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 cup rice, a little water to cook it partially;
 dry; line an earthen basin with the rice;
 fill up with quartered apple, or any fruit you
 choose. Cover with rice. Tie a cloth over
 the top, and steam one hour. To be eaten
 with sweet sauce. Do not butter the dish.

SCOTCH TART.—Take a deep square tin
 and line it with rich paste, select pleasant
 tart apples, peel and core, quarter and cut
 in bits. Fill the paste with the apples and
 cover the whole with a layer an inch or more
 thick of sugar, and sprinkle with small bits
 of butter. Bake it in a quick oven and have
 it well browned. When rightly made the
 apple is soft and candied. Serve warm.

LEMON PIE.—Here is said to be a good
 receipt for lemon pie: Grate the yellow part
 of the rind of one lemon, squeeze out the
 juice, dissolve in cold water one tablespoon-
 ful of corn starch, and add to the lemon, then
 the yolks of three eggs, well beaten, one cup-
 ful of sugar, and lastly one cupful of boiling
 water. Cook this slowly till it thickens.
 Line pie plates with a rich crust, and when
 a little cool pour in the above mixture. Beat
 the whites to a stiff froth, add one teaspoon-
 ful of sugar, spread over the top of the pie,
 and brown slightly in the oven.

CHEESE FRITTERS.—Put a pint of water
 into a saucepan with a piece of butter the
 size of an egg, the least bit of cayenne and
 plenty of black pepper. When the water
 boils, throw gradually into it sufficient flour
 to form a thick paste; then take it off the
 fire and work into it about a quarter pound
 of ground Parmesan cheese, and then the
 yolks of three or four eggs and the whites of
 two beaten up to a froth. Let the paste rest
 for a couple of hours, and proceed to fry by
 dropping pieces of it the size of a walnut into
 plenty of hot lard. Serve sprinkled with
 very fine salt.

BREAD PLUM PUDDING.—One pound of
 bread crumbs, one pound of raisins, one
 pound of currants, one pint of milk, six eggs,
 four ounces of butter, and one pound of
 sugar. Pour the boiling milk on the bread
 crumbs, cover with a plate, and let it remain
 for an hour; then add the butter, currants,
 raisins (stoned and cut a little), and the sugar;
 mix all well together, adding candied fruit,
 a little grated lemon-peel and spice and the
 eggs well beaten; boil four hours in a butter-
 ed basin or mould, and serve with sweet sauce.
 If it be requisite to add a little flour, boil an
 hour longer.

THE WATERMELON.—This vegetable con-
 tains about ninety-five per cent. of the purest
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 again and again been known to work won-
 ders, and to "cure" when all the usual reme-
 dies had failed.

MILK SOUP.—Wash, pare, slice, and par-
 boil one pound of potatoes, pour away the
 water; skin and scald two onions, chop
 them; place the potatoes, onions, one tea-
 spoonful of salt, and a half teaspoonful of
 pepper in a stew pan, with one quart of cold
 water; bring to a boil, and boil till quite soft
 (about half an hour); crush the potatoes and
 onions with a spoon till smooth; add one
 quart of new milk and one cupful of boiled
 rice; stir continually till it boils, then boil
 for ten minutes. This soup may be made
 richer by adding one ounce of butter or drip-
 ping to the quart of cold water.

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THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, JUNE 21st, 1882.

No. 25.

NOTES OF THE WEEK.

MISS BLACKADDER, of the Trinidad mission, has arrived in this country on furlough.

ONE of the theological students in Gavazzi's educational institution at Rome is reported to have said: "I am twenty years old; I may hope to live fifty years more. If I do, I expect to preach the Gospel in St. Peter's."

THE Rev. J. W. McKenzie, missionary of the Presbyterian Church in Canada, at Erakor, in the island of Eate, New Hebrides, who has been visiting the Maritime Provinces on furlough, has left on his return voyage to his distant field of labour.

ABOUT \$600,000 have been received as a Thanksgiving Fund by the Presbyterian Church in England. The children of the Church had given for missions last year £1,574. There are 57,000 communicants; 275 congregations; church property, £1,200,000

SWEDEN has a population of 3,500,000. Till recently the Swedes were among the most drunken people in Europe. They have turned over a new leaf, and are now the most temperate nation in the wide world. There are but 450 drinking-places in all Sweden. The reform has been carried out by means of a Permissive Prohibitory Law.

REV. DR. BOARDMAN, of Philadelphia, has just finished a remarkable ministerial feat. Eighteen years ago he began a series of lectures on the New Testament, commencing with St. Matthew. He went over the ground chapter by chapter, verse by verse, until a few weeks since he reached, in his 626th lecture, the last chapter of Revelation.

LOW FOO, a Chinaman, when converted under the labours of Dr. Graves at Canton, sold himself as a slave in order that he might go to Demerara and preach the Gospel to his fellow-countrymen there. And this he has done so successfully, that he now has a church of two hundred converted Chinamen, who are supporting missionaries among their own people.

THE New York "Independent" tells us that a coloured man, Mr. J. R. Ballard, has been ordained in St. John's Church, Jacksonville, which is called the most aristocratic church in the State, and adds: "If now, a coloured man can sit beside the maguates of Florida in the church and be honoured with its high offices, may we not hope that he will soon be allowed to ride in the same car with white people?"

THE work of restoring Solomon's temple is being carried forward with persevering energy. Reup Pasha still continues the Governor of Jerusalem, and as such is carrying out the imperative orders of the Sultan to resume the work of restoration which had been previously commenced, but had been discontinued some five years ago. The expenses are to be met by the pilgrim contributions to the Mosque of Omar, amounting to about £15,000 a year, and from other sources.

A NEW Roman Catholic chapel, built at the expense of the Marquis of Bute, has been opened at Cumnock, in the very heart of the Covenanting Land, and near the grave of Alexander Peden. Lady Bute was present at the opening service. The preacher, Father O'Neal, of Birnieknowe, said, "the cross upon the structure would remind them that there was still a Divine Church in the world, and that the true faith was still living in a country which had once been all their own."

THE Pittsburgh "United Presbyterian" says: "There is an increased disposition among the graduates of the theological seminaries to become missionaries. The appeals and prayers of the Churches have not been in vain. A few years since it seemed as though all candidates for such service had ceased to

appear, which, besides discouraging those who have the work in charge, indicated a lack of earnestness among the students and youthful ministers. There are now more offering than can be sent. Probably, those who are forced to stay at home have a peculiar mission here.

A WRITER in the "Religious Telescope," under the heading "Beating the Sheep," has the following about scolding the people from the pulpit, which is worth thinking about: "It is to be feared that some ministers have mistaken their mission, as given to the apostles and through them to the ministry of all ages. A minister who was much given to such exercises as are indicated in the above caption, in his sermon one Sabbath had been flagellating his congregation at a fearful rate, when, on going out of the house, an old man asked him if he would not preach from the text, 'Lord, Thou knowest all things; Thou knowest that I love thee. Jesus said unto him, Beat my sheep.' 'No, no,' said the minister, 'you are mistaken, my brother. He said, 'Feed my sheep.'" 'Ah! did he?' said the old man, with a deep, searching look into the pastor's face, 'I thought maybe you read it, "Beat my sheep." The pastor at once saw the point, and threw away his cudgel, and like a wise man filled up his crib, that he might thereafter have something wherewith to feed his flock."

AT the Seaside Sabbath School Assembly to be held at Asbury Park and Ocean Grove, New Jersey, during the first two weeks of August, the following lecturers and speakers are expected: Rev. Drs. J. G. Symmes, A. A. Hodge, F. L. Patton, S. J. Wilson, R. D. Hitchcock, Herrick Johnson, T. L. Cuyler, D. H. McVicar, Thomas Guard, R. R. Meredith, S. J. Nicolls, W. J. Beecher, B. L. Agnew, S. J. Prime, S. A. Mutchmore, T. H. Robinson, J. A. Broadus, John Hall, H. M. McCracken, L. M. Worrall, Sheldon Jackson, John Gillespie, E. R. Craven, J. L. Nevins, Augustus Brodhead, R. Aikman, F. F. Ellinwood, H. A. Nelson, Rev. B. C. Lippincott, Hon. G. R. Wendling, Messrs. John B. Gough, John Wanamaker, and J. Howard Seal. This Assembly is under the management of the Sabbath school Committee of the Presbyterian Synod of New Jersey. The place of meeting has been chosen on account of its healthfulness, and affords every facility for bathing, boating and ocean sailing. These facilities, along with the arrangements made by the Committee to give abundance of time for recreation, will contribute much towards a pleasant vacation for Sabbath school workers, while, judging from the list of speakers and the prominence proposed to be given to normal class work, it is but reasonable to expect that those who attend will receive no small measure of benefit.

AT the recent annual session of the London Conference of the Methodist Church of Canada, the Rev. T. McMullen, of Woodstock, appeared as a deputation from the Synod of Hamilton and London, and addressed the Conference on the subject of the introduction of the Bible into the Public Schools as a class book. At the close of the address the following resolution was moved by the Rev. Dr. Sanderson, seconded by the Rev. W. S. Griffin, and carried: "That having listened with much pleasure to the address of the Rev. Mr. McMullen, a deputation from the Synod of Hamilton and London, the Conference would gladly put upon records its sense of the importance of the subject of the introduction of the Bible into our Public Schools. We fully reciprocate to the fullest extent the Christian feelings so beautifully expressed by the deputation; and we pray that the richest benediction of Heaven may abide upon the deputation and upon the Synod represented by the deputation; that this Conference will readily unite with the Synod in all legitimate efforts with the Government of Ontario to secure the introduction of the Bible into the Public Schools of Ontario, with such provisions, however, as will secure to the Public School Boards the privilege of exempting these schools, for local reasons, from the operation of such provision." The President, Rev. Dr. Sanderson, and Rev. Dr. Williams were appointed

by the Conference as their representatives, to be associated with the Presbyterian delegates to lay the matter before the Government.

SUBJOINED will be found a few sentences from Mr. Moody's temperance address before the General Assembly of the Free Church of Scotland: "It was evident the deluge came upon the world on account of drink. But it was a remarkable thing that the leading man who got out of it was no sooner out of it than he got drunk himself. If that was the sort of man he was, what must the others have been? Drink also had something to do with the destruction of Sodom; but the only man that got out of that business, he, too, got drunk. This was a serious matter, and it was high time the Church was awakening to its responsibility in regard to it. He suspected that the "strange fire" which Korah and his company offered to God, and for which they suffered, had something to do with drink; probably they were drunk when they offered it; for immediately afterwards God commanded Aaron and the priests that they should drink no wine when they went into the Temple. Had the time not come in Scotland for the ministers to put drink away? He loved Scotland, and if it was not for this curse, drink, there would not be three millions of people like the Scotch on the face of the earth. He wished all the liquor was in the Atlantic, and all the rum and whiskey sellers and distillers in the kingdom of God, for he had no ill-will toward them personally. The question, as they had heard, to which they wanted an answer was, what were they to do with all the reclaimed drunkards in Glasgow and elsewhere? Were they to put them into the churches the ministers of which advocated moderate drinking? He believed that if the Church of Christ was to rise up at the present time and reach forth a helping hand to the struggling to keep them from falling again, it would be a grand day for Scotland. It was sometimes said to him that those who used drink moderately stood on a higher ground than total abstainers. Well, he did not see that. He did not see that he could occupy higher ground than to put it away for 'Christ's sake.' From many texts he had begun to think that drink had a good deal to do with the captivity of Israel, and that was the reason why 'young Dan,' when he wrote to Babylon, would have nothing to do with it. He (Mr. Moody) could meet the publican and the distiller on this question, but it was pretty hard work to have to meet the religious man who defended drinking. He used to go altogether for preaching the Gospel, and never went to stick a pledge between a sinner and Christ. He preached the Gospel now; but at the same time he thought it was a good thing to let them take the pledge also. Some people thought they could not get on without strong drink. Did they ever think that for the forty years God led the Israelites in the wilderness He gave them no strong drink? He gave the water right out of the flinty rock, and they got on very well with it. Samson and Samuel and John the Baptist got on very well without strong drink. He (Mr. Moody) thought that he did as much work as most men, and he took no strong drink. He did not believe the world was to be reached by drinking ministers. They must deny themselves. He was speaking to the owner of four public-houses in Glasgow, and he said to him, 'My friend, if yours is an honourable and legitimate business, let's pray over it.' But the publican did not seem to care about that. Fancy a public-house being opened in the morning with prayer! A distiller once said to him, 'If you can prove that the Bible forbids my business, I will give it up.' He (Mr. Moody) turned to the passage, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' Do you distil whiskey to the glory of God? Was it to the glory of God that when they sent out a missionary to Africa they sent 100 barrels of whiskey in the same ship along with him? He should like to see a distiller going down on his knees and praying over a barrel of whiskey, 'O God, bless this barrel of whiskey, and send it out to be a blessing to my fellow-men.'

OUR CONTRIBUTORS.

THE SABBATH SCHOOL AND THE CHURCH.

The following paper, on the Reciprocal Relations and Obligations existing between the Sabbath School and the Church, was read at the Annual Convention of Brant County Sabbath School Association, by the Rev. James Ballentine, of Paris.

The subject I have to introduce to the Convention is much too large for exhaustive treatment in the allotted space of fifteen minutes. I can only hope to present you with a sufficiently bold and suggestive outline. Proceeding by comparison, no one here requires to be told that there are "reciprocal relations and obligations existing between" husband and wife, parent and child, master and servant, king and subject, pastor and member. Yet the actual persons in these varied relations, with their consequent moral obligations, may be, and often are, very poor illustrations of the Divine ideal. But however the said relations may be disturbed, and their respective obligations gained, or even repudiated, they are nevertheless real and abiding, and society, good or bad, refined or barbarous, permanent or transient, is the fruit of their neglect and denial on the one hand, or of their recognition and acknowledgment on the other hand. I doubt not that indifferent Sabbath schools are to be found in Ontario as well as indifferent Churches, which fall far short of the standard of Scripture. Sabbath schools, moreover, which are doing their work outside of our various (less or more) admirable Church systems. Sabbath schools, that is to say, that have "no vital connection with the living organism, but are merely attached to it externally." Now, to know the relation in which two persons stand to one another, is often all that is necessary to understand their mutual obligations. But I am not aware that the precise relation of the Sabbath school to the Church has ever been fairly taken up and definitely determined by any Church Court.* Yet this, surely, is a point of fundamental importance, namely, the position of the Sabbath school, as one has put it, with reference to the general Church organization. The Sabbath school is spoken of, indeed, as "the minister's best instrument," "his right arm," as "the Church's happiest appendage;" again, as "not so much a supplement to the Church, as a part of its necessary machine;" still farther, as "only the Church working by a new method adapted to the times;" and yet again, as "one of the most important of all the meetings of the Church." For the purpose I have in view, I shall consider and define the Sabbath school as simply an important agency of the Church for teaching and impressing upon the young the great truths of Holy Scripture. I have said an important agency of the Church; for it must not be forgotten that there are other important agencies, e.g. the home school, the pulpit, and the sanctuary. I trust, moreover, that by-and-by, in all the day schools of the land, every boy and girl in the Dominion will be made acquainted with the Word of God, the sacred oracles being there read and studied as they now are in our Sabbath schools. Christianity is, undoubtedly, the cornerstone of true national greatness. "Let the conviction," wrote Dr. Charles Hodge years ago, "fasten itself upon you, that you can in no way do so much good, in no way more effectively promote the salvation of your fellow-men, than by educating them by the Bible." But I now proceed to state, as briefly yet clearly as I can, the mutual relations and obligations of the Sabbath school and the Church. Beginning with the Church, I have to say that, on its side, three things are required:

1. That it should intelligently appreciate the great value of the Sabbath school. When I speak of the individual Church, I mean its minister, officers, and members. They should make themselves acquainted with the whole Sabbath school movement—with its origin, its progress, and its triumphs. They should study its nature, its aims and objects, its motives and its methods. They must not approach it in the spirit of the minister who said, "We must take care not to make the Sabbath school too attractive, lest we lead the children to elevate it in their affections above the religious teaching which they receive at home." In

*I must be understood to speak here as a Presbyterian; for it would seem that the Methodists are in advance on this matter.

the light of the Master's appointment, "Go ye, therefore, and teach all nations," the Sabbath school wears a crown of special honour, as a teaching institution, where the truths taught are spiritual and eternal. They are doctrines that take precedence of the best maxims of philosophy and the richest inductions of science. What is the knowledge obtained by dissecting beetles and analyzing fluids compared with the knowledge of God, of Christ, of the Holy Spirit, and of the great doctrines of redemption, the atonement, the resurrection, and the eternal judgment? And there is the doctrine of the priceless value of one immortal soul. The Sabbath school has its best explanation and vindication in the passion of Christ-saved men and women to win souls for Christ. That poor boy, that wandering city arab, has beneath his tattered vesture a soul that will exist when thrones have gone to dust, and great empires have passed away. And Jesus loves him—Jesus died to save him—such are the convictions and such are the noble impulses of all true-hearted workers in our Sabbath schools. The Sabbath school movement is not a movement for keen, sour, and jealous criticism; but for intelligent appreciation and healthy, cordial, generous sympathy.

