegance of diction and true Christian sentiment that characterized the essay. At the conclusion of the reading of the valedictory, Rev. Dr. Laing called upon Mr. Alexander Robertson, President of the College Board of Directors, to present the diplomas.

**THE GRADUATES OF 1886.**

Miss S. A. Adams, Toronto; Miss M. D. Becket, Thamesville; Miss M. E. Donald, Toronto; Miss F. M. Findlay, Hamilton; Miss Lillie Foster, Brantford; Miss Edith Hewitt, Brantford; Miss Jennie McBurney, Simcoe; Miss Effie Agnew, Brantford; Miss M. D. Burns, Toronto; Miss S. Ferguson, Thamesville; Miss Edith Fitch, Brantford; Miss Bella Grant, Brantford; Miss Maud Leeming, Brantford; Miss Kate Stewart, Caledonia.

The Moderator of the General Assembly, Rev. J. K. Smith, of Galt, was present, and spoke in the highest terms of the college. He said he knew of no ladies' college in the country that was doing such good work as the Brantford College. Beautiful buildings, spacious and handsome grounds, and above all a most healthy location, give this college superior advantages over any other in the Dominion. Concerning the healthfulness of the college and the city, he had heard gentlemen say that their daughters were never so healthy and well as during their time at the Brantford Young Ladies' College. He made a flattering and well-deserved allusion to the able faculty, and to the thorough nature of all the work done in the college.

For lack of space the prize list is withheld, with the exception of those to whom medals were awarded as follows: The Governor General's medal, Miss Maggie Somerville, Dundas; The General Proficiency medal, senior year, Miss Sarah A. Adams, Toronto; the Proficiency medal, middle year, Miss Bertha Howson, Brantford.

Principal McIntyre with his entire staff are to be congratulated on the great success of the work during the session now so auspiciously closed. Such a record should not fail to secure for the Brantford Ladies' College a most generous and loyal support from all Presbyterians who desire to send their daughters from home in order to gain a superior education under the advantages of refinement, and at the same time surrounded with Christian influences.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

July 11, 1886. **JESUS THE GOOD SHEPHERD.** { John 10: 1-18. }  
GOLDEN TEXT.—"I am the Good Shepherd; and the Good Shepherd giveth His life for the sheep."—John x. 11.

**INTRODUCTORY.**

After the man whose sight had been restored was cast out of the synagogue, Jesus found him and made him further acquainted with Himself, and thus rewarded him for his faithfulness. Then, to them standing about Him, He said: "I am come into the world for judgment—to give sight to them who feel their blindness, but such as think they see shall have their real blindness consummated. The Pharisees asked if they also were blind, knowing that He in some way spoke against them. He replied that it would be better for them if they saw less, because the rejection, through pride, of truth seen would add to their condemnation.

**EXPLANATORY.**

He now holds up the mirror to these professed shepherds of Israel and lets them see what they are, and at the same time indicates what the future is to be, when the Gentiles are brought in, and all shall be in one fold under One Shepherd.

**I. Human Shepherds in General.**—This is a frequent figure in the Scriptures (Ezek. xxxiv., Jer. xxiii.). He distinguishes between the *true* and *false* shepherds amongst men, and makes that the transition to a description of Himself as the *One Shepherd*:

*A fold* was an enclosure surrounded by a wall sufficiently high, or so secured by brush or palisades as to protect the sheep from wolves.

(1) *The true shepherd.*—They have one quality in common with the false: they both go into the fold—but otherwise they differ.

(a) *The door.*—The true shepherd enters by the door—the regularly authorized method of taking office in the Church. But more than that is needed. There should be an *internal* as well as an *external* fitness. It was in the latter qualification that the Pharisees failed. They did not understand the true nature of the religion they professed to teach. Afterwards Jesus declared Himself to be the door through whom they were qualified.

(b) *Porter opens.*—The Holy Spirit is the porter—the keeper of the Church—who gives access—fitness—to men to become shepherds. Besides, He opens the hearts of the sheep that the shepherd may be able to do His work.

(c) *Hear his voice.*—The sheep—the true people of God—recognize the true shepherd, qualified by the Spirit, and they accept his ministry. It is a solemn question for every shepherd to ask whether he finds access to the hearts of the people, and if not, why not? Is it because he has not been properly admitted to the work?

