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NOTES OF THE WEEK.

No further clue has been obtained to the identity of the Dublin assassins. A large number of suspects have been released during the past few weeks.

THE Free Church of Italy, to which Father Gavazi belongs, has 13 pastors, 16 evangelists, 1,750 communicants, and 657 scholars in its schools. The seventh annual report has just been issued.

GENERAL GARIBALDI, the liberator of Italy, died at his island home in Caprera on the 2nd inst., at the age of seventy-five. His disease was an asthmatic complaint of long standing, aggravated by a severe attack of bronchitis.

HER ROYAL HIGHNESS the Princess Louise arrived at Quebec by the "Sarmatian" on the 4th inst., where she was met by His Excellency the Governor-General. The Princess was received with much enthusiasm, and presented with an address, to which she replied in French.

THE National Arbitration League, in session at Washington, has passed resolutions inviting the Governments of the United States and England to unite in extending an invitation to the Governments of other nations to prepare, in preliminary conferences, for a congress of nations, to which shall be referred all international questions in dispute which cannot be settled either by compromise or by special arbitration; such congress to be invested with full powers as to the decision of any question which may come before it, and such decision to be final and binding on the parties interested.

THE Belfast "Witness" of the 26th ult. says: "Yesterday a most distressing scene occurred in Ouzhteraid. At the meeting of the Poor-law Guardians, over 100 men, all the heads of families, applied for admission to the workhouse. They had been evicted from their farms, and were nearly all lately tenants of Mrs. Kirwen, Connemara. The guardians refused them admission, but offered them a shilling each, requesting them to go to their homes, a distance of twenty miles. The men rejected the money, stating that they had no home to go to, except to share in the shelter of the sail of a boat, under which the remainder of the families lay since the evictions. They stayed in the workhouse yard, and during the evening the men became so violent that the master of the workhouse had to get police protection.

MR. FROUDE, the biographer of Carlyle, has written a short preface to go with Carlyle's posthumous "Reminiscences of My Irish Journey," when they appear in book form, the serial publication being completed in the forthcoming July number of "The Century Magazine." As to the history of the manuscript Mr. Froude says: "He [Carlyle] gave it to Mr. Newberry, who was then acting as his secretary; Mr. Newberry gave it to the late Mr. Thomas Ballantyne; Mr. Ballantyne it was sold to a Mr. Anderson, from whom it came into the hands of the publishers." Mr. Froude adds, in part: "The Irish problem has not been solved since Mr. Carlyle's visit, nor has it been made more easy of solution by the policy of successive ministries, which has been precisely opposite to what Mr. Carlyle would have himself recommended. His remarks, rough and hasty as they are, cannot be injurious and may possibly be useful." Mr. Froude quotes from Carlyle's journal of November 11th, 1849, in which the latter sums up his Irish experiences in the following characteristic vein: "Ugly spectacle: sad health: sad humour: a thing joyful to look back upon. The whole country lies in my mind like a ragged coat; one huge beggar's gaberdine, not patched or patchable any longer: not from a joyful or beautiful spectacle."

MR. D. A. MOXEY says it is to the Carrubber's Mission, founded in Edinburgh in 1858 by

James Gall, that America, through Mr. Moody, is mainly indebted for her present methods of evangelistic enterprise. Eight years ago, when Mr. Moody was in Edinburgh, the similarity, if not the identity of his methods with those pursued at Carrubber's Close were generally remarked, and one day Mr. Gall said to Mr. Jenkinson, the superintendent, "How wonderful it is, that the very same views should have originated on both sides of the Atlantic without any communication!" "Don't you be too sure of that," replied the superintendent, with the merry twinkle in his eye that his friends remember so well. He then went on to tell that when Mr. Moody visited Edinburgh for the first time, his way of evangelizing was quite different, his great idea then being the formation of Young Men's Christian Associations. On visiting Carrubber's Close he became much interested in it, and Mr. Jenkinson explained to him the whole working of the Mission, its evangelistic meetings, its private dealing with souls, its confederated enterprises, and the absence of all committees. Mr. Moody was much pleased with what he saw and heard, and there can be little doubt but that much of his subsequent procedure when he returned to America was due to this interview.

THE Free Church of Scotland General Assembly's Committee on Religion and Morals reported, regarding Messrs. Moody and Sankey's work, that "while the Free Church as a Church had no responsible connection with the labours of Messrs. Moody and Sankey, from America, who had again visited Scotland after an absence of eight years, the committee felt, considering the number of the ministers, office-bearers, and members of their Church who had been and were associated with these much-esteemed brethren in their labours, and how largely the membership of the Church in Edinburgh and Glasgow had shared in the blessing which was accompanying their work in these cities, that a necessity existed for referring to that work in their report to the General Assembly. Accordingly, they had received communications regarding the work from several well-known brethren, such as Dr. Andrew Bonar, Rev. George Stewart, Trinity Church; Rev. David Lowe, London Road Church; and Mr. J. C. White, Glasgow, all of whom testified to the wide-spread, blessed and permanent results that had followed the visit of the two American evangelists. Rev. John Kelman, Leith, writing of the Edinburgh meetings, said:—'Some who have made a profession may not stand the test of time; but, on the other hand, others who have made no profession, but who have experienced a saving change, will by-and-by come to light; and others still, who have not yet been converted, have notwithstanding been brought under impressions and convictions which, through the blessing of God, may afterwards lead to conversion.'

THE following is from the "Christian Leader" of the 25th ult.: "The proposal to open public museums on the Lord's Day has been defeated in the House of Commons by a majority of 208 to 83, the Government whips acting as tellers against the motion. While one of the special representatives of the working-class, Mr. Burt, supported the motion, another, Mr. Broadhurst, vigorously opposed it on the ground that the opening of the museums would increase the amount of Sabbath labour, and tend to the destruction of the Day of Rest. Mr. Mundella did not take this high ground, agreeing with the late Dean Stanley that the question is one which must be settled by public opinion; but he had no difficulty in showing that the people are decidedly opposed to the change. Out of the 154 museums in the United Kingdom, most of which belong to the municipalities, only four are open on the Sunday; and at Nottingham, which, according to Mr. Mundella, has done more for art than any other town in England, all the candidates at the last municipal election who voted for the opening of the local museum were defeated. In spite of the large majority against Mr. George Howard's resolution, the friends of Sabbath observance must not suppose that the battle is ended. The minority is influen-

tial and zealous, including popular men like Sir Wilfrid Lawson, and it will be necessary, therefore, to relax none of the efforts that have hitherto been made to protect the British Sabbath against innovations that would degrade it to the level of the Continental Sabbath. Mr. Gladstone was among the first to go into the lobby against Mr. Howard's proposal. Mr. Forster was conspicuous on the other side."

THE beautiful address which follows was recently presented to the Rev. Andrew A. Bonar, D.D., minister of Finnieston Free Church, Glasgow. It was signed by forty-four elders and eight deacons, and was accompanied by a handsome piece of silver plate—
"Reverend and Dear Sir,—We, the undersigned office-bearers in the congregation, deem this twenty-fifth anniversary of your ministry amongst us a fitting time to unite in offering our heartfelt congratulations on the occasion, and in expressing our strong attachment to yourself personally, as well as our deep and ever-growing sense of the value of your ministrations. We might speak of the varied services rendered by you to the Church at large, as embodied, for example, in the 'Narrative of a Mission of Enquiry to the Jews,' in your contributions to the Exegesis of Holy Scripture, by means of your commentaries on the Books of Leviticus and of the Psalms, or in the life records of those men of God whose memory is so dear to the heart of Scottish Christianity—Samuel Rutherford and Robert Murray McCheyne—which we owe to your pen, and which have made your name a household word in our land. But as these and other such services have been publicly recognized, in the degree of Doctor of Divinity conferred on you in 1874 by the University of Edinburgh, your own *Alma Mater*, and in your being chosen as Moderator of the General Assembly of the Free Church in 1878, we prefer on this occasion to speak more particularly of your many qualities of heart and mind, which have so greatly endeared you to us both as a man and as a pastor. We would refer to the high example you set us in your holy, consistent, unselfish, and vital happy Christian walk, and your abundant labours from house to house among the people. More especially we desire to thank God for the fullness with which the person and work of our Lord and Saviour Jesus Christ are set forth by you from week to week; for the 'times of refreshing' we have so often enjoyed under your ministry, for the 'green pastures' and 'still waters' to which the 'Chief Shepherd' has enabled you to lead us, whereby our souls have been 'so' often 'restored' when 'much discouraged because of the way'; for the many precious communion seasons, which have been to us like the wells and palm trees of Elm, above all, for the manner in which, in your expositions of the Word of God, the living Saviour has been set forth as the very centre and sum of revelation, shining out of every page and speaking in its every utterance, so that our hearts have been made to 'turn within us,' while, through your teaching, He Himself 'has opened to us the Scriptures.' We rejoice, too, in the success of your ministry—that in your hands 'the little one' of 1856 has become the 'thousand' of 1881; and our hope and prayer is that the congregation you have been enabled to build up may continue long to enjoy your pastoral supervision. Finally, we cannot but remember at such a time those of our company who have, during these past years, passed within the veil, and who are now 'in the presence of the King.' We know that this reminiscence touches a very tender chord in your own heart, and we thank God that those words of comfort, the preciousness of which you have yourself proved, are those by which you have so often comforted others, while holding out to us 'that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ.' We close with the prayer that 'the peace of God, which passeth all understanding, may keep your heart and mind through Christ Jesus; that His richest blessings may come down on your family; and that to them and to you 'an entrance may be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"

OUR CONTRIBUTORS.

THE McALL MISSION TO THE WORKING MEN OF FRANCE.

The readers of THE PRESBYTERIAN know something of the religious crisis through which France is passing at the present time. From my letters on the Reformed Church and its missions, it was seen how willingly the people listened to the teaching of the Scriptures, many of them accepting the Gospel and allying themselves with some branch of the Protestant Church. My last letter told something of the Atheism which prevails at the same time, and of the opposition to all positive belief which is manifested by a small but growing party—a party which is making itself heard by its noisy utterances and impassioned advocacy of all that is extreme in politics, morals and irreligion. I turn to-day to a work which is exercising a marked influence in Paris and other cities of France—a work which began on the smallest scale, and which has been carried on by what may be regarded as the feeblest instrumentality, but which has, nevertheless, attained, in a single decade, an extraordinary magnitude and importance—the work of Mr. McAll amongst the working classes of France.

Most of those who take an interest in such subjects as this know that Mr. McAll was formerly a Congregational minister at Sunderland, England, and afterwards at Hadleigh, Suffolk. While spending his vacation in Paris in the summer of 1871, at the close of the late Franco-German war, he and his wife went one sultry afternoon to Belleville, then notorious as the populous quarter of the city which had supplied the leading members of the Commune that had wrought such terrible mischief during its brief reign. Having supplied themselves with tracts to hand to the artisans on their way from the workshops, they were brought into conversation, so far as their scanty knowledge of French would permit, with the *ouvriers* of the district, and found them to be by no means the savages they were reported to be. Without entering here into particulars as to the nature of the conversation held with them, I may state that the result of this visit was the creation, on the part of Mr. and Mrs. McAll, of a strong desire to know more of these people, and, if possible, to be the means of benefiting them morally and spiritually. Happily, those whom they met, and who openly stated that they had forever broken with the Catholic Church, became interested in their visitors and the conversation which ensued, and were led to say that if they had such teachers as these English tourists proved themselves to be, they would not refuse to listen to their instructions. This casual visit finally led to much correspondence with the Protestant pastors of Paris, and to a determination on the part of Mr. McAll to resign his English charge and take up his abode amongst the Communists of Belleville. In November, 1871, he recrossed the Channel and began the necessary preparations for the work which he contemplated. All being ready, he held his first meeting on the 17th January 1872, as many as forty having entered the room in the course of the evening. *Cantiques* were sung, Mrs. McAll playing an accompaniment on a harmonium; short addresses on appropriate subjects followed, variety and brevity being specially studied, so as not to fatigue those who had already spent the day in physical toil. Illustrated papers were then distributed, and a kindly shake of the hand given by Mr. McAll as each passed out of the door. All this, so different from what these poor people had been accustomed to, made a favourable impression on them, and on the following Sunday evening the room was quite full, more than one hundred being present. And so the work has gone on from year to year extending, until now—just ten years after the opening of the first meeting—there are no fewer than fifty-seven stations, thirty-two of which are in Paris and its suburbs, and the remaining twenty-five scattered over France, with a sitting accommodation for upwards of ten thousand persons, the past year having witnessed the opening of no fewer than eighteen new stations.

The news soon spread throughout France, and ere long requests began to come from all the large cities for similar meetings to be held, and recently Mr. McAll has been in a position to comply with some of these invitations, and would gladly accede to the requests of all had he only the men and the money needed for such a gigantic undertaking. In the north-

east of France, stations have been opened at Dunkirk, and at Roubaix and Croix, suburbs of the great manufacturing town of Lille; while at Boulogne two stations were opened previously. On the west coast very promising work is being done at La Rochelle and Rochefort, Saintes and Cognac, as well as at Bordeaux and Arcachon. At Montauban and Toulouse, in the south, crowded meetings are now held regularly amongst the working classes; and in the east several stations have been opened at Lyons and St. Etienne, and more recently a mission has been commenced at Clermont-Ferrand, in the very centre of the country. At the end of last year a very pressing invitation came from the pastors and others for a similar mission amongst the French in Algiers.

FINANCIAL POSITION.

With the increasing growth of the mission, of course the expenditure has increased in proportion. Whence come the funds? In the first place let me state that everything is done on the most economical scale. Mr. and Mrs. McAll have from the commencement given their services without any remuneration, and they are assisted by some workers, at least, who are also no charge upon the resources of the mission. Further, the Protestant pastors generally enter heartily into the objects of the work, and give their services in addition to their own special work. Still so widely extended a system of working, including the heavy rental of over fifty mission halls, and the support of such agents as have not private resources, involves a serious outlay. The means for meeting the outlay is chiefly met by the exertions of auxiliary societies in England and Scotland, and the contributions of American friends, who are most generous in the sums they send, nearly all the large cities being now interested in the work. I see by the last report that Canada has also contributed a small sum, which it is to be hoped may be largely augmented on a future occasion. France, of course, does something, and no doubt will do more from year to year. The whole receipts during the past year, from all sources, amounted to £8,906 sterling, so that the Treasurer closed the year with a balance of £265 on hand to meet contingencies.

FREE DISPENSARIES.

A new feature of the McAll mission is the establishing of free dispensaries in certain needy districts of Paris. Two were organized during the last year, and it is found that their influence has extended far beyond the boundary of the quarter in which the halls are situated. People come from great distances, even from outside Paris, for the healing of the body. A short service is held prior to dispensing medicines, and as long as patients have to wait their turn, opportunity is given to Christian workers to hold conversation with the sick. In this way some are met with and the Gospel preached to them, who would otherwise, in all likelihood, never come within its joyful sound. This branch of the work will probably be considerably extended in Paris and elsewhere in future.

JUVENILE MISSION.

Children's religious services are held in connection with most of the mission stations—a work which may yet prove of great importance to the religious interests of France. The different directors speak very encouragingly of the progress made in this department of the work during the past year. An important feature of this progress is the introduction into these schools of a complete Sunday school organization. The teachers in these schools have hitherto, with few exceptions, been volunteers from the Protestant churches of Paris. Recently converts of the mission have been tried, and it has been found that the enthusiasm and eagerness of these untrained evangelists more than counterbalance their lack of experience, and in consequence the system has been extended into other districts. The number of Sunday schools, children's services and juvenile classes is stated to be now 2,753, and the aggregate attendance 116,454.

INNER WORKING OF THE STATIONS.