2. That it should efficiently organize and maintain the Sabbath school. To my mind, an efficiently organized Sabbath school includes the pastor, as superintendent, a converted man; the superintendent (where the pastor cannot act) a converted man, and the teachers all converted persons. But whilst piety is the first requisite, we also want intelligence. "Have right doctrine in the heart," writes one, "and then set the soul on fire, and you will soon win the world." I do not sympathize with the tall talk in certain quarters about the march of education in our day schools, and the consequent necessity of an elevation of the standard of teaching in all our Sabbath schools. I think it very possible that a teacher who does not know the difference between Bethesda and Bethsaida may yet be a more successful winner of souls to Christ than the "advanced thinker" who stickles for grammar and pronunciation. There are some white-neck-tied and kid-gloved exquisites in our Sabbath schools, whose intolerable self-conceit and affectation do a thousand times more harm than the homeliest utterances of our ill-cultured but warm-hearted and devoted teachers. On the other hand, intelligence adorns piety, and makes it more effective every way. We ought, undoubtedly, to seek to elevate the standard of teaching in our Sabbath schools; but in doing so we must take care not to frighten away some of our best teachers by our learned talk about higher culture, sacred criticism, philology, collation of manuscripts, and I know not what else. Let the teachers be supplied with the usual Lesson Helps. (These, with some good commentary (Henry's), and some work explanatory of Oriental manners and customs ("The Land and the Book"), are amply sufficient for all the ordinary purposes of Sabbath school teaching. Indeed, the teacher as well as the pastor must beware of overloading his brains with other men's materials. Let his own mind work on the lesson during the week. With such helps as he can command, let him seek to get the lesson, and then, on Sabbath, as a St. Louis minister has put it, let him endeavour to impart it and impress it.

The pastor will do well to help his Sabbath school teachers by making the lesson his theme of lecture on some week evening; and at the close let the teachers remain behind for examination, with a special view to the actual work of teaching on the following Sabbath.

The expense of Lesson Helps and Sabbath school papers for teachers and scholars should be cheerfully borne by the whole Church, as it is Church work of the most important kind that is being done in our Sabbath schools.

Sufficient and appropriate time for the work of the Sabbath school will, of course, be given. Suitable accommodation, moreover, for Sabbath school purposes should be provided by the Church. Poverty, no doubt, often prevents progress here; and truth, it may be borne in mind, has no special predilection for the pillared arches of superb cathedrals. Still, a protest may be entered against those dark, damp basements of churches, named by one "delightful dungeons," to which so many of our Sabbath school children are weekly consigned. Handsome, well-lighted, well-ventilated, and well-furnished rooms, with chairs or benches with backs, black-board, maps, pictures, and mottoes, are a pleasant advance on the old style of

things. Spurgeon himself admits the truth of an American visitor's description of his Sabbath school as a "sepulchre," or, in the words of an Irishman concerning a fine cemetery, "as a very healthy place to be buried in!"

3. That it should promote by godliness and prayer its highest success. As is the Church, so will be the Sabbath school. Gay, worldly Church members, who see no harm in the ball-room and the theatre, have a blighting influence on the Sabbath school. To such the success of the school means the successful picnic, social, or strawberry festival. Against these things in themselves, and as properly conducted, I utter no word of fanatical condemnation; but, emphatically, the Church must be careful, as an able writer has expressed it, to give the Sabbath school a spiritual atmosphere. Let it never be forgotten that the Sabbath school is simply a means to an end—the conversion of souls, the impressing on the hearts and consciences of our little ones the simple truths of the glorious Gospel. We may have the most elaborate system, and the best of machinery; but unless the Lord so bless us, our labour will be in vain. Whilst we talk about the charming innocence of childhood, and lose ourselves in amiable platitudes, these old oracles abide: "The heart is deceitful above all things, and desperately wicked; who can know it?" "Foolishness is bound up in the heart of a child;" and "Who can bring a clean thing out of an unclean? not one." We need the truth—the word read and preached, but we also need God's Holy Spirit. What avails to a blind man a whole heaven of twinkling luminaries? And what avails the whole panoramic splendour of redemption to a soul "dead in trespasses and sins?" "Open thou mine eyes," says the Psalmist, "that I may behold wondrous things out of Thy law." Nor are any gifts more free than those of the Holy Spirit. "If we, being evil, know how to give good gifts unto our children, how much more shall our Father who is in heaven give His holy Spirit to them that ask him!" Let minister, officers and members, and teachers and scholars, unite to plead for the Holy Spirit. His "baptism of fire" is the grand secret of success. It is told of the great Welsh preacher, Christmas Evans, that on one occasion he tarried in his apartment beyond the time for setting out to service. The servant girl, who was sent to call him, came back stating that on approaching the door of his room she heard him talking with some one, and saying, "I will not go unless Thou wilt go with me." "That will do," said the farmer, whose guest the preacher was; "he will come, and that other will come with him, and great things will be done heretoday." I only add, that it was so. Brethren, pray more for the Sabbath school.

And now, in the second place, and still more briefly, let me say that on the side of the Sabbath school are also required three things:

1. A loyal regard to the Church's authority. Difference of opinion may arise where harmony of feeling is not disturbed. In such a case, as in that of husband and wife, it is well to have a recognized head as the constituted seat of authority. Now, it is clear that the Sabbath school is of the Church, not above it nor apart from it. It should, therefore, report its doings, as may be arranged, to the Church. The Church is doubtless responsible for what teaching is given to the young. No books should be admitted into the library nor periodicals into the school without the sanction of the pastor and of those associated with him in the spiritual oversight of the congregation. Nor in any doubtful matter should the teachers ever act independently. They should regard themselves, not as the mere members of a club, or lodge, or coterie—though even these have rules whose breach is dishonour—but as the Church's faithful and loving servants for Christ's sake. On the other hand, it is sufficiently trying to hard-working Sabbath school teachers to be interfered with, as they sometimes are, by Church officers, who perhaps have never evinced any interest whatsoever in the Sabbath school, and who never appear in its circuit but as carping critics and martinet rulers.

2. Pecuniary help to the Church's Mission Schemes. In Churches sustained by voluntary contributions, the children cannot be too early trained to give money to the support of Christ's cause. A better beginning cannot be made than by securing their interest in the Church's Home and Foreign Mission Schemes. We heard of one young person the other day who preferred to give to missions in the great North-West

the dollar which she had received for admission to the skating rink, and this, too, although she was very fond of skating. Let the young people in our Sabbath schools be taught their privileges in comparison with the sad condition of heathen children in Africa and China. "Heathenism all the world over," remarks an able writer, "is a fountain of unutterable woe. Charity opens not her hand; sympathy seldom sheds a tear; the sighs of the orphan are not heard; the destitute may perish unrelieved; the sick may languish unregarded; and the dying die unheeded and alone." And let our Sabbath school children become acquainted with the missionary triumphs of the Church with which they are connected—it may be on the palm-girt shores of Eromanga, or in great cities on the magnificent rivers of Hindostan. The future herald of the Cross has oft been nurtured in the Sabbath school.

3. *Increase of the Church's ranks.* The young people should, of course, be taken by their parents to the sanctuary, and thus early trained to habitual attendance on its services. And there let them hear the pastor pray for a blessing on the Sabbath school, and let them also get a word or two that they can carry away. In due time, through the Lord's good hand upon them, they will increase the Church's ranks. Some years ago it was reported, at the annual meeting of the Sunday School Union in London, that nearly 8,000 scholars connected with the Union had joined Christian Churches during the past year. But upwards of 80,000 teachers had been engaged leading these 8,000 to the Saviour, who were, moreover, but as one in eighty-five of the entire number of children on the roll of the Sabbath schools of the Union. Nevertheless, the Sabbath school here plainly appears as the *nursery of the Church*, and as increasing its militant ranks. "Here" may we say, in the eloquent words of Dr. Hamilton, of Leeds, "has the future pastor first felt the inspiring power moulding him to an unknown work. Here has the missionary, the future bearer of the keys which shall unlock the word of life to hundreds of millions, and disimprison those hundreds of millions themselves, first received the mantle and the burden of his unessayed enterprise. Suppress the Sabbath school, and the energies of a people are benumbed; a principal scope for action and devotion is cut off: the heart of the Church beats languidly and heavily."

Before sitting down, permit me to read the following unpublished lines, which I have entitled

WATCHWORDS FOR SABBATH SCHOOL TEACHERS.

Fellow-pilgrims to New Salem,
Take these watchwords four—
"Forward!" "Watch!" "Hope Ever!" "Courage!"—
Till the journey's o'er.

"Forward!"—On from faith to virtue!
And from virtue pass
Up the white steps of the graces,
Shown in Scripture's glass.

"Watch!" For the sleeper marks not,
As life's chariot goes,
How the prospect opens—hears not
Fast approaching foes.

In the name of Christ "Hope Ever!"
Victory's sword He draws
For our Sabbath Schools and Churches—
Truth and Freedom's cause.

"Courage!" Darkling through yon valley
You must go with pain,
And encounter grim Apollyon
Ere the crown you gain.

Fellow-pilgrims to New Salem,
Take these watchwords four—
"Forward!" "Watch!" "Hope Ever!" "Courage!"—
Till the journey's o'er.

REPORT ON THE STATE OF RELIGION.

PRESENTED BEFORE THE QUEBEC PRESBYTERY BY THE REV. CALVIN
B. AMARON, M.A.

The importance of the subject under consideration is second to none, and such a subject should be dealt with in the most scrupulous and conscientious manner. It undoubtedly does not belong to us to judge our fellow-men, because we cannot read their hearts. It is quite true that God alone could give an exact report of the spiritual state of our individual congregations; but, at the same time, it is our bounden duty to put forth every effort to arrive at the truth in this matter, and Jesus Christ gives us tests whereby we may in some measure, nay, in a large measure determine, whether a man is a child of God or not.

In preparing this report, I am not asked to select those portions that are of an encouraging nature from the reports that have been sent me, and eliminate all the dark and discouraging features. I am asked, if I understand my duty, to give a faithful summary of the information given me by the different Sessions that have obeyed the instructions of the General Assembly.

I am sorry to state that, owing partly to neglect on the part of some Sessions, and partly to the fact that several of our churches are vacant, the report of this year is much more incomplete than that of last year. Moreover, I should call the attention of the Presbytery to the fact that, on reading the various reports, one is led to believe that they are not an embodiment of the views and convictions of the Session, but simply of the minister. These questions are sent to the Sessions of our congregations with a view of eliciting information from those who have the spiritual oversight of these congregations.

But of the sixteen pastoral charges, eleven only report, together with three mission stations. Sherbrooke, Kinnear's Mill, and St. Sylvestre, being vacant, send no report. I have no information from Scotstown and Megantic; these Sessions have paid no attention to the instructions of the General Assembly. The report contains, therefore, no information from that whole section of the Presbytery extending from Richmond to Kennebec Road, together with the other churches already mentioned. The following is a summary of the answers given to the questions of the General Assembly:

I. "What evidences of spiritual growth and practical piety have you observed?" etc.

Two Sessions report a marked improvement, as shown in the deep interest taken in the spiritual welfare of the Church, whilst all the others see no marked evidence of spiritual advancement beyond attendance on the means of grace. The services of the sanctuary are, on the whole, fairly attended, and two of the reports are most encouraging in this respect. Some complain again this year, that while one of the services is well attended, the other is almost wholly deserted. On the subject of family religion, very little information is given. In one congregation every family but one observes family worship. In another a goodly number of families attend to it, whilst many neglect it. Great progress seems to have been made in liberality. One congregation has given more this year than ever in its previous history; another has become self-sustaining, and has added \$100 to the minister's stipend, at the same time contributing more liberally towards the schemes of the Church; a third has paid a debt of \$3,000, and has done well towards the support of missions. All the reports indicate encouraging progress.

There is a general complaint that the young people take little interest in their souls' salvation; few additions have been made to the membership of the Church—one Session reports none at all during the year, the young people preferring the pleasures of the world.

With one exception, no special means have been employed to promote spiritual life. Special evangelistic services were held in one congregation with good results, especially among professing disciples.

II. *Hindrances.*—The hindrances to Christian life are those which Satan has ever put in the way, everywhere, and in all ages. The following list I have gathered from the reports:

1. Spirit of worldliness; carelessness in attending the services of the sanctuary; indifference to religious things generally; a lack of living piety among professed disciples, and conformity to the world, which leads Christians to encourage their children to seek worldly associations; ignorance of the Bible.

2. Thirst for riches; pleasure seeking; promiscuous dancing; nights spent in godless revelry, even by professing Christians; the gaieties of life; snow-shoe tramps at night; theatre going and theatrical performances. I call attention to the fact that no less than five or six Sessions give dancing-parties as one of the main causes of spiritual deadness. It would not be amiss for the Presbytery to take cognizance of this fact. Bazaars with lotteries, card-playing, visiting on the Sabbath day, liquor saloons and strong drink—these are some of the main hindrances to which the attention of the Presbytery is called. One happy Session is able to state that "there is nothing in particular practised among the people that can be regarded as a hindrance to religion."

The measures taken to overcome or remove these are:—Faithful preaching; earnest endeavours put forth to lead men to seek higher objects than those offered by the world; unmeasured condemnation of sinful practices; constant appeal to repentance, and to separate one's self from the world; preaching concerning the dangers of sin; earnest warnings, faithful individual dealings, and fervent prayer for the outpouring of the Holy Spirit upon the word preached.

III. *Neglect of Ordinances.*—One Session reports that there are many who neglect the means of grace—many who once were Presbyterians. All speak of individual cases, and many lament the fact that God's house is neglected by the heads of families and their young men. The greater number of the reports state, however, that there are but few families that neglect totally the ordinances of God's house, and in some quarters several who did not attend church are now seen there more frequently. Such neglect is attributed to three causes: 1. Absolute indifference; 2. Scepticism; 3. The inconsistencies of Christians. It is often objected that Church gatherings are too often characterized by a spirit of bitterness which is little in keeping with the character of Christ.

The means suggested for reaching these negligent persons are the only available ones: personal dealing; invitation to repentance and to come to the house of God; an appeal to their friends to draw them out. One report adds: "We think that preaching alone will not do; these non-church-goers need to see in all Christians the patient, gentle, loving, charitable, but firm and brave character of Christ."

The report has its discouraging, but also its encouraging features. It speaks to us all, no doubt, of duties left undone, and is an incentive to a more earnest consecration of ourselves to the main work of religion—viz., the salvation of souls. While we humble ourselves, let us take courage and thank God for whatever good has been done.

A FAITHFUL PASTOR—A WISE COUNSELLOR—A TRUE FRIEND.

Thank God, there are ministers to whom these appellations are due, for we know many congregations gratefully acknowledge their possession.

Such an one becomes a source of strength, not with his own people alone, but to the whole community in which for the time being his lot is cast.

In him there is no narrowness, seeing merit only in those with whom he is in Church fellowship, or over whom he has charge. On the contrary, he is invariably found to be full of an earnest desire for the general good, lending a helping hand to every interest likely to promote the welfare of those around him, while at the same time he guards and watches the flock more particularly under his immediate care.

His character as a Christian minister, a worthy citizen, becomes the admiration of all, but intensified by a retiring disposition—a keeping in the background inclinations which seem to be the necessary concomitants of such a life.

Although striving with many prayers to lead those committed to him away from the pleasures and the vain pursuits of this transitory scene up to Him whose he is and whom he serves, he will also be found aiding others in the vineyard of a common Lord and Master.

The meetings and partings of this world fully demonstrate these truths. The first hearty grasp of the hand, the warm welcome, are often brought about by what is known to have been the past record. The severing of ties binding an affectionate pastor to a devoted people—the loving, tearful goodbye—are frequently caused through the field of usefulness expanding, the call of duty becoming louder to do greater things for Him who gave Himself for us.

Wherever it may be, the experience is the same. This week the place from which these reflections are dated has recognized the influence of a catholic spirit of this description—the charity of a career like this.

Far be it from the writer to dwell upon the labours of one who is so well known throughout the Church; but remembering what he has been to him as pastor, counsellor, friend, he ventures respectfully to hope that as the departure hinted at is most assuredly Ottawa's loss, so it may be in a much greater measure Winnipeg's gain. There he will ever be lovingly remembered for his happy, gentle nature, and for his noble work's sake.

J. B. H.

Ottawa, 13th June, 1882.

THE PRESBYTERIAN ELDER.

