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TO MAKE MEAT TENDER.—Meat can be made tender, it is said, by softening the fibres with vinegar. A steak turned over four or five times in a couple of hours on a plate containing a little vinegar, salad oil, and pepper, will become tenderer and be far better than if battered with a rolling-pin or cleaver, which forces all the juices out of it.

HALL'S "Journal of Health" says: "Winter or summer, nothing better can be worn next the skin than a loose, red, woolen flannel shirt; red, for white flannel falls up, mats together, and becomes tight, heavy and impervious; woolen, not cotton, because that merely absorbs the moisture from the surface, while (woollen) flannel conveys it from the skin and deposits it in drops on the outside of the shirt, where it is soon dried without injury to the body."

RICK CARE.—Take a quarter-pound of ground rice, half a pound of flour, a quarter-pound of butter, half pound of curants, half pound of sugar, three eggs, and a little nutmeg. Work the butter to a cream, then mix it with rice, flour, sugar, and nutmeg, and having well frothed the three eggs, pour them in and beat the whole thoroughly for ten minutes. This is a very wholesome and delicate cake, much approved by invalids, and not very expensive.

MARROW PUDDING.—Take a ripe vegetable marrow, cut out the young at the flower end, scoop out the seeds and fill the hollow with meat cut into small bits, as for a meat pudding, mixed with pepper and salt, and perhaps a little butter or cold gravy. Shut it up by replacing the round, and tie it in a cloth. Put it in fast boiling water, and let it boil three or four hours, according to the size. Those who are fond of the beef kidney, will find it cook very nicely in this manner.

CHICKEN LUNCHE.—One of the great questions of the hour to men who work down town and cannot get home to dinner is that of lunch. Where can they get a good one at a reasonable figure? We are afraid there are few places in this city at which a good satisfying lunch can be had for fifteen cents. Why should not a merchant or clerk be able to get a bowl of soup for five cents and a cut of roast beef for ten, with bread thrown in? We are certain a good profit would remain to the restauranter provided he had a large custom. And why should not a cup of tea or coffee, with two rolls or sandwiches, be had for ten cents? They can be had in other cities, and it is high time the restaurants in this city lowered prices and increased their allowances.

SICK HEADACHE.—This complaint is the result of eating too much and exercising too little. Nine times in ten the cause is in the fact that the stomach was not able to digest the food last introduced into it, either from its having been unsuitable, or excessive in quantity. A diet of bread and butter, with ripe fruit or berries, with moderate and continuous exercise in the open air sufficient to keep up a gentle perspiration, would cure almost every case in a short time. Two teaspoonfuls of powdered charcoal in a half glass of water, and drank, often gives instant relief. Sick headache with some persons comes at regular intervals, and is the signal of distress which the stomach puts out to inform us that there is an over-alkaline condition of its fluids; that it needs a natural aid to restore the battery to its normal working condition. When the first symptoms of headache appear, take a table-spoonful of lemon juice clear, fifteen minutes before each meal, and the same dose at bedtime. Follow this up until all symptoms are passed, taking no other remedies, and you will soon be able to go free from this unwelcome nuisance. Many will object to this because the remedy is too simple; but many cures have been effected in this way.

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NOTES OF THE WEEK.

ACCORDING to the official statement, the recent fire in Quebec destroyed 642 houses, rendering homeless 1,211 families, comprising 6,028 individuals. Two-thirds of the families burned out were uninsured, and therefore lost their all. A large amount of missing property has been recovered by detectives and restored to the owners.

THE reaction in favour of Mr. Gladstone's land law seems fairly to have set in in Ireland. If the leaders are infatuated, the people are evidently not, and the former in order not to be left high and dry are evidently inclined now to withdraw their opposition to the great measure of the English Premier and make the best of it. The likelihoods now are that the measure will pass with comparative rapidity through the House of Commons, and though there may be fears that the Lords will block the way, it is to be hoped for their own sakes that they will be better advised. They will never have the offer of so moderate a measure, and if wise, they will take it.

A LARGE number of peasants are emigrating from the Russian Province of Tormsk to Siberia because of poverty. So great is the exodus that the ferry-boat on the Volga is taxed to the utmost in order to transport them across. Voluntary exile to Siberia is something new. Beneath a bridge over the Catharine Canal at St. Petersburg were found two rubber bags, twenty-one inches in diameter, containing one hundred and fifty pounds of dynamite. Each bag was provided with a fuse. It has been recently discovered that the officers and crew of the man-of-war which was stationed off the Peterhoff Palace as a guard to the Czar and imperial family are tainted with Nihilism.

THE Czar is living in complete seclusion at Peterhoff. The harbour is guarded by two gunboats and a torpedo boat, and the Palace by detachments of the Guards and Cossack patrols. He sees no one but the members of his suite and ministers, and when he takes a walk he is accompanied by an escort. He looks weary and haggard. The superstitious in St. Petersburg do not expect him to return alive. It is said Nihilists have been arrested in the woods, which almost surround the Castle, and attempts have been made to fire both the woods and Castle. It is stated, however, that precautions to secure the Czar's safety make it impossible for the Nihilists to reach him. It is reported that the Czar recently remarked that his subjects in the mines had no reason to complain, seeing he shared their captivity and was at the mercy of masters, more bloodthirsty than the Cossack. The Czarina is utterly broken down.

THE British Commons, by the adoption of a resolution last week, has practically given its endorsement to the plan of local option. The resolution was introduced by Sir Wilfred Lawson, who has long been known as one of the most sensible but persistent advocates of temperance in England. It declared that effect should be given by the necessary legislation to a former resolution, approved by the Commons last year, which affirmed the justice of conferring upon local communities the power to protect themselves against the liquor traffic. The resolution was carried by a majority of forty-two, Mr. Gladstone opposing it, and Mr. Bright and others of the Cabinet supporting it. In view of so considerable a majority, it is scarcely to be supposed that the Government will disregard the instructions expressed in the resolution. It can hardly do so on the ground that the measure is not needed. The drunkenness of the English working classes, both men and women, is proverbial.

THE closing exercises of the Ottawa Female College took place on the evening of Wednesday, the 22nd ult., and were of such a character that a local paper says, "they will not soon be forgotten by those

who were fortunate enough to be present." The College has during the past session been very successful, and its excellences are evidently being more and more highly appreciated. The programme at the closing meeting was a very attractive one, and the lady performers acquitted themselves in every part in such a manner as to call forth the hearty applause of the large and highly intellectual audience present. The following are the names of those who graduated on the occasion. Misses Sarah McKenzie, McDonald's Corners; Annie Pritchard, Wakefield; May Wilson, Picton; Mabel Perley, Ottawa; Lizzie Thompson, Aylwin; Louisa McLaren, Buckingham; Lizzie Wright, Ottawa; Minnie Baptist, Three Rivers; Agnes Reid, Cardinal; Maggie Blyth, Ottawa. In Music—Miss Jessie Monk, Ottawa. Dr. Kemp and his able associates are to be congratulated on the great success of the year, and every friend of the "higher education of women," in the true sense of that much abused phrase, will most cordially hope that the institution, over which the Dr. presides with so much ability, may continue to progress in the future as it has done in the past.

THE following table, shewing the population under Roman Catholic, Greek, and Protestant governments, shews which is actually growing

Year.	Rom. Cath.	Greek.	Protestant.	Total.
1500	80,000,000	20,000,000		100,000,000
1700	90,000,000	33,000,000	32,000,000	155,000,000
1830	134,164,000	60,000,000	193,624,000	387,788,000
1876	130,787,905	76,101,894	408,569,612	615,459,411

Surely these columns are moving in the right direction. It is sometimes claimed that the rush toward Protestantism is a rush too far, and that we lose in conviction more than we gain in freedom. But a careful study of the faiths of the English-speaking peoples answers all doubts. In 1800 there were 24,000,000 English-speaking people, of whom 14,000,000 were Protestants, 5,000,000 were Roman Catholic, and 4,500,000 were of no faith. In 1880 there were 81,000,000 English-speaking people, of whom 59,000,000 were Protestant, 13,500,000 were Roman Catholic, and 8,500,000 were of no faith. The English-speaking population increased in eighty years 337 per cent., the Roman Catholic only 145 per cent., while the Protestant increased 422 per cent., and those of no faith less than 100 per cent. These figures are not alarming. This is particularly so when we see leading sceptics "harking back," saying, "We were steadied by what our mothers taught us from the rejected Bible; but what will steady our children?"

THE French mission, sent out by the Government to explore the course of the Senegal and the Upper Niger, seems to have been quite successful; and the report of the party does much to soothe the pain of the terrible and mortifying defeat of the Flatters Mission over the Desert of Sahara. The company was in charge of Captain Gallieni, who seems to be a bold explorer and skilful manipulator of the savages of those wilds. He has gained the good will of the King of Segou, chief of the powerful tribe of the Bamboms scattered over the shores of the Upper Niger, and has concluded with him a treaty that runs about thus: He gives to the negro king four pieces of cannon and a thousand flint-lock guns, to which he adds an annuity of twenty-five thousand francs a year. For this booty Amadon grants to the French the right, to the exclusion of all other nations, to found factories or trading stations in all the empire of Segou. They may improve the roads and open other commercial routes on the Upper Niger, which shall be under the exclusive protectorate of France, from the source of the river down to Timbuctoo. The French will, moreover, have the right to navigate the Upper Niger, and establish posts on its banks; and at Segou there will be a French commissioner resident as protector of the French protectorate. Amadon signs all this, and as proof of good faith he sends one of his ministers to return with the mission, which is now on its way to Senegal, and will soon arrive at Saint Louis on the coast, if it is not already there.

THE minority of the Free Church Assembly of Scotland have sent forth the following protest against the action of the Assembly in the case of Prof. W. Robertson Smith: "We, the undersigned ministers, office-bearers, and members of the Free Church of Scotland, feeling deeply grieved by the action of the last General Assembly in the case of Professor W. Robertson Smith, and feeling that, by our continued membership in the Free Church, we may be regarded as consenting thereto, desire to make the following explanatory statement of our position: 1. We loyally hold and maintain all the principles of the Free Church of Scotland, and more especially its principle of spiritual independence, and therefore we declare that any ecclesiastical wrong done by the Church must be set right only by the Church itself. 2. We cordially adhere to the reasons of dissent against the finding of the General Assembly of Thursday, May 26th, read by Professor Bruce on the floor of the house, viz: 'We dissent from the finding of the Assembly: (1) because to appoint and declare that Professor Smith's tenure of the chair shall cease is inconsistent with the terms in which he was appointed to it, inasmuch as no charge has been regularly proved or formulated against his life or doctrine. (2) Because this act is a violation of the Scriptural principles of discipline, and implies an assumption of power which is not merely ministerial, but lordly and despotic. (3) Because besides removing Professor W. R. Smith from his chair, it also deprives him of ecclesiastical rights and powers distinct from the function of teaching.' 3. We pledge ourselves by all lawful means to do what lies in us to maintain the ancient constitution of the Church violated by last General Assembly. 4. We also declare that the decision of the Assembly leaves all Free Church ministers and office-bearers free to pursue the critical questions raised by Professor W. R. Smith, and we pledge ourselves to do our best to protect any man who pursues these studies legitimately."

THE "Nonconformist" says. In about another month, by favour of the Registrar-General, we may hope to get a summary of the main results of the recent census. Much irregular information has, by local means, already leaked out, in which many of the metropolitan parishes have been included. And now we have an unrevised return of London as a whole, as well as the population of some nineteen great English towns as determined by the late enumerations. "London," says one of our evening contemporaries, "holds its own well, as the increase of population is 560,311 in the decade, or 17.2 per cent., while the increase in the population in the whole of the nineteen towns enumerated is 531,287, or 16.5 per cent. upon their previous numbers. This is the more remarkable since, in the preceding ten years, the figures shewed a very different state of things. Then the metropolitan increase was 450,271, or 16.1 per cent., while that of the nineteen towns was 476,239, or 17.3 per cent. The figures, therefore, are reversed, London's rate of increase rising from 16.1 to 17.2, and that of the nineteen great provincial towns falling from 18.3 to 16.5. The population of the metropolis now exceeds by 50,000 that of the whole of these towns together, being 3,814,571, against 3,764,244. Nothing can better give one a just idea of the size and importance of London than this. Manchester and Liverpool, Salford and Birmingham, Leeds, Sheffield, Bristol, Nottingham, all regard themselves as towns of no mean importance, and yet their united population, together with that of eleven other great towns falls short of that of London. The whole of Scotland has a smaller population than that of the metropolis, and by the end of another decade it is possible that Ireland will also be surpassed. This steady and ever-increasing rate of growth may well give cause for thought, and even for apprehension. So far no evils such as were feared by our forefathers have arisen from the enormous aggregation of people at one centre; but if London is to keep on growing at the present rate of increase, it will have attained dimensions by the end of the next century such as the world has never yet imagined, for it will by that time contain considerably over 12,000,000 inhabitants."

OUR CONTRIBUTORS.

STORY OF THE ENGLISH BIBLE.—II.

BY DR. BURNS, OF HALIFAX, NOVA SCOTIA.

The multiplying copies of Wickliff's Bible was tedious and costly. In 1274 a single copy of the Scriptures cost £30, £5 more than it took to build two arches of London Bridge. Wickliff's was a little less. Some sixty years after his death the printing press became a mighty gasometer, manufacturing light not only for the scholar in his study and the priest in his cell, but for the million. Though John Koster printed about 1438 at Haarlem, a book of images and letters, with wooden blocks, and John Faust established a printing office at Mentz in 1442, and published a treatise, still John Gutenberg must retain the credit of inventing cut movable metallic types, and of having printed at the latter place the first book, which was a copy of the Holy Scriptures in Latin, two large folio volumes of 1,282 pages. It was known as the Mainz Bible and was the earliest printed edition, having been begun in 1444 and issued in 1460. There are eighteen copies extant, four on vellum and fourteen on paper, most of which are in England. The founder of the modern Sabbath school was a Gloucester gentleman, Robert Raikes, and to the same county we must look for him who first printed the Bible in English a century after John Wickliff died.

William Tyndal was born in 1483. He studied at both Oxford and Cambridge Universities, at the latter probably, when Erasmus, the illustrious Greek scholar, of Rotterdam, taught there from 1509 to 1514. Thereafter we find him tutor-chaplain in the family of "Master Walsh," a Gloucester knight, at Little Sodbury Manor, overlooking the lovely valley of the Severn, on the south-west slope of the Cotswolds, a rendezvous for many learned and titled personages. With the clerical dignitaries who relished Sir John's good cheer, Tyndal often broke a lance which generally ended in their discomfiture. He had what Fox calls "the terrible matter of fact habit of confronting them with the Book," and on the whole they were minded "rather to give up Master Walsh's good cheer than to accept it with the sour sauce of Master Tyndal's company." One of the doctors with whom he was one day contending, irritated at getting the worst of the argument, testily cried out, "Well, we had better be without God's law than the Pope's law." Whereupon, Tyndal promptly came out with a reply which has become historic, "I defy the Pope and all his laws, and if God spares my life, in many years I will cause a boy that driveth the plough to know more of the Scriptures than you do." He seeks shelter in the Palace of Tonstal, Bishop of London, but "My lord's house was full." For six months he was comfortably housed by Humphrey Monmouth, a wealthy London merchant, and preached at St. Dunstan in the Fields, but discovered there, and his refuge becoming unsafe he prepared to remove to the continent having found "not only that there was no room in my Lord of London's Palace to translate the New Testament, but also that there was no place to do it in all England." Then, he exclaims, "Alas! and is there no place where I can translate the Bible?" We next find Tyndal at Hamburg, Cologne, and Antwerp, assisted by Frith and Roye, both of whom subsequently suffered as well as himself for their fidelity.

When the work is nearing completion, the Inquisition having got word of it, one of its agents invites the printers to his house, and plying them with wine, gets them to divulge the secret whereupon the house is surrounded and the press seized. But Tyndal having got warning, hastes to the rescue of his printed sheets, throws them into a small boat and shoves from the shore. Sailing up the Rhine, he finds shelter at Worms in 1525, where four years previously Luther had "slayed the man for his God." The merchants of Germany had sent many a precious cargo over their classic river, but never one of such value as this lone Englishman bears in that tiny shallop. In that blessed Evangel which it carries is secreted a revolution, a reformation, the avatar of untold blessings for the land he loved. When, a year after, in 1526, after incredible labour, the work is completed, 1,500 copies are struck off in two different editions (for the Cologne interruption decides him on a duplicate), a quarto with an introduction and notes, and an octavo without either. He pleads with the English Ambassador, Vaughan, for leave to circulate

the naked text. "The water stood in his eyes," is that functionary's testimony to the good man's earnestness. English merchants carry the pearl of great price across the sea packed in bales and boxes. It meets with favour at the universities. It reaches London and Norwich. It is received by many "on bended knee and with tears of joy." Tonstal bought up the whole edition, through an agent, and burned it at St. Paul's Cross—which was the scene of a similar burning in 1530, and where now stands a building that diffuses the doctrines then sought to be destroyed.

