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PLAIN PUDDING SAUCE.—Take one table-
 spoonful of butter and two and a half of
 flour, and mix them thoroughly together,
 until quite smooth. Place on the fire and
 add enough boiling water to thin sufficiently,
 adding half a nutmeg, and sugar to taste.
BROWNED POTATO.—Mash your potatoes
 with milk, butter, and salt; heap as irregu-
 larly as possible in a dish, and hold a red-
 hot shovel close to them. They will brown
 more quickly if you glaze them with butter
 so soon as a crust is formed by the hot shovel,
 then heat it again and repeat the browning.
MUSTARD DRESSING FOR LETTUCE.—We
 find in an exchange the following: Take
 two tablespoonfuls of mustard; one table-
 spoonful of flour; mix them well while dry,
 and take half a cup of strong vinegar; stir
 the cup with water; stir the mustard and
 flour into it; cook it as you would boiled
 custard. When thick enough, take it from
 the fire and add one table-spoonful of sugar.
POTTED HAM.—To make potted ham,
 take lean and very tender boiled ham, chop
 it fine and beat to a paste in a mortar—
 an old-fashioned wooden one is recommended
 for the purpose—adding butter if needed to
 make the particles stick together, and a
 little mixed mustard, if desired. This is ex-
 cellent for travellers' lunches, and is
 "handy to have in the house."

A COMMON and good way to obtain a
 regular supply of cider vinegar, says the
 "Country Gentleman," is to fill the barrel
 nearly full of good, sharp cider vinegar, and
 then draw away every few days a few quarts
 at a time, supplying its place with an equal
 amount of cider which has not yet changed.
 The larger quantity of sharp vinegar in the
 barrel will change the smaller quantity
 added, before the next draft is made.

BLACK COFFEE.—To make coffee good
 should never be boiled, but boiling water
 should be poured on it just the same as for
 tea. A great deal of the aroma of coffee is
 lost unless it has been freshly roasted, and
 one reason why Germans and French excel
 in their coffee is simply because they toast
 each day sufficient for the day's needs. It
 should never be ground until it is wanted for
 use. To make excellent strong black coffee
 allow one and a-half ounces coffee for each
 person, and to every ounce of coffee allow
 one-third of a pint of boiling water.

APPLES AS FOOD.—A raw, mellow apple
 is digested in an hour and a half, while boil-
 ed cabbage requires five hours. The most
 healthy dessert that can be placed on a table
 is a baked apple. If eaten frequently as a
 breakfast with coarse bread and butter, with
 out meat or flesh of any kind, it has an ad-
 mirable effect upon the general system, often
 removing constipation, correcting acidity,
 and cooling off febrile conditions more effec-
 tually than the most approved medicines. If
 families could be induced to substitute them
 for pies, cakes and sweetmeats, with which
 their children are frequently stuffed, there
 would be a diminution in the total sum of
 doctors' bills in a single year sufficient to pay
 in a stock of this delicious fruit for the whole
 season's use.

DESSERT.—What shall we have for des-
 sert? is the question which is agitating the
 country housewife just now, before straw-
 berries come. An orange shortcake will
 answer the question once or twice a week.
 Make a crust as for strawberry shortcake,
 only roll it out a little thinner. While it's
 baking, cut up a liberal allowance of orange
 and scatter sugar over them. When the
 shortcake is done, cut in layers and put the
 oranges between. Canned pine-apple,
 chopped fine, may be used for the filling,
 and even dried apples thoroughly soaked
 and cooked. Mash the apples, and to each
 quart of apples allow one full cup of black
 raspberries. They colour and flavour the
 apple, and if you have never eaten it you
 will be pleased to note how good this simple
 tastes.

THE REASON HE WROTE IT
 "I write this," says Mr. Nelson de Per,
 of Napierville, Quebec, Canada "to say
 that, after suffering six years with rheumatism
 —accompanied with the most intense pain
 with which any one could be afflicted—I
 have been completely cured by the use of St.
 Jacobs Oil. I thus write because I consider
 it my duty so to do, and because I wish to
 publish to suffering humanity the wonderful
 efficacy of the Great German Remedy.
 When I remember that during the six years
 in which I was bedridden with this awful
 disease, I tried all kinds of remedies, and
 expended a very large amount of money with
 doctors of all schools, and underwent all
 kinds of treatment, the feeling of gratifica-
 tion at my marvellous recovery impresses me to
 give the widest publicity to my case."

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, JUNE 9th, 1882.

No. 23.

NOTES OF THE WEEK.

LARGE numbers of Russian Jews, forwarded by the Lord Mayor's committee of London, are arriving in Montreal. Each one brings funds enough to start in life.

THE Roman Catholic Bishops of England have again formally forbidden Catholic parents to send their sons to the Universities of Oxford and Cambridge.

It is said that of the six hundred and twenty-six ministers in the Presbyterian Church of Ireland only one can now preach in Irish, but there are a number of Bible readers who can use the old tongue.

REV. DR. PARKER, of London, has again failed of an election to the presidency of the Congregational Union of England and Wales. Rev. Dr. Fairbairn was elected, receiving 489 votes against 439 for Dr. Parker.

In the great work of foreign missions, the Moravian Church is the pioneer of the Protestant churches. It sent its first missionaries to St. Thomas, in the West Indies, in 1732. The 150th anniversary of this event is to be celebrated on August 21.

THE new French version of the Bible, by Professor Segond, has attained a great success, and a copy of the New Testament at three-halfpence has been published, of which 100,000 were sold of the first edition. Of the second 50,000 copies were sold in three weeks.

DISCUSSION of the Revised New Testament still goes on, its friends presenting its claims to acceptance, and its foes showing how undeserving it is of popular acknowledgment. The appearances are that it is used as a book of reference and comparison, but nothing more.

THE death of the Rev. William Hanna, D.D., the biographer of Dr. Chalmers, is announced. He was born at Belfast in 1808, was educated at the University of Glasgow, and entered the ministry in 1835. He is the author of "Wycliffe and the Huguenots," and other works.

JOSEPH COOK writes to a friend that he delivered twenty-two lectures in India, and was asked for more. In Calcutta he made a special address to the "Friends of the Brahma Somaj," and did not spare the system propounded by Keshub Chunder Sen, who listened patiently, and seconded a vote of thanks to the lecturer.

KING GEORGE I. of Greece is not very popular among his subjects, and he is regarded with less favourable eyes than almost any monarch of Europe, always excepting the unfortunate Czar of Russia. He seldom visits any public institution or manifests any interest in affairs, but gives almost undivided attention to his farm and horses. His subjects think he regards Greece merely as a rented estate.

THE failure to catch the Irish assassins is the worst one of its kind that has occurred for a long time. It had grown to be the feeling that a criminal could hardly escape, no matter how obscure his crime or adroit its enactment, but these Irish felons have so far defied all the skill that has been used in searching for them. Meanwhile Ireland and all the rest of the world stands waiting, not appearing to know and unable to predict what will come next.

A BILL was posted on one of the chief publicans' doors in Dublin ten days ago, through the influence of Francis Murphy. It ran as follows: "This establishment is closed on temperance principles, and will never be opened by Henry Allingham." That gentleman has now got the blue ribbon, and is doing his utmost to make converts. The day after his own conversion hundreds of people signed the pledge in his shop, beside the whiskey and brandy bottles.

THE Rev. Newman Smyth has declined the invitation of the trustees to deliver a course of lectures at Andover next year; but there is reason to believe that another position in connection with the institution, which has been offered him, will be accepted at no very distant day. The Hitchcock professorship of Greek, which was offered Professor Curtiss, of Chicago, has been declined by that gentleman.

THE Established Church of Scotland, though threatened with disestablishment, is still attracting ministers from without. The Rev. Mr. Macloy, of the Free Middle Church, Paisley, has just been introduced into an Established Church in Rothesay. The Rev. John Elder has intimated to his congregation that he will leave the United Presbyterian Church to enter the Established Church, and the Rev. Dr. Horne, of the Congregational Church, Dundee, is leaving a deeply attached congregation to join the "Auld Kirk."

THE perils of travel on the Northern Atlantic have been seriously increased of late by the presence of numerous icebergs in lower latitudes than usual. Several ocean steamers have been literally hemmed in by ice packs, and have had experience like those that beset the Arctic voyagers. One steamer, the *Western Belle*, was crushed in the Gulf of St. Lawrence, and sank in twenty minutes with more than half on board. The *Peruvian*, with nearly 1,000 passengers, was fast in the ice for several days, but fortunately escaped the fate that was feared.

ENGLISH Christians, at the late two-and-a-half-century celebration of the death of William Tyndale, to whom all English readers are indebted for their version of the Holy Scriptures, with the Earl of Shaftesbury and the Archbishop of Canterbury at the head of a working committee, determined upon the erection of some visible memorial as an expression of grateful obligation. A site upon the fine Thames Embankment has been granted for this purpose; and a bronze statue of Tyndale, with bas-reliefs illustrating his life, determined upon. The estimated cost will be about \$25,000.

THE Czar, desirous to appease the people, has decided to grant reforms. A manifesto will shortly be issued, stating he desires to celebrate his coronation by granting reforms, but is compelled to postpone the ceremony for a year because of the impossibility of completing the preparations earlier. Two commissions will be instituted to consider the question of central institutions, and share in the administration to be given the people. There is a commission already sitting under the presidency of General Kaohanoff to examine local institutions. General Louis Melikoff is placed at the head of all three commissions.

REV. DR. KENNEDY, of Dingwall, has got the Synod of Ross to send an overture to the Assembly directing attention to Professor Robertson Smith's and Professor Bruce's published lectures, stating that "several professors in our theological halls fail to command the confidence of the Church at large," and praying that these volumes and "the whole subject of the teaching of these professors" be taken into serious consideration. If the test of "confidence" was applied all round, to ministers as well as professors, there would very likely be many changes. And if the "whole subject" of their teaching is to be "seriously considered," the members of Assembly will require to take up their permanent residences in Edinburgh.

AN esteemed contemporary, the "United Presbyterian," of a recent date, says: "The statement is made that Congregationalism in New England is rapidly disintegrating, and that in a little while there will be nothing of it left but a shadow of its former self. Within a few years, the remark is, that churches have changed so as to show preference for men of loose theological views, and that councils do not hesitate to install ministers as pastors who deny the inspiration of the Scriptures, the eternal punishment of

the wicked, and other doctrines equally fundamental. We are loth to believe a statement that is so unpleasant. Is it true?"

THE so-called "compromise" between the German Government and the Vatican is going bravely on. The prelate Orbin, noted for being closely allied with all the Ultramontane irreconcilables during the long conflict between Government and Church, has just been chosen Archbishop of Freiburg, to the great satisfaction of that chapter. It is but right to say that he was always popular with ruling powers as far as one in his situation could be, and, therefore, now his selection is clearly a compromise. This action removes the interdict imposed upon the Roman Catholics of Freiburg, who have had a hard time in managing their Church matters. The choice of this amiable prelate is now regarded as the harbinger of a new and peaceful era.

THERE is a renewal of excitement on the East Coast of Africa, at the discovery that the slave trade is still carried on there quite largely. The English are trying their best to suppress it, and have quite a squadron posted in the neighbourhood of Zanzibar. But the trade is mostly carried on in a species of craft called dhow, that is very successful in hiding in the bays in case of danger. The commanders of these vessels will frequently feign to have slaves on board, and thus lure the cruisers to follow and overhaul them, only to find that they have been "fooled." The English catch about thirty of them in the course of a year, and liberate the slaves; but they are much impeded in their work by the fact that the French will not permit their craft to be searched, and the consequence is that all the rascals in the hour of danger run up the French flag, and escape.

WE are glad to see that the Church of Rome can no longer dictate to courts, even in Papal countries, what their decisions of law shall be, any more than it can now compel sovereigns to submit to its will. Again and again has it trampled the sacred rights of parents under its iron heel, and there was no redress. It has taken children from the arms of their parents, baptized them into its faith, and then claimed the right to instruct them for its purpose. The question has recently been tried in an Austrian court whether parents who had left that Church could bring up their children according to their own religious convictions. The Government had decided that they cannot, and ordered them, under pain of compulsion, to submit them to the priests for baptism and instruction. The Supreme Court of Law, however, has now cancelled the order of the Government, and has decided that according to Austrian law parents have the responsibility and the privilege of the religious training of their children.

ONE of the indications of the progress of the evangelistic movement in Great Britain is to be found in the offer, just made, of the London "Christian," of three prizes of fifty, thirty, and twenty guineas each for the best essays on "The Relations of the Churches to Evangelistic Work." The scope of the articles wanted is indicated in the following scheme: (1.) The condition of the churches, and their modes of working in reference to evangelization. Are they adapted to present circumstances, or are new departures necessary? (2.) The halls of learning, in which young men are educated as ministers, and means by which these may be made more efficient in training students for evangelic and pastoral work. (3.) The qualifications of office-bearers and the responsibilities of church members. (4.) The Sunday school. means for securing the Christian character of the teachers, and the conversion of the scholars. (5.) Prayer meetings and Bible readings; social and conversational gatherings; open-air and cottage meetings; the recognition of strangers; house-to-house visitations; and whatever other means can be employed for winning souls and training them to win others. (6.) The improvement of present methods and the suggestion of new ones. The competition is open till August 31.

OUR CONTRIBUTORS.

UTAH TO CALIFORNIA.

MR. EDITOR,—There is one thing of interest to your city readers worthy of notice before dropping the Mormon Zion, where, in the brief period of seven months, I met with more novelties—ludicrous as well as tragic stories of family life, in polygamy, of Brigham Young and other leaders, than in all my observation or reading, in romance or fiction—truth stranger than fiction, enough to fill volumes, over and above the shoals of books or newspaper articles already written concerning the "prophet" and his harem—were it fit for publication.

The point alluded to is:

JOHN TAYLOR,

the present head of the Mormon Church and people, was "converted" in Toronto in 1836 while a youth, not long from England, that most fruitful field for the "missionaries" or agents of that system to corral their dupes from.

I may say also, that the impression over the country that

THE ANTI POLYGAMY LAW,

recently enacted, if enforced, will undermine Mormonism, is a delusion. Polygamy is the weakest plank in the system; its most vulnerable point, both in extending and defending it. That article of the creed will be dropped or ignored while the practice is continued underground; hence the system will be stronger than ever, and will flourish for centuries perhaps, as the Moslem has no law that can make lewd men or women chaste.

GENTILE POLYGAMY.

Talmage asserts that there are more polygamists in New York than in Utah, but without the cloak or pretence of religion to shield them. So it has been shown that in "cultured and aesthetic" Boston the proportion of the *demi-monde* to the population is greater than in Utah, counting even polygamous wives in that class. In Colorado and other mining regions the comparison is much more unfavourable still. From all learned or observed in four months on the Pacific coast, the state of matters is not much better in this line, especially in the cities. San Francisco has been painted as the wickedest city on the globe; but as regards open, brazen lewdness of both sexes, gambling dens universal, wholesale and miscellaneous fraud, vice and crime, Denver easily bears off the black palm of eminence, not to speak of Leadville, beside which Sodom was a model of decency. Denver has been compared with Paris in beauty, but it has not the shadow of claim to rivalry with it—not even in its vice is it like Paris. In the French capital everything is done with elegance. A Parisian will commit suicide and bow himself off the stage of life in a most polite, artistic mode, *i.e.*, "proper form," or aesthetic style. But a Denverite will mangle himself with his dirk, or shoot himself in the coarsest, butcher-like way—indeed very rude and vulgar, and quite out of harmony with the requirements of "good society." So with the murder of others, which is almost of daily occurrence there or in the "diggings" around.

