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THE RESBYTERIAN

174-176 DUNDAS ST. W. TORONTO

Vol. 16.—No. 20.
Whole No. 796.

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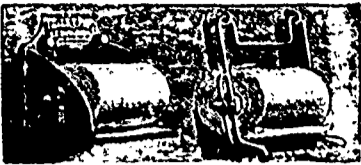
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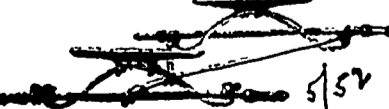


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Scientific and Useful.

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IN A BAD CONDITION.—"I was so bad with dyspepsia that I could not take food of any kind without distress, and could not take a drink of water for a month at a time. I have been a great sufferer from liver complaint and dyspepsia for many years," says Mrs. Nelson W. Whitehead, of Nixon, Ont., whom two bottles of Burdock Blood Bitters cured.

FRAGMENTS.—A crumb of bread should never be wasted. They should be dried, rolled fine, and put away in a tin box or glass jar, ready for making croquettes, breading cutlets, etc.

I HAVE used Ely's Cream Balm for dry Catarrh (to which every Eastern person is subject who comes to live in a high altitude.) It has proved a cure in my case.—B. F. M. WEEKS, Denver, Col.

HAM GEMS.—To one part of ham, fried or boiled, add two parts of bread crumbs wet with milk, put the batter into gem pans and break over each one egg; sprinkle the two with cracker crumbs and bake brown.

THE latest use of paper is for making chimneys. The Esterbrook Pen Co. will still use the best steel in making their celebrated pens.

CORN MEAL MUFFINS.—One cupful of flour, one cupful corn meal, one teaspoonful soda, two teaspoonfuls cream of tartar sifted through the flour, one and one-half cupfuls of milk, one egg, one tablespoonful of sugar, one tablespoonful of melted lard.

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TEA CAKE.—Two teaspoonfuls of sugar, one teaspoonful of butter, one and one-half teaspoonfuls of milk and two eggs; dissolve half a teaspoonful of soda in the milk, and mix enough flour with these ingredients to make a paste that will roll handily, cut out with a biscuit cutter and bake.

I FOUND it a sure cure. I have been troubled with catarrhal deafness for seven or eight years with a roaring noise in my head. I bought medicine in 13 states but nothing helped me till I procured a bottle of Ely's Cream Balm. In four days I can hear as well as ever. I am cured from the catarrh as well. I consider Ely's Cream Balm the best medicine ever made.—GARRATT WIDRICK, Hastings, N. Y.

SALMON SALAD.—To a can of salmon take eight or ten stalks of celery; cut the celery into small pieces, and mix with the salmon, which should also be picked into small bits; sprinkle over it a little salt and a very little pepper, and pour on some good vinegar. A small onion may be added if desired.

Figures Cannot Lie.

This has been said by a great many, and believed to be truth. But we are some times a little sceptical when a distance of some remote planet is given, but never in the least doubt when JOLLIFFE & CO. of 467 471 Queen Street, West, say they have the largest, and best stock of Furniture and Carpets in the city.

CORNSTARCH CAKE.—One cup of butter worked to a cream with two cups of sugar, one cup of milk, in which is dissolved one teaspoonful of soda, two cups of flour in which is sifted two teaspoonfuls of cream of tartar, the whites, only, of six eggs beaten to a stiff froth. Mix all these ingredients well, then add one cup of cornstarch. Beat well. Bake in a moderate oven. Will make one large loaf.

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c in stamps for book and testimonials from those who have been cured. Address M. V. Gibson, 47 Wellington Street East, Toronto, Ont.

RYE CAKES.—Two cups sour milk, one egg well beaten, one teaspoonful of soda dissolved in boiling water, enough rye meal for a batter that will spread easily on the griddle. Mix together the milk, meal and egg, add the soda and beat thoroughly. Bake immediately on a hot griddle, or in gem pans well oiled; if in gem pans the oven must be hot, and the cake should bake about half an hour.

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Scrofula and General Debility, will try Scott's Emulsion of Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases. It is very palatable. Put up in 50c. and \$1.00 sizes."

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CURES ALL HUMORS,

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CONSUMPTION,

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CHRONIC DISEASES OF THE Liver, Blood, and Lungs.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills, alternating with hot flashes, low spirits and gloomy forebodings, irregular appetite, and coated tongue, you are suffering from Indigestion, Dyspepsia, and Torpid Liver, or "Biliousness." In many cases only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Consumption, and kindred affections, it is a sovereign remedy. Send ten cents in stamps for Dr. Pierce's book on Consumption. Sold by Druggists.

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ANTI-BILIOUS and CATHARTIC. Sold by Druggists, 25 cents a vial.

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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, MAY 11th, 1887.

No. 20.

Notes of the Week.

At a meeting of the Convocation of the University of London resolutions were passed declaring that steps should be taken to celebrate the Jubilee of the University during the present year, as well as the Jubilee of the Queen's accession to the throne, and that an appropriate method of carrying out this decision would be the placing of a statue or similar memorial of her Majesty in the university building.

THE Albany *Law Journal* concludes a sharp and just criticism of Governor Hill's veto of the Crosby High License Bill, by saying: What then are this rum-ridden people to do? Let the Legislature pass the Vedder General High License Bill, and throw the responsibility of vetoing it upon the Governor. If relief cannot be gotten in this way, we shall hope to see a prohibition amendment proposed and adopted.

QUEEN KAPIOLANI, who has started on a visit to Europe, never was off the Sandwich Islands before. Her Majesty will celebrate Queen Victoria's Jubilee, and will have a fine opportunity of seeing and comparing royal personages. She is accompanied by Princess Lydia Kamakeha Lalinokalani, the eldest sister of the king, heiress presumptive to the throne, and wife of the Governor of Oahu. Several officials of the Hawaiian court make up the party. The Queen has already visited San Francisco, Denver, Chicago, Washington and New York.

THE Year Book of the Roman Catholic Society for the Propagation of the Faith gives the income of that society for 1885 as 6,629,259 francs. More than two-thirds of this sum, or 4,364,076 francs, is contributed from France, while North America is set down for 117,038 francs. About 5,000,000 francs are spent on heathen missions, and the rest of the sum is applied to counteract the growth of Protestantism. Thus 56,700 francs are spent in England, 94,000 francs in Switzerland, 96,000 francs in Sweden, Norway and Denmark, 194,000 francs in Germany, and 668,000 francs in America.

DR. PARKER has made arrangements for his visit to America. He intends delivering the eulogy on Henry Ward Beecher on the 24th June, Beecher's birthday. It is also stated that Dr. Parker has engaged to deliver a series of lectures during his stay on this continent, which is to be prolonged for some months. It is also hinted that should he be chosen as Beecher's successor, then Dr. William M. Taylor, of Broadway Tabernacle, may be asked to succeed Dr. Parker in the City Temple. Such at least are the floating rumours.

THERE is a society in London which, under the title of the Christian Kingdom Society, seeks to promote the kingdom of heaven upon earth. Its one rule is that its members shall endeavour in all things to render faithful and loyal obedience to the Spirit of Christ, and its aims are—the promotion of, first, personal holiness; second, national righteousness; third, a spirit of sympathy and unity among Christians. The following is a list of Christian virtues and graces prepared by the society as a constant reminder as to what ought never to be forgotten: Faith, hope, charity; righteousness, truth, justice; temperance, chastity; unselfishness, humility, meekness, gentleness, kindness, compassion, forbearance, forgiveness, mercy, patience, endurance, fortitude, higher knowledge, diligence, earnestness, seriousness, contentment, cheerfulness, happiness, joy, love, peace.

REFERRING to the position and prospects of Queen's University, the *Kingston News* says: The university must stay, and if it stays it must grow and prosper. Peace be within its walls, and prosperity within its palaces! It has the good luck to possess

in its professors the ablest staff of scholars in Canada without any exception. In its principal it has a man of genius, of wide and universal sympathies, of untiring energy, of that happy combination of faculties which enables him to bind fortune, and compel her to follow in his triumphal progress. The university must increase, and become a great one. The tide is now flowing, and if advantage is taken of it, the flood will lead Queen's to a place of eminence; if permitted to ebb, all the voyage of its life will be bound in shallows and in miseries.

LAST week, the seventeenth annual meeting of the Quebec Y. M. C. A. was held in the Association rooms in the ancient capital. The chair was occupied by the president, Mr. John C. Thomson, who gave a summary of the work accomplished during the past year, which showed that the shipping in the harbour had been visited during the summer, the Marine and Jeffery Hale Hospital had been regularly visited, as well as the Ladies' Protestant Home. At the citadel meetings had been held, the service of song had been well attended, and the morning prayer meetings had increased in numbers. All the other work of the Association had been carried on with very much success; the lecture course of the Association being especially successful. The debt on the building had been nearly extinguished, and altogether the outlook for the future was very encouraging. The Rev. Messrs. J. C. Antliff and Charles A. Tanner, of Levis, delivered stirring addresses. Rev. A. T. Love and Mr. Davidson also took part in the meeting.

THE Scotch correspondent of the *British Weekly* writes: Dr. Story's first session in a professorial chair should make him a humbler and less fiery man. He could play the autocrat at Roseneath without running the risk of coming to grief, but he cannot do the same in Glasgow University. He tried it before he had been a week at work. Having drawn up a list of rules, he presented them to his students, and told them they were as absolute as the laws of the Medes and Persians. Next day the benches were empty; the professor and the lecture were there, but nobody and nothing else except a protest signed by every member of the class. Dr. Story attacked the rebels furiously on the following day. He gave them an hour of scolding instead of Church History, and they were wicked enough to enjoy the change. The harangue closed with a highly dramatic touch. Flinging the protest to the ground, the angry professor contemptuously said: "I do not want it, but perhaps some of you would like to take it away, and preserve it as a precious memorial of your heroic youth." This burst of thunder cleared the air, and the relations between teacher and taught became more pleasant.

IN a note to the *Christian Leader*, "Choir-Master" says: In the Church of Scotland musical service within the last ten years great and much-needed improvements have been accomplished, and are still taking place. More attention is being given to the people's portion. In most churches the members of the choir come dropping in one by one to their places, marching through the church, very often late or whilst the voluntary is being played, to the no small annoyance of the organist, whose fine effects are lost in the loud whispers of say half a dozen able-bodied sopranos wishing each other good morning, and drawing the eyes of the congregation upon themselves. Would it not be a better arrangement were the choir members to meet in the vestry or some such room at the back of the church, the conductor to give each his slip of tunes or instructions, and, leaving them there, proceed to play a processional or opening voluntary, the members of the choir entering slowly and leisurely, taking their seats during the playing, and joining in a vocal "Amen" at the close of the voluntary at the entry of the clergyman? Of course the English Church way is the proper one, but I am afraid we could not have it in Scotland without prejudice.

OTTAWA has recently been earning an unenviable reputation as the headquarters of an untruthful newspaper telegraphic despatch industry. According to a reliable Scotch contemporary, however, the staid city of Edinburgh is not above reproach, as the following would indicate: There would seem to be a manufactory in Edinburgh devoted to the fabrication of ecclesiastical news in which there is not an atom of truth. The latest story turned out ran thus: "In Edinburgh the Chisholm family attend St. Mary's Cathedral, but in the North the parish Church of Echless. When the head of the clan died last year, by his own request a Presbyterian service was conducted in the drawing room, and the English service at the grave. It was arranged to follow the same course at the funeral of the young chief last week, but Canon Eden of Inverness, who officiated, objected, and the parish minister had to conduct his service in the open air. Mr. Eden is said to have received instructions to act as he did from Bishop Dowden." The mother of the Chisholms contradicts this circumstantial narrative. She states that she not wish the "mistake" committed at the funeral of her husband to be repeated, and so arranged for the entire service to be undertaken by Canon Eden.

THE *Southern Cross* says: The *Daily Telegraph* is doing a good work by undertaking a census of church attendance in Melbourne, based upon an actual count of the numbers present in every church at each service. The process will take some time, but the results, when complete, will furnish matter for very instructive comment. Some of the figures already published are very suggestive. The largest gathering as yet reported is the Salvation Army service at the Temperance Hall (2,000); Dr. Bevan has the largest ordinary congregation (1,075 morning, 1,236 evening). The Australian Church had congregations of 807 and 515 respectively on the same day. At the Hall of Science there were 214 present in the morning, and 513 in the evening. The New Church (Swedenborgian) is of microscopical proportions, judging by its congregations—thirty-six morning, sixty-six evening. The Unitarian Church, which, according to Mr. Sutherland, will in fifty years absorb all the other denominations, yields no immediate and visible signs of its future greatness. Mr. Walters preached last Sunday morning to ninety-six persons; in the evening the numbers rose to the still very modest figure of 113! The "theology of the future" is certainly not the "theology of the present."

THE Toronto Conservatory of Music, to be opened in September next, is chartered by the Ontario Government, with a capital of \$50,000 (500 shares of \$100 each). The Board of Directors comprise: Hon. G. W. Allan, president; Hon. Chancellor Boyd, first vice-president; Mr. George A. Cox, second vice-president; Mr. A. M. Crosby, honorary treasurer; Hon. S. H. Blake, James MacLennan, Q.C., Messrs. W. B. McMurrich, Robert Jaffray, D. A. O'Sullivan, A. T. Fulton, John I. Davidson and Edward Fisher, musical director. This board will be increased to twenty-one members. With such a board thorough efficiency may be relied upon. A conservatory of music has become a necessity in Canada. At present all efforts toward advancing musical culture are individual, and although not without result, are just as effective as general education would be if conducted only by private tutors. A conservatory of music is to musical science what a college or university is to general education. The branches taught will include pianoforte, voice, violin, orchestral instruments, military band instruments, orchestral and ensemble playing, church music and oratorio, sight singing and chorus practice, musical theory, harmony, counterpoint and composition, piano and organ tuning, elocution and dramatic action, languages, especially Italian, German, French and Spanish, history and literature of music. There will be a very large staff of teachers, of whom some are already engaged, and there will be specialist teachers for some important departments.

Our Contributors.

MORE EVICTIONS ON LORD ALCO HOL'S ESTATE.

BY KNOXONIAN.

Mr. and Mrs. Pioneer sailed from the Old Country a few days after their marriage. They were nearly three months in crossing the Atlantic. When they landed at Quebec, their worldly goods were all in a large wooden trunk. Pioneer had a few sovereigns in his pocket, but barely enough to pay their way up the St. Lawrence. After a most tedious journey, they landed at a small place on the northern shore of Lake Ontario. Here, Pioneer and a few other emigrants hired a couple of waggons, and drove nearly a hundred miles into the interior. Having arrived at a township that they had frequently heard about, they at once took up land, and began building shanties for their families. In those early days neighbours were very kind to each other, and helped each other in many ways. They depended on each other for many things; they had to borrow and lend a great deal, and the social feeling in any neighbourhood was much better than it has ever been since the neighbours stopped cutting each other's hair, and their wives and daughters began wearing \$20 bonnets.

The first evening that Mr. and Mrs. Pioneer sat by a blazing fire in their own shanty, they had a little touch of that honest pride which every Britisher feels when he meditates on that part of the British constitution which says: An Englishman's house is his castle. They knew very well that their new home in the woods was humble enough. Pioneer and one or two neighbours had "lumped" the work of the carpenter, painter, plumber, plasterer and half a dozen other mechanics, and had done it all with an axe. Mrs. Pioneer had been brought up in a much better home than her new one; but this home was her own, and humble as it was, she, like a true woman, liked it because it was her own. If a young wife thinks more of a flower, or a squash, or a hill of potatoes, growing in the garden attached to her first home than she does of any hundred acres in the country, the man who has got her should thank heaven every day. He has got a good wife. This is one of the infallible signs of a good woman.

In Pioneer's neighbourhood there were many gatherings called "Bees" and "Raisin's." Every old settler knows what these gatherings were. We have neither time nor space to explain to those who don't know. Just ask any one who came to any part of Ontario forty or fifty years ago, and he will tell you. At all these gatherings there was whiskey. There was an unwritten law in the neighbourhood that the people would not gather to help any man who refused to give grog. One of the neighbours was elected grog-boss, and on him devolved the onerous duty of passing round the liquid. Generally it was stuff that was poisonous enough to kill at forty rods.

Pioneer was present at all these gatherings, and he always took his grog. He did not care much for it at first, but he was a generous, social fellow, and never took a back seat when there was any fun or excitement going on. He drank at first for companionship, and after a time, when he was a little worn out with the labour of clearing up his land, he began to drink more, because he thought it gave him strength and helped him in his hard work. Wherever he went the liquor was before him. It was used when the youngsters came into the world, when the old people went out, and at all points between. It fairly flowed at marriages. A veteran pastor of the early days was once told by the happy man, at the conclusion of the ceremony, that the fee was not forthcoming because he had had to pay out all his money for whiskey!

Far be it from this contributor to say a disparaging word about the old settlers. Taken as a whole, they were as noble, generous, manly and enterprising a race of men as ever colonized any country. It is unfair to judge them by the standards that obtain in our days in regard to the use of liquor. If some of them drank more than the average man drinks at present, they had many noble qualities which went a long way as an offset to the drinking qualities that unfortunately many who talk loudly enough about drinking are entirely destitute of. It would be difficult to show that the average of morality is higher in Ontario now than it was forty or fifty years ago. There may be less drinking and less fighting; but is

there not more dishonesty, more perjury, more Sabbath breaking, more disrespect for parental and other authority, more disrespect for the Bible and sacred things? The character of a people is well shown by the kind of men they put in places of honour. Within the last year, the second or third generation of Canadians have put men in the highest places that their grandfathers would have carried out of the country on a fence rail.