MR. EDITOR,—As the position of the ruling elder in the Church has lately become a matter of discussion, kindly permit a few further observations on the above theme. One of the ablest and most scriptural definitions of the elder's position in the Church that I have yet seen is that given by the Rev. Principal McVicar, at the opening of the Presbyterian College, Montreal, on the 1st of October, 1879. The result of my own investigations is so ably expressed in a few words, that I cannot do better than quote. He says, "Let us try to understand for a moment the status of our elders according to Scripture and the practice of our Church, that we may see wherein any of them seem to come short of it. Our elders are not mere laymen, but ecclesiastics, as truly so as was the Apostle Peter, who said 'The elders who are among you I exhort, who am also an elder.' They are elected by the voice of the people according to apostolic practice, and solemnly ordained, not to a secular but to a sacred office—an office which we are accustomed to designate the highest in the New Testament Church. . . . We go further in this argument. We show that in apostolic Churches, whose practice we are bound to follow, there were a plurality of elders or bishops, a single congregation having had not one, but possibly a dozen bishops, all holding the same office and rank, and exercising the same authority within that congregation."

Professor Witherow comes substantially to the same conclusion as to the elder's position in the Apostolic Church, and honestly shows that he has been deprived of his powers and privileges by the legislation of the Church. The only part of the above quotation I demur to is, where it is insinuated that the practice of our Church is in line with that of the apostolic. A brief contrast will show that it is not.

The apostolic elder was by Divine authority ordained by the laying on of hands; our present practice is to set apart the elder to that office without that formality. The apostolic elder was commanded to feed the flock, etc.; our present Church forbids him to do so, as that is the duty of the teaching elder. The ancient elder was required to be apt to teach; his modern namesake is told by the Church that that is no part of his duty. It was the privilege of every Presbyter in the Apostolic Church to lay on hands in the ordination of a brother elder; the Church of the present says that the hands of the teaching elder only shall be laid on. In short, our present elder appears to be a spiritual office-bearer according to the Divine constitution of the Church, but by the legislation and practice of the Church prevented from performing any spiritual duties beyond what any private member may perform, except that of ruling. In this department of duty it might reasonably be expected that he would be the equal of his teaching brother. Not so, however; he is only allowed to take a very subordinate part in the ruling of the Church. For example, and to illustrate: within the bounds of the Toronto Presbytery (according to the last statistics) there are about 300 elders and forty-nine ministers, and these 300 elders are only allowed to be represented in the Presbytery by forty-one of their number. Therefore, in voting power one teaching elder is equal to seven ruling elders. Where is the parity in the eldership? If the Apostolic Church is the model upon which our system of Church government is formed, why has not every one of those elders the privilege of taking his seat in the Presbytery?

But the most marked brand of his inferiority is in virtually declaring that he cannot be trusted under any circumstances, even temporarily, to preside over the Session of which he is a member. Now, it appears to me that any argument that can be brought forward to sustain this change in the form of government from its original institution would sustain a further division of the eldership by elevating a few to be diocesan bishops.

Will some of our learned teaching elders give us more light on the subject? AN ELDER.

THE sixteenth annual meeting of the Church of Scotland Association for Augmenting the Smaller Livings of the Clergy was held in Edinburgh on the 24th ult., under the presidency of the Lord High Commissioner, the Earl of Aberdeen. The report showed a slight falling away in the ordinary income, but subscriptions to the capital fund to the amount of £10,500 were announced.

PASTOR AND PEOPLE.

THE FRIENDSHIP OF CHRIST.

A man, blind from his birth, being asked what he thought the sun to be like, replied, "Like friendship." He had seen nothing, and therefore could not liken the sun to any external object; but he had felt the warmth of another's friendship gathering around his heart, and it was the best thing of which he had any experience; so when asked whereunto he could liken the sun, remembering how, like Milton, he had sat rejoicing in its warm beams, he compared it to friendship. Touching and beautiful is the blind man's simile of the sun.

And the converse holds good; friendship is like the sun. It diffuses a glow about the heart on which its sweet influences fall. It is like the sunbeam beneath which a man's nature expands, and opens, and rejoices. Friendship is sunshine in the heart. How often is the countenance of a friend as the breaking forth of the sun; it suffuses everything with its radiance!

There is a fine old scriptural simile which likens God's favour to the breaking forth of the sun—"The light of His countenance!" From it we may deduce the sublime and glorious truth that God's friendship is the sun of the soul.

In darkest shades, if He appear,
My dawning is begun:
He is my soul's sweet morning star,
And He my rising sun!

"In His favour"—friendship—"is life." The soul does not know what life is till it feels God to be its friend. Then it "delights itself in the Lord," and comes to speak with him "as a man speaketh with his friend." Here is the secret of fellowship, the soul of communion with God. Then does a man begin to live when he realizes that God is his friend.

There is ONE who is the common friend of all hearts that gather to him—Jesus, the God made manifest. In Him the springs of true friendship are found. The tenderness and strength of love are central in His heart. The depressed spirit may feel lonesome and desolate, but this friend is standing by. We may have lost all other friends, by change or death; but He loveth ever and changeth never. Other friends may not understand us, nor enter into our feelings; He "knoweth us altogether," and "He is touched with the feelings of our infirmities." Our "brother" may be lacking in sympathy, or may fail in faithfulness; but He is "a friend that sticketh closer than a brother."

In time of fierce trial—when misrepresented and maligned, or when overwhelmed by calamity—we want a friend who will "stick" to us. For then weak friendships so often fail; the friend in fair weather falls off in foul. Even a brother may fail us then. Christ Jesus is the "friend that sticketh closer than a brother."

His friendship is like sunshine in the soul, and brings comfort, and hope, and gladness.

How real this is! How does the Lord verify Himself and His love to hearts that open to Him? We are filled with "peace in believing," with joy that is "unspeakable and full of glory." The unseen Christ becomes a "real presence." Then we "know and believe the love that God hath to us." Then we are enabled "to comprehend with all saints what is the height and length, and depth and breadth, and to know the love of Christ which passeth knowledge." Strange, paradoxical, that seems; but it is explicable to the heart to whom Christ reveals His loving fullness. Such an one "knows" what else "passeth knowledge," and feels the sunshine within.

Friend of all friends art Thou to me,
Whom, loving, yet I cannot see;
For Thy felt presence doth impart
The sweetest sunshine to my heart;
And love lifts up the inward eye,
Thee to discern, and own thee nigh.

And Thou, blest Vision of my soul!
Hast made my broken nature whole;
Hast purified my base desires,
And kindled passion's holiest fires;
My nature Thou hast lifted up,
And filled me with a glorious hope.

Nearer and dearer still to me,
Thou living, loving Saviour be;
Brighter the vision of Thy face,
More charming still Thy words of grace;
Till life shall be transform'd to love—
A heaven below, a heaven above.

—Good Words.

MIND YOUR OWN CHILDREN.

George Macdonald, in his latest story, expresses the opinion that the position of the children of the poor is often more favourable to the development of the higher qualities of the human mind than many of those more pleasant places for which some religious moralists would have us give the thanks of the specially favoured. For one thing, he says, they love their parents more than children given over to nurses and governesses love theirs; and herein they certainly have a vast advantage over those who are imagined to be more happily situated. The family is the pivot of the whole human constitution. A Scottish statesman is reported to have said that if he were permitted to write the songs of a people he cared not who made the laws. With infinitely greater certainty might he speak who would say, "Give me the administration of the family, and who will may sit upon the throne." Failure to apprehend this has been fraught with incalculable harm, and so the reins of this central kingdom have been thrown to whoever cared to take them up. Since Dickens invented his representation of a woman with a mission, who was interested in everybody but her own children, and countenanced all societies for the amelioration of humanity at the expense of her own household, who was never so much at home as away from home, and who allowed the charge God had plainly put into her care to go to ruin while she hied about to missions and meetings and societies that would have been much better without her—who does not know the type and pity the home? But are there no other transgressors? Are fathers any more justified than mothers in vacating the chair of authority? Are political meetings and lectures and philanthropic societies not allowed oftentimes to supersede the claims of those who ought to find in the father their guide, counsellor, friend, teacher, and example? If God has given you a family, imposed on you the solemn trust of father or motherhood, then know that there pre-eminently and first of all your duty lies, and in its discharge you ought to find your labour and your joy. In your home is your work, outside is your dissipation. We are strongly convinced that, as a rule, Christian parents in all ranks of society spend too little time with their children, and leave them to the chance influences by which they are surrounded. It is felt to be a kind of infraction of dignity to be seen with one's children as companions, a kind of supercession of the nurserymaid or schoolmaster. The younger the child's mind, the more susceptible of impressions it is, and unless you begin to mould the character early you can do little with it except for evil. Men have been heard to say, "While I am doing the Lord's work, He will take care of mine." But very many, under the idea they are doing the Lord's work, are simply following their own inclinations and pleasing themselves, to the neglect of what is right in other matters as well as this. We are very far from blaming all parents for the aberrations and sins of their children who have gone astray, but we can quite understand how the best of men, in the absorption of public business and the claims of great and important interests, never see their children or young people but in the most casual way. When they pay school bills, and masters, and maintain a good house and table for them, they imagine they have discharged their duty; whilst all the time the gravest irregularities are going on, and the good man is overwhelmed with amazement when the black strain comes out. Mind your homes, brethren; mind your own children. —Christian Leader.

FILLING UP THE CHURCH.

Is it fair to expect the minister alone to fill up the church? It is an excellent thing to have a minister who can attract, and who, when people find him out, will be drawn to hear him. But there are so many people who have no church-going habits, who are not hungry for sanctuary food; people who seldom or never go anywhere to church; who have not, it seems, even curiosity enough to visit the house of God and hear the minister and see for themselves whether or not he be an acceptable preacher; so many, we say, are there of these that it is not fair nor just to expect the minister, with little or no aid from the membership, to gather up and retain a full house.

The indifference of many people with regard to attending church needs to be met and overcome. And

a man's neighbours know, oftentimes, his circumstances better than the minister does. One minister cannot know all the people in a community as one man knows his immediate neighbours, and a consistent Christian ought to have an influence with those who live in his immediate vicinity.

When a congregation invites a minister to preach in any certain community, it ought to be with the feeling and purpose that, if the minister will try to prepare good, acceptable food, and convincing truth for the people, they will try to gather the people together to hear him.

The congregation consists of thirty, fifty, a hundred or two hundred members. These members are scattered throughout the community; they often meet with their neighbours; they are well acquainted with them, know their circumstances, and may be supposed to have influence with them. The minister cannot see them all very often in their homes. He has preparation to make for the pulpit, for prayer-meeting, and perhaps several other meetings during the week. He cannot be constantly acting as a visiting committee, and when he does visit he may have a delicacy in asking people to come and hear him preach. But here is a field of work for the membership. They can help fill up the church; and when the church is full the minister is apt to preach better sermons, and preach his sermons better. His heart is encouraged, new life is imparted to him, and this will enable him to do better work.

Do not wait for your minister to fill up your church. Look after all the families in your immediate vicinity; and that you may have influence with them, do not simply throw an invitation to them once in a while to come to church, but so weave your life into theirs, make and show yourself their friend, so visit them, so talk with them about the church and things of religion, that they will believe there is a reality and power in them. Be so interested and so enthusiastic as to kindle interest in them. There is such a thing as earnestness and by sympathy so fasten yourself to your neighbours that you can draw them after you to the house of God. Be patient and persistent, and do not give them up until you have won them as friends to yourself and as constant members of the congregation.

Thus labouring, with God's blessing, you may hope to see your church filled with listeners to the word. But do not expect your minister to bring all your neighbours to the church, while day by day you pass their doors and do not use your influence to bring them to the house of God.

EVOLUTION AND THE FUTURE.

In a recent number of "Nature," Professor Huxley closed a very beautiful and eloquent tribute to the memory of Darwin with these words:—"Once more the image of Socrates rises unbidden, and the noble peroration of the 'Apology' rings in our ears as if it were Charles Darwin's farewell. 'The hour of departure has arrived, and we go our ways, I to die and you to live. Which is the better, God only knows.'"

This was the high-water mark to which ancient philosophy, "in the person of the wisest of men," attained; a calmness and serenity of spirit, a "wise indifference," facing the inevitable without hope but also without fear; prepared to submit to and acquiesce in whatever might befall; but having no certainty as to what that "something after death" might be; whether better or worse than the state enjoyed or suffered here. "Which is better, God only knows."

About four hundred years after the death of Socrates, a poor Jewish prisoner in Rome, daily expecting death at the hands of a cruel and capricious tyrant, wrote thus to some friends in a distant city:—"For me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." And again, to a youthful friend and disciple he wrote:—"I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Do not these words indicate something higher and better than the calm uncomplaining submission, noble though that was, expressed by Socrates; even an assured hope and confidence, fitted not only to sustain but to cheer and comfort man's spirit in the prospect of death? Why should the Evolutionist stop short at

the Pagan level, if he may ascend to the Christian? Does not his own theory lead him to anticipate that the future shall be better than the past? We are not aware that there is any reason for implying that the great naturalist who has lately been taken from us bade farewell to life in the spirit of Socrates rather than in that of St. Paul. But if so, was there not a distinct retrogression here? In any case there is surely something in this department—of man's faith and hope in the Unseen—which, as revealed in history, transcends Evolution, and must be due to a higher law. For, as long ago as six hundred years before Socrates, we find an old Hebrew writer singing in this strain:—"My flesh and my heart faileth; but God is the strength of my heart and my portion for ever. Therefore my heart is glad; my flesh also shall rest in hope. Thou wilt show me the path of life: in Thy presence is fulness of joy: at Thy right hand are pleasures for evermore."

POWER OF THE WORD OF GOD.

"The word of God is quick and powerful, and sharper than any two-edged sword." It often has an influence which the words of men do not have; and it would be well if ministers and other Christians, in their reasoning with unconverted persons, were to depend on it more than they do; and would use it as "the sword of the spirit," and expect decided results. The following incident is one illustration out of many which might be given of the "power of the word of God."

Some years ago, at the close of a large meeting, a number of persons remained for inquiry. A minister noticed in one of the aisles several young men talking together. He went up to them, and instead of speaking to them all as they were together, he asked one of them to go with him apart. On his doing so, the minister opened his Bible at John iii. 16, and placing his finger near it, asked the young man to read it. The minister then read aloud, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The eyes of the young man filled with tears, and he bowed his head. After a short silence, he said to the minister, "You do not know what you have done, sir." He replied, "I have read with you a passage from the word of God." The young man answered, "Well, sir, it has broken my heart." He then added, "When you led me aside, I was telling those young men that this revival work was all nonsense, that it was just getting up an excitement which would soon pass away, and that it was very foolish; and you brought me here, and read that verse to me, and that word of God has gone to my heart, and has made me altogether different to what I was."

The minister says that had he known the circumstances with reference to what the young man was doing, he would probably have taken a different course with him; but he is glad that he did not know them, and that he was led to depend simply on the word of God. It was to the young man the commencement of a new life, and the minister knew him for years afterwards as a living Christian.

A DEAD CHURCH.

A dead Church does not become cold and negligent, or formal or loose in doctrine or practice, by any sudden change. It is seldom that the transition can be noticed. On the contrary, the change is quite unnoticed, save by those who may recollect the past, and noting the change, they make a comparison with the present. They used to enjoy the old time prayer-meeting, and they remember how it was first neglected, and then the Sunday night preaching service, family worship went next, the fires went out on the home altars, and the Sabbath school ran down and became dull and uninteresting. The young people gave up their prayer meeting and began to drift away; then infidel ideas crept in; a great clamour was heard for "more liberties," until finally pulpit, pew and family altar became a mockery and a farce. Pastors, church officers and Christian people need to watch most earnestly for the beginnings of evil. No Church will go astray in a day. —*Baltimore Presbyterian.*

THE first Welsh Church in Ohio was founded in 1803. At present there are in the State forty churches with 3,000 members.

MISSION NOTES.

A LONDON letter in the Manchester "Guardian" contains the following:—"I can vouch for the truth of the pleasant little story which follows of the late Mr. Charles Darwin. It has been stated in most of the obituary notices published to-day that the foundations of his life-long work as a naturalist were laid in the observations which he made while on board the 'Beagle,' of whose voyage he afterwards wrote such an interesting account. Among other phenomena which struck his attention particularly while cruising off South America was the degraded condition of man in Patagonia, and the subject was warmly discussed between the philosopher and a pious young officer on the 'Beagle,' who has since risen to a high position in Her Majesty's navy. Darwin maintained that the Patagonian was specifically different from the Englishman, and incapable of improvement. The lieutenant was equally confident that the savage had but to be brought under Christian teaching to be elevated to the same rank in the social scale as a European. Some thirty years passed away, and by some means Darwin came to know of the marvellous work in the way of civilizing the Patagonians which has been accomplished by the missionaries of the Church of England in that inhospitable country. It was characteristic of the candour and generosity of the man that he frankly avowed his mistake, and as a proof of his sincerity, gave his name as a subscriber to the funds of the South American Missionary Society, on whose books I believe it still remains."