THE TRIP

from Ogden, Utah, to Sacramento, Cal., by the Central Pacific Railway and over the Sierra Nevadas, is not quite what one expects from reports of tourists and guide-books, though it has much thrilling scenery, lofty snow-capped peaks, steep precipices, or abysmal ravines. As in over-passing the Rocky Mountains, the common notion that you pass up and over one single range or ridge is dispelled. The distance between the above points is 744 miles, of which perhaps 700 is in the mountains, never lower than 5,000 feet, and often near twice that, as range after range is crossed. Then again fifty or sixty miles of snowsheds at the highest points hide the scenery like a tunnel. At times one gets a glimpse through the open windows in the side of the sheds down into the chasms or up to the glistening peaks. But this is only tantalizing, as the train on the up grade has several engines and travels at the usual speed. The greatest wonder that strikes the tourist is, how a railway was ever built over such a stretch of mountains—so zigzag, circling around almost every quarter of a mile on the side of steep ledges, amid perpetual snow. Except the mining in the mountains and the pasturage in the plateaus, this whole distance, like

Wyoming, is a silent wilderness and barren, except patches of inferior timber. The size of the Union does not become real until after days and nights of travel the Pacific is reached at

SAN FRANCISCO.

Here the appearance of the city, the bay, the islands, forts and Golden Gate is not easily represented. The whole presents a beautiful panorama. But it has been so much talked of that one is somewhat disappointed. The city is fine, population 250,000. There are many squares and streets of superb warehouses, hotels and palatial residences, but it is placed upon a cluster of sand hills. There are few trees; the hills and mountains around are bald mounds of sand; chilly, blustering winds are almost continual. The wind in the East is a dead calm compared with these. On the coast there is much rain and fog. Hence the climate is unlike any other known, the summer being the coolest. It is unfavourable to invalids troubled with throat or chest diseases, or rheumatism, etc. The sudden changes, as well as the bleak winds and dust, make it disagreeable to the most robust at any season.

OAKLAND,

about four miles across the bay inward, is more sheltered and is therefore more popular as a place of residence. It is like Brooklyn to New York. The constant rush on the ferries reminds one of the New York crowds. Oakland is a winsome place, with its trees, shrubs and flowers in tropical variety and luxuriance in the streets, parks, and private grounds. The variety of plants, flowers, and trees in California is only equalled by the varied nationalities of the people. Every climate except the polar has its flora flourishing. Every nation or race—Negro, Mongolian, Indian, Spanish-Mexicans, and hybrids of all sorts are here.

THE CHINESE,

like the negroes in the South, are swarming the whole coast, and troubling the labouring classes of other nationalities very seriously. Indeed it is the question in politics, how to stop their coming, and to deal with those (75,000) already here. Capitalists, monopolies—as all Railway Companies are here—favour their importation. Eastern politicians, and some ministers and Christians in this State, also, are pro-Chinese. But the mass of the people—a vast majority—bitterly oppose them, and the universal cry is, "The Chinaman must go!" or "No admittance" to John. The city seems like a celestial city in "China-town," where everything is out and out oriental except the buildings.

As noted already, the city is not so strikingly handsome as expected. The streets are irregular, and so steep that the cable cars have to be used in many, though the horse cars are also in the more level.

However, the wholesale and other warehouses are unusually large and substantial, being built of brick and faced with stone, and clasped with iron, to make them earthquake proof. The buildings rate next after New York in size and number. In the matter of

HOTELS,

San Francisco is peerless. The Baldwin and Palace are the finest in the world. The latter cost \$7,000,000, and far surpasses any of the New York hotels. The Grand Union, at Saratoga—A. T. Stewart's—is the only one I have seen that would make a shadow beside this. There is a quadrangle, or open court, in the centre of the Palace for carriages to drive in, also two open spaces to give light, parallel on either side, extending almost from end to end. It covers a whole square, and is over six stories above ground. The first story is occupied with business of various kinds, the location being the focus of the city life and stir. It is moderate to estimate that it would take at least a dozen of the largest hotels in London, Paris, Rome, Dublin, or other Transatlantic cities to make this mammoth caravansary. The English or Canadian Parliament Houses would only be shanties alongside of it.

The whole make-up of the city, people,

SOCIETY,

usages, even dialect, is peculiar to California. The people like all else—are large-hearted, social and off handed. There is a vast amount of wealth, and considerable culture and refinement.

CLIMATE.

It was hard to realize that it was winter in December, January, and February, with roses blooming, oranges on the trees, and the weather like the finest

May elsewhere. The weather now is getting quite warm. On the 28th March the thermometer stood 88° in the shade 250 miles south of San Francisco, yet it did not feel uncomfortable.

RELIGION.

The Roman Catholic is the only Church that seems to have made any headway, or gained a solid foothold on the coast, or maintained any considerable influence over or hold on the people. All the Protestant sects are weak, numerically and every other way—loose in doctrine, discipline, worship, ethics, and in regard to the training of the young. Only a small fraction of the people in city, town, or country, attend any church regularly. Sunday is unknown in a Canadian sense of the term.

The State has recently passed a Sunday law, closing all places of business, which gives hope of a better state of things in the future. Education receives more attention than religion, but is not so much prized as in the Eastern States, or so universally disseminated in rural districts.

Intemperance prevails to an alarming extent, as in all the West on this side of the Missouri river; so also does Infidelity, Spiritualism, Free-love, easy divorce and the whole train of "isms" and evils that flourish where the Bible or its code of morals is ignored in the family and society.

Mr. Moody's work was the first ripple on the stagnant waters of society. Grand and effective as that was, yet it did not disturb the pool very deeply. However, a new life and impulse was given to the Christian workers, chiefly the Young Men's Christian Association, which has since done noble work.

MAJOR WHITTLE,

of Chicago, with his companions, Mr. and Mrs. McGranahan, who sing nearly as charmingly as Mr. Sankey, has been labouring with considerable success in the cities of the coast. Mr. Whittle is a rare Christian gentleman. He gave up, it is said, a salary of \$5,000 a year, to go forth with his family to preach the gospel in Britain and America, asking no salary, but depending on the Lord. He is able and winning in person, argument and eloquence. His Bible readings are a rich treat to all, but chiefly to zealous Christians already at home in the deeper spiritual scope of the Old and New Testaments.

These readings and his other gospel discourses compare favourably with Dr. Hall's or Dr. Taylor's best efforts. They are much more elaborate, scholarly and deep than Mr. Moody's addresses or Bible readings, yet the results in reaching sinners fall far short of that simple preacher, here or elsewhere. Is his power to edify Christians he approaches near Mr. Moody. But whence arises the marked difference in power with the masses? The answer to this question should be of no ordinary interest to your clerical readers, who, like Mr. Whittle, are giving every Sunday able, well-prepared and solid gospel sermons, and yet with what results? The reason is simple, God uses Moody more. But why? He has the power of the Holy Spirit with him more than others, because he has given himself wholly to the work, and does not depend on "fine sermons," as he himself puts it. He feels with Rutherford, Wm. C. Burns, McCheyne, Duncan Mattheson, Spurgeon, etc., that it is not great talents, but holiness of life, that God uses in workers to reach others. As a result of this child-like surrender of himself, he is not only tenderly pure and burning in zeal, but sound and spiritual in doctrine—hence has no hobby, as "perfectionism" or other "ism," or one-sided view of truth, which hampers nearly all the other evangelists more or less. Nothing can be wider of the truth than the stale plea as the cause of his success, *viz.*, that he only reaps the fruit of what others had sown—their preaching; for, with the rarest exceptions, his converts are persons who have not attended church or heard a sermon for years, or not at all! Sabbath school instruction may have had indirect influence in some cases, but the practical little or none. There is a

MR. HOLLENBECK,

a reformed inebriate, labouring on the coast with success. He presents the gospel alone as the hope of the drunkard; there is none of the bogus work of those so-called reformers whose aim is to excite persons to sign a pledge and don a red ribbon.

Before closing, we would like to place a flower or drop a tear on the grave of our dear friend dear to every one who had the privilege of knowing him—

THE LATE DUNCAN M'COLL, B.A.

No tear for him, for his change is infinitely best, but for his bereaved relatives, who have suffered an irreparable loss, and for ourselves, who have rarely found such a noble acquaintance in a by no means narrow career in association with young men in half a dozen institutions of learning in three countries. Literally, not one in a thousand manifested so full-orbed character and disposition, so well rounded off in every Christian and gentlemanly trait, and so little wanting visibly. Morally, to our eye, not uncritical, he seemed faultless—free from even that taint so general among students, especially theological—envious jealousy of the success of their compeers. But nothing can be added to the fitting tribute to his lovely character and life in your paper (the editorial and the appropriate sermon). Yet, while we would inflame our zeal and fervour in the Master's service by his worthy example and his early call to higher service, we wish to emphasize two things in him so rare among theological students in our classes—the writer has since seen this matter as he did not in his student career—(1). Our late friend was thoroughly orthodox, or evangelical, in his views of doctrine, worship, and life (most all of us are or were that). (2). He was also deeply earnest and spiritual and active in every good work, e.g., preaching, Sabbath school teaching, visiting—pay or no pay—to a degree that few of us could appreciate, much less attain to. Attention is here drawn to these points, because there is an impression among students and some ministers in Ontario that those who help or sympathize with "revival" or evangelistic work, or, in other words, are live, spiritual, and dead-in-earnest in preaching or active duties, are supposed to be weak-minded, fanatical, or heretical. It has gained currency because some active workers have been deemed chargeable with one or all of these, and the lack of spirituality in the accusers magnified the real or imaginary grievance. Finally, let all Christian workers, and, above all, students, combine Calvin and Moody, without modifying the theology of the one or the practical fervour of the other, as we see so grandly illustrated in Jonathan Edwards, at once pre-eminently the theologian and revivalist. This whole reference to student life may seem uncalled for, but outsiders may not be aware that warm, practical piety is one of the rarest things in theological halls. Students, even Professors, are proverbially crisp and "dry," to use no more uncomplimentary terms. The greatest strain that was ever put on the writer's faith in God and belief in Christianity was while attending lectures in a theological hall at the very heart and head of Presbyterianism—in listening to dead, dry orthodoxy, coupled with cold, formal morality—little unction, juice or sweetness in the *cultus* life of students or professors (with happy exceptions), self the one power everywhere. Of course, did the writer have more life and spirituality himself, he would have discovered more of it in others.

April 19th, 1882.

NOTES FROM ENGLAND.

ENGLISH PRESBYTERIAN SYNOD.

The rapid growth, the increasing influence, and the missionary enterprise of the English Presbyterian Church, would at the present time be sufficient apology for bringing it before the minds of your readers. The history of Presbyterianism in England has been, as in Scotland, one of struggles and conflict; and in no other country has its vitality been more severely tested. Whether in her hour of triumph protected by the head of the State, and all-powerful in Parliament, or in her times of weakness and defeat, she has never ceased to exert a potent influence in the history and social life of the English people. The growth of Presbyterianism in England during the past thirty years has been incredible, having almost trebled ministers. The Presbytery of London has within its bounds no less than forty-eight congregations, and the Presbytery of Newcastle forty-four. No other dissenting body in England can show such an increase in the same time. There are several reasons to account for this. The fact that the Queen attends the Presbyterian Church during her stay in the Highlands, and that some of her most favoured preachers have been and are Presbyterians, among whom may be mentioned the late Norman McLeod and Principal Tulloch, and not least, the fact that it is the national religion of

Scotland, gives it a place in England, in the popular mind, far above that held by any of the other dissenting bodies.

The Synod meets in succession in the cities of London, Newcastle and Manchester. This year it met in London, in

REGENT SQUARE CHURCH,

known also as the Scottish (Free) Church, which was built for Rev. Edward Irving, the friend of Thomas Carlyle. In this church it is said he first heard the *unknown tongues* in which he believed, and which caused his downfall. It is a massive stone building, with two square towers in front.

Entering, you are struck with the gloomy appearance, which is intensified by the smoke-coloured walls, and the plain, shabby character of all the furnishings.

The present pastor is Rev. J. Oswald Dykes, who for a time preached in Edinburgh as assistant to Dr. Candlish, and who spent several years in Australia before his call to London. Dr. Dykes is well known by his works, which, while they can give no idea of the fervour and intensity of the man, are yet characterized by a simplicity and beauty which must make them appreciated by all who may read them.

He devotes his energies, outside his own pulpit, principally to advancing the interests of the Presbyterian College in London, and we heard him move the adoption of the Report on Colleges, and advocate a scheme for the more efficient training of students for the ministry, and for the better endowment of the London Presbyterian College.

The extreme intensity of his nature manifests itself the moment he rises to speak. His utterance is nervous, rapid, and marked by its abruptness, and is only restrained by an occasional break, as if he could not keep pace with the rush of thoughts which bear him along. At the present time he may be said to be the leading preacher in the Presbyterian Church of England.

But I wish to allude briefly to several others who took a leading part in the business of the Synod, some of whom are known in Canada not only personally, but through their works.

The Moderator-elect is

REV. WILLIAM M'CAW,

of Trinity Church, Manchester, who has for several years been Synod Clerk. He is a man of great executive ability, and although still comparatively young, has rendered great service to the Church in England. He is an Irishman by birth, as he shows by his accent, and this fact reveals that even within sight of Westminster, where Ireland has been the bone of contention, and where her sons have prided themselves on obstructing the legislation of an empire, yet the true merits of a son of Erin will be readily acknowledged by his compatriots, who, by unanimous consent, give him the place of highest honour and responsibility.

He is a man who must produce an impression by his large physical proportions, his broad genial countenance, and his deep sonorous voice, which swells forth in finely-rounded sentences. I know not which to admire more, the stirring address of Dr. Fleming Stevenson, the Moderator of the Presbyterian General Assembly of the Church in Ireland, and leader of the deputation from that Church, or the reply of the Moderator of the English Synod to the deputation.

The next name I would refer to is that of Dr. Edmond, best known beyond the British islands by his volume of Sermons to Children. He was formerly a minister in the United Presbyterian Church in Scotland, from which he was called to Park Church, Highbury. He was educated in Glasgow University, entering in 1832. He is a strong advocate for disestablishment, having attempted last year, in the Synod at Newcastle, to educe a testimony in behalf of the spirituality of Christ's kingdom. He failed not only in this instance to do so, but also in the London Presbytery. Although nearly seventy, he is still fresh and vigorous. He is one of the oldest members of the English Synod, more conservative than the younger men who have grown up around him, and in his loyalty to principle he often stands with the minority upon his side; but, as he expresses it himself, he does not feel extremely discomfited, knowing as he does that he is right. When he makes an occasional visit to the North, he always receives a warm welcome from his U. P. brethren. His voice is still strong, and as a debater he possesses considerable ability, while as a preacher he has ever stood in the first rank. It would be impossible to speak of many others well worthy of

mention—men such as Principal Chalmers and Professor Graham, and last, but not least, our own

DR. DONALD FRASER,

who is so well known that it is hardly necessary to refer to him. He has surprised and disappointed his friends of the Free Church in Scotland by the letter he wrote some months ago against the disestablishment movement which is going on. It is difficult to understand what motive should prompt Dr. Fraser to take the stand he has done on the question of disestablishment, or why a dissenter in England should deliberately strengthen the shackles which bind him, and limit his own freedom, just in the same sense as they hinder the progress of his dissenting brethren in Scotland. May it not be explained on this wise, that Dr. Fraser has had a glance behind the scenes, and that his intimate relations with the Free Church for some years has not increased his respect for that body, nor his love for its leaders? Let us not condemn him unheard.

JAS. REID.

PROBATIONERS' SCHEME.

MR. EDITOR,—It is refreshing to find that you comprehend so clearly what a prodigious failure the Probationers' Scheme has proved to be.

I have long thought that if the framers and workers of the scheme had ever tested it by actual experience, and known its pernicious effects in degrading the office of the ministry, and educating the congregations in fault-finding, they would long ere now have laid it aside.