And still they come in every conceivable form, for which "the Bishop had the book and the merchant the thanks." Tyndal had the money which afterwards caused the Testaments to come thick and threefold into England, and the more they were suppressed the greater was the desire of men to possess them and to examine them even in spite of punishment. The Bishop, finding it no use thus buying up the Bibles, and that even the purchase of press and types would not mend matters, for they could be multiplied too, bethinks him how to seize Tyndal himself, which, through stratagem, is at last effected. He is hurried to the gloomy Fortress of Vilvorde, eighteen miles from Antwerp. But, during his confinement, three editions of the New Testament are secretly published, the jailor and his family are converted, and a wondrous influence goes out from his person. He was strangled and burned on the 6th of October, 1536. His last word were, "O, Lord, open the eyes of the King of England!"—a prayer which was fulfilled seven years thereafter, when Henry sent forth his royal indorsation of the very book he had previously proscribed. Even during the year of his martyrdom nine or ten editions were published.

Miles Coverdale's edition was next issued, closely following Tyndal's. Coverdale, who afterwards became Bishop of Exeter, was aided materially by Jacob Von Meteren, a printer of Antwerp. He was not acquainted with Greek or Hebrew, and was indebted to three Latin and two German translations. In the edition of the Psalms, in the English prayer book, Coverdale is retained as smoother and easier to sing.

Matthew's Bible came out in 1537. Thomas Matthew, its professed editor, is generally believed to be the same with John Rogers, Tyndal's friend and the first of the Marian martyrs (in 1555). It was a combination of its twin predecessors. Though brought out as "a bookseller's speculation" by Gralton and White-Church, it became the first regularly authorized version, being endorsed by Thomas Cranmer, the Primate, and Thomas Cromwell, the Chancellor. Next comes the "Great Bible," so called from its size its pages being fifteen inches in length by over nine in breadth. Its text is by Matthews supervised by Coverdale, who went over to Paris for that purpose, on account of better printing facilities. When prosecuting his work, he had to pass through an experience akin to that of Tyndal at Cologne, fifteen years previously. He has barely time to hurry to a hiding place a portion of the half-printed sheets. A considerable portion falls into the hands of his pursuers which was partly burned and partly—"four great dry vats full," we are told—disposed of to a haberdasher, "to lap his caps in." Coverdale escapes to London with the remains, and completes it as best he can. "Fynished Apryle Anno 1539" is on its title page. It has no notes. This is also called Cranmer's Bible, as it appeared under the good Archbishop's patronage, and he wrote a prologue to it. A splendid copy of this Bible, along with many others, is to be found in the British Museum. From this edition are derived the Scripture sentences in the Episcopal prayer book; homilies, psalms, etc. Here first are inserted in a different type those words that are not found in the original. During the six and a half years of Edward the Sixth's reign the printing press was in full blast, and fifty editions of the Holy Scriptures were issued.

The Geneva Bible was the work of the refugees during the five years of Mary's reign—Cole, Gilly, Coverdale, Sampson, John Knox and Whittingham. Whittingham, who married John Calvin's sister, had most to do with it, and remained behind to complete it, eighteen months after Mary's death in 1558. It bears marks of accomplished scholarship. It follows Tyndal and Cranmer, and Beza's influence is apparent all through. It is really the first complete direct English translation from the original Hebrew and Greek Scriptures. It was printed in Roman characters, with division into chapters and verses. It was

not a heavy unhandy folio like the editions of Coverdale, Rogers, and the great Bible, but a moderate and manageable quarto. It became at once the people's Book in England and Scotland, and it held its place, not only during the time of the Bishop's Bible, but even against the present authorized version, for thirty years. It was the first book ever published in Scotland (1576-79), and it was the cherished book in all Covenanting and Puritan households. It is sometimes known as the "Breeches Bible," on account of its peculiar translation of Gen. iii. 7.

The Bishop's Bible was brought out through Archbishop Parker and a committee of fifteen, of whom eight were bishops. It was begun in 1563-4, and published in 1568, without any dedication, but accompanied by brief notes, exegetical and doctrinal, and 143 copperplate engravings of maps, coats of arms, portraits, etc. A decree was passed by Convocation in 1571 "that every archbishop and bishop should have at his house a copy of the Holy Bible, of the largest volume, as lately published in London, and that it should be placed in the hall or large dining-rooms, that it might be useful to their servants or to strangers." The order was extended to every cathedral, and "so far as could be conveniently done, to all the churches." During Elizabeth's reign 216 editions of the Holy Scriptures of all kinds issued from the English press. Though the Bishop's Bible does not seem to have received the Queen's formal sanction, still half a century afterwards it was the one selected to be the basis of our present authorized version.

HOME LIFE IN INDIA.—II.

BY M. FAIRWEATHER.

Native service in the Anglo-Indian household is a serio-comic study, often verging on the pathetic.

There we have the Brahmin, Sudra, and Mohammedan working side by side, each true to his own prejudices and idiosyncracies, yet having so many interests in common that *guild* or *caste* is sometimes greatly endangered. Each variety of work is monopolized by a *class*, upon which the department descends by hereditary right, while the *cook*, as *hith*, usually presides over the whole. The kitchen and servants' houses are always detached from the master's dwelling, and standing off at some considerable distance; *experience has taught Europeans to prefer it so*. Except the very lowest and outcast classes, none of these will eat of the food of Christians; this, too, has its advantages, because in families of position and wealth they are so multiplied that their simple maintenance would be a very severe tax. The "chiefs of departments" only will be considered here, anything more detailed would be superfluous. No *Hindoo* of course could be expected to fill the position of cook to a beef-loving Englishman, a Mohammedan finds less difficulty; unless his employer varies his diet with *occasional pork*.

This functionary while in the exercise of his profession is usually attired *most inexpensively*, and as a rule while intent upon the mysteries of his office is greatly averse to foreign intrusion, and certainly if either through necessity or mischance a European *does* find himself in his own kitchen, it is a thing rarely to be spoken of by him without emotion, and seldom, if ever, intentionally repeated.

It may be wondered at then when I affirm that no French "cuisine" can lay a daintier or more artistic table than our ingenious Mohammedan, notwithstanding that his kitchen is almost guiltless of furniture, there being as a rule neither stove, fireplace, nor chimney, sink, water-bucket, cupboard, nor dresser in it, and anything but a large supply of cutlery. The "economy of household labour" has been much talked of, and reasoned about, both in Europe and America, but the *Hindoo* in his quiet way treats it as an applied science in its simplest and most useful form, and in a broader and more liberal sense than we do. Ask a European what purpose his feet serve in his physical economy, and he will readily affirm *locomotion*. Ask the same question of a *Hindoo*, and he will readily reply *prehension and locomotion*. He deems the devotion of his feet to one purpose only a narrow view to take of the design of their creation, and likely attributes our error mainly due to the persistent habit of secluding them in leather cases; upon which it follows that they are *uneducated*, so to speak, except in one direction.

Rumour delights in retailing thrilling anecdotes of the Indian cook, and his achievements in the labour-

aving department—how he has been taken in the act of toasting bread for breakfast by holding it suspended over the fire by means of his *toes*, his hands meanwhile being occupied in preparing "Saratoga potatoes;" that your tea—delicious tea—is strained through the foot of one of your cast-off stockings, and when arraigned at the bar of English indignation how he defends himself, arguing that the stocking *had to be washed anyway*, and the cups were certainly sryed from leaves, if not sediment, of two evils the grosser being thus disposed of.

He may even ask you to *define dirt*. What is it? And probably if you are not argumentative you will turn away feebly suggesting something about "matter outside its legitimate sphere," and might be excused some indefiniteness too under the circumstances.

Rumour aside, however, our Hindoo has a great advantage over us in the possession of this, his *sixth sense*, as it is sometimes called, his *educated toes*.

Suppose a Canadian matron determines in the fulness of her hospitality to make her household happy with "custard for tea." Suppose also that during the egg-beating process she drops her fork, three distinct acts must be accomplished before the work can be proceeded with, independent of the loss of time. 1. She stoops to recover that fork. 2. She procures water to cleanse that fork. 3. She requires a towel to complete the operation.

Let the same accident occur to a Mohammedan cook, and observe how he will bear himself under the circumstances. Reaching out his foot, swiftly and firmly he seizes the fork with his *toes* and simply *hands it up from behind*, wipes it upon a small towel habitually worn over his left shoulder, and if necessity requires will select a *nutmeg*—probably from among the folds of his turban, where they have been secreted no doubt for safety and convenience—and should any dust remain all deficiencies are thus speedily covered and in due time, but with infinitely less labour, he also serves you a *very superior custard*.

Indian servants are extortioners by profession, yet some modes of *defrauding* are more bearable than others.

To most people nothing could be more irritating than to know that a dependent, is calmly, systematically and conscientiously (?) robbing him, and yet feel there is no possible escape.

Each servant is the purchaser of all the requisites for his own department, and daily, weekly, or monthly, presents his account, expecting it to be cashed at sight. Upon the value of each article thus purchased he levies a small tax per rupee, which he considers his rightful perquisite over and above his wages. The merchant patronized naturally strives to be polite and conciliatory to a "brother," who helps so essentially to make trade brisk for him. To this end he also levies a tribute of a certain per cent. per rupee on each rupee's worth of goods sold; this he pays over to cook, groom, or ox driver, as the case may be, but the burden of the whole is upon the European.

Not even here are their resources exhausted. To each civil and military appointment is attached a fixed rate of payment which is commonly known, but the prices of merchandise is neither known nor *stationary*, but runs along a gradually ascending scale according to the rank of the purchaser; for instance, a native sells an article to a lieutenant for say 2s. 6d., a captain is forced to pay 3s., a major 4s. 6d., a colonel 6s. 6d., and a general 10s. for the very same thing.

A protest would elicit nothing more perhaps than a reiterated "poor man, mem sahib," but no great advantage to you after all.

If by any chance payment cannot at once be made a ruinous rate of interest is charged. Daily contact with these peculiar phases of Eastern life causes one to grow gradually callous, but when after all this it is found that both weights and measures are shamelessly curtailed if the strictest surveillance is not observed, it is then the iron enters into one's soul and housekeeping is *realized*.

It may therefore be readily conceived how embarrassing the circumstances of either a family or society may become when to eat being imperative, the money to pay for it—scanty at best—is received at irregular intervals, and in such insufficient amounts as do not allow of keeping clear accounts with native merchants. Then, indeed, it becomes a grave position, and one much more harassing and humiliating than any Canadian can imagine who has not been taught the painful lessons of a very bitter money experience.

DEVOTIONAL EXERCISES AT THE ASSEMBLY.

MR. EDITOR,—I was in Kingston last week, and on Wednesday morning walked up to Queen's College to see the Assembly.

It would often do us good "to see ourselves as others see us." Hoping for good, I would like through your columns to reach the members of Assembly and tell what I saw.

At 10 o'clock I went into the hall of Assembly. The Moderator and clerks were in their places, and about eighteen or twenty members were in their seats. A psalm was sung, and the Moderator read a chapter, amid a constant interruption by the opening and shutting of the door, the noise of talking in the corridors, and the creaking boots of those who came in, and because late, must have a front seat.

Prayer was then offered, and was followed by a rush of members, heedless of noise, and of the fact that the minutes of the previous meeting were being read and that some wanted to hear.

I was foolish enough to think that so reverend a body as the General Assembly would have been more reverent during their opening devotions, and that ministers would have preferred joining in those devotions to walking and talking in the halls outside.

But, alas! those who stayed outside to talk were even more reverent than some who were in. One, I noticed particularly, who wrote during the singing and reading; and waited with pen in hand during prayer to resume the instant Amen was heard. Was this becoming?

At a later session I heard the Moderator remind the Assembly that prayers were offered at the opening of their meetings, "not by a committee, but by the whole Assembly."

If the business is of so much importance that members cannot afford time for the opening devotions, would it not be better to reverse the Moderator's version and have a praying committee, or take a lesson from the boy who suggested to his father that it would be a great saving of time if he would say grace over the whole barrel of pork, and not have to do it over each bit as it came to the table.

AN ELDER, NOT A MINISTER.

Toronto, June 21st, 1881.

CONFERENCE OF LADIES.

UNION MEETING OF ALL THE WOMAN'S FOREIGN MISSIONARY SOCIETIES.

The late union meeting of the Woman's Missionary Societies of the Presbyterian Church at Kingston was the first of the kind which has been held, and proved a very interesting and successful gathering.

The representatives from the various Societies in other places were as follows.

Woman's Foreign Mission Society of the Western Section—Mrs. Harvie, Mrs. Reid, Mrs. Gregg, Toronto, Mrs. Crozier, Port Perry, Mrs. McInnes, Lancaster; Miss McKay, Kurkton; Miss Moscrop, St. Mary's, Mrs. Ure, Goderich.

Montreal Woman's Board of Missions (undenominational)—Mrs. McDougall.

Ladies' French Evangelization Society—Mrs. Campbell, Mrs. Warden, Mrs. Graham, Montreal.

Ladies' Missionary Association, Scarborough—Mrs. McGillivray.

Indore Mission Society, Quebec—Miss Peebles.

Gananoque Auxiliary of Kingston, Woman's Foreign Missionary Society—Mrs. Gracey, Mrs. W. S. Macdonald, Mrs. Byers, Mrs. Mathew, Mrs. McCammon.

Amherst Island Auxiliary—Mrs. Fleming, Mrs. Tugwell, Miss Spiers.

The Woman's Foreign Missionary Society of Halifax and that of St. John's, Nfld., were represented by written papers. Mrs. McKay, of Formosa, was also present.

The meetings were held in St. Andrew's Hall, which was tastefully decorated with flowers. The music was led by ladies of the choirs of St. Andrew's and Chalmers Churches. All the proceedings were marked by great order, and the audience listened with close attention.

OPENING PROCEEDINGS.

In the absence during the forenoon of Miss Machar, President of the Kingston Woman's Foreign Missionary Society, Mrs. Dickson, Vice-President, presided. The meeting was opened by Mrs. Harvie with an appropriate prayer, and a cordial address of welcome

was given by Mrs. Dickson, greeting the representatives who had come from other places to meet in sympathetic conference concerning their common work and aims. Mrs. Graham, Mrs. McDougall, Mrs. Harvie, Mrs. McInnes, and Mrs. Byers, responded. A short letter of greeting from Miss Machar was also read.

SOCIETY OF THE WESTERN SECTION.

Mrs. Gregg, Toronto, read the historical sketch of the Woman's Foreign Missionary Society, Western Section. It was organized in 1876 by the Rev. Dr. Topp and Rev. Prof. McLaren. Its aim was to form an auxiliary to the Foreign Mission Board for the purpose of meeting the expenses incurred in our missions, to women more especially. Its organization is modelled on the Philadelphia Society of the United States, the general Society having its headquarters in Toronto, with Auxiliaries throughout the Western Section. Its annual meeting is held in April, and the monthly meeting of the Board of Management on the first Tuesday of each month. They receive, regularly, interesting letters from Canadian missionary ladies, of whom several have been and are still maintained in the field by this Society. It has now in connection with it two Presbyterian Societies, forty-nine Auxiliaries, and nine Mission Bands, the average number of members in each Auxiliary being twenty-five. It has adopted the practice of observing the Sabbath evening hour of private prayer for missions, in which it was readily joined by the sister Societies in Kingston and Quebec. Its total amount of contributions is upwards of \$6,000 during the past year.

MONTREAL WOMAN'S BOARD OF MISSIONS (UNDENOMINATIONAL).

Mrs. McDougall, of Montreal, then read the sketch of the Canadian Woman's Board of Missions, Montreal, which has just completed its tenth year as an organized society. It was organized during the visits of one of the secretaries of the Boston Society, and was at first auxiliary to it, but it became an independent Board in 1876, appealing to Canadian ladies for support. Its first Foreign Mission work was a school in Pasumalai, India, since transferred to Madura. It also assists a school at Beirut, Syria, and has for some years maintained a lady missionary in Ceylon. The other mission enterprises aided by it most uniformly have been Labrador Missions (Congregational), Missions in India and Formosa (Presbyterian), the Society for the Jews (Anglican), and the Waldensian Church. Its catholicity of working is still further shewn by aid extended to other mission work in India, Japan, Greece and Constantinople. It has a large and flourishing Juvenile Missionary Society supporting a school in Calcutta. Mrs. McDougall also read a brief sketch of the South Georgetown Woman's Foreign Missionary Society, connected with the Canadian Woman's Board of Missions, the interest and contributions having grown steadily since its formation. It assists mission work in Indore, Formosa, Labrador, and a girl's seminary in Syria.

HALIFAX SOCIETY.