But to return to our friend Pioneer. It soon became painfully evident to his friends, and more particularly to his wife, that Pioneer was just losing self-control. His will power was going, and he did not know it. For many years he prospered on his farm, but of late his affairs were fast becoming entangled. His financial embarrassment made him drink all the more heavily. He drank to drown his sorrow. He had to drive his grain forty or fifty miles to market. In those days there was a tavern at almost every cross roads. The temptation was too strong for poor Pioneer, and many a time he had to be taken home. His creditors began to push him, and a mortgage was put on the farm. Poor Mrs. Pioneer signed away her home with a trembling hand and a heavy heart; but what could she do? A few more years revealed the awful fact that some of the boys were following in their father's footsteps. A second mortgage was put on the farm.

A year or two afterward it was sold. Pioneer drank harder than ever. Some of the boys went to ruin along with their father. The family eventually broke up.

Reader, is this a fancy sketch? Is there a township in Ontario, in which evictions of this kind have not taken place?

CAUSES OF THE EVILS.

MR. EDITOR,—Is it not considered a display of bad taste to interrupt a speaker (or writer) before he has done with his subject? "Convener," I think, would have acted more wisely had he retained his letter till those promised by me were before him. Then likely his letter would have been torn up, and thrown into his waste basket. I yield first place to no minister of our Church in sympathy with, and pity for, our aggrieved probationers, whilst at the same time I am bound to call a spade a spade. I prefer this physician, who, with tender heart, yet firm hand, probes the sore to the bottom, and heals it from the root, rather than that physician who, indifferently, applies a little ointment and heals it on the surface. I think, sir, there has been too much surface-doctoring. The defects of the working of any scheme cannot be discovered until it has been put into full operation. I think I have made myself acquainted with the causes of the evils connected with the working of Mr. Laidlaw's Distribution Scheme. The scheme itself is, I believe, a good one; I object to the way in which it is worked. I will now give you the causes. As my first cause and text, I will take the old Scotch proverb: "Too many cooks spoil the broth." You would not hesitate, Mr. Editor, to express your decided disapproval of that pot of broth that had been watched by the eyes and stirred by the hands of a dozen cooks. If the manipulation of a pot of broth by a dozen cooks was to improve rather than to spoil, why is it we see all over the world one cook for one pot? And common sense and reason and experience and human nature say: Only one cook for one pot, and then you will have a good potful of broth. And so I say, Let there be one Distribution Committee for one scheme. If the present scheme is to be a success, put the whole power of supply into the hands of one committee—the present Distribution Committee. Let every minister, with or without charge, licentiate or student, apply to, and find work in, vacancies through this committee. I have nothing to say of those Conveners, Moderators, elders, members who favour this minister and that student for a hearing in vacancies. But I most emphatically say, Dismiss all these cooks from the pot, and let the one skilled cook, the Assembly's Distribution Committee, entirely control the scheme. I could give you many instances of the abuse of this power by Moderators, elders and members of vacant charges, to the serious injury of ministers without charge. Ministers whose families were provided for by the Sabbath's work were compelled to stay at home, while ministers with a \$1,000 salary were filling vacant pulpits. But I forbear. Let me ask you one question, Mr. Editor: Why is it that so

many of our ministers without charge have only eight Sabbaths out of the thirteen of this quarter? These eight Sabbaths have to provide for their families! and yet a large number of our vacant charges have not one day's appointment from the Distribution Committee! One has to get behind the scenes to be able to answer that question. Let the power of making appointments to vacancies rest entirely in the hands of the Distribution Committee, and the existing evils will in a great measure cease. Not altogether, for there are one or two more causes which require attention. The second cause I will mention is that of unlimited time to vacancies. This may not seem at the first glance to have anything of evil attached to it, but examine it closely. The longer a charge is vacant the greater is the number of candidates. As the number increases, so the likes and dislikes of the hearers, so the difficulty, and so greater grows the impossibility of arriving at an unanimous decision. I have been told by members of a two-years-standing vacancy that the congregation was more unanimous after six months than at the end of two years. I know congregations now that are heartily tired of being without a pastor, and would be greatly rejoiced if the Church could bring about a settlement. This unlimited time must be limited, for the sake of our Church, congregations and ministers. Another cause of the evils connected with the working of the Distribution Scheme is the supreme indifference with which many of our Presbyteries regard decisions emanating from the highest court of our Church. Take, for example, the appointment of ministers without charge to vacancies within their bounds. "Vacancies—supplied by students;" "Vacancies—no supply required from committee;" "Vacancies—but no report; i.e., get our own supply." How is it possible, Mr. Editor, for this or any other scheme to work successfully, as long as Presbyteries are allowed to do pretty much as they please? Does it not seem to you as if it were a matter of supreme indifference to many of our Presbyteries what treatment our probationers received, how they were to live, and what was to become of their families? That many of our ministers are given appointments for only thirty-two Sabbaths; that they are required to provide for their families, and pay railway expenses out of ten times thirty-two, and dress themselves in a becoming manner, gives them no concern. Our elders and members clamour for students and ministers in charge, and we must obey or incur their resentment. And so they wink at the grievances and evils connected with this department of the Church's work, fold their arms and say to their souls, "Peace, peace." The Conveners and city ministers with whom I have talked on the subject say most decidedly that something will have to be done. If ministers and members would act honestly, uprightly and impartially, and for the welfare and prosperity of the Church, it seems to me that there would be no difficulty.

ALIQUORUM.

EVANGELISTIC WORK IN WINNIPEG.

Rev. W. Meikle, of New Glasgow, Nova Scotia, has just concluded in Winnipeg a remarkably successful series of evangelistic meetings, extending over six weeks. He came at the request of the Presbyterian ministers, Messrs. Pitblado and Gordon, and for the first ten days the services were held afternoon and evening in Knox Church. The interest developed so rapidly that the Methodist and Baptist brethren were speedily drawn in, and the work at once assumed a union character. From 1,500 to 2,000 people attended every evening, and frequently many were unable to gain admission. Every Sabbath afternoon services were held in the opera house "for men only." This large building was always crowded with men, many of whom had seldom seen the inside of a church. They were interested in the singing of the simple Gospel hymns, and deeply moved by the evangelist's stirring appeals and practical, pointed exposition of the Word. His afternoon Bible readings were largely attended, and thoroughly appreciated by Christians of all denominations. Indeed, the influence of the whole movement on professing Christians is quite as marked as among the irreligious. Believers have been mightily quickened, and the Churches here will from this time assume a more aggressive attitude. The general feeling is that the pulpit must keep more closely by the Word, and believers in every walk deal more pointed-

ly with themselves and their perishing brethren if the Church would win the world for Christ.

Mr. Meikle has been, under God, the means of awakening a profound interest in divine things. For weeks religion has been the subject of conversation everywhere. Probably very few in the city but have to some extent felt its power. The gains to the different churches have been large. In Knox Church the quarterly communion was held while the meetings were in progress, and over ninety united on profession of their faith. Hundreds have since found Christ, and will unite with their respective Churches as soon as opportunity offers. We will miss the genial, robust, plain-spoken evangelist from our midst. He did not spare us, but we felt his words were true. Hardened sinners were speechless before him, because he showed them their own vileness. Believers were abashed when the picture of their past unfaithfulness was so vividly painted before their very eyes. His manifest aim always was to magnify Christ and the Word, and the Spirit greatly honoured his efforts.

One fact in connection with the movement is worthy of notice. Those individuals and congregations that had previously been more thoroughly saturated with Bible truth and more devoted to the Master's cause than in mere denominationalism got the richest blessing. We must take the Word, and throw all our prejudices and our denominational absurdities to the winds. Surely the outward success of any denomination is of small moment compared with the salvation of immortal souls. To many of us the experience of the past few weeks was as novel as it was refreshing. For the first time in our lives we tasted the joys of leading souls to Christ.

MISSION TO THE JEWS IN ROME.

The following is from the Rev. A. Ben-Oliel's "First Impressions of Rome":

The Ghetto, where the Jews have been penned up for ages, is undergoing extensive alterations. A large portion of it, facing the Tiber, is being pulled down, to make room for an embankment and an esplanade; and the Jews are being driven out from that overcrowded, confined space, and dispersing to other parts of the city, mostly, I hear, to New Rome; though one great attraction to the Ghetto remains—the Synagogues, of which there are five.

The Jewish population of Rome is spoken of in round figures as 5,000, but it cannot be far short of 6,000, for the city is growing rapidly in extent, commerce and inhabitants; and Jews from other towns are also flocking to it as a centre of industry and larger transactions.

The wretchedness and misery prevalent in the Ghetto are extremely distressing and heart-rending, and almost baffle description. How the poor creatures get a living is to me a marvel, for I do not hear of any wealthy Jews in Rome. The best-to-do are mainly shopkeepers. Under the degrading and debasing rule of Popes and priests, the Jews of Rome have grown up in ignorance of Moses and the Prophets. There are very few who can read Hebrew, and fewer still that can understand it; but yet they are strongly attached to their creed and its tenets; and no wonder, surrounded as they are by the gross idolatry, superstition and mummery of Popery. It costs the priests handsome sums to get some poor Jew or Jewess to receive baptism once a year, on the eve of Easter, at the Lateran. This year they had only one—a Jewess, whereas, in former times, they used to make a display of at least five annually.

If the inspection of the Ghetto and the condition of my brethren in this city have produced distressing impressions on my mind, my heart on the other hand has been filled with joy and thankfulness to God, on witnessing the cordial harmony and kindly spirit of co-operation subsisting among the various labourers in this field, and more particularly among the English speaking residents and visitors. It is delightful to behold the existence of a large amount of vital religion and of devotedness to the adorable Master among the Protestants of Rome, both foreign and native, and a cheerful readiness among all to extend the right hand of fellowship, and friendly co-operation in every good work, which was remarkably exhibited during the visit of Lord Radstock and Rev. Canon Wilberforce, who have been holding meetings day after day and night after night in the various churches, in halls rented for the purpose, and in drawing rooms. There is also a widespread feeling of lively interest in the

spiritual welfare of the Jews; and it will be a pleasurable duty on my part to foster and to deepen this kindly interest by prayer meetings and addresses, and to elicit the help and assistance of these dear children of God in the prosecution of my labours.

A careful survey of the state of the Jews in the Ghetto has convinced me that there is but one mode of winning their hearts to Christ, and that is, practical sympathy and kindness. Mere discussion on the credentials of Christianity, or even preaching in public, would, humanly speaking, produce little effect, unless accompanied by acts exhibiting real love and commiseration. We must strive to ameliorate their condition, and to raise them from the abject state to which the rule of Popes and priests has reduced them.

The Lord helping us, I propose to establish night adult schools for both sexes, with quarterly examinations and prizes for regular attendance and proficiency; sewing classes for young girls, and Dorcas and mother's meetings, with quarterly distributions of ready made clothing to the poor, young and old; a house of industry for boys to learn trades; Saturday conferences, and Sunday evening services. For these operations we shall require the services of at least two assistants—a teacher for the night schools, and a seamstress for the sewing classes; and if the Lord send us also a pious lad as tract distributor, he would be very useful generally.

I have thus imperfectly laid the matter before the Lord's people. The work is His, and to Him, and Him alone, I look up for the means to commence it and to carry it forward. I have set apart Saturday evenings, eight p.m., for special prayer for this mission. May many earnest hearts, both here and in dear England, join us at that hour in fervent prayer for a rich blessing, and specially for the outpouring of the Holy Spirit on these dry—very dry—bones of the house of Israel. Let the very depth of misery and the abject condition of the Jews and Jewesses of Rome be the measure of our practical sympathy and prayers and efforts; and God will bless and prosper the work of seeking to reclaim these sons and daughters of Abraham from ignorance and error, and to bring them to Jesus, who alone can impart the vivifying power of His Spirit and His grace, and all the glory shall be His, and His only.

In consequence of a large deficit in the society's income, as stated in the annual report, this mission to Rome will, at least for some time to come, be entirely dependent for its efficiency and development on the donations of friends at home, and especially on the kind liberality of the Christian residents and visitors of Rome. Contributions will be thankfully received by the Rev. J. Gordon Gray, M.A., Presbyterian Church, 18 Piazza Barberini, Rome, and Rev. A. Ben-Oliel, 8 Via Castelfidardo, Rome.

EARLY DAYS OF PRESBYTERIANISM IN THE NORTH-WEST.

In an interesting series of letters to the *Halifax Witness*, Rev. R. F. Burns, D.D., gives graphic accounts of the founding of Presbyterianism in the North-West. The following extracts from Rev. Mr. Black's letters afford interesting reading:

"As for the settlement itself, the people are comfortable, and it has none of that air of semi-barbarism that one might expect. There are good houses, good land and good society; far superior to one-half of our stations. I should mention that, by the kindness of Governor Ramsay, I boarded free on the journey." On September 25, the newly arrived missionary sends another letter by Governor Ramsay when returning. "I have seen a number more of the people, and amongst others the bishop has been here to call on me. He seems an affable and intelligent man. On local church matters as affecting the two parties we did not touch." The Sabbath previous, he had heard the bishop (Anderson) preach a good acceptable sermon, and the Presbyterians attended for the last time. By the Sabbath following, they, to the number of over 200, gathered to worship God according to the time-honored usages of their fathers. After weary years they "stand in the old paths," for a return to which they had been sighing so long, and "their eyes see their teacher," who though he came at first only for a season, lived and died amongst them, leading them forth for thirty years, by the footsteps of the flock and beside the shepherd's tents.

"A meeting of the managers was held on Tuesday evening, and it was resolved to call a congregational

meeting next week, to determine on the material, plan, dimensions, etc. Almost all are inclined to have stone, and I suppose stone it will be. The only difficulty is somewhat increased expense." The new minister deplores the heavy handicapping of the enterprise through the long delay: "I am grieved to think of the Church's past neglect of this place. Had a minister been sent out even twenty years ago, how much grief and vexation and oppression would have been saved to this people, and how much more advanced they might have been. . . . There might have been a strong Presbytery of Red River instead of a Bishop of Rupert's Land and his clergy; for, be it observed, the people who now make up the Episcopal congregations were almost all Presbyterians originally. Only the Sutherland and other Highland people have remained true—the Orkney men and others having yielded to the pressure."

"I repeat it, let nothing be left undone to have a Gaelic preacher sent out by the spring canoes, and in addition to piety and devotedness, let him be a man of respectable talents and of great prudence and circumspection." These last qualifications are underlined. Unconsciously, the modest writer (for Black was the soul of humility, and doubted his fitness for the post) sketches himself. It was because of his possession of these very qualities, the people refused to let him go, and that Sir George Simpson eight years afterwards so urgently pleaded for his retention. He continues: "Pray give the Church at home to understand that it is not any man that will do for Red River. He will have an intelligent reading people to minister to, and if our cause is to prosper here, he ought, in point of learning and talent, to stand on at least an equality with other ministers here."

"In noticing my arrival, should not some acknowledgment be made in the *Record* of the kindness of Governor Ramsay, and a copy sent him to St. Paul's?"

The worthy Minnesotan found a pleasant travelling companion in the Canadian minister, who ever retained a warm sense of gratitude to the American for the signal service rendered in a special emergency.

The next letter in the budget that lies before me, addressed to my father, is dated June 30, 1852. "Rev. and very dear Sir,—Your kind letter of March 10 did not come to hand till the 10th inst.; that of May the 15th, the evening before last, i.e., the 28th. I thank you heartily for both of them. . . . I consent to remain for another twelvemonth. On this point, I had no difficulty whatever in discerning the path of duty. To have left the congregation destitute in its present state would have been ruinous. As to your second proposition, however, viz., that I should think of remaining permanently, my duty, I think, points just as clearly in the other direction. My answer consequently is a decided refusal to entertain the thought of it." He expresses increasing attachment to the people. Love to his aged parents (settled in the State of New York) was, we believe, a chief difficulty in the way of his remaining. But that was ultimately overcome, and he did remain.

THE Presbytery of New York reports 21,195 members, an increase of 1,605. Its contributions were over \$100,000 for Home Missions, \$69,555 for Foreign Missions, \$69,690 for church erection, \$430,847 for congregational and \$132,360 for miscellaneous purposes, besides \$21,096 aid for colleges, and smaller amounts for other benevolence. A falling off of \$20,000 in the contributions for missions is said to be due to the death of one or two persons who gave largely to foreign missions.

AGES OF ROYALTY.—Emperor of Germany, ninety; President of France, eighty; King of the Netherlands, seventy; King of Denmark, sixty-nine; Queen of England, sixty-seven; King of Wurtemberg, sixty-four; Emperor of Brazil, sixty-one; King of Saxony, fifty-eight; King of Sweden and Norway, fifty-eight; Shah of Persia, fifty-seven; Emperor of Austria, fifty-six; King of the Belgians, fifty-two; King of Hawaii, fifty; President of the United States, fifty; King of Portugal, forty-eight; King of Roumania, forty-seven; Sultan of Turkey, forty-four; King of Italy, forty-three; Emperor of Russia, forty-two; King of the Hellenes, forty-one; King of Bavaria, thirty-nine; Khedive of Egypt, thirty-four; Emperor of Japan, thirty-four; King of Servia, thirty-two; King of Siam, thirty-two; Emperor of China, sixteen; King of Spain, in his first year; Prince Regent of Bavaria, sixty-six; Queen Regent of Spain, twenty-nine.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

NOTES ON CHARLES WESLEY'S FIRST GREAT HYMN.

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

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!

My gracious Master and my God,
Assist me to proclaim,
To spread, through all the earth abroad,
The honours of Thy name.

Jesus, the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life and health and peace.

He speaks, and, listening to His voice,
New life the dead receive;
The mournful, broken hearts rejoice,
The humble poor believe.

Hear Him, ye deaf: His praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy!

LATIN TRANSLATION.

Utinam mille linguarum sint
Ut decus celebrem
Regis—tropæa gratia:
Terrarum per orbem!

Magister meus, Rex, Deus,
Clemens, misericors,
Adjuves me ut edicam
Honores nominis.