(d) *Calleth them by name.*—In Eastern countries the shepherd has a name for each sheep, to which they answer. It shows an intimacy and interest upon the part of the shepherd in his flock that is not known amongst us. So the Lord is said to be so intimately acquainted with His works

that He calleth the hosts of heaven by name. It means a *personal interest*. So the under shepherd should feel a *personal interest* in each member of his flock.

(e) *He leadeth them out.* The Eastern shepherd does not drive the sheep, but goes before them, and knows the character of the ground before he risks them upon it. So should the shepherd: *know and experience* the truth—that he may rightly lead the sheep. It is to be noticed that to be *in the fold* is one thing, and to *find pasture* is another.

The Church in its external organization is for the shelter and rest of the flock, but will not feed the soul.

These are the qualities of a true ministry. By word and experience going before the flock into the green pastures and by the still waters.

(2) *The false shepherd.*—His qualities are implied in the foregoing.

(a) *Enters another way.* (Ver. 1.)—The man wishing to rob the fold would *avoid* the door, and secretly climb over the wall. So, in the ministry of the Word, there were those to whom He then spoke who sought the fleece instead of the flock, and sought not the testimony of the Spirit. They came not to the light lest their deeds might be reproved. What a dreadful thing *professionalism* in religion is when Jesus describes it as theft!

(b) *The sheep know not his voice.* (Ver. 5.)—The thief calls the sheep as if he were a true shepherd. It may be in pretence that he may deceive them, or it may be *not knowing* that he does not reach the heart and do his work. Some, no doubt, are deliberate deceivers; but most who belong to this class are *not aware* that they are not true shepherds. There is an applause that is not the real acknowledgment of the sheep that is easily taken for success.

Whilst multitudes follow some men, the true sheep *flee*—they do not find what their souls need.

**II. Jesus the Door.** (Ver. 7.)—They did not understand His similitude. He then plainly tells them that He is Himself the door through which all must enter the fold.

(1) *For the shepherds.* (Ver. 8.)—The shepherds themselves must enter by this door. The shepherds are sheep. They need the same salvation that the sheep need. They belong to the flock. "In the which the Holy Ghost hath made you overseers." (Acts xx. 28.)

"All that came before Me are thieves and robbers." There are different interpretations given. According to some He means those persons who came claiming to be the Messiah—many of whom appeared in Jewish history. They were thieves and robbers. Others that, besides the false Messiahs, He meant every one who tried to turn the public attention away from the promised Messiah. Others would paraphrase the verse: "All that ever came into the fold before coming to Me are thieves and robbers." That certainly meets the spirit of the verse, without specifying different classes of false shepherds, and without making the word "all" include many *true shepherds* who came before Him.

(2) *For the sheep.* (Ver. 9.)—If any man enter into the Church through faith in Christ, he will be saved—and can go in and out—exercising full liberty—in the exercise of all his powers—and find pasture—he shall be fed—for Jesus is the bread of life.

**III. Jesus the Good Shepherd.**—The word *good* means all that we mean by *perfect*—possessed of all the qualities of perfection. This is illustrated *positively* and by *contrast*.

(1) *His design.* (Ver. 10.)—The thief comes to steal, kill (to eat) and to destroy (for the pleasure of destroying), but Jesus came to *save*—that they might have *life* and have it *abundantly*. The measure of *life* we enjoy here is but small in comparison with what we shall enjoy in heaven. *Fulness* of power and happiness of which we cannot even think. What a difference between Christ and Satan and his emissaries?

(2) *His conduct in times of danger.* (Ver. 12.)—The hireling, who does not own the sheep and works for his wages, flees when the wolf comes, and leaves the sheep to be scattered and destroyed. Eastern shepherds often sacrificed their lives in defence of their *own* sheep. So with our Good Shepherd. He gave His life for His sheep. He died that we might live.

(3) *Mutual knowledge.*—He knows His sheep and they know Him. The intimacy is so close that He compares it to the intimacy between Himself and the Father. His knowledge of us is complete, and ours of Him will be by and by. In some degree that intimacy should exist between pastor and people.