Mrs. W. S. Macdonald, of Gananoque, read the sketch of the Halifax Woman's Foreign Missionary Society, organized in July, 1876, which owed its origin, in a great measure, to the earnest words of the Rev. J. F. Campbell. They have six Auxiliaries and a Mission Band—most of them aiding mission work in India. The central Society early assumed the support of Miss Blackadder in Trinidad, she being a Nova Scotian. Her work among the coolies has been most satisfactory—her school educated many children to read in English the Word that maketh wise unto salvation, and carry it into their coolie homes. The monthly meetings are held on the first Friday of each month, and are seasons of much pleasant interchange of Christian sympathy and interesting information. Mrs. Macdonald then read the report of the St. John's Woman's Foreign Missionary Society, also with that of Harbour Grace, prevented by distance from sending a representative.

SCARBORO' LADIES' ASSOCIATION.

Mrs. McGillivray, Scarborough, read a sketch of the Scarborough Ladies' Association, existing for a good many years past. It originally aided the work of educating orphans in India, and now contributes to that of Zenana Missions generally.

INDORE MISSIONARY SOCIETY.

Miss Peebles, of Quebec, gave a verbal sketch of

the Indore Missionary Society, Quebec, organized by the Rev. C. Haney, in 1879. It has supported two Bible-women in Indore, by the contributions of its members, and by quiet sales of work. They, last summer, enjoyed a stimulating visit from Mrs. Murray Mitchell, of Edinburgh, and had lately received a letter from her, describing the many openings for woman's work in India.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF KINGSTON.

Miss A. E. Dickson, Kingston, read a brief historical sketch of the Woman's Foreign Missionary Society of the Presbytery of Kingston, organized five years ago. It was formed on the principle that Presbyterian Societies, gradually growing into groups with convenient centres, would be the best basis for the growth and prosperity of Woman's Foreign Missionary Societies, and it has therefore restricted its efforts to the bounds of the Presbytery of Kingston. Ten Auxiliary Societies have been organized since its organization in 1876, one or two not being in active operation at present, owing to various adverse causes. The Presbytery is itself, to a great extent, a Home Mission field, and therefore it is a work of some difficulty to establish and maintain societies which frequently cannot meet monthly, or even quarterly. Some of these societies, however, give liberally in proportion to their numbers, one country auxiliary, consisting of three members, having sent in \$12. The Society originally contributed to the support of a lady missionary in India, but now sends its contributions to the general mission work of the Church.

FRENCH EVANGELIZATION.

Mrs. Campbell, of Montreal, read a statement of the work of the Ladies' French Evangelization Society, which has existed ever since the union of the Presbyterian Church in Canada. It was organized in the expectation that it would have an Auxiliary in every Presbyterian church in Canada, but as yet this has not been the case, and the ladies of Montreal have been left to work almost alone. Their Society is the successor of the former Ladies' Society of Montreal, which long worked faithfully for French missions. It has various methods of work, a relief committee, visiting committee, mothers' meetings, and employs a colporteur, who, with his wife, resides in the Mission House, visiting at the homes of the people and ministering to the sick. A very important and necessary part of their work is that of endeavouring to assist with clothing and to find employment for converts from Romanism, who are suffering temporarily, owing to their change of faith. They would be glad to be aided in this respect by friends of the mission in other parts of Canada. A letter was read from Dartmouth, N.S., which referred to the many openings for mission work, and to the need for greater devotion and self-denial among Christian women for the sake of advancing the cause of missions.

A KIND GREETING.

A very interesting letter was addressed to the meeting from the Philadelphia Woman's Foreign Missionary Society of the Presbyterian Church, the largest of the Presbyterian Woman's Foreign Missionary Societies of the United States, extending a cordial and sisterly greeting to this union meeting of Christian workers. This letter will be given in full in a future issue. Telegrams of greeting were also received from the Halifax and Whitby Societies, the latter being then in session, and received appropriate replies.

AN INTERESTING CONFERENCE.

The meeting was then thrown open for conference, and an interesting discussion followed, concerning the best means of organizing Auxiliaries and awaking interest among the children, in which Mrs. Harvie and Mrs. McDougall made some valuable suggestions, and gave earnest, practical Christian counsel in regard more especially to the formation of Auxiliaries and of interesting the young in mission work. At a quarter to one the meeting adjourned, to meet again in the afternoon.

DR. M'KAY'S STIRRING ADDRESS.

The first address was given by the Rev. Dr. McKay, who discussed at some length the question of mission work among women and children in Formosa, expressing his opinion against sending out at present lady missionaries from Canada, owing to the state of the country there making this inexpedient. He considered that the most economical way of working among the Chinese, whether women or children, was to

employ native teachers. A native school could be maintained for \$72 per annum, and there should be one in connection with each chapel. In six years there were already seven schools in connection with the mission, and there should be many more. He made some remarks as to the position of women in China, which, making allowance for the difference of custom, he did not consider inferior. He closed by an earnest, practical appeal to keep up interest in missions by keeping the love of Christ in the heart, and to stand fast in that love and faith forever.

SKETCH OF THE M'ALL MISSION.

The Rev. G. C. Haney, lately working in connection with the McAll mission in Paris, next addressed the meeting. He was glad to be able to tell those present something of the interesting work now going on in France, where many were earnestly looking for clearer light. Many French ladies of high position were actively engaged in this work. Madame McMahon, mother of the ex-President, Madame de Pressense, wife of the celebrated preacher, Mesdames Dalencourt, Andre, and Monteith, who take every means of bringing the influence of Gospel truth to bear on the people about them. There is a home for deaconesses, who devote themselves to Christian work, and assist the pastors in the work of visitation. An English lady was in Paris for the express purpose of inviting to her house the students, and bringing sceptics under the influence of those who were Christians. A most successful medical mission is conducted by Mdlle. de Broen, prescribing for 20,000 people, all of whom are brought under the influence of Christian truth. Their influence in the Communistic district is indispensable, as they assist in many ways at mothers' meetings, in working rooms, in following up Gospel preaching by personal visitation. Christian ladies of all denominations go as volunteer workers, defraying their own expenses out of pure love to Christ and this most interesting work.

A FRENCH CONVERT'S ADDRESS.

The Rev. R. Campbell then introduced Mrs. Giam, herself a French convert from the Roman Catholic Church, who gave an interesting address in French, and a short supplementary one in English, describing mission work among the French emigrants in Montreal and the Italians, of whom an interesting colony exists there, with an ex-priest as missionary. She also described interesting evangelistic work in a new settlement of French emigrants at a place called Namur, on the north shore of the Ottawa. She herself had been brought up to believe that there was no salvation out of the Church of Rome, but had come to see that the Protestant religion was the true one, disencumbered of the inventions and abuses that had been introduced since the time of primitive Christianity, and returning to the true foundation given in the holy Scriptures.

LADIES' WORK IN AMERICA.

A paper on "Woman's Work for Women in America," by Miss Machar, was then read by Mrs. Macdonald, but owing to press of time it could not be given in full. It contained a sketch of the noble work now being done for foreign missions by the women of America, and in particular of the six Woman's Foreign Missionary Societies of the Presbyterian Church, whose united contributions to the work of missions last year amounted to \$476,000, entirely supplementary to the other mission funds of the Church. Some of their methods of success were also briefly noticed, and some practical suggestions made.

A DELIGHTFUL REUNION.

The meeting was appropriately closed by an earnest practical address from Mrs. Harvie, impressing the importance of entire consecration to Christ as the first requisite for successful Christian work. After prayer and the singing of a hymn, the formal meeting broke up, and was followed by a very pleasant reunion in the rooms attached to the Hall, where a good many of the members of the Kingston Society met the representatives from a distance, and an hour or two of social converse was much enjoyed. The Woman's Foreign Missionary Society of the Presbytery of Kingston is to be congratulated upon the success of this pioneer Union Conference of the Missionary Societies of the Presbyterian Church in Canada. Much of this success is attributable to the unwearied efforts of the officers and members, especially Miss Machar, Corresponding Secretary of the Kingston Society, and it must be a matter of rejoicing to know that their most sanguine expectations have been more than

realized. Both morning and afternoon sessions of the meeting were marked by a deep solemnity and spirituality, and cannot fail to inspire the Christian women of our Church to more earnest and self-denying efforts for the salvation of their unrepentant sisters, both at home and abroad.

THE TRUE MAN.

Andrew Marvell, Milton's friend, favoured the Restoration, but he satirized the vices of Charles II. and the corruptions of his court. The satires caused such a sensation that the king determined to win Marvell over to the court party. Threats, flattery, caresses, and bribes were tried, but Marvell's honour kept him steadfast to the right.

Lord Treasurer Danby had been Marvell's school-fellow, and Charles's Ministers employed him to offer a bribe to the honest old patriot, who would vote in Parliament for his country. He called upon Marvell in his garret, and at parting, slipped into his hand an order on the Treasury for £1,000.

"My Lord," calls out Marvell, having looked at the paper as the nobleman was getting into his carriage. "I request another moment."

They went up again to the garret, and Jack, the servant-boy, was called.

"Jack, child, what had I for dinner yesterday?"

"Don't you remember, sir? you had a little shoulder of mutton that you ordered me to bring home from a woman in the market."

"Very right, child. What have I for dinner to-day?"

"Don't you know, sir, that you bid me lay by the blade bone to broil?"

"Tis so; very right child; go away."

"My Lord," said Marvell, turning to the Treasurer. "do you hear that? Andrew Marvell's dinner is provided. There's your piece of paper. I want it not. I knew the sort of kindness you intended. I live here to serve my constituents; the Ministry may seek me for their purpose; I am not one of them."

When Andrew Marvell died, his constituents carved on his headstone: "Beloved by good men; feared by bad; imitated by few; and scarce paralleled by any."

"I do not care for what I have done in the past," says a letter before us. "I trust in the blood, and Jesus has paid it all." But the conduct of the past had been criminal and abominable, and the fact that the writer was indifferent to it because he supposed that Christ had borne the penalty, and that he was free and safe from the consequences of his conduct, is the best evidence possible that he would do the same thing again if he supposed that he could do it with impunity. That man had been taught by someone who did not understand the nature of salvation. The vicarious sacrifice is stigmatized as the "commercial theory of the atonement," chiefly because it has thus been travestied by those who profess to understand and teach it. No soul is pardoned until from grief over and hatred of its sin it turns from it with a full purpose and endeavour to lead a pure and righteous life. The redeemed soul will never cease to be ashamed in the memory of a mean act that it has committed, whether that act be toward God or toward man. Those hymns and homilies which represent the saved as glorying in the shame of their lives before supposed conversion are misleading and mischievous. It is setting vice up as virtue to extol depravity as a background necessary to magnify God's mercy. Repentance is not part of a bargain, or of a shrewd speculation by which a wicked man imposes on the generosity and good nature of God. The test of its genuineness is nothing else than hatred of sin because of its moral repulsiveness, and love of righteousness for its own sake. The theologian who instructs galleys-saints how to preach when the rope is about their necks, and that pernicious clerical liberalist, and all liberalists like him, who apologized for the murderer of Mr. Cram, and promised the homicide a new probation under better conditions—such preachers need indocrination in that hard-headed little summary, the Shorter Catechism. The contempt and ridicule which is heaped upon such performances by the rationalistic press is fully deserved, but we protest against accrediting such immoral sentimentality to evangelical religion.—Interior.

The present Jewish population of Jerusalem is between 13,000 and 14,000; in the whole of Syria it is 40,000.

PASTOR AND PEOPLE.

PER ANGUSTA AD AUGUSTA.

i.
Through narrow things to great. So the words run,
Carved in rude letters 'bove an antique door,
As I scanned the legend o'er and o'er,
Eyes imagination had begun
To muse what truth could from the scroll be won.
This first: O! through the dark and grim defile
We reach the open where rich cornfields smile,
And grapes grow purple 'neath the mellow sun.
Thence, o! through duty's uninviting gate
We enter on a broad and rich domain,
And win the triumphs that on virtue wait,
Reaching through seeming loss the highest gain.
All pass this straitened door who would be great;
And find in front an ever-widening plain.

ii.
"From narrow things to great" The words might stand
Fit motto for death's portal, grim and black,
From which we shrink, and shudder, and look back
With yearning eyes on this familiar land
Where we have lived and loved, enjoyed and planned.
But think we that upon the other side
This gate is life; beyond, it opens wide
On everlasting hills aglow with light,
Caught from the lustrous shining of God's face,
Scenes of surpassing beauty and delight,
Rivers of pleasure, noons without a night,
Marvels of glory and surpassing grace?
Ah, fools and blind, to tremble at the door
Through which we pass to joys for ever more.

THE HUSBAND—THE PRIEST—THE WIFE.

FROM THE FRENCH OF M. EUG. REVELLAUD.

I have frequently asked myself to imagine what might easily be the state of mind of a husband who loves his wife, and whose wife is, indeed, worthy of his love, when he knows that there is another man who receives all the secrets of that wife so dear to him—all the most intimate thoughts of her mind, all the most delicate scruples of her conscience, secrets which are never confided even to himself and that thus that other man comes to know all the minute acts of her life, and becomes a third party between him and her in the management of their most private affairs. And how much more keen must be his anguish if he knows his wife to be a soft and pliable woman, easily influenced, when he reflects that the man who is this third party between him and her is a priest—*un celibataire* who is, perhaps, a young man, having the passions of a man, and perhaps all the more ardent because he makes a pretension of suppressing them in the depths of his heart.

The husband begs and entreats to be delivered from this torture. The wife resists. The Church commands. Is it not her duty to obey? Does not the salvation of her soul depend upon her obedience? Now, this is the divorcement of their souls. There are disputes in which arguments clash, and hard and angry words are spoken. Domestic peace is destroyed and the home is turned into a hell. The wife may yield for the sake of peace with her husband, but if she does so, she is cut off from all association with relatives and neighbours. Here begins the seclusion of those two from intimacy with all others, the worst possible solitude. But more frequently the husband, worn out with the strife, wearied and worried almost to death at finding the persistent intermeddling of the priest between himself and wife, yields and gives up his side of the contest.

And now he reserves to himself the right to go to the café and club-room since his wife will go to confession and mass; and as she has her confessor she will have her mistress—sad liberty which begins where happiness ends!

There remains the question of the children. This also is carried against the rights of the father by the obstinacy and fanaticism of the mother. She will not permit her child, her own blood, to be turned over to the perverse education of the State Schools and University. That would be to deliver him over to the devil. Again worried and wearied out the husband yields. He gives up the education of the children into the hands of the wife, and she transfers it to the Jesuits. The son remains under the tutelage of those good fathers—so indulgent, so sweet, so attentive—until he is ready to be entered in the Catholic College or University. In the meantime those fathers see to it that his mind shall be fed on that soft paste of infantile food—*puer . . . ceruus flecti*

which will hold him, when he comes to manhood, under their guardianship, and send him out into the world as the faithful servant of their sect, the instrument of their designs.

The daughter, in like manner, is sent to the convent. There, in the way of instruction, she will receive only a very slender *vaticum un mine vaticum*. Her soul, while most impressionable, is surrendered to the influences of a mystic education which will mislead her forever.

How many young daughters, thus elated by the unnatural education of the convent, lose, without the least regret, all desire for contact with the world, are exalted above love, have visions, renounce the world; and then, contrary to the will of their parents, they immure themselves in cloisters, and devote to the service of the Mystic Lover their beauty, their youth, and the treasures of their tenderness and love? It is the joy of the family that thus takes itself away, the future wife, the future mother that thus commits suicide. Yes, shame on those cloisters which engulf so much happiness and so much hope, whose morbid air thus withers in the bud the young plants from which should have sprung immortal branches.

THE POWER OF WORDS.

Dear girls, did you ever consider what a power for good or for evil are the words of your mouth? Gentle, kind, and loving words are like pearls, and of more value than gold. They are the prompting of the Holy Spirit, and are incentives to good deeds; while harsh, cruel, cutting words wound and hurt, ranking in the breast long after they have been uttered. They can never be gathered up again, and are the emissaries of Satan.

When we pause to think of the evil or good our words may do, it behooves us to set a guard upon our lips, so that nothing that defileth, or that will lead us to shame and sorrow shall pass therefrom.

Crossing the river on a ferry-boat the other day, we saw some girls in conversation, pretty, lady-like looking girls, with sweet mouths, that seemed shaped to frame but the softest, purest expressions. What was our astonishment to hear from one of them, "I hate her, I'll never forgive her." What cruel, bitter words they were! We wondered what terrible deed the one of whom they were speaking had been guilty of, that she should be hated with such fierce hatred that would not admit of forgiveness. We could only hope they were but the outcome of an angry passion, which would soon spend itself out, and the bitter words be repented of, and the offence, whatever it may have been, be forgiven entirely.

To talk with each other about mutual friends and companions is natural, to touch upon their bad qualities as well as their good ones, if done in the right spirit and with a view of helping them to overcome their faults, is harmless gossip, but to enter into any conversation which may have a tendency to injure another, is mean and uncharitable, and is not doing as you would be done by. Place a guard upon your lips, girls, so that if you are ever tempted to say a thoughtless, unkind word of a friend, it may be checked before it passes their portals. Every girl should be particular as to the choice of language; the slang phrases, which originate in the streets and by-ways, are becoming altogether too common, and are even carried into the home, falling glibly from pretty lips, that were never made to uncloset in aught but the purest, sweetest accents. It is in your power, girls, to make society purer and better, and the strict avoidance of slang is one of the means to this end.

