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THE CANADIAN

Vol. 12.—No. 22
Whole No. 643.

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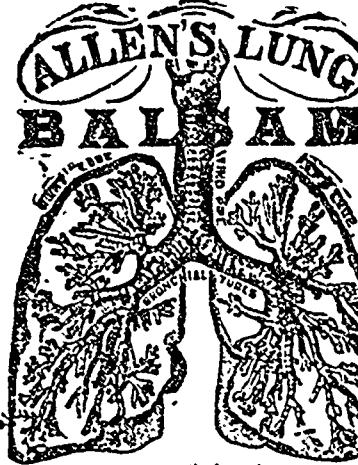
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—Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her Remedies are not only put up in liquid form but in Pills and Lozenges in which form they are securely sent through the mails.

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PRIZE CORN BREAD.—Mix with two quarts of fresh ground corn meal, three pints warm water, one tablespoonful sugar, one teaspoonful salt, and a large tablespoonful of hop or brewer's yeast. Set in a warm place about five hours, until it rises well; then add about three quarters of a pint of wheat flour and half a pint of warm water, and let it stand to rise again, about an hour and a half. Pour into a pan well greased with butter. Let it stand to rise a few minutes, and bake in a moderately hot oven nearly an hour and half. It is good hot or cold. Corn-bread made essentially after this recipe carries off the prize among a hundred exhibitors, on the score of quality and economy.

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"There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness

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"In compounding a medicine whose virtues are so palpable to every one's observation."

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"No!

"She lingered and suffered along, pining away all the time for years,"

"The doctors doing her no good;"

"And at last was cured by this Hop Bitters the papers say so much about."

"Indeed! Indeed!"

"How thankful we should be for that medicine."

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"Eleven years our daughter suffered on a bed of misery,

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"Under the care of the best physicians,

"Who gave her disease various names,

"But no relief,

"And now she is restored to good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it."—THE PARENTS.

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"My daughters say:

"How much better father is since he used Hop Bitters."

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"And we are so glad that he used your Bitters."—A LADY of Utica, N.Y.

The mistress has gently reprimanded her maid for oversleeping herself in the morning. "You see, ma'am, it takes me much longer to get my full sleep, than it does others, ma'am."

MR. H McCaw, Custom House, Toronto, writes: "My wife was troubled with Dyspepsia and Rheumatism for a long time; she tried many different medicines, but did not get any relief until she used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. She has taken two bottles of it, and now finds herself in better health than she has been for years."

By an Irishman: "Why is a storm when it's clearing up, like a castigation?" "Sure, and isn't it a bating."

HAVE you tried Hollister's Corn Cure? It has no equal for removing those troublesome excrescences.

Jack: "We're very proud of our ancestry, you know." Tom: "Yes, I know, but how would your ancestry feel about you?"

SPRING CLEANING.—Every good housewife will renovate the entire house at least every spring and fall. Our readers often need renovating also, and there is nothing better to make pure blood and cleanse and regulate all the secretions than Burdock Blood Bitters, preventing disease incidental to the season's changes.

A merchant in New York, who has lost his fortune in a petroleum oil well speculation, was unkindly advised to let well alone in future.

THOMAS MYERS, Bracebridge, writes: "Dr. Thomas' Electric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, etc., immediate relief has been received by those who use it."

Of the Parsees there are only 200,000 in the world. They are not up numerically to the Smiths, to say nothing of the Smithes and Smythes.

MR. PETER VERMETT, Hochr'age, P.Q., writes: "Dr. Thomas' Electric Oil cured me of Rheumatism after I tried many medicines to no purpose. It is a good medicine." Just think of it—you can relieve the twinges of rheumatism, or the most painful attack of neuralgia—you can check, a cough, and heal bruised or broken skin with a bottle of Dr. Thomas' Electric Oil costing only 25 cents.

THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, MAY 28th, 1884.

No. 22.

NOTES OF THE WEEK.

THE will of the late C. H. McCormick, of Chicago, has been admitted to probate. The estate, valued at ten million, is devised in trust to his widow for five years, at the end of which time she receives one fifth, and three sons and two daughters the remainder. The trustee is permitted to make such charitable donations as in her judgment the testator would make.

THE Rev. Dr. Wright, a distinguished A.M. of Trinity College, Dublin, has created some sensation by an article in which he says that many of the fellows of that university do not believe in divine revelation or the existence of a personal God. Several are, at the best, agnostics, if not atheists. There is no way for disciplining either a fellow or a professor for erroneous views, and so it is a propaganda of scepticism.

THE Methodist Episcopal Conference at Philadelphia took up the report of the Committee on Itinerancy relative to licensing women to preach. The report takes the ground that it is expedient to take action as to licensing women to preach, or ordaining them. Rev. Dr. Ives, of Central New York, offered a substitute setting forth that the Conference is not prepared to sanction the ordaining of women, but approves of licensing them to exhort and preach under authority of the quarterly conference. After debate the substitute was lost, 126 to 222, and the report adopted.

THE movement to bring the symbolic standards of the English Presbyterian Church into harmony with the requirements of the age, so far as has appeared, can in no sense be called a revolt against the system of doctrine to which the Presbyterian churches have adhered. The retiring moderator, Dr. Edmond, of London, in the opening sermon at the recent meeting in Liverpool, said that the movement for a modification of the Confession, contemplates no abandonment of the old, but the perfecting of it by new; the maintenance of truth sufficiently declared, and the fuller explanation of what is not so explicitly exhibited, the main aim being to bring into a more proportionate and prominent place the love of God to sinners as such. They were not going to break away from the old; they were only wishing to add what would complete its symmetry.

IF any reliance is to be placed on a recent dispatch it is evident that the Irish agitation will receive a new impulse. It is stated that Parnell's party are appealing to the Roman Catholic priesthood in Ireland with a view to secure their active co-operation. Whatever may be the ultimate result of this new combination it will certainly make the breach wider than it is now between the Protestant and Orange influences of the North and the anarchic element in the South and West. It is openly assumed that no legislative relief afforded the Irish people has the effect of making them peaceably disposed or law-abiding; the advanced party clamours for separation from the British Empire, nothing less than this, they say will satisfy them. The new departure will add to the bitterness already existing by arousing and intensifying relentless religious animosities.

ONE of the most successful efforts to promote improving study among those whose occupations prevent their attendance at academic institutions has been the inauguration of the Chataqua circle. In many places in Canada successful and flourishing branches have been established. The amount of real progress attained by many of the members is such that next season the number of these branches will be largely increased. Last week the Toronto branch of the Chataqua Literary and Scientific Circle held a most successful conversation in the Normal School building. The auditorium was filled to its utmost capacity. The programme which was of a most interesting character comprised vocal and instrumental

music of a tasteful kind contributed by well-known Toronto talent. Addresses were delivered by the chairman, Mr. E. Gurney, jr. and the Hon. G. W. Ross who made a very happy and appropriate speech.

WITH commendable wisdom, temperance reformers are beginning at the right end. It is well to use every legitimate means for rescuing the inebriate, repressing the traffic in intoxicating drink, but a splendid field for successful work presents itself in guarding the young against the snares of the tempter. At Brantford, last week, a largely attended temperance meeting in the Park Baptist Church Mrs. F. Hunt, of Boston, during the course of a powerful lecture, strongly advocated the teaching of temperance in Canadian schools as in the States of New York and New England. The following resolution at the close was moved by Mr. Wm. Peish, M.A., seconded by Dr. Nichol, and unanimously carried:—That, having listened to the able lecture given by Mrs. Hunt, the citizens of Brantford would respectfully request the Hon. G. W. Ross, Minister of Education, to take steps for the more efficient teaching of temperance in our High and Public schools, and that a copy of the resolution be transmitted him in accordance therewith.

WHILE in several counties of Ontario active measures are being taken for the submission of the Scott Act to a vote of the ratepayers, a new agitation has broken out in Halton. There the Act has been in force for about a year and, it is generally claimed, has been productive of great good. The testimony as to its beneficial effects is of a most trustworthy character. Still it is not uniform. Many abuses still exist, in no-wise attributable to the Scott Act. Medical men and druggists in that county prescribed alcoholic stimulants dispensed with a freedom unparalleled in any other commodity known to the healing art. For this laxity the Scott Act is in no-wise responsible. It appears that the druggists who sold such large quantities have been refused a renewal of their license. This together with the exposure of the discreditable attempts to evade the law will tend to a stricter and fairer enforcement of the Act in Halton county. An effort is now being made there to obtain its repeal. Those taking part in such a movement will have to adduce more conclusive facts and reasons than they have been hitherto able to present, before they can effect a change in the public sentiment of the community.

THE Methodist brethren have been busy of late making the necessary arrangements for consummating the Union to which they have now for sometime been committed. Many details have been adjusted without any serious friction, and as the time approaches every obstacle is rapidly disappearing. There is now every appearance that the Union will be harmonious and enthusiastic. The committee appointed at the Belleville Conference to take the necessary steps towards closing the book rooms, which are to be discontinued by reason of the consummation of the Union, and to arrange for discontinuing the publication of certain denominational journals for the same reason, met last week in the Methodist Book Room, Toronto. The *Observer*, Bowmanville, and the *Christian Advocate*, Hamilton, are to cease publication on July 1st, and the *Christian Guardian* is to be supplied to subscribers to those journals. The *Christian Journal* has been discontinued for some time. The Methodist Book Room at Hamilton is to be closed. The disappearance of these old familiar friends is, notwithstanding the higher good anticipated, a matter of sincere regret.

FROM a Montreal contemporary we learn that the regular quarterly meeting of the Presbyterian Sabbath school Association of that city was held in St. Paul's Church last week, the president, Mr. James Croll, in the chair. The secretary, Lieut.-Col. Fraser, read the quarterly report, which showed the various Presbyterian Sabbath schools to be in a prosperous condition, the attendance on the whole being on the increase. During the last four months the number of teachers

was 343, scholars on the roll, 3,176; actual attendance 2,312. The Rev. James Barclay then delivered an earnest and instructive address upon the work of the Sabbath school teacher, strongly urging the necessity of personal piety. On motion of Mr. Walter Paul, it was decided that when the meetings were re-convened, they should be held monthly. Some remarks were then made by Lieut.-Col. Lyman, Dr. Alexander and Mr. McFarlane, and a committee was appointed to select delegates from the association to the meeting of the International Committee at Louisville, Ky., after which the meeting closed with the benediction. An hour was then pleasantly spent in social conversation, refreshments being provided by the ladies of the congregation.

ANOTHER of the distinguished ministers of the Free Church of Scotland has passed away; another of the great worthies has gone over to the majority. The Rev. Dr. Kennedy, of Dingwall, was no ordinary man. He was a strong man, intellectually, morally, and spiritually. There was nothing feeble or vacillating about him. His convictions, not always in accord with the popular opinions of the hour, he held with much intensity. These were expressed strongly, but always in a manner consonant with Christian dignity. Many who in matters of ecclesiastical polity were strongly opposed to him have paid heartfelt tributes to his many virtues. Principal Rainy, at the Edinburgh Synod, said that it would not be easy for them to estimate or express the loss sustained by the Free Church in the Highlands by this removal. The high standard of thought, feeling, and power which characterized his preaching, and the way in which he commended himself to the consciences and the hearts as well as to the intellects of his hearers, placed him on a level beyond ordinary comparison. Dr. Kennedy was a great power for good in the support and maintenance of the Gospel in the Highlands of no common kind. Dr. Phin at the Edinburgh Presbytery of the Established Church also paid a tribute to the deceased for his consistency and manliness. A power on the side of righteousness and truth and sound doctrine, Dr. Phin said, had been taken away. Dr. Kennedy was a delegate to the Evangelical alliance meeting at New York in 1876. He then embraced the opportunity afforded him of visiting this country and preaching in several of our Canadian churches.

THE publisher of THE PRESBYTERIAN, Mr. C. Blackett Robinson, has in preparation an important historical work intended to give a vivid portrait of Canadian life during the past century. The field of research is an interesting one. The early settlement, and struggles of those who have been instrumental in making Canada what it is to-day, afford ample material for instructive and vivid narrative. Macaulay introduced a new era of historic writing when his first volumes appeared. He spared no pains in securing everything that could throw the least light on any part of his subject. He ransacked not only the recesses of the British Museum and the State archives for official documents; he did not disdain the ephemeral political squibs, the broadsides and ballads disposed of by an extinct race, the flying stationers. He availed himself of everything that could impart life, colour, and reality to the movements of British history. Here in Canada the capable historian has, in addition to authoritative documents, ample and varied material in the reminiscences of early settlers, in long-forgotten pamphlets, and the earlier issues of the newspaper press wherewith to construct a narrative that will be true to fact and yet as interesting and readable as a work of fiction. Canadian history, proper, affords a splendid theme for the competent writer who has undertaken the task, and intelligent Canadians will hail with pleasure a well-written work that traces the rise and progress of free institutions, paving the way for future national greatness and prosperity. Parties in possession of historical reminiscences, old documents or pamphlets relating to early Canadian history would confer a favour by communicating with the publisher.

OUR CONTRIBUTORS.

PRESBYTERIAN PULPIT.

THE REV. ROBERT WALLACE.

West Church, Toronto, was organized in 1861, and on 12th September, 1865, Rev. James Baikie was ordained as the first pastor. Mr. Baikie was highly esteemed as a devoted and successful pastor. But he only laboured a few months till he was laid aside by consumption, and died before he was a year settled in the charge. The present pastor, Rev. Robert Wallace, was inducted on the 6th November, 1867. Mr. Wallace is of Scotch-Irish origin, born at Castleblaney, county of Monaghan, Ulster. His father, long a leading elder, superintendent of Sabbath school, and conductor of a prayer-meeting, emigrated to Toronto while Mr. Wallace was a little boy in the spring of 1829. In February, 1838, he commenced his studies for the ministry under the care of Dr. John Rae, head-master of the Grammar School, Hamilton, appointed by the Synod to take charge of students for the ministry, his assistant being the long famous teacher, Dr. Tassie, late of Galt, now of Toronto. Mr. Wallace was the second of the Canadians that studied wholly in Canada placed under the care of Dr. Rae, Rev. Angus McColl, of Chatham, being the first. After four years' close study, Mr. Wallace with six others went to Kingston, and formed the first theological class of Queen's College in February, 1842. In April, 1844, six of the seven resolved to cast in their lot with the Free Church of Scotland, and requested Dr. Burns to send them a professor from the Old Land. In answer to this request, the Rev. Andrew King, of Glasgow, was appointed the first principal of Knox College, Toronto, assisted by Rev. Henry Esson and Rev. Wm. Rintoul. Mr. Wallace graduated from Knox College in April, 1845, and in accordance with the request of Mr. Rintoul, devoted more than a year to missionary labours, doing much heavy pioneering work, travelling over 4,000 miles on foot or on horseback through new roads, and preaching nearly 400 times, visiting some hundreds of Presbyterian families, gathering them together and ministering to them in school houses, barns and private houses, as well as in churches; in some cases being the first Presbyterian minister to preach to them. He was ordained in Keene, Otanabee, 15th July, 1846, but was under fever and ague nearly all the time while there, largely the result of his previous labours. After recruiting for a time he was inducted as first pastor of Knox Church, Ingersoll, in January 1849. The congregation grew and greatly prospered under his ministry, the church having to be enlarged in a few years.

Owing to throat-disease, Mr. Wallace resigned his charge at Ingersoll, January, 1860, and acted for a time as agent of the French Canadian Missionary Society. Then in July, 1862, he was inducted as pastor of the united churches of Thorold and Drummondville, where he laboured acceptably and successfully till called to his present charge. As lately described in THE PRESBYTERIAN by Dr. Reid, the Sabbath school was formed and superintended by the late Hon. John McMurrich for twenty-one years, and by his son, the ex-mayor, for three years. For many years it has been large and flourishing. The handsome and commodious new edifice erected by the congregation of West Church on Dennison Ave., was opened on 18th April, 1880. It accommodates 1,000, and is all very comfortably cushioned and carpeted in the latest style, at a cost of about \$23,000—very much less than several other churches of similar style.

Lately the pastor of this church preached on Gal. iii. 13. "Christ hath redeemed us from the curse of the law," etc. We give a synopsis of the sermon:

In the beginning God created man in his own image to show forth the praise and glory of his Creator and to enjoy fellowship with Him. Although man's will was wholly inclined to that which was right in the sight of God, yet, as a responsible being he possessed the liberty of choosing and acting without constraint, and therefore had it in his power to continue in that state of holiness and happiness, or to depart from it. As a creature, man was necessarily liable to fall, since immutability is an attribute of the Divine nature. Man thus constituted was placed in a state of trial, and God made a covenant with him, the terms of which were life to him and all his descendants, and death was the penalty threatened in case of his disobedience (Hosea vi. 7). There was but one injunction laid upon him as the test of obedience. Man, alas, hearkened to the tempter, the father of lies, disobeyed God, and thus brought himself and all his posterity under the penalty of a curse of a broken law. (Rom. v. 12, 18, 19; iii. 23; vi. 23.)