Jesus! quid nomen abigat
Timores hominum,
Est dulce agris animis
Pax, vita, gaudium.

Is frangit suis catenis
Solvitque captivos,
Valebit ejus sanguis mi
Expurgans sordidos.

Is dicit, vocem audiens
Percepit mortuus
Vitem; quin triste cor gaudet,
Creduntque humiles.

This is the first great hymn that fell from the pen of Charles Wesley. He had indeed tried his hand once or twice before this (1737), but those attempts were comparatively failures. He and his brother John had about this time received a great blessing—such light and cheer in the Gospel as they never had enjoyed before. They had been visiting the Moravian settlements in Germany, and had conversed much with Peter Bohler, the distinguished missionary there, and learned from him the doctrine of a present repentance and a present salvation, and the duty of proclaiming this to the world. Before this Charles had enjoyed the Gospel; but the date of his full passage from darkness to light he makes May 21, 1737, and exactly a year after this he penned the hymn under consideration—superscribed: "For the anniversary of one's conversion."

It may be called the first and grandest hymn, and very appropriately it is placed first in that collection used by the Methodists the world over. This was the rise of a great volume of song—a volume which continued to flow for fifty years—till it has reached the number of 7,000, of which 4,000 were printed in his day, though little more than 600 are now accessible except to the curious. From the day he wrote this hymn till the day when his bright eye grew dim, and his feet, like the patriarch's, were gathered up in his bed, he was engaged more or less in adding to his collection, and it mattered little to him where he was, jogging along on his quiet horse to keep an appointment, staying over the night in the house of some friend by the way, or rambling by the sea shore, he was ready to jot down on saddle bag or table cover the delightful thoughts that were uppermost in his soul—thoughts that easily fell into graceful numbers and, having once fallen, remained so, for it was seldom that he retouched his lines, or recast his thoughts.

It is impossible to write intelligently of Charles Wesley without at the same time writing of John, the two great apostles of a revived Christianity—the one great as an organizer, the other as a minstrel, and both as evangelists; the one, like a battering ram, breaking up the formalism of the day, and the crumb-

ling walls of a system from which the glory had departed, and the other, like a fire, melting hard hearts, and fusing heterogeneous masses, hitherto strangers to God and to one another, into a common brotherhood prepared to witness for Christ, and count all things but loss for His sake.

Methodism has a wonderful history, and the fact that 23,000,000 to-day sing the hymns, and follow the rules of the Wesleys—that all their societies, large or small, throughout the world, bear their imprimatur—is evidence of its supernatural character, and furnishes an event than which there is nothing more remarkable in the history of the Church. Those brothers certainly did a great work in their day, and richly the Divine Spirit had prepared them for that work. They were polished shafts in the hands of the Master—scholars who had won for themselves a splendid name, and carried with them the air and the *cultus* of England's most famous university; and, more than all, they carried with them the baptism of the Holy Spirit in no common degree. Walking in His light, they saw all things clearly; for theirs was an intensely realistic faith, dealing with the unseen, and lifting them far above the level of the common coarse world, its temptations and its storms. Their eye was upon a far-off home, and the great realities of the eternal world, and their heart was in communion with God. This made them strong—strong to suffer or to serve, to live or to die, and to finish their course with joy.

The courage, the enthusiasm necessary for leading a forlorn hope—e.g., storming the Redan when the hearts of many were failing for fear—was nothing compared to the courage which animated the Wesleys when, all alone, they took to the meadows and the market-places, the highways and the hedges—when they mounted tables and scaffolds to preach the Gospel of the kingdom, and break up the stately formalism of the age. We wonder at it, and yet we need not, for the joy of the Lord was their strength. How with the light which they had—the glory which was revealed to them—could they do otherwise? It was not that they had taken hold of the Gospel, but that the Gospel had taken such hold of them that they could not be held back. They were urged on by a power not of themselves, but above themselves and independent of themselves altogether. There is a young girl connected with the Salvation Army of this town that has taught me a lesson. She had attended my ministry for years but, it seems, without receiving any benefit, and so became irregular in her attendance, worldly in her spirit, and finally disappeared from my view; but, at length, coming under the spell of a strange voice, and meeting with truth presented in a new form, her eyes were opened to the glory of the Master, the riches of His grace, the duty of a present and entire consecration. She took her ground; she entered into covenant with God, but in doing so she secretly resolved not to take a conspicuous part in the Army—not to walk the streets at the sound of the drum, and sing hymns to the amusement of spectators. But as the light became brighter in her soul, and the grace, that bringeth salvation, became richer in her experience, all this reserve passed away; and it was nothing that she should have to face ridicule and scorn and contumely. She was prepared for it all. She gladly took her place in the ranks, and braved the storm. Such was her feeling that she could not be held back, but rather desired to share with the Master the scorn of the world. I would not make this reference but for the fact that I have had sufficient opportunity under my own roof to verify the reality of the great change that has taken place—to witness a conscientiousness which is beautiful, a patience where formerly there was none, a brightness, a radiancy which sometimes mounts to a joy unspeakable and full of glory. If the Salvation Army were made up of such converts, what a power it should be in the world! I confess that this one case has done much to reconcile me to the eccentricities of the order, and that I never look upon the little handful of recruits on the streets walking under the beat of the drum, without respect, and thinking that there may be in its ranks bright spirits in daily communion with the Eternal.

Now the same feeling that led this young girl to witness for Christ in her way was the feeling that led the Wesleys to witness for Christ in those dark days in the manner indicated; and I cannot give the full *genesis* of this noble hymn without stating the

circumstances. What was the condition of the country when they took their ground, and opened their mouths in those songs so fragrant with the One Grand Name? Religious stagnation everywhere. England had cast off Romanism, but she had not yet taken heartily to Protestantism, and the Nonconformists, those early witnesses for a purer faith, were, to a great extent, silent, and Nonconformity itself, as if exhausted with its efforts, had lapsed into stolidity, and, in some cases, a frigid Arianism. In the Church of England, according to Burnet and others, the character of the inferior clergy had reached its lowest point. Many were grossly scandalous in their lives, others were caught in the meshes of the Arian heresy; while the greater part who came to be ordained were as ignorant as the people whom they were to teach. Professing Christians were paralyzed by the influences of error, and the existing ministry in all the Churches was powerless to attack the vices of society. The vitality of truth, the power of rebuke, the presence of the Divine Spirit, were lost, and the light in which so many had rejoiced for a season was gone. It was in these circumstances that the Wesleys lifted up their clarion voices, and broke in upon the death and dormancy that everywhere prevailed. From the day that they took their stand as the heralds of a richer Gospel than had generally been proclaimed in the stately churches of the realm, they felt that they had crossed the Rubicon, and that they had cut themselves off from the Church of England and every Church. This took place April 2, 1739, a few months after the birth of this hymn. On this occasion John met on Somerset Hill, near Bristol, with 3,000 people, on many of whom the Spirit of God fell, and to whom something of the Pentecostal fire was vouchsafed, so that on retiring to their homes they could say: "We have heard strange things to-day!" The dignitaries of the Church looked on with amazement, and wondered at their boldness; but the common people, to a great extent, heard them gladly for they delivered their message with all plainness of speech, free from the shackles and subtleties and jargons of theological lore—and that with all the spiritual fervour of a seraph—with lips that had been touched with a live coal from the altar, and the grandeur of an intensely realistic faith that often moved to tears those long unused to weep. They took the truths—the very truths which were so offensive in St. Paul's day—the very truths which were lifeless, and dry as summer's dust, in other men's hands, and gave them forth to crowds on the mountain side that were famishing for the bread of life. They broke in upon the slumber of ages. They shot their fiery darts all around without respect of persons, and strong men, convinced of sin, fell down in mortal agony, and from the multitude the Lord rescued His own, and made them witnesses of His power. What was the result? A storm of persecution that we cannot understand in these days. To name the Wesleys in polite society was an offence. To speak of their hymns and their singing was an impropriety. To waylay them and beat them—to make bonfires of their meeting houses—was thought proper. They were stoned, scorned, insulted, and in many places their very appearance was the signal for disorder and violence. A singular entry still remains in the parish book of Illogan, Cornwall, in confirmation of these views: "Expenses at Ann Gartrell's (tavern) for driving off the Methodists, 9s." This is the record of the fact that the churchwarden, placing himself at the head of an angry mob, drove the Wesleys and their followers beyond the parish boundary, and afterward regaled his accomplices at this ale house. Long and fierce was the persecution that those servants of the Most High had to bear, but they never quailed, never lost hope, never cast away their confidence; which has had great recompense of reward. Though beset with hired ruffians by the way, wronged in the courts of justice, insulted in every form, they never forgot their high calling, or the dignity becoming Christian gentlemen. John, the chief power in this great movement, is especially named for his high and heavenly demeanour during the long-continued storm. In his piercing eye and tender tones of persuasion, sometimes melting into tears, there was the very spirit of the Master; and on his calm, intellectual features, at once delicate and classical, we look in vain for any shadow of resentment—anything, indeed, but genuine benevolence.

Now these were the circumstances in which the

hymn was born, and when we think of the storms which the Wesleys had to bear in opening their mouths as the heralds of a brighter day, we will be the better able to understand the force of these lines :

My gracious Master and my God,
Assist me to proclaim, etc.

One hundred years have passed away since Charles Wesley closed his earthly labours. The sermons he preached have long ago been forgotten, and the generation to whom he ministered have been gathered to their fathers ; but the hymns he jotted down by the way side, on scraps of paper and shelving rocks by the sea shore are yet a power in the land, giving form to the creed, and colour to the sentiment, of the Methodist societies throughout the world. And what a power those hymns are ! It was thought by some that, on the emancipation of the slaves, in the Southern States, Methodism, strong in that quarter, would be powerless in restraining them from deeds of violence, and that a carnival of blood would be the consequence ; but the penetrating power of his hymns, fragrant with prayers for patience, forgiveness, Christ-likeness, had so melted into the soul of the negro as to make Christ's law of love supreme over all the excitements and temptations of the hour. John Wesley acted wisely in giving great prominence to his brother's hymns. Without them he could never have accomplished the work he did. Without them he might have transplanted something like Moravian rigidity into British soil, but not the warm spirit of devotion, the glowing piety, the enthusiasm of the many thousands of his descendants. Without them Methodism could never have been the force which it is in the world, or its societies been indoctrinated as they have been indoctrinated in those truths which through faith make wise unto salvation. After all, it is the truth presented to us in song rather than the truth presented in speech that forms the living creed of the Church, and takes hold of the heart of both old and young. A singing people can never be an ignorant people. They may not always be able in words to formulate their doctrines or make nice distinctions, but in regard to the great broad truths that sanctify and save, there is no misunderstanding. In this respect these hymns have served a great end, and proved a precious liturgy to the Church, and done much to secure the goodly order of Methodism. The preacher may be insignificant, contemptible in appearance, some poor lay brother that has not been much in the schools ; but no sooner is this grand hymn announced to the people than all this is forgotten, and the sparkling eye and the heaving heart tell that the sentiment of the poet is their own. The place of meeting may be a school house or a barn, a cottage or a cave, and the worshippers, on the one side, all rough in their appearance, begrimed with smoke, and, on the other side, women, hard in their visage and tasteless as to their dress ; but when the service of song begins all faces are radiant, and all rise to a dignity which this world does not know.

Often in the meeting houses of the Methodists grotesque and ill-constructed addresses may be heard, and unlettered men handling the Word of God ; but this glorious liturgy saves the meeting house from being merely a preaching place for the discussion of hard questions ; and not only so, but those hymns have gone a long way to bind the people in bundles, to fan the flame of their devotion, breathing, as they do, the saintly spirit of Charles Wesley, linking the great utterances of the Gospel, its doctrines and its duties, with their individual experience and aspiration, and furnishing an outlet for their confession of sin, their supplications, thanksgivings and longings for a purer life, such as no other liturgy in the world contains.

CHARACTERISTIC anecdotes of the late Dr. John Ker are being put in circulation. Here is one of the latest : On one occasion, during a lecture to the divinity students from the chair, Dr. Ker made a reference to the Salvation Army. The name was the signal for a disturbance among the students, who indicated their feelings on the subject of the Army in a hostile manner. Dr. Ker, who had a way of waking up suddenly, and saying things with an intensity which his usually quiet manner made all the more impressive and memorable, rose to his feet and said : "Gentlemen, you may show your disapprobation as you like. All I have got to say is that the Salvationists and their work may well make you ashamed of yourselves." The effect, as reported by one present, was electric.

Our Young Folks.

THE VOICE OF SPRING.

Awake ! awake ! ye sunny vales !
Put on your robes of green !
For balmy are the gentle gales,
The smiling sky serene.

Ye feathered minstrels of the air,
Pour forth your sweetest lays,
For joy is beaming everywhere,
These happy vernal days.

O, swelling buds ! burst into bloom,
And beautify the scene !
And send your breath of rich perfume
Forth from a bower of green.

Ye simple blossoms of the plain,
Your tender leaves unfold !
And decorate the mead again
With silver and with gold !

And, husbandman, the hour is here,
To till the mellow soil ;
Then shall a full and fruitful year
Repay the willing toil.

For bird and bee are on the wing
To labour while they may,
And all the vales with music ring
To cheer toil on the way.

For hope now lends a golden hue
To brighten every care,
And joy, o'er earth and heaven blue,
Is beaming everywhere.

A CONTRAST.

"Father is coming," and little, round faces grow long, and merry voices are hushed, and toys are hustled into the closet ; and mamma glances nervously at the door ; and baby is bribed with a lump of sugar to keep the peace ; and father's business face relaxes not a muscle ; and the little group huddle like sheep in a corner, and tea is despatched as silently as if speaking were prohibited by the statute book ; and the children creep like culprits to bed, marvelling that baby dare crow so loud, now that "father has come."

"Father is coming !" and bright eyes sparkle for joy, and tiny feet dance with glee, and eager faces press against the window-pane ; and a bevy of rosy lips claim kisses at the door ; and picture books lie unrebuked on the table, and tops and balls and dolls and kites are discussed ; and little Susie lays her soft cheek against the parental whiskers with the most fearless abandon ; and Charley gets a love-pat for his medal ; and mamma's face grows radiant ; and the evening paper is read—not silently, but aloud—and tea and toast and time vanish with equal celebrity, for jubilee has arrived, and "father has come !"

THE DAUGHTER'S ROOM.

The care of the sitting rooms and kitchen come under the management of the grown-up portion of the family, but every little girl from ten years old and upward loves to think that her bedroom is her very own, her special domain, where she may reign absolutely, with none to dispute her right. Here, then, is the mother's chance, if she is only judicious enough to turn it to account. Encourage the little one by all means in the belief that the room is hers—hers to beautify and adorn in any way which her fertile little brain may devise ; hers to retire to when she wishes to be alone, either to do stern battle with her lessons or, girllike, to dream her wonderful day dreams ; and hers above all to keep in perfect order and neatness. This knowledge will go a long way toward fostering in the child all those elements of character so essential in the woman, and will be the means of making her gradually exercise her individual tastes and ideas, and thus acquire an interest in domestic concerns which, under other circumstances, she might never obtain.

LOOK TO JESUS.

Young Christian, are you troubled because of your sinfulness? You are a great sinner, no doubt, but where are you looking? At self? Does that help the matter any? Do not you find self becoming even worse instead of better as you look? You have probably but a faint idea yet of your sinfulness ; and the longer you look within, the worse will be the sight. How long would it take a sick man to get well by

feeling his own pulse, and looking at his pale, thin face in the glass? Looking at your sinful nature and thinking of your sins will not take them away. Like the sick man, you need help outside of self. You need look, but not at self. In you there is no help ; God has laid help on One mighty to save.

Look to Jesus. The Bible says, "Look unto"—not yourself nor your sins, but unto "Me" (that is, Jesus the Saviour), "and be ye saved." Look unto Him, Christian ; He died for you, and He is able to save you from all sin. Look away from self, away from all that is sinful ; look to the only One able to save from sin, and He is able to save unto the uttermost. Think of, trust in, Him as the One who died to redeem you. Keep looking to Him ; if you look at your sins, let it be only long enough to become sorry for and ashamed of them, so that you feel you must have the Saviour at once. Then look to Jesus.

HAPPIEST BOY IN THE KINGDOM.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in and pictures and toys and books. He gave him a pony to ride, and a rowboat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great. But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have. At length, one day, a magician came to the court. He saw the boy, and said to the king : "I can make your son happy. But you must pay me a great price for telling the secret." "Well," said the king, "what you ask I will give." So the price was paid. The magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle and told him to light it, and hold it under the paper, and then see what he could read. Then he went away. The boy did as he had been told, and white letters on the paper turned into a beautiful blue.

They formed these words : "Do a kindness to some one every day." The prince made use of the secret, and became the happiest boy in the kingdom.

AVOID DANGER.

A thoughtful gentleman, once speaking to an old tutor of ours of an impure poem written by one of England's geniuses, said : "I would freely give \$500 to-day if I could erase from my mind the recollection of that poem." A young gentleman was one day riding in a steamer down one of the world's broad rivers when he fell into conversation with a pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied : "Twenty-five years ; and I came up and down many times before I was sent a pilot." "Then," the young gentleman said, "I think you should know every rock and every sand-bank in the river." The old man smiled at his friend's simplicity, and replied : "Oh, no, I don't ; but I know where the deep water is." It is not necessary for young men to have intimate and experimental knowledge of every sand-bank of moral danger, and every rock where characters and hopes may be shattered ; it is enough to know where the deep waters are, the waters of purity, health, noble-mindedness and righteousness ; and with the Pilot of Galilee on board, the vessel will be kept in the deep waters.

PRAYING WITH CHILDREN.