Exaggeration is another form of speech that should be guarded against. The following, which we clip from the "Deadwood Pioneer," is an example of the way some girls have of expressing themselves.

"Eight Halves. A girl composed of eight halves is a mathematical anomaly, a scientific monstrosity. And yet we heard one recently, within a half-hour, declare she was half dead with the heat, and half laughed herself to death at somebody's mishap or blunder, was half crazy to know something about something else, was half tickled to death at some funny remark of an ape or beau, was half mad at an escort's presumption, and was half killed by a hair pin scratching her neck, while all of her—two halves more—was still alive, well, and absurd. Girls, drop all these hyperbolical nonsensicalities that disfigure your daily walk and conversation, and be as sensible as you are pretty and lovable."

Dear girls, are you all followers of the meek and lowly Jesus? Are you trying to walk in His ways and keep His commandments? Are you living so that all who see you will know that you belong to that glorious company whose sins have been washed white in the blood of the Lamb? If so, shew your love for Him by an encouraging, helpful word to some companion yet outside the fold, and let your prayer henceforward be, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer."—*Christian at Work*.

TO KEEP YOUR FRIENDS.

In the first place don't be too exacting. If your friend doesn't come to see you as often as you wish, or if she is dilatory in answering your letters, don't make up your mind at once that she has grown cold or indifferent, and above all, don't overwhelm her with reproaches. Rest assured that there is no more certain way of killing a friendship than by exactions and upbraidings. It is quite possible that your friend may have other duties and engagements whose performance employs the very time you would claim, and instead of being neglected you are only waiting your turn. Perhaps she comes to you in her rare intervals of leisure to be rested and cheered and helped by your affection and sympathy. But is she likely to find cheer or comfort in your society if you meet her with doubts, with coldness, or with a sense of injury, and insist on a full account of how she has spent her time, and whether she could not possibly have come before? In nine cases out of ten she will go away feeling that she is injured by what you consider affection, and that your friendship is a trouble rather than a help.

A DRUNKARD SAVED BY A DAUGHTER'S HYMN.

Multitudes who have never been scholars in a Sabbath school have indirectly shared in the blessings which flow from them.

A few years ago, there lived in a city in Scotland a man who was notorious for his wickedness. He seldom opened his mouth without uttering an oath and using the vilest language. He associated with the worst of characters, was constantly drunk, frequently beat his poor wife and children, and was the terror of the neighbourhood in which he lived. Late one Saturday night he returned to his miserable home, mad drunk, and after swearing and creating a terrible disturbance, sank down upon his wretched bed and slept.

He woke about eleven o'clock on Sunday morning, and called for more drink, with furious oaths. His wife, fearing his ill treatment, dared not answer, but his little girl went to him timidly and said, "We haven't any money, father, and nothing in the house for dinner," and with her mind full of a little hymn she had learned at Sunday school, added, "May I sing to you, father?"

"Yes," he replied, "you may sing if you like, but I want more drink."

With a quivering voice, growing stronger and sweeter as she proceeded, she sang

"I am so glad that our Father in heaven
Tells of his love in the Book he has given.
Wonderful things in the Bible I see;
This is the dearest—that Jesus loves me.
I am so glad that Jesus loves me,
Jesus loves me, even me."

When she had finished the hymn, "That is very pretty," he said; "You may sing it again."

As she sang the scalding tears began to trickle down his cheeks; he buried his face in his hands, and at its close, he cried, "O Jenny, do you think that Jesus loves me? a wretch such as I am. Will He love even me?" and presently he sank upon his knees and for the first time in his life prayed for mercy. The prayer was heard. That man became an humble, earnest Christian, and often in after years, blessed God that his little Jenny had been a Sunday school scholar.

A WESLEYAN missionary in Natal, writing of an increase of eighty converts in that district, says this encouraging result is largely due to the energy and zeal of the native preachers. "I never," he testifies, "saw the equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brother. It is a passion with him that puts many of us to shame."

THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, JULY 1, 1897.

STATISTICS OF THE PRESBYTERIAN CHURCH IN CANADA.

WE make no apology for continuing our explorations in the report of the Assembly's Committee on Statistics.

While the Presbyterian Church in Canada is by way of eminence a missionary one, it has not in this respect by any means yet "attained" either in its organization or efforts. In all the congregations and stations there are only 316 Missionary Associations, though in a simply healthy and reasonable state of affairs there ought to be one in every pastoral charge throughout the whole country. In two of the Presbyteries there is not even one such association, while in too many of the rest the number is noticeably small. In a few the number is almost conspicuous. For instance, in Guelph out of 26 charges there are 25 which have such missionary organizations, and in Whitby out of 14 charges 12 are so equipped. The number of manse provided is 417, an increase of 34 during the year. Besides this there are 73 rented houses for the pastors. On the whole for 1886-7 496 congregations provide accommodation for their pastors, making a net increase for the year of 33. These figures do not include Manitoba, which has 116 congregations and stations, 3,450 sittings in churches, 2,500 families in connection with the Church, two Missionary Associations, four manses, and one rented house.

The Committee complains that in too many instances the financial columns are not filled in. This is a great pity. It makes the returns just so much less satisfactory and useful. Why such information should be withheld is more than we can imagine, unless the facts involve something not very creditable. As far as the figures go, the amount of stipend promised was \$530,779, an increase on the year of nearly \$8,000. The amount promised by congregations and stations, apart from what was received from the Home Mission Fund, was \$495,371, and the amount actually paid was \$498,475, or upwards of \$3,000 above what was promised and more than \$12,000 more than was paid last year. The arrears of stipend are still large, amounting to \$15,845 reported, besides what may not have been mentioned. This is a large sum, yet it is \$3,000 less than it was last year. There are only 3 Presbyteries out of 35 which report no arrears. One Presbytery returns as much as \$1,976 of arrears, and another \$1,782. We notice one congregation that pays \$600 of stipend, which has against it \$1,460 of arrears. Would it not be well that there should be either a compromise or a determined effort to pay up in such a case? In another case more than \$1,600 of arrears stand against congregations that in the aggregate pay about \$400 of stipend. Ought these sums not to be written off some way? The total amount paid for all strictly congregational purposes, such as stipend, building, debts, etc., was \$993,997, being an increase of \$78,820 as compared with last year.

We cannot give the particulars for the various schemes of the Church. The whole shews an aggregate of \$171,187 against \$138,019 last year, or an increase of \$33,168.

The grand total for all purposes was \$1,245,495, an increase of \$83,341, or if Manitoba be included for each year, an increase of \$98,301, and one of \$262,824 on the contributions for 1875-6, and of so much for every year since. The total contributions for these six years last past have been \$6,517,203. The amount of debt on church property is distressingly large—being as much as \$873,222. The interest on this sum alone would make a very large yearly income, and it is for congregations seriously to consider whether they

ought to allow such a large amount of money to be spent every year in such a manner. Upwards of sixty thousand dollars annually spent in the payment of interest is surely not what it ought to be.

There is a table giving the average contribution per family and communicant in the different Presbyteries to the various objects specified in the reports.

There must be great diversity in the ability or liberality in different quarters, for these averages range for "all purposes," from \$59 per family and \$35.83 per communicant, at which Newfoundland stands, to \$7 per family and \$5.52 per communicant. The average for the whole Church for all purposes is \$7.09 per family, and \$11.02 per communicant.

We can only add that, for the schemes of the Church, the average contribution per family is \$2.62, or a little more than two-thirds of a cent per day; and \$1.61 for each communicant, or somewhat over one-third of a cent per day, though this includes a large amount of special contributions—two churches alone being credited with more than \$16,000 for such purposes. When it is borne in mind how comparatively largely some individuals give, it can easily be estimated from the low aggregate average how very many must give nothing at all. We have had the curiosity to glance over the "totals" of all the congregations, and we find that the one which stands at the head of the list contributed \$29,441, of which \$950 went to the Home and \$350 to the Foreign Fund; while the largest congregational contribution to the Home Fund was \$1,236, and the largest to the Foreign, \$750. The number of blanks in these returns is still distressingly large, though not nearly so much so as in former years. We repeat that these statistics deserve very careful study, and especially they may well lead each to consider whether or not he or she have done all that could have been reasonably expected to make the particular congregational return either what it is or what it ought to be.

THE SABBATH SCHOOL CONVENTION.

THE late International Sabbath School Convention held last week in this city was in every respect exceedingly successful, and, it is to be hoped, will, under the blessing of God, be followed by very great and very beneficial results. As a mere pleasant reunion its influence is not to be underrated. But it was a great deal more than that. It helped, we make no doubt, not a few to better plans in carrying on Sabbath school work, while it was calculated to stimulate all to increased diligence and activity in the great common enterprise which had brought them together by shewing at once how much had already been done and how much more remained to be accomplished. We have no great faith in the beneficial effects of mere excited declamatory talk, even though that call forth "rousing cheers" and vehement hand-clapping. There was, however, comparatively little of that at the Convention meetings. The most of the speeches delivered were sober, sensible, and practical. The funninesses were comparatively few, and the witticisms were comparatively reasonable. The meetings were characterized by a quiet gladness as all meetings of Christians ought to be, and there was little, if anything, either said or done, calculated to offend good sense or good taste. Guests and hosts were alike pleased with each other while acquaintanceships were formed and friendships strengthened, which will henceforth make the meetings in Toronto to be remembered by not a few, with both pleasure and gratitude.

The simple fact that there were in 1880 very nearly thirteen millions of Sabbath school scholars throughout the world, of whom all but a comparatively small fraction spoke English, is as significant and suggestive as anything well can be. This for the first century of Sabbath schools—what for the second? This, at a time when many are crying out that Christianity is a failure, and that the Bible is not already obsolete is at least unmistakably obsolescent. It is a phenomenon unique in the history of religion and of our race. The old principle of the Jesuits was a shrewd one. "Let who will take the present generation. If we have the children we are content, for in that case we have the future." With all the coldness, formality, and indifference which are frequently charged against Christians, where shall we find so much systematic effort and consecrated zeal among the followers of any other system of religion or philosophy to secure and retain for their particular cause the interest and effort of the young and the old

as are being day by day and year by year put forth by those who think it their highest honour and greatest privilege to be identified with Jesus of Nazareth? The fact is unquestionable. How to account for it on merely natural principles is the difficulty. The truth is and it is one so evident that it can scarcely without any show of reason be called into question—that instead of Christianity being either dying or dead as so many would fain have it believed it is, there is no spiritual or intellectual force, which to-day gives such unmistakable evidence of fresh and ever-growing vitality and power. If there be, let anyone say where it is to be found, and what evidence can be produced in favour of its claims.

PRINCE ALBERT, NORTH-WEST TERRITORY.

FROM a letter dated 16th May, recently received from Rev. Mr. Sieveright, Prince Albert, we learn that matters are making encouraging progress in that far-off region, though necessarily it is there still in Church as in secular matters but "the day of small things." In all that district, so far as Mr. Sieveright knows, there is, as yet, only one Presbyterian Sabbath school, no fully organized Presbyterian congregation, and with the exception of the old mission school house at Prince Albert, no Presbyterian Church edifice. The stone foundation of the lecture hall of the new church building in Prince Albert was, when Mr. Sieveright wrote, complete; and the building itself—the first brick church in all that North-West—was expected to be ready in August. We are glad to learn that the people themselves are doing as much as could be reasonably expected towards paying for the building. They cherish the hope that so much outside help will be obtained as will enable them to pay for the whole this year—as no money can be borrowed except on personal security, from the fact that there are no deeds of property and no fire insurance.

Three other churches in neighbouring settlements will be ready for opening this fall, and when these are finished others will be needed. Mr. Sieveright adds, "The foundation of a church erection fund would give a vast impetus to church building and organization. The offer of a certain sum, proportioned to the value of the building, would act as a stimulus to draw out the liberality of the people. Such a fund is absolutely essential, especially in sparsely settled districts in the North-West Territories, if the Presbyterian Church is to take advantage to her unlimited opportunities for doing the Lord's work. Even a log church with a thatched roof is beyond the reach of many a feeble community alone in the wilderness. The logs and thatch, their own efforts can usually obtain, but the lumber at forty dollars a thousand, glass at twenty-five cents a pane, etc., and these materials to be taken across rivers, hauled perhaps sixty miles over the lonely prairie, are not so easily within the reach of settlers whose lives for a while are a constant struggle for existence, though cheered by the certainty of a better time coming."

We hope some of our wealthy and liberal Presbyterians will not allow Mr. Sieveright's suggestion to be unproductive, but will give the struggling Presbyterians in the Prince Albert district timely and encouraging assistance in the erection of places of worship where church service may be conveniently and comfortably held, and Sabbath schools find suitable meeting places. Never had a Church greater or more encouraging opportunities for doing valiantly in the Lord's cause than has the Presbyterian Church in Canada at the present moment in all that wide and fertile North-West. Let it not be said that she failed to rise to the occasion, and thus allowed the favourable season to slip past unimproved. Sums of money so small that many of the members of the Presbyterian Church would not miss them if they were withdrawn from their most casual and unnecessary personal expenses would do incalculable good in those new regions, both in the way of encouragement and stimulus. It is not charity that is wanted, but kind brotherly interest and timely and cordial assistance. And surely it is not too much to expect that those whom God has blessed with temporal prosperity, and who profess to hold all they have as stewards of the Most High should give such sympathy and assistance not so much in the way of conferring a favour as of doing a pleasure to themselves and securing a blessing as well.

MANITOBA COLLEGE building will cost \$35,000.

COFFEE HOUSES.

WE are exceedingly glad to notice that the movement in favour of the establishment of coffee houses in Toronto, and elsewhere, is taking definite shape, and promises to be carried to a satisfactory and successful issue. Wisely the movers in this matter are determined to put it upon a sound financial basis, and to conduct it on business principles, not as a merely charitable or benevolent enterprise. Very properly they believe that such an undertaking should not only pay and pay handsomely, but that by its doing so it will be all the more effective for reformatory and philanthropic purposes, in changing the habits and opinions of the community, and in inducing private individuals to open similar establishments on their own account. Indeed, we can see no reason, apart from the prevailing customs of the people, why all the present taverns, or at least as many of them as are really needed for the accommodation of the public, should not be conducted on the same principles as those upon which the proposed coffee houses are to be started. The conductors of these establishments are so far the servants of the community, and if the demand for hotels and taverns where intoxicating liquors were neither kept nor given away became in any way general, such hotels and taverns, and of the proper degree of comfort and respectability, would undoubtedly be supplied. To foster, however, and develop such a change of opinion, and to bridge over the transition period, which might be more or less lengthened, and during which an amount of effort and sacrifice not to be expected from individuals in the mere pursuit of ordinary business might naturally be expected, such an association as that the prospectus of which is before us is eminently prudent, and in the highest sense at once philanthropic and praiseworthy. Of course we take it for granted that such coffee houses as are proposed are to be conducted on strictly total abstinence principles. Anything else would expose the whole undertaking to well-deserved ridicule, and would infallibly secure that it should end in speedy and humiliating failure. With this very evident and very reasonable proviso, we see no reason why such coffee houses should not be commercially successful almost from the very first; it being also understood that everything sold in them shall be the very best of its kind, and that their whole surroundings shall be altogether cozy, comfortable, and attractive. Poor, sleepy, half cold and wholly unpleasant tea and coffee, with corresponding accompaniments, are simply abominations, and have had more to do with the failure of a good many coffee house enterprises than many might be inclined to suspect. In order to pay, either in fair pecuniary interest or in satisfactory moral results, such places must have everything about them good and attractive, if not the very best, and we are sure that the gentlemen who have put their hands to this work are too shrewd business men, and too good judges of human nature to act on any other understanding.

DR. COCHRANE requests correspondents on Home Mission work, from July 8th to August 15th, to address him at Winnipeg, Manitoba. He also desires us to remind Presbyteries that they are expected to visit by deputation (or correspond with) all the supplemented congregations and mission stations within their bounds, and report to next meeting of Committee, in October, when all the grants will be revised for the coming year.

ACKNOWLEDGMENTS—Rev. Dr. Reid has received the undermentioned sums for the schemes of the Church, etc.: Anonymous, "one saved by Jesus," for Home Mission Fund, \$5; also for Foreign Mission Fund, \$5. A Friend, Strasburg, for Home Mission Fund, \$2; also for Foreign Mission Fund, \$2; also for French Evangelization Fund, \$1. James Dawes, Lachine, for Waldensian Fund, \$5. Thomas Wallace, Woodstock, for Waldensian Fund, \$2. Mrs. Margaret Mackay, Windsor, for Hospital at Tamsui, Formosa, \$5,000.