The question is asked if any one can be found who can devise a scheme tending to bring about the happy state of things to be found in the Methodist and Episcopalian Churches, viz.: a congregation for every minister, and a minister for every congregation. If it were not thought derogatory to a Church like the Canada Presbyterian to borrow a leaf from either of those Churches, an eclectic system might be framed which would combine the principal advantages of all three systems.

Presbyteries should be required to see to it that all the congregations within their bounds are under pastoral care. Every vacant congregation should be required to choose between finding its own supply and receiving it from the Presbytery by the year. The former would simply enjoy the privilege exercised by wealthy congregations in cities and towns, despite the regulations of the Probationers' Scheme; for though those churches are required to receive probationers half the time, in many cases they pay them and keep them on their hands idle, and continue to find their own supply. This is irritating to congregations and degrading to the probationers, and can never be productive of any good results.

Those congregations choosing to receive their supply from their Presbyteries by the year would be in the same position as Methodist congregations, with the additional privilege of calling a minister and having him inducted over them at any time. In one year, out of 11,000 ministers in the Methodist Episcopal Church in the United States, not one minister refused to accept his appointment, and not one congregation refused to receive the minister assigned to it. In the Canada Methodist Church few ordained ministers remain on a circuit less than three years, though they are appointed for only one year at a time. Such a thing as a congregation refusing to receive a minister assigned to it by Conference is almost unknown. In the Episcopalian Church, refusals to abide by the appointments made by the bishop, on the part of either ministers or congregations, are equally rare. In the Church of Scotland, when a congregation has been more than six months without being able to agree on calling a minister, the Presbytery takes the case into its own hands, chooses a minister for them, and inducts him over them. This is much more arbitrary than anything proposed in this scheme, yet many happy settlements have been effected in this way both in Scotland and in this country.

In the Canada Presbyterian Church, students who have not yet completed their literary course, and have not studied theology at all, are sent to congregations for six months at a time, and they are almost invariably well received.

If it be true, as is contended by advocates of the Probationers' Scheme, that men who have completed their theological course and sustained their ordination trials cannot be trusted to supply congregations for more than two or three Sabbaths at a time, it surely

does not speak well for our colleges. Why should Presbyterian congregations refuse to receive ministers sent to them, as Methodist congregations do? Is it because Presbyterian ministers are less efficient? Few Presbyterians will admit that it is because Presbyterian congregations are more given to criticising and fault-finding. If so, what is the cause? Does the Gospel of peace become one of strife and division when preached by Presbyterians? or are criticising and fault-finding Christian graces? or is it because they are more intelligent and spiritually minded that they are more fastidious and difficult to please? The most intelligent and spiritually-minded people are generally the least inclined to criticise and find fault, and *vice versa*. It is in the systems that the difference lies. The Methodist Church holds up the character of its ministers. The bare suggestion that a minister in good and regular standing in the Methodist Church is not fit to minister to an average congregation, is presented as an insult; while the poorest congregation in the Presbyterian Church may claim the right to reject fifty ministers, and pronounce them unfit to minister to it, and the Church sustains it in that right. The system tends to degrade the office of the ministry, and in proportion as that office is degraded its efficiency is impaired. It is argued by advocates of the Probationers' Scheme that such changes as those proposed would infringe on the liberties of congregations. I must say that after having closely observed the working of the Probationers' Scheme for eleven years, and tested it by actual experience, and questioned many congregations that have tried, I have come to the conclusion that the great majority of congregations appreciate their liberty about as much as some of the electors of Tipperary are said to have appreciated their right of suffrage.

A story is told of a priest who was seen on an election day bringing a number of voters, bound in carts, to the polling place, going before the carts brandishing his stick and crying out, "Make way for the free and independent electors!" The liberty forced on congregations under the Probationers' Scheme is prized by many of the congregations just as little. But in the scheme which I propose it is difficult to see how the rights of any can be infringed upon, as all who preferred finding their own supply to receiving it from Presbyteries would be at liberty to do so. There is no part of this scheme which has not been fairly tested by other Churches and found to work well, while the Probationers' Scheme has proved a conspicuous failure. M.

MR. EDITOR,—As you have solicited correspondence on this subject, permit me to give the opinion I formed when I took appointments from it. I still hold it. It is this.

Vacancies should be divided into three classes: *First*, city charges which supply themselves, or charges which, in the judgment of the Presbytery, are entitled to do so; *secondly*, those which are prepared to call, and desire the Presbytery to send candidates; *thirdly*, those which are not prepared to call, but desire supply for a time.

There should also be two classes of probationers: *First*, those who desire to appear as candidates for immediate settlement; *secondly*, those who are willing to go for a time into congregations not prepared to call at once.

Each vacancy in the second class should be allowed six months to call, and if it cannot agree on a minister, then the Presbytery should select and settle one over it. Vacancies in the third class should be allowed six months to be in a position to call, then placed in the second class.

There is no patronage in the Presbyterian choice and settlement of a minister, as suggested. The practice is of long standing in the Church of Scotland, and the principle is that adopted by the Episcopal and Methodist Churches. Nor is it inconsistent with the principles of the early secession—the Free and Relief Churches which separated from the Mother Church on account of the forcible intrusion of ministers on reclaiming congregations, and not on account of the exercise of patronage. JOHN B. SCOTT.

Leamington, Ont., 25th May, 1882.

DISCOURAGEMENT is not a fruit of humility but of pride.—*Fenelon*.

If valuable things were too easily come by, we would not learn to take pains.

THE NON-SOCIABILITY OF CONGREGATIONS.

This evil does exist, but we are thankful in but few of our Churches. Where lurking, why not stamp it out? Perhaps nothing tends to weaken if not kill spiritual life so much as class distinction, or the narrow limits so often laid down by worldly wealth when riches alone are the consideration.

The minister may be—generally is—faithful, earnest, rightly dividing the word of life; but with his hands tied, and all his efforts hampered by this unfortunate element amongst his people, he finds his work curtailed; that he can do comparatively little to arouse a true and abiding interest in what should above all else be interesting—a closer communion with Him we profess to serve. Is this fair to the pastor? Is it fair to the membership? We opine not.

Wealth is bestowed by the Giver of good for a purpose very different to a gross absorbing pride in the riches themselves, and those who are beset and overcome by such pride invariably forget that nothing tends more to hinder growth in grace, or that their brethren who are poorer in the things of this world—whom they look at afar off—are likely to possess a larger share of riches which never fade nor take to themselves wings. Besides, the poor, being free of these bonds, are drawn with a greater love to Him who is King of kings, and who has Himself declared that He is peculiarly the friend, brother, sympathizer of those who are meek, lowly, and of a contrite mind.

Is it not sad to find a church crowded Sunday after Sunday, drawn thither by the heartburning appeals and faithful ministrations of a devoted servant of God, spiritually dead, where one-half stand aloof from and are as strange to the other as if a gulf came between? Think of a family so constituted! Just imagine the misery and misunderstanding under such a roof-tree! And what is a congregation—in name at least—but one large family, declaring itself bound together in loving obedience to the one loving Father? We know of cases where this estrangement so predominates, that actually those sitting in contiguous pews have for years, through false pride, never exchanged even the common courtesies of life. This is fearful when we know that all are alike in the sight of God, and that He is no distinguisher of persons. Such being the case, surely it is time that reserve and walls of division be broken down. Let us so determine, and, by a truer service to the Almighty, encourage the pastor's hands, giving him more abundant fruits for his labours, and by a genuine soul-stirring revival—an awakening to what tends to our lasting good—grant him that reward for which he craves, thus making the congregational family happy beyond time, united here and hereafter.

We commend these thoughts to the prayerful consideration of our membership, but above all to those who feel they are specially addressed, and for whom they are affectionately written. If so pondered over, it is not difficult to foresee springing into life that glorious life which governed the early Christians, while every Church will be strong numerically besides, what is of more price, strong in the strength of our common faith and the promises of a risen Lord. May that day soon come!

Ottawa, May, 1882.

J. B. H.

KNOX COLLEGE.

MR. EDITOR,—A recent appeal on behalf of the Building Fund contains the statement that a debt of \$26,000 still remains on the Building Fund and \$10,000 on the ordinary revenue. Such a statement is fitted to awaken considerable enquiry, if not a little anxiety. Some time ago a report was published to the effect that the debt on the Building Fund was fully provided for, and on that ground appeals were made from other directions; but if provided for, how does such a debt still remain? Was it only subscribed and still to be collected, with all the consequent loss by bad debts [from failure, removal and death? If so, then any appeal to the constituency of Knox College on the ground that its debt was provided for was premature, though no doubt the debts on building and revenue argue a lack of interest, somewhere. True, these debts are not formidable in themselves; equally large burdens have been swept off in a year or two, and we trust this one will. We have heard of large donations to Queen's, and the Permanent Endowment Fund was said to be very promising. Montreal has received large additions to its capital; Halifax thrives;

and the last report of the college of a sister church shows how Victoria has been remembered. Is old Knox to be left out in the cold? Has not her strength been her weakness? Is it not so now? Do the alumni and her friends act as if she could live anyway, and therefore just let her live? Surely not, and yet there must be a cause for the *apparent* apathy. We call attention to some of the difficulties with which Knox College has contended, and still has to contend: *First*, her income has had to bear considerable diminution for several years without a sufficient compensation; an annuity of considerable size; then a certain allowance to Montreal College, and latterly a share to Queen's; in short, its friends and territory have become common property, and thus the sympathy of her friends has been frittered away, and no small amount of interest lost; indeed the distinctive interest in Knox to a large extent has ceased. Now, do we find the other colleges pursuing so suicidal a course? By no means. Montreal College, with praiseworthy activity, works *her own* field. Queen's has most certainly improved the fact of union, and taken in her arms the *whole* west, and lauded the idea of a permanent endowment till all the fruitful fields had been gathered—at the same time receiving the share from the general fund. But Knox has been going on the old way, her debt the meanwhile not decreasing—sometimes, indeed, increasing. But what is the latest phase of difficulty? The panacea for college trouble, the union plan of last year, and to which not a few of the friends of Knox College had serious objection, has been suddenly and without notification abandoned, and a new scheme started which vitally cuts the ground from under Knox. We refer to the attempt to raise a new and separate support for Queen's by yearly payments. Appeals have been made for these yearly payments indiscriminately to all parties. Such appeals, if responded to as they have been, must of very necessity curtail the ordinary revenue to the college fund. If the quota which Queen's received from the general fund was found to be insufficient, why not appeal to the General Assembly, and be loyal to the arrangement till the Assembly met? There is no doubt whatever that the friends of Knox College will become heartily sick of college work and college collections if the process is to be a common grab-bag as spoil for every one who puts in a claim; and it seems very clear that the time has come when a decided effort should be put forth by the friends of Knox College to put her in a more independent position, and beyond the reach of a constant bleeding analogous to transfusion in physical science. This may appear selfish; it is only self-preservation; and the sooner the college authorities are alive to the necessities of the case the better.

PATIENT WATCHER.

PRESBYTERY OF STRATFORD.—This court met on the 30th ult. in the church in Nissouri South, for the induction of Mr. J. W. Purman, and for ordinary business. At the induction services Mr. McAlpine presided, Mr. Tully preached, Mr. Gordon addressed the minister, and Mr. Robert Scott the people. The congregation turned largely out, the services were all excellent, and the whole occasion was one of interest and promise. A circular on the proposed reception into the ministry of the Church of Mr. J. A. Vernon was read. Mr. Robert Scott was appointed Commissioner to General Assembly in place of Mr. Wright, resigned. Resolutions of petitioners from Blanchard were laid on the table till next meeting. The overture to General Assembly anent colleges, laid on the table at the March meeting was taken up and unanimously adopted in the terms following:—"Whereas it is highly important that the Church have immediate control of the education of its future minister: whereas the appointment and removal of Theological Professors in Queen's College is in the power of a self-elected Board, and these Professors are not under the control of the Church: whereas the salaries of these Professors are in part provided by the Church: whereas the late General Assembly instituted a common fund for the three colleges at Toronto, Kingston and Montreal: and whereas many object to supporting Professors over whom the Church does not exercise immediate control, and thus the common College Fund is liable to suffer:—it is therefore humbly suggested to the venerable the General Assembly of the Presbyterian Church in Canada to take such action as may be necessary to bring the various Theological Colleges of the Church into uniform relations thereto."

—JOHN FOTHERINGHAM, Pres. Clerk.

PASTOR AND PEOPLE.

MISS ESTHER'S OPPORTUNITY.

BY MRS. C. E. K. DAVIS.

"If one only know what to do, and the wise way to do it! One can see with half an eye that there is work enough, but I am puzzled to know how and where to begin," and Miss Esther Craydock, who had been standing by the window and gazing out upon the narrow busy street for the past ten minutes, now crossed the room and sat down in front of the fire.

"Yes, there is enough to do," said Miss Esther's mother, smiling placidly over her knitting. "It isn't work but workers that are wanted in the Lord's harvest field."

"I know, I know," rejoined Miss Esther, almost impatiently; "and I believe I am ready to do what I can there; the question that vexes me is, what can I do? Answer me that, mother dear, if you please."

"Saint Paul asked that question of the Lord Himself," said Mrs. Craydock. Miss Esther sat looking into the fire. She, too, had asked the Lord every day since they left their quiet country home for this busy, closely settled town, but as yet the answer had seemed withheld.

"One know just what to do in Brookside," she said presently.

"There was the church and our regular church work, Sunday-school and district visiting, with dear Mr. Ellersley to direct it all, but here—"

"Here is regular church work, too," interrupted Mrs. Craydock.

Miss Esther shook her head. "There are a great many who are doing it," she said; "the church is rich and full, but there are hundreds outside of it, and no one cares for their souls. It breaks my heart to see them staggering along under their burdens of sin and shame, and hard toil, while I sit here by the fire, warm and comfortable. I want to do something for the neglected ones."

"Keep your eyes and ears open, and watch your opportunity." This was Mrs. Craydock's advice, as she smiled over her knitting.

Just then, Betty, the maid of all work, came up stairs to say that there was an old woman at the door, who insisted on seeing the mistress, "and all I could do, she wouldn't take herself away, till I'd brought you word, and there she sits under the stoop, a-trotting of her foot, and a-shaking her head, and a-mumbling over words as I can't understand nor make sense of, and a-twirling of her thumbs."

Miss Esther rose with alacrity, and was half way down stairs before Betty had finished her tale.

Under the porch she found the feeble old woman, waiting with bowed head. At the sound of the light step on the stair she lifted her face—a poor, pinched face, full of sorrow and of years—and rising, dropped a curtsey.

"Is it the mistress?" she asked, and Miss Esther answered gently:

"Yes; what can I do for you?"

"Is it the mistress that put a flower into the hand of my little lass next Saturday four weeks, and bade her love the Lord?"

Miss Esther pondered a moment. It had been such a very small act of kindness that the memory of it had quite escaped her, until it was thus recalled.

"It was on the steps of your own door," continued the woman, eagerly, "and my little lass was passing by; do you mind her, mistress, with blue eyes, and hair like threads of gold, and a smile like the dawning of the day?"

Miss Esther nodded.

"Then, for the good Lord's sake, that you bade her love, come with me, mistress, for my lass is dying, and she begged old granny to fetch you."

Miss Esther wanted to ask no questions, but slipping on her shawl and bonnet, quietly followed the feeble but rapid steps of her guide. It was a long and dreary walk from No. 16 Hawthorn street to the small house at the end of Slater court, and but few words passed between them until they reached the door. Then the poor grandame paused, and laid her trembling old hand on her hearth. "Go ye in first, mistress," she gasped; "go ye in first, for if the change hasn't come a'-ready to my little lass, she'll grieve to see granny so out of breath: she's wonderful pitiful, is my little Em'ly!"

Miss Esther stepped across the bare creaking boards of the entry, and pushed open the door that stood ajar. The bit of a room within was darkened by an old quilt pinned up at the window, but in one corner Miss Esther spied the bed on which lay the little lass so white and still, that for an instant she thought the change dreaded by the old grandmother had indeed come. Another old woman, left to watch, had fallen asleep, and sat at the bed's head with her chin dropped upon her breast, breathing heavily. As Miss Esther drew near, little Emily opened her eyes with a glad smile of recognition.