The loving instruction of a mother may seem to have been thrown away, but it will appear after many days. "When I was a little child," said a good old man, "my mother used to bid me kneel down beside her, and place her hand upon my head while she prayed. Ere I was old enough to know her worth she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and, as it were, drawn back, by a soft hand upon my head. When a young man I travelled in foreign lands, and was exposed to many temptations ; but when I would have yielded that same hand was upon my head, and I was saved. I seemed to feel its pressure as in the happy days of infancy ; and sometimes there came with it a voice in my heart, a voice that was obeyed : 'Oh, do not this wickedness, my son, nor sin against God.'"

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EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, MAY 11, 1887.

A BILL has been introduced for the repeal of the Scott Act. The mover and seconder represent ridings of counties that have adopted the Act. There is just one thing about this attack that we admire, and that one thing is the straightforward, above-board way in which it is made. Hitherto assaults on the Act have, for the most part, been made in a sneaking manner. If an attempt is to be made to repeal or change the Act, by all means let it be made in open daylight so that everybody can see what is going on. A vigorous discussion of the whole question, when the question is squarely before the House, cannot do harm. If the Scott Act cannot bear discussion, then it is of little use, and may as well be repealed. What the public want is an honest presentation of the facts on both sides. Is the Act doing good, or is it not? Should it, or should it not, be re-adopted in those counties in which it was passed nearly three years ago? We do not believe that a majority in those counties are willing to go back to a license law.

THE Presbyterian Church of the United States raised \$780,000 last year for Foreign Missions. Of this splendid sum the Woman's Board contributed over \$248,000. Truly this is magnificent giving. We don't wonder that our staid old contemporary, the *New York Evangelist*, has to relieve its pent-up feelings by a quotation from one of the Psalms. Human compositions are all very well for ordinary occasions, but when over three-quarters of a million comes in for Foreign Missions, an orthodox man has to go to the inspired odes for something to express his feelings. We extend our hearty congratulations, and, though making predictions is a very uncertain kind of business, venture to say that the sum will soon be up to one million. And yet there are people who say that Calvinism is dying— or dead— especially in the United States! President Lincoln was once told that General Grant was drinking heavily at the front. "Tell me," said the President, "what kind of liquor Grant takes, so that I may send some to the other generals." Tell us the manner in which Calvinism is dying in the United States, so that all the other Calvinistic Churches may begin dying too.

MANY and severe have been the denunciations of what is called orthodox bigotry. It seems to be forgotten by those who delight in denouncing the bigotry that some orthodox people display that their weapons can easily be turned against themselves. The man who boasts about his liberality in religious matters is not unfrequently the most illiberal man in the community. The so-called free-thinker is quite often the first to refuse freedom of thought to others. This point is well put by Mr. E. A. Whipple, a prominent Unitarian on the other side of the line:

If there can be anything more hateful than the stupidest forms of superstitious bigotry, it is the intolerance of the heterodox bigot, who makes intellectual assent to certain negations the test of religious character. An illiberal "liberal" Christian is one of the most exasperating of all fanatics; for his fanaticism is based on what he calls his reason, and he ignores every fact of deep religious experience.

Bigotry and narrowness are unlovely enough in anybody, but they are specially hateful in a man who plumes himself on his liberality, and denounces other people for being narrow and bigoted. A so-called "liberal" in religion is sometimes the bitterest of fanatics, just as a howling Radical in politics is sometimes a hide-bound Tory at heart.

It is very desirable, in the present state of public opinion, that the action taken last week by the Presbytery of Toronto on the overture from the Session of Cooke's Church should be distinctly understood. The Presbytery was asked to make a new term of communion, and refused to do so. To enact, or ask the General Assembly to enact, that no one in any way connected with the liquor traffic can be a member in full communion with the Church is to make conditions of membership that Christ Himself did not make. The Presbytery simply refused to go beyond the Scriptures in laying down terms of communion. This refusal will be judged differently by different persons. A man who has no regard for the Scriptures would probably say the Presbytery's action encourages drunkenness. A man who considers the Church of God as much the same kind of organization as a temperance society, and who looks upon God's Word in much the same light as he looks upon the constitution of any man-made society, can see no reason why the terms of communion might not be changed. A man who takes the Scriptures as the only infallible rule of faith and practice, and who believes that Christ, and Christ alone, has authority to make the conditions on which men should come to His table, will certainly say that the action of the Presbytery was scriptural, and, because scriptural, right. There was no other course open to the Presbytery, nor is there any other open to any Church or Church court that takes God's Word as its only guide.

MR. WILLIAM O'BRIEN may be a clever writer and an eloquent speaker, but he has very little judgment. Were he a well-balanced man he would not come out here to attack the Governor-General for alleged harshness to his tenants. It has not been shown that Lord Lansdowne is a harsh landlord. He may be unfortunate enough to have harsh agents, but even that has not been shown. Anyway, we Canadians have nothing to do with Lord Lansdowne's private affairs. Turning the Canadian people against him would accomplish no good purpose, even if it could be done. And Mr. William O'Brien cannot do it. Lord Lansdowne is not allowed to reply to Mr. O'Brien, and the Canadian people will not turn against any man until he has had an opportunity to defend himself. Mr. O'Brien has no common sense. We will soon know how many Canadians there are who are just as senseless as Mr. O'Brien. Every man who interferes with him so long as he does not break the law, every man who attacks him, or tries to prevent him from speaking, may be written down as having as little sense as Mr. O'Brien himself. Let him come and go in silence, as Bob Ingersoll was allowed to come and go. We should be sorry to see it proved that we have any considerable number of people in this country whose upper stories in the common sense department are as poorly furnished as Mr. O'Brien's. If any number of people succeed in proving that they have as little sense as Mr. O'Brien, and have at the same time none of his ability, they will not do themselves a kindness.

It must not be assumed, because the Presbyterian Church refuses to make total abstinence or any connection whatever with the liquor traffic terms of communion, that it is less opposed to the drinking customs of society than any other. As a matter of fact, there are comparatively few persons engaged in the liquor business in the membership of the Church. The mode usually adopted by Sessions was well stated by Professor McLaren, in the Presbytery of Toronto, the other day. The Professor is thus reported:

Rev. Dr. Macdonald said he would find it very difficult to remain a member of any Church which added to the scriptural terms of communion. If they could find in the Scriptures any authority for adding the condition of total abstinence, or the condition of not engaging in the liquor business, then by all means let them add such conditions. He thought they should use moral suasion and argument on members of their Church who were so engaged, rather than such harsh measures as this proposed. That was the plan he had adopted during his twenty years' pastorate, and it had been generally successful.

That is the plan usually adopted by Sessions, and when faithfully and kindly carried out it nearly always succeeds. And, by the way, it requires much more grace and good judgment to work on this plan than to carry out harsh measures. Anybody can sit in a Session, and draw his pen through a name? or refuse an application for membership. To convince a man's judgment and conscience that he ought to change his business or his conduct is a much higher and better kind of work. Ninety-nine times out of a hundred the man thus dealt with will change his business, or withdraw from the Church if he is in it, or his application if he is not in it. In either case the end is gained. There is generally a way of doing these things without making terms of communion that Christ never made.

CHRISTIAN UNION.

THE question of a larger and more comprehensive union of Evangelical Churches than any yet achieved is gradually coming to the front. The tendency toward unity of organization is becoming broad and deep. There is every appearance that the growing sentiment in favour of such a movement will continue to advance. As to the principle of a united Christendom, there is no real difference of opinion. Against the duty and desirability of such a substantial unity of faith the most inveterate sectary has not a word to utter. The closing up of the Christian ranks for the conquest of the world is acknowledged to be exceedingly desirable. The essential oneness of the Christian Church is generally conceded, and that the visible manifestation of its unity forms a part of our Lord's most solemn intercessory prayer is devoutly recognized by every Christian heart. Christian union in the abstract is accepted without dispute, and among the various branches of the Church the spirit of unity is receiving practical recognition. The perception of truth and the recognition of duty are not such difficult accomplishments as some are disposed to imagine. The difficulty lies in bringing truth into action, and making duty, not inclination and prejudice, operative in the affairs of every-day life. The discord between belief and practice finds crystallized expression in the proverbs of many peoples.

The significance and hopefulness of the present tendency toward the reunion of Christendom appear when it is noticed that it is not confined to any one section of the Christian Church. It finds a more or less cordial response everywhere. It gives no indication that it is the outgrowth of narrow and selfish fears, natural in the case of Churches that are losing ground, which in hope of preserving their vitality are prepared to welcome absorption rather than extinction. The great historic Churches, hitherto almost exclusive in their claims, and fully conscious in their apparent security, are taking a prominent part in urging forward a movement in which vast possibilities are involved. Using the terms in an ecclesiastical, not in a political, sense, the most conservative branches of the Church as well as the most radical are vying with each other in their encouragement of a movement in favour of Christian union.

The happy results following the incorporating unions, that in recent years have been accomplished, have added intensity to the desire for a larger consolidation of the Churches. In the earlier days of the Secession Church in Scotland the tendency for a time was in the direction of minute division and subdivision, till some in facetious mood were disposed to accept the early history of that branch of Presbyterianism as a fair illustration of the divisibility of matter. In due time, however, conscience without losing tenderness gained in enlightenment, and Christian charity began to be more potent than pragmatism, and in time small Churches coalesced, until now Presbyterian Scotland is represented by three distinct organizations. Successful efforts have been made to bring these more closely together, and in all these Churches many are sanguine that the time is not far distant when the barriers now separating them will be removed. Here, in Canada, experimental union has wrought most satisfactorily. Old people have their early recollections and kindly memories of the section of the Presbyterian Church to which in earlier years they belonged, but it would be hard to find the expression of a preference for a return to the former

state of things. The same is true also of the great Methodist Church in the Dominion. Generally it may be said that a kinder and more fraternal feeling between the Churches is more prevalent than ever before. The interchange of pulpits in this city, effected by the Toronto Ministerial Association last Sabbath, is a gratifying evidence of the fact. There is no reason why such interdenominational exchanges should be confined to the cities. Where there is a will there is a way, and the same thing might occasionally take place throughout the Dominion. These pulpit interchanges are a cheering indication of the growth of Christian cordiality, and will help to extend the desire for union, and pave the way for its accomplishment.

What is observable in Canada is seen to be still more pronounced in the Evangelical Churches in the United States. The Episcopal, Presbyterian, Reformed, Congregational and Lutheran Churches are all turning their attention to what will soon be one of the most important practical questions before the whole Christian community. Each body accepts without controversy the principle of union. That in itself is a great step gained. Bases of union are of the first importance, and will require patient and exhaustive discussion. Many organizations, forming part of the indispensable machinery of existing Churches, now rivals, more or less friendly, will have to be brought into harmony. Sacrifices, both personal and denominational, will be called for, and care must be exercised that there be no sacrifice of justice and honour. Difficulties do not occur in the earlier stages of union negotiations. It is when the adjustment of details and making provision for practical work are reached that trouble arises. Then, in addition to the general desire for union, the valuable qualities of forbearance, generosity and delicate tact are especially requisite. On these and on all matters concerning the negotiating Churches there ought to be ample consideration, full, free and unrestrained discussion before final conclusions are reached. Better a thousand times that all possible grounds for radical and irreconcilable differences of opinion should be removed, and all ambiguities calculated to occasion subsequent misunderstandings, should be cleared away prior to the consummation of union, than that they should afterward emerge to disturb the peace, and endanger the perpetuity of a United Church. If the blessed union, for which an ever increasing number of Christian hearts long, is to be realized, and there are strong reasons to believe that its accomplishment is possible, it will not be on the basis of uniformity, but on the foundation which the Evangelical Alliance has taken for its motto. In essentials, unity; in non-essentials, liberty; in all, charity.

HOME RELIGIOUS TRAINING.

THERE is apparently no end to the ecclesiastico-political controversy as to religious teaching in the public schools. On this question wise and good men differ, as do others who can scarcely be so classified. They continue to wrangle and pay controversial compliments to each other. Perhaps good may yet come out of the contention, but it is hardly visible at present. There are matters pertaining to the religious education of the young about which Christians of all denominations are practically at one. It is never for a moment questioned that every child should receive religious instruction. That duty is clearly laid down in the Word of God, which is the only rule of faith and practice. Professing Christians generally recognize that the child should be taught, for its own sake and for the sake of society, that moral and religious training is essential for the safety of the individual and for the well-being of the commonwealth. Neither is it doubted that the Christian Church should devote special attention to the religious instruction of the young. Within the last century the Church has accomplished a great work in this most promising sphere. Attention is constantly directed to the consideration of methods by which this important and pressing work may be still more efficiently promoted, and never before was there a greater consecration of Christian effort to the service of God in the training of the young than at the present time. Much real and lasting good has resulted from the faithful and systematic labours of the Sabbath school. Greater results still ought to be looked for and prayed for from this universally recognized Christian agency.

Another point equally clear, concerning which

there is no controversy, is that it is the primary duty of Christian parents to see that their children are faithfully instructed in the truth of Christ. In the administration of the sacred ordinance of baptism they acknowledge this obligation. Exhortations to the discharge of their duty, which cannot be delegated, are frequent, and plain as they are frequent, in the pages of Scripture. How is the duty generally discharged? Is there systematic and regular Christian instruction in the family? When duty to be done is irksome, it is not difficult to invent excuses for its neglect. In this particular it is easy to allege that, what with their week-day lessons, attendance at Church and Sabbath school, the children are too exhausted to give their attention to Scripture teaching in the quiet seclusion of the family circle. It is sufficient to give them a distaste for religion altogether. Let them read their Sunday school library books, or whatever comes handy. No one with a modicum of common sense would for a moment insist on making home instruction in religious truth burdensome to the children. Home teaching need not be conducted with all the rigidity of method and discipline necessary in public schools. It may and ought to be quiet, varied and informal, but natural and real. The Bible is a book of exhaustless variety, and in it will be found ample scope for all occasions and for all moods. What is chiefly required is that such instruction should be regular, earnest and affectionate. Line upon line, precept upon precept, here a little and there a little. Such faithful parental work would be a present joy and productive of inestimable future blessings. Duty and affection urge to its performance. Parents who are faithful in this respect will not fail of their reward. Their children will rise up, and call them blessed.

Books and Magazines.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The May number opens with a very interesting and readable paper, finely illustrated with portraits, on "The Recent Movement in Southern Literature," by a rising Virginian poet, Charles W. Colman, Jun.; "Through the Caucasus," by Ralph Meeker, is continued, and affords reading of great interest. Charles C. Marshall writes on "The American Mastiff." Charles Dudley Warner's "Mexican Notes," and Professor Richard T. Ely's "Social Studies" are well worthy of perusal. Good and numerous engravings, ably written serials, poetry and the customary departments give special attraction to an excellent number of this standard magazine.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—"The Development of the Steamship," by Com. F. E. Chandler, of the U. S. Navy, gives a vivid sketch of the marvellous revolution in steam navigation within the present century. The engravings of the engines of Henry Bell's *Comet*, and those of the latest construction, afford a very suggestive contrast. Professor Schaler's paper on "Forests of North America" is both an able and practical one. Other very interesting papers are "Marse Archie's Fight," a dialect story of the war; "An Ocean Graveyard," by J. Macdonald Oxley, of Ottawa, and "The Manse: A Fragment," by Robert L. Stevenson. Mr. Bunner's "Story of a New York House" concludes with the present number, and "Seth's Brother's Wife" is continued. The engravings are numerous and finely executed.

ELEMENTS OF ENGLISH. An Introduction to English Grammar, for the use of schools. By George Hodgdon Ricker, A.M. (Chicago and Boston: The Interstate Publishing Company)—The author says: This little book has been written with the hope of making this branch of school study less difficult, more attractive and more useful to young pupils. The work is elementary. It is designed to be used in the lower grades of schools, and to prepare the pupil for the study of larger works on language and grammar. It consists of a series of lessons, treating of the parts of speech and their uses, of the simple sentence in its various forms, fully illustrated by practical exercises composed of common words in daily use. . . . It also contains practical lessons on spelling, capital letters and punctuation. Directions for letter-writing are briefly and clearly stated and illustrated. The principles of analysis and synthesis are concisely stated, followed by brief methods of parsing.

THE MISSIONARY WORLD.

OUR WORK FOR MISSIONARIES.

The great Apostle of the Gentiles heard a cry from Europe, "Come over, and help us." He obeyed the call, and we, even in this remote age, may be thankful that he did. But he himself utters a cry in several of his Epistles—a cry which, doubtless, his readers gladly heeded, and which again we may be thankful that they did; for, sustained by the prayers and sympathies of his fellow-Christians, Paul was enabled to bear the burden of the Churches, and to deliver his testimony even as a prisoner in the Rome of Nero.

That human plaint, or, as we may surely call it, that apostolic command, "Brethren, pray for us," still rings through the world. Our apostles, the men and women whom we have sent forth, are calling upon us to intercede for them, to make their cause ours, and to talk to them of God when we are talking to Him for ourselves. As they preach the incarnate God in the bazaars of India, as they present a living and personal God to the semi-atheistic Chinese, as they face the horrors of African barbarism, or try to train the infant churches of Madagascar, and preserve them from the wily teachings of the Jesuits; in their multifarious work, and amid their sore trials and discouragements, living ostentimes apart from all elevating and ennobling influences; with their stupendous task always pressing upon them, from their inmost souls must often arise a cry of anguish almost akin to despair, "Brethren, pray for us."

As already remarked, the words may be regarded as an apostolic command; but, for the nonce, let us take them as the earnest appeal of our missionary brethren and sisters in the dark regions of heathendom, amid the festering civilisations of Romish lands, and even in the slums of our great cities. And we would submit that the first and chief work which we stay-at-home Christians have to do for the mission workers is to give heed to this appeal; and for the following reasons. We have sent them forth into the mission field instead of going there ourselves. The command to preach the Gospel to every creature is laid upon all disciples of Christ; but, as gifts and circumstances differ, and as he may be said to build a house who merely draws the plans or furnishes the money, so, in this work of preaching, others may engage in it besides those who actually proclaim with their lips the glad tidings of salvation. If, then, we do not hear the voice of God calling us to go forth, we may certainly hear Him bidding us to take our share in this great enterprise of filling the world with the knowledge of His grace in Jesus Christ.