Had Adam kept the divine law, his posterity would have

enjoyed with him the promised blessing. In that case, there would have been no complaint of injustice because of being represented by another without their consent; but now since our representative transgressed, meritoriously, ignorant of their own nature, often complain that they have become liable to the penalty of the broken law. Let us now contemplate, first, the condition of fallen man. The divine record informs us that Adam in his own image became Seth, from whom all after the flood are descended. Adam had lost the image of God, his understanding was darkened, his will was opposed to the divine will, his affections were alienated from God, and his moral nature defiled; and such was the image which he transmitted to his posterity. When man ceased to render perfect obedience to the divine law, he subjected himself to its curse or condemning sentence, whereby he was bound over to death, temporal, spiritual, and eternal. (Gal. iii. 10; James ii. 10.) Adam, after the fall, ceased to be our representative; yet he and all his posterity were still under obligations to keep the law of God. They were formed by his hand and dependent on His bounty for life and all its blessings. They were still the subjects of His kingdom, though rebels against His authority. As the creatures of God they were under the same moral obligations to keep the law, though they had not the same moral ability, the same desire to keep it, as Adam had before the fall. Whence did this arise? Had they not the same faculties of mind and body? They could still raise the voice of praise and prayer and meditate on the works of their Creator. Man in a state of innocence, loved God with all his heart. But now love was changed into fear and hatred, and he no longer chose to do God's will. (Prov. i. 29, 30.) God declares of man, both before and since the flood, that the imagination of his heart is evil continually. (Gen. vi. 5; viii. 2.) Man thus voluntarily resigned his ability to keep God's law, and surrendered himself a willing slave to Satan and sin. (1 John v. 19, Eph. ii. 3.) The picture drawn of man's condition in the first chapter of Romans, shows that man's inability proceeds mainly from enmity against God. But does the hatred which a rebel cherishes against a good and benevolent king, free him from his allegiance, or render his punishment unjust? What would be thought of such a person were he to defend his crimes, and exclaim against his condemnation on the ground of such hatred? Would it not greatly aggravate his guilt, while every one would declare that he justly deserved to die? Yet this is the part that man acts towards his Creator, whose rights to his reverence, love, and obedience remain ever the same.

Like a wicked servant, who, from dislike to his master, claims himself that he may not be able to obey his commands, so man has voluntarily resigned his ability to keep God's law, rebelled against his sovereign, and declared that he would no longer have God to reign over him. (Rom. viii. 7.) The same truth is implied in those passages which speak of man's recovery from his fallen state. (Ps. cx. 3, Ezek. xxxvi. 26.) If a parent loses his estate by his misconduct, his children suffer, and society considers this inevitable, so we, by the sin of our first parents, have lost the Divine image and favour. And does not the history of the world plainly declare that man is under the condemnation of heaven? Think of all the evils which man has endured since our first father put forth his hand and took the forbidden fruit. What misery meets the eye on every page of human history. Witness the crimes that brought the deluge, the destruction of Sodom, the carnage and fury of war, and all the horrid suffering inflicted on man by his fellow man. Why all this? The holiness and truth of God require that sin should be punished. (Ps. vii. 11; Rom. i. 18.) The penalty or curse under which we are included death, temporal, spiritual, and eternal. (Gen. ii. 17; Ezek. xviii. 4; Rom. vi. 23; Rev. xxi. 8.)

Second, the method by which man's redemption has been procured. By Christ being made a curse for us. The term "redeemed" relates to the liberation of a captive by the payment of a ransom, that ransom, in our case, the precious blood of Christ. (Matt. xx. 28; Eph. i. 7.) Our redemption is thus procured by the blood of Christ, for the law had determined that without the shedding of blood there can be no remission of sins. Christ assumed our guilt, and the curse was transferred to Him as our Substitute, our Kinsman Redeemer. He became a sin-offering, or the sin-bearer for us, that we might be made the righteousness of God in Him. He gave His life a ransom for our souls, and thus redeemed us from the curse of the law. This truth is everywhere taught throughout the inspired Word. (Gen. iii. 15; Rom. v. 6-8; Gal. iv. 4, v. 2; Cor. v. 21.) For this end He kept that law which we had broken, maintained its integrity, and manifested its extent and purity and inflexible justice by His instructions, labours, suffering, and death. He removed from us the penalty by enduring it when He offered Himself on the cross, thus He delivered us from the curse of the law, and from the bondage of sin by giving His life for ours. (Pet. ii. 24; iii. 18, 19.) He assumed our guilt and, therefore, "He pleased the Lord to bruise Him." He was considered accursed or condemned of God (Deut. xxi. 23) and, therefore, as our Substitute, died the death of a malefactor, the accursed death of the cross. But the curse included more than the death of the body. The sufferings of His soul were far greater than those of His body. Hence He says, "My soul is exceeding sorrowful." Hence His agony in the garden and on the cross. Hence His bitter cry, "My God, my God, why hast Thou forsaken Me?" Christ thus intercepted the curse which would have fallen upon us and ruined us forever. He did not endure eternal suffering, for, being God as well as man, His temporary suffering, or obedience unto death, constituted an infinite satisfaction to Divine justice, and the full display of the evil of sin and the holiness of God which can be conceived. (Acts xii. 28.) In this substitution of Christ, the infinite love of God was manifested. (John iii. 16; Rom. v. 8; viii. 32.) We have many types of this substitution under the Jewish dispensation. As the sins of Israel were laid on the head of the scape goat, so the Lord "hath laid on Him the iniquity of us all."

Third, the persons redeemed, and the way by which they are made partakers of redemption. Jews and

Gentiles, or men of all nations referred to as is clear from the context. The Scriptures clearly teach that Christ's redemption is connected with faith, regeneration, sanctification, and obedience. (Mark xvi. 16; Matt. xviii. 3; John iii. 3; xiv. 21; Gal. vii. 21.) In the context, Paul shows that all believers are heirs to the promise made to Abraham (verse 8), and that they are blessed or justified as Abraham was by faith in Christ, (verses 9, 10,) and that the just shall live by faith, (verse 11.) It is then of those who are justified by faith in Christ's atonement of whom Paul here speaks. It is only by faith that we can appear before God as just or freed from guilt and condemnation. (John iii. 6; Rom. ii. 9, 10.) This justifying faith is known by its fruits. It works by faith, purifies the heart. Now, not all men have this faith. (Thess. iii. 2; Heb. xi. 6.) A mere assent to the truth does not constitute such a living faith which embraces the offers of mercy made in Christ. The "us" relates only to those who are trusting in or relying on the merits of Christ for salvation. (Eph. i. 4; Rom. viii. 29-30.)

(2) How then are they made partakers of this redemption? Paul replies: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13; Eph. i. 10.) The love of God is shed abroad in their hearts by the Holy Ghost. They are drawn to God by the cords of love. They are led to see that they are lost and guilty sinners, and that Jesus as a Divine Saviour has been appointed to redeem them from going to the pit. In this they see the love of God to sinners; confidence and love are begotten in their hearts, and they lift up their hearts to Jesus on the cross and hear Him saying: "Look unto Me and be saved;" "Come to Me and I will give you rest" for the soul. They accept salvation as the free gift of God through Christ; They commit their souls to His keeping, and enter into an everlasting covenant with Him. (Jer. xxxi. 31; Heb. viii. 6-8.) Thus are they delivered from the curse of the law by faith in Christ, and God is well pleased with them for his righteousness' sake.

The pastor of West Toronto Presbyterian Church is an earnest and active worker, as well as a faithful and evangelical preacher. He is diligent and conscientious in his pulpit preparation. The sick, the distressed and the stranger, find in him a sympathetic visitor and a kindly counsellor. In all works of Christian beneficence, he takes an active and intelligent interest. He has devoted much labour to the advocacy of the cause of missions. He has sought to stay the plague of intemperance, and war against the dangers and encroachments of popery, both by voice and pen. Though skilled in controversy, Mr. Wallace is no acrid polemic. He is gentle and winning in demeanour, and, while faithful to his principles, he possesses the ornament of a meek and quiet spirit.

QUEBEC WOMAN'S CHRISTIAN TEMPERANCE UNION.

The following address to the women of the Province of Quebec by the President of the Quebec Woman's Christian Temperance Union has been forwarded for publication:

DEAR FRIENDS,—The Executive Committee of the Provincial Women's Christian Temperance Union is extremely desirous that auxiliary unions should be formed all over this Province. There are at present only nineteen in existence, and as there are many places which ought to be represented, where there may be earnest women only waiting to be shown how to go to work. I have been requested to publish a letter giving some information on the subject. Perhaps I cannot begin better than by giving two or three of the objects of the Provincial Union.

1st. "To untiedly array the Christian women of the Province of Quebec against the manufacture, sale, and use of intoxicating liquor as a beverage. 2nd. "To educate and influence society in favour of sobriety and virtue." 3rd, "To impress upon the youth of our Province the awful responsibility resting upon those either supporting or engaged in the liquor traffic, and the folly as well as guilt of partaking of intoxicants of any kind or in any form." This is the work in which all Christian women are earnestly invited to co-operate. Just here we may say that the Women's Christian Temperance Union does not ignore the work done by other organizations, in proof of which I may quote again from the "objects of the Provincial Union." "To heartily co-operate with other temperance societies in combating the evils of intemperance and to unite with any other society or Association which is endeavouring justly, appropriately, and guided by Christian principles, to procure more advanced and stringent legislation on this subject." While thankfully acknowledging the good resulting from the efforts of other societies, we still believe, that as women have been the chief sufferers from the curse of intemperance, so they have a work to do which cannot be adequately performed by others. This work is partially laid down in the three first quotations already made. "In union is strength" and the Christian

women of this Province banded together for the accomplishment of one definite object, would exert a power which must be felt in every community. Who so competent to "educate and influence in favour of sobriety and virtue" as the Christian wife, mother or sister?

There are in connection with the Provincial Union county vice-presidents, whose duty it is, among other things, "To secure the organization of local auxiliary unions." These officers have only been appointed for counties in which branches already existed. I shall give their names and addresses so that ladies may, if they desire, secure the services of the vice-president of the county where they reside: For Stanstead county, Mrs. Cowles, of Stanstead; for Compton county, Mrs. W. E. Jordan, of Coaticook; for Richmond county, Mrs. Sanderson, of Danville; for Brome county, Mrs. S. W. Foster, of Knowlton; for Missisquoi county, Mrs. (Dr.) Cotton, of Cowansville; for Argenteuil county, Mrs. Moyle, of St. Andrew's; for Shefford county, Mrs. Lindsay, of Waterloo; for Sherbrooke county, Mrs. Menzies, of Sherbrooke; for Quebec county, Mrs. S. Corneil, of Quebec; and for Iperville county, Mrs. Whitfield, of Rougemont. A letter to any of these ladies would receive immediate attention. The preparation for forming a Woman's Christian Temperance Union is, first, to make a canvass of the locality and get the names of all women willing to join, then appoint a day for organization, and on the Sabbath previous have announcements made from the pulpits; it would be well also to think of proper persons to fill the offices, as it would save time and prevent confusion at the meeting. In a county where there is no vice-president, and where the services of an organizer cannot be obtained, there can still be a Woman's Christian Temperance Union. The matter is simple, no ceremony or secrecy required. Let the earnest women who have previously made arrangements in the way observed above, meet together, and after prayer and conference appoint officers and arrange for work as they think best suited to the needs of their locality. Any local union may become affiliated to the Provincial by sending to the Provincial corresponding secretary a list of its officers.

And now, dear sisters, you who are still standing aloof from this great work, will you not listen to the Macedonian cry: "Come over and help us." "The harvest truly is plenteous, but the labourers are few." Souls are perishing! Homes are being blighted! Thousands even in our own Dominion are going down yearly to a drunkard's grave. In view of these stern facts let us "work while it is day," remembering that "the night cometh when no man can work."

Any communications on this subject may be addressed to the corresponding secretary, Miss Lamb, 192 Vallier St., Quebec, or to Mrs. Middleton, Coaticook, P.Q. The printed report may also be had if desired.

ELIZABETH MIDDLETON,

President of Provincial W. C. T. U.
Coaticook, May, 1884.

PRESIDENT SHERATON ON CHRISTIAN INSTRUCTION IN CONNECTION WITH THE THEOLOGICAL COLLEGES.

MR. EDITOR,—The address of the Reverend President of Wycliffe College at the closing exercises on the 15th. instant, must be gratifying to all who desire the maintenance of a non-denominational college imbued with Christian principles. The fine Catholic spirit which pervades the address is the natural result of the firm grasp and clear perception of spiritual truth which the learned professor has. His theology is clear and definite as it is evangelical and Christocentric. There is no fear of science or secular learning in his mind, they are to him as to many earnest Christians, the handmaids of religion. He sees a power more mighty than sectarian zeal or ritualistic externalism; the power unseen and yet constantly active of "the kingdom of God coming but not with observation." All that is needed is to give the truth of the Gospel a fair field, let it be brought to bear upon men and with God's blessing the end is assured. It is more than a match for "a false philosophy or the anti-Christ of human tradition and superstition."

But how to give students during their arts course such instruction while University College restricts its curriculum to what are called secular subjects is the problem. And the president makes suggestions which may be found valuable towards a solution of that problem. Wycliffe College, Knox College and Mc-

Master Hall are now availing themselves of the facilities presented by the Provincial university, but Dr. Sheraton thinks more can be done. He proposes that University College shall give more prominence to Oriental and Semitic literature. At present there is little inducement to give attention to Hebrew as the obtaining of honours depends on other subjects. On this point the affiliated colleges should insist. The system of options is certainly pliable enough to supplement the present defective arrangements in regard to Hebrew. But the president goes on to say:—

First, each theological college ought to provide in its residence such accommodations that it could receive therein students in arts of its own church, whose parents desire them to be under that special form of Christian training and influence in which they have been reared in their own communion. Secondly, each theological college ought to provide instruction in Biblical knowledge, in Christian ethics, and in evidences for non-theological students during their arts course. Attendance upon these lectures would probably have to be altogether voluntary; yet the university could at least give the work the sanction and stimulus of its approval. These measures would, I believe, prove invaluable, and not only materially promote the well-being of the students themselves, but also enable the University College to realize more fully and richly its ideal as the crown and completion of the provincial system of education.

It is to the second point that attention is at present more especially invited. Why may not the theological colleges unite in giving instructions on these subjects? The subjects are of prime importance in a liberal education, and may be dealt with without any sectarian, dogmatic teaching. At present the University examines in Moral Philosophy, why not also in Biblical knowledge and Christian evidences. They are not more ticklish than that. If the subjects were made so that a degree could be obtained without passing examinations in them, while students who went up for examination on them would have the advantage of having their proficiency counted as in other studies, no injustice would be done to Roman Catholics or agnostics, while Protestant Christians would be satisfied. It is to be hoped that some arrangement will be made to remove the objection felt by many friends of non-denominational education. That an education without Christ is really against Christ, and that it is not safe to require a student to give his whole time and thought to other subjects while the highest and noblest is at a discount.

ALL SUPPLEMENTED MINISTERS NOT ALIKE.

MR. EDITOR,—The Presbyterians of Canada are to be congratulated on the success attending the efforts made to raise the income of its ministers to a minimum of \$750 and a house, or \$50 towards house rent. The success is not altogether complete. It will be a pity that, when the members of Assembly congratulate each other on rolling away the reproach of a poorly paid ministry, some of the supplemented ministers should not be able to join, as heartily as the others, in these congratulations.

The understanding throughout our own and other churches is, that all the ministers of supplemented charges have got their stipends augmented to the above minimum. But it is not so. Some four or five struggling congregations outside of Montreal Presbytery, that cannot raise more than \$400 of stipend, and give \$50 towards house rent, are supplemented to only \$700. However anxious the H. M. Committee may be to give the \$50 to make all alike, the Assembly has forbidden them. Nor can they do so till the Assembly removes the restriction.

The Church, not the Committee, has acted incongruously in this matter. In the Appendix to the minutes of last Assembly (p 305) it is said:

"2. Congregations to be placed on the list shall contribute towards the salary of their minister at least \$400 and a manse or rented house, or make an allowance of \$50 towards house rent."

"5. That the general principle of the distribution of this surplus fund shall be an equal dividend to the ministers of the supplemented congregations on the list to the extent of \$750 and a manse.

"6. No congregation shall receive from the fund more than \$300."

It follows then that rule 6 stultifies the general principle in the case of congregations that are able to raise only \$400 and house, or \$50 towards rent.

Another \$300 from the fund would make all alike. To the fund \$300 is a small item, but \$50 is a large addition to the yearly income of a hard working, poorly paid minister, who has to keep a horse and pay \$100

of house rent. The minister with a free house and \$400 per annum is about \$50 a year better off than the one with \$450 and no house.