"I thought granny'd find you," she said in a very weak, piteous voice. "I told her the street, and just how the lass looked, and just how you looked, and I know you'd come!"

"I was glad you sent for me," said Miss Esther, kneeling beside the bed, and tenderly smoothing the child's bright hair. "What can I do for you?"

"You said for me to love the Lord, and you gave me a popy," answered little Emily, "and every time I looked at the popy, I thought I must love the Lord. So then I told granny how was I to do it? and granny said He made me, and I must be good, and I tried real hard, but one day I got sick, and I kept growing sicker, and I've got to die, and be put into a box and buried up in the ground, and old Vickey says I'll go back to dust. But will I, Miss? What did the Lord make me for, if He was going to send me back into dust again, when I'm such a little girl? Please tell me about the Lord. Won't He take care of me?"

"That's the way she runs on, Miss," said old Vickey, rousing herself at the sound of voices; "out of her head more'n half the time, you see." But Miss Esther knew better. She bent over the bed, and in simple, loving words, told of the Lord Christ, the Saviour of sinners; the friend of all suffering souls; the resurrection and the life; the old, old story, that has brought peace, and comfort, and light to millions of burdened hearts.

Little Emily listened, and the troubled look on her face passed away, the brow smoothed, the blue eyes brightened, and a "smile like the dawning of the day," parted her lips.

"Now, I'm not afraid any more," she said, folding her hands across her breast. "Vickey, do you mind what I tell you? I'm not afraid any more, and don't you be, either, Vickey. You and granny must love the Lord, and then when you die He will take you home to heaven. Did you hear what the mistress said, granny?"

Every word, my little lass," sobbed the old woman, as she tottered into the room, with the corner of her shawl at her eyes.

"Then you'll let me go, granny, and you won't cry, either. I wish you were going, too; you'll be so cold and hungry and lonesome this winter!"

The poor old creature sank down upon the side of the bed, and lifted her tearful eyes to Miss Esther's face.

"I've got to lose her," she cried; "I've got to lose little Em'ly, and in all the wide world, mistress, there isn't another soul that'll care for me. But it's no use for me to think of going where she's going, mistress. Those words you spoke are only for innocent lambs like my little lass; they aren't for old white-headed sinners like me."

"Oh, yes, they are, granny!" and little Emily took the wrinkled old hands between her own, and held them fast. She said, "Whosoever would might come to the Lord, and whosoever means you as much as anybody. You will come—won't you, granny?"

"Oh, little lass! Oh, little Em'ly!"

"Love the Lord, granny."

"Oh, little Em'ly!"

"Promise, granny—promise, granny!"

"Anybody? Anybody—even such as me," repeated the old woman, as if striving to grasp the truth that she could not understand.

"Whosoever will" said Miss Esther, gently.

"Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool."

"That seems like me. Oh, little Em'ly, if He would only leave you a bit longer, you'd show me how to believe it!"

"I want to go" said the child, wearily. "I'm wanting to see the Lord, and when I see Him the first thing I'll ask Him will be to fetch you, too, gram-

my. I'll tell Him all about how poor you are, and how 'fraid you are, and I'm sure He will fetch you before it is very cold."

"If He's got a nite of a corner, Em'ly," said the old woman, humbly, and rubbing her shawl into her eyes again; "just a bit of a corner somewheres out of the way, behind the door, may be, where I could just peep through the cracks once in a while and see you shining and happy among the angels, my little lass. You might tell Him that I'd keep very still, and not harm anybody, and I'd be that grateful for the chance, as I can't find words to toll."

Little Emily nodded her head. She was too much exhausted to speak aloud. The shadows of evening were gathering in the dingy room, and Miss Esther had her long way to make home before night should fall.

"I will come again to-morrow," she said in answer to the pleading looks of granny and her little lass.

"You may look for me early in the morning," and so she went away, thanking God for the opportunity of pointing these two souls to the Lamb of God that taketh away the sin of the world, and offering the silent prayer that the Holy Spirit would enlighten the understanding of poor old granny.

Early in the morning Miss Esther returned, laden with flowers to brighten little Emily's bedside, but the angels had been there before her, and borne the child away to the garden of the Lord.

LYONS, THE CITY OF MARTYRS.

Lyons, in the south of France, from the early centuries of the Christian Church, has been pre-eminently a City of Martyrs. But never did persecution rage so terribly as towards the close of the sixteenth century, at the time of the St. Bartholomew massacre. The cruelties of Paganism were quite overshadowed by the savage brutalities of Popery. The priesthood and the instruments of its blind and bloody rage seemed to be devils, not men. The woes of Lyons have never been written, nor indeed can be, so complete was the havoc which swept away its best and bravest and holiest in the great year of blood.

In 1572 the streets of Lyons ran red with Huguenot blood, shed by the orders of the King. The stone was empurpled, its course was obstructed by corpses; the fish died, and the stench was abominable. At its lowest estimate, 1,300 were butchered—men, women and children—in that one city, among whom was the musician Guadimel, the composer of the tunes to the psalms of Marot and Beza. Three hundred had been carried to the Archbishop's palace under the pretence of protection, and there they were murdered. "The heretics," writes their murderer Mandelot, "were taken calmly and quietly, one by one, like so many cattle. It was a wonderful spectacle to see the greater part of them lying with their throats cut on the piazza, naked as the beasts; in less than two days not a soul remained alive, not a single individual could save himself.—*Horatio Bonar, D.D.*

A PERVERTED TEXT.

In his lectures on "The Theory of Preaching," Prof. Phelps refers to a number of instances in which ministers use texts in violation of their legitimate and obvious meaning. Among these perversions is this very familiar one: "Watchman, what of the night?" These words have been appropriated almost universally to sermons on the "Signs of the Times," but in fact, as he tells, it is a taunt of infidelity:

The prophet is represented as stationed in a watchtower, in a time of great peril, on the lookout for friend or foe. The triumphant Idumæan is then represented as passing along and crying out in derision of the solitary sentinel. The elocution of the passage ought to express this derision. It is as if the Idumæan stranger spoke thus: "Ha-ha, watchman! how do you like the look of the night?" A sermon on this text, designed to develop the taunting spirit of infidelity in a time of misfortune to the cause of Christ, might disclose the significance of the language with great force. But the passage is scarcely known to the people in any such use of it. Such a discourse upon it would be a novelty. Preachers generally have used the text as it is used in the missionary hymn founded upon it by Bowring:

Watchman, tell us of the night,
What its signs of promise are.

That hymn and the usage of the pulpit have almost destroyed that text in the mind of the people.

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TORONTO, FRIDAY, JUNE 9, 1882.

If preaching is one of the lost arts, it is strange that so many excellent books are being written on the subject. Probably more good books have been written on Homiletics during the last fifty years than during the rest of the Christian era. Some of the later works are admirable. The Yale Lectures, though not, strictly speaking, works on Homiletics, are capital reading matter for a preacher. The volumes by Hall, Taylor and Simpson have no rivals as a stimulus for Saturday afternoons. The standard work of Hoppin has recently been re-written and republished in a splendid volume of 800 pages. This is to be followed by another volume on Pastoral Theology by the same author. The late work on Homiletics by Phelps, of Andover, is a most refreshing volume even for the unprofessional reader. It, too, is to be followed by another by the same author. The press is continually throwing out capital works on the Homiletic art, which find large and rapid sale. And yet critics tell us no one takes an interest in preaching now. The pulpit is on its throne, and shall remain there till the Master comes.

It goes without saying that there is a good deal of *restlessness* just now in the churches. People are making inquiry about the truth of certain doctrines concerning which they never made any inquiry before. They don't take as much for granted as they once did in religious matters. Is this a good sign or a bad sign? Good, we say most unhesitatingly. It shows the age is awake, and the Church should take advantage of this state of mental activity. There is no more hopeless congregation than one that sits stolid and stupid, and does not take interest enough in the preaching to say whether it is good or bad. Any preacher possessed of an average amount of soul would rather have his congregation criticize his sermon sharply, if done fairly, than sit in a state of stupid indifference. It is exactly so with an age. The most hopeless age is one of stupid indifference, or stupid assent. By all means let us have the mental activity, even if some people do call it an age of scepticism. The truth can hold its own. Besides, the truth is never in greater danger than when committed to men who give a stupid assent to everything. This is a good age to live in; a good age for a well-equipped preacher to labour in.

THERE was at least one good large question discussed at the Springfield Assembly last week. It was a Home Mission question, and might easily rise nearer home than Springfield. Some Western Presbyteries think that the Home Mission Board interferes too much with the work of Presbyteries, and raised the objection that it is not *Presbyterian* for a Board so to do. Their position might be thus stated: Presbyteries should not be interfered with by a Board in doing Mission work within their own bounds. The Board answered: "All right, brethren; go on and do your own work in your own way, but please find your own money." This money that we disburse belongs to the whole Church, and a Board appointed by the whole Church must see how it is expended. Against a practical argument like this, the theoretical argument about the rights of Presbyteries does not make much headway. The Assembly laid the matter over until next meeting. It is a nice question. No doubt a Presbytery has the right to work its own mission field, but where would it get the money if there was no Home Mission Fund? On the other hand, the whole Church raises the funds, and the whole Church has a right to say something about how the funds are disbursed.

MUCH of the every-day criticism one hears about preachers and preaching is intensely stupid and grossly unfair. Mr. A. has laboured twenty years in his congregation, and during his ministry it has more than trebled in revenue, numbers and contributions. Mr. A. always *did* pronounce Stephanas with the accent on the second syllable. The *cultured* young men think this mistake of more importance than the work Mr. A. has done for twenty years. Mr. B. has been the means of saving many souls. A few of his people have just discovered that his gestures are not graceful. To their finical taste this cannot be endured. What signifies the number of souls a man saves if he cannot save the air gracefully. Mr. C. has been very successful in building up congregations. He has done good work wherever he has gone. But Mr. C. has a somewhat harsh voice. He has not the "soft" tones of some nice young man who has been recently settled in the neighbourhood. A man whose voice is not "soft" should not be allowed to preach at all. In fact, no minister should get credit for forty years' labour if his voice is not the correct thing. What signifies the amount of good a minister has done if his voice is not pleasant? Some people would judge a man by his voice or his gestures rather than by his life work. And these people would become indignant if any one even hinted to them that there are several lunatic asylums in Ontario.

At its late meeting in Springfield, the American Assembly ordered that speeches *must* not be more than ten minutes long, except those of Secretaries, who were allowed half an hour to introduce their reports. The rule was rigidly enforced, and the universal testimony is that a more agreeable or business-like meeting of Assembly never was held. There has been a manifest improvement in this regard in our own Assembly of late, but there is room for still more improvement. It might be a good thing to adopt some such rule as our American friends adopted at Springfield. A member introducing a report or an overture from an important body on an important subject should be allowed at least half an hour. A member defending himself from a charge affecting his doctrine or character should be allowed all the time he wants. Better sit for a month than have the humblest member think he has not had justice. Ten minutes, however, is quite enough for ordinary business—*quite enough for those who have to listen*. Quite likely our Assembly would refuse to pass a ten-minute rule. The result is that nine out of ten speakers don't get ten minutes during the last two or three days, for the men who have to listen stamp the orators down. How many speakers got ten minutes during the last two days at Kingston? If it were understood by the large majority who never speak that no one was to be allowed more than ten minutes, members would not be put down as they always are during the last two days. Three-fourths of the Assembly never speak. The silent members have their rights as well as the speakers. It is the undoubted right of those who never speak to fix the length of time they desire to listen, and it would be far better for the majority to fix the time at the beginning of the meeting, than to put down members indiscriminately at the end.

THE FREE CHURCH ASSEMBLY, SCOTLAND.

THE Assembly met this year on the thirty-ninth anniversary of the day of Disruption, viz., on the 18th of last month. The retiring Moderator, Dr. Laughton, of Greenock, preached the sermon usual on such occasions, and was in due course succeeded in the chair by the new Moderator, Dr. Robert Macdonald, of North Leith.

The inaugural address of the Moderator was like a second sermon, taking up fully an hour in its delivery, and though good and appropriate, was generally felt to be "too long."

The reports presented show that there are at present 1,009 charges in the Free Church, and that the membership is 314,827. The income for all purposes during the year has been £607,500, being an increase of £17,000. The total amount contributed since the Disruption has been £15,262,438.

From the report of the Committee on Religion and Morals it would appear that while there have not been wanting during the year manifest tokens of a work of grace, yet that the amount of indifference, irreligion and

non-church-going is most formidable and on the increase.

At the date of the latest reports there had been a preliminary skirmish over the published works of Professor Bruce and Dr. Robertson Smith. The matter ended in such a way as to bring up the whole of the old vexed question of the heresy of these gentlemen at a later date.

LONDON ANNIVERSARIES.

IT is said that the London May meetings have this year not been so well attended as they used to be, and that not only have the crowds not been so large, but the enthusiasm and general interest have not been so marked. This may or may not have been the case. At any rate the work connected with the different Societies which hold their anniversaries in the British metropolis seems to go on with unabated vigour and with ever-widening effect.

THE BRITISH AND FOREIGN BIBLE SOCIETY during the year put into circulation 2,338,000 copies of the Bible, in whole or in part. Five hundred colporteurs sold, during the same period, more than 600,000 copies. The income was \$993,925, and the expenditures \$553,690. This does not look like decay.

The same thing has to be said of the RELIGIOUS TRACT SOCIETY. It has now been in existence eighty-two years, during which time it has put into circulation 2,099,210,520 tracts, and large numbers of these so-called tracts have been large and valuable volumes. Its total income for the year was \$969,742. All the cost of management was borne by the profits or sales, so that all subscriptions were devoted to gratuitous circulation, and thousands of dollars from the profits besides. With such periodicals as the "Leisure Hour," "Sunday at Home," "Girl's Own Paper," etc., the Tract Society cannot be said to have fallen into decay. On the contrary, it never was doing a greater or more blessed work for religion or genuine civilization than it is doing to-day.

THE CHURCH MISSIONARY SOCIETY has also a good story to tell. And the LONDON CITY MISSION has 453 missionaries at work, who made 3171,693 visits during the year. Four millions of tracts were distributed, 70,000 Gospel and Bible-reading meetings were held, and the necessary funds to keep all going were to the extent of a quarter million supplied. In the course of a speech at the City Mission meeting, Bishop Kyle expressed a doubt whether there were not a greater amount of rooted scepticism among the higher and more fully educated classes than among those usually styled "working." He said the rich were living on a volcano, and if the Gospel were not more widely diffused it would not at all surprise him to see the state of things which prevailed in the French Revolution repeated in London. Aye, and in many places besides London. The fashionable philosophies of the day naturally lead to utter ungodliness, while the eager pursuit of wealth and pleasure is having its natural but most disastrous effect. We may not in Canada be on the eve of any such social revolution as is now imminent in the British Isles, but here, as elsewhere, it may be said, in the words of the good Bishop, "The devil never sleeps, and there is no greater social danger than unsaved souls."

THE PRESBYTERIAN ASSEMBLY OF THE UNITED STATES.

THE Assembly of the Northern Presbyterian Church met this year at Springfield, Ill., on the 18th of May, and closed its sittings on the 29th. It was distinguished above all the Assemblies that had been held since the Union by the general harmony which prevailed, and the encouraging reports of the work which the Church had been prosecuting during the preceding twelve months. It is not at all necessary to give even a summary of the proceedings; for though these were, no doubt, all interesting and important to those more immediately concerned, they were not of such a character as would justify a very lengthened or minute record in the pages of the CANADA PRESBYTERIAN.