THE London Missionary Society received \$580,060, and reports a balance in the treasury. The abstract of the annual report stated that the force in the field had been increased from 152 to 156. In South Africa one of the Kaffrarian churches has become self-supporting. There were revivals in Bechuanaland, and the converts at Shoshong sent forty evangelists to labour among the Batauana at Lake Ngami. The Central African Mission, on which \$110,000 has been expended, will be reinforced by five ordained missionaries, two artisans, and one sailor, who will take with them a steel boat for navigating Lake Tanganyika. Dr. Southon has had a good year's work in Urambo. The chief, Mirambo, who bears a reputation for savagery, has been uniformly kind, and listens to the Gospel now proclaimed to him in the tongue of his people—Kinyamwezi. In Madagascar education is bringing about a great change. In India the society has no less than 20,000 scholars in its various schools, and at Cuddaph two hundred converts have received baptism. With respect to China, where the Society has 23 missionaries, the report gives little that is encouraging. In North China it declares that the results have been disappointing. A large number of nominal converts, who had lapsed into heathenism, were excluded in Peking. On the other hand, there were numerous additions to the Church in Wuchang and Hangkau. The native Church in Amoy has become self-supporting. The missionaries are to be sent this year into the interior of Fu-Kien Province, which has not been reached hitherto. It has also been decided to send a medical missionary to Chung-Kiang, on the Yang-tse-Kiang, where the China Inland and the Methodist Episcopal Missions are to have their headquarters. The most encouraging returns seem to be from the Polynesian Missions, of which the report says: "The Polynesian Missions continue to afford the brightest and most remarkable evidences of the power of the Gospel to subdue the nature and to transform the life." The native Christians of the Samoan Group subscribed no less than \$1,660 for the Society. In the small islands north of the Samoan Group, which are only visited once a year by the missionary, a revolution has been brought about, and traders bear wonderful testimony to the uprightness of the people and their delight in God's Word. Tamana, says the report, is a remarkable instance of what Christianity can do for a people in only a commercial or temporal manner. A few years ago people were dying in large numbers for want of food. Then they had only cocoanuts, bananas, and fish. Now the settlement is like a little garden, with bread-fruit trees, bananas, pumpkins, pineapples, etc., growing in great profusion, and, except in case of very severe drought, are well provided against future famine. Attendance at school is compulsory. Dishonesty and immorality are quite unknown. The mission in New Guinea, where the native missionaries were massacred last year, has been reinforced by a brave band from the South Sea Islands.

THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, JUNE 21, 1882.

THE members of the Assembly's Foreign Mission Committee (W. S.) may expect to be convened for a meeting in the beginning of July—probably on the 5th or 6th of that month.

THE Baptist Publishing Society, recently formed for the purpose of issuing religious publications, has purchased the "Canadian Baptist." This Society begins its work on a solid financial basis, the Hon. Wm. McMaster having contributed \$30,000 to its funds. The entire net profits realized are to be devoted to home and foreign mission work.

THE "Evangelical Churchman" publishes some statistics which throw a flood of light upon the effect of High Church teaching and practices. The diocese of Ontario, as every one knows, is the High Church diocese *par excellence*. In this diocese the "Churchman" alleges that ten thousand Episcopalians went over to the Baptists and Methodists in ten years in search of the simple Gospel. Probably they did right, but it strikes us that they should have stayed in their own denomination, and compelled their clergy to preach the Gospel or leave.

THE Moderator made a good point in his opening address when he said:

We have no "burning questions," so-called, before us, nor defections from the faith, nor differences of opinion upon mere matters of law and order, that so often arouse men's passions and cool the flame of piety within the soul. The really burning questions of this Assembly are the extension of Christ's kingdom at home and abroad, the better equipment of our colleges, and the spread of vital godliness in our land, until Jerusalem is made a praise in the whole earth, and He shall come whose right it is to reign.

And these should always be considered the "really burning questions." The State of Religion at Home, Missions, Home and Foreign, and College work are the principal matters, and these are before every Assembly. It is most humiliating to think that the "Organ Question," or "the Hymn Question," or an appeal case, or even a heresy trial should ever be looked upon as surpassing in interest or importance the great vital questions named.

ST. JAMES' CATHEDRAL in this city is moved to its centre. His Lordship the Bishop of the Diocese has been trying to select a successor to Dean Grasett, in a way that does not meet the wishes of the congregation. The people are of the opinion that they should have something to say in the matter themselves. In fact, they seem to be about half Presbyterian in their views on the question of selecting a spiritual adviser. No system of choosing a minister is perfect, or anything like perfect. Our Methodist brethren are going home from their Conferences this month. Some are well pleased with their appointments, and some are the reverse. Some circuits are pleased with the men sent to them, and some are the reverse. The real question is, What plan works best on the whole over a long period of time in the different countries in which Episcopalianism, Congregationalism, Methodism and Presbyterianism exist? Good and very bad pastorates have been found under all these systems. In practice our own system is far from perfect; perhaps if we knew other systems as well, we would think some of them still farther.

THE members of Assembly from the Maritime Provinces did a handsome thing when they elected Dr. Cochrane Moderator. We have not the figures before us, but we think it highly probable that the Maritime Province brethren were in a majority at the

opening of the Court. Though Dr. Cochrane was nominated by a very large majority of Presbyteries, most of them were in the west, and western delegates could not get to St. John until Thursday without leaving the previous week. Under the circumstances, it is possible that our Eastern friends might have secured a strong vote for an Eastern man, had they been disposed to put one forward. Predictions were made in the West that an Eastern man would be elected, though Dr. Cochrane was nominated by 21 Presbyteries, and no other candidate had more than five. It gives us much pleasure to say that the men down by the sea showed that there was no ground for such predictions. Dr. Cochrane's election was moved by Principal McKnight, and seconded by Mr. McLennan, both of whom had been nominated by Presbyteries. The thing was handsomely done. Now let us hear no more about "East" and "West."

THE number of members who take part in Assembly debates is small; the number who join in the debates after the meeting is over is not so small. We have occasionally been pained to hear of members going back to their congregations, and saying all manner of harsh things about the Assembly business, more particularly about the management of the funds. A member who sits dumb in the Assembly while he thinks business is not being properly done, and then goes home to grumble about among the people, does that which is morally wrong. Why not speak out at the right time? If you think the Mission Funds are not being properly managed, speak out like a man and a Christian, and have the matter put right. It is not British fair play to attack a Convener or his Committee behind their backs. If you believe any of the Colleges are mismanaged, stand up like a man and say so in the Assembly, face to face with the men who manage these institutions. Why wait until you get a thousand miles away from the only place where a remedy can be applied? It is hard enough to raise Mission and College Funds now, without members of Assembly whispering insinuations among the people. Speak out. If you have anything to say, say it in the right place.

THE ESTABLISHED AND FREE CHURCH ASSEMBLIES, SCOTLAND.

THE Established Church Assembly met on the 25th of May with the usual solemnities. There was the *levee* at Holyrood, and afterwards the procession through streets lined with military to the Assembly Hall. The church bells were ringing, military bands played, and the guns of the Castle fired a royal salute. The retiring Moderator thereafter preached before Lord Aberdeen, the Lord High Commissioner, and then Professor Milligan, of Aberdeen, was elected Moderator, and duly installed. After that came the speech from the Throne, which was responded to by the Moderator, and when all these ceremonies were concluded some formal business was transacted.

On Friday the Colonial Committee's Report was presented by the Convener, Dr. W. H. Gray. It described the range of operations under the care of the Committee in India, Cyprus, South Africa and America. The Reports on Indian Churches and Education were also presented.

In the Free Assembly Mr. Moody gave a telling address on Temperance. He said:

What were they going to do with those men who were taking the pledge in Scotland; for if they did not reach out a hand now and stand by them they would lapse and become worse than ever? Could a man honestly advise one of these men who had been months and years in the gutter to go to a church where the minister advocates moderate drinking? Honestly, before God, could they do it? It was a solemn question, and it was a question he had put to himself in Glasgow over and over again. Here they had got hundreds of these men, and some of them had not been sober on a Sabbath for a year; but now they were struggling up into liberty, coming out of captivity, getting their feet upon a rock, and God was putting a new song in their mouths. Would they put these men into churches where the ministers advocate moderate drinking, and thus tempt these men? Not long ago a man was reclaimed, and he was going to live away from the city, and his minister wrote to another in the place to which he was going, telling him how he had been reclaimed. The minister invited him to his house, and put wine before him. He tasted, and the result was that man went right down. If a man who had been a slave to it was reclaimed, let him once touch drink again and down he went. A great many men whom he had met here eight years ago had fallen. One or two ministers had gone down, and had been put out of their high calling, and now they were poor, miserable, drunken wretches. He used to think and say, preach the Gospel, and do not take the pledge; and to-day he would keep holding up Christ's gospel, but, at the same

time, he would say let a man take the pledge and let him stand firm to it. He did not believe this world was to be reached by drinking ministers. If it was to be reached and reclaimed, they had got to deny themselves. The Master denied Himself, and let them deny themselves. They talked about moderate drinking being a higher ground, but, oh! they should put it away altogether for Christ's sake; put it out of the way of the men who were reclaimed.

The report on Foreign Missions showed that the Free Church had now employed in different parts of the world sixty ordained or medical missionaries, and 526 native evangelists, etc. In India alone there were 325 Christian workers, with nineteen organized native churches and 1,286 communicants, while there were 10,000 under Christian instruction. In Kaffria there were seven principal stations and forty-three branches. In their two educational institutions they had 500 pupils, and in their elementary schools 2,000. They had sixty native teachers, and between 2,000 and 3,000 native Church members in full communion. There were two native pastors, fifty native elders, and as many deacons.

The motion of Principal Rainy, to the effect "that the Assembly does not judge it necessary or expedient to take any action" about Dr. Bruce's supposed heresy, was carried by 357 to 144. Both the Principal and Sir Henry Moncrieff, who seconded the motion, declared that they saw no ground in Dr. Bruce's book for judicial action.

In reference to the use of instrumental music in public worship, the beginning of the end has come. Dr. Begg's motion to make no concession was summarily set aside by a majority of 211. The motion which ultimately carried was one appointing a committee to consider and report to next Assembly how the application for liberty should be dealt with, in consistency with the principles of the Divine Word and the Standards of the Church." At the same time, the proposal to give such liberty at once received the support of 202 votes.

The Rev. George C. Cameron, of St. John's Church, Glasgow, was elected Professor of Oriental Languages in the New College, Aberdeen, in room of Dr. Robertson Smith.

POLITICS AND "THE PRESBYTERIAN."

WE have received two letters of friendly but very vigorous remonstrance on account of our having, it seems, lapsed into "party politics." In these letters it is very strongly asserted that the "usefulness of THE PRESBYTERIAN is gone," and that a large number of our readers will stand "no such nonsense." We could not at first understand what we had been doing, or wherein consisted the heinousness of our offending; but after carefully reading over our last two or three numbers we found that we had said that a great deal of lying was current in political warfare, and that Christian men were unworthy of their high calling, and of their position and privileges in a free country, if they did not seek by every means in their power to purify the political atmosphere, and to choose as their representatives men of honour, integrity and uprightness. We said further that character was far more to be sought for in those to whom were to be entrusted the affairs of the nation, than mere smartness or the ability to pronounce with readiness the shibboleth of contending political parties. Surely saying this has not irretrievably wrecked the usefulness of THE PRESBYTERIAN. If so, we are far sorer for our readers than for ourselves, for if to say all this be to be vile, we are perfectly willing and ready to be yet more vile. We are, however, afraid that Mr. Hay's address to the electors of Central Toronto has had also a good deal to do with the rising indignation and the dismal prophecies. Now, let us say a word about that address. In the first place, it was a matter with which we had nothing whatever to do, and one about which, as part of the publisher's business, we knew nothing till the paper in which it appeared had been issued. Secondly, we don't think that it was such a frightfully bad thing after all, the more especially as it was inserted at full advertising rates, and was sent us, we believe, as an ordinary advertisement in the ordinary way of business. We have no doubt that, had the "other side" done the same thing, a like course would very readily have been followed.

We have, in fact, been very careful as to the kind of advertisements inserted in our columns, and claim no possible credit for having refused what would have brought in hundreds—aye, thousands of dollars. But after carefully reading over Mr. Hay's address, we cannot see that there is anything in it so very iniquitous,

and so very contrary to the character and aims of THE PRESBYTERIAN whether it be viewed from one side of politics or the other. And most certainly there was nothing "serpentine" in any of our utterances, and there was no "collusion to influence the readers of THE PRESBYTERIAN throughout the Dominion in favour of" our "chieftain"—the more especially as we don't happen to have an human being, either on this side of the Atlantic or the other, who could with any propriety be so described. In the course of our editorial labours we have been denounced as "a rabid Grit" and as a "Tory dyed in the wool," and in all such cases our fair-minded readers, we think, will say on equally good grounds.

It will be a dark day for Canada when its Christian citizens shall cease to take any interest in its political affairs, and shall be as well pleased to be ruled by drunken reprobates and ostentatious debauchees as by the purest, most upright and most honourable of their fellow-citizens. Should that time ever come, it will be found to be a season of general spiritual decay and widespread moral paralysis—a season when men shall be calling good evil, and evil good—putting bitter for sweet, and sweet for bitter—and when the religious traditions and beliefs of other days, if not already dead, shall be found most surely to be dying, and ready to disappear.

In the meantime we are sure no one will be more amused than Mr. Hay at the idea of his having, with a single advertisement, bribed and bought up THE PRESBYTERIAN body and bones, and of his having entered into a wicked conspiracy with its editor to debauch the electors of Ontario, and thus to secure the triumph of nobody knows how much iniquity and wrong-doing. We are quite ready to challenge any one to point out a single partisan political utterance in the editorial columns of THE PRESBYTERIAN since its commencement. We have tried to support what we believed to be true, and discredit and oppose what we felt to be false and injurious, by whomsoever the latter may have been advanced or defended. And, God helping us, we mean to follow in the future the same course as we have pursued in the past, "impugn it whoso listeth." We should be sorry to have any advertisement in our columns which could give just cause of offence to any of our readers, and any fair, reasonably worded objection to any of them will receive the fullest and most respectful consideration. But we protest against the idea that in the midst of a most important political struggle, in which the interests of the whole community may be very deeply involved, we are to be debarred from allowing even the smallest section of our advertising space to be used by candidates for political honours, in stating under their own signatures, and in paying for the same, their views on the questions of the hour, on pain of our being denounced as partisan, or even of having it insinuated that we have been bought. We are thankful to say, that humble as THE PRESBYTERIAN may be, there is neither money nor influence with either political party, or with both, sufficient to bribe or bulldoze it into a course opposed to the honest convictions of its conductors. When there is, and when the purchase is actually made, then we hope as earnestly as our correspondents can that "its usefulness" will be "gone."

BOOKS AND MAGAZINES.

OUR LITTLE ONES. (Boston: The Russell Publishing Co.)—In design and execution the illustrations in this children's magazine are unexcelled, and the reading matter is admirably suited to the capacity of very young children. The numbers for May and June are fair specimens.

WHAT WOULD THE WORLD BE WITHOUT RELIGION? By C. H. Parkhurst, D.D. (New York: A. D. F. Randolph & Co.; Toronto: N. Ure & Co. Price 22 cents.)—This pamphlet of 24 pages contains a discourse in which Dr. Parkhurst attacks Agnosticism, and the sort of pseudo-scientific Atheism which is so common at present. The text is "Where there is no vision the people perish." The most noticeable feature is the quiet power that pervades every sentence. The blade is keen-edged, and needs no violent wielding.

WANDERINGS IN SOUTH AMERICA. By Charles Waterton. (London and New York: Macmillan & Co.)—Charles Waterton was an adventurous traveller, and an enthusiastic student of natural history, especially in the department of ornithology. The book now

before us—a paper-covered volume of sixty-four large pages—is edited by the Rev. J. G. Wood, who also supplies a biography of Mr. Waterton and an explanatory index. Containing a record of travel in a part of the world previously to a great extent unexplored, and a series of descriptions of strange birds and other animals by an accurate observer, the book is both interesting and useful. The illustrations number one hundred.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVII.

July 2. } A LESSON ON HOME. { Mark x. }
1882. } } 1-16.

GOLDEN TEXT.—"I will walk within my house with a perfect heart."—Psa. 101: 2.

TIME.—Six months after last lesson, in the spring of A.D. 30, about a month before the crucifixion.

PLACE.—East of the Jordan, on Christ's last journey to Jerusalem.

PARALLEL.—Matt. 19: 1-15, with vers. 13-16; Luke 18: 15-17.

CONNECTING LINKS.—During the interval since the last lesson several incidents omitted by Mark, but narrated by Luke and John, had occurred. Sending out of the Seventy, Luke 10: 1-16; passing through Samaria, Luke 9: 51-56; John 7: 2-10; healing of ten lepers, Luke 17: 11-29; at the feast of Tabernacles, John 7: 11-53; the woman taken in adultery, John 8: 1; Martha and Mary, Luke 10: 38-42, and some other minor matters.