How intimate the acquaintance between Christ and some saints has been is a rebuke to us who come short.

That intimacy implies *mutual love* and *self-sacrifice*. He died for us, and we should be ready to die for Him.

(4) *Perfect oversight.* (Ver. 16.)—None of His sheep will be missing. He has other sheep—not of Israel—amongst the Gentiles—and they will all be brought, and all shall be *one fold* under the loving care of *One Shepherd*. That is the future hope of the Church, that should quicken our energies in times of discouragement. All differences will be gone, all shall be *one* in Christ.

(5) *His divine power.*—He lays down His own life—no one has power to take it from Him—and when His death has overcome death, He takes His life up again. In this is seen the supreme dignity and authority of the Shepherd. His love for the sheep that led Him to do that makes the Father, who so loved the sheep as to give up the Son, love the Son because He gave Himself up.

He then, having declared His own dignity, retreats into His humiliation. "This command have I received of my Father." He did all in *obedience* to the Father.

**PRACTICAL SUGGESTIONS.**

1. As sheep we are helpless, and in the need of a protector.
2. The Holy Spirit will open the door to all who seek, through Christ, to enter into the fold.
3. The false shepherd may call and act like the true, but he will have no fruit in the Great Day. *They know Him not.*
4. Pray for fulness of life.
5. If Jesus' own life was in His own power, how safe are we? "No man can pluck them out of the Father's hands."

**Sparkles.**

THE only thing that equals the spontaneity with which this country proposes a monument is the unanimous cordiality with which it isn't built.

"I HOPE Mr. Carlisle will never be President," said the Congressional lady who has literary soirees. "Have you read the Froude scandal as to how he treated his wife?"

HIGH PRAISE.—Mrs. John Neelands, writing from the Methodist Parsonage, Adelaide, Ont., says: "I have used Hagyard's Pectoral Balsam in our family for years. For heavy colds, sore throats and distressing coughs no other medicine so soon relieves."

PICTURE DEALER: "Please take care, sir!—your coat tails don't—ah—by chance—sweep against my 'Old Masters!'" Amateur: "Oh! What! Ain't they dry yet?"

It was a German critic who remarked that "In order to prove the absurd irregularities of English pronunciation, it will suffice to state that the word Boz is pronounced Dickens."

**ADVICE TO MEN.**

During the next few weeks if you can find some business to transact at a distance from home it will save you the unpleasantness of seeing your houses in confusion and your meals spread on the mantle-shelf, and will also give your wives an opportunity of surprising you with one of Jolliffe's New Parlour or Bedroom Suites in point of cost.

"YOU dear thing," she said, gushingly, "how handsome your bonnet does look. I'm sure it looks as well as it did last winter." Only a woman could say a thing like this, and say it so easy.

JAMES PYLE'S PEARLINE has indeed become an article of established value in domestic economy, and now is the time for every family to test it, for house-cleaning as well as for laundry purposes. A more useful article for housekeepers is not to be found, and they who neglect a trial of it deprive themselves of a great convenience. Sold by grocers generally, but see that counterfeits are not urged upon you.

A LITTLE girl from the city was on her first visit to the country. While riding near Clifton Springs she saw a lot of cat's tail's near the road. "Oh! auntie," she exclaimed, "I never knew before that sausages grew on sticks!"

A COMPLICATED CASE.—Harry Ricardo, of Meaford, Ont., testifies that he suffered from rheumatic gout and chronic trouble of the stomach and liver, which Burdock Blood Bitters effectually cured, after all other tried remedies had failed.

PHYSICIAN (with his ear to the patient's chest): "There is a curious swelling over the region of the heart, sir, which must be reduced at once." Patient (anxiously): "That 'swelling' is my pocket-book, doctor; please don't reduce it too much."

THE most successful Hair Preparation in the market. If you are bald, if you have thin or gray hair, if you are troubled with falling out of the hair, or dandruff, don't fail to try a bottle of Dr. Dorenwend's Great German Hair Magic, the greatest discovery of the age. Sent to any address on receipt of price, \$1 per bottle, or six for \$5. Direct all communications to A. Dorenwend, sole manufacturer, 105 Yonge Street, Toronto, Canada.