From the very commencement of the mission great care had to be taken that nothing of a political character, nor anything savouring of religious controversy, should be introduced in any of the meetings. Indeed, in the earlier years this was absolutely forbidden by the civil authorities. Some time had elapsed before the conductors of the mission began to read the Scriptures; but when the confidence of the people had been sufficiently gained to allow of this, the stories of the Old Testament, which were quite new to them, greatly in-

terested the audiences. By-and-by, when the way had been prepared, the co-operation of the Protestant pastors in the conducting of the meetings was secured. Bible classes were formed and a practical link established between the mission room and the various churches. During the past year an additional step was taken. The workers looked out for the senseless listeners, and took means to detain them for conversation at the close of the meetings—an expedient which has been attended with beneficial results, so that *after meetings* have become one of the recognized modes of evangelistic working in this mission. Domestic visitation also is attended to—at least so far as the regular attendants are concerned—by Bible readers and Christian ladies. Yet while carrying out all these various methods of working, Mr. McAll has long felt the need of bringing into an avowedly Christian association those in the stations who gave evidence of the vital change. Since the passing of the recent French law which permits *reunions*, he has frequently spoken to his fellow-workers on this subject, his aim being to secure a Christian recognition and provision for mutual edification which should not compromise the unsectarian character of the mission, nor interfere with the introduction of the converts to membership in the various evangelical churches. After much thought, he laid before the French representative committee of pastors a proposal to form in each station a carefully selected group of converts, in order to their partaking of the Lord's Supper in the respective mission rooms, under the presidency of the neighbouring pastors. To this proposal the committee seemed to think there were insurmountable obstacles, and so it was modified. Mr. McAll is now organizing a "Société Fraternelle," composed of those who have received the Gospel in the mission rooms. In this way a careful selection of those entitled to be enrolled as members will be made, and these will be convened periodically in a private meeting for mutual edification and prayer. Serious persons not yet enrolled as members will be allowed to be present, and in this way it is hoped that religious inquirers will be helped, by making known their doubts and difficulties.

IS THE GOSPEL PREACHED IN THESE MEETINGS?

A report having gained currency in some way that the Gospel was not preached in these meetings, Pastor Theodore Monod, so well known in America and Great Britain, and who has taken part in them from the beginning, writes thus to Mr. McAll. "Whether one looks over the names of the well-known evangelical pastors and laymen who labour with you (not to mention, first and foremost, your own name),—whether one considers the ordinary meeting, the house-to-house visitation, the Sunday schools, the Bible classes, or the 'Conferences' given in the large halls,—whether, especially, one takes notice of the *after meetings* for inquirers now established in several stations, not without tokens of the presence and blessing of God,—nothing is easier than to ascertain that the Gospel is not only preached, but is preached with increasing success, in your mission. In fact, one may say that the seed faithfully cast upon the waters for the last ten years is now beginning, on a much larger scale than hitherto, to yield a harvest. I am acquainted with several definite conversions myself, this very week I met with a man I well know, whose heart and life have undergone a thorough change. . . . In a word, the bone and marrow, the nerve and sinew and life-blood of the teaching continually going forth from your manifold meetings in Paris, and throughout France (God grant that they may yet greatly increase and multiply) is purely 'the Gospel of the grace of God.' Any rumour to the contrary would be a downright misrepresentation, did it not arise from an utter misunderstanding."

IN CONCLUSION.

Whether we consider the time at which this work was begun—just after the close of the terrible scenes of the Commune in Paris, the fortuitous meeting, that sultry summer evening, of the English strangers with a group of tired *ouvriers*, and the singular conversation which ensued; the harmony which has invariably prevailed amongst the workers in the mission, and the absence of anything at any of the numerous stations to bring these workers into collision with the jealous agents of the many civil functionaries, revolutionary and otherwise, which have been in power during these ten years; and the result, direct and indirect, of the first decade's work, by such apparently feeble instrumentality and at such a trifling expense—

we are constrained to regard the McAll Mission in France as something without a precedent in the history of modern missions.

T. H.

Paris, 25th April, 1882.

SABBATH SCHOOL CONFERENCE.

FROM OUR OWN CORRESPONDENT.

The Presbytery of Kingston having invited the superintendents and teachers of the Sabbath schools within their bounds to meet with them, a Conference was held in St. Andrew's Hall, Kingston, on Tuesday and Wednesday, the 30th and 31st May. A. F. Wood, Esq., of Madoc, was appointed president. On Tuesday evening there was a large attendance of ministers, teachers, and the general public. Every session was opened with singing, reading Scripture, and prayer. Mr. Wood, in commencing the proceedings, thanked the members of Conference for the honour they had conferred upon him, and offered a few suggestions as to the discussions, and the manner and spirit thereof, and expressed the hope that they would enjoy the Divine favour during Conference, and that many valuable results might flow from their meetings. The Rev. F. McCuaig read the opening address, upon "The Sabbath School as a Teaching Institution," in which he considered the teaching, the theme and the teacher. Rev. H. Gracey, of Gananoque, spoke upon "System of Lessons." Mr. N. D. McArthur, of St. Andrew's S. S., Belleville, upon "Assembly's Course of Study for Teachers and Teachers' Meetings;" and Rev. Dr. Smith, of Kingston, upon "How to secure Attention of Class and Maintain Discipline." Rev. D. Mitchell, of Belleville, commenced the discussion. He had valued the International Series as a beginning in the right direction, but felt the advantage of studying the Gospel of Mark consecutively, without leaping over long passages. Rev. A. Wilson, Mr. A. G. Northrup, Rev. M. W. McLean, and a number of brethren took part, and gave many valuable suggestions, and the Chairman now and again uttered a bright scintillation that gave life to the discussion.

On Wednesday morning the following papers were submitted: "Lesson Helps and How to Use Them," by Mr. MacAlister, Kingston, and "The Catechism in the Sabbath School," by Rev. W. Coulthard, of Picton. The subject of "Hymn Books and Singing in the Sabbath School" was to have been presented, but in the absence of the speaker, it was included in the discussion which followed. A great many spoke upon the value of the Catechism. While substantial agreement marked the speakers, there was some difference of opinion as to the manner in which the Catechism should be taught, some taking the ground that it ought to be carefully expounded, and others that it should be committed to memory in the first instance; that then it would prove a help all through life, as its meanings were gradually disclosed, and that in all cases it would develop the reasoning faculties.

On Wednesday afternoon, Mrs. R. Thompson, teacher of the infant class in St. Andrew's, Kingston, read an admirable paper upon "Infant Classes." Mr. W. C. Craig, of the same, gave a short but instructive essay upon "Libraries: How to make them Effective Aids in Sabbath School Work;" and Mr. A. G. Northrup, of John Street Sabbath School, Belleville, submitted a most suggestive paper upon "Rewards and Entertainments." Mr. Northrup took the negative side upon this question, and stated that he was able to say he had been a quarter of a century superintendent, and had demonstrated that a school could be carried on without resort to doubtful expedients. The speakers who followed expressed their obligation to the author of these papers. Mr. Mitchell, in speaking of the grading of classes, asked for an expression of opinion upon this subject. The chairman was strongly in favour of the plan of grading. Mr. McLean carried out the principle as far as practicable. Revs. A. Wilson and Cumberland were decidedly against it, but Mr. Wood showed that the same objections might be urged against depleting the infant class to make up the other classes. A consensus of opinion showed itself as to "Rewards and Entertainments," the feeling being that while it was inexpedient to resort to these to draw children, yet a good annual entertainment might be held in the schools, at which interesting reports should be submitted, and singing and reading be agreeably interspersed.

It rained in torrents in the evening, on account of which the meeting was not so large as it would have been; still the Hall was two-thirds full. Rev. D.

Mitchell, of Belleville, delivered an address upon "The Relation of the Home to the Sabbath School;" Rev. W. M. McLean, of the same, another address upon "The Relation of the Sabbath School to the Session and Congregation;" and in the absence of Rev. Principal Grant, a paper he had left was read by Rev. Mr. Mitchell upon "How to Retain Advanced Pupils in the Sabbath School, and lead them into the Church." These papers and many others could well be published in full, had we space. They drew forth a hearty expression of opinion upon the various topics. Resolutions were afterwards agreed to, recommending that the Catechism should be used by teachers of other than infant classes; that in these the Children's Catechism should be employed; that Teachers' meetings should be established where they are not now existent; that parents should encourage teachers in every way, but especially by seeing that the lessons are learned at home, and inculcating respectful obedience; and that due attention be given by Sessions to the matter of keeping young men in the school, and interesting them in the lessons. After votes of thanks to the chairman and others, and to the railway and steam-boat companies for reduced fares, the Conference terminated with the L. M. Doxology and the Benediction.

NOTES FROM THE MARITIME PROVINCES.

YARMOUTH, N.S.

Yarmouth is the largest town in Nova Scotia, is the county town for Yarmouth county, and has a population of about 5,000 inhabitants. It contains many very handsome residences and a corresponding number of well-appointed stores,—rather better than are to be found in similar places. Although rather difficult to reach, the town has done a very large business in the past, and notwithstanding the comparative failure of its chief industry (ship building), there remains considerable wealth, which no doubt in course of time will be directed to other channels. As yet the National Policy has not done much for Yarmouth, but it is to be hoped that this important town will soon share in the general prosperity which is so noticeable in other and less wealthy places.

Yarmouth is rather behind the age in

DIRECT COMMUNICATION

with the outside world. At best the means of travel is slow, but at times it is interrupted altogether. When things are in a normal condition, Yarmouth can be reached by boat three days in the week from Halifax or St. John to Digby; thence by the Western Counties Railway, which, by the way, is not the best sample of railway administration that is to be met with. I cannot say that I saw the conductor jump off the train and clear the track of steers; but I heard that such feats have been accomplished while the train was in motion!

There is a gaol and there is a court-house here, but they occupy different situations on the same street. The former is a strong and substantial brick building, but the internal arrangements are such that if the inmates don't like the treatment they take French leave; as was the case lately, when four prisoners became dissatisfied and left their quarters without saying "good-bye!" During the evening I heard some remarks on the affair in the hotel, and the conclusion was arrived at that the county was saved so much expense for board. Your correspondent concurred in this conclusion.

Outsiders are apt to think that

ALL NOVA SCOTIA IS SCOTCH.

Well, there is a very large proportion of its inhabitants either Scotch or of Scotch descent; but Yarmouth would seem to be an exception to this rule. Scotch and Irish are certainly in a minority here, there being very few original families of either in proportion to the total population. The large majority of the inhabitants, I fancy, are of American extraction, the tall, spare build and the contour of their faces giving unmistakable indications of this fact.

For nearly a dozen years no licenses for the sale of liquors have been issued, and although there is no Scott Act in existence,

TEMPERANCE PRINCIPLES

largely prevail. During a week's residence I neither heard of nor saw liquors bought or sold. Whatever is the nature of the law in force, the citizens seem to respect it; and, indeed, without some such feeling of respect the law cannot be enforced anywhere.

Yarmouth is well supplied with churches, of which there are nine altogether, some of them handsome buildings and wearing high-sounding names. The Baptists are in a considerable majority, having three places of worship. The Methodists and the Anglican Episcopalians come next, the latter having a beautiful brick church. Presbyterianism, established here over forty years, has a good footing; and the church, for style and comfort, has very few superiors in the Province.

The Rev. John Ross was the first minister, and very soon after his settlement set about building a church, and on the 29th September, 1840, in presence of the Halifax Presbytery in connection with the Church of Scotland, the foundation stone was laid. The services on the occasion were conducted by the Rev. Messrs. Wishart, Martin and the pastor, Mr. Ross. On the 8th August, 1841, the church was opened for public worship, and named "St. John's Church," on which occasion the services were conducted by the pastor, assisted by the Rev. Mr. Wishart. The sermon was preached by Rev. Mr. Ross, who took for his text 2 Chron. vii. 1-3.

The next minister was the Rev. George Christie, who was ordained on the 29th July, 1849, and who laboured with much acceptance and success for over a quarter of a century, and who is still remembered with affection and respect. Mr. Christie has given one son to the service of the Church—a devoted missionary in Trinidad.

The next minister was the Rev. Mr. Robinson, a native of Scotland, who was inducted December, 1878, but who about a month ago resigned his charge, and at present the congregation is without a stated pastor.

The services on Sabbath were conducted by the Rev. Dr. Paterson, of New Glasgow, who preached two able discourses. There is also an interesting Sabbath school, well looked after by the elders and members of the congregation. The superintendent is Mr. Ewan, whose family was connected with St. James' Square Church, Toronto; and the librarian is Mr. Dodds, who is a native of Scotland, and whose early religious training has borne good fruit in the land of his adoption.

About seven years ago, the congregation, not satisfied with the old church, resolved to rebuild, and have succeeded in erecting a church which is at once a credit to the congregation and an ornament to the place. With the speedy settlement of a suitable pastor, and the increasing energy of the people, it is to be hoped that this congregation will enter on a career of uninterrupted prosperity.

Before closing let me say, for the benefit of strangers and others visiting this pretty town, that the American House, lately renovated and refurnished throughout, is a first-class hotel in every respect, and deserving of public patronage.

K.

May 20th, 1882.

THE PRESBYTERY OF OWEN SOUND AND SUSTENTATION VS. SUPPLEMENT.

MR EDITOR,—In the minutes of the Owen Sound Presbytery published in your issue of the 11th inst, there appears a statement to the effect that, as regards the remit on "Sustentation vs. Supplement," the Presbytery agreed *not to express any opinion*. This statement is misleading, and requires a word or two of explanation. The following are the real facts.

At the January meeting of Presbytery it was agreed that the remit be considered at the next regular meeting in March, and a committee was appointed to prepare the matter for the Presbytery. This committee submitted a report at the March meeting, recommending by a majority that the Presbytery decide in favour of *Supplement*; but after careful deliberation, the Presbytery, by a majority of *two* (some say it was really larger), decided in favour of the *rival scheme*. No report of this meeting appeared in any paper, though it is usual to furnish an account of our meetings to the Owen Sound papers, the "Record," and THE CANADA PRESBYTERIAN.

The Presbytery met again on the 25th of April. At this meeting it so happened that those who had voted at the March meeting for Supplement were out in full force, whereas all the others were absent (two of them certainly through sickness) excepting *two*. One of these was found willing to give notice of a motion for reconsideration of the remit, which he accordingly did at one sederunt, and the matter was taken up and speedily disposed of in the manner indicated in

the above statement at the following sederunt. Such are the real facts, and the intelligent reader will not fail to notice the following points: 1. That the meeting at which the real vote was taken on the remit was the March meeting—of which meeting, as also of the fact that the remit was to be considered, all the members had ample notice.

2. That at this meeting the Presbytery decided in favour of Sustentation.

3. That the vote at the April meeting was only a catch-vote. None of the members who favoured Sustentation had the slightest idea that it was intended to re-open the question, nor received the slightest hint or notice to that effect from any of the other parties.

4. That though our friends, in giving notice at one sederunt of a motion to reconsider a matter that had been disposed of at a former meeting of Presbytery, and not entering upon the consideration of it till the next sederunt, may have fulfilled the letter of the law (which, however, I more than doubt), they certainly violated the spirit of it; for evidently the object in requiring notice being given at all in such cases is to prevent the matter being disposed of by a catch-vote.

5. That it is evident the parties themselves were conscious of something being—well, not altogether right, when they would not venture further, when the opportunity offered, than to represent the Presbytery as expressing “no opinion.”

ONE OF THE ABSENT MEMBERS.

20th May, 1882.

LETTERS FROM REV. DR. MACKAY, FORMOSA.

The Rev. Professor McLaren, Convener of the Foreign Mission Committee, has received the following letters, and handed them to us for publication:

MY DEAR BROTHER,—I arrived here last night at midnight, after travelling over plains and mountain ranges. I spent several days at Sâ-kak-éng on account of great crowds gathering together to worship devils. The first day, when approaching the town, I heard sounds as if very familiar. Hark! Why, several Sin-tiàm converts are yonder in the midst of a dense mass, singing “I’m not ashamed to own my Lord,” etc. Is it possible? Why, this has always been regarded as a lawless, hell-deserving place. Yes, possible; true matter-of-fact Sin-tiàm converts dared to shout praises to God in the midst of excited devotees. I felt like shouting at the top of my voice, *Glory to God for evermore!* As I felt, so I acted, at the risk of being branded as crazy. That sweet hymn was being fulfilled—

“Stand up for Jesus, Christian, stand
Firm as a rock on ocean’s strand;
Stand up for Jesus, Christian, stand,
Sound forth His name o’er sea and land!”

Yes, stand up for Jesus, though fire and sword and death and hell surround us.

We had a glorious time at Sâ-kak-éng and now call on our Master to bless our poor efforts for His name’s sake.