When the scheme for supplementing the stipends was discussed, it may have been proper to throw around it the guard, that, "No congregation shall receive from the fund more than \$300." Now, however, since the practical working of the scheme shows that no danger is to be apprehended from making the grants on the basis of rule 2, it will be both generous and brotherly to drop the first clause from rule 6, and make the supplement uniform.

It is to be hoped that some member of the Assembly will take the initiative towards obtaining this object. Also, when the Assembly returns its thanks to the Head of the Church for putting the desire to do liberal things into the hearts of the members, may He persuade it to drop that clause, and to give instructions to the H. M. Committee to remit the proportion of the remaining \$50 for the last six months' supplement and so make no distinction among the supplemented congregations, disperse feelings of disappointment, and so receive the thanks of at least

ONE OF THOSE RECEIVING \$700 ONLY.

May 16th, 1884.

OVERTURE OF THE SYNOD OF HAMILTON AND LONDON.

MR. EDITOR,—I have just read the reference made in this week's issue of the CANADA PRESBYTERIAN to the important constitutional question raised in this overture as to the powers of the General Assembly. Permit me to state definitely the ground taken and the two points with which the overture deals. It is not with the present mode of appointing theological professors precisely, that the overture has to do, but with the originating of new theological colleges, and the instituting of new chairs of theology, and by consequence, the appointing of professors to these. In the chartered colleges of the church the mode of appointing professors is provided for by the Act of Incorporation and by-laws of these institutions. In none of them, does it appear, is there any provision for consulting the Presbyteries of the Church in the appointment of theological professors. How far Provincial Legislatures in passing such acts of incorporation and giving charters, even when such legislation is approved by the Assembly, should be permitted to invade, curtail, or take away the powers of Presbyteries, is a very important question, and may, very soon, call for earnest consideration by the whole Church. Has such power been ever given to the Assembly, as regards the giving of its sanction to Acts of Incorporation which lodge the whole power in the Assembly? The Assembly cannot constitutionally enlarge its own powers, even by means of an Act of a Provincial Legislature. The giving of its sanction to such legislation does not bind the Presbyteries of the Church, unless the Presbyteries shall have given their consent to such sanction being given. But this, however important, is not the real issue raised in the overture. The question is, has the Assembly power to originate from time to time a new theological college in any part of the Dominion, when in its judgment the Assembly considers an additional college needed; and has it this power independently of the consent of Presbyteries? And has it also the power to institute a new chair of theology from time to time in any existing college without the consent of a majority of Presbyteries? The Synod of Hamilton and London respectfully submits that the Assembly has not received such powers, and cannot become possessed of them except through the Presbyteries of the Church, the fountains of power. The Assembly has no permanent existence. Its powers are defined, and thereby limited. The definition of its powers given in the constitution were meaningless, if the Assembly may assume powers not included in that definition.

The practice of other Presbyterian church speaks volumes on this question. When the General Assembly of the Free Church of Scotland instituted the Evangelistic Theology chair to which Dr. Duff was appointed, it was "with consent of a majority of Presbyteries." But my object at present is not to discuss the question, but simply to state the exact issue raised in the overture, and the ground taken by the Synod of Hamilton and London.

W. T. McMULLEN.

Woodstock, May 15th, 1884.

PASTOR AND PEOPLE.

HOLINESS ON A HARNESS.

It is possible to consecrate even our pleasures unto God. And certainly our daily occupations may be followed in a spirit thoroughly dignified and devout. The solemn superstition of a heathen's fear is cast out by Christian love. It is likely, however, that a plain application of the ancient prophecy would make any ordinary housekeeper wonder, and compel any modern groom to laugh.

"In that day shall there be upon the bells of the horses Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts, and all they that sacrifice shall come and take of them and seethe therein."

What! "Holiness to the Lord" engraved upon the harness of carriages, on the pots and kettles in the kitchen, this awful scrawl of words which the high-priest used to wear on his frontlet!

But where is the surprise? Is not human life the grandest and best thing there is on this planet? Why, do we not see at once that the full-rounded perfection of Christian character covers the little things as well as the large with the same sort of force? How expensive must a ring be before it will be worth nothing as a reminder of a friend, or a souvenir of some sweet hour of peace? Rather, we think, it is the small, fine, delicate symbols which are considered the most suggestive. These daily duties are what most show character and best manifest our attachment to Christ.

Pious old George Herbert told us long ago that the maid who swept a room for love of God "made that and the action fine." So, in our familiar hymn, it is

The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

It lifts all the drudgery of daily existence out of the reach of commonplace, just to keep saying—there is "holiness" on the harness, there is "holiness" on the shining surface of the kettle faithfully scoured. It ennobles man or woman in any station to keep saying: "This I do for Jesus' sake! I do my daily duties, just as I go up to communion, in remembrance of Him."

True piety can accomplish this, and never lose anything. For it has a Titanic force to deal with great, grave affairs; and it certainly possesses a gentle grace to touch on what are called trifles. I have somewhere read the comment of admiring surprise with which one of the strangers present in an exhibition looked upon a steam trip-hammer. He saw the giant crush into powder a mass of steel; one sudden blow stuck it into shattered splinters, and the hissing fragments flew as if an icicle had been hit by a child's mallet. And then he saw the workman lay a diamond brooch upon the anvil, and the ponderous weight came down as before; but it only touched the jewel at its topmost angle without bruising it and withdrew.

Why can not the Christian life do that? Why can not it combine delicacy with strength, and modify its force to its needs? Why can not a pure-hearted believer sing and shout, pray and play, with such constantly, filial affection, that all his life shall show his loyalty? Why can not a good man do everything he does do, just as he takes the bread at communion, "in remembrance" of the Lord Jesus Christ?—*Illustrated Christian Weekly.*

POPULAR PREACHING.

The term "popular preacher" has been so abused and degraded that what ought to be, and once was a title of high honour has become a severe reproach. It was to the populace especially that the preacher used to address himself with the most fruitful result, and he was best qualified to deliver the divine message who knew how to make it comprehensible and attractive to the common people. It was the popular preacher who converted nations, established churches, and kindled in corrupt ages the fire of reform. From the days of St. Paul to our own time the popular preacher has been the chief propagator of Christianity: Protestantism and Catholicism alike have recognized his special calling, and assigned him a peculiar place in the work of the Church.

But pulpit popularity has come to have a false meaning. The popular preacher now is not the one who stirs men's hearts, but the one who draws money. He is judged like an actor, by the receipts at the box-office. If the pews are taken at high prices, if the church can maintain itself in style and pay expenses, the minister is a good card; he can command a liberal salary, perhaps he can figure as a star, and make lucrative lecture engagements. Whether or not his congregation show any advance in spirituality under his exhortations, or his people learn to adorn their daily lives with simplicity and earnestness and truth, or the poor and unhappy find succour and comfort at his door, are questions which trouble the applauding public very little. They measure the popular clergyman's success by secular standards, and he is but too apt to accept their measure as a just one.

The type of preacher to which we refer is such a familiar one that it would be superfluous to mention any names. The degradation of the pulpit may be traced, we believe, to a degradation in the popular theory of a religious service. In the churches where sensational declamation prevails the idea of public worship has been almost abandoned. That used to be the primary object of the weekly assemblage, and the sermon was only an incident of the service. But gradually the devotional exercise has become subordinate to a sort of more or less pious entertainment, dependent for its effect entirely upon the talent and ingenuity of the minister. The result is unfortunate in more than one way. Men of ambition and a certain superficial smartness are attracted to the ministry without any real call or fitness for it. Conscientious pastors are sometimes driven to questionable devices to hold the vagrant attention of a curious and uneasy flock. The popular conception of the Christian life is slowly but surely lowered, and among outsiders respect for the Church is terribly impaired.—*N. Y. Tribune.*

THE HOUR OF PRAYER.

Lord, my heart is rested, strengthened,
By this quiet hour with Thee;
In the sunshine of Thy presence
All earth's shadows seem to flee.

And Thy peace, like music stealing,
Stills all discord, tumult, strife,
Fills the heart with strange deep longings
For a nobler, sweeter life;

For more perfect self-surrender;
For a closer walk with Thee;
For a meek and quiet spirit
From all meaner aims set free.

All my care, my Lord, Thou knowest;
I can cast it all on Thee;
And with Thee I leave my dear ones;
Thou wilt keep them safe for me.

Lord, while still on earth a pilgrim,
I would in Thy fear abide;
Safely through life's shade and shining
Keep me ever at Thy side.

—*Annie S. Swan, in Christian Leader.*

IMMORTALITY.

The sublimest thought, in all human annals, is that of immortality. Under the benign influence of a guaranty of life, after death, the mind is expanded and elevated, and the shadows of dissolution flee away. Death ceases to be robed with terror. To every mortal comes the white-winged messenger of hope from the Beyond.

Down through all the ages has come the wistful, eager inquiry: What lies beyond the grave? Oblivion or another life, darkness or light? Is there in man a spirit that does not perish? Is there in the human breast a latent spark, placed there by a divine hand, that will kindle and glow after death? Is death an endless sleep, or merely the dark pathway that leads to immortality? Such queries as these confronted Plato, whose clear eye could not pierce the mystery. The wise men of all times have pondered over this subject, but their knowledge has ever been at fault where futurity is concerned. It has been the enigma of the ages. No voice came back from the gloom of death, no message from the hereafter, no words either of cheer or sorrow. In ages past, ere divine light and hope had dawned on the world, death seemed to be truly the end of all.

It is natural that man should hunger after immortality. He seldom finishes his work here, and his life, no matter how pure and good it may have been, is in-

complete. Death comes to most of us before we rightly see how to live. If our life here has been an unhappy one, we naturally hope for happiness in the life to come. If we have lost loved ones, what greater joy could we know than to meet them in heaven? Were there no hereafter, many of our purest desires would remain unsatisfied.

Our guaranty of immortality is a sure one. It comes from One whose wise words have shed light over the world for almost two thousand years. A representative of humanity, he is yet a God: He has tasted of death yet lives! He holds out to every human being the assurance of immortality, the greatest boon ever vouchsafed to mortals. No promise so sublime gladdened the ancient world, no hand swept aside for it the mystery of death, that the human mind might understand it. Inestimably precious is Christ's promise of eternal life.—*The Workman.*

CHASTISEMENT.

There is one other result which chastisement aims at producing in us—greater nearness to God, and so greater sweetness for heaven. As it is impossible to overstate the desire of God's heart that we would receive His love and walk in fellowship with Him, and consult Him in our difficulties and worship Him with our entire souls; so is it needful to confess, humbling and saddening as the confession must be, that few of us do this willingly or heartily or entirely, though, so far as we go, it may be deliberately and sincerely; we too often give self and the world as much as we can, Him as little. For, though we can trust God for our salvation, we distrust Him for our happiness. We look to Him to bless us in the world to come, we look elsewhere to be blessed in the present world. Health, money, friends, advancement, society, knowledge, business—these are the gods that we worship, on these we rely; and we do not discover that they are but broken cisterns which hold no water until God shatters them at a blow, and so we fall back on Him as our only abiding portion, in whom alone are the fresh springs of our life. Let us humbly confess that God desires us and we do not desire Him; He is ever turning towards us to bless us, and we—we are ever turning away. His hands are filled with gifts for which we hardly care. His heart is overflowing with love, which does not content or gladden us unless it flows in the channels we ourselves choose for it. Idolatry is still the characteristic sin of men; love of this present evil world has far more power over the best of us than we think it has; and with many of us it is only when health is impaired, or money is lost, or friends die, or occupation is suspended that our eyes are fully opened to discern good from evil, and we made willing to say: "I will arise, and will go to my Father, and will say unto Him, Father, I have sinned against heaven, and before thee." (Luke 15: 18)

OBJECTORS.

The people who are "opposed" to things are a social curiosity. At every turn they encounter something that does not please them, and then "I am opposed to it" is their protest and conscious release from all obligation and responsibility. It is a duty to be opposed to certain things; nobody can be in favour of everything. At the same time the chronic opposer is usually one who is either a constitutional fault-finder, or an insincere person who wishes to shirk his duty and thus cover up his delinquencies. If money is asked, he is opposed to something and cannot give it. If work is wanted, he is again relieved by his convenient protest. If friendship be solicited, or brotherly kindness, charity, union in some line of Christian effort, help for work at home or far away—anything, indeed, that requires the least outlay of money or strength, he has something to which he can put himself in opposition and then settle down in satisfied contentment and repose. He is like the stick fastened in the bank of a stream that refuses to break off, but "opposes" and frets the water and keeps up a gurgle as it hurries by, but has only a little transient foam to show for its influence. Above and below it there is the glad music, and the margins are as green and flowery as if it had no existence.—*United Presbyterian.*

THE Woman's Board of Foreign Missions of the American Presbyterian Church has under its care missionaries in India, Persia, Syria, Siam, and nearer home, in Mexico and Guatemala. From all these mission stations comes the cry for more helpers.

RETIRING ALLOWANCES.

MR. EDITOR.—The Aged and Infirm Ministers' Fund was originated in the Free Church. There was no such fund in the U. P. Church. At the union of the two Churches the number and ages of the ministers in the U. P. Church were submitted to an actuary and a certain sum was in accord with his report contributed by each of the congregations of that body that its ministers might share in the fund without detriment to the interest of ministers in the Free Church. The fund was thus equitably adjusted and its success in the united body secured, so that it has wrought well with little or no friction or jealousy.

There was no such adjustment of the A. and I. Fund at the last Union, owing to legal difficulties connected with the Temporalities Fund. Ministers of the United Church who previous to the Union participated in the latter fund still continue to do so, and on retiring from active service by leave of the General Assembly retain their annuity. Can such receive also a retiring allowance out of the A. and I. Fund? Surely not, any more than ministers formerly belonging to the Free or U. P. Churches should on retiring have a share in the Temporalities Fund. Is it said that since the union they have paid the rates required and have therefore a right? If this means that they have a right to the benefits of the fund for the years of active service rendered since the Union, well; but if it means that the years of service before the union are to be reckoned there is manifest injustice to those who paid their rates for long years previously, and whose congregations in large measure contributed the whole fund. Such a course would soon greatly diminish the allowance now paid, or prevent it ever rising as high as originally designed, and would certainly result in great dissatisfaction and a large falling off of contributions.

As, already, more than one of the retired ministers are receiving retiring allowances from both funds, and as more may be granted the same unjust privilege, it is time the question should be fully discussed and steps taken by the coming General Assembly to place the matter on a basis compatible with justice and the interests of all parties. EQUITY.

SYNOD OF MONTREAL AND OTTAWA.

MR. EDITOR.—I have just returned from attending the meetings of the Montreal and Ottawa Synod, and desire to make a few observations thereon.

1st. The retiring moderator gave a good discourse on the "Opening of Lydia's heart," but seemed to take too limited a view of the word heart, making it out to mean the "affections," instead of the whole soul of man, including the intellect.

2nd. The number attending the Synod was not over a third of the members. This ought not so to be. Elders may be excused, but ministers should make it a matter of conscience to attend Church courts.

3rd. The spirit of the meetings was good. The moderator keeping excellent order, and at the same time allowing full liberty of discussion. The reports were good, especially that on the "State of Religion," but I was surprised to find that only three fifths of the sessions had returned answers to the questions. Some way should be found to compel them to reply so that reports might be full.

4th. Temperance seemed to command the unanimous support of the members, who all seemed prepared to adopt prohibition.

5th. There also appeared a strong desire that the Church should take greater interest in matters pertaining to the State, and give no uncertain sound regarding the evil methods generally adopted in political elections.

6th. The case of Mr. Fenwick of Metis, Quebec, was referred *simpliciter* to the Assembly. This is a somewhat singular case. Mr. Fenwick has been for upwards of twenty two years at Metis, is evidently a man of great individuality of character, and I do hope the General Assembly will act in a generous way when disposing of his case. AN ELDER.

NINETY FIVE per cent. of the inhabitants of Egypt are Mohammedans, and about one-twentieth are Copts, a remnant of a race remarkable for their likeness to the old Egyptians. Sixty years ago the Church Missionary Society tried to arouse the ancient Coptic Church to fresh life: but it is still sadly corrupted in doctrine and degraded in practice, and does nothing to make known the Gospel.

GOSPEL WORK.

INCIDENTS IN LONDON.

A domestic servant says. I attended the meetings at St. Pancras, and heard Mr. Sankey sing "The Ninety and Nine," and I felt I was the wandering one. On March 8th I found the Saviour, not in a hall or a church, but while cleaning the floor. There I heard His voice saying: "Thy sins be forgiven thee."

Another convert writes. It was through your sermon, at Islington, last November, that I was converted. One Sunday evening you preached on the Ten Commandments, and your words went right home to me, as I had committed terrible sin. When I got home that night I gave myself to God. I pray God to send me away as a missionary. Of course I want to study the Bible now as much as possible. Could you tell me how I ought to carry on such study?