QUITE a number of Presbyterian ministers from Canada have either already gone or will shortly go to the old country. From Toronto the Rev. Principal Caven and Messrs. Hogg and Milligan have already left, and the Rev. Mr. Macdonnell goes very soon. Mr. Fletcher, of Hamilton; Mr. Torrance, of Guelph; Mr. McDonald, of Seaford; Mr. Gordon, of Ottawa; Mr. Burnfield, of Brockville; and a good many others, are also among the travellers. We sincerely hope that they will all have "a good time" and come back greatly the better for their wanderings.

BOOKS AND MAGAZINES.

GOOD COMPANY for March and April, 1881.—(Springfield, Mass.)—We must apologize for not before this noticing this double number of an exceedingly readable and attractive magazine. We suspect that the very goodness of the publication has been our loss, for it has come very irregularly for some time past. Its articles are always good, and have all a wholesome tendency. The present number is a very excellent one. We wish we had room to prove by extracts what we say.

THE OATH-KEEPER OF FORANA. By Mrs. Julia M. Wright. (Philadelphia: American Sunday School Union.)—This is an exceedingly interesting and well-written volume. The story may, in certain parts, not be very artistically put together, but it is vouched for as substantially true, and few, we think, will begin to read it without going on, and that as continuously as possible to the close. The chief characters are actual portraits, sketched from life, and the whole gives a correct and an exceedingly interesting picture of the methods and progress of the Vaudois Church in Italy during the last twenty years. We hope it may receive, as it deserves, a wide circulation.

THE RECOGNITION OF THE SUPERNATURAL IN LETTERS AND LIFE. An oration by Richard S. Storrs, D.D., LL.D., New York. (New York: Anson D. F. Randolph & Co.)—This very brilliant oration of a good and great man was originally delivered at Cambridge, Mass., before the Phi Beta Kappa Society, in Harvard University on the 1st of July, 1880. It was subsequently delivered again in New York a month or two ago, and has been printed, at the request of some who heard it, for general circulation. We shall not attempt to give even a faint idea of the course of thought in this very eloquent discourse. Its one great object is to shew the ennobling and purifying influence which the recognition of the supernatural always has exercised over letters and life, and always must—of course, noticing how the converse of this has also always held good. We can scarcely find an extract of sufficiently manageable length to give as a specimen, but the following, taken almost at random, will be sufficient to lead many to read the whole for themselves.

"Not art, alone, feels this vast impulse which falls in its quickening splendour from above. It enters into human life; gives conquering courage to human society; develops what is noblest of power in the race, and becomes the spring of its grandest endeavours. With illustrations of the energy which has been poured from it into the action of persons and of peoples, history is vivid. How it looms before us in the vast panorama of the crusades—settling nations in movement, shattering feudalism, opening the way for international law, augmenting men's knowledge and giving positive expansion to their minds, bringing Europe and Asia face to face, and pushing men forth on these restless quests which at last picked up this continent from the seas! Plainly, such movements were possible only as fealty to beings and to interests of a paramount authority appeared to demand them. Their banners could do nothing else than bear the emblem of a world supernatural.

"We need not go back to times mediæval. It was the same incalculable force which burst into almost equal exhibition in the terrible struggle of the Netherlands burghers against the power and rage of Spain, which one of your recent illustrious members has celebrated in a prose rich and melodious as an epic. That fierce and almost unending night on sea and land, the desperate self-devotion which cut the dykes, and would give the drowned plains to the sea rather than to the invader, the absolutely unconquerable will which defeat could not daunt nor delays weary, nor the death of the leader fatally break, the final recklessness of all pain and all assault, which bore starvation and did not flinch, and which never would yield while a hand remained to light a match, or an arm was left to lift a lance—all which makes the story sublime, and in fame, immortal, came from a faith in things unseen. It was in the measureless energy of that that the weak at last conquered the strong, and impassioned peasants, citizens, women, expelled from their coasts the richest and most inviolent power of the world. Hardly another scene in history more significant or impressive than that of the starving people, when the siege of Leyden had been suddenly raised, staggering to the church to offer their faint but praising worship, before their lips had tasted bread."

Even so. The atheism, the materialistic philosophy, the "eat-and-drink-for-tomorrow-we-die" plan of human life never gave birth to one lofty aspiration, one elevated sentiment, or one noble deed, and never will or can. Indeed Dr. Storrs does not go too far when he says: "A sun, black in substance, and shooting from it bolts of darkness, were as easily conceivable as a Comteist Shakespeare or an Agnostic Wordsworth," to say nothing of some who were and are undoubtedly higher than either or both.

MISSIONARY NOTES.

THE Presbyterian churches of the United States have established schools for girls in Brazil in the cities of San Paulo, Campinas, and Rio Claro. In these schools the teaching of the Bible occupies a prominent place.

THERE are eighteen different evangelical societies at work in Syria. These employ eighty foreign preachers and teachers and 300 native helpers. They seek to reach the total population of Syria, which numbers 209,000 souls.

A CHRISTIAN village was founded several years since in the heart of the slave district, near Lake Nyassa, south-eastern Africa. The experiment has proved successful, and promises to become a centre of Christianity and civilization.

As an evidence that Christianity is overcoming the mighty power of eastern India, the missionaries of the Madura mission report that in one, twelve; in another, nine; in another, eight; and in another, six castes are represented among the members.

THE American Lutheran mission in India has four central stations, three ordained foreign missionaries, two native ministers, four catechists, and thirty-four village preachers, 111 congregations, with 1,032 baptized members, forty-five school-teachers, and 946 pupils in its mission schools. The total additions for the last three years have been 2,118.

THE Livingstonia Committee have resolved to open a new station among the Chongoos at the head of Lake Nyassa. Mr. James Stevenson has given £4,000 with which to construct and maintain a road two hundred and twenty miles in length and ten feet wide between the stations of the Free Church on Lake Nyassa and the stations of the London Missionary Society on Lake Tanganyika, which will be called the African Lakes Junction Road.

THE Rev. Sylvester Whitehead spoke at the May anniversary of the British and Foreign Bible Society, and he gave the following incident, shewing what heroic men the converted heathen are. Another man, the keeper of a Confucian temple at Potlan, an ancient town on the Canton East River, received the Scripture from a colporteur of the London Missionary Society; he was baptized by Dr. Legge; he at once gave up his employment, and, among his acquaintances and friends, appointed himself as a Scripture-reader; he was a sort of moving conscience among the Chinese. He went about the streets of the city, and into the interior, with boards upon his back bearing texts of Holy Scripture, and so abundantly were that man's labours honoured that in about three years a hundred persons were ready to receive Christian baptism. So mightily grew the Word of God and prevailed, that in a short time excitement began to appear; and then hostility, and then persecution broke out; Christians were driven from their property plundered. This man was taken, and twice within forty-eight hours was had up before the mandarins to account for his conduct, and he was called upon to recant. This he sedulously refused to do. They therefore tried what torture would do, and suspended him by the arms through the night. The next morning he was brought forth, pale, wan, feeble, almost ready to drop, for a second trial, still resolved to cleave to his Bible and to Christ, and he ventured to express the hope that his persecutors and judges might some day accept the new doctrine. This was too much for them; they rushed upon him, like the judges of Stephen, "with one accord," and killed him on the spot with repeated blows of their side-arms, and threw him into the river. Thus perished one of China's first Protestant martyrs.

THE examinations are over for the year in the University of Manitoba. The number of students in all who passed was thirty three, and it will be remembered the University has been but three years in operation. Of this number seventeen are from Manitoba College—our college—seven from the Episcopal College, and eight from the Roman Catholic College. Seven candidates of the thirty-three took the B.A. degree—two from each of the three colleges, and one non-collegiate. Mr. Polworth, a student of Manitoba College, took the University silver medal in natural sciences, the highest honour in the department. Donald H. McVicar, a full-blooded Cree, educated in the Prince Albert school and Manitoba College, passed successfully his first University examination.

CHOICE LITERATURE.

"WHATSOEVER YE DO."

"Bless me!" said Hannah Perkins. Then she bent forward and read the words again, slowly, thoughtfully, with wrinkled forehead, and astonished, not to say disturbed face.

"What a verse that is! And to think it has got to last for a lifetime instead of one day. It's queer where my eyes have been that I have never seen that verse before. As many times as I have read it, too! I must say I don't see, either, just how it is to be lived up to with all the plans I had for to-day; almost any other day in the week I might have managed it better. But there now! it is *lifetime* work instead of a *day's*. What am I talking about?"

And Miss Hannah bent with renewed perplexity over the volume of daily food, lying on upon her dressing bureau. She had found an unusually hard morsel to digest. "To think," she muttered, "that it should come right into the middle of one's eating and drinking."

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. What I don't see is," she said, as she threw open the windows and let the crisp air rush in, "How this thing is to be done, and what people are about. It can't be that none of them have discovered it; and yet, as true as I am Hannah Perkins, I can't think of one who seems to be doing it."

Then she went down the long, wide, old-fashioned hall, and threw open the door of her quaintly furnished dining-room, with its neat and glistening table appointments, the table carefully laid for one. Through a partly opened door came the whiff of fragrant coffee and the faint hint of buckwheat cakes and broiling steak. "Whether ye eat or drink," murmured Miss Hannah; and the perplexed look deepened.

"To be sure," she said, addressing herself again, according to the fashion of those who live much alone, "to be sure it will strengthen me for my work to eat beefsteak and drink coffee; but then what *work* am I going to do that matches the others?" Setting open the side door, she stepped out into the crisp air, and from her position on the piazza watched Peter as he trundled his harrow down the pebbly lawn with its burden of dried leaves and withered grasses. How blue and cold he looked, and how ragged the summer coat which was still doing duty as a covering. Miss Perkins had never noticed his pinched up look before. She called to him:

"Peter! Have you been to breakfast this morning?" Peter staid his wheelbarrow in amazement. "Why, yes'm!" he said.

His mistress gave a little laugh. "Hours ago, I suppose." Then, "Well, Peter, what did you have?"

Peter hesitated, pushed his slouched hat to the back of his head, then suddenly changing his mind, drew it down almost over his eyes, and grew red in the face. "Well, ma'am, it wasn't such an amazing breakfast as it might have been—not a square meal; you see we was a little short this morning, and I just took a bite to stay me, and left the rest for the young ones."

His mistress looked aghast. "Do you really mean to tell me, Peter, that your family hasn't enough to eat?"

"Well, generally speaking, we have ma'am, but it's an uncommon short time with us now; still, we all had a bite, and I rather expect the oldest boy will bring home some meal with him this morning."

Miss Perkins turned suddenly and went into the neat kitchen. "Keziah," she said to the respectable coloured woman who reigned there, "cut a large piece of the steak, and pour out a cup of hot coffee, and set a plate of cakes on the side table; and have Peter to come in at once and have his breakfast; and fill a basket with whatever cold pieces are handy, and send him home with them as soon as he is through. 'Whether ye eat or drink,'" she said, as she went back to the dining-room; "and here I have been eating and drinking *once* a day, and letting that fellow starve under my very eyes! *That* can't be to his glory, anyhow. Just as likely as not the family are in actual need for clothes and the like, and they live at the foot of my lane, and I don't know a thing about them. It hasn't occurred to me before even to *wonder* about them. I wonder if he gets pretty steady work, or is he at the nod of any old woman like me, who happens to wait a day's work now and then? And as she sat herself down to her neat breakfast-table she made a small memorandum to "see about that" as soon as breakfast was well over.

"Will we be putting up them lace curtains in the upstairs room?" questioned Keziah, as she made her last journey to the dining-room with steaming cakes.

Her mistress regarded her with an air of puzzled wonder. "There it is again," she said at last. "I declare, now, if it isn't a puzzle!"

"Oh, there's nothing to puzzle, ma'am. I can climb the step-ladder and fix 'em as well as not."

Miss Perkins laughed. "It is a puzzle that refuses to be settled with hammer and tacks. What have lace curtains in my spare bed room to do with the glory of God, Keziah?"

"Ma'am!" said Keziah in unbounded astonishment.

Miss Perkins laughed again—a short trolled laugh. "No," she said presently, "we won't put up the curtains to-day, at least; I may to-morrow, and I may not. I don't see my way clear. If the lace curtains fit, I'd like to have 'em up, and if they don't they can't go up; and that's the long and the short of it."

"They fit to an inch," said Keziah, promptly. "I measured them myself only yesterday with a rule."

"But they've got to fit a rule in a book upstairs, you see; that's the trouble."

What could Keziah do but say "Ma'am!" again in a mystified way? and what could her mistress do but laugh and dismiss her, though really the confusion in her brain was deepening so rapidly that she saw no place for laughter.

Her breakfast concluded, Mrs Perkins, still revolving her

problem, trying to fit it to the day's programme, stepped to the front door, and set it open, and thence wandered to the gate to set up a drooping bush, and was there accosted by her favourite nephew, a handsome young fellow with laughing blue eyes and pleasant smile. "Well, Auntie, how does life use you this morning?"

"Better than I use it. Things are in a muddle." "No! you don't say that you are muddled? That alarms me. I have always had satisfaction in thinking of the straightforwardness with which you took up life. What has happened?"

Miss Perkins coughed slightly. "Do, Charlie, if you *must* smoke, turn your head so that every whiff of wind won't send the fumes right down my throat. I like to keep control of my own throat, and I don't choose to choke it up with tobacco."

"Aunt Hannah, you are awful peppery this morning. I believe King Frost has nipped you. Come, tell me what has happened to put you in ill-humour with all the world in general, and your worthless nephew in particular?"

"I am not in ill-humour with the world. I haven't thought of the world this morning. My puzzle has to do with those who come out from the world and are separate, or that say they are; and the worst of it is, I'm one of them and you're another—you fit right into the muddle. Charlie. For instance, now, what has that cigar-smoke, that you make a bellows of your mouth to puff out, got to do with the glory of God?"

"What?" asked the startled nephew.

"Oh, yes, you may well be astonished; but it's a fact that if you have a right to puff it, it ought to fit the pattern. 'Whether you eat or drink.' That is the rule. To be sure, smoking is neither eating nor drinking. What is it anyway? What list could you put it in—intellectual, mental, moral; where does it belong? But in any case it is included, because the rest of the verse is, 'Whatever ye do.' It is a difficult matter to get away from that, you see. Now, how do you work in the smoking for the glory of God?"

"Upon my word, auntie, I fail to see what you are driving at. So far as I know, smoking has never been extolled as one of the Christian virtues. I don't pretend that it is necessary to Christian development, I'm sure."

"I'm not talking about 'Christian development,' nor 'Christian virtues,' nor any other phrase that will hide the square, unadorned truth. There's the rule, 'Do all to the glory of God.'"

"Now, cigar smoke either fits in or else it doesn't. And if it does, I'm asking how."

"But, Aunt Hannah, there would be no end to your speculations if you should get on that line. Why, the very puckers on your sleeves would have to be ripped up and looked into if you narrowed things down to that rule. How do they fit? come now?"

Miss Hannah looked down at the innocent little ruffle on her tum morning dress, with a grave, thoughtful face, and answered quickly, "I don't know; ruffles and cigars occupy different positions, and one is more harmful, to say the least, than the other; but it's a fair question, and needs looking into, which is just what I've set out to do, and it doesn't alter one whit the position which you have on the cigar question. I'm ready, however, to look them squarely in the face, and if they won't fit 'em off. Are you ready to take an equally square look at cigars? What are the arguments for smoking, anyway?"

Charlie laughed. "It is something I never took the trouble to argue about. Smoking is a luxury, I suppose—a harmless one, I think, and therefore I indulge."

"Then you don't do it for the glory of God?"

"Aunt Hannah, I hope you will pardon me for saying so, but honestly, that sounds almost irreverent to me."

"What does—he not living up to it, or the talking about it?"

"The trying to apply such solemn words to a trivial indulgence."

"Bless me! how can I help it? I didn't make the application. 'Whatever ye do,' is the exact phrase. If the Bible is irreverent, I'm not to be blamed for it."

"But, my dear auntie, do you honestly think the verse applies to our everyday movements in the way you are trying to fit it?"

"What *does* it mean?"

"Why, it refers, in a general way, to our living consistent Christian lives—being careful to do nothing that will bring discredit on the cause."

"Why doesn't it say so, then?"

"That is just what I think it has done. That is the way in which I interpret the verse, and the only reasonable interpretation that I think it will bear."

"If you had written a letter to me, the object of which was to admonish me in a general way to be careful that I did nothing to bring discredit on your father's family, would you have written: 'Now, Aunt Hannah, whether you eat or drink, or whatever you do, do all to the glory of our family.'"

"Aunt Hannah, you're famous for putting a fellow into a corner."

"I haven't put you in any corner; you have put yourself there. I advise you to study logic before you make a commentary. It is as plain as the rule of three. There is the direction, from One whom we acknowledge has a right to direct us. Now, smoking is either for the glory of God, or else it isn't. If it isn't according to the rule, what right have you to it! and, if it is, you ought to be able to tell me how it fits."