G. L. MACKAY.

Toa-liong-pong, Formosa, Feb. 24th, 1882.

MY DEAR BROTHER,—I have just returned from several chapels, which I visited under torrents of rain. It seems to me the Church in Canada should know what the native preachers here have done during the past year to relieve human suffering, as well as what the English doctor accomplished in “Mackay Hospital,” Tamsui. During 1881, the native preachers treated 5,128 patients, whilst 1,640 received treatment in the Hospital. Tân-Hé, the preacher at Sin-tiàm, gave medicines to 1,213 people, all of whom heard of the Great Physician from his lips. Every year men and women are led to embrace the Gospel through the instrumentality of these preachers distributing medicines amongst the suffering masses. I regard this preacher at Sin-tiàm as a model labourer. Think of him visiting scores of villages around, distributing medicines to upwards of a thousand people, preaching nearly every evening in the week and four times on Sabbath, and you will have a faint idea of his work. Christians in Canada should never forget these young men when crying unto God for the outpouring of His Spirit.

G. L. MACKAY.

Tamsui, Formosa, March 6th, 1882.

CARLISTS, in small bands, have arisen in Catalonia, Spain, and disturbing symptoms are also evident in the Basque provinces. The Government is not alarmed.

OBITUARIES.

JOHN BAIRD.

Mr. John Baird, an elder of Amos congregation, in the township of Egremont, suddenly departed this life in Mount Forest, on the 29th of May, in the 61st year of his age. He was a man of sterling piety, and was most highly respected and esteemed by the whole community in which he lived. The people of Amos, by whom he was greatly beloved, deeply deplore their loss, and, as a proof of their sincere regard, intend placing a suitable memorial over his grave. On the following Sabbath a funeral sermon, in accordance with the solemn circumstances, was preached by Rev. Mr. McNiven, the pastor, from the text “Be ye also ready, for in such an hour as ye think not, the Son of Man cometh” (Matt. xxiv. 44). Notwithstanding the wetness of the day, the church was crowded, and many were in tears.

REV. R. G. McLAREN.

The following account of the death of the Rev. R. G. McLaren, retired Presbyterian minister, residing at Greensville, is from the Dundas “True Banner” of the 8th inst: “The many friends of the Rev. R. G. McLaren, of Greensville, were shocked beyond measure on Tuesday morning, on hearing that the unfortunate gentleman had brought his life to an untimely end by committing suicide. It appears that for a long time past Mr. McLaren has been very peculiar in his ways, and has at times acted very strangely, being especially troubled about money matters—although without cause, as his family were in very good circumstances—and it is supposed that one of these fits of depression led to his committing the fatal act. Early on Tuesday morning he rose and went out to the barn, and detaching the reins from the harness tied them over a beam in the hay mow, and passing a loop around his neck let himself fall through the opening where the hay was thrown down. Mrs. McLaren, after he had been out for some time, followed him, and found the body suspended as above. She ran for a knife, and with the help of her daughter cut the lifeless body down. The neighbours were alarmed and medical attendance summoned, but too late. Coroner Walker was also notified, but on enquiry as to the particulars did not deem it necessary to hold an inquest. Mr. McLaren’s son, who occupies a position in a drug store in Mitchell, was telegraphed for at once. Mr. McLaren was in his 49th year, and was for many years a minister of the Church of Scotland, but had given up active ministerial work for some years. The funeral takes place to the Dundas Cemetery this (Thursday) morning.”

JAMES GRAY.

Died, on May 22nd, 1882, in the seventy-ninth year of his age, Mr. James Gray, ruling elder in the Presbyterian congregation of West Flamboro’. The subject of this notice was born in Howick, Scotland, on the 1st day of June, 1803. In the year 1833 Mr. Gray emigrated to Canada, accompanied by his wife, who has long preceded him to the grave, and was guided by a wise Providence to the township of Beverly, Ont., where he continued to reside until the time of his death, a period of forty-nine years. On his arrival in Beverly he connected himself with the Secession congregation which was just organized in West Flamboro’ under the pastoral charge of the Rev. Thos. Christie, who had come out from the parish of Halm, Orkney, in the preceding year, 1832. In the same year he was chosen with others to the office of ruling elder, which he continued to fill to the day of his death, a period of forty-nine years. As a man, he was intelligent, truthful, upright, unassuming, cheerful and warm-hearted; as a ruler, punctual, conscientious, clear-minded, steadfast. He was honoured to live a useful life, and die in hope of a blessed immortality. He loved the Church and her ordinances, and never neglected an opportunity of enjoying them. The last year and a half of his life was spent in feebleness and much affliction, but in believing resignation to the Divine will. Guileless and honest, true to his convictions and eminently faithful to his principles, he was, by his example, helpful to others while he lived, and by these, being dead, he yet speaketh. Having been faithful unto death, he has gone to enjoy the crown of life. His loss is deplored by the good, but his work here was done; and highly consoling is the reflection that he has only left the Church on earth to join the general assembly and church of the firstborn which are written in Heaven.

“Help, Lord, because the godly man doth daily fade away,
And from among the sons of men the faithful do decay.”

—COM.

PASTOR AND PEOPLE.

WORDS OF CHEER FOR PREACHERS,
TEACHERS, AND WORKERS.

We would correct a few sophisms. In one word, to adopt Bacon’s view of idolatries, let us smite idols of the mind, which often darken the hearts of the true children of God; and let us try to cheer all workers in the great harvest-field of the Church. We are hurt sometimes by what a writer once called the “worldly holies”—those who, perhaps all unconsciously to themselves, bring worldly estimates into the Church of God.

There is the sophism about wealth. It is well, it is pleasant, if wealth come into the Church, leaving its large gift on the altar. Where this is done with true sympathy and friendship, it inspires others; but if done with pride and ostentation, it hurts and depresses those who have lesser offerings, involving, perhaps, greater sacrifice. But if wealth does not come to your church, or, coming, leaves it for causes beyond control, why should you mind? Did you ask Christ to give you souls to care for, or wealthy men? Did you consecrate yourself to the service of building up a wealthy church, or a spiritual church in the highest sense of manliness and moral strength? Or supposing it said to you as a matter of comfort, “Wait and work, and wealthier ones will come again,” do you really find comfort in that? Is your eye strained for a vision of rich men with gold rings coming into the church? Then shame on you! You have no right to seek or to take such comfort. The wealth you ought to honour is the wealth of love, of pity, of sacrifice, whatever the measure of the earthly gift of gold and silver may be. You have not to seek that each should have a costly chalice, but that, though even of the poorest earthenware, men may give a cup of cold water to the thirsty and the needy. Beware, then, of judging a religious work by the takings.

There is the sophism about numbers. It is pleasant to preach in the crowded church—very pleasant; it is right to seek for a large ingathering—very right. But supposing for a time that is denied you. May not a crowd be dearly purchased by lack of fidelity in training character—by some omission of the practical aspects of a Gospel which does not vitalize after all, unless it makes men meek, patient, gentle, charitable, forgiving, and Christ-like? Supposing you have the five hundred instead of the thousand hearers, or even the fifty instead of the hundred. Granted! Then if the merchant be made so faithful that he becomes true, tender, kind to and interested in all his employees, so that they say, “How noble, how good, how Christian this man is to us!”—is not that better than if he be left giving his thousands to subscription lists, and yet be indifferent to his human and divine influence over the men about him? Or if your hearer be a servant, and that life is trained to such sweet sanctities as to make the home Christ-like in service, is not that better than if such a servant were only a demonstrative “outward” one, who had little inner life? What are numbers compared with realities? So that if some one said to you, “Adopt such a style, imitate such a man, and you will crowd your church,” you must smite the idol to the dust—must say to yourself, “Perhaps my life-work may be to train to highest use and divinest life the souls I have.” Beware, then, of judging a religious work by the countings!

Then there is the sophism about reputation. What have you to do with your reputation? God will guard that. Take care of your character, and leave your reputation to take care of itself. Your character is what you are; your reputation is what is said about you. Besides, a reputation, what is it? Two generations at the longest will bury all that. The blast of Fame’s triumph dies out as you listen. The flowers in the wreath fade as they are woven. When we see men trying to build up a reputation, we see children building the sand-houses which the laughing wave will presently smite down. He, therefore, is a sophistical reasoner who says reputation is worth thought, and time, and toil. It is worth none of them. That which will live longest, and which only lives indeed, is a character that has translated truth into life. Beware, then, of judging a religious work by the plaudits.

Let us think on these things. Let every worker

take heart. He who preaches Christ and the Cross, he who lives Christ and the Cross, wherever he is, and to whomsoever he is sent, will work best for men, and will win the crown of life which fadeth not away.

GIVE AND IT SHALL BE GIVEN.

A charming illustration of consecrated living appeared many years ago in a London periodical. It was the story of the Crossley family in its very humble beginnings, and in its marvellous attainment in Christian beneficence. The main points of the narrative are as follows:

At the close of the eighteenth century a farmer's daughter left her home in Yorkshire, England, to go as a servant in a farm-house. She had to fill the places at once of kitchen-maid, house-maid, milk-maid and cook. She milked six cows morning and evening, beside all else; and when she found leisure beyond these services, she occupied herself in spinning wool. But with all that was lowly and unpromising in this young woman's life, she had a genuine piety. She had been brought up with the Bible as her guide, and with the pure and noble ideas which belong to Christian education. In the course of time she was engaged to marry a young weaver of Halifax, whose name was John Crossley. They married at length, and settled down to a life of honest industry. Crossley was frugal and thrifty. He got on well, laid by his earnings, and at length was able to rent a wool-mill and dwelling-house. When the couple were about entering their new quarters, a holy purpose of consecration took possession of the young wife. On the day of entering the house, she rose at four o'clock in the morning and went into the door-yard. There, in the early twilight, before entering the house, she knelt on the ground, and gave her life anew to God. She vowed most solemnly in these words, "If the Lord does bless me at this place, the poor shall have a share of it."

That grand act of consecration was the germ of a life of marvellous nobility. It was the law of this home for many years, while sons were born and grown up under its ennobling influence. John Crossley died, leaving a comfortable property and a good name. The widow lived on to old age, and would never consent to remove from her first home to a better one. The sons carried on their father's business, educated and controlled by the spirit of the mother's early vow. One of the younger sons became a baronet and member of Parliament for the West Riding. In his mature life he said, "It is to this vow, made and kept with so much fidelity, that I attribute the great success of my father in business. My mother was always looking how she could best keep her vow."

The Crossleys grew rich and great. The sons of the kitchen-maid became owners of mills which covered acres of ground. These structures rose, story above story, in solid masses. The workpeople were increased to the number of four and five thousand. The good old mother became alarmed, and said that such large operations were dangerous, and that a crash would come. The sons answered, "No; we are well insured. Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty." This is our policy of insurance.

In 1852 one of these sons was in America. On seeing a fine landscape at sunset the glory of the sky entered his heart and he asked himself, "What shall I render unto the Lord?" The answer of this question was the purchase of land for a People's Park, after his return home, at a cost of \$30,000. The park was given to the town of Halifax. Next, two spacious almshouses were built and endowed by two of these brothers. Then came a row of workmen's dwelling houses, then an orphanage, and besides these any number of less conspicuous charities.

This lesson carries its story on its face. This magnificent beneficence was the outcome of *proportional giving*. It was the fruit of systematic benevolence—of the regular allotting of a certain portion of one's income to Christian charity. It was simply dealing honestly with God, and giving Him the very reckoning of His own husbandry.

Put this Christian squareness into a thousand business men, give them the vow of the young wife, give them the fidelity of that mother who was always looking to see how she could keep her vow, give them a spirit of absolute persistent consecration, and the results would be startling. The Lord's treasury would

be full, for He would then be able to give the increase of a hundred fold, and not have it wrested from the service by the selfishness of a half consecration. Fill our churches with women as noble as that kitchen-maid, and our stores with such boys as she reared, and the salvation of God would soon sweep round the earth in a tidal wave, wrapping a redeemed world. —Dr. F. G. Clark in *Philadelphia Presbyterian*.

SOCIABILITY—ITS WANT.

The complaint is made among Presbyterians probably it is heard in other denominations—that the people fall in their social relations. The good old days are pointed to as happy ones compared with these, and various suggestions are made as to the duty of greater friendliness and the way to bring it about. It is even asserted that, notwithstanding the increased concerted interest of Christians in religious work, they have grown personally more selfish, and are disposed to live in isolation that formerly would have been thought disreputable in the brotherhood.

There are one or two reasons why people may be tempted to be less actually sociable than they once were. They are, in most instances, very busy. Life is full of energy. The demands of their situations are such that they have to expend most of their power in meeting them, and the rest that they take is less that of social recreation than of secluded repose. Newspapers, too, are very many, and all the news of the day is furnished by them. People read at their fire-sides and breakfast tables what they once received from their neighbours in an afternoon's chat. The evenings are spent in becoming acquainted with the great world as seen through some *Tribune* or *Times*, and the smaller world of a community is forgotten or neglected. Education, also, is fuller than formerly, and families form a society for themselves. All these things and others like them have a tendency to restrict the disposition to neighbourly visiting and the free interchange of familiar sentiment.

While it may thus be accounted for, it cannot be denied that it is a loss. The heart needs something better than it can get by reading or study; something better, too, than it can procure within the limited range of a domestic intercourse. A life other than that which is our own is required to keep us from falling into selfishness and from dropping into ruts that hinder the right play of our affections. The Church is losing in many places because it does not guard against this growing tendency, and in no place more than where it is surrounded by active business and literary culture. Things which, properly regulated, would help profitable association, are permitted to become so perverted as to interrupt it, and thus to act as impediments in the way of Christian growth and usefulness.

It is not enough to say that people mean to be as friendly as they ever were. Neither will it do to argue that under some stress or in some particular way proof is afforded, by acts of special kindness, of an undiminished generosity. The fact is, and must always be, that the constant influence of meeting and looking each other in the face, exchanging sympathies, entering into mutual joys and sorrows, and thus blending our daily lives, is necessary to a properly friendly disposition.—*United Presbyterian*.

ARE MISSIONS A FAILURE?

Those who assert that missions have been a failure lay themselves open to the charge of culpable ignorance, if not willful perversion. Seventy years ago the fires of Sutte were publicly blazing in the presidency towns of Madras, Bombay, and Calcutta, and all over India—the fires of Sutte, upon which the screaming and struggling widow, in many a case herself a mere child, was bound to and burnt to ashes with the dead body of her husband. Seventy years ago infants were publicly thrown into the Ganges, as a sacrifice to the goddess of the river. Seventy years ago young men and maidens, decked with flowers, were slain in Hindu temples, before the hideous idol of the goddess Kali, or hacked to pieces as the Meras, that their quivering flesh might be given to propitiate the god of the soil. Seventy years ago the cars of Juggernaut were rolling over India, crushing hundreds of human victims annually beneath their wheels. Seventy years ago lepers were buried alive; devotees publicly starved themselves to death; children brought their dying parents to the banks of the Ganges, and hastened their death by fill-

ing their mouths with the sand and water of the so-called sacred river. Seventy years ago the swinging festivals attracted thousands to see the poor writhing wretches, with iron hooks thrust through the muscles of their back, swing in mid-air in honour of the gods. For these scenes that disgraced India seventy years ago we may now look in vain. Every one of these changes for the better is due either directly or indirectly to the missionary enterprise. It was missionaries and the friends of missions who brought these tremendous evils to light. Branded as fanatics and satirized as fools, they ceased not until one by one these hideous crimes were crushed out by the strong arm of the Legislature, just as we will not cease to agitate until other evils cease to exist. Seventy years ago there was not a single female school in the whole of India, not a single bookshop out of Calcutta, and these were on the sale of a few English books. Seventy years ago, and our native Christians would have been counted by tens, and the missionaries, themselves few in number, were liable to be turned out of the country at any moment as dangerous characters. In India Christianity has entered upon its work. The Bible has been translated into sixteen or seventeen different languages. Millions of tracts and books are now in circulation. Mission schools, in which the Scriptures are read, are scattered up and down through the country, and in many places the zenanas, so long closed against Christianity, are being opened. The Native Church now numbers about 400,000 members, nominal and true, and the work, in all of its departments, is making steady if not rapid progress. In view of all these things, who can be so unthankful to God for His kindness in the past as to step forward and declare that missions have proved a failure? But, while thankful for the past, let us not rest satisfied with the past. Let us not be contented with sending out merely one or two missionaries annually, as we have hitherto been doing. Let the Church of Jesus Christ but realize its responsibility, and raise its voice to God as one man in this matter, and both men and means will be supplied. There are still millions upon millions in India who have never heard of the blessed Jesus, and these millions upon millions are perishing for lack of knowledge. Think upon these things, remembering that He is faithful who has promised.