Notes and Comments.—Ver. 1, "from thence:" Galilee, so Matt; it was His final departure from the place where He had taught and done so much, until after the resurrection; "coasts:" borders, frontier; "beyond Jordan:" so Rev. Petrea proper, most likely; "people resort:" Matt. great multitudes; "taught:" and "healed:" so Matt. The blessings of Christ's words and Christ's healing were brought where they had not likely been before: "as He was wont;" note and imitate the habits of Jesus, Luke 4: 16.

Ver. 2. "The Pharisees:" their hate carried them where Jesus was found. "Is it lawful:" Christ was now in the dominion of the Herod who had put John the Baptist to death for his faithfulness on this very point. The Pharisees were sure that Jesus would agree with John, and they would have been glad that He also should feel the vengeance of the king.

Vers. 3, 4. Jesus puts the question to them, What is the teaching of the law as given by Moses? What is the authority? "Moses suffered:" Deut. 24: 1-4, it was a permission under certain circumstances only, which compared with the practice of other nations was a great restriction.

Ver. 5. "For the hardness:" meaning either to protect the wife against your cruelty he thus guarded her, or, because of your stubbornness, this was the best law practicable, although not actually the best, as he goes on to show.

Ver. 6. "From the beginning:" this was God's purpose, one wife for one husband, and this was to be the law of the race.

Vers. 7, 8. The first doctrine of the family relation, as set forth in Gen. 2: 24, is here repeated by Christ, "for this cause;" and the Apostle Paul, quoting the same words, applies them to the connection between Christ and His Church, Eph. 5: 31, "twain—one flesh," apart, incomplete—complete only in their union.

Ver. 9. "What therefore God hath:" lit. did, "join together," i.e. at the first, "let not man:" it is sin to attempt to alter what He has ordered. The position of woman as the helpmeet of man, esteemed and honoured, is the fruit of revelation; it was not so in heathenism.

Vers. 10, 11, 12. The disciples were still too much under the influence of Pharisaic tradition readily to accept these teachings of the Master; they thought if these sayings were true, if the bond was indissoluble, it were better for a man not to marry, Matt. 19: 10. Jesus repeats to them what He had just said to the Pharisees (so Matt. 19: 9), thus emphasizing the truth.

Ver. 13. "They brought:" who? doubtless the parents, the mothers, the loving instinct of the maternal heart seeking blessings for their little ones; "young children:" Luke, "infants;" likely babes and others older, still "little children;" "should touch them." Matt., "put his hands on them and pray." This did not meet the views of the disciples, who were having an interesting discussion with Jesus on the marriage question, and they "rebuked them that brought them:" they thought, too, very likely, that their Master should not be interrupted by such a small matter as this.

Ver. 14. Not so thought Jesus; when He saw it "He was much displeased:" at the action of the disciples. The Rev. makes the idea stronger, as it should be "He was moved with indignation." He had already warned them against "offending" little children (Lesson for June 18), "Suffer *thee*:" not these alone, all "little children—to come—forbid not:" they who would forbid were ignorant alike of the spirit of Jesus and the character of His kingdom; "for of such:" "to such belongeth the kingdom of heaven," is the rendering preferred by the American Revisers. There are children, multitudes in heaven, and those who are not children in years are child-like in spirit. None too young, too small, for the kingdom.

Ver. 15. A continuation of the idea, enforced by the emphatic "Verily." If any one will not enter the kingdom of heaven as a little child—with a little child's simplicity and faith—he cannot enter at all. Christ passes beyond the reception of children by Him; not only can they be received, but all coming to Him must be like them.

Ver. 16. The mothers brought their children that Christ

would "touch them:" He does more, as He always does for those who ask, trusting His love, "He took them up in His arms and blessed them." The laying on of hands has always been held to accompany ordination, we have no definite account of Christ laying hands upon His Apostles, but He did upon the children, and so ordained them to the kingdom of heaven.

HINTS TO TEACHERS.

What and How to Teach.—Profatory.—The earlier verses of this lesson, those relating to marriage and divorce, would hardly have appeared in a lesson except in the course we are following this year, taking every verse of one book. It may be said, will be said, that it is a part of God's word, and should be taught. Unquestionably; yet, as we think, not to the average classes in our schools. No wise teacher, especially those having quite young classes, will dwell upon it—do nothing more, in fact, than indicate the general spirit of the lesson. The other section is so teachable, so rich and full of thought, that those who confine themselves to it altogether will find that they have a full and suggestive lesson.

We have, however, given full notes upon the verses, and other remarks will be found under the Topics.

Topical Analysis.—(1) The sanctity of the home, vers. 1-12. (2) The blessedness of little children, verses 13-16.

On the first topic we would abridge some remarks from *Peloubet*, which, if they do not all bear upon the words of the lesson, are suggested by the thoughts which cluster around it—"The law of marriage is so strict and so strong, because the most important institution both to religion and the State is the home. The true family is a Church in miniature, and a State in miniature, where are cultivated the worship, the knowledge of the truth, the influences of the Spirit which belong to the Church, and the obedience and moral virtue which lie at the foundation of the State. I. A true home is the nearest earthly return to Eden man has lost. Here Christ was born, worked His first miracle, and almost the last words He spoke on the cross were to His mother about her home. II. How may the home become what God has made it? (a) Obey the laws God has laid down in 2 Cor. 6: 14, and elsewhere. (b) Love one another. (c) Be truly religious, for religion binds souls together. (d) Never neglect the little courtesies and attentions of life. (e) Make the home the centre of happiness for all its members. III. What can the children do to make home happy? (a) Honour and obey their parents. (b) Be full of helpfulness. (c) Be courteous and polite to parents and one another. (d) Bring the Christian spirit into the home. IV. What spoils a home? (a) Selfishness; (b) neglect of one another; (c) clamouring for rights; (d) irreligion; (e) thoughtlessness; (f) passion; (g) crime.

On the second topic. First let us rejoice that those Jewish mothers were filled with a desire to bring their little ones to Jesus. Blessed women, little they knew what they were doing for the mothers and lovers of children to all generations; they were bringing forth words from the Saviour which have filled myriads of hearts with rejoicing since the day they were first spoken; words which have been the silver lining to many a dark cloud of bereavement, which have sounded over many a tiny grave, and brought calm peace which nothing else could bring. In this short narrative we may remark that there is the *Duty of Parents*. These little ones were brought, there is no doubt, by their parents, though we are not expressly told so; the very absence of any contrary statement is to us proof, for who so proper for the blessed duty? Parents can do it now, and they should. Let the influence of the teaching reach them to lead to this duty. We see that the *disciples of Jesus may make mistakes in this matter*; they did here—they have done so again and again. Pastors, elders, deacons, old members shake their heads when the very young would make a profession of faith in Jesus, and it is to be feared have often chilled the upspringings of warm affection in the heart. Teachers, it is yours especially and emphatically to guard against this error; teach, encourage the little ones to come to Jesus. But *Jesus was angry with His disciples*, and may He not be angry with many now? The warning of Matt. 18: 6 should be remembered. And then *He blessed them*. We can't think of one of those little children who had thus been held in the arms of Jesus growing up other than holy men and women. Teacher, this is your golden opportunity, do not miss it; be absent any other lesson but this one; tell this old, old story over again, and when your scholars are ready to break out and sing,

"I think when I read that sweet story of old,"

show them the same Jesus with His open arms to receive and to bless, even them. We do not trouble ourselves with the doctrines drawn from this passage; what we desire is to impress the practical truths which should be taught.

Incidental Lessons.—On the first topic, That the home is an ordinance of God.

That the ideal home is where all are one in the service of God.

That sin against the sanctity of home is sin against God.

On the second topic, That all parents should do as these—bring their little ones to Jesus.

That the Master rejoices when children are brought to Him; so should His disciples.

That the rare anger of Jesus was here shown against those who would hinder the little children.

That little children are in the Church above; should they not be in the Church below?

To mould the clay before it hardens in the fire of worldliness.

That little children are the hope of the Church.

Main Lesson.—How to bring children to Jesus—(1) Teach them His truth, Exodus 10: 2; Psa. 78: 2-3; 2 Tim. 3: 15. (2) Bring them into contact with Divine things, Deut. 31: 12; 1 Sam. 1: 24; 2: 11; Ezra 10: 1. (3) Pray with and for them, Gen. 27: 18; 1 Chron. 22: 11-13; Matt. 15: 22, and similar passages. (4) Set them an example of holy living, Gen. 18: 19; Josh. 24: 15; Eph. 6: 4; 2 Tim. 1: 5.

CHOICE LITERATURE

THE LOT FELL ON JOHANNA.

A STORY OF MORAVIAN LIFE IN 17—.

PART I.

Clear and sweet rose the voices of the women above the deep, strong voices of the men on that Easter morn. Early, so early, at the very dawning of the glad new day, did those pious brothers and sisters of the little Moravian settlement gather in the gray stone chapel for their Easter service.

As their voices take up the words of the Litany—"Glory be to Him who is the resurrection and the life"—men, women, and children rise, and forming the procession, move through the quiet streets to the quieter graveyard. They enter the gate, the little children first, then the singers and the trombone-players. Next in the procession come the clergymen—the old bishop and the young minister, Bartholomew Richter, just arrived in America. These are followed by the women; then come the men. All are glad and every face is full of peace, though some of the women-faces beneath the white caps are very pensive, if not absolutely sad.

As the procession enters the graveyard, the song of holy melody rises to an ecstatic strain. The blue-bird and the robin, in the tree-top above the quiet sleepers, cease their matins, and, flying to a loftier perch, look down with wide eyes of astonishment and listen breathlessly to the praise. The graveyard is not a gloomy place to the Moravian. His pure and simple faith looks beyond the coffin-lid, and views death as the easy entrance into a world of bliss. The grave is to him "the covered bridge from earth to heaven."

The air was full of pleasant odours, and the soul of the young minister, Bartholomew, to beat with quicker and stronger pulsations. The voices of men and women, the distant music of the trombones, and the silver strain from the children at the head of the procession, thrilled the heart of the young man and lifted his thoughts to heaven. It was all such a new experience to him. His parents having died when he was a young child, Bartholomew had been shut off from all home life and tender associations. Yet this life, barren as it had been of social ties and home influence, had not dulled his quick sensibilities nor quenched the fires of a fertile imagination. In fact, the long years of patient, unflinching brain-labour spent in the college hall had served to sharpen his appetite for all that was full of life and beauty. He drank in the pleasure which he now found in his life of freedom in the New World as a thirsty man drinks rich, red wine. Yet this keen enjoyment was not wholly sensuous; but, rather, sense-delight, under the control and illumination of the spirit. With an eye of flesh he saw the perfect beauty of the springing flower, and with an eye of faith the hand that fashioned its delicate loveliness. He heard the song of the birds in the branches, and listened for the whispering of the spirit, which he felt and heard within the depths of his own being.

As the strong chorus of happy voices floated out upon the air, there sounded—not above the others, nor yet below them, but clear and distinct from them—one voice, sweet and strong as a seraph's. It was a woman's voice, and perhaps the reason why Bartholomew heard it so plainly was that the women walked, in the procession, next behind the clergymen. Possibly this accounts; but the sisters walked behind the brethren, remember, so that the young divine knew not whether the singer wore blue, pink, or red ribbons for the strings of her white cap. If she wore the blue, she was the wife of some one of the good brethren at the end of the procession; if pink, she was his "single sister;" if red, his girl sister, in the first flush of her fair young womanhood—the beautiful Moravian maiden, with her modest, quiet ways, her shy, sweet glances, and her ever-changing colour.

The procession moved on, and still the sweet voice rang out on the still air, floated upward with the soaring lark, and lost itself in the blue immensity. Lost itself? Who knows? Nothing is lost entirely.

There is a break in the procession. Men, women, and children are scattered through the graveyard, by the rows of graves, some standing here, some there; for the good Moravians are buried side by side, in the order of their death. A husband and a wife may lie far apart in their last slumber, and many graves may intervene between the mother and her child. Still the service of song continues; but the voice of magic sweetness is no longer heard by young Brother Bartholomew.

However, when the holy anthem rises to its greatest height of rich melody, the sweet voice is again heard, and, glancing in the direction of the sound, Brother Bartholomew sees a group of women and children standing by the graves opposite. For an instant he is only conscious of the white caps and the different coloured ribbons; but a second glance is sufficient to tell him that the young girl standing a little to the left of the others is the possessor of the wonderful voice.

She is still singing, and her face, of marvellous beauty, is turned half towards him. Her wide blue eyes are raised to the clear blue of the heavens, and seem to equal it in their purity and intensity. Her complexion is pale, with just a touch of colour on the oval cheek. She is not at all of the "dead perfection" order of girls, nor

"The rose of the rose-bush garden of girls,
Queen lily and rose in one;"

but a beautiful, natural face, with beautiful eyes and regular features, framed by golden brown hair, pushing out ambitiously from the close bands of the unsightly cap. Her beauty is that of the bud rather than the flower. Yet there is a certain firmness indicated in the only limited lines about the mouth, and, instinctively, one feels that this girl is not made of such stuff as dreams are made of, but of that sterner clay of which martyrs and heroes are moulded, and you wonder

what lies beyond the red ribbons of her girlhood. She is capable of being very happy, and also of being very wretched; but you cannot imagine for one moment that Johanna Rothe could ever be capable of a wrong, unwomanly act. You feel that she is capable of great and good things, and only capable of such.

I think it not improbable that some such thoughts as these passed through the mind of the young minister as he listened to the wonderful voice and looked upon the beautiful face; and in the days and weeks that followed the Easter service I know not how the young divine became acquainted with Johanna; but, nevertheless, an acquaintance did spring up and prosper with more rapidity than was usual in a Moravian village at the early date of which our story is a faithful chronicle. Perhaps it was because Bartholomew, having as his special charge the younger men of the Church, found it necessary to look after Johanna's brother, who, indeed, was not a model of Christian virtues, and who occasionally made trips to New York, where he imbibed much of the world's sinful tastes.

However, Johanna and young Brother Bartholomew met at "Love Feasts" and religious services; and sometimes of a rainy afternoon, when mothers and daughters sat in their favourite places in the graveyard (for such was ever the favourite resort of the good people of Bethlehem), the young pastor would pass that way; and, as he came to one little group after another, he would stop for a few moments and ask after the health of each and express some word of kindness and courtesy ere he passed on; and red-letter days were those when, among the others, he chanced to meet Johanna.

PART II.

As the summer changed to autumn, and the September haze hung over the far blue hills, and the katy-dids and crickets made vocal the silent night, the ever-watchful eye of Mrs. Rothe saw a change in her daughter. Her eyes were brighter and larger than of yore, and her colour came and went as she conversed or was silent; and, sometimes, when her mother saw the far-away look in the pensive face of her fair-cheeked daughter, she would sigh softly, and, wiping the dimness from her glasses, murmur:

"Johanna, child, the Lord grant that, when the lot falls on you, it may not be for the wrong one."

They were sitting in the graveyard one afternoon, when these words fell from the mother's lips, and this time they did not fall unnoticed by the daughter.

"Mother," she said, turning her face from the glory of the western sky, while her cheek took on the flush of the dying day, "the disposal of the lot is with the Lord. Why should I be concerned about it?"

The good woman felt rebuked; yet her heart had many misgivings in regard to Johanna's future.

"Yes, dear," she replied, "perfect love casteth out fear." Yet she sighed again as she spoke, for she thought of the long past, when the lot had fallen on another Johanna, and that Johanna had tried to think that it was the Lord's will, and had married the man she did not love, while the one she did love married the girl who had given her heart's best affection to Johanna's own husband; and she had known it all, for Anna Weisser was her intimate girl-friend, and they had met and prayed together about it, while the young men went to the "Council of the Elders," and the lots were cast. But neither Anna nor that other Johanna had questioned the will of the Lord. They had married the men to whom the lot assigned them, and every one said that they were both very happily married; nor did they themselves ever hint that it was otherwise. Yet, nevertheless, Johanna Rothe knew that, in marrying David Rothe, she had missed out of her life a certain happiness which she felt was possible and intended for every good woman to possess; and now her whole heart, bound up, as it was, in her daughter, dreaded lest she, too, should miss what the mother-heart felt was possible and right that she should possess. So, very gently and very sadly, she added:

"Thy ways, O Lord, are mysterious, and no man knoweth them."

Johanna the younger made no reply, and again turned her face to the sunset glory, and for a time both were silent, while above them, in the branches among the yellow leaves, a robin piped his farewell song, and a cricket chirped in the grass at their feet.

"Mother," at length exclaimed Johanna, without turning her face from the crimson and gold low down in the west, "would God ever let the lot fall so as to make people unhappy; so that, in obeying it, one would have to do what, under any other circumstances, he would not do?"

"Sometimes He does," replied the mother.

Johanna looked puzzled.