From an engineer-driver:—The first night I came to your hall at Clapham, in January, I thought it was good to see so many people going in, and I followed. When I got inside, my eyes were fixed on a Scripture text, "Come," and I too: the word to heart. The next night you dwelt on the same word, and I gave my heart to the Lord. Oh! the glorious sight I saw that night. I now know what it is to be born again, and have a new life.

One brother said that up to eight weeks ago he had for five years been a helpless slave to drink, and had become a professed atheist, labouring assiduously to spread his obnoxious and destructive opinions. His actions agreed with his words, and he adopted a downward course, giving way to drink and all other iniquity, but often while boldly defending his atheism, deep down in his soul there was a feeling of uncertainty and a want of satisfaction. He went one evening merely to hear Mr. Sankey sing, but while listening to the Word the Spirit of God met him and gave him such a view of himself as a guilty sinner that he was constrained to cry, "God, be merciful to me a sinner." In a day or two he found rest and peace. Since then the Lord had given him deliverance from his old appetite, and now he was glad to bear his testimony to the happiness he enjoyed in the service of Christ.

A tall, gentlemanly-looking man followed. Under the power of this great curse he had drunk himself out of two good businesses and out of every situation he had ever had. Whilst pursuing this downward course the question occurred to him whether there was any possibility of regaining his former respectability. The enemy was ready with his suggestion, saying, "You know that you have driven away every good friend from you, and are abandoned by both God and men." But a slight ray of hope came up before his mind. The devil whispered that it was too late—his day of grace was past—and suggested suicide as the quickest means to get rid of his trouble. One night, as he wandered through the streets, without friend or shelter, he prepared to carry out the diabolical suggestion. Reaching the edge of the pond where he was about to take a leap into a dark eternity, the thought occurred to him that when his lifeless body was found no one would know it. He searched his pockets for a piece of paper to write his name upon, and in the bright moonlight he found an old tract which had been given to him. He read the title: "Where shall I Spend Eternity?" The question took hold of him, and turned him from his determination. Wandering alone next day, he sat down in a public park, not knowing what to do or where to go, when a member of the Stratford Mizpah Band came up to him, and in a few kind words asked him to come to their meeting. He did so, and the saving truth there preached took hold of him. At the close, a Christian worker came up to him, and laying his hand upon his shoulder, said: "Brother, how is it with your soul?" That word "brother," spoken so kindly, softened his heart, it was many years since it had been applied to him, and it thrilled his soul. The Holy Spirit enabled him to accept Jesus as his Saviour, and committing himself to his guidance, he had not only realized the pardon of his sins, but had been completely delivered from his craving for strong drink.

Some extracts from letters recently sent to Mr. Moody will be read with interest:—

Some twelve years ago, when you were in Glasgow, I was induced (rather from curiosity than otherwise) to go to one of your meetings in the City Hall. Having been brought up a devout worshipper in the Roman Catholic Church, I did not imagine that anything you might say would have any beneficial effect on me.

But, praise the Lord, your words did have an effect, not only beneficial but lasting, so that from that time until you and your fellow-worker came to Stratford (in January) there was a continual hankering in my mind after something, I knew not what. Although I have been to sea for upwards of seven years out of the twelve, yet living in South America for two years, and knocking about the world, having many ups and downs, I never could get rid of that hankering feeling, that I wanted something. Even when very near death's door with yellow fever, the words of that beautiful hymn, "Once for all, oh sinner receive it," kept ringing in my ears. In storm and tempests at sea, and even in the loneliness of the "look out," those strains haunted my soul, and often I asked myself, "What must I believe? what must I receive?" But the way had not yet been made plain to me, and my weary, longing soul had to wait, but when your mission came to Stratford, I felt I must go, not out of curiosity, but as a duty. So I made a point of being at your first Sunday evening service. Your text was, "Whatsoever a man soweth, that shall he also reap," and every word seemed to go home to my sinful heart. I rose for prayer, and in the inquiry-room one of the Christian workers took me aside and enabled me to find consolation in God's holy Word, of which I had hitherto been totally ignorant. . . . So full of happiness was I when I went home that my wife was astonished, and I tried to make her understand, but could not. The next night I took her to the hall, and there, thank the Lord, she also found the Saviour. . . . We are now both candidates for baptism at West Ham Baptist Chapel, and we feel that were it fire instead of water, we could undergo the ordinance for the sake of Jesus. We greatly enjoyed your converts' meeting at St. Pancras, and in conclusion I would say that your *Way to God* and *Daniel the Prophet* have been a source of much profit to us. We pray that the blessing of God may ever attend your work.

MISSION NOTES.

A NEW steamer has been built for the Old Calabar Mission of the United Presbyterian Church. The mission stations are distributed over some forty miles of country, and the only access to them is by water.

IN Palestine twenty missions have 123 missionaries, with over 500 native helpers, 2,200 church members, and about 20,000 scholars in mission schools. Many of the missions are so-called "Independent" missions, that is, supported not by a missionary society, but by a circle of interested friends.

ONE out of the many striking evidences that the native Christians of India are fast taking the intellectual lead is seen in the relative number of Brahmans, non-Brahman Hindoos, Mohammedans, and Christians who passed the university examinations in Madras. At matriculation the four classes stood thus: 2,702, 1,303, 107, and 332. The percentage of passes among the Christians was 45.4, and among the Brahmans only 35.04, while the other two classes were still lower. In the First Art examination the Christian average was 59.5, the Brahman 32.04, and other Hindoos 32.1. In the B.A. examination the Christians held their advanced position, while the Brahmans gained largely. There are seventeen million Brahmans in India and two million Christians. The former increase at the rate of only six per cent., the latter at the rate of eighty-five per cent. every ten years. "Yet a little while and He that shall come will come, and will not tarry."

A MISSIONARY in Hankow, North China, stating that many people come from great distances, profess Christianity, are baptized and then return to their homes. Many of these are lost sight of. Occasionally as in the following instances cheering tidings of Christian steadfastness are sometimes heard. Speaking of such a convert he says. For seventeen or eighteen years I heard nothing of him. A few months since he returned up once more, having had to visit Hankow on business, and the first thing he did on his arrival was to seek the old chapel in which he used to worship, and the converts with whom he used to have Christian fellowship, in the days gone by. During his short stay among us he attended the services regularly, and cheered all our hearts by the evidence he gave that the seventeen years of absence had not weakened his faith or cooled his ardour. To me it was a special joy to see him, and to learn from him that he was still a Christian in heart and life.

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TORONTO, WEDNESDAY, MAY 28, 1884.

ONE of the favourite arguments of the Anti-Scott Act orators is that crime has increased in Maine since the Maine Law came into operation. The inference which they wish the people to draw is that prohibition increases crime. If this be so, it follows that the use of whiskey *decreases* crime. To lessen the commission of crime in any community all that need be done is to give the people plenty of whiskey! Does anyone fit to be outside of a lunatic asylum believe this? Are men made more moral and law-abiding by the free use of liquor? Surely a cause must be very weak when it has to be bolstered up by such absurdities. To say that the use of liquor prevents crime and makes men respect the law is a downright insult to the intelligence and common sense of the people.

A CORRESPONDENT writing from Saratoga thus describes what he saw at the first glance from the gallery at the American Assembly:

Broad shoulders, sun-browned faces, sharp, practical eyes, a plain and direct manner of speech, great good humour and willingness to laugh on slight provocation, but a decided unwillingness to be delayed or bored;—these are the characteristic traits apparent at the first glance.

These are very admirable "characteristic traits" in a public body. The "great good humour" is a specially good thing. The conditions under which an assembly deliberates are not usually productive of the best humour. Ten days of hot weather, bad air, long tedious discussions, long sederunts and "burning questions" are not factors that produce geniality. "Willingness to laugh on slight provocation" is not a bad thing—a good laugh kills the monotony. There is no reason why one should always think of Aytoun's line, "The grim Geneva ministers," when he looks at a Synod or General Assembly. A genial moderator is a perpetual benediction. Dr. Jenkins takes the palm for keeping a Church court in good humour. You never think of Aytoun when he presides.

THE Paris Presbytery has had some unusually long pastorates. Mr. Robertson, of Chesterfield, heads the list with a quarter of a century's service. Mr. Hume resigned the other day after labouring twenty four years in St. George. Mr. McMullen is entering upon the last year of his quarter of a century in Knox Church, Woodstock. Dr. Cochrane celebrated his twenty-third anniversary as pastor of Zion Church, Brantford, the other Sabbath by preaching a very excellent anniversary sermon. In these days when changes are so frequent and so easily made, it is well to remember that some pastoral ties do last for a quarter of a century, even in Canada. Mr. Smellie, of Fergus, however, heads the roll of honour in the whole Church. He is the only minister now of the Church to which he belonged that has been continuously in one charge since the Disruption of '44. Forty years' service in one congregation speaks volumes for the minister and the congregation as well. Even twenty-five is a nice little term of service. Some of these men in the model Presbytery of Paris may be good for fifteen or twenty years yet. So may it be.

THERE are a few rare men in our day who seem to have the faculty of making the most of both worlds. To this class belonged the late Mr. Cyrus H. McCormick, of Chicago. As an inventor of the reaper that bears his name he stood on the very highest rung of the ladder in a nation noted as much for inventive genius as any on earth.

But he did vastly more than distance all his rivals in making a machine by which the great field products of the West are gathered. He founded and endowed the Theological Seminary of the North-West; he also established a professorship in another college, and was a princely giver to the schemes of the Presbyterian Church. Twelve years ago he bought the *Interior* and made it, largely through the exertions of Dr. Gray, the managing editor, one of the brightest and best religious journals in America. When Mr. McCormick died a few days ago, his estate was valued at ten millions. Those who knew him in private life say he was a singularly loveable and genial Christian. His splendid mansion was for many years the headquarters of Chicago Presbyterianism, and many a liberal scheme got its start under this hospitable roof. May kind heaven send all the churches a Cyrus H. McCormick.

COMMENTING on the meetings of the ecclesiastical parliaments that are soon to take place, *the Globe* says:—

We have often heard the further complaint made that some persons manage to be always at these meetings, while others are scarcely ever. It is possible that even in religious bodies there may be such a thing as the profane call log-rolling. Be that as it may, it is evident that certain individuals turn up continually as the speakers and managers at these meetings. Whether or not this is because they are the only men of sense and business habits in the denomination we shall not say, though onlookers would naturally come to this conclusion.

We too have often heard the same complaint, but we do not think it is fair to assume that the men who are sent continually to the Assembly have a monopoly of the "sense and business habits" of the Presbyterian ministry and eldership. If there is anything wrong the Presbyteries are to blame. But one-fourth go and the three-fourths who elect them have the matter in their own hands. If they choose to send the same men every year they perhaps do a foolish thing, but there is no way of keeping even Presbyteries from doing foolish things. If they allow what the profane call "log-rolling," they do something worse than foolish. If certain individuals pose as "speakers and managers at every Assembly meeting, the Assembly is to blame for tolerating such a thing. A deliberative body that allows itself to be bored and managed deserves all it gets in the way of boring and management.

THE FORERUNNER OF THE REFORMATION.

AMID all the activities of the present and eager hopes for the future, there is in many quarters a strong disposition not to forget the past. The spiritual heroes of former days are not forgotten. The Luther celebration awakened a world-wide interest, and the successive ceremonies may now be said to have reached their completion with the inauguration of the Luther Monument at Washington. Attention is now directed to the doings of the harbinger of the English reformation, John Wycliffe. Last week a large and enthusiastic meeting was held in Exeter Hall, London, at which prominent representatives of the various Churches were present and took part in the proceedings. It is five hundred years since the famous Rector of Lutterworth passed away. He died on the closing day of the year 1384.

The date of Wycliffe's birth cannot now be accurately ascertained. The general impression is that he was born at a village bearing the same name as himself, in Yorkshire, in the year 1324. He was a descendant of a well-to-do family, and enjoyed the best educational advantages of the period. In 1340 he entered as a student at Queen's College, Oxford, and afterwards removed to Mereton where several of the leading lights of the mediæval scholastic theology were trained. Wycliffe enjoys the reputation of having been a diligent student. He was successful in his mastery of civil, canon, and common law, but his preference was strong for the scholastic philosophy and theology of the age in which he lived. In these studies of his choice he soon attained distinction. The first publication ascribed to him was a tract entitled "The Last Age of the Church," based on the fanciful eschatology of a Calabrian monk, named Joachim. He was soon afterwards embroiled in a controversy with Franciscan and Dominican friars.

Preferment came to Wycliffe in 1360 when he was appointed Master of Balliol College, Oxford, and rector of Fillingham, in the diocese of Lincoln. Five years later he became Warden of Canterbury. This office

as long as he held it was peculiarly vexatious. The rivalries between the secular scholars and monks had destroyed the possibilities of successful administration. Between deposition and protests litigation for seven long years resulted, ending in both Pope and King deciding against him. During these years of contention Wycliffe became a reformer.

In acknowledgment of the Pope's feudal authority over England, King John had agreed to the payment of an annual tribute. This was exceedingly distasteful to the English people. Wycliffe espoused the popular cause and published a manifesto declaring that the Papal demand had neither the support of reason nor Scripture. In 1368 the rising theologian exchanged the living of Fillingham for that of Ludgershall near Oxford, from whose university he soon afterwards received his doctor's degree. To him it was no mere ornamental title. In reality he now became a doctor, *i. e.*, teacher of divinity in his Alma Mater. His lectures at once aroused interest and crowds assembled to hear them. He began to attack the abuses and corruptions in the Church, at first in a mild strain, but afterwards with more directness and vigour.

Edward III. appointed Wycliffe along with others to proceed to Bruges to negotiate with delegates from the Pope, concerning certain English benefices held by foreigners and whose revenues found their way into the papal coffers either at Rome or Avignon. In these negotiations the reformer stoutly maintained the national as opposed to the papal claims. His want of complaisance to the spiritual dignitaries was neither forgotten nor forgiven. From that time onward to his death and afterwards he was pursued with relentless hostility.

On Wycliffe's return to England he was appointed rector of Lutterworth, which office he held during the remainder of his life. In 1377 the Pope sent letters to the authorities at Oxford, to the Archbishop of Canterbury, the Bishop of London, and to the King demanding that Wycliffe be tried for heretical teaching. Though he found powerful defenders among the nobles, the common people falling at first to see in the early reformer the champion of their civil and religious liberties gave their sympathies to his persecutors, and he having escaped for a time, they proceeded to violent and riotous acts. Next year he was again summoned before a clerical synod at Lambeth, but now the tide of popular opinion had turned in his favour, and a message from royalty restrained his judges and accusers from resorting to extreme measures. In answer to the objections brought against his doctrine he maintained that the ultimate authority over the persons and property of churchmen belonged to the laity, and that ecclesiastical censures were invalid except only when in accordance with the will of God. To maintain such opinions then betokened large spiritual discernment and required great moral heroism. To stand in the face of a supreme Church and to declare the futility of the papal ban, when on its being threatened rulers and nations quailed, demanded a courage that reached sublimity. Fortunately for the reformer, rival claims to the so-called chair of St. Peter averted attention from the rector of Lutterworth and the doctrines he taught.

John Wycliffe now entered on the busiest and most profitable period of his life. If he saw monkish laziness around him, he never caught its contagion. His life henceforth was spent in ceaseless activity. He was a faithful and diligent pastor, attending to the requirements of the people under his care. Like all the reformers he recognized the importance of making the sacred Scriptures, not human authority, the ultimate standard of appeal in things spiritual. To bring the Word of God within the reach of the people he translated the whole Bible from the Vulgate, and had copies of his translation multiplied by transcription, the art preservative not then being invented but soon to be. Admiring disciples gathered around him, who in turn propagated the truths he taught. Many of them went throughout England preaching in churchyards, at fairs, and market-places. The doctrines taught by these men were favourably received by the people on whom they produced a powerful impression. The opinions of Wycliffe exerted an influence far beyond England. Jerome, of Prague, and John Huss of Bohemia, were strengthened in their convictions to which they steadily adhered, their lives being crowned with martyrdom.

The course of Wycliffe was like the path of the just; it shone more and more unto the perfect day. One

by one the errors of the papacy were renounced. In 1381 he came out boldly against the dogma of transubstantiation. This provoked great opposition, and led to another trial for heresy. His teaching was condemned, but no personal punishment beyond his banishment from Oxford was inflicted upon him. He now retired to his parish at Lutterworth where he continued to discharge his duties with the utmost devotion and where he made several additions to his already voluminous writings. Freedom from persecution was not to be enjoyed by him any more. He was now cited to appear before the Pope and answer the charges preferred against him. This he refused to do on account of physical inability. But the end was at hand. One day while attending service in the church he was struck down by palsy. He never spoke again, and in two days more the conflict was ended and the victory won. On the 31st December, 1384, John Wycliffe breathed his last, but his memory is cherished as one of the spiritual benefactors of the Anglo-Saxon race. The Council of Constance condemned his doctrines and decreed that his body should be exhumed and burned—all faithfully carried out; but the work he did is unconsumable.