SWAIN: "I suppose about this time of the year you young ladies who are going to graduate are engaged all the time in preparing your essays. Um—by the way, Miss Eugenia, what is yours going to be?" Miss Eugenia: "Pale blue, trimmed with real lace."

**Horsford's Acid Phosphate.**

**Specific Virtues in Dyspepsia.**

Dr. A. JENKINS, Great Falls, N. H., says: "I can testify to its seemingly almost specific virtues in cases of dyspepsia, nervousness and morbid vigilance or wakefulness."

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**THE CENTRAL BANK OF CANADA.**

Proceedings of the Second Annual General Meeting of the Shareholders, held at the Banking House, Toronto, on Monday, the 21st day of June, 1886.

Those present were:—D. Blain, Samuel Trees, H. P. Dwight, K. Chisholm, D. Mitchell McDonald, C. Blackett Robinson, A. McLean Howard, Jas. Brandon, Frank E. McDonald, Henry O'Brien, C. S. Gzowski, Jr., H. H. Cook, W. Gibson Cassels, J. D. Henderson, Dr. C. E. Martin, Alex. Lawrie, Dr. Husband, Robert McClain, A. Muldoon, S. K. Dingle, A. A. Allen and F. W. Trounce.

On motion, D. Blain, Esq., was called to the chair, and Mr. Allen, the Cashier, requested to act as Secretary.

Moved by D. Mitchell McDonald, Esq., seconded by Henry O'Brien, Esq., and resolved, That Messrs. W. Gibson Cassels and C. S. Gzowski, Jr., be appointed scrutineers. By request of the Chairman, the Secretary then read the following

**REPORT.**

The Directors have much pleasure in presenting to the Shareholders their Second Annual Report, showing the result of the business of the Bank for the year ended 31st May, 1886:—

The balance of profit and loss on 30th May, 1885, was.	\$385 72
The profits for the year ended 31st May last, after deducting charges of management, interest reserved and credited, and making provision for bad and doubtful debts, were	37,602 40
From which have to be taken—	\$37,988 12
Dividend 3 per cent., paid 1st December, 1885	\$9,815 50
Dividend 3 per cent., payable 1st June, 1886	10,170 30
	19,985 80
Carried to reserve fund	15,000 00
Ten per cent. written off office furniture account	1,536 36
	16,536 36
Leaving a balance at credit of profit and loss account to be carried forward of	\$1,463,96

The net earnings show a result equivalent to about 11½ per cent. upon the average paid-up capital of \$330,000 in use during the year.

The business of the Bank at Head Office and Branches continues to give satisfactory evidence of progress. Circulation and deposits have steadily increased during the year, the latter from \$903,864.01 to \$1,463,853.97, and discounts and loans from \$1,243,036.12 to \$1,782,709.31.

The capital stock paid up now stands at \$356,930, an increase for the year of only \$14,050. Your Directors, however, have good reason to expect that during the ensuing year the whole amount subscribed, viz., \$500,000, will be fully paid up.

The Head Office and Branches have been duly inspected during the year. The various officers of the Bank have discharged their respective duties efficiently, and to the satisfaction of the Board.

Toronto, June 21st, 1886.

D. BLAIN,  
President.

**GENERAL STATEMENT.**

LIABILITIES.	
Capital stock paid up	\$356,930 00
Reserve fund	\$25,000 00
Balance of profits carried forward	1,465 96
Dividends unclaimed	39 65
Dividend No. 4, payable 1st June	10,170 30
Reserved for interest on deposit receipts	5,096 97
	41,772 88
Notes in circulation	\$299,275 00
Deposits not bearing interest	335,979 87
Deposits bearing interest	1,127,874 10
Balances due to other banks in Canada	9,227 22
	1,772,356 19
	\$2,171,059 07
ASSETS.	
Specie	\$46,278 35
Dominion Government demand notes	129,875 00
Notes and cheques of other banks	83,118 14
Balances due from other banks in Canada	36,242 09
Balances due from foreign agents in U.S.	14,685 92
Balances due from agents in Great Britain	27,880 56
Dominion Government stock	2,800 00
Municipal debentures	27,669 70
	\$368,549 76
Bills discounted and current (including advances on call)	\$1,782,709 31
Overdue debts secured	1,417 56
Overdue debts not specially secured (estimated loss provided for)	4,517 10
Office furniture at Head Office and Branches (including safes)	13,865 34
	1,802,509 31
	\$2,171,059 07

The Central Bank of Canada,  
Toronto, 31st May, 1886.