The missionaries are our delegates, commissioned to represent and plead our cause—that is, the cause of the Divine Master—and we must not be indifferent to their interests or to the success of their labours. We should see that they are properly supported; we should care for their children, for whom, in many cases, they cannot directly care themselves; we should assure them of a sufficiency for their widows, or for themselves, if spared to old age. But this is, after all, only a small part of the service we are bound to render them. We should have a growing sympathy with them in their trials, and should rejoice with a hearty joy in their successes. All news respecting them should be as welcome to us as the letters we receive from our sons or our brothers in distant lands. Is this so? Is missionary intelligence eagerly read in our Church assemblies and in our home circles? Are we thus conscientiously bound up in the bundle of life—to use an antiquated phrase in a novel connection—with our mission delegates, the apostles of our Churches? Suppose it were so. There would still remain the paramount duty of praying for them. But a sceptical voice whispers: "Of what use will it be to intercede for them?" We answer by remarking that, in the forefront of the model prayer, and before our own individual wants are referred to, we are taught to say: "Thy Kingdom come." And when, in addition, we remember certain sayings of our Lord, we are led to the conclusion that intercessory prayer does avail, and that our missionaries will directly benefit by our supplications. Nor is this all. They will feel themselves stronger and more courageous if they know that the churches at home are pleading for them. When Israel fought with Amalek, Moses was on the mountain-top praying for victory, and the knowledge that their leader was doing his part to advance the conflict must have given nerve and courage to the people.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER VIII.—A HIGHLAND SACRAMENTAL SEASON.

On the second Sabbath of June occurred what may fitly be termed the great event of the year in Glenartan, the summer sacramental occasion. It was one destined to be for ever memorable in the history of at least three in whom we are interested.

For many weeks past, Carrie Craig had been making wonderful progress toward convalescence. She had been able, first to sit in front of the house, enjoying the midday sun; then to stroll in company with Frances down by the river-side, and watch the trout spring on the glassy surface of the water; and at length to take long walks with her loved friends up and down the glen.

They sat one day on a rocky ledge in front of a deep brown pool on the stream. The sky had its background of blue, on which were painted rich foamy masses of white cloud deepening here and there into gray. Not a breath of air stirred. The only sounds to be heard were the fitful bleatings of sheep, now on this side, now on that of the river; the startled whirr of wings as they shot in rapid sweep over their heads; the scattered hum of bees busy among the beds of wild flowers; and the occasional flop of a trout as it sank again into the pool after an eager rise. The far hill-sides were beginning to assume the faint purple of the heather, the groups of trees around Altbreac were in full foliage, the grassy fields wore their richest green, and the banks of the stream on either side were garnished with varied species of wild floral. In the thickets and hedgerows were the delicate vetch; the woundwort, with its spikes of purple blossoms, and the St. John's wort, with its bright yellow stars, that flower of which the poet sings:

"Whose potent leaves
Have sovereign power o'er all the sullen fits
And cheerless fancies that besiege the mind."

By the banks of the stream bloomed the wild thyme, with its tiny purple flowers, and the silver weed, prized by country girls as a remedy for sun-burning, and valued also by one who thus chanted its praise:

"And silver weed, with yellow flowers,
Half hidden by the leaf of gray,
Bloomed on the banks of that clear brook
Whose music cheered my lonely way."

Near the edges of the clumps of trees lay broad beds of brambles, their sweet rose-like blossoms scattered all over the pretty leaves and trailing branches; while on the higher and dryer banks shone the myriad golden blossoms of the "bonnie broom." It was the dazzling splendour of this shrub which most attracted the admiration of the young ladies. Carrie began to express her delight.

"Do you know, Florie, there's nothing at this season like the brilliant broom? Look how gorgeous those bushes are! I think the dark green and the strong yellow are such a beautiful combination—simply perfect, don't you think so?"

"I quite agree with you," said her companion. "And then I am prosaic enough to remember that it is a most useful plant to man."

"In what ways?" asked Carrie. "I confess I am very ignorant on these matters."

"In many," replied Florence, assuming a didactic tone for the time. "The small branches are used for tanning leather; the fibres are employed instead of flax to make a coarse cloth; the green buds are sometimes pickled and eaten as capers; the wood, when old and hard, is valuable to the cabinetmaker for veneering; and we all know its utility in sanitary domestic work. There now, that's good enough for an encyclopædia! Even here in Glenartan I have seen the broom applied to a very useful purpose, of which you would hardly dream."

"What was that? I should like to hear."

"One dry September," replied Florence, "the heather on my father's farm took fire, and, like the proverbial candle, was burning at both ends. The men laboured long and hard with spades and all sorts of instruments to beat down the flames, but all to no purpose; on went the conflagration furiously. At last Archie, my brother, suggested the use of green broom; and in a short time the men, armed with long heavy branches, were lashing the burning heather vigorously. Every stroke told, and in an hour or so the companies met from either end, and the fire was over."

"How curious! Just like Archie to hit upon such a plan. The only thing special I can remember about the broom is the old tradition regarding the Plantagenets."

"What is that?" asked Florence. "If I have heard, I have forgotten it."

"Well, the story is this: It is said that a Prince of Anjou, having done something dreadfully wicked, inflicted penance on himself by lashing his own poor body with broom. You know the French name of the plant is *le genet*; so he was nicknamed 'Plantagenet,' and in due time the name was brought to England, when the Norman succession to the crown failed."

"There now, you fairly beat me in history, as usual. That was a study I never cared for, even when I got up whole pages by rote. But suppose I try you now—just for a bit of loving rivalry—in another line. Do you remember Wordsworth's lines about the broom?"

"No, I do not," said Miss Craig. "But I love to hear you repeating poetry, Florie. There is music in your voice like the carol of a bird. I'm listening."

"Tuts, you almost provoke me to be silent," said Florence sharply, "but here they are—"

"On me such bonny summer showers,
That I am covered o'er with flowers;
And when the frost is in the sky,
My branches are so fresh and gay,

That you might look at me and say,
That plant can never die.
The butterfly, all green and gold
To me hath often flown,
Here in my blossoms to behold
Wings lovely as his own."

"Very pretty verses," said Carrie, "with just a tinge in them of the Lake school, as one might expect. Do you know, my memory is opening up. I have heard or read somewhere that the famous Linnaeus was a great admirer of the broom."

"Indeed, I was not aware of that," said Florence.

"Yes," continued the other, "and on one occasion—I think it must have been the first on which he had seen the plant in all its glory—he sprang out of his carriage to feast his eyes on its splendour."

"Well, Carrie dear," said Florence quietly, "let us leave the broom just now. Since we are alone here, and no one can overhear us, I wish to speak to you on a very different subject."

"Well, dear, say on. I am ready to hear, even though I have, for the last few minutes, been watching that splendid trout. See how slowly and majestically he winds about in the bottom of the pool there."

The theme which Florence Graham introduced to the notice of her friend was the public profession of religion. It would be impossible, within anything like reasonable limits, to do justice to the loving and animated conversation which ensued. We can only state its substance. Florence told her companion that, for several years, she had been thinking of making an open profession of Christ's name, by becoming a member of the Christian Church, and partaking of the Lord's supper. Many things had hindered her from taking their step hitherto: her own doubts and fears; the strong prejudice against young communicants prevailing in the North; the general drift of the preaching she had been hearing for years past (though not from Mr. Morrison); the solemn responsibility of the step itself, and the lofty estimate she had always entertained of the holy ordinance of the Supper. Now, however, she told Carrie she could hold back no longer. She must obey her Lord's dying command, "This do in remembrance of Me," unless some obstacle were put in her way. She had mentioned all this for the purpose of asking if her friend would not think of joining her in the step she proposed to take. To Carrie there seemed many difficulties in the way. In addition to those already mentioned by Florence as affecting her case, Miss Craig had others arising out of her own life and experience, chief of which was this, that she felt herself to be as yet no more than a "babe in Christ." Most of the objections raised by her friend, Florence Graham endeavoured quietly but strenuously to remove; and in the end they agreed to see Mr. Morrison, and put themselves under his teaching and guidance. In order to win Carrie's consent to this arrangement, Florence had specially pressed on her attention the words in Romans x. 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that Christ hath raised Him from the dead, thou shalt be saved." From that passage she argued that genuine faith should ever be conjoined with hearty confession, and that the latter was a duty no less than the former. Time fled as they took "sweet counsel" together. Long loops of gray cloud, creeping upward from the West, had obscured the sun; the shadows on the hillside had darkened into deeper blue; and the bees had flown home laden with their yellow harvest, ere the two young ladies, startled by a messenger from the louse, returned to Altbreac.

When, a few days later, Mr. Morrison came to see them, he informed them that Ellen McKay intended also to seek admission to the fellowship of the Church. In due course a little class composed of these three was formed at Altbreac. The minister gave them instruction, week by week, in the nature of the ordinance, and the duties connected with it; and they were ultimately, on the high recommendation of Mr. Morrison, received into Christian fellowship, and invited in the name of the Master to sit down, when the season should arrive, at the table of the Lord. Their kind instructor compared the young ladies, Florence, Carrie and Ellen, to the three Christian graces, Faith, Hope and Charity; though when like Paris asked to award the palm, or like Paul to say which was "the greatest," he respectfully declined to pronounce a judgment.

At a sacramental season in the Highlands there are religious services, not only on the Sabbath, but also on the Thursday, Friday and Saturday preceding, and on the Monday following. We shall not attempt a general or detailed description of all these "diets of worship," but shall content ourselves with a brief record of the various services as they came under the immediate observation of the three young ladies, to whom it was their first communion.

As usual in the North, the congregation was divided into two portions on all the sacramental days, excepting Friday; those worshipping in the Gaelic language meeting, like the pious women at Philippi, by the "river side" and under the open sky, while the scanty number who could understand nothing but English met in the church. All the arrangements were, of course, under the immediate control of Mr. Morrison, who was present, sometimes at the Gaelic, sometimes at the English service. Brother ministers from various and even distant parts of the country conducted public worship, and preached to the audiences assembled without and within; while great crowds came over sea and land from all the parishes round for a distance of twenty miles, to be partakers in the solemnities. Little groups of two and three travelled even from other countries like Sutherland and Caithness to witness, if not to participate in, the holy exercises.

On the Thursday, commonly known as the "Fast Day" (a season specially set apart for humiliation and prayer), the three young ladies entered church together, and sat side by side in Mr. Craig's pew. Carrie had invited the others to join her there, because they should then feel their sympathy closer, and she wished the support and solace of knowing that they were near. In the forenoon, Mr. McDonald, of Giendyne, preached from the words, Romans viii. 1,

"There is therefore now no condemnation to them which are in Christ Jesus," a clear, practical discourse. Which was no interval between the diets of worship. While a psalm was being sung, Mr. McDonald left the pulpit, which was immediately occupied by Mr. Ross, of Auchensallach, who chose as his text, Hosea xiii. 9, "O Israel, thou hast destroyed thyself; but in Me is thine help." His matter was excellent, but it was marred by a dull and drawing delivery. Before parting that evening it was arranged by the ladies that they should attend the Gaelic service in the church the next day, and hear "the men." Neither Florence Graham nor Carrie Craig had ever been present on such an occasion, nor were they likely to understand a word; yet they felt, not an impertinent or a frivolous, but a respectful curiosity, to witness the service, and Ellen McKay promised to convey to them afterward, as best she could, the substance of what was said.

Early on the Friday forenoon, young Miss Craig and the Grahams drove down the glen, and met Ellen McKay at the church door. It may be well here to offer a brief explanation regarding this "day of the men," since it is a feature of public religious life, characteristic of, and peculiar to, the Highlands of Scotland. "The men," were so styled, as one has pithily remarked, "not because they were not women, but because they were not ministers." They were Christian "men," in almost all cases elders, eminent for their personal piety, eminent for their deep acquaintance with the Word of God and divine truth generally, and eminent, at least most of them, for the gift of ready utterance and aptitude to teach. They came to occupy a peculiar and distinctive place, either in very large parishes where it was necessary to hold religious meetings ten, fifteen or even twenty miles from the regular place of worship or in districts where the ministers were at least cold toward evangelical religion, and where godly people were glad to rally around an able and pious Christian layman. It is not wonderful that in some cases their heads were turned, and they became thorns in the sides of the ministers; nor is it wonderful that some of them were not all they should have been—that is true of every order and rank of men. It is easy to sneer at the inconsistency and arrogance displayed by some among them; it is more difficult to imitate the deep personal godliness, and the active devotedness to the cause of Christ, which distinguished many of them. This, however, must be said, that they lived and laboured—the best of them—in darker days than ours; and it is at least open to question, whether their peculiar place and functions are any longer needful to the Church of Christ. The Friday sacramental occasions was known as "the day of the men," because on it they were called, in public conference, to discuss some point called the "Question," bearing on the evidences of personal religion. It was not in reality, though in appearance, an open conference. The ministers who presided knew the leading "men" of all the country, and only those who were fully accredited in their own congregations or districts were invited or allowed to take part. The service was specially intended to be useful to those who were engaged in the exercise of self-examination before participating in the Lord's supper.

On the Friday of which we have spoken, an immense audience assembled in the Free Church, which was filled to overflowing. At the opening of the services, Mr. Morrison himself occupied the pulpit. He "gave out" the first four verses of Psalm cxxxix to be sung. The precursor, who was the village schoolmaster, chose the tune "French," though it is more than doubtful whether two at least of the ladies recognized its familiar notes in their Gaelic dress. He led the congregation in singing the first line (we quote the English version):

"O Lord, Thou hast me searched and known,"

but as yet only a few voices ventured to join in the praise. He then read over the second line,

"Thou know'st my sitting down,"

deeply intoning the words in a clear and audible voice. This second line was then sung, and this time the whole congregation gradually lent their aid to swell the wondrous of sacred melody. Each of the remaining "seven lines" was treated in a similar manner, first read by the precursor and then sung under his leadership by the mass of the people. The practice of "reading the lines," as it is called, originated in the fact that many worshippers in the Highlands were unable to read either their own or any other language. In that case it served the useful purpose of enabling all to join in the praises of the sanctuary. The custom has been tenaciously adhered to in the Gaelic services, and when attempts have been made in certain parts of the country to secure its abandonment, serious disruption in congregations has in some instances been the consequence. The actual singing of the psalms in Glenartan, as elsewhere in the Highlands, was low, sweet and sad, the cadences sinking and swelling with peculiar solemnity. Many of the syllables were strangely prolonged by slurs, which, after a rippling course, returned again to the note from which they sprang. No devout mind could fail to be impressed with the tender pathos of these waves of song, as they rose and fell, now strong and now faint, like the weary sighs of the wind amid the mountains.

(To be continued.)

FINDING PHARAOH.

In the *May Century* are two profusely illustrated articles under the above caption describing the discovery of Pharaoh's tomb, and picturing its contents. From the first article by Mr. Wilson, the photographer, we quote this account of the way in which the tomb was located: In a line of tombs beyond the Ramesseum lived four sturdy Arabs named Abd-el-Kasoul. They supplied guides and donkeys to tourists who desired to visit the ruins of Thebes, and sold them genuine and spurious antiquities. When they found a mummy, it being forbidden by law to sell it, the head and hands and feet were wrenched off and sold on the sly, while the torso was kicked about the ruined temples until the

jackals came and carried it away. I purchased a head and hand of one of the brothers amid the dark shadows of the temple at Qurneh. Early in 1881 circumstantial evidence pointed to Ahmed Abd-er-Rasoul as the one who knew more than he would tell. Professor Maspero caused his arrest, and he laid in prison at Keneh for some months. He also suffered the bastinado and the browbeating of the women repeatedly; he resisted bribes, and showed no melting mood when threatened with execution. His lips told no more than the unsound tomb and not as much. Finally his brother Mohammed regarded the offer of "bak shish," which Professor Maspero deemed it wise to make, as worth more to him than any sum he might hope to realize from future pillaging, and made a clean breast of the whole affair. How the four brothers ever discovered the hidden tomb has remained a "family secret." On July 5, 1881, the wily Arab conducted Herr Emil Brugsch Bey, curator of the Bulaq Museum, to Deir-el-Bahari, and pointed out the hiding place so long looked for. A long climb it was, up the slope of the western mountains, till, after scaling a great limestone cliff, a huge, isolated rock was found. Behind this a spot was reached where the stones appeared, to an expert observer and tomb-searcher, to have been arranged "by hand," rather than scattered by some upheaval of nature. "There," said the sullen guide; and "there" the enterprising Emil Brugsch Bey, with more than Egyptian alacrity, soon had a staff of Arabs at work hoisting the loose stones from a well into which they had been thrown. The shaft had been sunk into the solid limestone to a depth of about forty feet, and was about six feet square. Before going very far, a huge palm log was thrown across the well, and a block and tackle fastened to it to help bring up the debris. When the bottom of the shaft was reached, a subterranean passage was found which ran westward some twenty-four feet, and then turned directly northward, continuing into the heart of the mountain straight, except where broken for about 200 feet by an abrupt stairway. The passage terminated in a mortuary chamber about thirteen feet by twenty-three feet in extent, and barely six feet in height. There was found the mummy of King Pharaoh of the Oppression, with nearly forty others of kings, queens, princes and priests.

MODERN THEOCRACY.