He was one of the ablest forerunners of the English reformation. He was enabled to see clearly many of the distinctive doctrines of evangelical Christianity—doctrines that have an abiding power over the lives and thoughts of men through the ages. We of to-day may with propriety and advantage celebrate the achievements of the Morning Star of the reformation.

WOMAN'S TEMPERANCE.

IN another column appears an address to the Women of Quebec by the president of the Women's Christian Temperance Union of that Province. It deserves careful perusal; it is explanatory and practical in its aim. No great public good can be accomplished without organization. It is the aim of this Union to enlist the active services of earnest Christian women in this important work. The existence of such associations in every district would be a valuable help to the cause of Temperance.

Very truly the address assigns as a reason why women should be earnest advocates and active workers in the Temperance movement, because they have been the greatest sufferers from the ravages of the curse of intemperance. The ruin to the male victims of this social scourge is palpable enough. The moral, physical and financial ravages of this dire evil are seen on every hand. But there is also a great army of silent—too long silent—victims of this one of the worst phases of man's inhumanity. There are the mothers who hoped with affectionate pride but hoped in vain, for the usefulness and success of promising sons, whose prospects have been scorched by the withering blight of the drink curse. There are sisters who can not think of erring brothers without shame and vexation, mingled with yearning pity. There are wives whose self-denying patience has almost ceased to be a virtue, who have had their fond dreams of home happiness ruthlessly shattered. They have seen the idol of their young affection lose one by one the finer qualities that evoked their admiration and love. In their place they have seen with unutterable pain the base and brutal instincts of our fallen humanity become predominant. They have seen property pass away and sordid poverty become their daily lot. They have seen their children deprived of all that was most requisite for their well-being, and their fair young faces with the innocence and joyousness of childhood displaced by needless care and terror. In addition to that dark sorrow through which scarcely a gleam of sunshine comes, wife, mother and children have too often seen the hand of him who should have been their protector raised to strike them down. No wonder that woman should take a foremost place in the ranks of those who seek to stay the ravages of this destructive plague!

Another good reason why women should engage in this movement is because of the social influence they wield. Social customs to which woman is opposed cannot long prevail. Organized effort will tend powerfully to the strengthening of public opinion in favour of temperance. In this union of aim and effort there is strength. Its members will exercise a powerful influence, which, in combination with other existing agencies, will accelerate the advance of a movement that has the blessing of God resting upon it, and the welfare of humanity for its aim.

THIRD GENERAL COUNCIL OF THE PRESBYTERIAN ALLIANCE.

Much interest will be taken in the proceedings of the Presbyterian Council, which meets at Belfast on the 24th of June, and will conclude on Thursday, July 3. Excellent arrangements have been made for the entertainment and comfort of the delegates who will assemble at Belfast. Men whose names are household words in the Christian world will take part in the discussions of the Council.

Programme of the proceedings of the Third General Council of the Presbyterian Alliance.

TUESDAY, JUNE 24th.—11 a.m.—4 p.m.—Opening sermon, Rev. Prof. Watts, D.D. Constituting of the Council; Report of Committee on Credentials; Report of the Committee of Arrangements; Report of Committee on Rules of Order; any other preparatory business. 7 p.m.—Public Social Reception by the Mayor of Belfast, in the Exhibition Hall, Botanic Gardens; Addresses of Welcome. Rev. Wm. Magill, D.D. (Cork), J. F. Duncan, Esq., M.D. (Dublin), Thomas Sinclair, Esq., J.P. (Belfast), Robert McVicker, Esq., J.P. (Mayor of Derry.)

WEDNESDAY, JUNE 25th.—10 a.m.—4 p.m.—Report on the Consensus, Rev. Prof. John Cairns, D.D. (Edinburgh.) Report on the Reception of Churches. Papers: 1. The Authority of Holy Scripture; (a) The Authority of Holy Scripture in the Early Christian Church, Rev. Prof. A. H. Charteris, D.D. (Edinburgh); (b) The Authority of Holy Scripture as taught in the Confessions of the Reformed Churches, Rev. Prof. A. A. Hodge, D.D., LL.D. (Princeton). 2. Biblical Criticism; its Proper Functions, Rev. Talbot W. Chambers, D.D. (New York). 3. The Theory of Evolution in its bearing on the truths of Revelation. The Religious Bearings of the Doctrine of Evolution, Rev. Geo. Matheson, D.D. (Inellan, Scotland.) Dinner in the Ulster Hall at 4.30 p.m.—7 p.m.—Addresses:—1. A Survey of the Whole Family of Presbyterian Churches; their Training and their Work, Rev. Prof. Blaikie, D.D., LL.D. (Edinburgh). 2. Their substantial unity, and the sympathy for each other that should pervade them. Rev. Eugene Bersier, D.D., (Paris), Rev. Wm. F. Junkin, D.D. (Charleston, South Carolina), Rev. Prof. E. D. Morris, D.D., Lane Theo. Seminary (Ohio), Rev. Paul De-Felice (Chartres, France). 3. Lessons from other Churches, Rev. Donald Fraser, D.D. (London), Rev. James Stalker, M.A. (Kirkcaldy.)

THURSDAY, JUNE 26th.—10 a.m.—4 p.m.—Next place and year of meeting. Report on Foreign Missions, Rev. Prof. Wm. M. Paxton, D.D. (Princeton), Rev. J. Murray Mitchell, LL.D. (Edinburgh.) Papers:—1. Missionary Consecration of the whole Church, Rev. W. Fleming Stevenson, D.D. (Dublin), Rev. Wm. Scudder, D.D. (India). 2. Evangelization of Mahometan Nations, Rev. Dr. Dale (Zahed, Syria). 3. Relation of Mission Churches to the Home Churches and to each other, Rev. K. S. Macdonald, Presbyterian Alliance (Calcutta), Rev. W. S. Swanson, Amoy, (China), Rev. J. Leighton Wilson, D.D. (Baltimore.) Dinner in the Ulster Hall at 4.30 p.m.—7 p.m.—Addresses by Foreign missionaries and others.

FRIDAY, JUNE 27th.—10 a.m.—4 p.m.—Report on Continental Churches, Rev. W. P. Breed, D.D. (Philadelphia.) Addresses by brethren from the Continent of Europe on Christian work in their various countries; their special difficulties and requirements. Dinner in the Ulster Hall at 4.30 p.m.—7 p.m.—Addresses by brethren from the colonies, Rev. Wm. Cochrane, D.D. (Canada), Rev. Alex. Hay, M.A. (Queensland.)

SATURDAY, JUNE 28th.—Excursion to Giant's Causeway, etc.

SABBATH, JUNE 29th.—Opportunity will be afforded by one of the Churches in Belfast for the observance of the Lord's Supper.

MONDAY, JUNE 30th.—10 a.m.—4 p.m.—Report on Statistics, Rev. G. D. Matthews, D.D. (Quebec.) Papers:—The Christian Ministry. 1. Qualifications of Candidates, Rev. Prof. Henry C. Alexander, D.D. (Union Seminary, Virginia), Rev. Prof. Benjamin Warfield, D.D. (Alleghany.) 2. Training of Students, Rev. Principal John M. King, D.D. (Manitoba), Rev. Prof. James G. Murphy, D.D., LL.D., (Belfast). 3. Ministerial Duty, Rev. Ranson B. Welch, D.D., LL.D., (Auburn, N.Y.) 7 p.m.—Addresses:—1. Ireland; its Special Difficulties and Claims, Rev. H. Magee (Dublin), Rev. C. L. Morell (Dungannon). 2. Romanism in the United States, Rev. Charles S. Pomeroy, D.D. (Cleveland, Ohio), Rev. Robert Burns, D.D. (Halifax, Nova Scotia). 3. Danger to Protestantism from the Revival of Ritualism. Rev. R. M. Patterson, D.D., (Philadelphia.)

TUESDAY, JULY 1st.—10 a.m.—4 p.m.—Report on the Eldership, James Croil, Esq. (Montreal.) Papers:—1. Qualifications and Duties of Elders, Rev. Prof. J. S. Chancellor (Rel'd. Pres., Belfast). 2. Lay Help in Church Work, including Deacons and Woman's Work, Rev. J. Monro Gibson, D.D. (London), J. A. Campbell, Esq., M.P. (Strathatho, Scotland.) 3. Relation of Young Men's and Women's Associations to the Church, Rev. Miancus C. Hutton, D.D. (New Brunswick.) 7 p.m.—Addresses:—1. Sabbath Observance, Rev. H. B. Wilson, D.D. (Cookstown). 2. Sabbath Schools, Rev. R. H. Worden, D.D. (Philadelphia), J. N. Cutbertson, Esq. (Glasgow.) 3. Temperance in Great Britain, Rev. R. H. Lundie, M.A. (Liverpool). 4. Temperance in America, Rev. R. F. Sempie, D.D. (Minneapolis.)

WEDNESDAY, JULY 2nd.—10 a.m.—4 p.m.—Report on the *Desiderata* of Presbyterian Church History. Papers:—1. Christianity in our Educational Institutions, Rev. Prof. Alex. Young, D.D. (Alleghany), Rev. Wm. Roberts, D.D. (New York), Rev. President McCosh, D.D., LL.D. (Princeton). 2. Denominational Schools, primary and advanced, for both sexes. Left open for free discussion. 3.

The Press, Rev. J. R. Johnston, D.D. (Washington, Pa.) 7 p.m.—Addresses:—1. Large Cities, Rev. David Waters, D.D. (Newark, New Jersey), Rev. John Marshall Lang, D.D. (Glasgow) 2. Congregational Life and Work, Rev. Wm. Nixon, D.D. (Wilmington, Del.) 3. Duty of the Church toward her Orphans, Rev. Wm. Johnston, D.D. (Belfast.)

THURSDAY, JULY 3rd.—10 a.m.—4 p.m.—Papers:—1. Catholic Presbyterian. 2. Completion of the Organization of the Alliance. 3. Deferred Business. Appointment of Committees, etc. 7 p.m.—Addresses: 1. Address on Personal Consecration. 2. Valedictory Address, Rev. Prof. John Cairns, D.D. 3. Closing Exercises.

The following delegates form the Canadian Church are expected to attend the meetings of the Belfast Council:

Revs. Principal King, D.D.; Principal Caven, D.D.; Principal McVicar, D.D., LL.D.; William Cochrane, D.D.; Robt. F. Burns, D.D.; G. D. Matthews, D.D.; A. B. MacKay; A. Burrows. Elders: Jas. Croil, Hon. D. Laird, Dr. Gelkie, Thos. Kirkland.

Other delegates to complete the number will be appointed by the General Assembly.

In addition to the delegates appointed by the General Assembly, the following ministers also expect to attend the meetings of the Presbyterian Council at Belfast.

Rev. Messrs. S. Myles, Smith's Falls; A. H. Scott, Owen Sound; R. Hamilton, Motherwell; W. A. Wilson, St. Mary's; W. Frizzell, Leslieville; James Fleck, Montreal; T. S. Chambers, Kingston; and L. H. Jordan, Halifax.

BOOKS AND MAGAZINES.

FAREWELL SERMON. By Rev. J. S. Black. Montreal: W. Drysdale & Co.—Somehow general readers have a prejudice against published sermons. They need have none against this, the farewell discourse delivered by Mr. Black to the Erskine Church congregation, Montreal. It is simple, earnest and sympathetic, yet withal a manly Christian utterance, having the literary finish characteristic of its author.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky.: Courier-Journal Building.)—The first number of the new volume of *Electra* is an advance on its predecessors, and they were good. The *Pearl* is now incorporated with it, and this is a decided gain. It lives up to its profession as a magazine of pure literature, and seeks the promotion of the Good, the True and the Beautiful.

THE WAY TO GOD, AND HOW TO FIND IT. By D. L. Moody. (Chicago: F. H. Revell.)—This book forms a fourth to a series of authorized works by Mr. Moody, which have come from this publishing house during the past three years. It excels in simplicity, in directness of appeal, originality and pointedness; while in close adherence to Scripture and profound earnestness. It is fully equal to any of the works by Mr. Moody. It puts the "Way" so plainly that he who runs may read.

CHOICE LITERATURE. (New York: John B. Alden.)—The publisher of this new eclectic magazine containing the best articles contributed to the leading magazines and reviews, also issues bound volumes at a very cheap rate. The second volume, which has just reached us, comprises the numbers from September to December, 1883. It contains a number of admirable papers on many subjects of deep interest to all intelligent readers. They are written by many of representative thinkers of the day. The volume is printed in good, clear, readable type, and the binding is neat and substantial.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S.C.: The Presbyterian Publishing House.) The Deceased Wife's Sister question is at present agitating the Southern churches. Two able contributions on the subject appear in this number of the *Review*. One is by Professor Barber of Richmond, Kentucky, and the other by Rev. C. W. Humphreys, of Perry, Missouri. "The Sabbath" forms the subject of an able paper by K. M. McIntyre, and the Rev. John W. Primrose makes a strong "Plea for Emphasizing the Divine Right of Presbytery." Professor Preston, discourses on "Caleb, a Bible Study;" and Samuel T. Lowrie, of Trenton, N.J., is the author of a paper on "Hebrews vi. 18 Explained;" and Rev. James L. Martin, of Abbeville, S.C., writes a good sound, solid article on "The Final Perseverance of the Saints versus Carnal Security." We greatly miss in this number the customary short critiques on new books in the various departments of literature.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PARSON BARNARD.

VI.—THE HOME AT MOOR'S ISLAND.

"You are not fit to climb those steep stairs to-night, father."

So said the wife of the old Lighthouse-keeper of Moor's Island—the place towards which Winn was rapidly being carried by the *Water Queen*. She had a sweet, motherly face, framed with silvery hair; but it was very troubled as she lighted a lantern for her husband.

"Why not, Bessie?"

The tone was querulous almost to harshness.

His wife sighed as she said:—

"You don't seem quite yourself to-night, Aaron."

"Why don't I?" the old man faced her almost fiercely.

"What notion has taken you now?"

Mrs. Bessie sank into a chair and covered her face with her apron.

"Surely if you were yourself you wouldn't speak so to me, or as you often have of late!"

This seemed to touch Aaron's better nature. He came towards her and laid his horny hand upon her hair, saying, with sudden feeling:—

"Don't cry, Bessie, I aint wuth your tears. I'm a poor broken creature, under a spell I can't break. It'll go with me to the grave, just as it did with our poor boy."

His wife wiped her eyes, and dropped the apron, but the sadness did not leave her lovely face. Some painful memory seemed to silence them both.

Finally Mrs. Luscomb rose, took a lamp and went into the next apartment. It was the ancient "company room" arranged after the prim fashion of the common folk along the coast, where shell frames and moss baskets, "hooked in" rag mats and intricate patchwork took the place of gilt and upholstery.

Here, framed by the faint pink of some foreign shells, was the face of a child, bright and laughing. Mrs. Luscomb paused before this. Her husband followed, slowly. The picture had been painted by an artist many years before, on a summer vacation, in their old home, far away from their present abode. It had doubtless been drawn by a master hand, for it looked down upon them with the freshness of life.

Aaron's temporary depression seemed to lighten as he gazed upon the portrait, with his hands in his pockets, stepping back, then a little forward, to obtain a better view. At length he said:—

"That 'ere artist fellow knew his business; father allus' lowed I'd be took in by him; but I knowed he'd suit me the fust time I clapped eyes onto him."

"To think he was ours," said Mrs. Luscomb, brokenly, speaking of the child, "and we had such plans for him. We little thought!"

She broke down, and her husband, his self-congratulation suddenly leaving, finished the sentence.

"He'd get a taste for drink on the old place, that 'ud spile him forever! I wish 't he'd never been born," said the father, bitterly, "or me neither."

Like one of old, Aaron would curse the day of his birth. Some sudden appeal was on his wife's lips, he read it in her speaking face. As if to avoid it, he hastened into the kitchen, and caught up the lantern that she had lighted at the beginning of their talk. He opened and noisily closed after him a door that led into a long, narrow stone passage. This connected the house with the tower that held the beacon-light of Moor's Island.

The old Lighthouse-keeper groaned at intervals as he walked along the stone passage. It was a weird picture in the dim place—that figure bowed with age, and the shifting expression of his wretched face as revealed by the light he carried.

Everybody on the coast knew Aaron Luscomb who tended the Light on Moor's Island. He had been there for many years, and although Bessie and he were unusually grave and reticent, they were much respected by their neighbours in Moonstown, across the bay. They used to go regularly to church in the village, Aaron rowing across the bay every pleasant Sabbath, but of late he had kept aloof.

"Bessie and I are growing old," he said, when asked why they were so often absent. But that was not the reason, as we shall see presently.