"In marriage, mother?" she asked, with a deep blush, still keeping her face turned away.

"Yes, my darling."

"Then I would not obey what men called His will," the young girl answered, firmly, almost defiantly, turning upon her mother a flushed face and brilliant, flashing eyes.

Mrs. Rothe had never seen her child so excited, and the good woman was terrified.

"Hush, child!" she exclaimed, in alarm. "He sometimes takes us at our word."

"Let Him take me," she replied, with a prophetic gesture toward the fading splendor of the west. "It would be a greater sin to marry when—"

She left the sentence unfinished and covered her crimson face with her hands.

"Oh! Johanna, Johanna! What is the matter? This is not like my gentle girl. What has happened to my child? Has one of the young brethren been speaking to you on this subject? or can any one without the Church have gained access to your pure mind and tempted you with the world's false views?"

"Mother," replied Johanna, in a reproachful tone, "do I not know the rules of our Church? Can you not trust me?"

"My darling!" replied the fond mother. "Distrust you? No, no, but you frighten me with your fierce words. Child, you almost defied your Maker."

"Oh! no, mother," said the girl, crossing to her mother's

side and throwing her arms around her. "You did not understand me. I would rather do something that seemed wrong to everybody and right to myself than to do what seemed right to everybody and wrong to my own soul."

"And, in so doing, you would be pleasing God," said a voice near them. And, looking up, Johanna beheld Bartholomew Richter standing before her, with the sunset light shining full upon his fine, manly features.

He hastened to apologize for his sudden interruption, and said that, overhearing Johanna's last sentence as he passed, he felt constrained to voice his approval.

"Johanna is getting strange thoughts into her head," said Mrs. Rothe. (A nineteenth century mother would have said: "Johanna is a girl of opinions.") "I sometimes feel apprehension for her future," she added, with a sigh.

"Trust the future with Him who orders it," said Brother Bartholomew, in a low, earnest voice.

"But herein lies the trouble," replied the anxious mother. "Johanna does not seem willing to abide by the Lord's will."

"Mother does not understand me," exclaimed Johanna, in self-defence. "I say that I can never do what other people may say to be the will of God, when down deep in my heart I feel that it would not be right for me to do so."

"You know that in such a case we would try the lot," said the young man.

"Even then I would not go against this conviction of my own soul, if all the lots that ever were cast should decide that I should," she answered, with decision.

"You are decided?"

"Yes, fully. What would you do?"

Bartholomew Richter was a man of strong and vigorous thought and action, and, consequently, had always been able, by prayer and meditation, to see his way out of a difficulty, and so had never reached that critical, wavering uncertainty when he felt that he must trust to the lot for the necessary decision; and now, when this young girl put the question to him so suddenly, he felt such doubt and uncertainty as he had never experienced before, and he answered, honestly:

"I do not know. God has always made plain to me the course He would have me take without seeking His will in casting the lot, and I trust He always will."

The gloom was gone from the west; only a touch of gold low down on the horizon was left from all the wealth of splendour which a few moments before had been piled up mountains high above the purple hills. Mrs. Rothe rose, and with a glance towards the darkening sky, held out her hand to her young pastor. His eyes followed the direction of her glance, and Johanna murmured:

"Beyond the sunset are the hills of God."

Then they turned from the sunset and from each other; the mother and daughter going down through the valley to the pretty cottage home, and Brother Bartholomew away to his hillside retreat, where he might spend the twilight hour alone in communion with his God. And the night came down about the ears of men, and hushed that toil and tumult, and the busy hum of life ceased in the valley north the hills, and

"Evening stood between them like a maid,
The smooth-rolled clouds
Her braided hair; the studded stars the pearls
And diamonds of her coronal; the morn
Her forehead jewel, and the deepening dark
Her woven garments."

An hour later, and the sound of bell and trombones summoned the mountain worshipper from his retreat to the village church, where the evening service was just beginning.

"I have sad news for you, brother," said the old clergyman to Bartholomew, at the close of the service. "Brother Weisser has departed this life."

"Brother Weisser in St. Thomas?"

"Yes. He has left a most interesting work. A labourer is needed."

It was enough. It is said of the Moravians that they never wait to be called into the service of their Master. They are always ready with the words: "Here am I! Send me!"

"I will go," said Bartholomew, in a low, steady voice.

"God bless you, brother," said the old man, placing his hand on Bartholomew's shoulder. "But he who goes should be married."

"I will marry. When ought I to go?" was answered, without a moment's hesitation.

"As soon as possible."

"Must my marriage be decided by lot?"

The old gentleman drew back in astonishment.

"Brother," he exclaimed, after a moment's silent wonder, "is it possible that you are so ignorant of the Church regulations?"

"Yes; truly I am ignorant as to the facts of this custom. I thought possibly there were exceptions to the general rule in regard to this matter."

"None!" thundered the elder man.

"You see I have never thought of marriage as a personal matter."

"There is a council of the elders to-morrow. Shall I present your case?"

"Yes," was the reply.

For Bartholomew Richter the mists of the future had suddenly disappeared. He now faced himself face to face with the question which a few hours before he had been unable to answer other than by saying he did not know. He must know now, for he must act.

Bartholomew Richter was not a man to shrink from facing a difficulty, and resolutely he turned to the question he had so recently put from him as puzzling and unprofitable. The time for decision had come. He did not for one moment stop to consider that the lot would decide for him. He felt at once that he must decide now whether it would be his duty to abide by the decision of the lot, or to do as Johanna said—choose what he knew in his own soul to be right, though the whole world said it was wrong.

That night, in the solitude of his own chamber, he met the question and answered it; and on the morrow, when the lot did not fall on Johanna, he did not change his decision, but went to St. Thomas alone. And the elders were

sore distressed on his account, and very greatly feared lest Satan should in the end overwhelm their much-loved brother with some mighty, yet subtle temptation.

PART III.

The years fly by. Bethlehem, the little Moravian settlement, spreads out her skirts like a proud lady, and daily grows larger and more flourishing; but in the Roth's cottage there had been changes of a different nature. The gentle-hearted mother has passed away. The brother has married, and Johanna laid away her red ribbons and tied the pink beneath her firm little chin, and went away to the quiet shelter of the "Sisters' Home;" and there within its peaceful walls has lived ten years of her quiet life of good deeds and loving words. And many times the message came from the "Council of the Elders" that by lot Johanna Rothe was chosen for the wife of some thriving citizen; but Johanna could not be prevailed upon to leave the "Home" for a home of her own, and no one except Brother Paul, an old and tried friend of the Rothe family, knew the reason why. I say he knew. His own heart told him. Johanna never hinted it, by words or look; but Brother Paul had had a heart history of his own, some thirty or forty years before, and when a man has once learned such a lesson he can readily see whether another man or woman has been taught the same.

It is Brother Paul who has kept up a somewhat desultory correspondence with Bartholomew Richter, and through him the young missionary once sought the aid of the "Council of the Elders," that they should send him a companion; but, though the Council had done its part, yet still Bartholomew remained alone. Perhaps Johanna learned from Brother Paul that Bartholomew had sent for a wife, and, when she knew that he did not marry, perhaps she thought—well, one thing I am sure of, she did not grow sour and disagreeable. She did not speak slightly of marriage, or even bitterly of that perverse little lot; but her heart was as true and tender, her face as bright and beautiful, as on that summer morning, ten years before, when Bartholomew Richter bade her good-bye, and went out alone to his field of labour, with the silent disapproval of his Church and people resting upon him.

Ten years!—and the years between twenty and thirty are longer than any ten afterward. Ten years, and Brother Bartholomew waits on the seashore, for the good ship rides at anchor, and the little boat bobbing up and down upon the sparkling waves comes shoreward with its precious burden of human life. There is a stirring in his spirit, a quicker action of the heart, and a sudden rush of feeling; for he knows that the ship has brought missionaries from America, and among them is his old friend Brother Paul.

Now the keel grates on the sandy shore. The passengers are leaving the boat. There is the tall form of Brother Paul. How white his hair has turned since Bartholomew saw him last! A woman walked by his side. What was there in her attitude that struck Bartholomew Richter with surprise, with interest? Had Brother Paul married? The flutter of a pink ribbon said "No," and the good brother's words, as he gasped his friend's hand, revealed the mystery.

"I sought the Council for you again, Brother Bartholomew, and this time the lot fell on Johanna."—*Coral Magazine, 18 N. Y. Independent.*

"NOTHING TO READ."

Many and many a time we have all heard this said, I presume, and Flora McFlimsy, with her "nothing to wear," has often arisen, perhaps, as a suitable companion piece. Because the last new novel doesn't lie on the table, or the latest magazine, does it follow there is nothing to read? I confess to have had this feeling myself, sometimes, and so been compelled to take down some of the good old books from their shelves—where they had lain so long that if they had not been very good indeed they would most certainly have spoiled—and have been thoroughly astonished at my own ignorance, in allowing such treasures to lie so idly by me, my soul or intellect going hungry meantime. As there are no better friends than the old friends; no better songs than the old songs; no grander hymns than those that have long been consecrated by church usage; and no music sweeter than the notes to which we listened in far away times and in far away places; so the dear books, those which have been tried and tested by other generations and "pronounced good," may be trusted now. They have an old wine flavour better than the new; an odour of old thyme and forget-me-nots that revives other days and other times, and we grow wiser and wiser as we spread the years before us that our fathers knew. The books of to-day are written hurriedly for these swift times—the lighter literature, I mean—and consequently have but a present, fleeting value. The old books—or standard literature—are like rocks that the waves of ocean have beaten and battered without injury; standing the cleaner and the whiter for the washing of the centuries. Let the old books be brought forward. We will find in them a beauty seen only in age; a beauty of silvered hair and the genial sunshine of years.

DEAD STARS.

Like the mad of the sea, the stars of heaven have ever been used as effective symbols of number, and the improvements in our methods of observation have added fresh force to our original impressions.

We now know that our earth is but a fraction of one out of at least 75,000,000 worlds. But this is not all. In addition to the innumerable heavenly bodies, we cannot doubt that there are countless others, invisible to us from their greater distance, smaller size, or feebleness of light; indeed, we know that there are many dark bodies which now emit no light, or comparatively little. Thus in the case of Procyon, the existence of an invisible body is proved by the movement of the visible star. Again, I may refer to the curious phenomena presented by Algol, a bright star in the head of Medusa. This star shines without change for two days; then in three hours and a half dwindles from a star of the second

to one of the fourth magnitude; and then, in another three and a half hours, reassumes its original brilliancy. These changes seem to indicate the presence of an opaque body which intercepts at regular intervals a part of the light emitted by Algol.

Thus the floor of heaven is not only "thick inlaid with patines of bright gold," but studded also with extinct stars—once probably as brilliant as our own sun, but now dead and cold, as Helmholtz tells us that our sun itself will be some seventeen millions of years hence.

THE LILAC.

I feel too tired and too old
Long rambles in the woods to take,
To seek the cowslip's early gold,
And search for violets in the brake;
Nor can I, as I used to, bend
My little bed of flowers to tend;
Where grew my scented pinks, to-day
The creeping witch-grass has its way.

But when my door I open wide
To breathe the warm sweet air of spring,
The fragrance comes in like a tide,
Great purple plumes before me swing;
For looking in, close by the door,
The lilac blossoms as of yore;
The earliest flower my childhood knew
Is to the gray, worn woman true.

Dear common tree, that needs no care,
Whose root in any soil will live,
How many a dreary spot grows fair
With the spring charm thy clusters give!
The narrow court yard in the town
Knows thy sweet fragrance; and the brown,
Low, hill-side farm house hides its eaves
Beneath the gray-green of thy leaves.

Loosed by the south wind's gentle touch,
In perfumed showers thy blossoms fall;
Thou asketh little, givest much:
Thy lavish bloom is free to all;
And even I, shut in, shut out,
From all the sunny world about,
Find the first flower my childhood knew
Is to the gray, worn woman true.

DISTANCE OF THE SUN.

Some of the revised figures and opinions concerning the sun, as the result of the most recent observations, aided by improved methods and appliances, are of peculiar interest. Thus, the former calculations, which placed the sun at 95,000,000 miles from the earth, and which remained unquestioned for so many years, are now changed, on the highest authority, so as to present a mean distance of 93,100,000 miles. Not less interesting are those investigations which deal with the solar temperature, respecting which the most diverse opinions have existed until lately among men of science, these opinions differing, in fact, all the way from millions to the comparatively low temperature of 3,632° Fahrenheit. The figures now most generally received are those of Professor Rosetti, of Padua, who, after the most profound and prolonged study, places the sun's temperature at about 13,000 degrees Fahrenheit. Another notable fact is the recent discovery of oxygen in the sun's atmosphere—the first discovery, indeed, of the existence of any non-metallic element there.

PRICE OF ELEPHANTS.

The Moors who drive a trade in elephants throughout the Indies, have a fixed price for the ordinary type, according to their size. To ascertain their true value, they measure from the nail of the fore foot to the top of the shoulder, and for every cubit high they give at the rate of £100 of our money. An African elephant of the largest size measures about nine cubits, or thirteen and a half feet, in height, and is worth about £900; but for the huge elephants of the Island of Ceylon four times that sum is given. Had Jumbo been measured by the same standard, what would have been his real value in money?—*Niles and Queries.*

CHEERFULNESS IN CHILDREN.

A very small matter will arouse a child's mirth. How still the house is when the little ones are fast asleep and their pattering feet are silent! How easily the fun of a child bubbles forth! Take even those poor prematurely aged little ones bred in the gutter, cramped in unhealthy homes, and ill used, it may be by drunken parents, and you will find that the child's nature is not all crushed out of them. They are gleeful children still, albeit they look so haggard and weary. Try to excite their mirthfulness, and ere long a laugh rings out as wild and free as if there were no such thing as sorrow in the world. Let the dear little ones laugh then; too soon, alas! they will have cause to weep. Do not try to check or silence them, but let their gleefulness ring out a gladsome peal, reminding us of the days when we too could laugh without a sigh, and sing without tears.

The Bishop of London has issued a special prayer to be read in all the churches of his diocese for the restoration of peace and prosperity to distracted and suffering Ireland.

A CASE has just been decided in England, under an old statute passed in the reign of Henry III., which exempts from seizure "beasts of the plough" which "gain the land." Four horses belonging to a farmer in Sussex had been sold under a writ for the payment of "Extraordinary Tithe." A suit against the rector of the parish and the auctioneer has been decided against them with costs.

BRITISH AND FOREIGN ITEMS.

THE Queen's birthday was celebrated as a general holiday throughout India.

THE number of Jewish emigrants from Russia at Brody now amounts to 15,000.

MR. JOSEPH COOK expects to resume his Monday Lectures at Boston about the 1st of next December.

THE Czar proposes to celebrate his coronation by inaugurating reforms that will take a year to prepare.

THE British Government has authorized the erection of huts for the shelter of evicted tenants in Ireland.

DURING April last 519 families were evicted in Ireland. Of these 237 were readmitted as tenants or caretakers.

THE Mormons have established a paper in Berne, Switzerland, in the German, to disseminate their doctrines.

GENERAL TODLEBEN has been created Governor-General of Poland, with instructions to form a strategic frontier.

A MOVEMENT is on foot in Portland, Me., to erect a statue of Longfellow in the square near the early home of the poet.

PRINCE HENRY, son of the Crown Prince Frederick William of Prussia, will visit the United States next October.

THE American *Catholic World* calls Monsignor Caper, who baptized the Marquis of Bute, the "Apostle to the Gentiles."

SERIOUS riots in Alexandria and murderous assaults upon the foreigners show that the state of affairs in Egypt is most critical.

ORTHODOX Mohammedans expect the end of the world this year, the year 1300 of the Hegira. They are looking for their Messiah.

THIS year, though he has now passed fourscore, the Earl of Shaftesbury has presided at no fewer than eighteen of the May meetings in London.

AFTER fifteen years of litigation, the Church Association are about to make an effort to deprive Mr. Mackonochie of the living of St. Albans, Holborn.

THE native war in West Africa, according to the latest news, still continues. The Bonny men have been again victorious in several engagements.

THE heat in Australia this year has been unusually great, and on January 19th, in Melbourne, the temperature reached 110 deg. in the shade and 169 deg. in the sun.

A SPEAKER at the Congregational Union meetings in Edinburgh said that ministers needed to be endowed with the three C's—Grace, Gumption, and Greek.

THE Jewish Commissioners sent to Palestine to explore the country with a view to its colonization, report that it offers good prospects to intending emigrants.

BISHOP STROSSMAYER, the powerful Austrian prelate, has written a letter to the president of the Russian Holy Synod, favouring union of the Greek and Latin churches.

GORKI, a Jewish town in Russia, has been destroyed by fire. Great excitement prevails among the Jews in Brody. They are without bread, or means to continue their journey.

THE question of ecclesiastical disestablishment in India will shortly come up in the British Parliament, a petition for it having been extensively signed by the natives at Madras.