"Aunt Hannah, how does that fit?" The nephew nodded his head towards the old-fashioned, rooky carriage, drawn by two sleek horses, which was at this minute coming around the curve that led from Miss Perkins' ample barn. "Now, that is a nice comfortable carriage, and I daresay you take great pleasure in riding around in it, and I know our folks enjoy it ever so much; but how does it fit into your new notions?"

"They are not *my* notions, Charlie Parker. You needn't go to comforting yourself with the idea that I have anything to do with the getting up of that verse. Take your Bible as

soon as you go home, and see if I haven't quoted it word for word. As to how that carriage fits in, I don't know. I see it is going to be one of my puzzles, I don't believe it will puzzle me quite as badly as your cigars will you, for I can think this minute of ways in which I might use the carriage and horses to His glory, and, in my opinion, you will have a hard time to do the same about smoking."

Miss Perkins trotted in, full of new ideas. Her nephew was very dear to her, and his habit of smoking had long been a trial that she had endured in silence, not feeling safe as to what was best to say. But the innocent-looking ruffles on her quiet dress, and the sleek horses attached to her comfortable carriage, had each given her a twinge. It was not that they held special troubles, but that they represented a legion of plans, and occupations, and comforts, and delights, that puzzled her because they did not seem to fit.—*National Sunday School Teacher.*

HELPING.

"When I get big I'm going to do something to make others happy," said Ella.

Her mother had just been reading her a story about a woman whose life had been spent in doing good.

"Why wait until you get big?" her mother asked.

"Because I can't do anything now that will help anybody," answered Ella.

"And why not?"

"Why not? I'm too small—I'm nothing but a little girl," replied Ella.

"And can't little folks help others?"

"I don't see how they can," said Ella, thoughtfully.

"They may help them about work, but I mean doing something that makes them happier, you know."

"Watch to-day and see if some chance does not come to you to help some one," said her mother, "and that in a way that makes them happier."

That afternoon, as Ella sat playing with her dolls, some one knocked.

She ran to the door and opened it. "Good afternoon, Grandma Kent," she said to the bent and feeble old lady who stood on the threshold. "I'm so glad to see you. Come right in."

"So you're glad to see me, are you?" asked the old lady. "Well, now, that's good to hear; for I don't s'pose many folks are glad to see an old woman like me."

"Well, I am, for one," answered Ella, helping the visitor to take off her shawl. "For I like you, you know."

"Hear the child!" exclaimed Grandma Kent, drawing Ella close to her, and kissing the red and dimpled cheeks.

"So you like me, do you? I'd like to know why?"

"Because—" and then Ella had to stop and think what the reason was that she liked the old lady—"because I do. That's all I know about it."

"That's reason enough," responded Grandma Kent, with a tear dropping down her withered old cheek. "I wish you knew, child, how much good it does a poor old creature like me, who's all alone in the world, to hear some one say they care for her. It makes me feel as if I wasn't alone, after all."

Just then Ella's mother came in.

"I came here quite down-hearted," said Grandma Kent, after Mrs. Wayne's greeting was over. "But, Ella, bless her little soul! has been telling me that she likes me, and some way it's cheered me right up. I declare! her face seems just like sunshine," and grandma bent and kissed it again.

The poor old woman's appreciation of her friendship made Ella's heart turn to her still more warmly, and she sat down beside her and took the feeble, wrinkled hand in hers. Grandma was pleased at this little act, and by and by she told Ella some of the stories she knew the girl liked to hear, of her own childhood long ago, when the country was new and everything so different from the things of to-day, that it all seemed to Ella like a story out of some book, only more interesting, because she knew it was true.

By and by Ella's mother went out of the room. Ella followed her into the hall.

"Mother, I'd like to give Grandma Kent something may I?" she asked.

"What do you want to give her?" asked Mrs. Wayne.

"My little rocking-chair, and that book you said I might call mine," answered Ella. "The rocking-chair is so low and easy for her to sit in, that I know she'd like it. She sits in it every time she comes here, and she wouldn't if it didn't suit her better than the big one. And that book has such big print that she can read it, and it's about religious things, so I know she'd enjoy it—may I?"

"If you want to," answered her mother, smiling down into the generous little face that was glowing with enthusiasm at the prospect of making Grandma Kent a present.

"She gets so lonesome, I know," said Ella. "She was, living at Mr. Green's, because they never say anything to each other, and of course they are not any company for her. So I'm sure the book'll be some company."

"It will be company and comfort for the poor woman," answered Mrs. Wayne.

Ella brought the book to Grandma Kent.

"I'm going to give you this," she said. "See what nice big letters. You can read it without your spectacles, almost."

"Give it to me!" exclaimed Grandma Kent. "What put that thought into your head?"

"I thought it would help you pass away the time," answered Ella. "It's a good book, and I think you'll like it. Shall I read you some of it?"

"Yes, dear, if you please," answered grandma. She couldn't have read a word of it just then, if she had had her spectacles, for her eyes were blurred with tears.

Ella read several pages. The book was well calculated to cheer and comfort the Christian heart that turns to God for help when the storms of earthly sorrow threaten to overwhelm it.

"Oh, that's such a beautiful book, child!" exclaimed the old lady in delight, when Ella stopped reading. "Such a comforting book! What you've read seems just as if the

Lord spoke to me. I know I shall enjoy it so much, and all the more because it comes from you."

When Grandma Kent went home, Ella went with her and carried the book, and John, Ella's brother, carried the rocking chair.

"I can say thank you," said Grandma Kent, brokenly, "but that don't let you know what I feel; but the Lord knows, and He'll repay you for your kindness to an old woman."

"Has my little girl helped anybody to-day?" asked Ella's mother that evening.

"I don't know," answered Ella. "I guess not, unless what I did for Grandma Kent was helping."

"It was helping," said her mother; "you helped her to bear her troubles more patiently. Your love and your kind acts made her stronger. You cheered her, and brought a little sunshine into her shady life. You do not understand how much you helped her, but she does, and because of what you have said and done to-day, she is more contented with her lot, and the world seems brighter and better. So you see that you have helped others, and that it is not necessary to be big in order to do good." - *Church and Home.*

THE USE OF THE WALRUS.

In looking at this uncouth animal, the most natural question at once arises. What earthly service can such an ungainly, stupid beast render? What, indeed, is the use of its existence? But the answer is swift and satisfactory. Were it not for the subsistence furnished so largely by the flesh and oil of the morse, it is exceedingly doubtful whether the Esquimaux of North America, from Behring Straits clear around to Labrador, could manage to live. It is not to be inferred that walrus-meat is the sole diet of these simple people, for that is very wide of the truth; but there are several months of every year when the exigencies of the climate render it absolutely impossible for the hardiest native to go out and procure food, and then the value of the cache of walrus-meat is appreciated, when for weeks and weeks it forms the beginning and the end of every meal. The walrus responds to as many demands of the Inuit as the camel of the Arab, or the cocoa-palm of the South Sea Islander. Its flesh feeds him; its oil illuminates and warms his dark hut; its sinews make his bird-nets; its tough skin, skilfully stretched over the light wooden frame, constitutes his famous kayak, and the serviceable oomiak, or bidarra; its intestines are converted into waterproof clothing, while the soles of its slippers are transferred to his feet; and, finally, its ivory is a source of endless utility to him in domestic use and in trade and barter.

Walrus famines among the Esquimaux have been recorded in pathetic legends by almost all of the savage settlements in the Arctic. Even now, as I write (November, 1880), comes the authentic corroboration of the harsh rumour of the starvation of the inhabitants of St. Lawrence Island—those people who live just midway between the Old World and the New, in Alaskan waters. The winter of 1879-80 was one of exceptional rigour in the Arctic, though in this country it was unusually mild and open. The ice closed in solid around St. Lawrence Island—so firm and unshaken by the mighty powers of wind and tide that the walrus were driven far to the southward and eastward, out of reach of the unhappy inhabitants of that island, who, thus unexpectedly deprived of their mainstay and support, seem to have miserably starved to death, with the exception of one small village on the north shore. The residents of the Poonook, Poogorelyak, and Kagallegak settlements perished, to a soul, from hunger—nearly three hundred men, women and children. I was among these people in 1874, during the month of August, and remarked their manifold superiority over the savages of the north-west coast and the great plains. They seemed then to live, during nine months of the year, almost wholly upon the flesh and oil of the walrus. Clean-limbed, bright-eyed, and jovial, they profoundly impressed one with their happy subsistence and reliance upon the walrus-herds of Behring Sea; and it was remarked then that these people had never been subjected to the temptation—and subsequent sorrow—of putting their trust in princes; hence their independence and good heart. But now it appears that it will not suffice, either, to put your trust in walrus.—*Scribner for July.*

THE WINNING OF WEALTH.

We believe the winning of wealth to be a perfectly legitimate pursuit. Wealth has great and beneficent uses, and the world would go very slowly if money could not be accumulated in wise and enterprising hands; but wealth may be used to make all men near it prosperous and happy, or it may be used to make them poor and miserable. When a rich man is only excited by his wealth with the desire to be richer, and goes on to exact larger profits and to grind the faces of the poor, in order that he may be superfluously rich, he becomes inhuman and unchristian. The Christian use of wealth is what we need in this country and in all countries. It is not that wealth does not give in charity. It is not that wealth is not sufficiently taxed for the support of those who are wrecked in health or fortune, but it is that wealth does not give the people a chance to escape from poverty; that it does not share its chances with the poor, and point the pathway for the poor toward prosperity. As a rule, wealth is only brotherly toward wealth, and the poor man feels himself cut off from sympathy with those who have the power of winning money. We may rest assured of one thing, namely, that the poor in the future will insist on being recognized. If they are not recognized—if they are ignored in the mad greed for wealth at any cost to them—they will make the future a troubled and terrible one for our children and our children's children.—*J. G. Holland, in Scribner for July.*

EGYPTIAN ANTIQUITIES.

Brugsch-Pasha, the German Egyptologist, describes two ruined pyramids which have been dug out at Sakkara. They enclose, the one, the tomb of King Pepi with his

official title, "Mesira;" the other, the tomb of King Horem-saf, the son of Pepi, of the sixth dynasty, according to Manetho. The granite sarcophagi which once held the mummies of these two kings have been found in their original places. The hieroglyphics with which they are covered prove that the names of "Pepi" and "Horem-saf" belong to kings, and not to mere court functionaries. The mummy of the son of King Pepi, well preserved, though robbed of its ornaments and its linen, has been found in its pyramid. The two pyramids are the earliest examples of Royal tombs of the period of the old Empire adorned with hieroglyphics, which not only give the names of the kings who are buried there, but which also set forth for the first time a long series of religious texts, like the "Book of the Dead" of subsequent epochs. They also mention the star "Sothis" (Sirius), the planet Venus, and thus prove a certain astronomical knowledge as long ago as the 6th dynasty. The passages and the funeral chambers, with the sarcophagi, the mummies, and the objects originally placed there, have been either very roughly handled or taken away altogether. The *stela* of Una in the Bouiac Museum gives a confirmation of the contents of these two pyramids. Una was an official of King Pepi and his son, and executed many important works for them, of which he boasts on his *stela*. The numerous inscriptions cut in the stone and painted green are of the highest importance. They give an exact idea of the theological notions which obtained at this remote period, and at the same time throw new light on the dictionary, grammar, and syntax, and generally on the language and writing of the most ancient known date of Pharaonic Egypt.

Veni Sanctus Spiritus.

Come, Holy Spirit! from the height
Of heaven send down Thy blessed light!
Come, Father of the friendless poor!
Giver of gifts and Light of hearts,
Come with that unction which imparts
Such consolations as endure.

The Soul's Refreshment and her Guest,
Shelter in heart, in labour Rest,
The sweetest Solace in her woe!
Come, blissful Light! O come and fill,
In all Thy faithful, heart and will,
And make our inward fervour glow.

Where Thou art, Lord, there is no ill,
For evil's self Thy light can kill;
O let that light upon us rise!
Lord! heal our wounds and cleanse our stains,
Fountain of grace! and with Thy rains
Our barren spirits fertilize.

Bend with Thy fires our stubborn will,
And quicken what the world would chill,
And homeward call the feet that stray;
Virtue's reward and final grace,
The Eternal Vision, face to face,
Spirit of Love! for these we pray.

Come, Holy Spirit! bid us live:
To those who trust Thy mercy give
Joys that through endless ages flow,
Thy various gifts foretastes of heaven,
Those that are named Thy sacred seven,
On us, O God of Love, bestow.

—*Frederick W. Faber, D.D.*

GENERAL GARIBALDI is hotly displeased with the French for their treatment of Tunis. He has published a letter stating that the treaty with the Bey has completely effaced his good opinion of the Republic, and warning the French that their claim to Nice and Corsica may yet be challenged by the Italians.

NOTHING is more amusing than to watch two acquaintances saluting in the streets of a Japanese town. As they come in sight of each other they slacken their pace, and approach with downcast eyes and averted faces, as if neither were worthy of beholding the other; then they bow low, so as to bring the face, still kept carefully averted, on a level with the knees, on which the palms of the hands are pressed. A succession of hissing sounds is next made by drawing in the breath between the closed teeth, interspersed with a series of complimentary phrases, uttered with great volubility, in a sort of undertoned falsetto, either trying to outdo his friend in the rapidity and extravagance of his language, while the palms are diligently rubbed against each other. At last a climax is reached, and each endeavours to give the *pas* to the other. For some moments—perhaps for a full minute—the polite contest continues; then the ceremony abruptly ends, as if the difficulty were capable of none but a brusque solution, and the two pass on hurriedly, each his own way, with a look of extreme relief.—*The Girl's Own Paper.*

In a recent article Professor Proctor says, with regard to the theory that there is a certain amount of danger to the earth from the combination of planetary influence with the solar spots. "On the strength of these two ideas some foolish (and two or three designing) persons have based the idea of planetary dangers, for which there is not the shadow of any real foundation. They are, indeed, as absurd and unscientific as the pretended principles on which such men as Tice and Vennot, *et hoc genus omne*, claim to predict the weather. The professors (save the mark) of the new astrology are as ignorant and mischievous as the charlatans who, under the names of Zadkiel, Raphael, etc., have deluded foolish persons with the jargon of the old astrology, the real principles of which are utterly unknown to them." As Professor Proctor is, perhaps, the most trustworthy astronomer of the present day, this statement ought to convince those whom certain ill-advised predictions may have alarmed that there is really no cause for apprehension in any planetary or other celestial coincidence.

BRITISH AND FOREIGN ITEMS.

SIR EDWARD THORNTON, the British Minister at Washington, has been transferred to St. Petersburg, as successor of Lord Dufferin.

A CONSTANTINOPLE telegram reports that the brigand Nico has captured M. Mahmoud Elbassanli, a rich landowner at Vodina, near Salonica, and demands £6,000 ransom for his release.

A MELBOURNE telegram states that the detached squadron has arrived there, and that it is likely to remain for some time, as it is expected the repairs on the "Bacchante" will occupy at least one month.

THE Japanese are rapidly rivalling their civilized brethren. Two journalists were recently fined for surreptitiously obtaining and publishing a Government document before it had passed through the course of official red tape.

GAMBETTA recently made his first visit, since entering public life, to Cahors, his birth-place. Upon the house where he was born, 1838, has been placed a commemorative tablet. On arriving, he fell upon his father's neck, kissing him thrice, and both weeping.

THE yearly income of the British and Foreign Bible Society has risen to over one million of dollars. In 1816 the income of the Society was \$37,779.35, and the number of copies issued 6,410. In 1880 the receipts were \$606,483.96, and the number of copies circulated 1,133,749. There is hardly any habitable part of the globe unvisited by the agents of this society.

THE Society to Encourage Study at Home now has pupils in thirty-seven States, three Provinces of Canada, and one in Bermuda. It is conducting work in English literature, the fine arts, the sciences, in music, mathematics, French and German. Among the students is a mother of four children, from two to twelve years of age, who takes care of the milk from twenty-two cows, and lives at the West.

AMONG the deaths of the week are M. Moet, the head of the great champagne house, leaving a fortune of \$6,000,000. Also, Mrs. Henry Macarney of Margate, England, author of "Trap to Catch a Sunbeam;" and finally, Dr. J. H. Wichem, the founder of the "Rauhe Haus" near Hamburg, a reformatory for vagrant children. He died at the age of 73, and was buried in the grounds of the institution.

THE Madrid authorities have resumed their raids on gambling dens. A son of a gambling-house keeper has been arrested in the act of laying a petard. He confessed he was the agent of a vast conspiracy of persons who, for five months, have alarmed Madrid, hoping thereby to force the authorities to tolerate gambling. In consequence of his disclosures twenty-seven persons have been arrested, and warrants issued for others.

ON May 24th Queen Victoria attained her sixty-second birthday, an age which has been exceeded by eleven only of the sovereigns of England, dating from the Norman conquest—namely, Henry I., Henry III., Edward I., Edward III., Queen Elizabeth, James II., the four Georges, and William IV. On the 20th of June she will have reigned forty-four years, a period which has been exceeded by four English sovereigns only—namely, Henry III., who reigned 56 years; Edward III., who reigned 50 years, Queen Elizabeth, who reigned 45 years, and George III., 60 years.