The childless couple could not have chosen a lovelier spot for their home, in the summer time Moor's Island was a height of several acres, crowned with verdure, and protected from the ever aggressive ocean by massive ledges of rock on three sides. Here the waters forever beat in vain; the rocky ramparts held their own in the worst storm. On the fourth side the waters formed a little bay, whose calm bosom was often the retreat for the storm-pressed vessel. The massive tower of the Lighthouse rises from the summit of the island, from the solid rock, itself stone, as is also the house connected with it.

It was a wild, romantic spot, and one that suited the couple that dwelt there. Aaron did not wish for neighbours; he was glad that no other family inhabited the island.

But of late he often gazed about him with foreboding, for age and a certain infirmity were fast claiming him. Where would he and Bessie go when they were too old to perform the work of the place? And what should he do if some time when he had given way to that infirmity the government officials should discover him unfit for his position of trust? Bessie had saved him so far; but he knew it could not always be concealed. There had been many ways for the small salary that Aaron received from the government; there was nothing ahead for the future.

Aaron brooded upon this as he ascended the steep stairs of the tower. He breathed more freely after leaving the gloomy passage and getting into the Light at the top. It was with almost a loving touch that he polished the spot-

less reflector of the great Light. He never let a breath or touch dim its surface; one added ray upon the midnight waters might decide the fate of some distant ship.

Before "lighting up" he looked out; a glorious prospect was on every side. The setting sun left a thousand inimitable hues on the sea, and gave weird shadows in the rocks. The bay that separated the island from the town was so calm that the pines on the shore were reflected in its depths. Just beyond the white spire of Moonstown church pointed heavenward, while about it were clustered the dwellings. Other houses dotted neighbouring hillsides.

A schooner was entering the bay. Aaron examined it with his glass. If it had been light enough he would have read in black letters on her prow the name that the boy Winn saw a few days before as she lay at the almshouse wharf, *The Water Queen*. Little did Aaron imagine that she was bringing a third person to the lonely stone house! But he did say:—

"She's bound for Bos'on, I reckon. She's got a head wind. That's why they turn out of their course now!"

The craft entered the bay, anchored, and lowered a boat. A sailor sprang in, then the Captain lifted a boy into it,—our Winfred.

"What keeps you so long, father?" now called Mrs. Luscomb from the foot of the stairs. "It is high time the lamp was lit."

Aaron had indeed lingered too long. The weird shadows in the rock caverns were now stretching out long arms upon the sea.

"Are you all right, Aaron?" continued the anxious voice.

"Yes, yes, right down!" said he, lighting the mammoth lamp, adding, after another survey: "Massy on us, mother, the boat's putting back, 'n' the sailor he's alone in 't. What have they done with the child? There's foul play on our island, mother!"

Mrs. Luscomb caught disconnected bits of his excited talk with growing anxiety.

The old man screamed from the tower to the schooner that was sailing away:—

"I see ye! I'll report ye!"

Mrs. Luscomb clasped her hands, murmuring:—

"I thought he was not quite right to-night. O dear; and he away up there, where a steady brain is needed! What if he should attempt to walk the outside platform? He would surely fall!"

This latter fear was soon dispelled; Aaron's figure darkened the small opening far above her, and Aaron's big boots clattered excitedly down the stairs. He dashed by her, calling for his hat and stout cane.

"I must look into this, Bessie!"

Still labouring under her suspicions, which, alas! had often proved too true, Mrs. Luscomb resolved to keep him in the house if possible. Aaron could not find his hat, so he seized his cane and rushed out of the door bareheaded.

Mrs. Luscomb threw her apron over her head as a shield from the night air, and followed him.

Aaron's old enemy, rheumatism, attacked him before he had gone two rods. He began to groan, and his interest abated.

"Mebbe I didn't see right, but I thought it was a dreadful pity!"

He groaned again, and turned towards the house, so suddenly that he trod on Bessie's toes, for she was close behind him. She winced, but only peered into his face anxiously.

"Dear husband, are you yourself?"

They were just beginning to understand each other when a footstep on the ledge at the corner of the house made them listen with beating hearts. There was something appalling about the sudden mystery of their lonely island. The aged couple who often had rough visitors, were not usually so flustered. The footfall grew more distinct, then some one stepped into the light, the child, Winfred Campbell.

"Why, here you be now!" ejaculated Mr. Luscomb.

"Poor child, come right into the house!" said Mrs. Luscomb.

Somewhat surprised at this unexpected welcome, and a little bewildered by all that had happened since he left the almshouse, Winn obeyed.

The darkness was fast settling over the sea, and covering the stone tower, as Winfred Campbell entered the light-house. It had begun to look dreary and lonely outside, so the cheery hearth, where a fire took off the evening chill, the singing tea-kettle, the hot biscuit, cold meat and sauce were very inviting. While Winn warmed himself he delivered a message from Captain Marsh.

"Well, I hope he's sassy 'nough to dump ye ashore 'thout askin' on us!" grumbled Aaron.

Winn flushed painfully.

"Of course you can stay and welcome," said Mrs. Luscomb, whose beneficent heart went out to the winning boy.

And even Aaron said at last, in his slow fashion:—

"I d'-n-know but we'll keep ye a spell, ef yer a good boy."

After supper Aaron proceeded to ply Winn with all manner of questions concerning himself and the almshouse. He seemed to enjoy Winn's story quite as much as had Joe.

Mrs. Luscomb, having "cleared away," and put everything in its place, sewed and listened and occasionally smiled gently at Winn over her glasses. The boy thought he had never seen such a kind and lovely old lady.

Mr. Luscomb was greatly amused at the manner of Winn's leaving the institution.

"Now that chap that got him off, that Joe; he's prob'ly got himself in 'n trouble afore now," he said to Mrs. Luscomb. "The State won't stan' no such doin's as that, ye know. The 'thorities 'll find it out 'n' he'll get his discharge papers in a hurry!"

"I hope they won't find it out, then," responded Mrs. Luscomb. "I'd be the last to tell of him, for it was a kind deed."

"It's 'ordin' to how the story ends!" said Mr. Luscomb. "Taint much 'o a kindness to send such a child as he into a city to make his way. He might have got handled dread-

ful rough. But he came to the right quarter when he got under your wing, mother!"

"My mother said she thought I'd be taken care of some-way," said Winn, gravely.

Mrs. Luscomb's eyes suddenly filled with tears.

"See what a reward the faithful parent has! The mother's good teachings drop from the lad's lips whenever he speaks!" Then in a sad voice she added: "Oh, that we had that reward, Aaron! If we could bring back the years and begin life again with our child!"

She seemed to forget the presence of a stranger. Mr. Luscomb rose, and saying something about "finishing the chores," went out of the house.

Mrs. Luscomb was silent for a long time. Winn thought she was weeping, but with his own rare politeness would not look at her to see. He wondered what could trouble these old people, as he enjoyed the cheery hearth. Was there really trouble everywhere? Some old and solemn thoughts came into the boy's head, born of his sad lot and early orphanage. At length, however, tired nature asserted itself; he forgot life's troubles and nodded like any sleepy, careless boy.

Mrs. Luscomb hastened to prepare a bed for him in a little room across the entry from hers, and sent him to rest. She pressed a motherly kiss upon his forehead. It brought back all his orphanage, and her whose lips were motionless.

"That is the way my mother used to do," he said.

"Poor lad, but that is better than for you to grow up naughty and perhaps leave her despairing and broken-hearted."

She spoke almost inaudibly and as if she were thinking aloud and not talking with the child.

"Hav'n't you any little children?" ventured Winn.

"I had one once, my boy. But I have been alone many years. We are left desolate in our old age."

She hastened away.

"Seems as if folks have more trouble than we did when mother was around!" was Winn's comment as he laid his tired body upon the softest of beds. The delicate odour of some sweet plant from the dear old lady's garden perfumed the linen. Winn was asleep almost as soon as his head touched the snowy pillow, lulled by the monotonous washing of the ocean on the rocky ramparts beneath the old stone Lighthouse.

VII.—THE MESSAGE AT DAYBREAK.

One evening shortly after Winn's departure, Joe, who slept above the stable, was aroused by the night-bell. He raised the window and thrust his head out growling:—

"There they be agin, arter that 'ere boss. What on airth do ye want at this me o' night?"

"The superintendent wants the bay horse put into the Concord wagon. He's heard something about Winfred Campbell, and I've got to go down and see about it."

Joe slowly obeyed the order; he could not do otherwise, although he knew the search would be useless.

"They're in an awful takin' about the child, now he's missin'! Why didn't they do suthin' fur him afore? But I reckon nobody's bothered so much as Joe, ef he is to the bottom o' this pickle! Taint no airthly use a spilin' yer rest!" he said, when the messenger appeared ready for the ride.

"The superintendent will leave no means untried before he gives him up," was the grave reply. "He thinks the boy would not run away, and says he has doubtless been decoyed away by some rascal whom he knew before he came. A child answering to his description has been seen at the Lower Falls in the company of a rough-looking man."

This in detached sentences as Joe assisted him. When he had gone, Joe seated himself on the threshold of the stable. A great change had come over him since the departure of Winn, and his interview with the evangelist. Father Gwynn's words dropped like seed into the waiting soil. Poor wretched Joe was almost persuaded to turn about and try to live a life that was worth living. But something held him back—his deception in regard to Winn.

"Ef 'twa'n't fur that 'ere, mebbe I might sot up fur a patty decent chap; but I dew feel dreadful mean!"

It was true enough, Joe's feeling "mean!"

He had not dreamed that the disappearance of the orphan would cause so much trouble. He thought there might be considerable surprise and searching at first; then the matter would be dropped.

"This 'ere town farm's too well stocked with deadheads fur them to fret 'cause one pauper's took to his heels!" Joe had reasoned.

But the small pauper, Winn, had found favour with the officials from the first. His strict obedience and serious, gentlemanly deportment had impressed them so favourably that they were privately negotiating for a situation for the orphan. Among the inmates he had only made friends, so there was universal mourning for him. Like the superintendent no one believed that Winn would run away. The officials had the woods searched, and even the river, but of course, no Winn was found.

Joe called himself many hard names as he waited in the stable that night. He forgot that he had erred through pity for his young friend.

"I wish 't I war man 'nough to up'n tell 'em I sent the lad off! Sometimes I think I'd order, 'n' then agin I'm afraid it'll spile his chances. It's a dreadful pity I hedn't somebody to talk it over with, mebbe it 'ud make it more clear whether or no Joe 'd order or 'd order not tell the sup!"

Joe looked much perplexed. He felt very lonely as he faced the question. As he sat there in the stable entrance, his mind went back to his childhood days, and the sweet faced mother whose pride he was. He thought of the old farm among the hills. He could recall a winding path through its green fields, many a merry nook beside the brook, many a tree where grew the earliest fruit. His father's orchards had been the best in the region. "Apple and peach tree" were "fruited deep," but alas! there had been a way for most of these blooming beauties—as the

bursting presses of his father's cider-mill testified. And Joe had early learned to love the liquor, as we have heard in his story told to Father Gwynn.

He could not remember when he commenced to drink cider. But his mother, had she been present, would have told him that it was when he first began to walk! It was very cunning—the young parents thought—to see him toddle to the closet and see him sip sweet cider from the cask through a straw. But when he grew older and stronger the baby lips still loved its flavour. Long before the boy became a man he thirsted for more fiery drinks.

Far off on the hillside was his grandfather's brandy distillery. Young Joe began to taste of that also. Before they knew it at home he was a regular drinker. So gradual was the growth of the habit and so cool was Joe's head that he could take large drams without its affecting his conversation or gait.

The rest of his sad history was as Joe told it to the stranger as they sat beneath the tree.

As Joe mused that night he began to think of the "old folks," his mother especially. He did not know whether they were living or dead. It always seemed to him that they were on the old homestead, pursuing the same avocations as when he left. A quick, indescribable longing to see them came over the wanderer. O that the weary, mis-spent years might roll back, and bring him his boyhood again, and a look into the tender mother-eyes! The years had gone, and that sweet-faced parent was perhaps resting from her burden-bearing—for he feared his father's appetite had also got the mastery.

"If she should see me now, I'd frighten her," he said in his anguish; "I used to be her 'handsome boy;' me, old, rough-looking Joe Luscomb!"

His home-longing changed to remorse. He paced back and forth comfortless. When the messenger returned after a fruitless search, he was surprised to find Joe still waiting at the stable entrance.

Joe asked no questions, but reiterated—

"'Twa'n't no airthly use, sir, I knowed 't wouldn't be?" Joe's depression was attributed to an entirely different cause.

"Don't fret about your little friend, Joe, I am sure we shall yet get news of the child."

What could Joe say? The unmerited sympathy only heaped coals of fire on his guilty head. He put up the bay horse, locked the stable, and retired to bed. But not to sleep, although weary. He tossed about, reviewing the past, and hopeless of the future.

(To be continued.)

A SERMON AT SAILORS' SNUG HARBOUR.

The frontispiece of the June Century is an engraving of St Gaudens's statue of Robert Richard Randall, the founder of "Sailors' Snug Harbour" on Staten Island; and Franklin H. North contributes a lively anecdotal paper on the Harbour, from which we quote a typical sermon of the Snug Harbour preacher: "Chaplain Jones, already mentioned, presides at the little church in the grounds of the Harbour. He is a sailor himself, having served before the mast many years, and knows how to talk to those who 'follow the sea.' When a mere lad he ran away from his English home and shipped aboard an East Indiaman. He is about sixty-five now, and many years ago forsook the sea to study theology. As soon as he was qualified, he went among the sailors of the great lakes, and afterward opened a Bethel in St. Louis, then he returned hither and became pastor of the Mariner's Church. Worn out by early exposure and hardships, he was about to start for Europe in search of health and rest, when he was appointed to his present post by the trustees.

"The visitor to the Harbour who fails to hear him address his shipmates robs himself of a spectacle at once interesting and unique. Familiar with the characteristics of the sailor, Dr. Jones addresses him in his own language, and this is the prime reason of his influence over him.

"Here is the substance of a sermon... from the text, 'Let go that stern-line,' which is given in substance. 'I once stood on the wharf watching a brig get ready for sea,' began the Rev. Mr. Jones. 'The top-s'ls and courses were loosed, the jib hung from the boom, and the balyards were stretched out ready to run up. Just at this moment the pilot sprang from the wharf to the quarter-deck, inquiring as he did so of the mate in command, 'Are you all ready?'

"'All ready, sir,' said the officer. Then came the command 'Stand by to run up that jib!—Hands by the head-braces!—Cast off your head-fast, and stand by aft there to let go that stern-line!—Let go!—Man the top-s'l balyards—Run 'em up, boys—run 'em up!—Does the jib take?—Haul over that starboard sheet!

"'She pays off fine—there she goes, and—Hilloa! Hilloa! What's the matter? What's lost there? Starboard the helm! Starboard!' shouts the pilot. 'What holds her? Is there anything foul at there?—Why, look at that stern-line! Haul it off the timber-head!—Haul off that turn."

"'It's foul ashore, sir!' says one of the crew. "'Then cut it, cut it! D'ye hear! Never mind the hawser! Cut it before she loses her way."

"By this time there was a taut strain on the hawser. A seaman drew his sheath-knife across the strands, which soon parted, the brig forged ahead, the sails were run up and trimmed to the breeze, and the brig *Billion* filled away.

"So, too, when I see men who have immortal souls to save bound to the world by the cords, the hawsers of their sins, then I think of that scene, and feel like crying out. Gather in your breast lines and haul out from the shores of destruction. Fly, as Lot from the guilty Sodom! Oh! let go that stern-line!"

It is expected that Rev. Andrew Melville, St. Enoch's, Glasgow, clerk of the Presbytery, will be elected to the clerkship of the Assembly vacant by the death of Sir H. W. Moncrieff.

FOR THE CANADA PRESBYTERIAN.

OUR GALLANT SHIP.

With bounding sea and freshening breeze
Our gallant ship sails swiftly on;
And hopeful hearts repose at ease,
And merry thoughts take vent in song.

No baffling winds disturb the sail;
Our Ocean Queen sweeps proudly by;
A few more billows and we'll hail
Our Fatherland. "Sweet by-and-by—"

A clear, soft voice sings out the strain
That oft hath cheered the weary soul,
And all take up the rich refrain,
Till o'er the waves the accents roll.

A lingering ray of glory streams
On sea and sky, and stretches o'er
A vision fair, till ocean seems
A pathway to that better shore.

The night is dark, the moon is young,
A heavy mist comes spreading out;
The signal lights aloft are hung,
And all aboard is trim and taut.

The bells ring out the midnight hour
In murky sky and splashing tide;
When, lo! a barque of giant power
Comes crashing on her starboard side.

She quivers to her utmost bound;
Like vanquished hero seeks a grave;
With riven beams and gurgling sound
She sinks beneath the dismal wave.

Fond hearts were there, the true, the brave,
Deep buried in the swirling tide—
O blest who know that Christ can save
On sea or land whate'er betide.

The winds a mournful requiem sing,
With wailing moan and tender sigh;
And in our hearts the voices ring
That song at eve "Sweet by-and-by."