PROF. PATTERSON, the new Superintendent of Instruction in Brooklyn, reports 61,289 children on the public school roll of that city, an increase of 2,753 the past year, with 1,289 teachers.

SIGNOR GAVAZZI is in London just now. He has been speaking at the meeting of the Continental Society, and in Dr. Donald Fraser's church. On Sunday he preached in Regent Square Church, Dr. Dykes'.

ARMENIAN scholars, with the approval of the Armenian Patriarch of Constantinople, and in connection with some of the missionaries of the American Board, are preparing an edition of the Bible in modern Armenian.

A FRENCH Presbyterian congregation, descendants of the Huguenots, has for three centuries worshipped in the Crypt of Canterbury Cathedral. They recently held special services in commemoration of the Reformation.

THE race for the chairmanship of the English Congregational Union was close again this year; but Dr. Parker was again defeated, Dr. Fairbairn being elected on the third ballot by a vote of 439 to 439 for Dr. Parker.

THE worshippers of Kali, the black goddess in Hill Tipperah, India, wishing to offer her a human sacrifice, prevailed on a wife to give her husband for the cruel rite. She has since been arrested, and is awaiting her trial.

REV. R. W. McALL's stations in France, according to his tenth yearly report, number fifty-six, many of them having Sunday schools attached. More than half are in Paris and its suburbs, the rest being in more than a dozen principal provincial towns.

THE lowlands of the Mississippi, below Memphis, are again overflowed. The spring flood of three months had just subsided, and the people were beginning to plant corn and cotton, when another overflow took place to an extent almost as large as the first. Congress has appropriated \$10,000 for their relief.

A BLIND young Jew is endeavouring to establish a weekly newspaper in Jerusalem, but is meeting with much opposition. This journal, the *Jerusalem Gazette*, the first number of which was published in the early part of this year, has had to suspend its issue till a firm which has been petitioned for arrears from Constantinople.

THE "Publishers' Weekly" gives an idea of the literary activity in Japan, by the statement that 4,910 works of all classes were published last year, or 1,115 more than in 1880. Very many were translations or adaptations of European or American works. One sign of the growing civilization was the starting of 249 newspapers, though a large portion failed to succeed.

MINISTERS AND CHURCHES.

THE congregation of Caven Church, Exeter, have decided to extend a call to the Rev. John Gibson.

THE trustees of St. Andrew's Church, Perth, have purchased a site for a manse at a cost of \$800. They will build soon.

THE Huron "Expositor" says that the late Mr. John Towers, of Tuckersmith, bequeathed \$2,000 to the Formosa Mission.

MISS BLACKADDER, of the Trinidad Mission, addressed a meeting of the Halifax Woman's Foreign Missionary Association on the 12th inst.

ELMA CENTRE and West Monckton have unanimously agreed to give a call to Rev. Andrew Henderson, M.A., offering a stipend of \$800, a manse, and glebe of five acres.

MRS JOHN SHARPE, of Hastings, on retiring from her labours in the Sabbath school, owing to enfeebled health, has received from members of her Bible class some valuable tokens of their affectionate esteem.—COM.

AT a *pro re nata* meeting of the Presbytery of Manitoba, held in Knox Church, Winnipeg, on the 8th inst., Mr. R. G. Sinclair, after an examination which was duly licensed and ordained to the work of the ministry. The Moderator *pro tem.*, Mr. McGuire, of Emerson, addressed the newly ordained minister in appropriate terms.

THE Ladies Aid Society of River Street Church, Paris, held their annual meeting on the 13th inst. The amount collected during the year was \$246.52, and the expenditure \$299.28, the difference having been more than covered by the balance on hand at the beginning of the year. The expenditure was for the following objects: Deserving poor of congregation, \$34.35; painting church tower, \$40; new communion service, \$30.68; toward manse fund, \$150.

REV. J. A. ANDERSON, B.A., was heartily welcomed by both sections of his congregation on his return from his wedding tour. A deputation from the Whitechurch section met the bridal party at the station, and escorted them to the manse, where the ladies of the congregation, who already were in possession, were awaiting their arrival. After a hearty hand-shaking, and kind congratulations, the whole company sat down to a sumptuous repast, prepared by the ladies. A pleasant evening was spent, and the company retired, leaving behind them many substantial tokens of their kindness. About a week afterwards, in the evening, the manse was again invaded, this time by the Fordyce section, who took complete possession. The table was again made to groan beneath its load of good things. Two chairs were placed at its head to which Mr. and Mrs. A. were conducted, when an address of welcome was read expressive of the goodwill of the congregation, and appreciation of Mr. A.'s services, coupling with this the hope that both Mr. and Mrs. A. might long be spared to dwell in their midst. Accompanying the address was a presentation of two beautiful vases, one of which contained over \$33. Mr. A. replied, on behalf of himself and wife, in brief but suitable terms. The prosperity of the united congregation of Whitechurch and Fordyce since Mr. A.'s induction, in October, 1880, has been of a very marked nature.

THE meeting held in St. Andrew's Church, Ottawa, on the evening of the 12th inst., for the purpose of bidding farewell to the Rev. D. M. Gordon, B.D., in view of his departure for Winnipeg, was very largely attended, not only by Presbyterians, but by members, both clerical and lay, of the various other Protestant denominations in the city. Dr. Grant presided. The meeting was opened with prayer by the Rev. Canon Johnson; and addresses were given by Revs. Dr. Moore, Mr. Hooker, Mr. Farnes, Mr. Cameron and Dr. Kemp; also by Mr. George May, who appeared on behalf of the Young Men's Christian Association; by Rev. Mr. Gavin, who presented a Bible and an address from the Ottawa Auxiliary Bible Society; and by Mr. McLeod Stewart, who conveyed the parting good wishes of the St. Andrew's Society. The meeting unanimously passed the following resolution: "That this public meeting of citizens of Ottawa, being pastors, members and adherents of the various Protestant Churches, gladly avail themselves of the opportunity now afforded them of expressing, as they hereby do, their sincere respect and very high personal

esteem for the Rev. D. M. Gordon, B.D.; their warm appreciation of the distinguished public service he has rendered for well-nigh fifteen years in connection with the educational, religious and philanthropic institutions and interests of this city; their deep regret at his removal, for they regard it as involving themselves and the community at large in a great and painful loss, and their very cordial desire that Heaven's richest blessings may ever attend him, as also Mrs. Gordon and his family, and that in the new and important sphere on which he expects soon to enter, he may be abundantly strengthened and encouraged amid all his duties, and find his labours crowned with signal success."

THE annual meeting of the Presbyterian congregation of Edmonton, N.-W.T., was held on the 29th of March. After devotional exercises, the pastor, Rev. A. B. Baird, B.A., was appointed chairman. The report of the managing committee gave an outline of the history of the congregation since its organization in November, 1881. A hall had been secured as a place of worship during the winter. The Hudson's Bay Company had given a church site on their reserve. The building of a church had been resolved upon, and a building committee appointed. Besides the regular morning and evening Sabbath services, weekly prayer meetings had been held, and meetings for practice in sacred music. The congregation had adopted the new hymn book. The financial statement showed that partly by Sabbath collections and partly by subscriptions—not yet altogether paid—the sum of \$416 had been raised to meet the minister's salary and current expenses, and it was announced by the Secretary that a gentleman had signified his intention of giving \$100 to this fund. The Building Committee reported that they had resolved on the erection of a frame building, eighty feet long by fifty feet in width, with four Gothic windows on each side and a porch in front. Outside, the walls are to be of dressed lumber, tongued and grooved; inside, they are to be battened and plastered. It is intended to have the building heated with hot air. The erection has been postponed till August, to admit of the arrival by steamer of the necessary building hardware, etc. The sub-committee appointed to secure subscriptions to the building fund had obtained \$1,078, besides several promises of indefinite amounts from gentlemen who did not wish to put down their names until the time came for payment. After election of officers, committee-men, etc., and some discussion on matters connected with the management, the meeting was closed with the benediction.

THE corner-stone of the new Presbyterian church of Campbellford was laid on Wednesday, the 14th inst., by the Rev. Dr. Neil, of Seymour, who administered Gospel ordinances to the Presbyterian families in the vicinity 42 years ago, having been ordained in the township of Seymour on the 29th of January, 1840. The services were opened by those assembled to witness the ceremony uniting in singing the 46th Psalm. The Rev. Mr. Mitchell, of Belleville, led in prayer; the Rev. Mr. Beattie, Campbellford, read portions of Scripture from the Old and New Testaments, suitable for the occasion. Rev. Mr. Sutherland, pastor of the church, presided, and read the document deposited in the foundation, giving a brief account of the rise and history of the congregation, and also a record of the office-bearers and others connected with the erection of the church. There were also enclosed in the glass jar the customary coins, and recent copies of the "Presbyterian Record," "CANADA PRESBYTERIAN," Minutes of Synod of Toronto and Kingston, Home Mission Report of Presbytery of Peterborough, together with some of the leading newspapers of the day. Mr. Robert Cook, Secretary of the Building Committee, presented the silver trowel to Dr. Neil, who, after prayer and a brief address, performed the work assigned to him in an appropriate and becoming manner. The new church will be constructed of brick, 70 feet by 42½, height 30 feet, with stone basement, a d tower 12 feet square. It is calculated to hold about 400 people, exclusive of accommodation in the galleries. The estimated cost is about \$7,500. In connection with the proceedings, the Rev. Mr. Mitchell, of Belleville, delivered a most interesting lecture in the old building (adjacent to the new) to a highly delighted audience. It abounded in wise practical counsels and happy illustrations, and frequently elicited expressions of applause. A hearty vote of thanks was awarded the lecturer.—COM.

THE following is from the "Muskoka Herald" of the 8th inst.: "By appointment of the Presbytery of Barrie, a meeting of the united congregations of Bracebridge, Monck and Muskoka Falls was held in the Presbyterian Church, Bracebridge, on Wednesday afternoon of last week, for the purpose of giving a call to a minister. For the past seven years, almost, these congregations have been under the care of the Rev. A. Findlay, an ordained missionary, who, in addition to this charge, has had the supervision of the Presbyterian missions in the Muskoka and Parry Sound districts. Notwithstanding the disadvantage of so extended a charge, and losses from the removal of families from the bounds, these congregations have so grown under Mr. Findlay's care as to require the undivided attention of a pastor. They applied to the Presbytery for leave to call a minister, and after enquiries had been made leave was granted. The Rev. R. Moodie, of Stayner, was appointed to moderate in a call, and, accompanied by the Rev. J. Leiper, of Barrie, attended the congregational meeting. Public worship was conducted by Mr. Leiper, who delivered an able and practical discourse from Matt. v. 13, 14. At the close of the service the Moderator stated the object of the meeting, and called upon the congregation to proceed with the selection of a minister. Mr. Findlay was at once nominated, and, no other name being proposed, he was, after a show of hands had been called for, declared to be the unanimous choice of the meeting. His name was then inserted in the call, which was thereupon signed by the members and adherents present. Messrs. Spring, Barron and Killen were appointed commissioners to prosecute the call before the Presbytery at its first meeting. Messrs. Leiper and Moodie expressed their pleasure at the choice which had been made, assuring the congregation that it would gratify the whole Presbytery as well as themselves. They also expressed the hope that should Mr. Findlay accept the call, the congregation would prosper under his pastorate even more than during his past connection with them. The call was left in the hands of the elders, for the signature of members and adherents who were not present. It may be added, that till the issue of the call Mr. Findlay retains the supervision of the mission work."

OBITUARY.

SAMUEL REIL.

The person whose name stands at the head of this notice was a man of no ordinary merit. He was born in the north of Ireland in the year 1795, of parents of Scottish extraction. His ancestors had fled from their native land during the persecution of the Covenanters, and their descendant possessed many of the best qualities which distinguished those stout-hearted religionists. Having removed with his parents to Paisley when only seven years of age, he grew up to maturity among the intellectual weavers of that town. He adopted their craft, and no doubt received a mental stimulus in the way of self-improvement by his intercourse with those sturdy tradesmen. He removed to Canada with his family in the 50th year of his age, and settled in the township of Ramsay, in Lanark. Here he remained for some twelve years, when he took up his abode in the county of Renfrew, in the township of Admaston, where he died in the 87th year of his age.

He was a man to be admired for his many good qualities of head and heart. His character for sober industry, sterling honesty, and unswerving truthfulness has had a permanent influence upon his children and their descendants, many of whom are now occupying prominent positions in the manufacturing industries of our country. His sincerity and undeviating attachment to his principles have often been the subject of remark among the circle of his friends and acquaintances. He early gave his heart to God, and wherever he went was known as a consistent follower of his Saviour. Many thought him too strict, for he carried his religion into all things, and yet he was no morose man, for his mind was full of anecdote and story, which he would pour forth to illustrate a truth. His mind was of a cheerful type. He had a very retentive memory, and had acquired a remarkable knowledge of the Bible. This knowledge it was his delight to impart to his family and neighbours. He was universally loved and respected, and seemed as one of the old patriarchal fathers amongst us. He passed away in a good old age, and his end was peace.—C. MCK.

THE GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in Canada met, according to appointment, in St Andrew's Church, St. John, N.B., on the evening of Wednesday, the 14th inst., at half-past seven o'clock. There was a fair attendance of commissioners, and a large audience representing all denominations. The Rev. Principal McVicar, the retiring Moderator, preached from Psalm cxix. 129, 160; Matt. xiii. 1-30; Psalm cxxvi. 6.

At the close of the service the Assembly was constituted, and proceeded to elect a Moderator. The Clerk read the report of the nominations made by the different Presbyteries, when it was found that Dr. Cochrane was nominated by 21 Presbyteries, Dr. McKnight by six, Rev. K. McLennan by five, Dr. King two, Dr. Proudfoot one. The Rev. Principal McKnight moved, seconded by the Rev. K. McLennan, "That Dr. Cochrane be chosen Moderator for the ensuing year." There being no other motion, Dr. Cochrane was unanimously elected Moderator.

Dr. Cochrane then took the chair and addressed the Assembly. Dr. McVicar laid on the table a letter from the Earl of Kimberley, thanking the Assembly, in the name of the Queen, for their loyal address. A similar letter was received from the Governor-General's Secretary. A vote of thanks having been passed to the retiring Moderator for his conduct in the chair, and for his excellent and appropriate sermon, the Rev. Mr. Torrance submitted a report on the order of business for the Assembly, fixing the length of each sederunt, and appointing the following committee on the reception of ministers:—Rev. Dr. Gregg, Rev. Principals McVicar, McKnight, and Grant; Drs. Weir, Jardine, Hon. John McMurrich, Murdoch McKenzie, and Prof. Coussirat. The Assembly then adjourned.

THURSDAY, JUNE 15TH.

The Assembly met at 11 o'clock a.m., and spent the first hour in devotional exercises, after which the court was organized for business. The Rev. Dr. Hartley, delegate from the General Synod of the Reformed Presbyterian Church in the United States, who was present in the Assembly, was introduced by the Moderator, and invited to a seat on the platform. A similar courtesy was extended to the Rev. Mr. McCord, a representative of the United Presbyterian Church of the United States.

Rev. R. Torrance, Co-convener of the Committee on Bills and Overtures, submitted a report on the order of business and appointing the following committees. The report was received, and the Assembly proceeded to consider its several recommendations. The Committees appointed were: (1) On returns to remit—George Bruce (Convener), John Munro, J. M. Cameron, W. Armstrong, L. W. Johnston, W. D. McLaren. (2) On applications in reference to the retirement of ministers—A. J. Mowatt, James Watson, Dr. Isaac Murray, James Cleland, R. Battisby, J. Atkinson, J. W. Sutherland, W. Crocket, John Hardie, C. Davidson, and James Croil. (3) The report recommending the appointment of a Judicial Committee, of which the following are members, to consider and report on all matters of a judicial character coming before the Assembly—John Laing (Convener), A. McLean Sinclair, Dr. McKnight, G. W. Underwood, K. McLennan, Dr. Jardine, Robt. Bell, W. Armstrong, Dr. Grant, Prof. McLaren, Dr. Caven, Aeneas McMaster, J. Middlemiss, J. Thomson (Sarnia), J. McMurrich, John Sutherland, Col. Gray. (4) Committee on Loyal Addresses—The Moderator, Dr. Reid, D. M. Gordon, Col. J. H. Gray.

It was agreed that the report of the Home Mission Committee should be taken up on the evening of the next day. It was further agreed, in transmitting the applications from the Presbytery of Montreal for leave to receive B. L. Quin, from that of Ottawa for the reception of Joseph Vesot, and from that of Toronto in behalf of W. H. Jamison, that a note be made that the requirements of the Act of the General Assembly on the reception of ministers have not been complied with.