The sermon by the retiring Moderator, Dr. Darling, on "Methods of Evangelism," dealt rather hardly with ritualism in all its forms, and unauthorized evangelists, who, it was said, are too often inclined to ignore, or at least to belittle, the regularly ordained ministers and office bearers of the Church.

In the election of Dr. Herrick Johnson, Chicago, 10

the Moderator's chair, the Assembly consigned to oblivion the last trace of the divisions of the United Church, which had been too long perpetuated by the alternating system of choosing the Moderator. Dr. Johnson, as is well known, was, like the late Moderator, of the New School side of the Assembly, and his election was a protest against the prevailing system, and a declaration that henceforth Old School and New School were to be things of the past, which would no longer have any recognition in the proceedings of the Assembly. This step was a sensible one, and the Canadian Assembly will show its good sense and Christian feeling by doing the same thing, and always, from this time forward, choosing for its Moderator the brother who is thought to be most likely to fill the chair with the greatest efficiency, whatever may be his ecclesiastical genealogy. In the U. S. Assembly, the majority of Old School members, with what Dr. Johnson called "generous, splendid magnanimity," surrendered any right they might have had from use and wont to the choice of a Moderator, and thus buried out of sight the last vestige of that distinction by which the opposing schools of bygone years had up to that time been in some measure recognizable.

The first subject discussed was "Sabbath Desecration," especially by the railroad companies. The remark of one speaker, to the effect that "the railroads have kind of bought us preachers by giving us half-fare tickets," called forth considerable applause, which subsided, however, when it was added, "They don't buy us now, because they charged us full fare to this Assembly." It was urged by some that the railroad officials were not always to blame, as church-goers had got them to run special trains for their special accommodation.

The usual open public meetings were held during the Assembly, beginning with one on the second day devoted to "Sunday School Work." In the course of his speech on the subject, Dr. Nicolls, of St. Louis, said: "There was a time when a certain quantity of religious teaching was given in the public schools. I would rather have one public school in which the Bible is read than ten Harvards with their subtle science and ologies, but the common schools are not educating the children thoroughly in religion. On the Church rests the great responsibility." From the report on "Ministerial Relief" it appeared that 466 persons had been assisted during the year, viz., 196 ministers, 244 widows, and 26 orphans, and that the outlay had been \$67,420.76, though other sources of assistance brought up the available funds for current use to \$90,656. The permanent fund, of which the interest only was available, was \$277,256.

The report on the "Work among the Freedmen" was very interesting and full of encouragement. It may be added in this connection, that though there was some trouble last year about accommodating the Fisk Jubilee Singers, there were more applications for coloured delegates to the Assembly as guests than could be met, and the general hospitality of Springfield left nothing to be desired.

The "Home Mission" is on a very large scale, as many as 1,303 missionaries being employed, while the total receipts for the year were \$403,108.

The total receipts for "Foreign Missions" were \$592,289, and the general condition of the several Missions so far encouraging and progressive.

From the report on "Systematic Beneficence" it appears that while there had during the year been a remarkable increase in contributions, yet many were still unfaithful to their duty in this matter.

The average contributions per member to all the schemes of the Church had been the last two years \$2.46, and for congregational purposes \$10.90.

The most exciting debate during the sittings of the Assembly was on the "Resumption of Fraternal Relations with the Southern Presbyterian Church." The result was all that the friends of union could desire. The way is now paved for that union being consummated at no distant day. Colour prejudice and slaveholding traditions die hard, but they do die all the same; and the wonder in the case of the Southern States is, all things considered, not that they linger so long, but that they are disappearing so rapidly. In the heat and excitement of such a civil war as raged in the States for four years, some things were said and done on both sides which all must now regret. Such regrets have now been expressed by both sections of the Presbyterian Church. It has been agreed to appoint deputies from each Church to visit the Assemblies next year, and no doubt the further work of conciliation will go on rapidly.

BOOKS AND MAGAZINES.

SONGS FOR THE MASTER. Select Poems by the late Frances Ridley Havergal. (Philadelphia: The American Sunday School Union.) This neat little pocket volume contains seventy-six of Miss Havergal's beautiful songs of faith and love and hope. With tastefully embellished cover and gilt edges, it makes a very suitable gift book.

RED LETTER DAYS. A Memorial and Birthday Book. By Frances Ridley Havergal. New York: A. D. Randolph & Co., Toronto: N. Ure & Co. Price 85 cents. To the young Christian especially Miss Havergal's little books are attractive, and fitted to be eminently beneficial. That now before us will be found a most useful and pleasant daily companion. It contains for every day in the year a verse or two of Scripture, a stanza of poetry, and a blank space for manuscript notes.

EASTERN PROVERBS AND EMBLEMS. By Rev. J. Long. New York: Funk & Wagnalls, Toronto: W. Briggs. Price \$1. This volume of 200 pages contains a considerable accumulation of Eastern lore, interesting and instructive in itself, but of much greater value as throwing light on very many passages of Scripture. This in fact was the author's main object, for he has grouped the proverbs, etc., under Scripture texts, whereof he has supplied explanations. The Bible student will find the book of much use.

WHAT IS BRIGHT'S DISEASE? Its Curability. By Seth Pancoast, M.D. (Philadelphia: Published by the Author.) In an illustrated volume of 152 pages, Dr. Pancoast sets forth his views on what is now known as Bright's disease. He asserts that the primary cause of this ailment lies in the organic nervous system; that the disease may exist for years before the patient is aware of it; and that it is not incurable. The book is written in a style that renders it quite intelligible even to the unprofessional reader.

THE CHILDREN'S SERMON. By the Rev. John C. Hill. (Philadelphia: Presbyterian Board of Publication. Price 50 cents.) It is to be hoped that the five-minute sermon to children will, in the near future, become a permanent institution. Towards such a result Mr. Hill has contributed not a little by writing the book now before us. In the introductory part, the use of the Children's Sermon is advocated and directions are given for its preparation. Then come the specimen sermons, sixteen in number, all, both in thought and in language, admirably fitted for their purpose.

VICK'S ILLUSTRATED MONTHLY. (Rochester: James Vick.)—With a beautiful bouquet of roses for frontispiece, the June number of Vick's Monthly contains much seasonable information and instruction for the gardener and flower-grower. With much regret we notice the death of the publisher, which took place on the 16th ult. Mr. Vick's occupation of seedsman and florist was to him a labour of love. By means of his publications he communicated his own enthusiasm to others, and thus, in his own way, he did much towards making the homes of this continent pleasant.

THE BURIAL OF THE DEAD. (New York: Funk & Wagnalls; Toronto: W. Briggs. Price 75 cents.)—An extension of the title tells us that this book is "a Pastor's Complete Hand-book for Funeral Services and for the Consolation and Comfort of the Afflicted." It opens with a series of scriptural funeral services, which appear to be selected and arranged with care. These are followed by a Biblical study on the subject of Death, and a short treatise on the Funeral as found in the Bible. The volume closes with a collection of texts, topics and hints for funeral sermons and addresses.

SUMMER GLEANINGS. (New York: White & Stokes; Toronto: N. Ure & Co. Price \$2.)—Here we have a bulky volume composed of drawing paper—a leaf for every day in June, July and August. At the top of the page there are a few lines of poetry by some well-known author; then a blank space for notes, another for a pen or pencil sketch, and a third for pressed flowers. The book is so bound that it will hold the pressed flowers without losing its shape. It looks very well as it is, but we should just like to see a copy after some industrious young lady has filled it from beginning to end with notes and flowers and pencil sketches.

MEMOIR AND REMAINS OF THE REV. ROBERT MURRAY MCCHEYNE. Abridged from the larger

Work. (Edinburgh: Oliphant, Anderson & Ferrier; Toronto: N. Ure & Co.)—The Life of McCheyne, by Dr. A. Bonar, is a household book both in Scotland and to some extent in this country; its lessons in the higher walks of life and duty have been profitable to many, and it is to be hoped that many more will still be benefited by them. The abridgment now before us, however, being a thin duodecimo of 150 pages, will make its way much more easily than the larger work, and in some instances at least serve as an introduction to it, while even where left to itself it is well fitted to be serviceable, for the abridging is done in such a way that but little of the force of the good man's life-lesson as a whole is lost.

CALVINISM IN HISTORY. By the Rev. N. S. McFetridge. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son. Price 75 cents.) We do not find in this book, nor does the title lead us to expect, any extended statement of doctrine. What we have here is Calvinism judged by its results as manifested in the character of its adherents—a safe and a scriptural criterion, for are we not told that "every tree is known by its fruit?" The headings of the divisions of the book will give some idea of the manner in which the author treats his subject, and all we need further say is that the plan indicated by these headings has been admirably carried out. (1) Calvinism as a Political Force; (2) Calvinism as a Political Force in the History of the United States; (3) Calvinism as a Moral Force; (4) Calvinism as an Evangelizing Force. The volume contains 157 pages, it is well printed, the paper used is of a superior quality, and the binding is strong.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls.)—The June number of the "Homiletic Monthly" contains the following sermons: "The Resurrection of Christ, the Corner-Stone of Christian Faith," by George Lansing Taylor, D.D.; "Christ's Solution of David's Assertion," by Arthur Brooks, D.D.; "The First Beatitude," by Dean Stanley; "The Light in the Clouds," by T. L. Cuyler, D.D.; "The Originality of Christ's Character," by T. A. Hoyt, D.D.; "Building with Hewn Stone," by Joseph Parker, D.D.; "Christ's Desire for His People's Company," by Rev. Archibald G. Brown, "Soul-Saving the Christian's Business," by Charles H. Spurgeon, "Sunday School Service—The Pyramid of Gizeh," by Joseph Sanford, D.D. Among the more interesting papers are: "Is the Revised Testament Gaining Ground?" by Rev. W. F. Crafts, "Misquoted Scriptures," by Taibot W. Chambers, D.D., "Light on Important Texts," by Howard Crosby, D.D. This number is full of suggestive hints to ministers.

JUVENILE WIT AND HUMOUR. Five Hundred Wise, Witty and Waggish Sayings of Young People. Collected and Edited by D. Shearer, M.A., Ph.D. (Edinburgh: Oliphant, Anderson & Ferrier; Toronto: N. Ure & Co.)—The family visitor is often wearied with almost endless parental reports of the smart sayings of "our Freddy" or the wonderfully wise lisplings of "little Sarah Jane." This is the fault, however, not of the children, but of the over-zealous reporters who cannot distinguish a witticism from a blunder, or a wise utterance from the most helpless inanity. Not so our "M.A., Ph.D." With him there appears to be no deficiency in the power of knowing exactly where the laugh comes in, and every one of his five hundred specimens possesses the genuine ring. His diligence in gathering is worthy of commendation, but still more so is his care in selecting, for he worked in a very fruitful field; the simple mind of childhood often getting at truth by a direct path, all untrodden, and strikingly distinct from the crooked ways of sage maturity. The book is well printed and has a nicely finished exterior.

A CORRECTION.

MR. EDITOR, I am advised that the statement in the extract from the Report on the State of Religion, Synod of Toronto and Kingston, concerning Chalmers Church, is open to misconstruction. Please give the *ipsissima verba* of the Kingston Presbytery's report, as follows: "In Kingston special Evangelistic services have been held, which have resulted, as the report of Chalmers Church says, in drawing some of the non-church going people."

WALTER M. ROGER,
Convener Synod's Committee.
Ashburn, Ont., May 23rd, 1882.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESDA STRETTON.

CHAPTER LII.—HIS OWN CHILDREN.

The tidings of Felicitia's death spread rapidly in England, and the circumstances attending it, its suddenness, and the fact that it had occurred at the same place that her husband had perished by accident many years before, gave it more than ordinary interest and excited more than ordinary publicity. It was a good deal talked of in literary circles, and in the fashionable clique to which she belonged through her relationship with the Riversford family. There were the usual kindly notices of her life and works in the daily papers; and the publisher seized the occasion to advertise her books more largely. But it was in Riversborough that the deepest impression was made and the keenest curiosity aroused by the story of her death, obscure in some of its details, but full of romantic interest to her old townspeople, who were thus recalled to the circumstances attending Roland Seston's disappearance and subsequent death. The funeral also was to be in the immediate neighbourhood, in the church where all the Riversfords had been buried time out of mind, long before a title had been conferred on the head of the house. It appeared quite right that Felicitia should be buried beside her own people; and every one who could get away from business went down to the little country churchyard to be present at the funeral.

But Phebe was not there when she reached London she was so worn out with fatigue and agitation that she was compelled to remain at home, brooding over what she had come through. And Jean Merle had not trusted himself to look into the open grave, about to close over all that remained of the woman he had so passionately loved. The tolling of the minute-bell, which began early in the day and struck its deep knell through the tardy hours till late in the evening, smote upon his ear and heart every time the solemn tone sounded through the quiet hours. He was left alone in his own home, for Mr. Clifford was gone as one of the mourners to follow Felicitia to the grave; and all the servants had asked to be present at the funeral. There was nothing to demand his attention or to distract his thoughts. The house was as silent as if it had been the house of death, and he himself but a phantom in it.

Though he had been six months in the house, he had never yet been in Felicitia's study—that quiet room shut out from the noise both of the street and the household, which he had set apart and prepared for her when she was coming, stepping down a little from her own level to be his wife. It was dismantled, he knew, her books were gone, and all the costly decorative fittings he had chosen with so much joyous anxiety. But the paneled doors which he had worked at with his own hands were there, and the window, with its delicately tinted lattice-frames, through which the sun had shone in daintily upon her at her desk. He went slowly up the long staircase, pausing now and then, lost in thought; and standing at last before the door, which he had never opened without asking permission to enter in, he hesitated for many minutes before he went in.

An empty room, swept clean of everything which made it a living habitation. The sunshine fell in pencils of coloured light upon the bare walls and uncarpeted floor. It bore no trace of any occupant; yet to him it seemed but yesterday that he had been in here, listening to the low tones of Felicitia's sweet voice, and gazing with silent pride on her beautiful face. There had been unmeasured passion and ambition in his love for her, which had fatally changed his whole life. But he knew now that he had failed in winning her love and in making her happy, and the secret dissatisfaction she had felt in her ill-considered marriage had been fatal both to her and to him. The restless eagerness it had developed in him to gain a position that could content her, had been a seed of worldliness, which had borne deadly fruit. He opened the casement, and looked out on the familiar landscape, on which her eyes had so often rested—eyes that were closed forever. The past, so keenly present to him this moment, was in reality altogether dead and buried. She had ceased to be his wife years ago, when she had accepted the sacrifice he proposed to her of his very existence. That old life was blotted out; and he had no right to mourn openly for the dead, who was being laid in the grave of her fathers at this hour. His children were counting themselves orphans, and it was not in his power to comfort them. He knelt down at the open window, and rested his bowed head on the window-sill. The empty room behind him was but a symbol of his own empty lot, swept clean of all its affections and aspirations. Two-thirds of his term of years were already spent; and he found himself bereft and dispossessed of all that makes life worth having—all except the power of service. Even at this late hour a voice within him called to him, "Go work to-day in My vineyard." It was not too late to serve God who had forgiven him, and manning whom he had wronged. There was time to make some atonement, to work out some redemption for his fellow-men. To Roland Seston had arisen a vision of a public and honourable career, cheered on by applause of men and crowned with popularity and renown for all he might achieve. But Jean Merle must toil in silence and difficulty, amid rebuffs and discouragements, and do humble service which would remain unrecognised and unthanked. Yet there was work to do, if it were no more than hearing the last days of an old man, or teaching a class of the most ignorant of his townfolk in a night school. He rose from his knees after a while, and left the room, closing the door as softly as he had been used to do when afraid of any noise grating on his wife's sensitive brain. It seemed to him like the closing of the vault where she was buried. She was gone from him forever, and there was nothing left but to forget the past if that were possible.