LET JESUS IN.

"Behold, I stand at the door and knock." A little boy, hearing his father read that passage aloud, rushed away from the window where he was playing, and looking with wondering and eager eyes into his parent's face, said feelingly, "But, father, did they let Him in?" Friends, you have heard the knock in some powerful sermon, some faithful warning, or when your cheeks ran down with tears and your very heart-strings were breaking as they lowered the little coffin with your dear little babe into that cold grave. But did you let Him in? Perhaps you say, "I fain would, but cannot." A minister once knocked at the door of a poor, aged and lone woman, but he received no answer. Louder and louder still he knocked. At length, as he kept his ear close to the door, he heard a feeble voice, saying, "Who is there?" "It is I, the minister," was the reply. "Ah, sir," said the woman, "I am lying very ill, and cannot rise to let you in; but if you would come in, just lift the latch and open the door for yourself." The good man cheerfully complied, and went in to comfort the dying sufferer with the consolation of the Gospel. Now, my hearers, you say you cannot open the door yourself. I well believe you. But there is a remedy for your helplessness; ask the Lord Jesus to open the door for Himself and come in. And He surely will. Believest thou this? Some of you who once heard the knock of Christ, hear it not now. Well do I remember being startled and kept awake by the boom of the cannon when I went to the Crimea. After a time, however, I grew accustomed to it, and could sleep amidst the roar of the artillery. So it is with many. Jesus knocks at your door in vain. His knocking does not trouble you now as once it did. In vain He pleads with you, telling you that His locks are wet with the dews of night. He is in the cold, dark, wet night; but you care not. He is threatening to depart and leave you to perish; but you are too drowsy to listen or to care. To-night He may go away forever. The last knock will be given. This may be the last one. What then? Oh! what then?—*Duncan Matheson*.

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TORONTO, WEDNESDAY, JUNE 14, 1882.

OWING to the spirit of brotherly love which prevailed in the Assembly at Springfield, the court was called "The Assembly of the Apostle John." Ours is also the Assembly of St. John.

WITH this issue we change our day of publication from Friday to Wednesday. By this means we expect that, with very few exceptions, the paper will always be in the hands of our subscribers before the end of the week.

A CORRESPONDENT says that once upon a time a young and newly inducted preacher preached an earnest and powerful sermon on Foreign Missions. At the close of the service one of his elders approached him and coldly remarked, "Our former pastor used to protect us from such calls." The congregation died from such "protection," and that elder should have been disciplined. The "former pastor" who "protected" his people from mission work should be put on a Probationers' List for a few years. No milder form of discipline would be sufficient. The greatest mistake that either pastor or elder can make is to suppose that there is any gain in keeping money from the Mission funds. Every dollar so kept is a dead loss, spiritually and financially.

THE Rev. Jacob Freshman is at present on a visit to this country in behalf of the Hebrew Christian Mission recently begun by him in New York city. Mr. Freshman is well-known here, having been for some years a minister of the Methodist Church of Canada. He is himself the son of a converted Jewish Rabbi, and in other respects well fitted for the peculiar work which he has undertaken among the 80,000 Jews of New York, for whose evangelization scarcely anything has hitherto been done in a regular organized way. We are glad to find that Mr. Freshman has made a promising beginning, having organized a Hebrew-Christian congregation with ten members, and a Sabbath school with over forty scholars. This is a union work, and its promoters count upon the sympathy and support of all evangelical Churches. Drs. Crosby, Deems, Urniston, W. M. Taylor, and other eminent ministers have appended their names to a very strong commendation of the man and his work. Mr. Freshman's address is 25 Seventh street, New York city.

If the Assembly had adopted a scheme for defraying the travelling expenses of its members from a common fund, when asked to do so some years ago, there would not be so many members kicking their heels around their manses in the west this week instead of being in their places in the Supreme Court at St. John. We have heard of whole Presbyteries that have only one or two representatives in the Assembly. Men who have always taken a large share of Assembly work, and who have special business before the Court, have in many instances remained at home. The main reason for absence in many cases is that these members don't like to ask their congregations for fifty or sixty dollars to pay travelling expenses. We cannot say we pity them very much. When a feasible plan for defraying expenses from a common fund comes before the Assembly, two or three members are allowed to hustle it out of court. We venture to say that the next time a well-considered measure for paying expenses is brought before the court it will meet with a different reception.

THE time has come for holding our meetings of Assembly in some place as near the centre of the Do-

minion as possible. For a few years after the union of '75 it did very well to have Assembly meetings in the extreme east and west. Maritime Province men wished to see Ontario, especially Toronto, Hamilton, London, and the Falls, and of course they were willing to come west. Western men wished to sniff the ocean air, and visit Halifax, St. John, Prince Edward Island, and other places of interest down by the sea. The visiting part of the business is now pretty well over, and going to the Assembly has come down to a strictly ecclesiastical basis. It should come to a common sense basis at the same time. We have no place to champion. All we say is, that to have the Supreme Court meet in the extreme east or extreme west is a waste of money, labour and time, and an outrage on common sense. This Dominion is like a mathematical line, length without breadth, and the Assembly should meet somewhere near the middle. Common sense will prevail after a time. Why should it not prevail now?

IN asking one of our Presbyteries to sustain a call the other day, a worthy elder remarked that if the same course had been pursued at the beginning of an eighteen months' vacancy that was pursued at the end, the congregation would have had a settled pastor more than a year ago. What was this course that brought about a most hearty and unanimous call? Simply this: the Presbytery, being anxious to have the congregation settled, sent a young man to them for several weeks, and the people called him. Forty-three preachers had been in the pulpit during the vacancy, but the majority merely stayed over Sabbath and preached, and the people forgot all about them, or at least could not agree upon them. The worthy elder told the Presbytery that he had no doubt a large number of the forty-three would have suited very well had they remained a few weeks. We have no doubt of it. This business of putting a "new man" in the pulpit every Sabbath is degrading to the minister and demoralizing to the congregation. We must have some better method of supplying vacancies if Presbyterianism is going to hold its own in this Dominion. When forty-three preachers are needed to supply an ordinary vacancy for eighteen months, there is something deplorably wrong somewhere.

So far as we know, no Presbyterian Supreme Court in America has a heresy trial on hand. Not only so, there is no agitation in any of the Presbyterian bodies on any of the questions that are causing restlessness elsewhere. It is far otherwise in Scotland. Making all due allowance for the fact that one live heretic attracts more attention than a hundred orthodox men, it must be admitted that the Scottish churches have ample raw material for several first-class heresy trials. A nice question is why there should be so much trouble about doctrinal matters in Scotland and so little in the Presbyterian churches of America. The correspondent of a Canadian journal ventured to ask several leading Assemblymen in Buffalo last year if the profound peace on doctrinal matters in their Church might not in some measure arise from the fact that the orthodox did not care to try the heterodox. The insinuation was indignantly repelled. The fact is, the Presbyterian churches of America have far less trouble on doctrinal matters just now than the Scottish churches. Probably one reason is because our ministers are worked so hard that they have not much time to spend in reading doubtful theological literature. Another reason may be that the young men of this continent don't, as a rule, "ape" any class in Germany or anywhere else.

THE air is full of politics. The fight waxes hotter every day, and will increase in intensity until the evening of the 20th. We have no sympathy with those people who say they "never meddle with politics." Some do so because they consider politics "vulgar," and think it is evidence of great refinement and culture to be ignorant of political matters. Others profess to be too pious to take any interest in such earthly things. Why should ignorance of the science of government be considered evidence of refinement more than ignorance of any other science? As regards the class that are too pious to vote, all we have to say is, that if a man's piety is so weak that it will not bear going into the polling booth and marking his ballot, he is about as well without it. Religion that can't stand voting will be very likely to go some time anyway. The large class of reasonable people who complain about

the excitement, worry, and derangement to business which an election always brings, should remember that we cannot have all the advantages of self-government without its responsibilities and drawbacks. How would those people who complain about elections like the form of government which prevails in Russia just now? Twenty-eight men were shot for political offences in Hayti the other day. That sort of thing is a good deal worse than a general election. How would our people like the plan which they have in some countries, of taking a political opponent out and coolly shooting him? There are many worse things in government than an election, and not many better. Instead of growling about the appeal to the people, good men of all parties should be deeply grateful that we have the blessings of self-government.

THE FREE CHURCH ASSEMBLY, SCOTLAND.

A CONSIDERABLE number of overtures, asking the Assembly to examine the writings of Professors Robertson Smith and Bruce, and deal with them as the cause of truth and sound doctrine required, were, with one exception, refused transmission by the Committee on Bills and Overtures. The one transmitted was from the Presbytery of Dornoch, and had reference exclusively to Professor Bruce's book entitled "The Chief End of Revelation." Professor Robertson Smith, who sat in the Assembly as an elder, and was a member of the Committee on Overtures, spoke against the action of the Committee in transmitting even that solitary document; but he was not sustained, though 70 voted for his motion, with only 133 against. At a subsequent stage of the proceedings, Principal Rainy gave notice of a motion to the effect—"That in all the circumstances, the General Assembly do not judge it necessary nor expedient to take any action in the line indicated by the overtures." Mr. Balfour gave notice to the opposite effect. The great fight was over the Disestablishment question. Principal Rainy brought forward the report of the Committee put in charge of the matter, and thereafter made a motion to the effect that the time had come for strenuous action in favour of Disestablishment. Sir Henry Moncrieff offered resolutions which referred to the essential principles of the "Free Church Claim of Rights" as the proper basis for regulating the ecclesiastical affairs of Scotland, and declined to petition Parliament until the Presbyterians of Scotland could unite in favour of such adjustment as would provide for the continued recognition of national obligation to the truth and Church of Christ.

Professor Bruce had also a motion to the effect that the Assembly should take no action in advance of previous deliverances. The vote was first taken between the motion of Sir Henry Moncrieff and that of Professor Bruce, when the former was preferred by 102 to 38. Sir Henry's was then put against that of Principal Rainy, when the vote stood—for Rainy 472, Moncrieff 120; majority 352 in favour of immediate action towards Disestablishment. The Assembly held a Conference on Temperance, and listened to a characteristic address by D. L. Moody, who took very strong ground on the subject, as he well might. In fact, everywhere among Christian people this question of temperance comes more and more to the front. The evils of the present drinking habits of society are so manifest and so appalling, and are exercising such a deadening and disastrous influence on all kinds of Church work, that it would be strange, indeed, if all that is living and earnest in the Church of Christ were not rising up with ever-growing power in vehement protest against and opposition to that which is so very much to be spoken of as the abomination that maketh desolate.

TRUTH IN POLITICAL MATTERS.

WE are glad to notice a very considerable amount of protest being made against the bitter, unscrupulous partisanship too often displayed in matters political in this Canada of ours. Perhaps "unscrupulous," even, is too gentle a word with which to characterize much that is being said and done; for the misrepresentation and positive lying that are being brought into the contest at present raging throughout Canada are simply shocking and outrageous. No reliance is to be placed on very many of the so-called statements of fact. The accounts given of political meetings are such that no amount of charity can keep

the *bona fides* of the writers from being gravely called in question, while the coarse and persistent efforts at blackening the characters and belittling the intellects of political opponents are, in a very great number of instances, not more offensive for their curious and defiant outrages upon all the ordinary laws and usages of the English language, than they are for their antagonism to simple decency and the very first elements of truthfulness. Of course a good deal has to be allowed for excited feeling and blind partisanship, but, after all has in this respect been granted that well can be, there remains a very formidable residuum which can be put down as nothing but deliberate, conscious and defiant falsehood. Surely this is not as it ought to be. It may impose upon those at a distance from the scenes and occurrences professedly described, but it cannot even do that for any length of time. Naturally, and very reasonably, people even in the heat of a contested election begin to reason from what they know and have themselves seen and heard, to what they learn only from reports, and conclude that if the facts are different from the representations in the former instances, the likelihoods are all in favour of the same being the case in the latter. The consequence is that newspaper reports are being very generally discredited all round. Surely this is matter for deep regret, and the course which is leading up to this must be as bad policy as it is execrable in morals. It used to be said of old Gordon Bennett, of the New York "Herald," that when he came down to the office of a morning and found nothing sensational really stirring, he would say to some of his staff, "Kill a man, kill a man," and a man was accordingly frequently killed in the columns of the "Herald" without any blood having been shed, or any violence done to anything but truth. Canadian newspapers are surely not ambitious of rivalling such "enterprising" and defiant Munchausenism. A rather clever Canadian journalist, now for a considerable time dead, used to remark that Canadian newspaper readers required "strong meat" in the way of very vigorous nouns and denunciatory adjectives, and that moderate writing would always be regarded as essentially weak and ineffective. In a good-natured way he likened the general taste in this respect to that of inveterate dram drinkers, who prefer something strong and fiery to take them by the throat, and look upon undrugged liquor as fit only for milk-sops and babies. We had thought that such a condition of the public taste, if it ever existed, had become a thing of the past; but facts seem to indicate that there is still too much of it to be met with—at least if we may draw any conclusion from the abundant supply of a certain article which it is to be supposed would not be produced unless it were correspondingly in demand. It surely cannot be a fact that all our public men are on the one hand either idiots or knaves, or on the other demigods come down to this earth in the likeness of men, and waiting only for a short season till they again take their flight to their native heavens. Buncombe, whether laudatory or the reverse, is all very well, and possibly in the present state of things more or less inevitable; but surely it is well when it is kept within certain bounds of apparent decency and verisimilitude. In the meantime it does not give a very encouraging view of the prevalence and fervour of Christianity when such things are possible.

"BAPTISM IMPROVED." *

This is a timely and earnest appeal. The author opens by calling attention to the fact that a very large number of the young people of the Church are living in disregard of the ordinances of Church membership. He traces this chiefly to the home, showing that the great cause of the indifference is the want of family religion, and that want he attributes to a false view of the relation of children to the Church. Mr. Mackay finds the fulcrum of his argument in the ordinance of infant baptism, and the responsibility of parents is dwelt upon in a manner well fitted to awaken emotions of anxiety and tender solicitude. I wish every parent in the Church could read it.

The book, however, is wider than its name. As is evident from the statement on page 16, "What we want is a thorough revival of religion by the outpouring of the Holy Spirit." And the fact that by so many parents the ordinance of baptism is observed outwardly, while its spiritual significance is disregarded, and its solemn

* BAPTISM IMPROVED. By the Rev. W. A. Mackay, Woodstock, Ont.

vows are violated, is urged only too truly as an evidence of our need of such a revival. On page 17 he says, "Baptism does not originate the obligation." No! the obligation springs from the relation of the Christian to his God. And indifference in regard to vows taken upon him at the baptism of his child is conclusive evidence of a low state of spiritual life. Other duties, in which natural affection does not plead so powerfully, and from the neglect of which the consequences are less apparent, will be at least equally disregarded. The warning is needed, and Mr. Mackay has spoken faithfully.

There is no more pressing question before us than that of Home Religion, and perhaps nothing can be brought to bear so effectively as the relation which Christian parents hold to their children before God, who has given them very precious promises, and laid His loving and express commands upon them.

G. BRUCE.

BOOKS AND MAGAZINES.

OLIPHANT'S STORIES FOR THE YOUNG. (Edinburgh: Oliphant, Anderson & Ferrier; Toronto: N. Ure & Co.)—As samples of this series, we have now before us two capital stories in paper covers—"Fergus Morton, a Story of a Scottish Boy," by J. R. Macduff, D.D., and "Nannette's New Shoes, an Edinburgh Story," by Robina F. Hardy.

MOODS. By Louisa M. Alcott. (Boston: Roberts Brothers; Toronto: Willing & Williamson. Price \$1.50.)—Miss Alcott has written many books since "Moods" first appeared. It was her first story, and it is now republished with additions, omissions, prunings and other emendations. Its aim is to show the mistakes of a moody nature, guided not by principle but by impulse.