There is a grim fantasy of Dostoevsky in which he depicts the sudden appearance at the cathedral door in Seville of a man by whose look all the multitude are arrested with a thrill of instant recognition. It does not need the miracles which He performs on those pressing around Him to convince them that He is Christ come again. They know it, and the Grand Inquisitor, passing by and seeing the unseemly disorder at the cathedral door, knows it too. But he does not hesitate; he has the Stranger arrested, and the people sent home abashed and trembling. In the evening he visits his prisoner, and frankly says that he knows Him. But he tells Him that He has had His chance, that He was once offered all that the Church now possesses, and that He will not be suffered to disturb its hold upon the people; He will be burnt in the Plaza next morning at ten.

The Quakers came preaching peace and equality and freedom to men who believed in war and rank and subordination; and they met the sort of welcome from the theocracy of old New England that we now see might have been expected in the seventeenth century. They would not be hanged in Boston to-day; and the Saviour of mankind would not be burned to-day even in Spain; so far has His spirit penetrated at last; but if the old history could be repeated in just the old way in any centre of modern civilization, it certainly would cause anxieties, it would cause misgivings.

The effort to realize any heavenly ideal of goodness is still very offensive to the world, because it is an unpleasant reflection upon the walk and conversation of some of the best people in it. The theocrats of New England treated greater goodness than their own, or different goodness, with ferocity, not because they were the Church, but because they were the world—a little, hard, merciless world of the seventeenth century set down here in the wilderness, with no larger world near to modify it. They had come out of the larger world, supposing themselves an ark of the Lord; perhaps they were so at first; but as soon as the power was theirs they became a citadel of purely mundane strength and purpose. As part of their time, they were not so much to blame; but they are to be forever disowned as exemplars to this or any future time in things for which they have been warmly defended. In so far as they persecuted and maltreated their fellow-men they were neither brave or self-devoted nor reverent; and Mr. Adams, who teaches that they were poorer in the Christian virtues than the poor common people of their state, less merciful, less tolerant, will have done mankind a great service if he has brought this phase of their character into lasting and indefeasible disrepute.—W. D. Howells, in Harper's Magazine for May.

THE VIENNA PAPYRI.

The latest number of the Vienna Mittheilungen, which communicates periodically the results of the examination of the papyri of the Archduke Rainer, contains a notice, by Professor Bickell, of a fragment of an ancient recension of a Gospel. Professor Bickell regards it as a Greek translation from the Aramaic. A photographic fac-simile of it is given, which is about twelve centimetres square, and does not contain more than 100 Greek MS. symbols. It gives the words addressed by Christ to the apostles after the last supper, as they are recorded in St. Matthew xxvi. 30-34, and St. Mark xiv. 26-30, but with notable variations. For instance, the words, "After I am risen, I will go before you into Galilee," do not appear in this fragment. The noted palaeographer Wesley believes the fragment dates from the beginning of the third century. Professor Bickell recalls that Papias mentions, according to the testimony of St. John the Disciple, that St. Matthew wrote down in Aramaic

a collection of Christ's discourses, and that this collection formed the groundwork of St. Mark's Gospel. Hence he suggests that this fragment may really be a portion of a pre-canonical Gospel. Professor J. Krall has discovered from five fragments of a papyrus on "Aesthetics," that the lost play entitled "Scylla," hitherto attributed to Euripides, was in truth a dithyrambic poem by Timotheus, who flourished a century later. The editor himself, Professor Karabacek, states on the authority of one of these papyri, that the earliest mention of the Turks by name must now be pushed back to 808 A.C. Hitherto the earliest date, as found in a MS. in the British Museum, at which the Turks appear in history was set down at 873 A.C.

A SONG OF FLEETING LOVE.

Love has wings as light as a bird,
Guileless he looks, as a dove, of wrong;
Whatever his song, be it brief or long,
It still has this for an overword.
Love has wings!

Though to day the truant may stay,
Though he woos and sues and sings,
Only sorrow to maids he brings;
Pout him and flout him, laugh him away.
Love has wings!

Hold your pulses calm, unstirred—
Calm and cool as a woodland pool,
Let not his song your heart befool;
List, through it all, for the overword:
Love has wings!

Alice Williams Brotherton, in May Century.

WORDS AND MUSIC.

Only the highest musical intelligence, only the musically imaginative hearer comprehends, and more, feels that the sound is not alone the frame, but the picture, that it is the text of the book, the tragedy itself in its very essence. To the best of the world "the words are something." Possessed with the idea that there must be a meaning somewhere, alike unable to receive the musical idea, and to comprehend that it can be expressed in no other way than by these very sounds of which they seek a translation in a tongue they may comprehend, most hearers welcome anything which will serve to dispel the unpleasant sensation of confronting an enigma. Painters meet the same difficulty by making a picture tell a story, or by labelling it with an attractive title. The genuine connoisseur of painting ignores these unworthy devices; the far rarer connoisseur of music ignores the words which are added to the art he loves as a sop to the Cerberus of musical insensibility.

In ordinary song-singing this use of the words is well enough recognized. Who knows or cares what the words of most songs are, beyond getting a phrase here and there to serve as a clue to the sentiments of the singer. The vocalist might as well—and in common practice not infrequently does—sing a gibberish of vocal sounds with no resemblance to language except in the catch words which make the song in reality an example of genuine programme music. If one wishes to admire the poem, he takes it apart from the music reads it, and judges it by itself. The fact is that words have no legitimate function in connection with music at all, save in this programme service, a use more or less exalted as one chooses to regard it.—Arlo Bates, in Scribner's Magazine for May.

THE POOR MOTHER-IN-LAW.

Archdeacon Kirby, in a recent account of his life-long experiences as a missionary among the Indians in British Columbia, remarked upon the extreme difficulty of making them comprehend the simplest Scriptural teachings, and illustrated it by saying that he gave a series of lessons on each of the Commandments separately to a class of young Alaskan braves. He dwelt especially upon the principle involved in the Sixth Commandment, explaining to them clearly what murder meant, and what a dreadful crime it was in the eyes of God and man. To test their comprehension of what he had said, he then asked all those in the class who had committed murder to stand up. Only three arose. He was very much surprised, as he knew that they had all been on the war path repeatedly, and boasted of their scalps. He went carefully over the explanation once more, and again asked them to arise. The same three came to their feet. "Why, surely," he said, in despair, "this can't be all that have committed murder." After a moment's reflection, "Will all those who have tomahawked their mother-in-law please stand up?" Nineteen arose.—Harper's Magazine for May.

DR. SOMERVILLE, Moderator of the Free Church General Assembly, preached in the Castle Pavilion at Inverary, lately, to a large congregation.

MR. J. CAMPBELL WHITE of Overtown, creditably known in connection with evangelistic work in the West of Scotland, and an active Free Church elder, is to be invited to become the Liberal candidate at next parliamentary election.

DR. ROBERTSON SMITH, of Cambridge, has been appointed by the Burnett trustees, Aberdeen, as their lecturer for next course. The subject is the primitive religions of the Semitic peoples, viewed in their relation to other ancient religions, and to the spiritual religion of the Old Testament and of Christianity.

THE singing is to be made a special feature in the English Presbyterian Synod, which meets this year at Manchester. Rev. W. Rugby Murray, editor of Church Praise, is making the arrangements. He has interested the choirs of all the Presbyterian Churches in Manchester and the neighbourhood in the matter.

British and Foreign.

THE Rev. J. B. Smith, Greenock, is spoken of as Moderator of the U. P. Synod.

BOURNEMOUTH Presbyterian congregation are about to erect a church costing \$55,000.

THE Birkenhead magistrate refuses to grant a liquor license to the Great Eastern, which is being exhibited in the Mersey at present.

AMONG the fifty-three special jurors of the parish of Tottenham there are twenty-two publicans, two brewers and one pawnbroker.

THE dispute in the Renton Gaelic Free Church has, after a lengthened debate in the Presbytery, been referred simpliciter to the Assembly.

LONDON English Presbyterian Presbytery has declared Rev. Wesley A. Rodger, late of Woolston, no longer a minister of the Church.

THERE is said to be a great deal of excitement in Halkirk Church, Caithness, over the question whether "the reading of the lines" in praise should be dispensed with.

THE Viceroy of India and Lady Dufferin took the advice given by the Indian Churchman, and withdrew from their purpose to attend a performance at one of the theatres in Calcutta.

THE Queen has written an autograph letter of sympathy to Rev. W. W. Tulloch, B.D., Glasgow, on the death of his mother, the widow of the late Principal Tulloch, St. Andrews.

THE Nonconformist Ministers' Association, at Glasgow, which entertained Mr. Ward Beecher to breakfast on his last visit to that city, resolved to send a letter of condolence to Mrs. Beecher.

TWO new Roman Catholic Churches are to be built at Castlebay, in the Island of Barra, and on the Island of Euskay in the Sound of Barra. The Marquis of Bute has subscribed handsomely to the latter.

IN a discussion in an English Presbyterian Presbytery, regarding Sunday travelling, a member submitted that till ministers and members gave up Sunday travelling themselves, they had no right to find fault with others.

THE proposed overture of Mr. Thomson of Ladywell, in reference to the images in St. Giles's, was rejected by the overtures committee as incompetent, and on appeal the decision was sustained in the Synod by twenty to four.

NO fewer than fifty justices of the peace in Dublin have disqualified themselves from sitting at licensing sessions by holding shares in Guinness' brewery. The penalty for exercising magisterial functions under such conditions is \$500.

MR. ROBERT BURNS THOMPSON, son of the late Mrs. Thompson of Pollokshaws, and therefore a grandson of the Scottish bard, died in Glasgow lately, in his seventieth year. Physically he resembled Burns, and he also possessed some poetic faculty.

AFTER a discussion, which was prolonged till midnight, the Free Church Synod of Caithness and Sutherland adopted, by the narrow majority of one, an overture in favour of the reconstruction of the Church as opposed to disestablishment.

DR. MARSHALL LANG suggests that the Assembly appoint a commission to take evidence as to the extent and causes of the drifting of so many thousands from religious ordinances, and what should be done to make the ministrations of religion more adequate and efficient.

THE Rev. David Berry died at Hammersmith, where for about a year he has resided since resigning his pastoral charge of Graham Church, Airdrie. He was possessed of varied accomplishments, was a good Danish scholar, and had translated more than one Danish work into English.

A PUBLIC-HOUSE near the London docks was watched for three hours on a Saturday night; 998 men and women entered it. With an average expenditure of six cents each, the total would be \$160.50; and this in a locality where disease, starvation and misery hold perpetual carnival.

AN overture from Merse and Teviotdale Synod, proposed by Mr. Scott Dudgeon, elder, has been transmitted to the Assembly, asking that the instruction given in Sabbath schools be systematized, separate and suitable buildings erected, the training of teachers encouraged and the classes inspected.

THE Rev. Mr. MacKinnon, Pabla, North Uist, resigned his seat on the school board, because one of the teachers had told the scholars to sing "Scots wha hae" when Mr. MacKinnon had asked a psalm. He withdrew his resignation, and asked the board to require the teacher to apologize, but they declined to interfere.

AN overture has been sent the Free Church General Assembly by Aberdeen Synod, directing attention to the practice of members retaining their connection with Churches after ceasing to reside in the neighbourhood, and thus doing an injury to the discipline and funds of the congregation within whose bounds they live.

THE Rev. W. Ballour, Holyrood, stoutly opposes the proposed regulations providing for the removal of inefficient ministers. If they are passed, he says, no man who values his position of respectability will join the ministry of the Church. By twenty-one to seven, Edinburgh Presbytery expressed sympathy with the object in view, and the opinion that the proposed acts will form a good basis for future legislation.

THE Rev. A. H. Drysdale, M.A., of Morpeth, has his history of the English Presbyterian Church so well advanced that it is likely to be published this year. The Synod voted \$125 toward an honorarium of \$500 which was promised to the author when he undertook the task; and Professor Leone Levi, Convener of the Historical Documents Committee, has issued a circular craving contributions to make up the balance of the amount.

Ministers and Churches.

THE Rev. Henry Sinclair, late of Uptergrove, has received a unanimous call to the charge of Florence and Dawn.

THE closing meeting of St. James Square Church Young People's Association was a very pleasing one. The president, Mr. W. M. Douglas, occupied the chair. A well-selected programme, chiefly musical, was effectively rendered by native talent, with the aid of accomplished artists from other congregations, whose efforts were greatly appreciated.

MR. HOWIE delivered a second lecture in Atwood Presbyterian Church, on Wednesday, 20th ult. He also lectured in White Church on Thursday, 21st. In Atwood, Mr. Howie explained the system of farming and tax gathering. In White Church, he referred to the cost and length of time a visit to the Holy Land requires. He described also the various possible routes pilgrims may take. The latter part of the lecture was a description of household matters. The lecturer appeared in the ancient Jewish dress.

A CALL to Rev. J. F. Dustan, of St. Paul's Church, Truro, from Knox Church, Brandon, stipend, \$1,200, was duly considered at the regular meeting of Truro Presbyterian, April 19. Messrs. McDonald and Fraser appeared on behalf of St. Paul's congregation. Mr. Dustan accepted the call, and his translation was agreed to. Mr. Dustan is a most successful minister, and will be much missed. It is rumoured that another member of this Presbytery is called to a Boston, Mass., congregation, stipend, \$2,000.

THE sacrament of the Lord's supper was observed recently in St. Andrew's Church, Chatham. There were sixty-three new members added to the roll, and fifty-eight of these on profession of their faith. Nearly all of the latter were young, and it was a glorious sight to see such an ingathering of precious souls, for it made glad the heart of many a parent. Many of the above were the result of special services, in which Mr. Schiverea took part a few weeks ago, when so many were brought to a decision.

MR. J. GOFORTH gave a missionary address in the Presbyterian Church, Oakville, lately, to a large and deeply-interested audience. His illustrations, with maps and charts and graphic description of heathendom, and the great need of sending out more missionaries, were listened to with rapt attention, and has produced a greater interest in Foreign Missions than was ever felt before. The choir rendered most excellent and appropriate music during the evening, and a large collection was taken up at the close of the meeting.

THE Presbyterian Church at Desboro was recently reopened by the Rev. H. Rose, M.A., Elora. Early in the summer this church was burnt. The congregation, with commendable energy, opened a subscription list, and immediately let the contract. The original wall, being stone, was found strong enough. It was raised two feet. The church as now finished is much more valuable than at first. The cost of the whole amounted to \$517, which is paid except a few dollars, which are about to be collected. The congregation, which is small, deserves great praise for their liberality. The congregation feels thankful to Rev. H. Rose for his two lectures, which realized a handsome sum.

THE Rev. Thomas Wilson, who for many years laboured faithfully in the Gospel ministry at Caledonia, recently retired in order that the two congregations there might be united. The generous manner in which he tendered his resignation endeared him still more to a people by whom he has all through a long ministry been held. The members of Sutherland Street Church, adherents and other friends, presented him with an address expressive of their appreciation of his services and character, and their well-wishes for the future welfare of himself and family. Along with the address there was presented the handsome sum of \$517. Mr. Wilson gratefully and gracefully acknowledged the considerate kindness of those to whom he had so long and acceptably ministered.

MINISTERS of the Church and all interested in the study of Biblical literature will be delighted to know that Dr. McCurdy intends opening two classes in Knox College, Toronto, for the study of Hebrew. The one class is intended for elementary work, and will take up the grammar, illustrating the essential principles of the language by the reading of a few simple texts. The other class will read the earlier chapters of Isaiah, and compare these with portions of Micah. By the light of the Assyrian monuments and of the history of the times the Old Book will appear new, and its truths fresh as water from the fountain. Work such as Dr. McCurdy intends doing must result in good, and good in the highest sense. As the American students of the Word have gathered around Dr. Harper, and made the Summer School of Hebrew famous throughout the States, it is hoped that Canadian students will gather around Dr. McCurdy and make the Dominion school second to none on the continent. The fee for one class or for both is \$5, and the board in the college is \$3.50 a week. The classes open on May 29, and continue for four weeks.

THE Knox College Missionary Band expect to visit the following places during the month of May. Messrs. Goforth and McKenzie will visit Belmont, Yarmouth, St. Thomas, Petrolia, Bridgen and Bear Creek, Wyoming and Corunna during the week beginning May 1; Sarnia, Point Edward, Burns Church and Moore Line, Camlachie, Aberarder and Forest, Theford and Ravenswood during the week beginning May 8; London, Vanneck, Proof Lane, Parkhill and Granton, during the week beginning May 15; Stratford, Shakespeare, North Easthope and Avonton, during the week beginning May 22; Clinton and Brucefield, during the week beginning May 29. Messrs. McGillivray and Webster will visit Port Stanley, North and South Westminster, Wendigo, Mosa, Komoka and Hyde Park, during the week beginning May 1; Strathroy, East Williams and Ailsa Craig, Adelaide, Alvinston, Watford and Main Road, during

the week beginning May 8; London, Dorchester, Crumlin, North Nissouri and South Nissouri, during the week beginning May 15; St. Mary's, Harrington, Motherwell and Kirkton, during the week beginning May 22; Seaforth and Egmondville, during the week beginning May 29. Further arrangements will be given later.

SOME time ago four students agreed together to give some months of their time to pressing upon congregations the urgent claims of Christ's work among the heathen. They made an offer of their work to the Foreign Mission Committee, which has been cordially accepted, and on Sunday, the 24th ult., they began work at Wallaceburgh, Windsor and Chatham. Various towns in the western part of Ontario will be visited on Sabbaths, and meetings will be held during the week at intermediate points. At each meeting a collection will be taken up for the Foreign Mission Fund, and it is hoped the response will be so liberal that several additional missionaries may be sent out this year. The railroad expenses are to be paid from the fund, but the work done is to be a contribution to Foreign Missions given by the students themselves. Those who have heard Mr. Goforth know what wonderful power he has in presenting the claims of the glorious work to which he has given his life. Several have been so influenced by his statement of the case as to resolve to give themselves. Messrs. D. McGillivray, C. W. Webster and W. P. McKenzie are arousing much interest in missions at the places where they have been holding meetings.