As he went lingeringly down the staircase, which would henceforth be trodden seldom if ever by him, he heard the

ringing of the house-bell, which announced the return of Mr. Clifford and of Felix and Hilda, who were coming to stay the night in their old home, before returning to London on the morrow. He hastened down to open the door and help them to alight from their carriage. It was the first time he had been thus brought into close contact with them; but this must happen often in the future, and he must learn to meet them as strangers, and to be looked upon by them as little more than a hired servant.

But the sight of Hilda's sad young face, so pale and tear-stained, and the expression of deep grief that Felix wore, tried him sorely. What would he not have given to be able to take this girl into his arms and soothe her, and to comfort his son with comfort none but a father can give? He stood outside the sphere of their sorrows, looking on them with the eyes of a stranger; and the pain of seeing them so near yet so far away from him was unutterable. The time might come when Jean Merle could see them and talk with them calmly as a friend, ready to serve them to the utmost of his power; when there might be something of pleasure in gaining their friendship and confidence. But so long as they were mourning bitterly for their mother, and could not conceal the sharpness of their grief, the sight of them was a torture to him. It was a relief to him and to Mr. Clifford when they left Riversborough the next morning.

CHAPTER LIII.—AN EMIGRATION SCHEME.

Several months passed away, bringing no visitor to Riversborough except Phebe, who came down two or three times to see Mr. Clifford, whose favourite she was. But Phebe never spoke of the past to Jean Merle. Since they had determined what to do, it seemed wiser to her not to look back so as to embitter the present. Jean Merle was gradually gaining a footing in the town as Mr. Clifford's representative, and was in many ways filling a post very few could fill. Now and then, some of the elder townsmen, who had been contemporary with Roland Seston, remarked upon the resemblance between Jean Merle and their old comrade; but this was satisfactorily accounted for by his relationship to Madame Seston; for Roland, they said, had always had a good deal of the foreigner about him, much more than this quiet, melancholy, self-effacing man, who never pushed himself forward, or courted attention, yet was always ready with a good, sound, shrewd opinion if he was asked for it. It had been a lucky thing for old Clifford that such a man had been found to take care of him and his affairs in his extreme old age.

Felix had gone back to his curacy, under Canon Pascal, in the parish where he had spent his boyhood, and where he was safe against any attack upon his father's memory. But in spite of being able to see Alice every day, and of enjoying Canon Pascal's constant companionship, he was ill at ease, and Phebe was dissatisfied. This was exactly the life Felicitia had dreaded for him, an easy, half-occupied life in a small parish, where there was little active employment for either mind or body. The thought of it troubled and haunted Phebe. The magnificent physical strength and active energy of Felix, and the strong bent to heroic effort and Christian devotion given to him in his earliest years, were thrown away in this tranquil English village, where there was clearly no scope for heroism. How was it that Canon Pascal could not see it? His curacy was a post to be occupied by some feebler man than Felix; a man whose powers were only equal to the quiet work of carrying on the labours begun by his rector. Besides, Felix would have recovered from the shock of his mother's sudden death if his time and faculties had been more fully occupied. She must give words to her discontent, and urge Canon Pascal to banish him from a spot where he was leading too dull a life.

Canon Pascal had been in residence at Westminster for some weeks, and was about to return to his rectory, when Phebe went down to the Abbey one day, bent upon putting her decision into action. The bitterness of the early spring had come again, and strong easterly gales were blowing steadily day after day, bringing disease and death to those who were feeble and ailing, yet not more surely than the fogs of the city had done. It had been a long and gloomy winter, and in this second month of the year the death rates were high. As Phebe passed through the Abbey on her way to his home in the cloisters, she saw Canon Pascal standing still, with his head thrown back and his eyes uplifted to the noble arches supporting the roof. He did not notice her till her clear, pleasant voice addressed him.

"Ah, Phebe!" he exclaimed, a swift smile transforming his grave, marked face, "my dear, I was just asking myself how I could bear to say farewell to all this."

He glanced round him with an expression of unutterable love and pride and of keen regret. The Abbey had grown dearer to him than any spot on earth; and as he paced down the long aisle he lingered as if every step he took was full of pain.

"Bid farewell to it!" repeated Phebe; "but why?"

"For a series of whys," he answered; "first and foremost, because the doctors tell me, and I believe it, that my dear wife's days are numbered if she stays another year in this climate. All our days are numbered by God, I know; but man can number them also, if he pleases, and make them longer and shorter by his obedience or disobedience. Secondly, Phebe, our sons have gone on before us as pioneers, and they send us pious accounts of the spiritual needs of the colonists and the native populations out yonder. I preach often on the evils of over-population and its danger to our country, and I prescribe emigration to most of the young people I come across. Why should not I, even I, take up the standard and cry 'Follow?' We should leave England with sad hearts, it is true, but for her good and for the good of unborn generations, who shall create a second England under other skies. And last, but not altogether least, the colonial bishopric is vacant, and has been offered to me. If I accept it I shall save the life most precious to me, and find another home in the midst of my children and grandchildren."

"And Felix?" cried Phebe.

"What could be better for Felix than to come with us?" he asked; "there he will meet with the work he was born

for, the work he is fretting his soul for. He will be at last a gallant soldier of the Cross, unhampered by any dread of his father's sin rising up against him. And we could never part with Alice—her mother and I. You would be the last to say No to that, Phebe?"

"Oh, yes!" she answered, with tears in her eyes, "Felix must go with you."

"And Hilda, too," he went on; "for what would become of Hilda alone here, with her only brother settled at the antipodes? And here we shall want Phebe Marlowe's influence with old Mr. Clifford, who might prevent his ward from quitting England. I am counting also on Phebe herself, as my pearl of deaconesses, with no vow to bind her, if the happiness and fuller life of marriage opened before her. Still, to secure all these benefits I must give up all this."

He paused for a minute or two, looking back up the narrow side aisle, and then, as if he could not tear himself away, he retraced his steps slowly and lingeringly, and Phebe caught the glistening of tears in his eyes.

"Never to see it again," he murmured, "or if I see it, not to belong to it! To have no more right here than any other stranger! It feels like a home to me, dear Phebe. I have had solemn glimpses of God here, as if it were indeed the gate of heaven. To the last hour of my life, wherever I go, my soul will cleave to these walls. But I shall give it up."

"Yes," she said, sighing, "but there is no bitterness of repentance to you in giving it up."

"How sadly you spoke that," he went on, "as if a woman like you could know the bitterness of repentance! You have only looked at it through other men's eyes. Yes, we shall go. Felix and Hilda and you are free to leave Mr. Clifford, now he is so admirably cared for by this Jean Merle. I like all that I hear of him, though I never saw him; surely it was a blessing from God that Madame Seston's poor kinsman was brought to the old man. Could we not leave him safely in Merle's charge?"

"Quite safely," she answered.

"I have a scheme for a new settlement in my head," he continued, "a settlement of our own, and we will invite emigrants to it. I can reckon on a few who will joyfully follow our lead, and it will not seem a strange land if we carry those whom we love with us. This hour even I have made up my mind to accept this bishopric. Go on, dear Phebe, and tell my wife. I must stay here alone a little longer."

But Phebe did not hasten with these tidings through the cloisters. She walked to and fro, pondering them and finding in them a solution of many difficulties. For Felix it would be well, and it was not to be expected that Alice would leave her invalid mother to remain behind in England as a curate's wife. Hilda, too, what could be better or happier for her than to go with those who looked upon her as a daughter, who would take Alice's place as soon as she was gone into a home of her own? There was little to keep them in England. She could not refuse to let them go.

But herself? The strong strain of faithfulness in Phebe's nature knitted her as closely with the past as with the present; and with some touch of pathetic clinging to the past which the present cannot possess. She could not separate herself from it. The little home where she was born, and the sterile fields surrounding it, with the wide moors encircling them, was as dear to her as the Abbey was to Canon Pascal. In no other place did she feel herself so truly at home. If she cut herself adrift from it and all the subtly woven web of memories belonging to it, she fancied she might pine away of home-sickness in a foreign land. There was Mr. Clifford, too, who depended so utterly upon her promise to be near him when he was dying, and to hold his hand in hers as he went down into the deep chill waters of death. And Jean Merle, whose terrible secret she shared, and would be the only one to share it when Mr. Clifford was gone. How was it possible for her to separate herself from these two? She loved Felix and Hilda with all the might of her unselfish heart; but Felix had Alice, and by-and-by Hilda would give herself to some one who would claim most of her affection. She was not necessary to either of them. But if she went away she must leave a blank, too dreary to be thought of, in the clouded lives of Mr. Clifford and poor Merle. For their sakes she must refuse to leave England.

CHAPTER LIV.—FAREWELL.

But it was more difficult than Phebe anticipated to resist the urgent entreaties of Felix and Hilda not to sever the bond that had existed between them so long. Her devotion to them in the past had made them feel secure of its continuance, and to quit England, leaving her behind, seemed impossible. But Mr. Clifford's reiterated supplications that she would not forsake him in his old age drew her as powerfully the other way. Scarcely a day passed without a few lines, written by his own feeble and shaking hand, reaching her, beseeching and demanding of her a solemn promise to stay in England as long as he lived. Jean Merle said nothing, even when she went down to visit them, urged by Canon Pascal to set before Mr. Clifford the strong reasons there were for her to accompany the party of emigrants; but Phebe knew that Jean Merle's life, with its unshared meritorious and secrets, would be still more dreary if she went away. After she had seen these two she wavered no more.

It was a larger party of emigrants than any one had foreseen; for it was no sooner known that Canon Pascal was leaving England as a colonial bishop, than many men and women came forward anxious to go out and found new homes under his auspices. He was a well-known advocate of emigration, and it was rightly deemed a singular advantage to have him as a leader as well as their spiritual chief. Canon Pascal threw himself into the movement with ardour, and the five months elapsing before he set sail were filled with incessant claims upon his time and thought, while all about him were drawn into the strong current of his work. Phebe was occupied from early morning till late at night, and a few hours of deep sleep, which gave her no time for

thinking of her own future, was all the rest she could command. Even Felix, who had scarcely shaken off the depression caused by his mother's sudden death, found a fresh fountain-head of energy and gladness in sharing Canon Pascal's new career, and in the immediate prospect of marrying Alice.

For in addition to all the other constant calls upon her, Phebe was plunged into the preparations needed for this marriage, which was to take place before they left England. There was no longer any reason to defer it for lack of means, as Felix had inherited his share of his mother's settlement. But Phebe drew largely on her own resources to send out for them the complete furnishing of a home as full of comfort, and, as far as possible, as full of real beauty, as their Essex rectory had been. She almost stripped her studio of the sketches and the finished pictures which Felix and Hilda had admired, sighing sometimes, and smiling sometimes, as they vanished from her sight into the packing cases, for the times that were gone by, and for the pleasant surprise that would greet them, in that far-off land, when their eyes fell upon the old favourites from home.

Felix and Hilda spent a few days at Riversborough with Mr. Clifford, but Phebe would not go with them, in spite of their earnest desire; and Jean Merle, their kinsman, was absent, only coming home the night before they bade their last farewell to their birth-place. He appeared to them a very silent and melancholy man, keeping himself quite in the background, and unwilling to talk much about his own country and his relationship with their grandmother's family. But they had not time to pay much attention to him; the engrossing interest of spending the few last hours amid these familiar places, so often and so fondly to be remembered in the coming years, made them less regardful of this stranger, who was watching them with undivided and despairing interest. No word or look escaped him, as he accompanied them from room to room, and about the garden walks, unable to keep himself away from this unspeakable torture. Mr. Clifford wept, as old men weep, when they bade him good-bye; but Felix was astonished by the fixed and mournful expression of inward anguish in Jean Merle's eyes, as he held his hand in a grasp that would not let him go.

"I may never see you again," he said, "but I shall hear of you?"

"Yes," answered Felix, "we shall write frequently to Mr. Clifford, and you will answer our letters for him."

"God bless you!" said Jean Merle. "God grant that you may be a truer and a happier man than your father was."

Felix started. This man, then, knew of his father's crime; probably knew more of it than he did. But there was no time to question him now; and what good would it do to hear more than he knew already? Hilda was standing near to him waiting to say good-bye, and Jean Merle, turning to her, took her into his arms, and pressed her closely to his heart. A sudden impulse prompted her to put her arm round his neck as she had done round old Mr. Clifford's, and to lift up her face for his kiss. He held her in his embrace a few moments, and then, without another word spoken to them, he left them and they saw him no more. The marriage was celebrated a few days after this visit, and not long before the time fixed for the bishop and his large band of emigrants to sail. Under these circumstances the ceremony was a quiet one. The old rectory was in disorder, littered with packing cases, and upset from cellar to garret. Even when the wedding was over both Phebe and Hilda were too busy for sentimental indulgence. The few remaining days were flying swiftly past them all, and keeping them in constant fear that they would not be time enough for all that had to be done.

But the last morning came, when Phebe found herself standing amid those who were so dear to her on the landing-stage, with but a few minutes more before they parted from her for years, if not forever. Bishop Pascal was already gone on board the steamer standing out in the river, where the greater number of emigrants had assembled. But Felix and Alice and Hilda lingered about Phebe till the last moment. Yet they said but little to one another; what could they say which would tell half the love or the sorrow they felt? Phebe's heart was full. How gladly would she have gone out with these dear children, even if she left behind her her little birth-place on the hills, if it had not been for Mr. Clifford and Jean Merle!

"But they need me most," she said again and again to herself. "I stay, and must stay, for their sakes." As at length they said farewell to one another, Hilda clinging to her as a child clings to the mother it is about to leave, Phebe saw at a little distance Jean Merle himself, looking on. She could not be mistaken, though his sudden appearance there startled her; and he did not approach them, nor even address her when they were gone. For when her eyes, blinded with tears, lost sight of the outward-bound vessel amid the number of other craft passing up and down the river, she turned to the spot where she had seen his gray head and sorrowful face, he was no longer there. Alone and sad at heart, she made her way through the tumult of the landing-stage and drove back to the desolate home she had shared so long with those who were now altogether parted from her.

(To be continued.)

THE SLAVERY OF THE JEWS.

Whatever ground the popes had left untouched, was covered by the councils of the different countries; they forbade, for example, that a Christian should let or sell a house to a Jew, or buy wine of him. In addition to all this came the oft-renewed orders to burn all copies of the Talmud and its commentaries—i.e., by far the largest part of the Jewish literature—on account of the passages hostile to Christianity that were said to be found therein. And then came again tortures, persecutions, and imprisonments in abundance. It seemed as if the mighty of the earth had only stones instead of bread for the afflicted people, and were disposed to give no answer to their entreaties and inquiries other than that which the ancestors of the Jews once gave to the tyrant

Herod, viz., when he asked what, then, he should do for them, they replied, to hang himself.

The new theory of the slavery of the Jews was now adopted and elaborated by the theologians and canonical writers. Thomas of Aquinas, whose views passed as unimpeachable in the whole church, decided that the princes could dispose of the property of these men, who were condemned to perpetual bondage, just as they would of their own goods. A long series of writers on the canon law built upon the same foundation the assertion that princes and lords could forcibly disposses the Jews of their sons and daughters and cause them to be baptized. That a baptized child of a Jew should not be allowed to remain with its father was universally taught, and still is a demand of the church. The princes, in the meantime, had greedily adopted the papal doctrine of the divinely ordained slavery of the Jews, and the Emperor Frederick II. based thereupon the claim that all Jews were his property as the emperor, according to the then prevailing logic, that the master's rights over them had been transmitted from the old Roman emperors to him as their successor. His son, Conrad IV., already used the expression, "servants of our chamber," and the Schwabenspiegel professed to know that "King Titus had given them over to be the property of the imperial chamber." King Albrecht demanded from King Philip of France, that the French Jews be handed over to him, and later the Jews themselves said, in a memorial to the Council of Ratisbon, that "they belonged to the emperor, in order that he might preserve them from entire destruction at the hands of the Christians, and keep them as a memorial of the sufferings of Christ."