THE WHITE SUNLIGHT OF POTENT WORDS. By Rev. John S. MacIntosh, D.D. (Philadelphia: National School of Elocution and Oratory.)—The twenty-one pages of this cloth-bound pamphlet contains an oration on Elocution, delivered before the National School of Elocution and Oratory upon the occasion of its eighth annual commencement, held in Philadelphia on the 14th of June, 1881.

BITS FROM BINKBONNY, OR BELL O' THE MANSE. A Tale of Scottish Village Life between 1841 and 1851. By John Strathesk. (Edinburgh: Oliphant, Anderson & Ferrier; Toronto: N. Ure & Co.)—This handsome volume of 300 pages contains what is confessedly a work of the imagination, but is at the same time, in a sense, truthful, as representing Scottish life and character with some degree of faithfulness. The book is nicely illustrated with engravings from original sketches, among which is an excellent one of Dumbarton rock and castle.

THE BEST OF CHUMS; and other Stories. By Robert Richardson, B.A. (Edinburgh: Oliphant, Anderson & Ferrier; Toronto: N. Ure & Co.)—Besides that which supplies the title, this book contains five stories, viz. "Karl, the Foster Son;" "Grandfather's Pipe;" "Going for the Doctor;" "Ernest's Wonderful Night;" "Uncle Ben and the Smugglers." They are full of wonderful adventure, and will be eagerly read by those young people into whose hands they fall, while at the same time they are wholesome in tone and tendency, and well fitted not only to amuse but to instruct.

ONESIMUS. Memoirs of a Disciple of St. Paul. By the Author of "Philochristus." (Boston: Roberts Brothers; Toronto: Willing & Williamson. Price \$1.50.)—The author of this book throws the charm of exquisite polish over everything that comes from his hand. The present work may be described as a religious romance on a basis of historic probability. Everything that is actually known of Onesimus is woven with wonderful skill into a narrative which presents a complete biography of the man, and a clear view of the thought and opinion current in his day. The author describes his hero as of noble parentage, but brought into slavery through his being exposed on the temple steps by a malignant nurse. In his childhood he sees the Apostle Paul at Lystra, and receives a glance and a blessing which he never forgets. After many adventures and the endurance of much brutal treatment as a slave, he once more falls in with the apostle, becomes his disciple, labours in the Lord's vineyard as a bishop, and ultimately suffers

a triumphant martyrdom in the Roman arena. Without settling himself directly to the task, the writer of this book very plainly shows the worthlessness of the claims advanced in favour of the purity and sufficiency of the philosophical paganism prevalent at the dawn of Christianity.

THE LIFE EVERLASTING WHAT IS IT? WHENCE IS IT? WHOSE IS IT? By J. H. Pettingell, A.M. (Philadelphia: J. D. Brown, 506 Minor street.)—This is a goodly volume of 760 pages, containing also a so-called symposium, which gives the opinions of some twenty prominent men in America and Europe on the subject discussed in the work. The book is a good collection of the arguments commonly advanced in support of conditional immortality, but throws no new light on the subject. The author seems to think that the "traditional error" that we are spiritual beings having bodily organizations, and continue to exist after the body perishes, owes its origin to Plato. It never seems to occur to him that Plato is only one far-seeing, serious soul among thousands who gave voice to the deep convictions which are in every man that he exists, and that his body is not the higher self. The attempt to overthrow Plato is in vain. "To be or not to be" after death, that is the question. The sum of the doctrine of the book seems to be that through sin man became "subject to death:" Christ came to "procure life for His people:" all men must die, and by "a miraculous resurrection live again:" then those "who are found worthy of eternal life" receive eternal life: the rest "are destroyed with an everlasting destruction." This is, Conditional Immortality for those who are found worthy, and Annihilation for the rest. The hinge of the controversy is the meaning of Life and Death. The book shows much patient research and good argument; but it cannot be satisfactory or convincing to any who hold the old-fashioned psychological and theological first principles.

KNOX COLLEGE.

MR. EDITOR,—Will you please state in your next issue that no report was ever published by the Board of Knox College, stating that the debt on the Building Fund was paid up? The statement by your correspondent, "A Patient Watcher," cannot refer to any official report, as none to this effect was made. Toronto, June 10th, 1882. WM. BURNS.

SYNOD OF THE MARITIME PROVINCES.

The Synod of the Maritime Provinces met in St. James' Church, Charlottetown, P.E.I., on Tuesday, the 30th ult., and was opened with an appropriate sermon by the Rev. Prof. Pollok. One hundred and fifty delegates were present. Rev. Principal McKnight, of the Theological College, Halifax, was elected Moderator for the ensuing year, and on assuming the chair delivered an eloquent address on "The Mission Field, Home and Foreign."

The reports on Mission work, colleges, etc., were considered, and able addresses were delivered by Drs. Macrae, McCulloch, and by Rev. Messrs. Sedgwick, Burgess, Hogg, and others.

Mr. E. D. Miller reported from the Committee on the "Supplementary Scheme." It was moved that the report be remitted to a committee, with instructions to consider our present Supplementary Scheme, the one now submitted, and also that submitted by the General Assembly, and report their views either for the continuance of the present scheme or the adoption of a new one. It was moved in amendment that this Synod, while fully alive to the importance of adequate ministerial support, yet as the General Assembly is taking action in the matter, the Synod for the present deem it inexpedient to make any change, and recommend the present scheme to the liberality of our people. The amendment was carried by a considerable majority.

The Synod adjourned, to meet in Fort Massey Church, Halifax, on the second Tuesday in October, 1883.

We are in receipt of a very fine portrait of the late Dean Grasett. The engraver has done his work well; the impression is faultless, and competent judges pronounce the likeness accurate. Copies can be procured on application to the business manager of the "Evangelical Churchman," P.O. Box 2502, Toronto. The price is one dollar.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

(Concluded.)

CHAPTER LV.—QUITE ALONE.

It was early in June, and the days were at the longest. Never before had Phebe found the daylight too long, but now it shone upon dismantled and disordered rooms, which reminded her too sharply of the separation and departure they indicated. The place was no longer a home: everything was gone which was made beautiful by association; and all that was left was simply the bare framework of a living habitation—articles that could be sold and scattered without regret. Her own studio was a scene of litter and confusion, amid which it would be impossible to work; and it was useless to set it in order, for at midsummer she would leave the house, now far too large and costly for her occupation.

What was she to do with herself? Quite close at hand was the day when she would be absolutely homeless; but in the absorbing interest with which she had thrown herself into the affairs of those who were gone, she had formed no plans for her own future. There was her profession, of course; that would give her employment, and bring in a larger income than she needed with her simple wants. But how was she to do without a home—she who most needed to fill a home with all the sweet charities of life?

She had never felt before what it was to be altogether without ties of kinship to any fellow-being. This incompleteness in her lot had been perfectly filled up by her relationship with the whole family of the Seltons. She had found in them all that was required for the development and exercise of her natural affections. But she had lost them. Death and the chance changes of life had taken them from her, and there was not one human creature in the world on whom she possessed the claim of being of the same blood.

Phebe could not dwell amid the crowds of London with such a thought oppressing her. This heart-sickness and loneliness made the busy streets utterly distasteful to her. To be here, with millions around her, all strangers to her, was intolerable. There was her own little homestead, surrounded by familiar scenes, where she would seek rest and quiet before laying any plans for herself. She put her affairs into the hands of a house-agent, and set out alone upon her yearly visit to her farm, which until now Felix and Hilda had always shared.

She stayed on her way to spend a night at Riversborough—her usual custom—that she might reach the unprepared home on the moors early in the day. But she would not prolong her stay; there was a fatigue and depression about her which she said could only be dispelled by the sweet fresh air of her native moorlands.

"Felix and Hilda have been more to me than any words could tell," she said to Mr. Clifford and Jean Merle, "and now I have lost them I feel as if more than half my life was gone. I must get away by myself into my old home, where I began my life, and readjust it as well as I can. I shall do it best there with no one to distract me. You need not fear my wishing to be too long alone."

"We ought to have let you go," answered Mr. Clifford. "Jean Merle said we ought to have let you go with them. But how could we part with you, Phebe?"

"I should not have been happy," she said, sighing, "as long as you need me—two. And I owe all I am to Jean Merle himself."

The little homely cottage with its thatched roof and small lattice windows was more welcome to her than any other dwelling could have been. Now her world had suffered such a change, it was pleasant to come here, where nothing had been altered since her childhood. Both within and without the old home was as unchanged as the beautiful outline of the hills surrounding it, and the vast hollow of the sky above. Here she might live over again the past—the whole past. She was a woman, with a woman's sad experience of life; but there was much of the girl, even of the child, left in Phebe Marlowe still; and no spot on earth could have brought back her youth to her as this inheritance of hers. There was an unspoiled simplicity about her which neither time nor change could destroy—the child-likeness of one who had entered into the kingdom of heaven.

It was a year since she had been here last, with Hilda in her first grief for her mother's death, and everywhere she found traces of Jean Merle's handiwork. The half-shaped blocks of wood, left unfinished for years in her father's workshop, were completed. The hawk hovering over its prey, which the dumb old wood-carver had begun as a symbol of the feeling of vengeance he could not give utterance to when brooding over Roland Selson's crime, had been brought to a marvellous perfection by Jean Merle's practised hand, and it had been placed by him under the crucifix which old Marlowe had fastened in the window-frame, where the last rays of daylight fell upon the bowed head hidden by the crown of thorns. The first night that Phebe sat alone, on the old hearth, her eyes rested upon these until the daylight faded away, and the darkness shut them out from her sight. Had Jean Merle known what he did when he laid this emblem of vengeance beneath this symbol of perfect love and sacrifice?

But after a few days, when she had visited every place of yearly pilgrimage, knitting up the slackened threads of memory, Phebe began to realize the terrible solitude of this isolated home of hers. To live again where no step passed by and no voice spoke to her, where not even the smoke of a household hearth floated up into the sky, was intolerable to her general nature, which was only satisfied in helpful and pleasant human intercourse. The utter silence became irksome to her, as it had been in her girlhood; but even then she had possessed the companionship of her dumb

father: now there was not only silence, but utter loneliness. The necessity of forming some definite plan for her future life became every day a more pressing obligation, whilst every day the needful exertion grew more painful to her. Until now she had met with no difficulty in deciding what she ought to do: her path of duty had been clearly traced for her. But there was neither call of duty now nor any strong inclination to lead her to choose one thing more than another. All whom she loved had gone from London, and this small solitary home had grown all too narrow in its occupations to satisfy her nature. Mr. Clifford himself did not need her constant companionship as he would have done if Jean Merle had not been living with him. She was perfectly free to do what she pleased and go where she pleased, but to no human being could such freedom be more oppressive than to Phebe Marlowe. She had sauntered out one evening, ankle deep among the heather, aimless in her wanderings, and a little dejected in spirits; for the long summer day had been hot even up here on the hills, and a dull film had hidden the landscape from her eyes, shutting her in upon herself and her disquieting thoughts. "We are always happy when we can see far enough," says Emerson; but Phebe's horizon was all dim and overcast. She could see no distant and clear sky-line. The sight of Jean Merle's figure coming towards her through the dull haziness brought a quick throb to her pulse, and she ran down the rough wagon track to meet him.

"A letter from Felix," he called out before she reached him. "I came out with it because you could not have it before post-time to-morrow, and I am longing to have news of him and of Hilda."

They walked slowly back to the cottage, side by side, reading the letter together, for Felix could have nothing to say to Phebe which his father might not see. There was nothing of importance in it; only a brief journal dispatched by a homeward-bound vessel which had crossed the path of their steamer, but every word was read with deep and silent interest, neither of them speaking till they had read the last line.

"And now you will have tea with me," said Phebe joyfully.

He entered the little kitchen, so dark and cool to him after his sultry walk up the steep, long lanes, and sat watching her absently, yet with a pleasant consciousness of her presence, as she kindled her fire of dry furze and wood, and hung a little kettle to it by a chain hooked to a staple in the chimney, and arranged her curious old china, picked up long years ago by her father at village sales, upon the quaintly carved table set in the coolest spot of the dusky room. There was an air of simple busy gladness in her face, and in every quick yet graceful movement, that was inexpressibly charming to him. Maybe both of them glanced back at the dark past when Roland Selson had been watching her with despairing eyes, yet neither of them spoke of it. That life was dead and buried. The present was altogether different.

Yet the meal was a silent one, and as soon as it was finished they went out again on to the hazy moorland.

"Are you quite rested yet, Phebe?" asked Jean Merle.

"Quite," she answered, with unconscious emphasis.

"And you have settled upon some plan for the future?"

"No," she replied; "I am altogether at a loss. There is no one in all the world who has a claim upon me, or whom I have a claim upon, no one to say to me 'Go' or 'Come.' When the world is all before you, and it is an empty world, it is difficult to choose which way you will take in it."

She had paused as she spoke; but now they walked on again in silence, Jean Merle looking down on her sweet yet somewhat sad face with attentive eyes. How little changed she was from the simple, faithful-hearted girl he had known long ago! There was the same candid and thoughtful expression on her face, and the same serene light in her blue eyes, as when she stood beside him, a little girl, patiently yet earnestly mastering the first difficulties of reading. There was no one in the wide world whom he knew as perfectly as he knew her; no one in the wide world who knew him as perfectly as she did.

"Tell me, Phebe," he said gravely, "is it possible that you have lived so long, and that no man has found out what a priceless treasure you might be to him?"

"No one," she answered, with a little tremor in her voice; "only Simon Nixey," she added, laughing, as she thought of his perseverance from year to year. Jean Merle stopped and laid his hand on Phebe's arm.

"Will you be my wife?" he asked.

The brief question escaped him before he was aware of it. It was as utterly new to him as it was to her; yet the moment it was uttered he felt how much the happiness of his life depended upon it. Without her, all the future would be dreary and lonely for him. With her—Jean Merle did not dare to think of the gladness that might yet be his.

"No, no," cried Phebe, looking up into his face, furrowed with deep lines; "it is impossible! You ought not to ask me."

"Why?" he said.

She did not move or take away her eyes from his face. A rush of sad memories and associations was sweeping across her troubled heart. She saw him as he had been long ago, so far above her that it had seemed an honour to her to do him the meanest service. She thought of Felicitia in her happy,achable loveliness and stateliness, and of their home, so full to her of exquisite refinement and luxury. In the true humility of her nature she had looked up to them as far above her, dwelling on a height to which she made no claim. And this dethroned king of her early days was a king yet, though he stood before her as Jean Merle, still fast bound in the chains his sins had riveted about him.

"I am utterly unworthy of you," he said; "but let me justify myself if I can. I had no thought of asking you such a question when I came up here. But you spoke mournfully of your loneliness; and I, too, am lonely, with no human being on whom I have any claim. It is so by my own sin. But you, at least, have friends; and in a year or two, when my last friend, Mr. Clifford, dies, you will go out to them,

to my children, whom I have forfeited and lost forever. There is no tie to bind me closely to my kind. I am older than you—poorer; a dishonour to my father's house! Yet for an instant I fancied you might learn to love me, and no one but you can ever know me for what I am; only your faithful heart possesses my secret. Forgive me, Phebe, and forget it if you can."

"I never can forget it," she answered, with a low sob. "Then I have done you a wrong," he went on; "for we were friends, were we not? And you will never again be at home with me as you have hitherto been. I was no more worthy of your friendship than of your love, and I have lost both."

"No, no," she cried, in a broken voice. "I never thought—it seems impossible. But, oh! I love you. I have never loved any one like you. Only it seems impossible that you should wish me to be your wife."

"Cannot you see what you will be to me," he said passionately. "It will be like reaching home after a weary exile; like finding a fountain of living waters after crossing a burning wilderness. I ought not to ask it of you, Phebe. But what man could doom himself to endless thirst and exile? If you love me so much that you do not see how unworthy I am of you, I cannot give you up again. You are all the world to me."

"But I am only Phebe Marlowe," she said, still doubtfully.

"And I am only Jean Merle," he replied.