Applications for reception of ministers were transmitted from Presbyteries as follows: From the Presbytery of Quebec, for leave to receive the Rev. Mr. Charbonell; of Montreal, to receive the Rev. B. L. Quin; of Ottawa, to receive the Rev. J. Vesot, French missionary; of Kingston, to receive the Rev. G. Shore; of Peterboro', to receive the Rev. P. Fleming; of Toronto, to receive Revs. W. H. Jamison, M.A.,

G. A. McLaughlin, and Daniel Blear; of London, to receive the Rev. Dr. Elliott, formerly of Chicago; of Sidney, to receive Mr. McQuarry; of Kingston, to receive Mr. John Robertson; of Quebec, to receive John Pritchard, B.A.; of Paris, to receive W. Clarke, M.D.; of Hamilton, to receive Mr. J. H. Simpson.

Mr. Croil introduced Dr. Elliott to the Assembly, and moved that he be invited to a seat on the platform. Principal Caven, after speaking in eulogistic terms of Dr. Elliott, moved that in his case the usual constitutional rule be suspended in so far as to receive Dr. Elliott without the formality of sending the application down to the Committee. This motion was seconded by Dr. Gregg, and passed by the Assembly with perfect cordiality and unanimity.

Rev. P. McF. McLeod read the report of the committee on the method of appointing standing committees, as follows: "1. That the committee to nominate standing committees be composed of eighteen members—two ministers and two elders from each Synod, and one minister and one elder from the Presbytery of Manitoba. 2. That all the standing committees be elected for three years, one-third retiring each year, but being eligible for re-election. In order to begin the plan equitably, each committee shall decide by ballot as to who shall retire at the end of the first and second years. 3. That the Home Mission Committee, western section, shall consist of 30 members, and the Home Mission and Supplemental Committees of the eastern of 15 members, each Presbytery having at least one representative. 4. That the following committees shall consist of not more than 24 members. Foreign Missions, eastern section; State of Religion, Sabbath Schools, Sabbath Observance, Aged and Infirm Ministers, Temperance, the College Senates, Manitoba College, Widows and Orphans. 5. That Boards of Examiners shall consist of not more than twelve members. 6. That the following committees shall consist of not more than six members. Finance, Statistics, Protection of Church Property, Record and Distribution of Probationers."

On the Assembly's proceeding to consider the report *seriatim*, the first paragraph was passed without discussion, but a lengthened debate took place on the second paragraph, which debate was brought to a close by the unanimous adoption of the following motion, made by the Rev. Principal Caven and seconded by the Rev. Dr. Thomson: "Send down the report *simpliciter* to the Presbyteries, with instructions to report to the next General Assembly their judgment upon it, as also upon the whole subject to which it refers."

The Moderator announced the following as a committee to nominate standing committees: R. H. Warden (Convener), A. McLean Sinclair, S. W. McNeil, Neil McKay, R. Campbell, P. McLeod, J. B. Mullan, J. R. Battisby, Dr. Thomson and James Robertson, ministers; J. K. Munis, J. B. Stewart, W. D. McLaren, D. McKenzie, I. Stewart, Joseph Henderson, Judge Stevens, and James Croil, elders.

In the absence of Dr. James, the Convener, the Rev. Mr. Duncan presented the report on the State of Religion. The report indicated that ordinary attendance upon the means of grace by Christians was good, while there is slight improvement in the matter of family worship. There is still great neglect concerning the liberality of the Church. There is marked advancement in many quarters. There is discouragement and mourning by reason of the young remaining undecided for Christ, and manifesting an apparent indifference to all matters pertaining to vital religion, while in other places much rejoicing is occasioned by young men and women declaring themselves on the Lord's side. The special hindrances to the progress of religion are many. Prominent among these are worldliness, Sabbath desecration, inconsistencies of Christians, and intemperance. The report closed with the following recommendations: 1. That the ministers should make the questions sent down on the State of Religion, and the answers given thereon by their respective Sessions, the subject-matter of a discourse to the people at some part of the service on the Lord's day. 2. The Christian young men and women of our congregations should be encouraged to form themselves into bands, to go out two by two and invite the young who do not go to church to go with them to Sabbath school and to the Lord's house, and that office-bearers be urged to countenance and assist them in the work. 3. That elders in visiting their districts, and ministers in the ordinary visitation, be

urged to talk in a familiar manner with heads of families in regard to family religion, and especially Bible reading and instruction in the family circle. 4. That brethren be enjoined to assist each other in special services on all opportune occasions, so as to promote a healthy and lively spiritual interest in all the congregations of the Church, and, if possible, to make an inroad on the careless and ungodly around. 5. That all the Presbyteries be recommended to hold conferences on the State of Religion, and to see that Sessions within their bounds send in returns in due time. 6. That all the office bearers and members of the Church be earnestly exhorted to abstain from, and as opportunity offers to discountenance, the evils complained of, so that those things which are pure and lovely and of good report may prevail.

It was moved by Principal McVicar, seconded by Mr. Torrance, of Peterborough:

"That the report be received and adopted. In doing so, the General Assembly records its thanksgiving to Almighty God for the tokens of His presence vouchsafed to the Church during the past year, more especially in such seasons of refreshing as have been granted to so many of the congregations; for the very marked increase in the grace of liberality towards both the support of the ministry at home and the propagation of the Gospel in foreign and heathen lands; for the continued and increasing interest shown by the people in the ordinances of His house; while at the same time, in the prevalence of lukewarmness and worldly conformity, in the hesitancy with which the report speaks of family training, the want of proper zeal among young people, and especially young men, and in the existence of practical evils which hinder the growth of true piety, notwithstanding the efforts made to meet and overcome them, the General Assembly finds great cause of humiliation. That the Assembly approves of the recommendations of the committee, and remits it to the Synods, Presbyteries, and Sessions to take order that these be faithfully carried out, so that a more abundant blessing may be granted us in times of refreshing from the presence of the Lord."

ACKNOWLEDGMENTS. — Rev. Dr. Reid has received the following sums for the undermentioned objects, viz.: Mr. Caswell, East Puslinch, for colleges, \$1; Home Mission \$1, Foreign Mission \$1, Aged and Infirm Ministers' Fund \$3; A man who makes God his insurer, for Home Mission \$10; A Friend, Paris, for Home Mission \$5, Foreign Mission \$5; Legacy of the late Mr. Jas. Allan, Ekfrid, for Home Mission \$25, Foreign Mission \$25, Aged and Infirm Ministers' Fund \$25, and for Colleges' Ordinary Fund \$24 75; A Friend, Fergus, for Aged and Infirm Ministers' Fund \$100, and for new College Building Fund \$50; An Old Friend, Sarnia, for Foreign Mission—Indians in North-West Territory—\$40; Friend, Welland Foreign Mission, China, \$2.

THE higher schools of Ceylon are doing a good work. In Jaffna College, fifty out of the seventy-three students have renounced Paganism for Christianity, and these educated men will be an immense power in the land.

THE new Sunday-closing Bill for Ireland proposes to make the Act of 1878 permanent, and to abolish the exemptions for which that measure provided. It also requires a walk or ride of seven miles to constitute a *bona-fide* traveller.

APPLICATIONS for the services of Messrs. Moody and Sankey continue to be made by various cities. Among the most recent is a numerously signed petition from Chicago, the scene of Mr. Moody's early labours and successes.

A RUSSIAN sailor, one of the crew of the *Peter the Great*, who died at Greenock a few days ago, was baptized before his death by the Rev. Mr. Trew. This poor stranger was a native of Astracan, in Asia, and was formerly a follower of Mahomed.

THE Russian newspapers announce that the Holy Synod is contemplating the necessity of reducing the number of religious holidays observed by the Greek Church. The number of saints' days upon which workmen have a holiday in the course of the year is 160.

THE failure of the crops in South Australia has caused considerable agricultural depression in the colony, and the farmers have applied to the Government for a remission of interest, and for money to enable them to purchase the seed for next year's crops.

OUR YOUNG FOLKS.

PROMPTING THE HEN.

It is well I ran into the garden."
Said Eddie, his face all aglow:
"For what do you think, mamma, happened?
You never will guess it, I know.

"The little brown hen was there clucking.
'Cut-cut!' She'd say, quick as a wink.
Then 'cut-cut' again, only slower;
And then she would stop short and think.

"And then she would say it all over,
She *did* look so mad and so vexed,
For mamma, do you know, she'd forgotten
The word that she ought to cluck next.

"So I said, 'Ca-daw-cut,' 'Ca-daw-cut,
As loud and as strong as I could,
And she looked round at me very thankful.
I tell you, it made her feel good.

"Then she flapped, and said, 'Cut-cut-ca-daw-cut.'
She remembered just how it went then.
But it is well, I ran into the garden—
She might never have clucked right again!"

—St. Nicholas.

THE EYE.—I.

BY REV. JAMES HASTIE, ST. ANDREW'S CHURCH, LINDSAY.

"He that formed the eye shall He not see?"—Ps. xciv.
9. "In wisdom hast Thou made them all."—Ps. civ. 24.

The first text tells you who made the eye—God.

The second text tells you He made the eye wisely and well. And I shall try this morning to make this so clear and interesting that you will remember them for a long time to come.

If you look into a jeweller's show-case you will see gold watches and costly jewellery placed inside of beautiful little boxes. These boxes, you notice on examination, are made of several pieces of wood glued together, and are covered outside with leather, and inside are lined with wadding and silk. They were intended, you say, to protect some delicate and valuable article inside, and that is why so many different kinds of material are used. You say, too, that whoever made those boxes must have known that wood is hard and strong, that leather is tough, that glue is adhesive, and that linings of wadding and silk would be springy and soft. You say, further, that it was the right thing to do to place the wood outside, and the silk inside, and not the reverse, for by this arrangement the strong wood protects from any injury that might come from outside, and the soft silk would keep the valuables from getting scratched and soiled inside, and so you conclude that the maker of the boxes was both a wise and a careful man. But the box in which the eye is kept is still more wonderful and beautiful, and surely, therefore, the eye and its box must have had a maker still more wise and kind. The box the eye is kept in is made of seven bones fastened together internally, and levelled at their edges as the cooper scoops off the edge of his barrel all round. Outside is a covering of skin, inside where the eye lies is a lining of fat and fine skin, softer far and more yielding than any silk possibly could be; while the whole cavity or box is always the exact shape and size the eye needs.

Over it the forehead projects like a verandah to keep dust, etc., from falling, then the eyebrows make a second verandah running out still further, while under this is a third, the upper lid, to carry off sweat when you work

hard, or water when you wash your face, or anything else which might injure the eye.

Then it needs to be constantly oiled, just as machinery does when running, and needs to be constantly washed on account of the fine dust getting into it; and how can this be done? Well, God has placed a little sack or bag up behind the eye which supplies a wash that serves for both oil and water at the same time, and supplies it in the exact quantity required every moment.

But, where will the tears go when they have served their purpose? They cannot stay in the eye, and it would be very unpleasant to have them run down one's cheeks all the time.

This difficulty is overcome by a water-pipe in the form of a small hole made through the bone of the nose, which carries off all surplus moisture and spreads it over the nostrils, and it passes away as we breathe.

Then a towel to wipe the eye is found always ready and clean in the upper lid, which sweeps over it every time we wink, which amounts to hundreds of times a day. But, do we not want to turn our eyes in all directions, and at the same time must not the eye keep its proper place?

How then is this to be done? If it were so fixed that it would not move, we could only see straight ahead. Or, if it moved on a hinge like the hinges on a trunk-lid, the eye could move up and down, but not from side to side. The only kind of hinge, then, that would suit every purpose is the "ball and socket" hinge, and that, wonderful to say, is how the eye is arranged. If it was left to roll about in its socket any way it happened, like a ball in a cup, that would not do. It must be so controlled in all its movements that the right side shall always be turned towards the object it wants to see. And how can this be done? To secure this the eye is furnished with an apparatus which works very much like the tackling of a ship by which the sails and yards are raised and lowered, and turned about. Muscles and loops around the eye correspond to the ropes and pulleys of the ship. When you want to look down, there is a muscle to pull the eye down. When you want to look up, there is another to pull the eye up. Then another to turn the eye to the right, and one to turn it to the left. Then there is a muscle fastened to the eye-ball in two places, and geared through a pulley to move it in any direction we want, and then another is fastened to the inside to keep the eye steady when we do not need to move it.

Surely, surely, in wisdom God has made all parts of the eye, and He should have the praise. I would like also to tell you something about the inside of the eye, and about the different kinds of eyes of different animals, and show how wisely arranged all this is, but that would take me far beyond my time.

I will merely ask you now to note and remember the practical lesson of the first text mentioned:—"Shall He not see?" "He that made the eye shall He not see?" That is—He that made the watch and jewellery, and the beautiful boxes they are kept in, is surely greater than the watch, and the jewellery, and the boxes. He that made those beautiful

cards and toys, and picture books you got on Christmas and New Year, is surely greater than those cards, and toys, and books. He that made your eyes and mine to see everything about us so clearly and correctly, surely He sees everything our eyes see, and sees ourselves, and all things.

That is what the text teaches and wants you to remember.

Everything bad you do, then; everything bad you think or plan; everything bad about you and in you, God sees it just as it is.

Away, then, away all evil.

On the other hand, everything good you do, and think, and plan, He sees and gives you credit for; and every danger present and coming He knows about, and knows how to prevent or overrule for your good.

Therefore, to the wrong-doer how dreadful is the thought, "Thou God seest me!" To the well-doer how encouraging and comforting the thought, "Thou God seest me!"

THE FAITHFUL ELEPHANT.

There is a beautiful story told of an old elephant who was engaged in battle on the plains of India. He was a standard-bearer, and carried on his huge back the royal ensign, the rallying point of the Poonah host. At the beginning of the fight he lost his master. The mahout, or driver, had just given him the word to halt, when he received a fatal wound, and fell to the ground, where he lay with a heap of slain. The obedient elephant stood still, while the battle closed round him and the standard he carried. He never stirred a foot, refusing either to advance or retire, as the conflict became hotter and fiercer, until the Mahrattas, seeing the standard flying steadily in its place, refused to believe that they were being beaten, and rallied again and again around the colours. And all this while, amid the din of battle, the patient animal stood straining its ears to catch the sound of that voice it would never hear again.

At length the tide of conquest left the field deserted. The Mahrattas swept on in pursuit of the flying foe, but the elephant, like a rock, stood there with the dead and dying around, and the ensign waving in its place.

For three days and nights it remained where its master had given the command to halt. Neither bribes nor threats could move it.

Then they sent to a village one hundred miles away, and brought the mahout's little son. The noble animal seemed then to remember how its driver had sometimes given his authority to his little child, and immediately, with all his shattered trappings clanging as he went, paced slowly and quietly away.

What a lesson of fidelity is taught us by the faithfulness of this dumb creature to his master!

A CUSTOMER went into a store one day, and found the proprietor out, and only a small boy for a clerk. Winking very slyly to the boy, he says: "Johnnie, give me extra measure to-day; your master is not in." Johnnie, looking solemnly into the man's face, said, "My Master is always in, sir." Johnnie's Master was the All-seeing God.

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BEAUTIFUL Glossy Hair may be secured by wetting the hair at night, and every night for two or three weeks, with the Cingalese Hair Renewer. Sold at 50 cents per bottle.

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GRAY hairs prevented, dandruff removed, the scalp cleansed, and the hair made to grow thick by the use of Hall's Vegetable Sicilian Hair Renewer.

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MEETINGS OF PRESBYTERY.

- SARNIA.—In Sarnia, on the first Tuesday in July, at two p.m. Session Records will be called for.
CHATHAM.—In the First Presbyterian Church, Chatham, on the 18th of July.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 11th of July, at eleven a.m.
MAYLAND.—In Knox Church, Kincardine, on Tuesday, the 11th of July, at half-past two p.m.
QUEBEC.—In Scotstown, on Wednesday, 6th September, at 10 a.m.
BRUX.—At Port Elgin, on Tuesday, 4th July, at two p.m.
OWEN SOUND.—In Division street Church, Owen Sound, on the first Tuesday in July, at half-past one p.m.
WHITBY.—In Newcastle, on Tuesday, 18th July, at ten a.m.
PARIS.—In Paris, on Tuesday, July 4th, at eleven a.m.
HURON.—In St. Andrew's Church, Bayfield, on the second Tuesday of July, at eleven a.m.
GUELPH.—In St. Andrew's Church, on Tuesday, July 18th, at ten a.m.
PERRYSBORO.—In Cobourg, on the first Wednesday in July, at eleven o'clock a.m.
STRATFORD.—In Knox Church, on Tuesday, 11th July, at ten a.m.
LINDSAY.—At Lindsay, Tuesday, 29th August, at eleven o'clock a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 3rd, at half-past seven p.m.
GLASCARY.—At Lancaster, on Tuesday, the 4th day of July, at two o'clock p.m.
SAUGHER.—At Durham, on Tuesday, the 11th of July, at eleven a.m.
LONDON.—In the First Presbyterian Church, London, on Tuesday, the 11th of July, at two p.m.

DEPARTMENTAL NOTICE.

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