THE eleventh anniversary of the induction of the Rev. G. Burnfield, B.D., was lately celebrated by the First Presbyterian congregation, Brockville. Mr. Allan Cameron, superintendent of the Sabbath school, presided. Rev. Messrs. James Allen, M.A., William Wilson, of the Methodist Church, Dr. Bayne and others were on the platform. The evening was spent pleasantly, and, after refreshments were served, Mr. John K. Reid, on behalf of the congregation, read an address to the pastor, referring to the marked progress of the congregation since Mr. Burnfield's settlement, the self-denying and abundant labours in which he had been constantly engaged, the high value of his pulpit ministrations, the growing appreciation of their superior merit and the affectionate esteem in which the pastor is held. The address was accompanied by the presentation of an elegant gold watch with a handsome monogram inscribed. Mrs. C. H. Buell then, in behalf of the ladies of the congregation, presented Mrs. Burnfield with a superb silk dress and a roll of bills. Mr. Burnfield made a suitable and appropriate response, and Mrs. Burnfield, in fitting terms, neatly acknowledged the handsome gift of which she was the recipient. Speeches and music followed, and a very enjoyable evening occasioned many happy memories.

THE Rev. Hugh Rose, M.A., delivered his lecture on Naples in the Paisley Street Church, Guelph, before a fair audience, considering the number of attractions taking place at the same hour in the city. Rev. Dr. Wardrope offered the opening prayer, and the pastor of the congregation, the Rev. Mr. Savage, introduced the lecturer. For nearly an hour the lecturer carried his hearers over the scenery of the Bay of Naples, the city and its surroundings, giving a graphic sketch of its teeming population, and their every day manner of living. The audience were then taken to Vesuvius, and a glowing and thrilling description given of a trip made by the lecturer and others to the crater. Pompeii and Herculaneum were visited, and their history, past and present, pleasantly illustrated. Then Puteoli, Paul's landing place, and Baia were visited, and described. The scenes, over 120, produced by the lime light, were then shown, which embraced all the historic places of this Old Land, works of sculpture and art, and also scenes of other places well known to the intelligent reader of the present day, such as Sorrento, Castellamare, Amalfi, Praestum, Ischia and Capri. At the close a portrait of her Majesty Queen Victoria was shown, the audience rising and singing the National Anthem. The musical part of the evening's programme consisted of a solo by Miss Oltham, "One Sweetly Solemn Thought," which was so acceptably rendered that for a hearty recall "The Lost Chord" was given, Miss Goodfellow accompanying on the organ; Mrs. B. Savage, Miss Schofield and Miss Clarke also gave selections. At the close the usual votes of thanks and replies were given, and the audience dispersed, Rev. Mr. Beattie pronouncing the benediction.

THE members of the congregation of the Presbyterian Church and a large number of other citizens assembled recently to witness the ceremony of inducting the Rev. T. G. Thomson as minister of the First Presbyterian Church of Vancouver. The Rev. Mr. Scouler opened the services by preaching a very appropriate sermon. The Rev. Mr. Fraser then gave an account of the steps which had been taken toward the induction, and of the request of the congregation to the Presbytery for a separation from the North Arm Church, and to have Mr. Thomson called as pastor. The request being granted, Wednesday evening was appointed for the induction. Mr. Fraser, after narrating these facts, continued the service, and inducted Mr. Thomson as pastor of the First Presbyterian Church at Vancouver. After the induction the reverend gentleman delivered the charge to the newly-installed pastor, followed by Mr. Tait, who delivered the charge to the congregation, showing how the congregation might lighten the arduous duties of the pastor, and how the successful working of the Church depended on the co-operation of the congregation with their pastor. At the conclusion of the charge Mr. Fraser led in prayer, and, with the benediction, brought the services to a close. Before dispersing, the congregation congratulated Mr. Thomson on his induction, and heartily wished him every success in his future efforts on behalf of his church and people. Mr. Thomson is a native of Campsie, Surlingshire, Scotland, and in that village received his elementary education. He subsequently went to Glasgow, and graduated in arts at the university there. On completing his arts course he decided to study for the Church, and, for that purpose, entered the Free Church College of the same place, and went through the usual curriculum. In 1865 he came to Canada, and finished his theological studies

at Knox College, Toronto, after which he was given the charge of a congregation in the northern part of Ontario, was subsequently transferred to another parish, where he continued to work until removed to this district, two years ago. Mr. Thomson has, by his genial, upright and unassuming bearing, gained the respect and confidence of the citizens of Vancouver, and the people of New Westminster district generally.

KNOX CHURCH, Galt, which has undergone extensive repairs and improvements, was re-opened a few Sabbaths ago by the Rev. S. Lyle, pastor of the Central Presbyterian Church, Hamilton, who preached able and eloquent sermons to large congregations, both morning and evening. In the afternoon, at three o'clock, a meeting was held for the children of the Sabbath school, when addresses were delivered by Mr. A. McPherson, superintendent of the Sabbath school, and by Rev. Mr. Lyle and the Rev. Dr. Smith. The services throughout were most interesting and impressive. On the following Monday evening the re-opening social was held, and attracted a very large audience, the several congregations in the town being well represented. Both the basement and the front of the church surrounding the pulpit were tastefully decorated for the occasion, and the ladies of the Church had left nothing undone in the way of refreshments. Afterward an adjournment was made to the body of the church, where a most interesting programme was rendered. The pastor, the Rev. Dr. Smith, occupied the chair, and was surrounded by the Rev. Dr. Wardrope, of Guelph, Rev. D. J. Macdonnell, of St. Andrew's Church, Toronto, Rev. Mr. Lyle, Hamilton, and Revs. J. Porteous, J. A. R. Dickson, B.D., D. A. Duff and W. C. Henderson, M.A., Galt. The local clergymen made brief addresses, congratulating the pastor, Rev. Mr. Smith, upon the honour which had been conferred upon him by the Presbyterian College, Montreal, as well as upon the evidence of spiritual and material prosperity in the congregation. Rev. Dr. Wardrope followed in a very happy strain, bringing up reminiscences of Mr. Smith's and his own experience in the Ottawa Valley many years ago, when they were both young men. Rev. Mr. Lyle, who is a splendid platform speaker, made a clever and witty address. He took as his theme the various subdivisions of a congregation—beadle, elder, trustee, Sunday school, choir, etc., and made same very good points. After congratulating the congregation upon the greatly improved appearance of the church, he remarked that all that was now wanted was a first-class organ and a new school room. Rev. Mr. Macdonnell spoke at considerable length and with much power, dealing principally with the Mission and Augmentation Schemes. The addresses were interspersed with music by the choir, and Misses Webster and Lundy also rendered two solos in a most pleasing manner. The total receipts from the Sabbath collections and the social amounted to over \$400.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church, Owen Sound, on the 19th of April. Mr. Somerville reported that grants had been obtained for the mission fields and augmented congregations, as applied for, except Wiarton, and that students had been obtained for the summer work, two of whom were graduates, viz., A. E. Doherty, of Big Bay, and D. A. McLean, of Sarawak. It was agreed to hold an adjourned meeting of Presbytery in Big Bay Church, May 31, at half-past one, when these students will be taken on trial for license, and if the examination be sustained Mr. Doherty will be ordained as missionary in Big Bay; Mr. Scott to preside. Mr. Sym to preach, Mr. McAlpine to address the minister, and Mr. Mullen the people. An extract minute of the Presbytery of Mantland was read, showing that Mr. Murdo McKenzie had been received by that Presbytery as a licentiate. Messrs. Fraser, Stewart, Mullen, Sym and the elder for Wiarton, were appointed a committee to ordain Mr. Sym as missionary in Lion's Head and Lindsay. A letter of protest and appeal against resolutions of this Presbytery, passed in 1879 and 1884, was read from Mr. McNaught. The Presbytery agreed to forward the same to the Synod, and appointed Messrs. Somerville, Scott and Fraser to represent the Presbytery before that court. Mr. John Harkness, of Leith, was appointed a delegate to the Assembly, in place of Mr. James Mitchell. It was agreed to a change the regular meeting of Presbytery from the first Tuesday of July to the last Tuesday of June, at half past one p.m., and the meeting was closed with the benediction.—JOHN SOMERVILLE, Pres. Clerk.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 3rd inst., Rev. P. Nicol, Moderator. The following were the chief matters which were then transacted. Revs. D. J. Macdonnell and R. Wallace were appointed to support before the General Assembly the overture adopted at last meeting, anent a limitation of trials for license. Commissioners were heard from Knox Church, Milton and Boston Churches enquiring anent the resignation of the said charge by their pastor. The commissioners declared their warm regard for their pastor, and spoke of the good services he had rendered, but said that in view of the reason given by himself they would not oppose his resignation. Rev. M. C. Cameron was then heard, when he adverted anew to the probability of a union between the two Presbyterian congregations in Milton, and asked the Presbytery to loose him from his charge. On motion made and seconded, it was agreed to accept the resignation, such decision to take effect on the 22nd instant, and a committee was appointed to prepare a minute, to be submitted at next meeting, expressive of the mind of the Presbytery in regard to their esteemed brother. Rev. J. Murray was appointed to preach to the congregations on the 29th inst., to announce the decision, and declare the charge vacant. After some other action taken in connection with the foregoing, Rev. Mr. Patterson, of Cooke's Church, Toronto, asked and obtained leave of absence from his pulpit for two months, with promise made that his pulpit would be supplied during his absence. A committee, previously appointed, reported *ad interim*, through Rev. J. Neil,

anent a conference held with the Sessions of St. James Square Church, East Church and Cooke's Church, on the matter of certain mission schools lately organized in eastern parts of the city, and asked leave to hold another meeting. The application was granted, additions were made to said committee, and the Session of Leslieville were associated with the three Sessions aforesaid, to be conferred with by the committee thus continued and enlarged. Application was made by the congregation of Chalmers Church, Toronto, for leave to borrow \$25,000 on their present property, with a view to erect another and more commodious place of worship. The Presbytery granted leave accordingly. The annual report of the Presbytery's Home Mission Committee was read by the Convener, Rev. A. Gilray said report was a very satisfactory one, and set forth, *inter alia*, that a fair balance remains in the hands of the treasurer; while the money expended on missions within the bounds was not more than one-sixth of the contributions sent from within the bounds to the General Assembly's Home Mission Committee. The report was received and adopted, with thanks especially to the Convener, who was appointed to act as treasurer for the future, thereby relieving Rev. Dr. Reid, who was also thanked for his past services. Mention was made that the Rev. J. Pringle would not be able to attend the Assembly, and Rev. P. McF. Macleod was chosen as commissioner in his stead. Letters were read from Messrs. Cassels and Kilgour, stating also their inability to attend, and Messrs. George Smith, of Bolton, and John Milne, of Agincourt, were duly elected to take their places. An overture was read from the Session of Cooke's Church, intended to obtain the approval of the Presbytery, which would have asked the Assembly to substantially enact that henceforth no manufacturer or seller of intoxicating liquors shall be admissible to the membership of the Presbyterian Church in Canada. The overture was briefly supported by Mr. Thomas Caswell. The Presbytery, however, refused to adopt the overture, and in these circumstances Mr. Caswell asked and obtained leave to withdraw the same. The next ordinary meeting of the court was appointed to be held on the last Tuesday of the present month, at ten a.m., and all parties who may have business for said meeting should take notice of the day mentioned.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF WHITBY.—This Presbytery met at Dunbarton on the 19th ult. There was a good attendance of ministers, but not many of the elders were present. Mr. Fraser, of Orono, presided as Moderator. Very interesting reports were read (1) on Sabbath Schools and (2) on Temperance. The first brought out the improved state of the schools within the bounds, and recommended that an opportunity be given to them all to contribute to the missions of the Church. The following recommendations on Temperance were adopted: 1. That this Presbytery reaffirm its testimony against intemperance as a grievous sin against God and one of the deadliest foes of religion and society. 2. Respectfully suggest to the Assembly's Committee that, while not overlooking the legal aspect of the Temperance questions in framing future questions, more attention be given to the voluntary total abstinence aspect of it; or to intemperance as it affects the life of members and adherents of the Church, and the duty of sinners in regard to it. 3. Earnestly recommend pastors, members and adherents, while doing all in their power in the way of co-operation in enforcing the Canada Temperance Act, to seek more strenuously than ever, by precept and by example, to discourage moderate drinking and to inculcate the principle of total abstinence. 4. Express gratification on account of recent Provincial legislation, tending to facilitate and promote the more thorough enforcement of the Canada Temperance Act; and to provide for instruction in the public schools on the subject of Temperance; and 5. Respectfully suggest that the Synod of Toronto and Kingston, called to meet in Brampton on the 9th May next, petition the Dominion Parliament, now in session, to amend the Canada Temperance Act in the direction sought by the Dominion Alliance, for perfecting the Act and rendering it more workable, and not, for any consideration, to consent to the emasulation of the Act by the introduction of a "wine and beer clause," or otherwise. Notices were read that application would be made to the General Assembly to receive eight ministers from other churches. Dr. R. Burns, of Halifax, was nominated as the Moderator of the approaching General Assembly. Messrs. R. D. Fraser and Ormiston were nominated to act on the Synod's Committee on Hills and Overtures. The following commissioners were appointed to the General Assembly, viz.: by rotation, Messrs. R. D. Fraser and J. J. Cameron, ministers, and Messrs. McLaughlan and Cowan, elders, and by ballot Messrs. Eastman and McLean, ministers, and Messrs. Fairbairn and Ormiston, elders. Messrs. Nesbit, Morrice and Burns were appointed alternates. Mr. Ormiston read an elaborate table of the statistics of the Presbytery for 1886, and was ordered to publish an abstract of it, to be circulated through our congregations. A small committee, with Mr. Carmichael, Convener, was appointed to visit the congregations of Enniskillen and Cartwright, and report at next quarterly meeting. Mr. Drummond obtained leave of three months' absence to visit the Old Country. The Presbytery expressed their sympathy with him in the state of his health, which renders the trip desirable, and hope that he may be preserved on the journey, and be greatly benefited by it, and return much strengthened for the work for which the Presbytery prays he may be long spared. Mr. R. D. Fraser, Bowmanville, was appointed to act as Clerk of Presbytery during his absence. The report on Augmentation showed that while not coming up to the amount asked of them, they had contributed in advance of last year, and it was resolved that the claims of the Scheme be urged upon the congregations at an earlier date this year. The Presbytery congratulated the congregation of Dunbarton on the beautiful, substantial and commodious edifice which they have erected for the worship of God, and which is almost entirely free from debt. The friends kindly provided conveyances to and from the railway station, and otherwise attended to the comforts of the members of Presbytery, making the meeting one of the pleasantest yet attended.—A. A. DRUMMOND, *Pres. Clerk*.

MONTREAL NOTES.

The annual public examination of the mission schools at Pointe-aux-Trembles took place on Thursday, April 28. Owing to the flood the road from Montreal to Pointe-aux-Trembles had been impassable for several days, and was only open for wheeled conveyances on the morning of the examination day, so that the attendance from the city was not so large as usual. The examination was most satisfactory, and spoke highly for the efficiency of the teachers. Principal MacVicar presided. In addition to the ordinary branches, the pupils were examined in geometry, algebra, Latin and Greek, and acquitted themselves well. The answers given to the questions put by the several examiners on Scriptural history and the leading doctrines of the Bible were remarkable for their accuracy, showing a thorough acquaintance with the Bible and with the points of controversy between Roman Catholics and Protestants. The session just closed has been one of the most successful ever held. In all, 133 pupils have been in attendance, and the average number present has been the highest in the forty-five years' history of the schools. The policy of the board has been to induce the better class of the pupils to continue in attendance for a number of sessions in succession, with a view to their being qualified to fill higher positions, and thus to further the work of French Evangelization. This policy is now bearing fruit. In no former year were so many pupils of former sessions in attendance, and the schools were never, perhaps, in a more efficient and satisfactory condition than they are now. Fourteen of the pupils—ten young men and four young women—are this summer engaged in mission work, and four, if not five, of them purpose entering the Presbyterian College here next fall. The large increase in the attendance has necessarily added considerably to the expenditure. The friends of these most deserving schools will doubtless provide the additional funds necessary, so that there may be no curtailment of the work.

Principal Grant, of Queen's University, has been here this week endeavouring to further the interests of the new endowment movement. The citizens of Kingston have given this matter a good start. Their contribution is expected to reach as high as \$70,000 or \$80,000.

At a meeting last week of the Montreal Branch of the Evangelical Alliance, of which Sir J. W. Dawson is president, it was resolved to hold a convention here next fall to discuss the Romish question. It is the intention to invite one or more prominent men from Britain to take part in the conference.

On the evening of Friday last the Rev. R. H. Warden moderated in a call at Melville Church, Cote St. Antoine, in favour of Mr. John McGillivray, one of the students who graduated last month from Knox College, Toronto. The call was unanimous, and it is expected that Mr. McGillivray will be ordained and inducted in the end of this month or beginning of June. The stipend offered is \$1,300, a sum which will doubtless be increased ere long, as the congregation is likely to make rapid progress. Many new houses are being erected in Cote St. Antoine and in the western section of the city proper, and an enlargement of the church building is likely to be a necessity soon. The history of this congregation is an encouraging one. Though only some fifteen months old it has a fine church property, and has been self-supporting all along, asking no aid either from the Augmentation or Home Mission Fund.

The Rev. James Patterson on Monday last presided at a meeting of the congregation of Russellton and Covey Hill, when it was agreed to call Mr. N. Waddell, one of the graduates this spring of the college here. The settlement of these two congregations leaves the Montreal Presbytery without a single *bona fide* vacancy, unless the call from Vankleek Hill to Rev. D. McFachern, of Dundee, should be accepted by him at the Presbytery meeting.