Old ocean, let them sleep—
Give them a quiet resting-place
In thy waters still and deep;
Safely hold
Thy treasures, mighty sea,
Until the archangel calls
"Give up thy dead to me."

Glenarry.

C. C. A. F.

INSANITY AND INTEMPERANCE.

Lord Shaftesbury, in his evidence before the select committee of 1859, says: "In the year 1843 I stated that a large proportion of the cases of lunacy were ascribable to intoxication, and that remark applies equally to the present time, for it is applicable to all times that habits of intemperance in so many instances lead to the development of insanity. We shall see how large a proportion of the cases of lunacy is ascribable to intoxication, but we shall draw, moreover, this startling conclusion, that if thousands are deprived from this cause of their reason and incarcerated in mad houses, there must be manifold more who, though they fall short of the point of absolute insanity, are impaired in their understanding and moral perceptions." His lordship added that he had communicated with medical authorities, and the general consensus of opinion is that of an immense proportion of cases of insanity arise more or less from the use of strong drink. I go a step further, and hold that there is abundant evidence to prove that to dissipation, drunkenness and moral depravity, either directly or consequentially by transmission to the next generation, is to be charged an immense proportion of the annual increase of lunacy. No person of authority will, I think, be found to deny that evil and corrupt living in the parents bears fruit in an unhealthy state, both of body and mind, in their offspring. In the lower animals the transmission not only of generic qualities, but even of individual singularities, is a familiar fact: so with mankind it is not to be expected that a pure stream will issue from a polluted source; and how foul and corrupt that source must be any one who sees the habits of the swarms of unfortunate creatures who nightly crowd the streets of any of our great cities may determine for himself. —The Fortnightly Review.

RELIGION ON THE CONGO.

When the missionary holds a Sunday service in King Kongo-Mpaka's house, some twenty or thirty idlers look in, in a genial way, to see what is going on, much as we might be present at any of their ceremonies. They behave very well, and imitate, with that exact mimicry which only the negro possesses, all our gestures and actions, so that a hasty observer would conclude they were really touched by the service. They kneel down with an abandon of devotion, clasp their hands, and say "Amen" with a deep ventral enthusiasm. The missionary, on the occasion that I accompanied him, gave a short sermon in Fiole, well expressed, considering the little time he has been studying the language. The King constantly took up the end of some phrase and repeated it with patronising interest after the missionary, just to show how he was attending, throwing meanwhile a furtive glance at his wives, who were not pursuing their avocations outside with sufficient diligence. A short prayer concluded the service, and when the King rose from his knees he promptly demanded the loan of a hand-screw to effect some alteration in his new canoe. —H. H. Johnson.

BRITISH AND FOREIGN TRADES.

In the English north-eastern ports 137 ocean steamships are idle.

In the days of King Edgar only one public-house was allowed in each parish in England.

A YOUNG and well-known English nobleman is the owner of thirty-five cabs and seventy horses in London.

At the beginning of the century there were only 150 Protestant pastors in France; to-day there are at least 800.

PROF. W. ROBERTSON SMITH has been lecturing at the Royal Institution, Edinburgh, on "Mohammedan Mahdia."

THE national monument at Washington, when finished, will be the loftiest structure in the world by about thirty feet.

IN Germany it has been decided that scientific bodies may make their own limitations in the matter of vivisection.

MR. COLERIDGE KENNARD, M.P., is to erect a window in Salisbury Cathedral to the memory of the late Duke of Albany.

THE Prince Imperial of Austria speaks, it is asserted, every dialect known in the Austrian dominions, except Turkish.

THE late Frederick Denison Maurice, Mr. Gladstone says, was "a 'spiritual splendour,' to borrow the phrase of Dante about St. Dominic."

WITHIN two months the House of Lords has had two Roman Catholic accessions—the Earl of Abingdon and Lord North, both converts.

THE widow of the late Rev. Wm. Tasker of Chalmers Territorial Church, Edinburgh, has bequeathed nearly \$15,000 to religious and charitable objects.

BISHOP BEWICK of Hexham and Newcastle has been appointed papal delegate to Scotland to report to Rome as to the state of the Roman Catholic Church in that country.

A PROPOSAL of Dr. J. Moir Porteus, of Edinburgh, that the Assembly be asked to devise means for celebrating the quinqucentenary of John Wyclif was unanimously adopted.

IT is thought probable that the late Duke of Buccleuch has made a considerable division of his vast estates. One of \$50,000 a year he has given to his second son absolutely.

MR. ARCHIBALD HEWAT proposes the immediate formation of a jubilee debt extinction fund to raise \$900,000 to pay off all the debt on Free Church buildings before May, 1893.

THERE is a movement on foot in the Evangelical Union churches to give a public welcome in Glasgow to the delegates from the Cumberland Presbyterian Church who are coming with a view to attend the General Assembly in Belfast.

ON the vacant ground near the Temple Gardens, London, Messrs. Moody and Sankey will begin on 27th inst., a three weeks' mission, their last in that country. Lately Mr. Moody addressed his 3,000 Liverpool converts in Hengler's cirque.

PROF CALDERWOOD has intimated his resolution not to allow his name to be brought forward as a candidate for the representation of Edinburgh. He has come to the conclusion that "it is his duty to abide by the university in the discharge of the work of his chair."

BALACLAVA, although its name will be ever famous in history as associated with the famous light cavalry charge, has hitherto remained an unimportant town. It is, however, now beginning to develop resources, and bids fair to become a fashionable resort for invalids.

THE bishop of Carlisle says if the franchise bill were passed the villager will become a much more important person, and he does not know why the village cottager should not use his power as wisely, as conscientiously, and as much in the fear of God as the inhabitants of town or city.

At the Synod meeting of the Disestablished Episcopal Church of Ireland it was resolved that it is expedient to establish an order of mission preachers, and that the bishops be requested to take the matter into consideration and report to next Synod the best means of carrying this proposal into effect.

SPIRITUALISM is said to be greatly revived in Boston, and clairvoyance is becoming fashionable in what are usually known as the higher walks of life. It is intimated that several of the ladies who have been conspicuous in the promotion of woman's rights have become enthusiastic believers in spiritual mediumship.

THE King of Sweden lately visited a gold mine in Norway, when he made enquiry, among other things, regarding the condition of the work people. On learning that a large number of them were Good Templars, his Majesty replied, "I am very glad to hear it, because they are just the sort of men to give satisfaction."

THE sale of the Hamilton library was concluded on May 11. The library realized \$12,907, which, added to the Beckford total, makes £86,455 (\$432,270) for the Hamilton Palace libraries. It is understood that the German Government paid £100,000 for the Hamilton MSS., which were sold by private contract.

DR. HORATIUS BONAR, of Edinburgh, mentioned at his congregational soiree that there had been fewer disjunctions last year than during any year preceding, and that the number of members had never been so large as it is at present. It appears therefore that the introduction of hymns into the service of praise has not really injured the congregation.

THE Rev. Dr. Eccleston says that San Francisco is the Paris of America in the fondness of the people for amusement, their love of display, their disregard of religion, and their reckless habits of speculation. He also notes that California has, proportionately, more suicides than any other State, and he attributes prolific causes to dissipation, financial embarrassment, and domestic trouble.

MINISTERS AND CHURCHES.

THE Rev. J. Sieveright has received a call to St. Andrew's Church, Lachine.

REV DONALD FRASER, of Mount Forest, has received a call from Knox Church congregation, Flora.

REV. J. A. TURNBULL, B.A., LL.B., of Goderich, has received a call to the pastorate of St. Mary's Presbyterian Church.

MR. KERR, Inspector of the Standard Life Assurance Company, is in British Columbia on business for the company.

THE Kingston Presbytery at its last meeting sustained the call of St. Andrew's Church, Kingston, to Rev. Mr. Archibald. The induction will take place on June 19th.

THE Rev. Dr. Cochrane has received the following contributions for Mrs. Thirde since last issue: J. M., Ottawa, \$2; congregation of First West Gwillimbury, \$10; J. B. S., \$1. The sum of \$26.50 has also been sent to the Rev. A. Findlay from Granton and Lucan congregations for the same purpose. Total to date, \$292.

A PLEASANT garden party was held at Dr. Marquis', Mount Pleasant. It was held in honour of the Rev. Thomas Alexander, who recently resigned his pastoral charge. He preaches his farewell sermon on Sabbath next, 1st June. This venerable Canadian minister, intends visiting Scotland during the summer expecting to return to Canada early in the fall.

THE Rev. Dr. Cochrane leaves for the Presbyterian Council by the Cunard steamer *Bohnia* on the 17th June, preaching in Londonderry on the 22nd. This will necessitate his leaving the Assembly at the end of the first week, after Home Mission business has been concluded. Payments falling due during his absence in Britain will be made by Rev. Dr. Reid to Presbyteries and missionaries.

LATELY a number of the friends of Mr. and Mrs. McKellar, of High Bluff, assembled at the manse to congratulate them on their return from a brief sojourn in Ontario. A very happy and pleasant evening was spent, in the course of which an address was presented, accompanied by a small token of appreciation and esteem. The pastor, for himself and Mrs. McKellar, made a very kind and feeling reply. Creature comforts were supplied from the baskets of the ladies present.

ON the evening of Friday, the 19th inst., a largely attended meeting of Mr. Chambers' people from the three sections of his charge was held in the Presbyterian Church, Sunbury. The object was to furnish him with substantial evidence of their regard, which they did by making him the recipient of a gift of \$158, and his wife of \$53, accompanied by addresses. Messrs. Chambers and McCuaig entertained the meeting with remarks, and the proceedings were enlivened with music supplied by a few of the young people. Mr. Guthrie, senior elder, presided.

THE Lord's Supper was dispensed lately in Wyoming and Plympton Presbyterian congregations. The pastor, the Rev. George Cuthbertson, was assisted by the Rev. P. McF. McLeod, of Central Church, Toronto. The services were of an interesting and edifying character. Mr. McLeod also gave an instructive lecture on Friday evening, subject: "That Young Man." The seventh year of Mr. Cuthbertson's ministerial labours closed last month with the following highly gratifying results. For all purposes Wyoming contributed \$1,220. Plympton congregation contributed \$922. Total, \$2,192. This speaks well for a congregation of 158 members in a year of peculiar financial depression.

A VERY pleasant reunion of the officers and teachers in connection with Cooke's Church Sabbath school and Mission school, took place in the lecture room of Cooke's Church, Toronto, on the evening of the 9th May. Interesting and instructive addresses on Sabbath school work were delivered by Messrs. S. C. Peake and Thomas Henry. Mr. R. J. Hunter the respected superintendent was made the recipient of a beautifully illuminated address from the teachers of the Sabbath school, expressive of the high estimate formed of his services during his long connection with the school, and of the esteem entertained for him by all his fellow workers. Rev. J. Kirkpatrick in a few complimentary remarks presented the address, and

Mr. Hunter, though evidently very much surprised, replied, thanking the teachers for this mark of their confidence, and expressing the hope that he might prove himself worthy of it by his increased diligence, and devotion to the work. Hereupon the meeting resolved itself into a social, and refreshments were supplied by the ladies, whose hospitality was highly appreciated on all hands. A most enjoyable evening was spent by all.

A VERY pleasant parlour social under the auspices of Cooke's Church Ladies' Aid Association took place on the evening of May 12th, at the residence of Mr. Allison, Murray street, Toronto. Mr. and Mrs. Alison received their numerous guests with their characteristic cordiality, and contributed in every possible way to the comfort of the very large company which filled the hall, parlours, and drawing-room. A very choice programme of vocal and instrumental music, with readings, etc., was rendered by professional and amateur performers. Miss Scott sang in her usual charming way, and also Miss Moodie whose rendering of "That old Chequered Apron my Grandmother Wore" was much appreciated. The Misses Allison gave a part song which was very sweetly rendered and spoke volumes for the musical taste and future attainments of these young ladies. The programme was not long, but it was remarkably good, and almost all the pieces received a well merited *encore*. A short interval was devoted to conversation and making acquaintance, and altogether these parlour gatherings have been fruitful of great good. A handsome sum was realized by a collection taken up in behalf of the Ladies' Fund, and the proceedings closed with the usual votes of thanks and the singing of the National Anthem.

PRESBYTERY OF OWEN SOUND.—This Presbytery met on the 13th inst. The Rev. E. D. McLaren was present in behalf of Toronto Presbytery in the call from Streetsville to Mr. Colter. After full consideration Mr. Colter declined the call. Owing to the return of the old malady, which laid him aside a whole year from active work a short time ago, he tendered the resignation of his charge. The Presbytery expressed its sympathy with him in his affliction and agreed to consider the resignation at the July meeting. Rev. S. Acheson was also present in behalf of the Presbytery of Lindsay in the call to Mr. Stevenson to become the pastor of Sunderland and Vroomanton. Mr. Stevenson accepted the call and the Presbytery agreed to his translation. The members expressed their sentiments regarding the serious loss the Presbytery sustained in the removal of Mr. Stevenson who, for the past ten years has proved himself an efficient and willing labourer, and a most valued member of the Presbytery. Mr. McLaren was appointed Presbytery treasurer and also moderator of the Session of St. Vincent and Sydenham during the vacancy. The sum of \$20 was granted to Mr. Stevenson in consideration of his long and efficient services as treasurer of Presbytery. Mr. Paterson was appointed to visit Warton and Hepworth at an early day. The Presbytery agreed to apply for additional aid to Mr. Dewar from the Aged Ministers' Fund, and also to make application to the General Assembly for leave for Mr. Morrison to retire from the active duties of the ministry. The Presbytery agreed to meet in Division Street Church, Owen Sound, on the first Tuesday of July, at half-past one p.m., and the meeting was closed with the benediction.—J. SOMMERVILLE, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This Presbytery pursuing its plan met for the visitation of the congregations of Milverton and North Mornington, and for ordinary business, on Tuesday, May 13th. A call signed by 147 members and 127 adherents, from Winder Street congregation, St. Mary's, promising a salary of \$1,200 per annum, payable monthly, with free manse, and one month's vacation, addressed to Rev. J. A. Turnbull, LL.B., of Goderich, was sustained and transmitted to the Huron Presbytery. Provisional arrangements were made for his induction on the 2nd Tuesday of July. According to the decision of the Synod of Hamilton and London, Granton and Lucan were declared united and formed into a pastoral charge. At the request of these congregations permission was given for moderation in a call at whatever time they may be ready to proceed. Presbytery warmly commended the formation of Auxiliary Woman's Foreign Mission Societies in the bounds with a view to forming a Presbyterial society. Mr. J. E.

Croly appeared before the court and requested to have that part of the suspension which relates to Church membership removed. The following resolution was adopted: Having heard Mr. Croly and having previously heard the request of Peterboro' Presbytery on his behalf, this Presbytery agree to grant Mr. Croly's request to be restored to the membership of the Church with the understanding that he be not employed in any of the public functions of the ministry, and hereby certify this action to the Presbytery of Peterboro' within whose bounds Mr. Croly is residing, with the suggestion that any further information on the merits of the case to guide their future action will be furnished by the clerk of the Presbytery.—W. A. WILSON, *Pres. Clerk*.

PRESBYTERY OF LANARK AND RENFREW.—The last regular meeting of this body was held in Zion Church, Carlton Place, on May 12th, the Rev. John Bennett, moderator, *pro tem*. There was a fair attendance both of ministers and elders. The business as a whole at this meeting was chiefly of local interest. The report of the Home Mission Committee with regard to the supply of vacancies and mission stations was presented and adopted. In connection with this subject there was taken up Church Erection along the line of the C.P.R. An urgent appeal for help came from North Bay, and a report upon the whole matter was given in by Rev. W. D. Ballantyne. Authority was given to issue a circular to all the congregations within the bounds appealing for help in this important matter. A very favourable report was given in anent the response made by the congregations within the bounds to the Augmentation of Stipends Scheme. A report was also made upon Temperance through the Rev. J. Macallister, convener of the committee, indicating a very hopeful state of feeling throughout the bounds upon this subject. The Revs. Messrs Macallister and D. McDonald were appointed to represent the Presbytery at a temperance convention to be held at Carlton Place, and Revs. Geo. Porteus and J. P. Stuart to do the same duty at a convention to be held at Farmersville in the county of Leeds. The following changes were made in the Commissioners to the General Assembly, viz, Rev. J. B. Stewart, to take the place of Rev. D. J. McLean; Rev. D. McDonald, to take that of Rev. John Bennett; Mr. R. Dodds, elder, to take the place of Mr. David Goodwin. The standing committees of Presbytery for the year were appointed. The Rev. J. B. Edmonson reported having received from churches within the bounds, \$250.21 for chapels in Formosa, the effort to be continued until \$250 had been obtained. An overture was laid before the Presbytery and ordered to be transmitted to the General Assembly anent the subject of legislation with a view to the better observance of the Lord's day. Revs. Messrs. Ballantyne and Edmonson were appointed to support the overture.