Phebe walked down the old familiar lanes with Jean Merle, and returned to the moorlands alone whilst the sun was still above the horizon. But a soft west wind had risen, and the hazy heat was gone. She could see the sun sinking low behind Riversborough, and its tall spires glistened in the level rays, while the fine cloud of smoke hanging over it this summer evening was tinged with gold. Her future home lay there, under the shadow of those spires, and beneath the soft, floating veil ascending from a thousand hearths. The home Roland Selson had forfeited and Felicitia had forsaken had become hers. There was deep sadness mingled with the strange, unanticipated happiness of the present hour, and Phebe did not seek to put it away from her heart.

CHAPTER LVI.—LAST WORDS.

Nothing could have delighted Mr. Clifford so much as a marriage between Jean Merle and Phebe Marlowe. The thought of it had more than once crossed his mind, but he had not dared to cherish it as a hope. When Jean Merle told him that night how Phebe had consented to become his wife, the old man's gladness knew no bounds.

"She is as dear to me as my own daughter," he said, in tremulous accents; "and now at last I shall have her under the same roof with me. I shall never be awake in the night again, fearing lest I should miss her on my death-bed. I should like Phebe to hold my hand in hers as long as I am conscious of anything in this world. All the remaining years of my life I shall have you and her with me as my children. God is very good to me."

But to Felix and Hilda it was a vexation and a surprise to hear that their Phebe Marlowe, so exclusively their own, was no longer to belong only to them. They could not tell, as none of us can tell with regard to our friends' marriages, what she could see in that man to make her willing to give herself to him. They never cordially forgave Jean Merle, though in the course of the following years he lavished upon them magnificent gifts; for once more he became a wealthy man, and stood high in the estimation of his fellow-townsmen. Upon his marriage with Phebe, at Mr. Clifford's request, he exchanged his foreign surname for the old English name of Marlowe, and was made the manager of the Old Bank. Some years later, when Mr. Clifford died, all his property, including his interest in the banking business, was left to John Marlowe.

No parents could have been more watchful over the interests of absent children than he and Phebe were in the welfare of Felix and Hilda. But they could never quite reconcile themselves to this marriage. They had quitted England with no intention of dwelling here again, but they felt that Phebe's shortcoming in her attachment to them made their old country less attractive to them. She had severed the last link that bound them to it. Possibly, in the course of years, they might visit their old home; but it would never seem the same to them. Canon Pascal alone rejoiced cordially in the marriage, though feeling that there was some secret and mystery in it, which was to be kept from him as from all the world.

Jean Merle, after his long and bitter exile, was at home again, after crossing a thirsty and burning wilderness, he had found a spring of living water. Yet whilst he thanked God and felt his love for Phebe growing and strengthening daily, there were times when, in brief intervals of utter loneliness of spirit, the long-burned past arose again and cried to him with sorrowful voice amid the tranquil happiness of the present. The children who called Phebe mother looked up into his face with eyes like those of the little son and daughter whom he had once forsaken, and their voices at play in the garden sounded like the echo of those beloved voices that had first stirred his heart to its depths. The quiet room where Felicitia had been wont to shut herself in with her books and her writings remained empty and desolate amid the joyous occupancy of the old house, where little feet pattered everywhere except across that sacred threshold. It was never crossed but by Phebe and himself. Sometimes they entered it together, but often he went there alone, when his heart was heavy and his trust in God darkened. For there were times when Jean Merle had to pass through deep waters when the sense of forgiveness forsook him and the light of God's countenance was withdrawn. He had sinned greatly and suffered greatly. He loved as he might never otherwise have loved the Lord, whose disciple he professed to be; yet still there were seasons of bitter remembrance for him, and of vain regrets over the irrevocable past.

It was no part of Phebe's nature to inquire jealously if her husband loved her as much as she loved him. She knew that in this as in all other things "it is more blessed to give than to receive." She felt for him a perfectly unselfish and

faithful tenderness, satisfied that she made him happier than he could have been in any other way. No one else in the world knew him as she knew him; Felicitia herself could never have been to him what she was. When she saw his grave face sadder than usual, she had but to sit beside him with her hands in his, bringing to him the solace of her silent and tranquil sympathy, and by-and-by the sadness fled. This true heart of hers, that knew all and loved him in spite of all, was to him a sure token of the love of God.

THE END.

COMETS AND THE EARTH.

Prof. Simon Newcombe, LL.D., in his "Popular Astronomy," thus speaks of the probable effect of a comet's striking the earth:

The question is frequently asked, "What would be the effect if a comet should strike the earth?" This would depend upon what sort of a comet it was, and what part of the comet came in contact with our planet. The latter might pass through the tail of the largest comet without the slightest effect being produced, the tail being so thin and airy that a million miles' thickness of it looks only like gauze in the sunlight. It is not at all unlikely that such a thing may have happened without ever being noticed. A passage through a telescopic comet would be accompanied by a brilliant meteoric shower, probably a far more brilliant one than has ever been recorded. No more serious danger would be encountered than that arising from a probable fall of meteorites. But a collision with the nucleus of a large comet and the earth might be a serious matter. If, as Prof. Pierce supposes, the nucleus is a solid body of metallic density, many miles in diameter, the effect where the comet struck would be terrible beyond conception. At the first contact in the upper regions of the atmosphere, the whole heavens would be illuminated with a resplendence beyond that of a thousand suns, the sky radiating a light which would blind every eye that beheld it, and a heat which would melt the hardest rocks. A few seconds of this, while the huge body was passing through the atmosphere, and a collision at the earth's surface would in an instant reduce everything there existing to fiery vapour, and bury it miles deep in the solid earth. Happily, the chances of such a calamity are so minute that they need not cause the slightest uneasiness. There is hardly a possible form of death which is not a thousand times more probable than this. So small is the earth in comparison with the celestial spaces that, if one should shut his eyes and fire a gun at random in the air, the chance of bringing down a bird would be better than that of a comet of any kind striking the earth.

STAND UP STRAIGHT.

God fitted the great vital organs in your bodies to an erect spine. Do your shoulders ever stoop forward? If they do, so do the lungs, heart, liver, and stomach fall down out of their natural places. Of course they can't do their work well. To show you how this is, I will tell you that when you bend forward you can only take about half as much air into the lungs as you can when you stand up straight. As I have said, God has so arranged the great organs in the body that they can't do their duty well except when the body is straight. Oh, how it distresses me to see the dear children, whom I love so much, bending over their school desks, and walking with their head and shoulders drooping! My dear children, if you would have a strong spine and vigorous lungs, heart, liver, and stomach, you must, now while you are young, learn to walk erect.

If one of my children were about to leave this country for Japan, never to return, and were to come to me and ask for rules to preserve his health, I should say: "I am glad to see you, and will give you four rules, which, carefully observed, will be pretty sure to preserve your health." He might say to me: "Four are a good many; give me one, but the most important one, and I promise not to forget it." I should reply: "Well, my dear child, if I give you but one, it is this: Keep yourself straight, that is, sit up straight; walk up straight; and when in bed at night, don't put two or three pillows under your head as though intent on watching your toes all night;" and I believe that in this I should give the most important rule which can be given for the preservation of health and long life.—*Dr. Dio Lewis.*

IMPORTANCE OF THE COMMA.

Lindley Murray laid down twenty rules to govern the use of a comma, and Wilson, in his "Treatise on Punctuation," gives nineteen. No wonder that with so many rules people get confused as to the proper use of this, the smallest grammatical division in written or printed matter. Many illustrations might be given to indicate the important character of the errors that arise from its omission or improper use; but the following will suffice:

In the Imperial Dictionary, the word "Tarn" is thus defined: "A small mountain, lake or pool." The improper use of the comma after mountain, makes tarn signify three things: first, a mountain, second, a lake; and third, a pool, instead of simply a mountain lake, or pool.

At a public dinner this toast was given: "Woman—without her, man is a brute." A reporter had it printed: "Woman without her man, is a brute."

A printer, meddling with the verdict of a coroner's jury, by inserting a comma after "drinking" instead of "apoplexy," made it read thus: "Deceased came to his death by excessive drinking, causing apoplexy in the minds of the jury."

BIRTHDAY OF ROME.

It may not be generally known that Rome keeps her birthdays, but so it is. The twenty-first of April is the day which for ages past has been held to have seen the birth of this wonderful city. Old traditions (more legendary, of course, than historical), handed down through the centuries,

fix the twenty-first of April as the day on which Romulus traced out with a ploughshare the lines of the first foundations of Rome, on the Palatine Hill. The modern Romans keep the day with much festivity, and, as if to emphasize the ever-springing youth of the city which they proudly style "Eternal," they give the children a prominent place in the day's celebrations. It is the great day for public inspections of schools and distributions of prizes. In the great hall of the Collegio Romano there is always a mighty gathering of little ones, for thither come the King and Queen to note and reward in person the progress made by the pupils of the principal schools, male and female. There are recitations and vocal exercises, and marching and gymnastics, and scenes from comedies—in short, a little of everything.

SLEEPING-ROOMS.

One-third of all our lives is passed in our sleeping-rooms, and yet many people think that any room is good enough to sleep in. The sleeping room should be large, airy, dry, and pleasant. An eastern exposure is the best, so that the morning sun may shine into the room. It should be well ventilated. A good arrangement for ventilation at the window is to have the upper sash dropped about six inches, and a piece of board fitted into the space at the top. The fresh air can come in between the two sashes, without making a draft upon anyone in the room. An open fire-place in a bed-room is a good aid to ventilation. Plenty of fresh air gives health, strength and elasticity to the body. Another thing: all the clothing worn during the day should be removed at night and aired, while other garments are substituted for the night.

SPRING FLOWERS.

We rambled through the woodlands
In the early springtide hours,
And searched the sunny places
To find the first wild flowers.

Across the emerald hillside
And newly budding trees,
The winter winds were hast'ning
To kiss the summer breeze.

Around the mossy wood-paths
The sun his glory shed,
While bluebirds and the robins
Were twitt'ring overhead.

Beside a fallen tree trunk
Where scarce had left the snow,
The pink arbutus blossoms
Were nestling sweet and low.

Anemones and violets
Swayed their dainty bells,
While saxifrage's flowerets
Whitened the woody dells.

We gathered them in garlands,
Many as we could hold,
And garnished them with blossoms
Of bright marsh-marigold.

Down by the chatt'ring brookside
In a dewy, sheltered spot,
We found the blue-eyed beauty,
The wild forget-me-not.

We saw in soft spring beauties
And their gay sister flowers,
That Nature owns her Maker
In all her childhood hours.

And through the April sunshine,
In that sweet, dreamy spot,
We heard the Saviour's whisper,
"Children, forget-me-not."

DO YOUR BEST.

A gentleman once said to a physician: "I should think, doctor, that at night you would feel so worried over the work of the day, that you would not be able to sleep."

"My head hardly touches the pillow till I fall asleep," replied the physician. "I made up my mind," he continued, "at the commencement of my professional career, to do my best under all circumstances, and so doing, I am not troubled by any misgivings."

A good rule for us all to follow. Too many are disposed to say: "No matter how I do this work now; next time I'll do better." The practice is as bad as the reasoning: "No matter how I learn this lesson in the primary class; when I get into a higher department, then I'll study." As well might the mother in knitting stockings say: "No matter how the tip is done; even if I do drop a stitch now and then, I'll do better when I get further along." What kind of a stocking would that be?

As well might the builder say: "I don't care how I make the foundation of this house; anything will do here; wait till I get to the top, then I'll do good work."

Said Sir Joshua Reynolds once to Doctor Samuel Johnson: "Pray tell me, sir, by what means have you attained such extraordinary accuracy and flow of language in the expression of your ideas?"

"I laid it down as a fixed rule," replied the doctor, "to do my best on every occasion, and in every company to impart what I know in the most forcible language I can put it."

PHILADELPHIA is to have its Methodist Hospital as well as Brooklyn. The late Dr. Scott Stewart bequeathed \$200,900 for its establishment.

BRITISH AND FOREIGN ITEMS.

BRENNAN, the Secretary of the Irish Land League, has been released from prison.

THE Duke of Leinster loses \$40,000 revenue by the decisions of the Irish Land Courts under the Land Act.

MR. THOMAS C. HALL, son of Rev. Dr. John Hall, has been licensed to preach by the Presbytery of New York.

MR. EMERSON is said to have left an estate valued at 200,000 dollars, largely through the thrift of an admirable wife.

THE life of Mr. Darwin is to be written by his son, and not by Professor Huxley or Sir Joseph Hooker, as has been stated.

THE "Lutheran Observer" says that over 1,000 ministers have been sent to America by ten theological institutions in Germany.

THE Emperor Francis Joseph has assured the Chief Rabbi of Lemberg that he will assist the refugee Jews as far as in his power.

THE Mayor of Philadelphia has issued his proclamation forbidding the firing of fire-crackers and guns on the fourth of July.

AT Peshawur, in Northern India, there is a church of 90 members, all of whom, with their minister, are converted Mohammedans.

THE result of the revival in the Cincinnati Methodist Churches is given at 2,128 conversions, and the joining of 1,005 probationers.

THE Legislature of Ohio has appropriated \$10,000 for a statue of the late President Garfield, to be placed in the capitol at Washington.

THE result of the Sunday-closing canvass in Leicester, England, shows 8,295 in favour of entire closing, and 3,376 against any alteration.

A PASTOR in New York says there are enough Christians in that city with unused certificates in their pockets to form two large congregations.

THE number of communicants increased about 14,000 in the city of Berlin during the last year—largely owing to the labours of the city missionaries.

THE disturbance in the west coast of Africa continues, and some sanguinary encounters have taken place between the natives of New Calabar and Bonny.

THE Princeton College Library contains 55,000 volumes and 12,000 pamphlets. The hall libraries number upwards of 16,000 volumes, making a total of 83,000.

A TELEGRAM from Madrid states that the revolutionary band in Catalonia, finding no sympathy in the country, dissolved within a few hours after assembling.

IT is said that at a recent Fenian meeting in London the hope was expressed that Gladstone would be the next to be assassinated, an expression which was applauded.

DURING the month of May there arrived in New York from abroad over 90,000 immigrants, the largest number reported in any month since a record has been kept.

STRONG influence is brought to bear upon the Post Office Department at Washington to secure Sunday deliveries of mail matters in cities where the carrier system prevails.

THE British and Foreign Bible Society has at a cost of £4,000 produced a Bible in the Basuto language, making the ninth complete Bible in the native languages of Africa.

A NEW Evangelical chapel has been established at Florence, which, with the residence and garden, becomes the property of the Vaudois by virtue of an act of sale registered.

AT Noyon, in France, Calvin's birthplace, a Protestant preaching station was opened last year—the first time the Gospel has been heard in that town, perhaps, since Calvin left it.

THE appointment of Dr. James Geikie to the chair of Geology in Edinburgh University, in succession to his brother, Dr. Archibald Geikie, has now been formally completed.

POPE LEO has written to the Bishops in the countries where the Jews are persecuted, to use all efforts to restrain their persecutors, and to take care that no Catholic is guilty of the crime.

OF all the unlikely places for a bird's nest, the most unlikely is that selected by a robin in Fitchburg, Mass., who has built hers close by a circular saw in a mill, and has laid four eggs in it.

THE rumour is once more revived that Mr. Gladstone may be expected to resign the Chancellorship of the Exchequer shortly. The names of Mr. Goschen and Mr. Childers are mentioned as likely to succeed him in the post.

LIEUTENANT DANNENHOWER has been ordered by the Navy Department to prepare a full report of his experience in the Arctic regions, after the separation from Melville. He is now in Washington, and will be permitted to rest until his sight shall have improved before commencing this work.

SERIOUS riots have occurred at Govatano, near Vellore, between Mahomedans and Hindoos, owing to the celebration by the latter of a feast in which they adopted disguises used by Mahomedans at the Mohurram. The mosque was set on fire, and in the great disorder which prevailed some lives were lost.

IN raising the vessel "La Province," which sank in the Bosphorous, the telephone was added to the diver's dress, thus greatly facilitating the communications. One of the glasses of the helmet is replaced by a copper plate, in which a telephone is inserted, so that the diver has only to turn his head slightly in order to receive his instructions, and report what he sees. Besides, in case of danger or accident, lives may now be saved which would otherwise have been sacrificed.

MINISTERS AND CHURCHES.