On Sabbath last the Rev. Professor Scrimger preached in St. Andrew's Church, Ottawa. He is to supply the pulpit of that church for the months of July and August during the absence in Britain of Rev. W. T. Herridge.

A special service for children is conducted in Erskine Church on the first Sabbath morning in May and November annually. At this service on Sabbath last the subject of discourse by the Rev. L. H. Jordan was "Bible Telephones; or, Wires which Stretch between Earth and Heaven." There was a large attendance of young people as well as of parents and friends. The service was one of great interest, its attraction to the children being specially enhanced because of a telephone which was put up in the pulpit, and frequently referred to during the discourse, thus imprinting more forcibly on their minds the several lessons taught.

The congregation of "St. James the Apostle" Episcopal Church had two stormy meetings last week as to the selection of a rector in room of Rev. Canon Ellegood, who recently resigned. As reported in the city newspapers, these meetings were a scandal to religion, and a disgrace to the Church. A more unseemly spectacle it were difficult to conceive, the services of the police being threatened to quell the disorder; and all this in a church, the congregation of which have hitherto been supposed to consist of people of the best social position. The former rector has been re-appointed, and he has accepted the position.

ABERDEEN Church of Scotland Synod has agreed to hold a thanksgiving service on the occasion of the Queen's Jubilee.

DR. HUMERS, rector of Brandes Horton, Yorkshire, has bequeathed the residue of his property, which will probably amount to \$750,000, to found a grammar school in Hull.

THE statistics of the English Presbyterian China Mission, show that during last year the China missionaries excommunicated twenty-two members and suspended thirty-four, and the total of the members under suspension at the close of the year was 208. The gain in communicants during the year was 241.

Sabbath School Teacher

INTERNATIONAL LESSONS.

May 22, 1887. THE PASSOVER. Ex. 12: 1-14. GOLDEN TEXT—Christ, our Passover, is sacrificed for us.—1 Cor. v. 7.

SHORTER CATECHISM.

Christ, the Word of God, is co-eternal with the Father. In the fulness of time He became the Incarnate Word. "The Word was made flesh, and dwelt among us." He assumed our nature, and His humanity is as real and true as His divinity. He took on Him the nature of the race that had suffered, that He might put away sin in the flesh. He had a reasonable soul; He was subject to all the conditions and emotions of man's nature, sin alone excepted. The mysterious union of the divine and human in Jesus Christ is clearly stated in the Scriptures, and all we can know concerning it is to be found in what God in His wisdom has chosen to reveal.

INTRODUCTORY.

Moses heartily responded to God's call addressed to him in the Wilderness of Midian. He, with Aaron, his brother, went to Egypt, and faithfully obeyed the instructions he received from God. The requests presented to Pharaoh, Thotmes II., or Menepthah, son of Rameses II., were successively refused. These demands were not diminished, but increased in scope, notwithstanding Pharaoh's refusal. In vindication of his claims, Moses was instructed to work miracles, and the ten plagues followed in succession. If the result of these visitations was the confirmation of the Hebrews' faith in God, Pharaoh only became more obdurate in his disobedience. Now the demand is presented that the Israelites be permitted to leave Egypt for ever. From this time forth their national career begins.

I. Institution of the Passover.—Great nations of antiquity traced their origin to fabulous occurrences. There is a marked contrast in the accounts we possess of the Roman and Hebrew commonwealths. "The Lord spake unto Moses and Aaron." God was the founder of the nation. He overruled all events in their history. He is preserving them still, and what He has said concerning their restoration will yet be fulfilled. The sacred year of the Israelites was henceforth to date from the month Abib, or as it was called later Nisan, corresponding with the latter half of March and the first half of April. This was to be to the Jews a sacred season, and they continue to observe it in our time. The Paschal or Passover lamb was to be selected on the tenth day of the month, four days before the observance of the feast. This gave time for full and careful preparation, so that all might be done decently and in order. The instructions as to the mode of observing this sacred feast are minutely given. The members of each family are to have a lamb, but if not sufficiently numerous to require a lamb for themselves, then they were to join with their neighbours. The whole nation were deeply interested in this ceremony, so was each individual, old and young. Sacrifices offered to God should be perfect sacrifices. The lamb was to be a male of the first year, without blemish. It was to be slain on the evening of the fourteenth day of the month. The blood of the slain lamb was to be sprinkled on the doorposts. The Passover was to be eaten at night. It had to be specially prepared. It was not to be boiled, but roasted entire. The Paschal lamb is significant in every particular of the Lamb of God that taketh away the sin of the world. Not a bone was to be broken. It was to be eaten with bitter herbs. This would remind the Israelites of the bitterness of their Egyptian bondage, from which the feast of the Passover was to remain as the symbol of their deliverance. It would also remind them of the bitterness of sin, and the need of its atonement. As leaven was a symbol of corruption, only unleavened bread was to be used. Whatever of the paschal lamb remained over was to be burned with fire, so that there might be no profanation of the sacrifice. Another thing in which this memorial feast differed from the ordinary Jewish meal was that instead of reclining with unsandalled feet, the people were to eat the Passover standing, with the loose flowing robe, girt about the waist, with their sandals on their feet, and with staff in hand. It was the final act before entering on the march that led from Egypt to the Promised Land.

II. Saved by the Blood.—The reason is given why the blood of the slain lamb was to be sprinkled on the doorposts. It was the Lord's Passover. The night on which the Israelites were to start on their march to Canaan was to witness the last and most dreadful of the ten plagues. In every house whose doors were not marked by the blood of the lamb there would be bitter mourning for the loss of the first-born. "When I see the blood I will pass over you." God knew where His people were, but this was His command to them. It was an outward token of their faith in God, and of their obedience to His revealed will. If we are to obtain God's salvation, we must accept His method of salvation.

III. A Perpetual Memorial.—The feast instituted on the eve of deliverance from Egyptian bondage was ever afterward to be observed by the Children of Israel. To every generation the observance of this feast at the beginning of the sacred year would bring to remembrance God's goodness to His people, and His faithfulness to His promises. It would also remind them of their obligations to God for His mercy, and for the manifestations of His power for their defence and deliverance, and, above all, it would be a standing memorial of the unalterable law, that without the shedding of blood there could be no remission of sins, and point out the Lamb of God, without blemish and without spot, whose blood cleanseth from all sin. The analogy between the Passover feast and the Lord's supper is very close, striking and instructive, and the suggestions of the lesson are obvious.

Sparbles.

THE Indian smokes the pipe of peace, the Irishman a piece of pipe.

WIND THE CLOCK.—The best clock needs regulating and winding when the main spring runs down. So, too, when the human machinery gives out, it needs regulating and the main spring (pure blood) needs toning.

LITTLE GIRL.—Please, mum, pa's got a chill, an' he wants to know if he can come over and shake yer carpets.

NINE YEARS' EXPERIENCE.

Medicine has for so many years, and by so many people, been tried without effect in treating Chronic Ailments, that the public welcome a new method of curing by electric medical appliances.

THE number of women who really care to vote is about equal to the number of men who like to put the baby to sleep.

Consumption Surely Cured.

TO THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured.

"WHAT a polite man Mr. Geestring, the violinist, appears to be!" "Indeed? I hadn't noticed it."

A FAIR OFFER.—For many years the proprietors of Haggard's Yellow Oil have offered to refund the money to all purchasers of that medicine, where it failed to give relief in case of pain or painful affections.

"I SUPPOSE your life has been full of trials?" remarked the lady of the house to a tramp soliciting a bite to eat.

GOLD FIELDS.

that pan out richly, are not so abundant as in the early California days, but those who write to Hallett & Co., Portland, Maine, will, by return mail, receive free, full information about a work which they can do and live at home wherever they are located.

"Ah," said a conceited young parson, "I have been preaching to a congregation of asses."

STARTLING YET TRUE.—In the midst of the great political battle now raging so fiercely throughout our fair Dominion, it is certainly a startling fact that no amount of politics to the square foot will prevent the suffering caused by general debility or nervous and blood diseases, now so common among us.

A BANKER, who was inclined to be generous thus addressed an employe: Here are 500 francs for you as a reward for good behavior the past year; or rather 487.50 francs, as I have deducted two and one-half percent for cash.

Horsford's Acid Phosphate.

Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

THE Early Rose pertaining to the potato family is now superseded by the early roses pertaining to the shad, sometimes called the shadblow. It is not the early rose but the shad that catches the worm.

AN IRISHMAN'S BULL.

We are surrounded by difficulties and dangers, said Pat, from the cradle to the grave, and the only wonder is that we ever live long enough after leaving the one to reach the other.

An elderly wit called to present his congratulations to a New York bank president on the latter's birthday.



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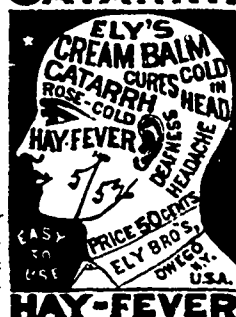
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Advertisement for James' Dome Black Lead. Includes text: 'Guaranteed to give Perfect Satisfaction. James' The Best Polish Manufactured Dome Black Lead. Beware of common Imitations. Use James' Extra French Square Blue. Use James' Royal Laundry Washing Blues. Use James' Prize Medal Rice Starch. MANUFACTURED: Plymouth, England.'

EVERY colic, unnatural appetite, fretfulness, weakness and convulsions, are some of the effects of Worms in Children. Destroy the worms with Dr. Ross' Worm Syrup.

Advertisement for Cuticura Remedies. Includes text: 'How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES. TORIURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.'

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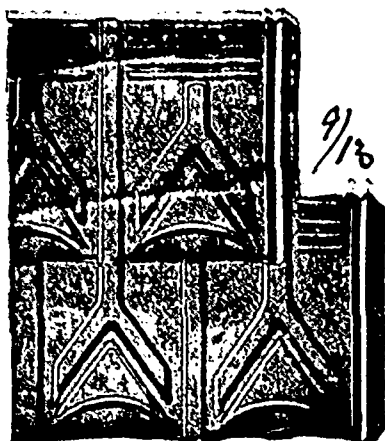
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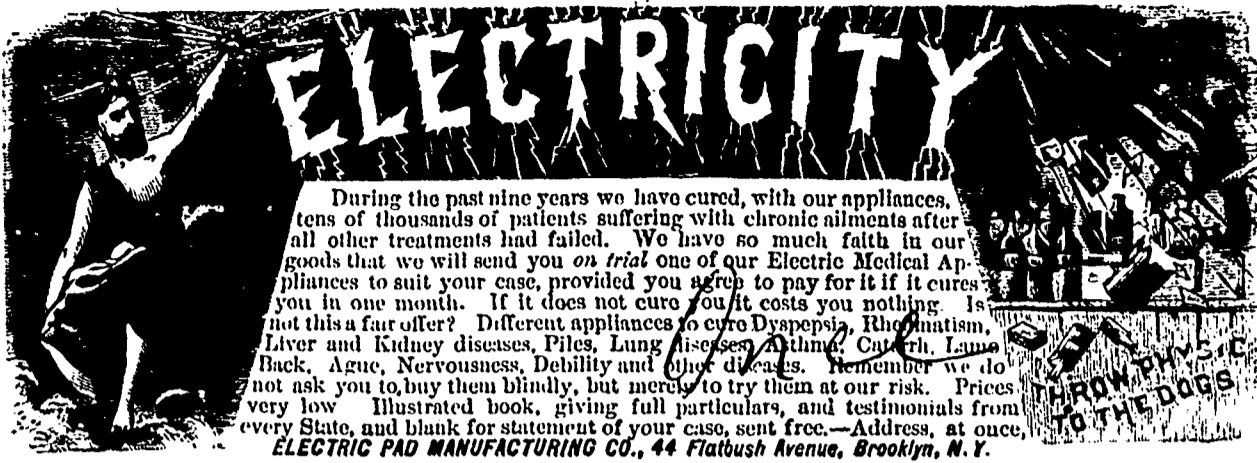
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Advertisement for \$500.00 REWARD. Includes text: 'We will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Constiveness we cannot cure with WEST'S LIVER PILLS, when the Directions are strictly complied with. Large Boxes, containing 80 Pills, 25 Cents; 5 Boxes \$1.00. Sold by all Druggists.'

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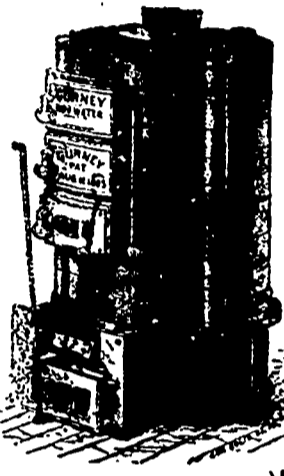
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sarsaparilla. I believe it to be the best of blood purifiers."

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may be "fairest and foremost of the train that wait on man's most dignified and happiest state," but the dignity and happiness of man cannot long endure without the health that may be obtained in a few bottles of Ayer's Sarsaparilla. A. W. Parker, lumber dealer, 209 Bleury street, Montreal, Que., writes: "After being troubled with Dyspepsia for a year, and with Salt Rheum

For a Number of Years,

I was cured of both diseases by using six bottles of Ayer's Sarsaparilla." M. G. Traine, Duxbury, Mass., writes: "I have found Ayer's Sarsaparilla an efficacious remedy for bilious troubles and Dyspepsia." Henry Cobb, 41 Russell st., Charlestown, Mass., writes: "I was completely cured of Dyspepsia, by the use of Ayer's Sarsaparilla." Wm. Lee, Joppa, Md., writes: "I have tried Ayer's Sarsaparilla, and it has done me so much good that I shall always regard it as the best of blood purifiers." Eminent physicians pronounce Ayer's Sar-

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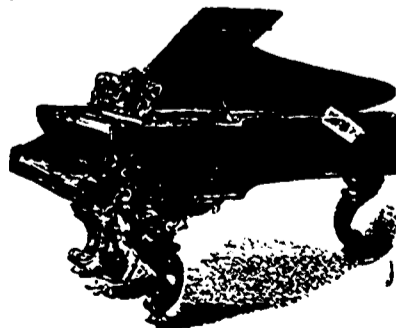
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ADVICE TO MOTHERS.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle. *49/52*

MEETINGS OF PRESBYTERY.

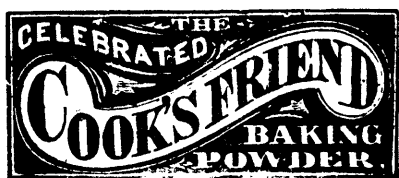
BROCKVILLE.—At Lyn, on Tuesday, July 5, at three p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 23.
BRUCE.—At Chesley, on Monday, July 11, at seven p.m., for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business.
LINDSAY.—At Glenarm Church, on Tuesday, May 31, at half-past one p.m. A Sabbath School Convention will be held on the following day.
SAUGEN.—In Guthrie Church, Harrison, on the second Tuesday of July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 19, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, July 12, at ten a.m.
MIRAMICHI.—In Newcastle, on Tuesday, July 19, at eleven a.m.
MONTREAL.—In the David Morrice Hall, on Tuesday, July 5, at ten a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 4, at half-past seven p.m.
MAITLAND.—In Knox Church, Kincardine, on July 12, at five p.m.
PATERBOROUGH.—In the hall of the First Church, Port Hope, on Tuesday, July 5, at ten a.m.
MIRAMICHI.—Special meeting at Port Daniel, Que., on Wednesday, June 1, at three p.m.
KINGSTON.—An adjourned meeting will be held in Cooke's Church, Kingston, on Tuesday, May 17, at ten a.m., for the licensure of students, etc.
LONDON.—An adjourned meeting will be held in the First Presbyterian Church, London, on Tuesday, May 17, at half-past ten a.m. Next regular meeting in the same place on the second Tuesday of July, at half-past two p.m.
WHITBY.—At Bowmanville, on Tuesday, July 19, at half-past ten a.m.
OWEN SOUND.—Adjourned meeting for the ordination of Mr. A. E. Doherty, in Big Bay church, on Tuesday, May 31, at half-past one p.m.
TORONTO.—In the usual place, on the last Tuesday of May, at ten a.m.
HAMILTON.—In Central Church, Hamilton, on the third Tuesday of May (17th), at ten o'clock a.m.

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On April 21, at Richmond, Que., Helen Maxwell, a native of Bellshill, Scotland, aged sixty-seven years and eight months, beloved wife of Mr. William Waddell Paterson, and mother of Revs. J. T. and A. Paterson, ministers of the Presbyterian Church in Canada.
At 70 St. Alban's Street, on May 4, Grace Cameron, and on the 9th, Jean Cameron, infant daughters of Mr. C. Blackett Robinson, aged two months.



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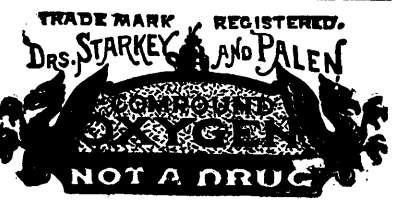
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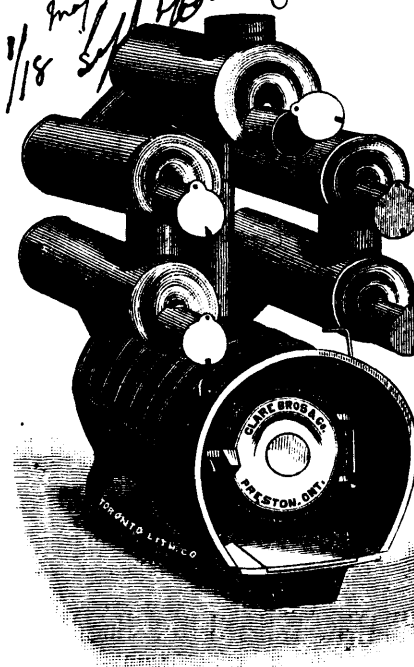
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