PRESBYTERY OF GUELPH.—This Presbytery met in Knox Church on the 20th May, Dr. MacKay, moderator. A considerable amount of business was transacted but not much of public interest. We give the following items: Mr. Tait resigned his appointment as commissioner to the General Assembly, and Mr. Smith, of Galt, was elected in his place. The clerk reported the name and standing of the student labouring as a missionary in the bounds. A committee was appointed on the superintendence of students, of which Mr. Beattie is convener. Mr. Torrance submitted a digest of the reports on statistics and finances received from the different congregations of the Presbytery, when it was agreed that thanks be given to him for the labour he had expended, and that a sufficient number of his report be printed to supply a copy to each family. Mr. Charles Davidson reported from the committee appointed to inquire regarding the titles under which churches held their property. The application from persons in Linwood and its neighbourhood to be formed into a congregation was declined in consequence of the action of the Presbytery of Stratford disapproving of such a step, and all the parties concerned were to be duly advised of this by the clerk. It was reported that Mr. Grant had been procured to supply the Second Church, Garrafraxa, and connected station during the summer months. Mr. Mullan reported that he had moderated in a call in Knox Church, Elora, which had come out unanimously in favour of Mr. Donald Fraser, M.A., of Mount Forest. The call, with relative documents, was laid on the table, and sustained as a regular Gospel call. The clerk was instructed to take the

usual steps to have it placed in Mr. Fraser's hands for his decision, and Mr. Mullan was appointed commissioner to prosecute it before the Presbytery of Saugeen, of which Mr. Fraser is a member. A report was submitted from the committee to Preston stating what had been done since last meeting, and submitting certain recommendations. The report was received and its recommendations were adopted. Considerable time was spent in considering the case of Hawkesville, and the propriety of recommending it to the General Assembly for an interest in the scheme recently inaugurated to increase the salaries of ministers to a minimum of \$750. The clerk reported that all the congregations in the bounds had contributed to the Synod Fund, and farther, that he was now able to reimburse the travelling expenses of Commissioners to the General Assembly last year; also that he had received and paid the Home Mission Grant to Hawkesville, and the Augmentation Grant to West Paslinch, for the half year just closed. A committee was appointed to visit Hillsburg and Prices' Corners with a view of bringing up the latter to the standard of liberality required in the support of their minister. Next meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of July, at ten o'clock in the forenoon. The roll was then called and the names of those present were taken down, after which the proceedings were closed in the usual way.

—R. TORRANCE, Pres. Clerk.

OBITUARY.

Mr. William Reid, elder of the congregation of Holstein, died after a short illness on April 20th, aged seventy-one years. He was a native of Stirlingshire, Scotland, and came to this country when a young man. For a short time he lived near Hamilton and in the township of Puslinch, but finally he moved to the county of Grey in 1850 and settled on a farm adjoining what is now the village of Holstein. He was one of the earliest settlers of the township, and from the first took a deep interest in the church. Long ago he used to go to Owen Sound, a distance of forty miles, to Presbytery meetings—a long journey in the state of the roads in those days. His house was the home of the missionary and his horse (he owned the first in the township) was always at the missionary's disposal. When a regular congregation was organized he was appointed one of the first elders. He was a liberal supporter of the church, and what he gave he gave most cheerfully. Some time before his death he felt that his time was not to be long in this world, and while he was remembering in his will his children, of whom he had ten living, he thought it right to remember his Saviour also, and gave \$50 to Home missions and \$50 to Foreign missions. When he left the old country he gave all his earnings to his widowed mother and came to Canada on borrowed money, and the Lord did not forget his filial fidelity—a loving family surrounded his death bed. The Sabbath after his burial the pastor of the congregation preached from the words: "The fathers, where are they?" and made reference to the life and work of the deceased. His presence will be much missed. May the Lord raise up others of like devotion to the cause of Christ to fill his place.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz: Rev. John Dunbar, of Dunbarton, returned annuity for Aged and Infirm Ministers' Fund, \$100.

SABBATH SCHOOL TEACHER.
INTERNATIONAL LESSONS.

1884. } JUSTIFICATION BY FAITH. { Rom 3 }
1884. } 19:31.

GOLDEN TEXT.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

TIME.—A. D. 58, probably early in the year.

PLACE.—Written from Corinth, soon after the Epistle to the Galatians.

INTRODUCTION.—By whom the church at Rome was founded is unknown; probably by some of the "strangers of Rome" who were present in Jerusalem on that marvelous Pentecostal day, saw its wonders and heard the heavenly inspired address of Peter, followed, as it was, by thousands of conversions. There may also have been added very early in its history, or have joined at its beginning, some of those who were scattered abroad by the persecution after the death of Stephen, and who "went everywhere preaching the

Word." (Acts 8. 4.) By whomsoever founded, it is clear that it had no apostolic visitor until Paul had entered it a prisoner, and abode "two whole years in his own hired house." (Acts 28: 30.) If Peter ever saw Rome, it was later than Paul's first visit, but it need hardly be said that all trustworthy evidence is strongly against the idea that he from whom the Bishops of Rome profess to derive their authority was ever in Rome. The epistle to the Romans, although first in order, was really the sixth written by the apostle. Rightly to understand some of its allusions and teachings we must remember that the church at Rome was made up of what we may term three elements. There were Jews converted to Christianity; there were gentiles who had come to Christ through Judaism; and there were those who had been brought in immediately from heathenism. These last two classes were together much more numerous than the first alone, hence, to a large extent, this may be considered as having been a Gentile church. The argument of the epistle, briefly put, may be stated as follows: That the religion of Jesus Christ is what mankind need; all men must possess "righteousness before God." That all men, Jew and Gentile alike, can be justified by faith in Christ only, and not by reason of their good works. That men cannot be made holy by the law of God, only through the gospel of Jesus. That it will secure the justification and sanctification alike of those who receive it. That in the wisdom and justice of God the Jews are rejected for their unbelief, and the Gentiles are called to the privileges of God's people. The epistle closes by urging the practical duties which flow from the reception of the doctrinal truths the apostle has set forth.

Notes and Comments.—Ver. 19. "The law saith." The apostle's argument here is to prove the sinfulness of all men, Jews and Gentiles alike, and in this verse he denounces the foolish idea of the Jews, that they to whom the law was given were exempt from its condemnation, and that even wicked Israelites had nothing to fear at the last. The guilt of the Gentiles is pre-supposed, and that of the Jews proved; all guilty, all exposed to wrath. "Every mouth stopped," silenced, no ground for complaint or remonstrance, all taken away. "Become guilty before," REV. "brought under the judgment of God:" made to receive His condemnation.

Ver. 20. "Therefore," REV. "because:" evidently more in the line of the argument. "Deeds of the law." the whole law ceremonial and moral, the latter of which is not abolished. (Ver. 31.) "Justified:" declared just; as human law, when it pronounces a man upon his trial not guilty, does not change in any way the character of the man—it simply justifies him, holds him innocent. God, for Christ's sake, accepts us as righteous. "By the law the knowledge of sin," and nothing more, yet in doing that it led us to feel our need of a Saviour.

Ver. 21. "Now:" by the gospel. "Righteousness of God:" that which God of His free grace bestows upon man that he may be able to stand before Him as righteous. "Without the law," REV. "apart from:" justification was impossible by the law, so God wrought it in another way, by grace. "Witnessed:" taught, testified of. "By the law and the prophets:" the whole of the Old Testament revelation; so that the apostle was not setting forth a doctrine opposed to its teachings.

Vers. 22, 23. The apostle further explains "the righteousness of God;" it is "by faith of Jesus Christ," or as REV. "through faith." "All—all:" Jew and Gentile; note the extent and freeness of the Gospel gift. "No difference—all have sinned," and so all must receive this righteousness as an act of God's favour, and he is willing to bestow it upon all who believe. "Come short," failed to secure. "The glory of God," or approval of God, or the honour God gives, once upon man, as upon all His creatures, the Lord looked, and he was "very good" (Gen 1: 31), but he sinned, and to none can God say "Well done" because of his sinless life.

Ver. 24. Note the beautiful succession of this verse. "Justified—by His grace—through the redemption—in Christ Jesus." "Freely:" all have sinned, all have come short of the glory, so to all comes the free grace of God. Let us ever remember that our redemption is entirely of God, undeserved by us, given out of infinite grace. "The redemption—in Christ Jesus" redemption is the recovery of anything by the payment of a price; the price paid for our redemption was the blood of Christ. (1 Peter 1: 18-19.)

Vers. 25, 26. "Set forth to be a propitiation:" a propitiatory offering; this supposes an offence and connects with verse 23. The redemption is in the "blood" of Christ, that is, in his atoning death, in the blood which is the life germ for us. (Matt. 20: 28.) "Declare His righteousness:" to show that His former "forbearance" and remission of sin was in accord with His righteous character; it was a looking forward to, a making present in the past the propitiation of Jesus in his atoning death the righteousness of God. Those who lived before, equally with we who live now, have blessings from the death of Christ. "To declare:" set forth, show. "His righteousness:" the justice of His dealings with men in forgiving sin. "Just," opposed to and punishing sin. "Justifier:" loving the sinner, God provided a way by which sin could be pardoned, and "him which believeth" counted as innocent and just.

Ver. 27. "Where is boasting." the idea of this verse is that as all is from God, the salvation by Jesus Christ, as salvation by the law or works was impossible; so all, Jew and Gentile alike, stand on the same level, condemned and helpless, and are saved only by the grace of God through faith, which is not in itself righteousness, but lays hold of the righteousness of another.

Ver. 28. "By faith:" as [God's condition of pardon. "Without the deeds of the law" no righteousness of our own can avail for our acceptance with God. So completely are we justified without these that it is utterly and entirely independent of and separate from our own merit. We must not, however, make the mistake of supposing that good works do not exist in the Christians life, unless they are

there and abound as the fruit of God's grace in the heart; the "faith" is worthless, it is the faith of devils.

Vers. 29, 30. The apostle is still vigorously combating the Jewish idea of superiority, and a special way for them of salvation, and affirms that God is the God of Jew and Gentile alike, and that it is He alone who shall justify both circumcision and uncircumcision. "by faith—through faith:" different shades of meaning, but practically the same. Alford says: "the former expresses the ground of justification, generally taken, by or out of faith; the latter means whereby the man lays hold on justification by his faith."

Ver. 31. "Make void—establish the law." this teaching of the apostle is not opposed to the teaching of the Old Testament; so far from it that justification by faith was taught by it as shown in the next chapter. The death of Christ was the satisfaction of the law, and the gospel in its fullness is a development and completion of the whole law of God.

HINTS TO TEACHERS.

Prefatory.—This grand doctrine, the fortress of the Christian faith, should be thoroughly impressed on the minds of all our scholars; let us not think that it is too difficult for them to comprehend, that they could not understand it, teach it as we may. There are heights and depths in it which the wisest and devoutest of men have never fully understood; but the vital truths are so simple that a little child may grasp them. It was with this grand doctrine that Luther shook Christendom and awoke it from the deadly sleep of papal darkness, and by it Whitfield and Wesley revived the work of God in England so mightily as to make a new reformation. It is God's way of salvation and the only way. Teach this lesson with that fact deeply impressed on your heart.

Topical Analysis.—(1) All are under condemnation. (2) God's way of salvation. (3) The universality of the blessing.

On the first topic quote to show that this is the solemn conclusion to which the apostle comes. All are under law. The Jews under a law of direct revelation from heaven; the Gentiles under the law "written in their hearts. (Ch. 2: 15.) Against the law "all have sinned." There is none righteous, no one. (Vers. 10-18.) How terrible the description of the world's alienation from God contained in these verses. What then can a broken law do? It cannot give peace; it cannot treat as guiltless, it can only condemn and pass the sentence which the guilt deserves. Such is the apostle's argument, and it is the universal consciousness of humanity. Men feel that they are sinners, that they have broken the divine law; hence the idea of sacrifice, of penalties self-inflicted, of all the propitiatory rites and practices of the world in all ages and in every clime. Deep in the heart of universal man is written the sentence: "I am a sinner and exposed to the wrath of God;" but

The second topic tells us that there is a way of salvation. On this show that it is of God's free grace. "God so loved the world," "Herein is love not that we loved God but that He loved us," etc., in the verses 24, 27. Not for anything that we had done or could do to merit salvation, but of the unsought, unsuggested mercy of God. Then there is the way of salvation. It is "through the redemption that is in Christ Jesus." Here you can tell the "old, old story" of Calvary, of Him who came to give His life a ransom for many. (Matt. 20: 28.) Who "bore our sins in His own body on the tree" (1 Peter 2: 24.) If you, teacher, can truly say, "I love to tell the story," you will tell it here with tones that will show how deeply the truth is realized in your own heart. Then the method of salvation, it is by faith. God justifies him who "believeth in Jesus." What is it to have faith? it may be asked, often is. It is simply to take Jesus at His word, to believe Him, to trust Him, to give ourselves to Him. We feel that we need a Saviour, it is believing that He can save us, being willing that He should, and taking Him to our hearts as a Saviour. This is the only condition, "believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 31.

The third topic is a blessed truth. It comes to us, Gentiles, as we are, and assures us God is not the God of the Jews alone, the salvation He has provided is not for them alone; it is for the Gentiles likewise. Not only an assurance to us, but an encouragement to send the gospel to those who are yet in darkness, for to none can the message be proclaimed for whom it was not intended. Thank God, it is for the whole world. "Whosoever will let him take the water of life freely." Rev. 22: 17.

Incidental Truths and Teachings.—If we do not accept the grace of God, we are still under the law of obedience, and by it no man can live. Ch. 7: 7-10.

Because of the law we know that we are sinners. The righteousness of God in establishing the law yet pardoning the sinner is shown in the death of Jesus.

And is fulfilled when men have faith in Jesus. The Gentiles can be saved; then let us send them the good news of salvation.

Main Lesson.—Justification by faith—a summary. (1) Not of works—Gal. 2: 16, (2) not of works and faith combined—Gal. 5: 4; (3) by faith alone—John 5: 24; (4) of God's free grace—Rom. 3: 24; (5) in the name of the Lord Jesus—1 Cor. 6: 11; (6) by the atoning death of Christ—Rom. 5: 8; (7) and by His resurrection—1 Cor. 15: 17. (8) Free from condemnation—Rom. 8: 33, 34. (9) Made heirs of eternal life—Titus 3: 7. (10) And is consummated in glory—John 17: 22.

THE income of the various schemes of the U. P. Church, Scotland, during the past year has been £102,864, an increase of £8,544. All the funds, except the Foreign Missions, are in a satisfactory condition. The reserve fund for missions has been reduced from £7,034 to £2,750.

Two unprinted cantatas by Beethoven have been found among the collection of a Leipzig antiquarian. They were written when he was twenty-one years old. One is a cantata on the death of the German Emperor Joseph II., and the other on the accession of Leopold II. Both have distinctive merit.

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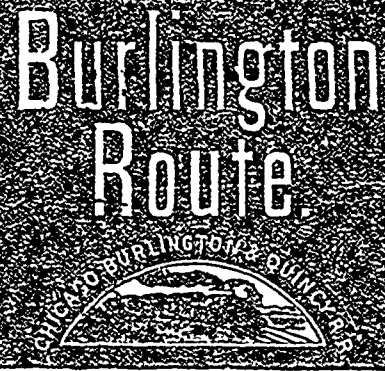
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MEETINGS OF PRESBYTERY.

- SARNIA.—At Sarnia, on the fourth Tuesday of June, at ten a.m.
MANTLAND.—In Knox Church, Kincardine, on the second Tuesday of July, at half-past one p.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on the first Tuesday of July, at two o'clock p.m.
CHATHAM.—At Ridgetown, on the second Tuesday of July, at eleven a.m.
GLENGARRY.—In Knox Church, Lancaster, on the second Tuesday of July, at two p.m.
SAUGREY.—In Knox Church, Durham, on the second Tuesday of July, at ten a.m.
BRUCE.—Southampton, on the second Tuesday of July, at two o'clock p.m.
KINGSTON.—In John Street Church, Belleville, first Monday in July, at half-past seven p.m.
WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of July.
LONDON.—In First Presbyterian Church, London, on second Tuesday of July, at eleven o'clock a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 7th, at half-past seven p.m.
TORONTO.—In the usual place, on the first Wednesday in June, at eleven a.m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of July, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on the first Tuesday of July, at half-past one p.m.
STRATFORD.—At St. Mary's, on the second Tuesday of July, at half-past ten a.m. Communications for the Stratford Presbytery will be addressed to Rev. A. F. Tully, Mitchell, interim clerk, during the months June, July and August.

NOTICE.

Contributions will be received on behalf of the Manse Fund, Parry Sound, by the Rev. Dr. Cochran, Brantford, Rev. Dr. Reid, Toronto, Rev. Robt. Moodie, Stayner, and the Rev. A. Hudson, Parry Sound. See PRESBYTERIAN of April 2nd, 1884.

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