THE Rev. Thomas Duncan, of St. Andrew's Church, Halifax, N.S., has received a call to Edinburgh, Scotland.

It is reported that the congregation of Annapolis, N.S., intend giving a call to the Rev. Thomas Maxwell, late of Little Harbour.

At a recent meeting of the Presbytery of Pictou, N.S., the Rev. A. McL. Sinclair, of Springville, tendered his resignation of that charge. Mr. Sinclair has since received a call from the congregation of Sutherland's River and Vale Colliery.

PREVIOUS to his departure for the old country, the congregation of Union Church, Brucefield, waited upon their pastor, Rev. Mr. Thomson, and presented him with an affectionately worded address, accompanied by a purse of \$160 to assist in defraying the expenses of his trip.

THE Presbyterian Young People's Association of Brampton gave their closing entertainment for the season on Thursday evening last. The programme included an address by the Rev. G. M. Milligan, of Old St. Andrew's Church, Toronto, and a series of essays, readings, etc., with vocal and instrumental music in the intervals.

At the meeting of the Presbytery of Paris, on the 6th inst., the Clerk reported receipt of a call from the congregation at Orillia in favour of the Rev. R. N. Grant, of Ingersoll, signed by 211 communicants and 94-adherents. The stipend promised is \$1,200 with manse. The call will be finally disposed of at a meeting to be held at Paris on the 4th of July.

At a special meeting of the Presbytery of Paris, held at Woodstock on the 6th inst., there was submitted a very numerously signed and hearty call from the congregation of Innerkip and Ratho in favour of Mr. William McKinley, a graduate of Knox College, recently licensed. The call was sustained, and Mr. McKinley having intimated his acceptance of the same, it was agreed that his ordination examinations take place at next meeting of the Presbytery, July 4th, and that in the event of their being sustained the ordination take place on the 11th July, at 3 o'clock p.m., in the church at Innerkip.

"It is pleasing to note," says the Brockville "Recorder," "that St. John's Church, one of the most beautifully situated religious edifices in Brockville, is soon to be enlarged and otherwise improved, tenders being now advertised for to complete the work. It is proposed, we understand, to build an extension the length of the present edifice and nearly as wide, on the south side, where the lot affords plenty of room. The pulpit will be changed from its present position at the west end to the side next Park street, while the seating of the new portion will be of the amphitheatre style, with incline. A raised choir gallery will also be constructed at the spot where the pulpit now stands."

PRESBYTERY OF LANARK AND RENFREW.—This court met in Carleton Place on Tuesday, the 23rd day of May, the Rev. Robert Campbell, M.A., Moderator, in the chair. The attendance of members was somewhat smaller than usual. The chief items of business were as follows: Messrs. J. B. Stewart and Jas. Robertson, of the Presbyterian College, Montreal, and Geo. A. McArthur, of Queen's College, Kingston, were duly licensed to preach the Gospel. The report of the deputation appointed to visit Pakenham anent the matter of the union of the two congregations there was received, whereupon the Presbytery decided to meet in Pakenham on the 5th day of June to issue the matter. It was unanimously resolved to express no preference either for the Sustentation or the Supplemental Scheme, but that the Presbytery adhere to its former expressed preference for the present system. Deputations were appointed to visit supplemental congregations, with a view to the reduction of grants. The statistical and financial returns of the Presbytery were laid upon the table and handed over to a committee to report at next meeting of Presbytery. It was looked upon as a matter for congratulation that returns were received from all the congregations. The evening sederunt was mostly occupied by a Temperance Conference opened by the reading of a very able paper by the Rev. J. M. McAlister.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville on Tuesday, 30th May, Rev. W. Lochead,

Moderator. All the ministers were present and five elders. A large amount of routine business was attended to. Subjects of discourses were prescribed for the students within the bounds of the Presbytery. The Clerk was appointed to preach at Scott and Uxbridge, and declare the church vacant on the 11th June, and also to act as Moderator of the Session. Representatives were heard from Fenelon and Cambridge congregations on their financial matters, and a deputation, consisting of Rev. A. Currie, M.A., Rev. W. Lochead, Mr. J. C. Gilchrist and Mr. John Mathie, appointed to meet with the congregations at Glenarm as soon as possible, and report next meeting of Presbytery. Messrs. John Currie and David Bickell were examined on Theology and Church History, and delivered their discourses for license. These trials being sustained, the candidates were in due form licensed by the Moderator as preachers of the Gospel. On 5th June the Presbytery held an adjourned meeting at Woodville, and sustained a call from Longford and North Mara to the Rev. H. Sinclair, Knox Church, Oro. The Rev. J. McNabb was appointed to represent the Presbytery of Lindsay at the meeting of Barrie Presbytery. The next regular meeting of Presbytery to be held at Lindsay on the last Tuesday of August at eleven a.m. J. R. SCOTT, Clerk.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held at Kingston on the last two days of May. Mr. James Rattray, recently from Scotland, was taken under the care of the Presbytery as a candidate for the ministry. From testimonials tabled it appeared that he had rendered useful service in various capacities in the old country. It was decided that the time for holding quarterly meetings in future be changed from Tuesday to Monday. Mr. Chambers tendered resignation of the Glenburnie section of his charge, for the purpose of having it attached to St. John's Church, Pittsburg. All parties concerned are to be cited to appear for their interests in the matter. Mr. John Robertson applied to be taken under the care of the Presbytery with a view to license. The matter was referred to a committee, who reported favourably respecting his attainments, and recommended that leave be asked of the General Assembly to admit him into the second year of the Theological course, with power to the Presbytery, on the completion of the course, to take him on trials for license, if they shall see fit. This proposal was sanctioned. Dr. Williamson resigned his commission to the Assembly, and Mr. Beattie was appointed in his stead. An application from Mr. John Corbett to be re-admitted into the ministry of the Presbyterian Church was not entertained. The proposed modifications in the regulations of the Aged and Infirm Ministers' Fund were, with the exception of the first one, approved. It was recommended that the old regulation on this point be allowed to remain unchanged. Mr. Mitchell gave notice of motion in regard to the future appointment of Commissioners to the Assembly. A motion submitted by Mr. Wilson anent the better observance of the Sabbath was laid on the table until the next meeting, which will be held in John Street Church, Belleville, on Monday, July 3rd, 1882, at 7.30 p.m.—THOMAS S. CHAMBERS, Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 6th inst. Leave of absence for three months was given to Rev. D. Mackintosh, who intends revisiting Europe for recruiting his health. He also resigned his appointment, as a Commissioner to the General Assembly. Rev. Dr. King did the same thing, and Revs. C. A. Tanner and H. M. Parsons were appointed in their stead. Several elders resigned likewise; and Mr. S. C. Duncan-Clerk was appointed as substitute for one of them. Rev. A. Cross applied for a Presbyterial certificate, as he means soon to return to Scotland. The Moderator and the Clerk were instructed to give effect to his request, testifying to his excellent character and abilities as a minister of the Gospel. Application to be received as a minister of our Church was made by Rev. Daniel Blue, a minister of the Free Church of Scotland. Several certificates were read in his favour; a Committee was appointed to confer with him, and in terms of a recommendation submitted afterwards, the Presbytery agreed to apply in his behalf to the General Assembly. A deliverance was read from a Committee previously appointed anent the memorialists who meet for worship in Temperance Hall, Toronto. The Presbytery, by a majority of 21 over 2, adopted

said deliverance, which was as follows: The Presbytery grant the petition of the memorialists meeting for worship in Temperance Hall, but in doing so would explicitly declare that no sanction is given to the constitution submitted to the Presbytery, inasmuch as certain portions of it are judged to be "inconsistent with the constitution and enactments of this Church," nor can the members of the Church under sanction of the Presbytery divest themselves of the freedom of action in Church affairs, which is their inalienable prerogative. The Presbytery would assure the Sessions which have been consulted that only the marked peculiarities of the application could persuade the Presbytery to adopt a course which may seem not to give due weight to the objections which some of these Sessions urged against a new organization in too near proximity to other congregations. A committee was then appointed, consisting of Rev. A. Gilray, Mr. James Brown, and Alderman Carlyle, to meet with the memorialists aforesaid, for the purpose of receiving from them certificates of Church membership, with a view to their being organized as a new congregation; said committee to report to next ordinary meeting. Agreeably to an application made, permission was given to Deer Park congregation to elect four elders from among themselves; and Principal Caven was appointed to preside at their election, as also at their ordination or induction. The assessors appointed to co-operate with the Session of West Church, Toronto, in taking further evidence in connection with an appeal of Mr. W. Tilley, submitted a report which was received, and they were then discharged. Parties were subsequently called to the bar, and finally the appeal was dismissed, the parties acquiescing. A report was received from a committee previously appointed on the remittant the Aged and Infirm Ministers' Fund. Agreeably to said report, the Presbytery approved generally of the remit, but gave its preference to a recommendation that the ministerial rate shall be uniform, instead of being in proportion to professional income. Application was made by Mr. D. B. McDonald, student, to be taken on public trials for license. Said trials were undergone by him, and these being satisfactory, he was duly licensed to preach the Gospel. The next ordinary meeting of Presbytery was appointed to be held on the first Tuesday of July, at 11 a.m.—R. MONTEATH, Pres. Clerk.

GOSPEL WORK.

MR. MOODY IN GLASGOW.

For a period of eight weeks special evangelistic services were conducted in the royal and ancient burgh of Rutherglen by earnest workers who represented all the Protestant churches in the neighbourhood. Hearty unanimity prevailed and much blessed fruit was reaped. In answer to the earnest appeal of ministers and friends, Mr. Moody has been holding meetings in this neighbourhood. The United Presbyterian Church, the largest in the town, has been placed at his disposal. There had been much prayer for special blessing. Great expectations were cherished.

In the last century Cambuslang, a town not far distant, was the scene of a remarkable awakening, and hopes were entertained that in these days of merciful visitation there might be something like a repetition of those days of grace. The prayers offered have in a marked degree been answered. Night after night the church has been crowded with interested and deeply impressed audiences, and many have sought and found peace in Christ. Impressed with these early tokens for good, arrangements were made for a

MASS MEETING IN THE OPEN AIR.

On Sabbath evening last, from a lorry wheeled into a favourable position in the street, and with ministers of all denominations at his side, Mr. Moody addressed 5,000 persons. Standing with his back to the wind, his words were distinctly heard by those who were at the greatest distance from him. The sight of the great multitude evidently stirred his soul deeply, and his pleadings were intensely pointed and earnest. It was a wonderful gathering. The rich and poor, the gay and frivolous, the dissipated and moral, met together. At all the open windows of the surrounding houses there were seen groups of eager listeners, many of whom never before heard the Gospel so plainly enforced or so touchingly illustrated.

The after-meetings in the parish church and in the West Free Church were as large as the buildings would allow, and at both of these places Mr. Moody again preached, and then worked among the inquirers, although at nine o'clock the same morning he had delivered a stirring address to thousands of young men in the Glasgow City Hall on "How to Study the Bible," and at eleven o'clock had preached with his accustomed fervour to a crowd that filled every corner of the Circus.

We have spoken to several ministers and workers who were present at the Rutherglen meetings, and they all expressed their deep conviction that large numbers have been convinced of sin and converted to God. Two sisters who, about two months ago, had received a letter from a sister in law in New Zealand, telling of her own conversion, and imploring them in the most touching terms to dedicate themselves to the Saviour, found their way to the meetings, and "subscribed with their hands unto the Lord."

From all scenes of recent effort in our city, INTERESTING CASES OF CONVERSION are coming under our notice.

Rev. Mr. Crawford, of Brownfield Established Church, tells us of a man with whom he met a few weeks since. This man was a total abstainer till he was twenty-three years of age. He then became a teacher in a parish school in the North of Scotland, where he fell into intemperate habits. He emigrated to America, where he started a public-house, which was burnt down the very night it was opened. Disappointed, he came to England; for fourteen years followed the ways of the drunkard; for the last nine months was the secretary of a betting club; during this time suffered three attacks of *delirium tremens*, and three times was tied down to prevent his committing suicide. On coming to Glasgow, six weeks ago, a tract, entitled "The Drunkard," was put into his hands, and the reading of that tract was the means of his being brought under deep conviction of sin. Three weeks back, as he was passing Brown Street, he heard an evangelistic choir singing; was interested and followed them into Brownfield Church, where he heard and embraced the Gospel of the grace of God, which bringeth salvation and teaches men to deny ungodly lusts.

Another man who is availing himself of every opportunity to rescue the careless, tells us—"I am amazed at the unseen power that induced me to attend the meetings. I was quite careless, when suddenly an impression came upon me that I must go and hear the word preached. I got a blessing at one of the Bible readings in St. George's Church. I sent the news to England, and my sisters, in reply, while rejoicing greatly at the good tidings, desired me to thank God for godly parents, and to remember that for twenty-one years my father and mother never ceased to pray that I might be savingly converted."

THE WEEKLY MEETING FOR TESTIMONY on the part of the young converts was again held in the Christian Institute, every corner of which was crowded. This meeting is never by any means lacking in interest, and yet Mr. Moody, who presides over it, always seems to have some new way of infusing fresh life into it. Having mentioned at the last meeting that he hoped friends would come next time prepared to read short passages proving the power of God to keep those who commit themselves to Him, the president himself mentioned, in quick succession, where about twenty such passages might be found, and as he did so waited till volunteers agreed to be ready at his call to read out the verses. This was done.

Everyone was surprised now and again to find some gem brought to the surface. Then the friends were asked to read passages which had been helpful to themselves; and Mr. Moody, who had laid his hand on some hidden jewels of promise, the finding of which delighted the converts, was in his turn delighted to find that they had seen gems which he had not noticed, or had not noticed in their "setting." For instance, when a friend read aloud the prayer of Jabez (1 Chron. iv. 10), Mr. Moody said, "Read that again; that is very striking. Where is that? I must take a note of that, and let me advise you to do the same." Another friend said, "I like to put together the two texts, Isa. lxi. 13 and Ps. lxxiii. 23." Again the pencils were at work, and a kind of hum of gladness went through the hall at finding that God's saints testify, "He is faithful that hath promised."

A short address on the subject was delivered by Rev. Mr. Williams, of St. Jude's Episcopal Church.

Numerous testimonies followed, all of which proved that the work of grace is going on, although we can only cite a few. One said: "I have been attending the meetings regularly, but on every occasion I took care to avoid conversation with the workers. A week ago I went to Govan, where I heard Mr. Moody. Although I went in the inquiry-room, I was so anxious to escape the workers, after all, that I said, when I was spoken to, I was only looking for a friend. But I was under conviction. I therefore moved on to another church, where a later meeting was being held. The Spirit of God was striving with me. I knew the way of salvation, but I thought it was incredible that one could be saved by *simply believing on Jesus*. You may think it strange, but as I passed over in the ferry and on to the west-end, I could not help thinking of the time when I attended at an agricultural show, where it was my business to sell a particular kind of washing-machine which had taken several prizes. People said, 'Oh, it is very simple!' I answered, 'Its simplicity is its recommendation.' Now, as I walked home that night, God powerfully reminded me that the simplicity of the Gospel plan is its glory, and I prayed that I 'might not be corrupted from the simplicity that is in Christ.' I entered the park, and there, alone with God, in the silence of that anxious night, I solemnly surrendered myself to the blessed Saviour. I could not have stood up like this a little while ago. I used to think it was presumption for young converts to stand up; now I feel it is my duty and a high privilege to declare what God has done for my soul. It is the Lord's work. I could not resist Him. Something said to me, 'God will bring thee into judgment.'"

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVI.

June 25.]

REVIEW.

[1882.]

We think it well to reprint the introductory remarks to the first Review of this year, for we find that a considerable amount of misapprehension prevails as to the nature and methods of review, and a disposition on the part of some teachers to avoid them altogether, if possible. We believe that, rightly understood, Review Sunday may be made the most interesting and profitable of the quarter.