After the fourteenth century, this servitude to the exchequer came to be understood and applied as a complete slavery: "You belong," says the Emperor Charles IV., in a document addressed to the Jews, "to us and the empire, with your lives and possessions: we can order, do, and act with these as we like, and as seems good to us." In fact, the Jews frequently went, like an article of merchandise, from one hand into another; the emperor declared, now here, now there, that their claims for the payment of debts were annulled, and caused a large sum of money, generally thirty per cent., to be paid by the debtors into his own treasury.—*Popular Science Monthly.*

LONGFELLOW.—A REQUIEM.

"There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath."

And thou hast claimed the loving heart that beat alone
For others' good, and moved outside of self away;
Or if within, but to respond to chords vibrating
In souls his own strains had awakened from out deep slumber.

Why are ye thus so sore dismayed? the poet's power
Hath but the deeper struck into a nation's heart;
And death, forsooth, hath sealed the gentle lips in vain.
For far o'er land and sea, where'er heart beats to heart
In countless homes those sweet songs aye are household words,

Well known and loved of all who yield unto their fellows
The grace and courtesy of life in kindly meed.
Hath he not taught the speech wherein friend speaks to friend,

With truest measure, touching now the inmost recess
Of hearts, that chance long chilled and 'stranged, revive
once more

With sudden glow as tender thoughts are stirred again?
And brought the little children nearer to great minds
Throughout all time, by winning words of simple truth,
And heart so large that many a crevice opened wide
For them to steal within, and therein be enshrined,
Leading the fainting soul to rest in nature's halls,
And from her temple pointing upward to her God;
Thus adding steps unto the scale by which we climb
From out earth's dim shadows to tread the "fields of light,"

"Breathing songs at night" when life's most fitful fever
Throbs wearily in restless pulse and swelling vein
Unchecked, until thy music falls with soothing power.
Then lay with reverential hand thy snowy wreaths
Upon the breast of him who, with unceasing love,
First sowed the seeds of thought that long hath bloomed
unfading—

That, through the endless ages of eternity,
Shall shed undying perfume for the saints who rest.

—EMILY A. SYKES, in *Canadian Independent.*

DON'T WHINE.

There is a class of people in this world, by no means small, whose prominent peculiarity is whining. They whine because they are so poor; or if rich, because they have no health with which to enjoy riches. They whine because they have no luck, and others' prosperity exceeds theirs; they whine because some friends have died and they are still living; they whine because they have aches and pains, and they have these because they whine so much. They whine, no one knows why. Now, a word to these whining people: First, stop whining; it is of no use complaining, fretting, fault-finding, and whining. Do you know that it is a well settled principle of physiology and common sense that these habits are more exhausting to nervous vitality than almost any other violation of physical law? And do you not know that life is pretty much as you make it? You can make it bright and sunshiny, or you can make it dark and shadowy. This life is meant only to discipline us—to fit us for a higher and purer state of being. For your own sake and for humanity's sake stop your whining and fretting and go on your way rejoicing.

THE Jewish persecutions are extending alarmingly in Russian Poland.

BRITISH AND FOREIGN ITEMS.

THE farmhouse on the field of Waterloo was destroyed by fire last Friday evening.

SEVERAL extensive cases of pocket-picking took place at Drogheda fair on Friday.

THE Rev. George C. Miln will, it is said, make his appearance on the stage in "Hamlet."

INFIDEL books are extensively circulated and read by the English-speaking Hindoos in India.

THE aborigines of Australia are rapidly diminishing. In ten years they have decreased from 1,330 to 768.

A COLLECTION of nearly 5,000 objects connected with Martin Luther has been bought by the city of Berlin.

THE German and Russian military authorities are experimenting with flying machines for use in time of war.

GERMAN BEER is doing so much mischief in Arabia, that the Mohammedan authorities have issued mandates of prohibition.

THE Glasgow Y. M. C. A. has 174 branch associations that meet every Sabbath for Bible study and Christian fellowship.

MR. JOSEPH WHITWELL PEASE, who has recently been made an English baronet, is the first Quaker who has accepted such a title.

LIEUT. DANENHOWER and three of his brave comrades of the Jeannette expedition reached New York last Sunday week. A hearty reception awaited them.

THE revision of the Old Testament is nearly finished. The second revision will take the whole of the present year, and the finished work will be published in 1883.

THE cost of the new United Presbyterian College building in Edinburgh has been \$280,000. All the offices of the Church and the Synod's Hall are in this building.

AT Amoy, China, four natives have been licensed to the ministry in connection with the mission of the English Presbyterian Church, and were at once called to vacant charges.

THE *Daily News'* Maritzburg correspondent telegraphs that Zululand is quiet. It was reported that Cetewayo's visit is indefinitely postponed by telegraphic instructions from England.

AT St. Petersburg the cathedral of St. Isaac, finished in 1859 at a cost of \$25,000,000, is sinking: it was built on one of the softest portions of the marsh upon which the city was built.

MR. GLADSTONE, Sir William Harcourt, Mr. Chamberlain, and Mr. Bright are attended to and from the House of Commons, and in their walks and drives abroad, by armed detectives.

As the Mount Vernon Church of Boston says "Come," instead of "Go," to the Chinese, it is not strange that they are filling up the Sunday school class, which now numbers 110 scholars.

REV. DR. BROWN of Bedford, England, who has been visiting New York, is the pastor of the church of which John Bunyan was the leader, and which has had but five ministers besides.

FOUR-FIFTHS of the students of Carleton College, Minnesota, are said to be Christians, as have been all its graduates but two or three. The students have sustained a daily prayer-meeting for eight years.

IT is said that the late James Vick, the Rochester seedman, gave more than \$10,000 yearly for charitable purposes. He gave \$25,000 worth of seeds to the Kansas sufferers by the grasshopper plague.

THE Superintendent at Castle Garden, New York, says that with the tremendous rush of emigrants he had still on hand last week about 10,000 applications for labour from all parts of the country, which had not yet been filled.

THE sugar planters of Jamaica have suffered such severe losses from the depredations of the rats, amounting some years to \$500,000, that they have imported mungooses from India, which have greatly diminished the pest.

SCOTLAND gives the encouraging report that crime is greatly decreasing in her borders. In the years 1840-42 the convictions averaged 1,120 per million inhabitants, while in 1876-80 they were but 570, a decline of nearly 50 per cent.

IT is a surprising fact that the British House of Commons, while discussing the Irish question, remained in session on the day that the Derby horse race was run. It was indeed serious business that could induce it to break over its long-standing habit.

QUEEN VICTORIA formally dedicated Epping Forest, near London, May 6, to the enjoyment of her people for ever. There are about 5,600 acres of forest land in its area, which was gradually being withdrawn from the public, until the encroachment was stopped by this act of the Government.

A DUNKARD meeting-house in Lancaster county, Pa., gave way while men were raising its framework on Saturday, May 27th, carrying with it about forty workmen, who were on the building, nearly all of whom were buried in the debris. Three persons were killed, and a number more seriously injured.

DR. McCOSH, in his recent lecture on "Evolution" before the Young Men's Association of the Collegiate Church, New York, claimed that "development" was not only not inconsistent with Christianity, but that it was an indication of the working plan (so to speak) of the Divine mind. The doctrine of evolution, he declared, was passing through a crisis. In the past it had shown what evolution could accomplish, but the future was to demonstrate what it could not accomplish. It would then be found that evolution was bound by very stringent limits. It could not account for the origin of things, nor could it explain the general laws of nature.

MINISTERS AND CHURCHES.

The Rev. James Little, of Princeton, has quite recovered from his recent illness.

A PURSE containing \$117 in gold was presented to the Rev. D. Tait, of Berlin, by his congregation, previous to his departure on his European trip.

MANY of our readers will be sorry to learn that the Rev. D. McKenzie is lying very low, with little hopes of his recovery, cancer in the eyes being the trouble.

At a recent meeting of the managing committee of the Wingham Presbyterian Church, a resolution was passed tendering thanks to Mr. W. J. McCutcheon for a gift of chairs for the pulpit platform.

ACCORDING to their custom, the Presbyterians of Woolwich held a tea meeting on the Queen's birthday. The speakers were Rev. Messrs. Hamilton, Dean, Dickson of Galt, Mr. Muir, and Dr. Bowly. The proceeds amounted to upwards of \$100.

THE Presbyterians of Minnedosa have succeeded in organizing a Sunday school under the able management of the Rev. J. M. Wellwood, B.A., with the following staff of officers for the ensuing term: Dr. Hunter, first junior teacher; Mrs. R. H. Kenning, second junior teacher; Mrs. C. L. Floyd, teacher of the infant class.

THE new St. Andrew's Church at Nelsonville, Manitoba, was opened on the 7th ult. The services were conducted by Rev. Messrs. Borthwick and Ross. On the following Monday evening a social was held, the proceeds of which amounted to \$75. This with the Sabbath collections made \$126 in aid of the building fund.

At a recent meeting of the Presbytery of Manitoba an overture was introduced asking the General Assembly to give Manitoba College a theological Faculty, and appoint a theological professor and principal. The Presbytery also fixed August 2nd as the date of the induction of the Rev. D. M. Gordon into the pastoral charge of Knox Church, Winnipeg.

REV. W. J. SMYTH, Ph.D., preached for the last time to his charge at Quaker Hill, Uxbridge, on Sabbath last, and dispensed the ordinance of the Lord's Supper to a large number of communicants. On Monday evening a large number of the congregation and others assembled to bid an affectionate farewell to Mr. Smyth and family, who are removing to Ohio.

At a tea meeting held by the Presbyterian congregation of St. George on the 24th ult., the chair was occupied by the pastor, Rev. R. Hume, M.A., and addresses were given by the Rev. Messrs. Sellery and Swan of the Methodist Church, Michel (Baptist), and Mr. A. McRoberts. Rev. Walter Inglis, of Ayr, who had been expected to deliver a lecture, was detained at home by illness. The amount realized was over \$97.

The closing meeting of the Missionary Association in connection with St. Paul's Church, Bowmanville, was held at the close of the prayer meeting last week, and it was gratifying to note that the missionary spirit in this church is not flagging. There are four auxiliaries in this work, namely: The Congregational Missionary Association, the Woman's Foreign Branch, the Mission Band and the Sabbath school. The report submitted by Mr. Yellowlees showed the total amount raised from all sources for the year to be \$600.57. The contributions were as follows: Congregation, \$417.86; Woman's Foreign Mission, \$80; Mission Band, \$40; Sabbath school, \$62.71. Total, \$600.57.

At a congregational meeting of St. Andrew's Church, Perth, held on Monday evening, the 29th ult., Mr. Wm. Meighen in the chair, it was decided to erect a manse for the pastor. As it was thought advisable to begin the construction as soon as possible, steps were taken at the meeting to provide ways and means, and a scheme was adopted by which the balance of the money required could be borrowed on easy terms. There is already on hand or subscribed for this purpose about \$1,400, and as the total cost of the manse is not to exceed \$5,000, possibly not \$4,500, the amount yet to be raised is estimated to be about \$3,400. The managers are expected to select a lot at once, procure plans and tenders, and let the contract in time to have the building ready for occupation this winter. The edifice is to be built of brick.

PRESBYTERY OF PETERBOROUGH. - This Presbytery met on the 2nd May at Peterborough. There were fourteen ministers present and twelve elders. The Presbytery agreed to report in favour of a Sustentation Fund in preference to a Supplemental. The modifications proposed in the regulations in connection with the Aged and Infirm Ministers' Fund were approved of. A call from Cobourg on behalf of the Rev. Mr. McCrea, of Woodlands, in the Presbytery of Glengarry, was sustained, and ordered to be transmitted to that Presbytery. Arrangements were made for the induction of Mr. McCrea in the event of his acceptance of the call. Similar arrangements were made for the induction of Mr. David James, of Midland, in the event of his acceptance of the call to Norwood. The Home Mission Committee were empowered to take steps to provide a missionary for Round Lake and Stoney Lake field. Arrangements for a future supply of the Minden and Haliburton fields were also left in the hands of the Home Mission Committee. The Committee appointed to superintend the studies of Mr. Fleming reported that they had had Mr. Fleming under constant instruction, and that, taking all the circumstances into account, he has made satisfactory progress. The report was received and adopted. Circular letters were read from several of the Presbyteries regarding the reception of ministers from other churches. The Presbytery adjourned, to meet in Cobourg on the first Wednesday of July, at eleven a.m.—W. BENNETT, *Pres. Clerk*

NORTH-WEST CHURCH EXTENSION SCHEME.

The Rev. James Robertson, Superintendent of Missions for Manitoba and the North-West, has returned to Ontario to prosecute his canvass in behalf of the North-West Church Extension Fund. The following additions have been made to the subscription list since last notice:

TORONTO

Jas. Michie and Hon. Alex. Morris, M.P.P., \$1,000 each. Rev. D. J. Macdonnell, B.D., William Gordon, R. J. Hunter, James Scott, John McKay, John L. Blaikie, and Thomas Robertson, \$300 each. Mortimer Clarke, Mrs. M. Clarke and C. Blackett Robinson, \$100 each.

HAMILTON.

Wm. Hendrie, \$500; James Stewart & Co., \$450; James Walker, John Stewart, Geo. Rutherford and Dr. McDonald, \$300 each; Matthew Leggat, \$250; Donald McLellan, \$200; Buntin, Gillies & Co., J. L. McQuesten, Rev. D. H. Fleicher, Rev. R. J. Laidlaw, \$150 each; F. S. Malloch, \$100; Jas. Reid, H. D. Cameron, Robt. Evans & Co., Jas. Watson, \$50 each.

MONTREAL.

Hon. D. A. Smith, \$1,500; Joseph McKay (legacy), \$1,000; A few friends in Crescent street church, \$1,200.

SEAFORTH.

D. D. Wilson, \$300; R. Jamieson, \$100; Thos. Gouinlock, \$50.

NEW FOUNDLAND.

Browning, \$1,000.

KINGSTON

G. M. Macdonnell, \$200; Rev. Principal Grant, \$150; A. Macallister, \$100; Jas. Richmond, Jas. Minnes, \$60 each; J. R. Wightman, \$30; Godfrey Shore, \$25; smaller sums (cash), \$10.

LONDON.

Session of St. Andrew's Church (McEwen bequest), \$500.

RENFREW.

James Carswell, \$100; A. Burns, Rev. R. Campbell, \$20 each; James Stewart, \$10.

OTTAWA.

Bronson & Son, \$1,500; Rev. D. M. Gordon, B.D., \$150; Rev. Dr. Moore, Rev. Wm. Armstrong, \$50 each; Miss Harman (cash), \$10.

PETERBORO'.

G. M. Rogers, \$150; Rev. E. F. Torrance, \$100; Col. Haultain, for one year, \$25.

COBOURG.

Joseph Henderson, \$150; R. Mulholland, \$100; Herbert Cartuther, \$40; A. Pringle, \$15.

BELLEVILLE.

John Bell, Judge Lazier, A. G. Northrup, Thos. Ritchie, \$100 each.

THAMESVILLE.

Robt. Ferguson, \$50; John Ferguson, \$20; Geo. Sherman, D.A. McFarlane, \$10 each; smaller sums, \$60; Georgetown, \$60.

WE have to acknowledge the receipt from the Rev. T. Fenwick, of Méris, Que., of a photograph of the model of the statue of the great Scottish Reformer, John Knox, which it is designed to place in Edinburgh. The photograph is from a drawing by Mr. Fenwick. Any of our readers who may desire to obtain copies will be supplied by corresponding with him. Prices 13 cts., 25 cts. and 75 cts.

OBITUARY.