THE Presbyterian Church of England includes 273 congregations, with 136,896 sittings in churches, of which 63,227 are let. The churches and manse are insured for \$3,810,000, with a debt against them of \$621,000. There are 1,602 elders, 615 deacons, and 2,011 managers. The number of communicants in 1880 was 55,201, and in 1879, 54,487. There are 1,572 district visitors, 3,276 members of Dorcas societies, 6,139 Sunday-school teachers, 61,962 Sunday-school scholars, 6,338 in young men's societies, and 6,852 in Bible classes. The total amount raised for all purposes in 1880 was \$1,027,430, against \$901,345 in 1879.

ALL the professors now at the University of Yeddo, Japan, are said to be Germans, the English and French masters having been discarded. All branches of study, except theology, are represented in the University, and a thousand students are receiving instruction therein. Most of the students go into the medical profession, as this pays better in Japan than any other. Each professor of the University has a house and garden and a salary of \$6,000. He is, moreover, permitted to earn something additional by private lectures. The Japanese minister of public instruction is a German. The Chinese, it is reported, are also starting a German University at Peking.

JOHN DUNN, the Englishman who has assumed the character and manners of a Zulu chief, has given evidence before the Royal Commission strongly in favour of the extension of British authority in South Africa. He declares that if the British leave the Transvaal the Boers will recommence their raids in Zululand, and he points out that the Zulus, having surrendered their arms to the British officials, will be unable to resist the depredators. He suggests as a precautionary policy the establishment of British rule on the borderland between the Zulu kingdom and the Transvaal. The Boers, he says, have told the natives that they have utterly defeated and eaten up the British; and, he adds, that native faith in British honour has been strongly shaken.

A LETTER from Hammerfest published in the *Berliner Tagblatt* says that on May 24th the snow was yet from six to ten feet deep in the streets. During last winter the weather was unusually severe throughout all the northern regions. The captain of the yacht "Hurdvisken" reports that in the passage to Spitzbergen, at a distance of over one hundred and seventy miles from the Norwegian coast, he met such a quantity of ice that after vainly endeavouring to go around it by taking a westerly course, he had to give up his voyage and return to Tromsø. The captain declares that the ice was steering steadily towards the Russian and Siberian coasts, and he concludes it was not new ice of last winter, but old pack ice.

MINISTERS AND CHURCHES.

REV. DRs. COCHRANE and Jenkins, and Rev. Geo. Bruce, of St. Catharines, are the Presbyterian delegation to Manitoba. The Manitoban folks have a treat in store for them, for all three gentlemen are eloquent and impressive speakers.

THE little community of Chateaugay Basin, P.Q., comprising some thirty-seven Protestant families, had a gala day of thanksgiving on Tuesday, June 21st, on the occasion of the opening of the new Presbyterian church. The pastor, Rev. T. Bennett, had invited from Crescent street Church, Montreal, the Rev. A. B. Mackay, who conducted the dedicatory service. Mr. Mackay chose for his text Hebrews iii. 4: "For every house is builded by some man, but He that built all things is God." The discourse was eloquent, and was listened to attentively by those present, among whom were friends from Beauharnois and Howick, who had come to join in thanksgiving because the neat substantial building dedicated that day could be opened for worship free of pressing debt. Friends in Montreal and other places have been most liberal in helping, and the structure proves it has been well bestowed. A free lunch was provided for every one, in the old church, by the ladies of the congregation, and was enjoyed by all amid pleasant greetings and remarks. Mr. Mackay congratulated the people on the exertions they had made, the builder on his faithful work, and the committee for their zeal under the usual difficulties of their office. Mr. Sellar, of the "Canadian Gleaner," in a few happy remarks started a second collection to clear off the immediate debt. During the day \$80 was collected, leaving the church clear, with the exception of \$500 at a low rate of interest, loaned under favourable circumstances, and so the church was opened to the satisfaction of all.

THE laying of the corner stone of the new Presbyterian church, now in course of erection in Erin village, took place on Thursday, the 16th ult., in the presence of a large concourse of people. The day was all that could be desired, cool and calm, so that people were neither oppressed by excessive heat nor annoyed by flying dust. The new building, which is to occupy the site of the old one, will be 60 x 40 feet, constructed of red brick with stone basement, and judging from the plan and character of the work already done, will be one of the finest in the village. The corner stone is a very fine piece of workmanship, and was laid by Mr. Peter M. Gill, the only surviving elder of those ordained when the congregation was organized. Mr. McGill has always been a most active and zealous worker, and gave the full weight of his influence towards securing the erection of the new building. The services were commenced by the singing of the one hundredth Psalm, followed by the reading of the Scripture by Rev. R. Fowle (pastor), and prayer by Rev. J. C. Smith, of Guelph. Mr. Robert Wood then read the scroll, which contained a sketch of the history of the congregation from its organization in October, 1848, to the present time, the names of the present session, managers of the congregation, building committee, and contractors; after which the scroll, together with the leading newspapers and periodicals of the time, and likewise specimens of the current coins of the Dominion, was placed in the corner stone. Mr. George Robinson now came forward, and on behalf of the building committee, in a few well chosen remarks, presented Mr. McGill with a beautiful silver trowel bearing the inscription "Presented to Peter McGill, Esq., on laying the corner stone of Burns' Church, Erin, June 16th, 1881." The corner stone was then adjusted to its position, and Mr. McGill declared it "well and truly laid." The concluding prayer was offered by Rev. R. Fowle, after which a collection was taken up, when Mr. McGill took the opportunity of making a very handsome donation to the building fund of the church. This part of the services being ended, the congregation adjourned to the temperance hall, when very able addresses were delivered by the following gentlemen: Rev. R. Fowle, in the chair; Revs. H. Reed, Erin; W. C. Armstrong, Hillsburgh; J. Crane, Erin; J. C. Smith, Guelph; R. D. Fraser, Claude, and J. B. Mullan, Fergus. These addresses were listened to with marked attention by the congregation. After the addresses and the usual votes of thanks one of the most interesting meetings of the kind ever held in Erin was brought to a close by Rev. J. B. Mullan, who pronounced the benediction.

THE INTERNATIONAL SABBATH SCHOOL CONVENTION.

The third International Convention of Sabbath Schools was held for three days last week in this city. The meetings commenced on Wednesday, the 22nd ult., and were very largely attended, both by delegates and the general public. From one cause or another we believe that some of the delegates expected did not put in an appearance, so that the accommodation provided instead of falling short was more than equal to all the demands. From the beginning to the close the attendance was exceedingly large and enthusiastic.

The visitors were welcomed on Wednesday by the Honourable Edward Blake, the Hon. G. W. Allan and several other leading citizens. Hon. A. H. Colquitt, Governor of Georgia, was temporarily appointed to the chair. After a short service of song and praise the addresses of welcome were delivered and eloquently and feelingly responded to.

We are sorry that we have not room for more than the following somewhat meagre outline of Mr. Blake's address on the occasion:

They had, he said, met together in voluntary union and founded an Association not bounded by State or national lines, but coterminous with the limits of the broad continent itself. There was a high and holy object, to promote that religion which healed the broken-hearted and released those who were imprisoned in the bonds of sin. That vast subject, beyond and above every other, furnished the solution and key of all the others. On this continent it has been relegated to the voluntary action of the people themselves, and had been laid in such broad, deep lines that now, that day, it was not merely asserting its surpassing magnitude, but also the common interest of humanity, the common aim of Christian men throughout the world. They asserted it there that day by their title, by their great work in establishing a series of International Bible Lessons, and in various other ways. Some day he hoped the Convention would enlarge itself until it comprehended every Protestant Evangelical people on the face of the earth. In the public school system of Ontario, where there were 490,000 children, they had gone as far in the way of introducing religious instruction as it had seemed good, by making it optional. Therefore although a large number of their schools were opened with prayer, and in others the ten commandments were taught, they depended practically on the Sunday School system for the religious instruction of their youth. They recognized, he was sure, the kindly spirit which animated the great majority of the delegation in acceding so cheerfully to the wishes of the Canadian delegates that they should come to this city. This Province and the Dominion was honoured in a high degree by the presence of that great parliament, assembled not by any constitution, president, or monarch, not possessing any peculiar powers to enforce its decrees, but dealing in subjects far more important than any that could engage the attention of Congresses or Parliaments, and possessing, if wisely used, a power greater than theirs—an overwhelming force which ought to convert the world. Some threatening signs were apparent in these our days, but there were also encouraging signs. That sectarian bitterness and hatred which used to be borne toward one another for the love of God was being replaced by mutual forbearance, tolerance, and love. They had seen, too, the union of divided Churches in Canada, and it was permitted to him to indulge the hope that the rising generation of Christians, under the influence of Sunday School teaching, would feel and realize more and more the basis of our common Christianity, and that they will more and more be able to say—

"We faintly hear, we dimly see,
In differing phrase we pray;
But dim or clear, we own in Thee
The Light, the Truth, the Way."

In the name of the country he was proud to call his own he welcomed the members of all denominations standing on one common platform with the one aim, the one end. From such a meeting great results must flow. They would more and more find their every-day religion, and that the spirit of that Gospel obtained from one source would pervade their family, social, business, political and international relations. In that last fortress of false pride and false honour, in the domain of international transactions, there were improving signs, especially in the plan of international arbitration solemnly agreed upon between the two foremost nations of the world. And last, that exhibition of Christian manliness and forbearance which was displayed the other day in the case of the Transvaal War, when the strong were strong enough to propose just terms of peace. The speaker concluded in these words: "Go on then in your great work. Teach us more and more the law of love which makes us one. So you may confer upon us—speakers of the English tongue—the great privilege of claiming that that is the tongue not only foremost in disseminating all over the globe earthly liberty, but also that it is foremost in spreading the infinitely greater blessings of the liberty of the Gospel."

The Convention resumed on Thursday morning, and had a busy, profitable and pleasant day. We have not room to give even an epitome of what was said and done during its session. "Missionary giving" was discussed by a good many of the delegates in a very sensible common-sense manner. The general drift of all that was advanced was that children ought to be trained to give for the Lord's

cause, directly and honestly, not through means of bazaars or soirees or socials, whether "necktie" or of any other character—but simply as to the Lord and in good current coin of the realm. Let the children, it was urged, be taught betimes to give, and of their own, to the cause of missions and of general benevolence, and then when they become men and women a very different style of giving from that which is now too general will be everywhere prevalent.

At the afternoon session "The Sunday School among the Freedmen" was taken up, a coloured minister from the far south very appropriately and very eloquently leading the way. The speeches were all good, and all the speakers testified to the great work going on among the negroes of the South and to their rapid advancement in all that makes a people truly civilized and prosperous.

"The Sabbath School Work in the West" and in the "North-West" were then brought under the notice of the Convention by Drs. Mitchell and Sutherland.

After a considerable time spent in open conference the following reply to President Garfield's letter was submitted, adopted, and a committee appointed to convey it to Washington:

Toronto, Province of Ontario, Canada,
June 25, 1881.

To His Excellency the President of the United States:

SIR,—The third International Convention of Sunday School workers will close its session in this city to-night. Its delegates, more than eight hundred, number and represent the States of the American Union, the Provinces of Canada, and lands beyond the sea. Many of them are Christian ministers, of wide reputation for learning and piety, and Christian laymen prominent in the professional, mechanical, commercial, and other honourable avocations of the age. The Convention has been holding its sessions in the "Horticultural Pavilion" of Toronto, and the great building has been so thronged that overflow meetings have been held in the evenings at several large churches in the city. At this morning's session amid much enthusiasm the following resolution was unanimously adopted:

Whereas His Excellency the President of the United States has forwarded to this International Convention a communication expressive of his earnest sympathy with, and deep interest in, the business of this Convention and the sublime work in which we are engaged, therefore be it

Resolved, That a Committee of five be appointed to convey to President Garfield a proper letter of response, to be signed by the President and Secretary of this Convention.

We regard it as a distinguished honour in complying with the instructions of the Convention to inform Your Excellency that the following gratifying statistics have been reported from the United States, manifesting the wonderful growth of the Sunday School work in the great nation of which you are the honoured President, viz.:

Number of Sunday Schools.....	84,730
Number of S. S. Teachers.....	932,235
Number of S. S. Scholars.....	6,820,825
Number of County Sunday School Associations..	2,512
Number of Sunday School Scholars received into Church membership during the past year....	123,532

We are confident that this information as to the marvellous developments of the work connected with the moral culture of the children of your nation will be received by your Excellency with emotions of profound pleasure.

In obedience to the instructions of the Convention, a Committee of five of its members, consisting of Rev. S. V. Leach, D.D., of Maryland; Governor A. H. Colquitt, of Georgia; Mr. W. Reynolds, of Illinois; Mr. C. B. Stout, of New Jersey; and Mr. Daniel McLean, of Canada, have been appointed to convey to you this communication, and to assure you that your personal happiness and administrative success will be to the members of the Convention a source of profound gratification.

We have the honour to be, with great respect, your obedient servants,

S. H. BLAKE,
President of the Third International Convention.
W. H. WITHEROW, A. E. DUNNING,
JOHN W. HEIDT, W. H. HALL,
H. S. VAIL,
Secretaries of the Third International Conference.

The evening meetings with which the Convention closed were very largely attended and were of special interest. The Pavilion in the Gardens was filled to its utmost capacity. So was Jarvis street Baptist Church and so was Sherbourne street Methodist Church. The speeches were eloquent and appropriate, fitly closing a very profitable and, in every way, successful meeting. All the delegates seemed greatly pleased with the reception they had received, and all testified that though the Toronto weather was rather cooler than some of them had reckoned on finding in the end of June, the warmth of Toronto hospitality had been all that could possibly have been desired, and even more in some cases than could have reasonably been expected.

The first business of the afternoon session of Wednesday, was that of permanent organization and election of officers. Hon. S. H. Blake, ex-Vice Chancellor, of Toronto, was elected president, and vice-

president's were elected from all of the different States, Territories, and Provinces of the United States and Canada. The report of the Statistical Secretary was presented and adopted. The report of the Treasurer was presented, shewing that the Convention was free from debt and on a good financial basis. The balance of the session was taken up by reports from the several States, Territories, and Provinces, most of these reporting, and all reports were encouraging.

The evening session opened by service of song and praise, the Hallelujah chorus, from Messiah, being rendered under the conductorship of Professor Sherwin. The reports of the delegates to the Raikes Centennial Convention in London, June 18th, 1880, were presented, short but enthusiastic addresses being made by the delegates. The report of the Committee on International Lessons was presented by the Secretary, Rev. Warren Randolph, D. D., in a speech of great power and eloquence. Next came the progress of the International Lessons among the nations, by F. F. Besley, of Rochester. During the night session the pavilion was crowded to its utmost capacity, and fully one thousand people were turned away from the doors.

On Thursday the work of the Convention was continued. The rest of the reports from the States and Provinces were received, after which the "The Lessons of the Past and the Needs of the Future" were discussed, Mr. S. W. Clarke, of the "Sunday School Times," leading off.

Financial matters were then considered, and were found to be satisfactory.

The Rev. Dr. H. A. Thompson, President of Oberlin University, Ohio, then read a paper on "Sabbath School Work for Ministers." At the afternoon session the Rev. Dr. McVicar read a paper on "The Art of Teaching," giving as many as ten conditions, which were all indispensable to success in that work. The following letter was received from President Garfield in reply to an invitation which had been sent him to be present at the Convention :

DEAR SIR,—Your kind letter of the 8th inst., inviting me, on behalf of the Executive Committee, to attend the International Sunday School Convention, to be held at Toronto on the 22nd-24th of this month, is to hand.

Please accept my thanks for the invitation, which I regret I am unable to accept, owing to the exactions of my official duties and engagements made for the neighbouring time. It would give me much pleasure to be with you at Toronto, and in this way testify my earnest sympathy and deep interest in the good work to be done.

With my sincere wishes for the abundant success of the individual efforts of the members of the Convention, and with the hope that the meeting may be productive of good and permanent results, I am, verily yours,

J. A. GARFIELD.

Executive Mansion, Washington, June 13th, 1881.
Rev. Wm. Harris, Secretary International Union.

A committee was appointed to answer this letter.

At the evening meeting the crowd was immense. The pavilion in the Horticultural Gardens and Jarvis street Baptist Church were both crowded to the doors, while hundreds were unable to gain admission to either.