A. A. ALLEN,  
Cashier.

The Chairman moved, seconded by Samuel Trees, Esq., That the report read be adopted. Carried.

Moved by Henry O'Brien, Esq., seconded by James Brandon, Esq., That the thanks of the shareholders be given to the President, Vice-President and Directors, for their services during the past year. Carried.

Moved by H. H. Cook, M.P., seconded by Dr. C. E. Martin. That the thanks of this meeting be given to the Cashier and other officers of the Bank for the satisfactory manner in which they have performed their duties during the year. Carried.

Moved by J. D. Henderson, Esq., seconded by Dr. Husband, That balloting for the election of Directors for the ensuing year do now commence, and that it close at 2 p.m., but that if at any time five minutes shall elapse without a vote being tendered, the ballot may be closed by the scrutineers. Carried.

The scrutineers reported to the meeting the following gentlemen elected as Directors for the ensuing year:—D. Blain, Samuel Trees, H. P. Dwight, A. McLean Howard, C. Blackett Robinson, D. Mitchell McDonald and K. Chisholm.

At a subsequent meeting of the Board, D. Blain, Esq., was elected President, and Samuel Trees, Esq., Vice-President.

A. A. ALLEN, Cashier.

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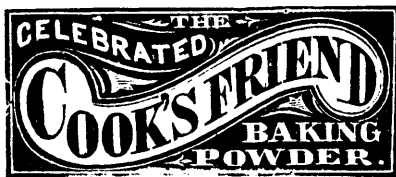


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**MEETINGS OF PRESBYTERY.**

**QUEBEC.**—In Sherbrooke, on the 6th July, at ten a.m.  
**GLENGARRY.**—At Alexandria, on Tuesday, July 6, at eleven a.m.  
**PETERBOROUGH.**—In the First Church, Port Hope, on July 6, at ten a.m.  
**BRANDON.**—In Brandon, on the second Tuesday of July.  
**MONTREAL.**—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.  
**MAITLAND.**—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.  
**WHITBY.**—In Whitby, on the third Tuesday of July, at half-past ten a.m.  
**SARNIA.**—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.  
**CHATHAM.**—At Chatham, on the 13th July.  
**BRUCE.**—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.  
**KINGSTON.**—In John Street Church, Belleville, on Monday, July 5, at half-past seven p.m.  
**TORONTO.**—In the usual place, on Tuesday, July 6, at ten a.m.  
**MIRAMICHI.**—In the hall of St. Andrew's Church, Chatham, on Tuesday, July 13, at eleven a.m.  
**GUELPH.**—In Chalmers Church, Guelph, on the third Tuesday of July, at ten a.m.  
**ROCK LAKE.**—At Boissevain, on Wednesday, 14th July, at ten a.m.  
**PARIS.**—In Dumfries Street Church, Paris, July 13, at eleven a.m.  
**BARRIE.**—At Barrie, on Tuesday, 27th July at eleven a.m.  
**HURON.**—In Knox Church, Goderich, on Tuesday, July 13, at eleven a.m.  
**LINDSAY.**—At Woodville, on the last Tuesday of August, at eleven a.m.  
**STRATFORD.**—On the second Tuesday of July, at half-past ten.  
**REGINA.**—In Regina, on Tuesday, August 10, at eleven a.m.  
**BRITISH COLUMBIA.**—In St. Andrew's Church, New Westminster, on the first Tuesday of August, 1886, at ten a.m.  
**LONDON.**—In First Presbyterian Church, London, on Tuesday, 13th July, at half-past two p.m.



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**NOTICE.**

Presbyteries are instructed by the General Assembly to give their attention at their first meeting after the Assembly to the matter of the Stipend Augmentation Fund.  
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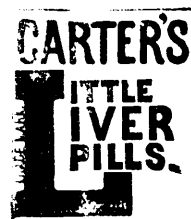
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