"Review:" what do we mean by it, and how shall we conduct it? It is literally a second view, a looking over again of the lessons of the quarter, and how to accomplish this in the most efficient manner is the question. Various methods are used in reviewing. Sometimes the bare machinery of the lesson—the outside setting—is recalled, as the Titles, Topics, Golden Texts, etc.—better than nothing; still, that should not be all. It is like attempting to recall a beautiful structure newly erected, which you and your scholars have been viewing, by asking as to the number of ladings, the height of the scaffold poles, the amount of brick and stone used in the building, etc. These might help to remember some aspects of the building, but you would not rest there. You would talk of the design, the plan; the style of architecture, with its adaptation to the purposes of the building, the material, the cost, and so on. Just so with our lessons. The points first noted are but the scaffolding, which, useful in its place, may yet, if we are not careful, obscure our view of what is more important to be remembered.

Another and better method, though, like most things that are of value, involving more labour to the teacher, is to take a comprehensive survey of the lessons of the quarter, to find the bond of unity—the central thought of the series—and to show how all the lessons radiate from that as a common centre, or how they all revolve around it. For, as the Bible is many books, and yet one; as its teachings are varied, and yet all spring from one thought—the relationship of man to God—so, in any number of lessons that may be taught, and especially in a selection like that we are now considering, there will always be found a harmony and unity, the bringing forth of which will be pleasant to the teacher and helpful to the scholar.

We are assuming that the Review is conducted by each teacher in his or her class. It is not uncommon—perhaps we might say general—for the Superintendent or Pastor to review the whole school from the desk. Such a review must, of necessity, be superficial: it can only partake of the character of the first plan we indicated. Such a review may do for secular schools on secular subjects, by teachers uniformly trained, and where, to a certain extent, there can be no variation in the answers; but in Bible schools—where, unhappily, there is too little study in common by the teachers, sometimes, we fear, too little study of any kind, and where, as a consequence, there is wide divergence in the teaching, the facts impressed, the truths brought out, the connection shown, and the general tenor of the whole—it cannot be of service. The teacher who has during the three months endeavoured to explain the lessons, is the right person to review, to recall them; and although a review from the desk may be tolerated, the other is the more excellent way.

In reviewing the past quarter we want to get the *facts* and the *teachings*—not so much of the separate lessons, as of the twelve. It will be well with a small map to trace the movements of the Saviour. They have not covered a very large circuit. He has not been south of Galilee, into either Samaria or Judea; backward and forward across the lake, teaching and healing on either side, feeding the five thousand and the four thousand, up northward as far as Caesarea Philippi and Hermon, and north-west to the borders of Tyre and Sidon. Ask for any special circumstances outside of the healing and teaching of Jesus, such as those contained in lessons 1, 2, and 10. You will note, on the one hand the growing hostility of the Scribes and Pharisees to Jesus; their dogging of his steps, and determination to get Him out of the way, with increasing plainness in His dealings with them, and His exposure of their formalism and hypocrisy; and, on the other hand, His growing popularity with the people, the multitudes following Him wherever He went, unmindful of their own comfort or needs, that they might see His miracles and hear His teachings; forgetful also that he needed rest and quiet, which He sought more than once in vain.

In the quarter's lessons we have had before us a large number of truths affecting the Christian life; how shall we weave them together so that they may present something of a complete lesson? Suppose we take the idea that the Great Teacher is setting before us, *Warnings* and *Encouragements*, showing us by voice and action—symbolic teaching—the dangers to which we are exposed, and the help we may receive to guard against those dangers. Then let the scholars be asked to mention some of the warnings and encouragements they have heard in connection with the lessons during the quarter. Write down the answers they give, that you may sum them all up; it difficult, as it will be in some classes, to get replies, help the scholars by suggestions; for instance, ask in what lesson occurs these *warnings* (bringing out one at a time, of course):

- Against foolish prejudice (14).
- Against rejecting Jesus (14).
- Against tampering with sin (15).
- Against thinking the path of duty a path of ease (17).
- Against making our religion a mere form (18).
- Against supposing that outward service can atone for want of heart religion (18).
- Against the denielement of sin (18).
- Against the beginning of evil, which is like leaven (20).
- Against carnal ideas of Christ (21).
- Against preferring anything to the soul (22).
- Against bringing discredit on the Gospel by our want of faith (24).
- Against pride and bigotry (25).
- Against attempted neutrality in religion (25).
- So on then as to the *Encouragements*:
- To man who labours—Jesus laboured, it is honoured (14).
- Our Jesus is Lord of the universe (14).
- Jesus is full of compassion (16).
- Jesus can give the bread of life (16).
- Jesus knows every difficulty and danger of His servants (17).
- He who has faith in God will not miss the blessing (19).
- Christ can supply all our needs (20).
- The Valley of Humility leads to exaltation and glory (22).
- Where Jesus is, there is bliss and glory (23).
- Our smallest gift to Christ's people in His name will not go unrewarded (25).

[The figures at the end show the number of the lesson in the quarter.]

It would be easy to multiply these; in fact we had several others prepared, but these thoroughly brought out in connection with the lessons where they occur will help very much to fasten in the mind of the scholars facts and teachings alike.

The *S. S. Times* suggests a slightly different connection of thought to the above, "Dangers and Duties." We prefer our own, but for the sake of any who are teaching very young children, and who want to get "through the eye to the heart," we make on that basis a little slate (or black-board) illustration, as last quarter.

- DEGRADING PLEASURES (15).
- ANGRY DISPUTINGS (25).
- NOT REMEMBERING FORMER MERCIES (17).
- GAINING MUCH, LOSING ALL (22).
- EXTERNAL SERVICE ONLY (15).
- REJECTING JESUS (14).
- SETTING ASIDE THE WORD OF GOD (18).
- DENIAL OF SELF (22).
- UNRELIEF TO BE PRAYED AGAINST (24).
- TAKING OUR FRIENDS TO JESUS (19).
- INVOKING GOD'S BLESSING ON HIS GIFTS (16).
- EARNESTNESS IN PRAYER (19).
- SEEKING GOD IN PRIVATE (16).

Get these as far as you can from your scholars; simplify the hard words, taking care to connect the incidents of each lesson with its truths, so as to be more easily remembered. Weave in any little incident as an illustration of the above; one from your own experience or observation is always best. Take the first of "Dangers"—intoxication is a degrading pleasure, or the "Duties"—to stay at home and help mother on a holiday, when the little one would like to be out with other children at play, is self-denial—and so by these simple illustrations you can lift the minds of your scholars to higher spiritual truths.

A final word. Never leave out of the picture you draw, Jesus, make Him chiefest among all, and bring up your class finally to the utterance of the amazed multitude, "He hath done all things well."

OUR YOUNG FOLKS.

WHERE TWO WAYS MEET.

Where two ways meet the children stand,
A broad fair road on either hand;
One leads to Right, and one to Wrong:
So runs the song.

Which will you choose, each lass and lad?
The right or left, the good or bad?
One leads to Right, and one to Wrong:
So runs the song.

MASTER SELF.

"There was once a little boy," said Mamma, "and he loved Somebody very much. It isn't a very large Somebody, but it has bright blue eyes and curly hair."—"Why, it's me!" said Charlie. "It's me, myself."

"So it is," said mamma, laughing. "And it's 'Master Self' whom Charlie loves best. He even doesn't love Sister so much as 'Master Self.' So he keeps all his pretty toys and doesn't give them up. He loves 'Master Self' better than Mamma, for when Mamma says, 'Go to bed,' and 'Master Self' says 'No,'—Charlie likes best to please that naughty 'Master Self.'"

"I won't please 'Master Self,'" said Charlie, and he kissed Mamma, and said "Good-night." Next day, Mamma gave Charlie a bright, new ten-cent piece, and said he might go with Nurse to buy some candy.

When Nurse and Sister were ready, and Charlie had taken his little stick, they set out. Charlie was thinking. He was thinking very much, and he was saying to himself: "I don't love 'Master Self.'"

He walked quietly by Nurse's side. Now and then he looked at the money in his hand; it was very bright and very white. It seemed a long way to the candy store.—"What will you buy, Charlie?" asked Nurse.

"Some candy for myself," said Charlie, as they reached the Park.

"Keep close to me while we cross the road," said Nurse; but just then Charlie pulled her dress and whispered: "Look, Nurse! Look there!" and Nurse saw a little girl standing near a tree, alone and crying.

"What's the matter with her, Nurse?" asked Charlie.

"I'll ask her," said Nurse. "What are you crying for, dear?"

But the little girl only cried the more, and Charlie went close to her and said: "What's the matter, little girl?"

The little girl could not speak, she was sobbing so much. "Don't cry," said Charlie in great distress. "It makes me want to cry too."

"Oh dear! Oh dear!" said the little girl. "I have lost my money! All, my money." But soon she began to tell Nurse how it was. She was going to get some bread, and she had the money in her hand,—and," said she, "a boy pushed me, and I fell and lost my ten-cent piece, and I can't buy the bread, and mother will be so angry."

"I'm glad I didn't lose my piece," said Charlie, squeezing it hard.

"I am very sorry for you," said Nurse. "If I were you, I'd run home and tell mother."

"I can't! I can't!" cried the little girl. "It was all mother had, and we're so hungry!"

Charlie held his money tightly. What was

he thinking of all the time? He was saying to himself: "I don't love 'Master Self.'" He pulled Nurse's dress and said: "Nurse, can't you give the little girl some money?"

"I haven't my purse, dear," said Nurse.

The little girl moved away, crying. Charlie walked on beside Nurse. They were near the candy store. He could see the sweets in the window,—sticks and balls and creams! Charlie turned his head. He saw the little girl looking back too. She was still crying. Charlie pulled Nurse's dress. "Nurse," he said, "I want to turn back."

"What do you want to turn back for?" asked Nurse. "Here is the store."

Charlie raised himself on tiptoe to get nearer Nurse's ear, and whispered:

"I want to please the little girl and not 'Master Self!'"

Nurse knew what he meant. She turned back. Charlie looked once more at the candy store, then he ran across the street. When he came close to the little girl he held out his bright ten-cent piece and said: "It is for you, and not for 'Master Self!'"

The little girl stopped crying and began to smile; then she tried to say "Thank you," to Charlie; but Nurse said: "Run now and buy your bread," and she ran off, after looking back to nod and smile at Charlie.

But Charlie was even happier than she. He walked briskly home and sat on Mamma's lap and told her all about it. Mamma kissed him and said: "Isn't Charlie happy now?"

And Charlie said: "Yes; because I didn't please 'Master Self.'"

A TRUE STORY.

Several years ago a missionary was traveling in India, where the Bible had never been seen, or the name of Jesus heard. He had been told that the natives in that part of the country were very fierce and brutal, and that his life would be in great danger; but he was so anxious to carry the Gospel to them that he ventured to go. When he reached that village, he was immediately surrounded by twenty or thirty furious and passionate men, who would not listen to any explanation of his errand, and threatened him with instant death.

The missionary showed no fear, but calmly asked the privilege of telling them a beautiful story before they should kill him.

They consented to this; and, forming a circle around him to prevent his escape, they stood, with stones in their hands, ready to take his life as soon as his story was told.

Do you wonder what that story was? It began with the first verse of the Bible: "In the beginning God created the heavens and the earth."

As he told them of Adam and Eve, of Noah and the ark, the rainbow and the olive-leaf, of Abraham, Isaac, and Jacob, of Moses and his miracles, of the Red Sea and the tables of stone, their interest was soon aroused, and they became eager listeners; but when he went on in his account from the Old Testament to the New, and began the history of the wonderful Babe of Bethlehem, they drew closer and closer around him, and, dropping their stones, hung upon his words with almost breathless attention.

Before the story of the Saviour's death was reached, they were all melted to tears, and

when they heard of the Cross, the resurrection, and ascension, their enmity was all gone, and they welcomed the missionary as a friend and teacher. The "beautiful story" saved his life.

THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the look-out against obstacles and accidents, and watch that everything goes straight, else he may fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under His direction. When he is Master, all goes right."—*Dr. Bacon.*

FRUIT FROM A SMALL SEED.

The child who, half a century ago, dropped into the missionary-box the *one cent* that was blessed to the conversion of the son of a Burman chief, sowed a seed that was "less than all the seeds." But it became a tree. A little tract, that cost just that single cent, fell into the hands of that young man, and he was so anxious to know its contents that he travelled from Burdwan, 250 miles, to Rangoon, on purpose to learn to read it. The Christian teachers soon taught him, and from the reading of that tract he arose with a new heart in his bosom, and went home with a basketful of similar tracts to distribute among his people. He was a man of influence, and crowds came to hear him talk and explain the Gospel as he had learned it. In one year 1,500 natives were baptized in Arracan, as the result of his labours.

BETTER THAN GOLD.

"I will give that to the missionaries," said Billy, and he put his fat hand on a little gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked.

"'Cause it's gold. Don't you know the wise men brought Jesus gifts of gold? And the missionaries work for Jesus."

Stillness for a little, then Susie said: "The gold all belongs to Him anyhow. Don't you think it would be better to go right to Him and give Him what he asks for?"

"What's that?" Billy asked.

Susie repeated softly: "My son, give Me thine heart."

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TRENT NAVIGATION.
Fenelon Falls, Buckhorn Rapids, and
Burlleigh Canals.
NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burlleigh Falls.

The works at each of these places will be set separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the Twenty-first day of June next, where printed forms of tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burlleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—
For the Fenelon Falls work... \$1,000
Do Buckhorn Rapids work... \$500
Do Burlleigh Falls work... \$1,500
And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the different parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary.
Department of Railways and Canals,
Ottawa, 22nd May, 1882.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, Hamilton, Ont.," will be received at this office until THURSDAY, the 6th day of July next, inclusively, for the erection of

POST OFFICE, & C.,
AT
HAMILTON, ONT.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office Hamilton, on and after Thursday, the 15th June.

Tenders must be made on the printed forms supplied. Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract which is called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

This Department will not be bound to accept the lowest or any tender.

By order, F. H. ENNIS, Secretary.
Department of Public Works,
Ottawa, 24th May, 1882.

WELLAND CANAL.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the Eleventh day of July next, for certain alterations to be made to, and the widening of Lock No. 2 on the line of the old Welland Canal.

A map of the locality, together with plan and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Thorold, on and after TUESDAY, the Twentieth day of June next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary.
Dept. of Railways and Canals,
Ottawa, 22nd May, 1882.

MURRAY CANAL.
Notice to Contractors.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the MURRAY CANAL," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the TWENTY SEVENTH DAY OF JUNE NEXT, for the formation of a Canal to connect the head waters of the Bay of Quinte with Presqu'ile Harbour, Lake Ontario.

A map of the locality, together with plans and specifications of the works, can be seen at this office and at Brighton, on and after THURSDAY, the EIGHTH DAY OF JUNE NEXT, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the works at the rates and prices submitted, subject to the conditions and on the terms stated in the specification.

The cheques thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary.
Department of Railways and Canals,
Ottawa, 22nd May, 1882.



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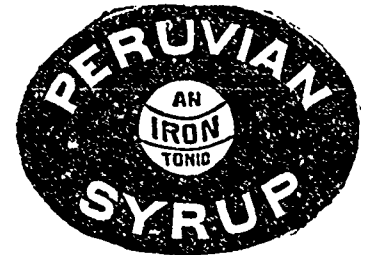
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MEETINGS OF PRESBYTERY.

- SARNIA.—In Sarnia, on the first Tuesday in July, at two p.m. Session Records will be called for. CHATHAM.—In the First Presbyterian Church, Chatham, on the 18th of July. MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 11th of July, at eleven a.m.

Births, Marriages, and Deaths.

BIRTH. At Carleton Place, on 31st of May, the wife of Rev. A. A. Scott, M.A., of a daughter.

DEPARTMENTAL NOTICE.

- ROYAL NAVY SERGE. LIGHT SCOTCH SUITINGS. LIGHT TROWSERINGS. LIGHT OVERCOATS. WATERPROOFS, ALPACA AND LINEN COATS AND DUSTERS.

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This newspaper must be returned to secure this special price. If mailed from your post-office within ten days from this date, it will be received, not otherwise; or you may accept by telegraph on the last day, and remit by mail on that day. I shall POSITIVELY refuse all orders under \$109.75, unless accompanied with this paper, and payment must be mailed within ten days, as specified.

As this special offer is limited and will not be repeated, if you have not all the money in hand, it will pay you to borrow a part from your friends, and thus secure the best Organ that can be offered, at a less price than an ordinary Organ by other makers is usually sold at.

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