Admirable addresses, appropriate to the occasion, were delivered by Dr. Meredith, of Boston, and by Dr. Vincent, the well known leader in Sabbath school work. The following are the closing sentences of the latter's address :

I look out upon this great land of ours, the sister country across the line, and the sister country here, and as I see these great regions united together in this great Sabbath school work, I think of a sweet dream I had. I walked in a temple. The temple was white as snow. As I looked, I found that the pavement was of white marble, and the ceiling was of white marble. There were innumerable columns, and every column was a great shaft of marble white as snow. I looked again and every column was a statue. I saw face after face looking down upon me, and every face was a child's face. I looked again, and every child's face wore a smile; and in gladness I walked through the whiteness, and I said to myself, "This is the temple of our God in the near future, strong and pure with the innocence of childhood. Delegates here from different lands, representing the countries we love—the dear old Union, the grand old nation beyond the sea, this glorious Dominion that I love more and more every time I visit it—these are our nations. I do not want them to be on-ward organization. Let England be glorious old England through the ages. Let the Dominion grow, expand, and develop, and be always the grand Dominion of Canada. Let the United States remain the United States, indissoluble and forever one. But over all let us establish the white temple of peace and purity, with columns of strength and floors of whiteness, and let innocent children pronounce their benedictions on the fathers who have laid such foundations for religious training.

Mr W. R. BRADLAUGH, a brother of the infidel member of Parliament, is a successful evangelist. The Plumber's Peace mission in Clerkenwell, London, is also carried on at his expense. The parents of the brothers were pious members of the Church of England.

BRANTFORD LADIES' COLLEGE.

The closing exercises for the season of Brantford Ladies' College took place in Zion Church, Brantford, on Tuesday evening, the 21st ult. The audience was perhaps not quite so large as it had generally been, still the church was very well filled. The Rev. D. D. McLeod, of Paris, was in the chair, and a considerable number of ministers, including the Rev. Dr. McVicar, of Montreal, occupied the platform.

Principal McIntyre in the course of his address said that the past had been a very successful and satisfactory year.

Three of the graduates read essays, and Miss Halse delivered the valedictory, after which the chairman conferred diplomas upon the following nine who are the graduates for the year: Miss Belle Ault, Miss Annie Chambers, Miss Lillie Cockshutt, Miss Jessie Fleming, Miss Mary J. Halse, Miss Bertha E. Kirk, Miss Mary McLaggan, Miss Eliza Tainsh, Miss Emma J. Walden.

The medals and prizes were then distributed, congratulatory addresses delivered by Principal McVicar and the Rev. Messrs. Laing and Grant, and a very pleasant meeting was brought to a close in the usual way.

In the beginning of this century there were but fifty languages into which the Bible had made its way in 3,300 years. Since 1800 it has created seventy languages to carry its inspiration, and has enriched, in all, nearly 300, with 150,000,000 copies.

NOTHING so impresses the Mohammedans as the Christian effort for the relief of the sightless, and they say this must be the true religion. A man in Damascus had lost both his sight and property, and refused at first to come to the blind school. At last he was converted. His friends gathered about him in wonder, and seventy enrolled themselves to read the Word of God. One of the blind erected a simple house of worship, and many have joined the Church.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 10, 1881. } THE COMING DELIVERER { Ex. ii. 5-25.

GOLDEN TEXT.—"By Faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."—Heb. ii. 24.

HOME READINGS.

- M. Ex. ii. 1-15 The Coming Deliverer.
- T. Act vii. 17-29 Rejected by his Brethren.
- W. Ex. ii. 16-25 Moses in Midian.
- Th. Heb. xi. 13-26 Faith of Moses.
- F. Acts iii. 14-26 A Prophet like unto Moses.
- S. John xix. 1-15 Christ Rejected.
- Sab. Ps. xxii. 18-31 A Seed shall Serve Him.

HELPS TO STUDY.

For many a weary year the enslaved Hebrews toiled and groaned beneath a tyrant's heel. The heaven over their head was brass and the earth under their feet was iron. Generation after generation passed away—the dying hours of the fathers embittered by the sight of their sons bearing the yoke that had worn their own lives away. And still the race increased, and so did the fears of the oppressor. "Come on, let us deal wisely [cunningly, craftily] with them," he had said; and, in ready compliance with the despot's instructions, his underlings made the lives of the Hebrews "bitter with bondage, in mortar, and in brick, and in all manner of service in the field;" but "the more they afflicted them the more they multiplied and grew." It was then that the cruel edict went forth that all the male infants of the children of Israel should be put to death as soon as they were born; and it was then also that God's plan for the deliverance of His oppressed people began to take shape in actual human history. Pharaoh's crowning act of oppression led directly to the raising up of one Hebrew youth who was not a trained slave, who was "learned in all the wisdom of the Egyptians," and could thus meet them on their own ground, while at the same time his soul was filled with the faith of his fathers—of Abraham and Isaac, of Jacob and Joseph. Had the tyrant stopped short of this monstrous order, his daughter would never have "drawn" the son of Amram and Jochebed "out of the water" and named him Moses—he would probably have grown up, like his brethren, physically and intellectually, if not morally, a slave.

The following division of the lesson is suggested. (1) The Princess and the Foundling, (2) The Faithful Sister, (3) The Mother—the Best Nurse, (4) A Rash Act, (5) A Fugitive Patriot.

I. THE PRINCESS AND THE FOUNDLING.—Vers. 5, 6. To the Egyptian princess referred to in the text Josephus gives the name Thermuthis, but she is differently designated by other historians, and in the absence of reliable information we must remain content to call her "Pharaoh's daughter."

Came Down to Wash. The word *herself* is inserted by the translators, and quite properly, for the Hebrew word used always means to bathe the person. Her ablutions in the river were performed perhaps not so much for cleanliness, but as an act of religious observance; the Nile being regarded by the Egyptians as the symbol of the god Osiris, and worshipped as such.

Saw the ark among the flags. The word translated "ark" is the same that is used in speaking of Noah's ark, but different from that applied to the ark of the covenant. The bulrushes of which it was made were the *Papyrus* employed by the Egyptians for such a variety of purposes, one of which was the construction of light boats, "vessels of bulrushes" (Isaiah xviii. 2). The "slime" with which it was "daubed" was possibly Nile mud, and the "pitch" employed for the same purpose was the bitumen still found oozing naturally from the ground in so many places in eastern countries. The "flags" among which the little floating crib was laid in order that it might not be carried away by the stream were water plants or reeds of various kinds.

The babe wept. And she had compassion on him. Thus God accomplishes His purposes—the infant's tears soften the heart of the princess, and the princess's winning smiles again, we may suppose, have a similar effect on her father's obdurate nature. Who else in all the land of Egypt was kind enough to pity the child and at the same time sufficiently powerful to save his life?

II. THE FAITHFUL SISTER.—Ver. 7. A sad and anxious watch was Miriam's as she "stood afar off to wit what would be done to" her little brother. Humanly speaking the likelihood was that he would be destroyed, for the king's edict must be obeyed. How fast the sister's loving heart must have beat—how agitated she must have been between hope and fear—when she saw Egypt's royal daughter and her train approach that spot on the river bank of all spots on earth to her for the moment the most terribly interesting. How swiftly her feet must have sped when she perceived indications of the babe's favourable reception; and how difficult she must have found it to hide her joy as she stood before the princess in the character of an unconcerned stranger politely asking permission to render her a very slight service.

III. THE MOTHER—THE BEST NURSE.—Vers. 8-10. And now, how was this impulsive maiden going to carry out the proposal which she had so readily made and which had been so graciously accepted? Where could she find a nurse? Ah, that she knew right well. Who could nurse the child better than his own mother! Thus Jochebed had her latest-born restored to her nothing the worse for his strange adventure—he had lost nothing but his name, whatever that had been, and he had gained a powerful friend. Her other son, Aaron, as appears from Exodus vii. 7, must have been at this time over three years old and would, no doubt, be exceedingly glad to see baby brought home again. Miriam, evidently a most intelligent, dutiful and courageous little girl, of unknown age, we may well suppose, contemplated the results of her own adroitness with the utmost satisfaction. In short, there was joy in the house of Amram.

IV. A RASH ACT.—Vers. 11, 12. Moses grew up to manhood an Egyptian prince, heir presumptive, it is generally supposed, to the throne, and enjoying the most liberal education and the highest aristocratic training which the world could at that time supply. But at heart he was still a Hebrew, and sympathized with his down-trodden brethren. Exasperated beyond endurance by the scenes of oppression which he witnessed, he committed an act for which he was, no doubt, afterwards sorry.

He slew the Egyptian. Regarding this transaction the "Westminster Teacher" says: "It is not necessary for us to attempt to justify Moses fully in the commission of this act. There is no evidence that it was divinely prompted or divinely approved. Yet neither should we be too sweeping in our condemnation. It was prompted not by selfishness, but by generous sympathy with helpless suffering. It was a violent outburst of indignation against insolent cruelty, and at a time when no other mode of redress seemed possible. We must judge of the deed in view of the circumstances in which it was committed. From Acts vii. 25 it would seem that Moses felt even now that he was to be the deliverer of the oppressed Israelites. Yet the deliverance was not furthered, but rather delayed by this deed."

V. A FUGITIVE PATRIOT.—Vers. 13-15. Betrayed by the man in whose defence he had committed a crime Moses found it necessary to leave the land of Egypt. This was also in keeping with God's plan. The time for the deliverance of the chosen people had not yet come, neither was the chosen deliverer yet prepared for his work; to his forty years' training in Egypt there was to be added another forty years' training in quite a different school—in the desert, alone with God.

He sat down by a well. "What was he sitting there for?" asks the "S. S. Times," and then it answers its own question as follows: "He didn't know. It must have seemed a strange thing to him to be there; and he probably wondered why the Lord had dealt with him in this way. His had been a varied life so far. There seemed no plan in it all. This very lesson finds Moses floating on a river in a mud-daubed basket. Then it shows him in a palace, known as a son of the king's daughter. Now it leaves him down in the desert sitting by a well. Has God forgotten him? or has God made any mistake in his leading of him? We know how all these things worked together for good to Moses; and how his very sitting by that well brought him to a new home, and won him a wife, and opened the way for his sharing the wise counsel of Jehro in the establishment of the system of the Hebrew commonwealth. But all this doesn't make us restless when we are sitting by a desert well when we would like to be in a palace—does it? Why did the Lord give us those happy weeks or those happy years, and then turn us out from the palace of joy and love into the wilderness of solitude and want? Why? I don't know; but God does. And God can take as good care of you as He did of Moses. And God will do this if only you will trust Him."

OUR YOUNG FOLKS.

GOING TO JESUS.

"BUT I'm too little."

"O no, because He says, 'Suffer the little children to come unto Me.'"

"But that means when they die to come up to Heaven."

"O no; mamma says it means for us all to love Him, and pray to Him, and let Him see us love Him now."

"He's so far off, maybe He won't know anyhow. But it 'most frightens me to think of His looking away down from Heaven every minute, and how can He hear when He's so far off?"

"God is not so far off; He is ever near, taking care of us, putting pleasant thoughts in our minds, and helping us to do pleasant things."

"I am so little I don't believe He sees me."

"Mamma says He sees the birds and fire-flies, and even watches over the flowers, and that He loves little children."

"I'm sure I don't know how to go to Him except by dying."

"O no, you need not go out of this room, for He is here, and mamma says that going to Him is only giving Him our love."

Kitty's blue eyes were full of tears.

"Jesus is so good and great, and I am so bad."

"He loves you and me a great deal, and though He is so great, He is Jesus after all. He was a little child once, and had every kind of trouble, so that he can feel for little children."

"But, Florrie, I'm so bad; you don't know how bad I am sometimes, and Aunt Harberger says, 'There is no place in the kingdom for such evil ones.' I upset her splatters yesterday evening on the kitchen floor because I was careless and pouting, and let the tea-kettle go dry and crack, and swept the dirt into the corner instead of into the dust-pan. I know I'm too bad and too small for Jesus to care about," and Kitty's apron was held close to her eyes as she sobbed herself out of breath.

"Aunt Harberger is cross and cruel," thought Florrie, but she kept her thoughts to herself. "If I had Aunt Harberger, instead of dear mamma, who knows how bad I might be," and the thought made her sigh, wondering as she did, if she had really gone to Jesus, or if she was only good because those around her were good.

"I'm always forgetting and upsetting; always making mistakes and making trouble; nothing but trouble have I brought to Aunt Harberger. Do you think Jesus would ever care for me?"

"Mamma says He cares for the most wicked men and wicked women in the world, and you are only a little girl trying to do right and getting wrong sometimes"

"If Jesus is close by and sees me every minute, He knows how bad I am, and He can hear how often Aunt Harberger tells about it. Oh dear, if I could only find some place where Jesus did not come; but now He sees me all the time and what can He think?"

Florrie's face was very serious as she said: "Jesus came to save sinners; mamma says that knowing He sees us is the best thing in the word to help us to do right, because it stops us when we go to do wrong and remember He is just close by."

"What are you crying for!" said Aunt Harberger, popping her head in the door and thinking the little girl was complaining about her.

"Oh, nothing," said Florrie, blushing and looking down, "only we are talking about Jesus, and Kitty is crying because she cannot please you and Him better."

"Humph!" said Aunt Harberger, bustling down stairs, the tears bubbling up in her eyes. "Humph!" and though it may seem odd, Aunt Harberger from that time found no more "dirt in the corners," no more "splatters spilled on purpose;" for the little girl, growing bigger and stronger every day to work, was also learning to remember that Jesus saw her, and that Jesus loved her through everything; and if Aunt Harberger did not tell, as she had done before, fifty times a day, to the walls upstairs and down, and to the people indoors and out, what a bad child that pesky Kitty Holcomb was, it was hard to say if it was altogether because she remembered the scene in the attic with Kitty crying over her bad ways, or altogether because Kitty, without going further than her own trundle bed and her own little attic room, had found and given herself to Jesus.

STOP.

RAILWAY signals are positive. At certain points are seen sign-posts on which appears this word "STOP." It is unattended by adjective or adverb. It is as condensed as a rifle-bail. The approach to a railway-crossing or a drawbridge is guarded by the peremptory signal.

We were riding on a swift train at high speed when with a sudden jerk the "Westinghouse" slowed our train to a stand-still. A look at the "block-signal" ahead explained. The red signal was silent, yet "its voice was heard" above the roar of our many wheels. It said *stop* as plainly as the sign-board with large words in black at the drawbridge.

To a human being this little word is as positive as to a railway train. I recall a case. More than eighty years ago a boy went to Newark to learn a trade. His brave father was an invalid, but earned his own bread. The mother was dead, but not forgotten. When she died she told this son to fear God. The very morning he started the father had repeated to him that message. And yet one Sabbath he had spent in reckless and bad company. That night he did not sleep. He thought of his mother's words—her dying words. The words of the invalid father were recalled. He was in good company that Sabbath night and the fruit was unto life.

As he tossed and thought and wept the boy said:

"It is time to stop, and I will stop."

And he *did* stop. A long life of honourable usefulness followed.

And was his the only good mother that has

a son on the road to ruin? It is possible that some such son in the place of sin, if he would but listen, would hear *her* voice saying to him with such pathos in it, *Stop!* Or, as he has hurried along the "broad road" he has heard within his own heart, as distinctly as if human lips had spoken—his own conscience—the word *Stop!*

THOUGHTS AND WORDS.

CHILDREN: A little boy at table was reminded that he should say, "Thank you," when anything was handed to him. Not feeling in the best humour, he replied, "Thanks haven't got up yet; 'way down in my boots." Soon after he said, "Thanks coming up now;" and then, in good humour, "Thank you." It took thanks some time to get up out of his boots into his heart, his head, his tongue, so as to be properly expressed. This was not very lovely conduct, but we may get a good hint from it.

David says in Psalm cxxxix. 2, "Thou understandest my thought afar off." What does that mean? Not that God is far away, in heaven, and can see our thoughts all that distance, for David says He is near—behind him and before him, all around him—so that he cannot flee from His presence, as in verses 3-10. He is not far off, but near. But our thoughts may be like the little boy's thanks—'way down in our boots, so to speak. But God can see them there; that is, He can see our thoughts before they come into our minds—when they are, as it were, at a great distance, He can see them coming. He understands them afar off—before they arise in our minds—when they are away down in our boots. Then we must be careful what we think, careful what thoughts we let come into our minds, for God sees them afar off, before they come, and He knows them when they are there.

Another thing David says in Psalm cxxxix. 4: "There is not a word in my tongue, but, lo! O Lord, thou knowest it altogether." Just as He knows our thoughts afar off, before they get into our minds, so He also knows our words while yet *in our tongues*, before they are uttered, before we speak them; and much more does He know them when they are spoken. Yes; He knows our unuttered words altogether—fully, entirely, all about them. Then we must be very careful what words we let get into our tongues, and especially what words we let go out of our tongues, for God knows them. Beware of naughty words!

Yes, children, keep bad thoughts away down in your boots, under your feet; do not let them get out. Keep bad words out of your tongues; do not let them get in—especially do not let them get out. Guard your thoughts and your words. Remember what David says in this one hundred and thirty-ninth Psalm, and commit the whole of it to memory: "Thou knowest my down-sitting and mine up-rising; Thou understandest my thought afar off; Thou compassest my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue but, lo! O Lord, Thou knowest it altogether."