Another of our pioneer fathers passed away from our midst a few weeks ago, after a short but painful illness, borne with singular patience and resignation. Donald Spence was born in the island of Islay, Scotland, in the year 1804, and moved here to his then bush-farm over forty years ago. During a long and useful life he occupied several positions of honour and trust both in religious and secular circles, being for many years a member of Fenelon Council, and a most efficient magistrate. He was also an elder in St. Andrew's Church, Glenarm, since its erection about 14 years ago, and subsequently held the same office in the United Church in the same place. Whether in the Church or in any other capacity, he was always characterized as a man of a very gentle, peaceable disposition, but at the same time most strict and unswerving in maintaining the right. He leaves a wife and several sons and daughters to mourn his loss. "Mark the perfect man, and behold the upright; the end of that man is peace."—COM.

GOSPEL WORK.

MESSRS. MOODY AND SANKEY IN GLASGOW.

Although I purpose confining my report this week almost entirely to the Circus work, a few brief notes about other parts of the city may be of interest. Mr. Moody's labours among the working-men of Patrick have been very successfully followed up by Mr. W. R. Bradlaugh's series of meetings. In the Cowcaddens district the crowds anxious to hear Mr. Moody have been so large that he has had to ask the Christians present to retire to a hall for prayer, and thus make room for non-church-goers.

Among the requests for prayer at these meetings was one for a student who came to the church to refute the statements of Mr. Moody. The friend who asked prayer for this man reported that he was in the inquiry-room, and was rejoicing in the Saviour. A worker induced a man to attend the church who had come up from Ayr for a night of fun at the theatre or music-hall; he was convinced of sin and apparently converted. At St. Andrew's Hall Sabbath meeting 105 rose up to be prayed for (the first two being grey-headed men), and seventy-five professed to receive and trust the Lord. Mr. Hislop reports that of 164 who signed the pledge at the Gospel temperance meeting in the Bridgeton Institute last Thursday, eighty-seven were entire strangers to the house of God, and the rest were seldom seen there.

Mr. Moody tells us that on leaving Berkeley street Church the other night he saw three men standing at a lamp-post trying to lead a man to Jesus. After speaking for a minute with them he left, and was accosted by a student, who asked his forgiveness. He had told him a lie. When asked if he was a Christian, he had said "Yes." He was not, but he wanted to become one.

In Rutherglen a very remarkable work of grace is going on. Two Roman Catholics have been brought in. Mr. Dunn, the evangelist, has gone there for a series of meetings this week. The fields are ripe. No fewer than 2,484 have joined the Blue Ribbon Army.

THE TESTIMONY-MEETING

on the evening of Monday week was the largest we have yet seen. When we entered, a young convert was speaking out of a full heart. He was quoting the answer Mr. Muller of Bristol gave to a young man who had asked his opinion about the theatre. The short answer was, "I am satisfied with Chrst." The hymn was then sung, "I shall be satisfied." We expected to hear testimonies to the power of Divine grace to rescue the intemperate, and we were not disappointed.

1. A man who was converted in the Kibble Palace eight years ago, reminded Mr. Moody that the sermon he preached from the text, "Adam, where art thou?" was the means of blessing. "I got into a fearful state that night. I had been a terrible drunkard. I solemnly testify that I have been kept from that sin ever since." "Do you testify at home?" asked Mr. Moody. "Yes, on steamboat, in tramway-car, in railway carriage, and wherever I go." 2. "Since last Monday night I have not tasted a drop." Mr. Moody: "Here we have two witnesses to the power of God to keep men from this great sin—the one has been kept one week, the other eight years."

3. "I also was a slave to strong drink, and have

found Him 'faithful who has promised.' The first night you were in Brown street I got a boon companion to go there, a man well known in the east-end. He would not stay, but went home and spent the night cursing me and you, sir; but I kept at him, and got him to Bethany Hall. Just before going in he would enter a public-house. One hundred and sixty-two rose up for prayer. He signed the pledge, and gave me his money to take care of. I did not ask him to go to your great meeting in the Circus on Friday, but he was there, and was the first to rise requesting prayer that he might be delivered. On Saturday I remained with him till midnight. He wanted to take a sleeping draught of some kind, but I prevailed on him to do without it. He is earnestly looking to Christ; Christ is better to him than medicine can be.

4. "I never spent such a happy fortnight as this, since for Christ's sake and in His strength I gave up the drink. My companions say, "It will not last." Mr. Moody: "My friend, you see how much is at stake. You must keep looking to Christ, that you may not disgrace His cause."

5. Mr. Moody said: "There's a man here whose wife told me he had not been really sober till yesterday for eleven years." "I am sorry to say I am that man—and I want to ask you all to pray to God to help me to stand." Testimonies like the following are being much owned of God: 6. "Eight years since I heard Mr. Sankey sing in Edinburgh, 'Jesus of Nazareth,' etc. The last verse went home to my heart. For three weeks I found no rest. On going to bed one night I found that my sister had placed a tract on the mantelpiece, entitled, 'Saved or Lost?' That tract contained the words, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I found peace. I was engaged in the spirit trade. I was told I could serve God in it. I asked you, sir. You said, 'It's a damnable trade; get out of it.' I came clean out of it, and God has opened for me unexpected doors of honour and usefulness, as many here present know."

Mr. Moody asked those who received blessing at the special meeting in the Circus to stand up. We counted ten; but as other meetings of a similar kind were being held at the same hour, this did not represent the number to whom the Circus meeting had been useful. On Mr. Moody's asking all to stand up in the testimony-meeting who had been reclaimed from the drink, we counted eighty.

It was not to be expected that the Circus meeting on Saturday evening, when Messrs. Moody and Sankey were not present, would be as large as the one on Friday evening, still it was signally successful. Mr. Hill presided. The testimonies of reclaimed drunkards were very striking. Here is one.—

"I say with sorrow that I think there never was a greater drunkard than I have been. I was at one time on the point of committing suicide. I rushed down to the Carlisle station, determined to put my head under the train. A train was coming in, and a woman who was alighting from it fell, and had her hands sadly mutilated. The sight went to my heart, and I asked myself what would become of my soul. I came to Glasgow, and walked about the streets till the Sabbath morning dawned. At night I heard the evangelistic choir singing in the open air. I followed them to the hall, and the word spoken pierced my heart. In deep anxiety I paced the High street till two o'clock next morning, when I entered a dark passage, fell on my knees, and found peace from the words that came to my mind, 'The blood of Jesus Christ His Son cleanseth us from all sin.' The prayers of my wife through many years were answered. When my daughters heard of my conversion they were also brought to Christ. God from that night opened up my path. In answer to Mr. Hill's question, I bear witness that from that night till now I have been able to pass the public-house without one desire for the liquor—the craving is entirely gone."

We are personally acquainted with the Christian worker who was the first to take this man by the hand, and he tells us that he has given him a post of much responsibility in his establishment, which post the reformed man fills with great credit to himself; he also labours most earnestly among the victims of intemperance.

These testimonies could be multiplied to any extent. While writing, I have been called down from my study to hear of several instances of striking conversion which a lady has just met with on her rounds through her district, where she has been giving to new converts copies of Mr. Moody's work on "Heaven."

The workers are busily engaged in all parts of the city, following up cases, encouraging men and women to hold on. Scores of those who have themselves got blessing are urging others who are yet in bonds to come to the special meeting for drunkards. We know of several instances where friends have gone into the country to bring in relatives and others to hear the testimonies, and have had their reward in seeing them rescued. Indeed, if there is one thing that strikes us more than another, it is the self-sacrificing interest Christians are taking in those who by the love of drink have been long enslaved.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 18, } THE CHILD-LIKE BELIEVER. { Mark ix
1882. } 33-50.

GOLDEN TEXT—"I dwell in the high and holy place, with him also that is of a contrite and humble spirit."—Isa. 57: 15.

TIME.—July, A.D. 29 (probably), a few weeks after the last lesson.

PLACE. Capernaum.

PARALLEL.—Matt 18: 1-14, except as to vs. 38-41, Luke 9: 46-50 (very brief).

Notes and Comments.—Ver. 33. Christ has reached Capernaum again, by the sea of Galilee—His usual residence, the place at which He was taxed, Matt. 17: 24-27. "What was it?" not that He did not know, but to awaken a preparatory feeling in their hearts. "Disputed:" lit. talked about, discussed. Rev. has, "What were ye reasoning in the way?" not necessarily quarrelling.

Ver. 34. "Held their peace" then this which they thought unnoticed was known, they were conscience-stricken; "who—the greatest:" the glories of the Mount had filled their minds, for it is likely that notwithstanding the prohibition to the three, it had been discussed in their circle—to them it meant dignity, power. Perhaps the preference given to Peter, James and John had something to do with the dispute.

Ver. 35. "Sat down:" as teachers did. "If any man:" ch. 10: 43 explains this—"Whoever will be great among you shall be your minister," the same word here translated "servant." The highest position in Christ's Church is that of service. The downward path of *humility* is the upward path of *honour*.

Vers. 36-37. "A child:" likely one of the household, possibly Peter's; tradition says the child became the confessor and martyr Ignatius. "In his arms:" so ch. 10: 16, an object lesson for the disciples; Jesus loves the little ones. "Whoever shall receive:" a double meaning, literal and spiritual; children of tender years, and as plainly in Matthew, men of child-like spirit. "Me—Him that sent Me:" what is done to the least in My name is done to Me, and not to Me alone, but to My Father:—Matt. 10: 40; 25: 40; John 5: 23. God and a little child united in Christ!

Ver. 38. "In my name," reminds John of an incident, one not of their number casting out devils in the name of Christ; and, like a good many to-day, John would rather the demons remain than be cast out by unauthorized hands, so "we forbid him."

Vers. 39-40. It is evident that the man had faith in Jesus and was acting in a right spirit, so Jesus says, "Forbid him not:" his spirit different to the Jewish exorcists, Acts 19: 13-15. Christ gives two reasons. "If he works a miracle in My name, he will not be able quickly to speak evil of Me," so Rev. Another in a proverbial form, "He that is not against, etc., Matt. 12: 30, is the other half of this truth. *Alford* says, "This is said of outward conformity, that in Matthew of inward purity of purpose." As regards Christ and His people there can be no neutrality.

Ver. 41. Even the smallest service to them will be rewarded; giving them a cup of cold water, because they are Christ's people, will be considered as done to Himself. This motive transfigures the little deeds of life into glorious acts of worship.

Ver. 42. Christ now returns to His text, the little one still in His arms. "Whoever shall offend." Rev. "Cause to stumble" causing others, especially children, to cease from serving Christ, or be misled in their approaches to Him. "Millstone:" not a Jewish mode of punishment, so the more vividly picturing a violent and shameful death. Death in any way is less terrible than sin.

Vers. 43, 45, 47. "If thy hand," lit. cause thee to "offend." Here again Rev. has "stumble." The idea in these three verses is, of course, the same. The hand, the foot, the eye; hand, to do what is wrong; foot, to go into wrong; eye, to desire what is wrong, lust for, covet. Let nothing stand between you and life,—not the dearest thing, the most useful. If this is the only way to avoid sin and hell, take it. We are not to suppose that there are named persons in heaven, the place of the spiritual body, but that it is better infinitely better—for us to suffer any sacrifice here, and to become partakers of eternal life, than to retain the good here, and have the portion of eternal death, "Hell," Gehenna, the place of punishment; not here Hades, the place of the dead. "Fire—never—quenched:" certain, fearful, hopeless punishment.

Vers. 44, 46, 48. The first two of these verses are omitted in Rev. "Worm" of the body, "fire" of the soul. The reference is to Isa. 66: 24. The terrible meaning of these words we cannot understand in their fullness; but we read there, utter and eternal hopelessness.

Vers. 49, 50. A difficult passage, with many interpretations. The most likely meaning is, "The salt is the Divine teaching which leads us to denial of self, to peace and

concord with others; those who evade this are salted by a sterner discipline of God;" or, "The same fire of God's holiness (love) which must forever consume the unclean and the dead, must salt all it touches by destroying all in it that is worthy of death."—*Stier*. Remember in your explanations that "salt" is the symbol of *preservation*, "fire" of *purification*, "lost his (its) saltiness" the self-sacrificing spirit of Christ. "Have salt have peace" keep this spirit of Christ, then there will be no questions as to "who should be the greatest."

HINTS TO TEACHERS.

Cautions.—It will be simply impossible to do justice to this very full portion of Scripture. We have here taught humility, or child likeness, toleration, or rather a rejoicing in good done, no matter by whom; self-denial, with the solemn lessons of the last two verses. Choose thoughtfully how much you will teach and do it thoroughly. A good plan in making a choice is to see if you have already, in this series of lessons, had any of these topics, or if they are in lessons to come, and select those points to teach which have not arisen and do not arise in the near future. Beware of dwelling too much on what you know nothing of—hell fire. A teacher was recently telling the writer how, when she was a child in a class, her teacher drew, from a strong imagination, a vivid picture of the details of the torments of the lost, producing terror, frightful dreams, and well-nigh insanity. The words of the Saviour are solemn, seek not to raise the veil He has mercifully let fall over the details.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1.) Jesus teaches humility and a child-like spirit (vers. 33-37). (2.) Jesus teaches the unity of all who work for Him (38-42). (3.) Jesus teaches that any earthly loss is nothing to eternal loss (43-50).

On the first topic we may show how Jesus condemns the spirit of strife and worldly ambition among His followers. These disciples—strangely, marvellously as it appears to us—ignoring all that the Master had said respecting His sufferings and death, or possibly looking upon the resurrection of which He spoke as a return to seize supreme power, had debated among themselves who should be greatest—have the post of honour in His kingdom! Christ knew their folly, and when He asked them as to their dispute, they were ashamed and "held their peace." Then, as an object lesson, He took a little child, and taught them that unless they became as little children they could not even enter His kingdom, that pre-eminence there came from service; and that the path to honour lay through the valley of humiliation. We must therefore teach that all *self-seeking, pride and ambition* are utterly opposed to the spirit of Christ's religion; each must esteem others better than himself, and be willing to become the servant of all. This may be "a hard saying," but it is the truth of God. It is he, and he only, who "shall humble himself as this little child" who shall have a place—the greatest place—in the kingdom of heaven. Then how Jesus Himself illustrated this truth: "He made Himself of no reputation;" "He humbled Himself;" He washed His disciples' feet. Humility is the foundation grace of the Christian character.

On the second topic show how Jesus condemned intolerance and exclusiveness. There is a tinge of Pharisaism in John's report of what happened. Were they jealous because this man could do that which they had failed to do (see last week's lesson)? And our Saviour's words are a rebuke to every manifestation of such a spirit. It is a matter of thankfulness that the spirit of the age is broadening in its charity, and that there is a more earnest desire to love all who love the Lord Jesus. Encourage this by your teaching, and point out that as we all draw nearer to Christ we draw nearer to each other. We must, however, be careful to guard this—the rule of ver. 39 must be our guide, and we must remember that "the wisdom that is from above is first pure, then peaceable."—James 3: 17.

In the third topic we have an intensified re-statement of the truths contained in the lesson for May 28th, which see. It is *loss and gain*. There, the denial of self; here, cutting away, so to speak, of self, that if anything hinders our service of Christ, be it as important to us as a hand, a foot, an eye, it is to be sacrificed without hesitation. Teach here that no sacrifice is too great that we may at the last "enter into life."

Incidental Lessons.—On the first topic—That power and pre-eminence are not to be sought in Christ's kingdom. That the ambition the world applauds is a crime in the Kingdom.

That the standard of exaltation in the Kingdom is a child-like spirit.

That all believers will be exalted in the Kingdom above.—2 Tim. 2: 12; Rev. 20: 6.

That disputes sometimes arise about what may never happen.

That there is a true way of greatness. Man's idea of greatness—ruling; God's—serving.

That true greatness consists in perfect lowliness.

On the second topic—That the Master welcomes as His all who sincerely work for Him.

That every true worker for Christ should be welcomed by the servants of Jesus.

That humility and service go hand in hand.

That we should rejoice in the success of the Gospel by whomsoever preached.

That the humblest service done for a believer is done for Christ.

That we should throw no stumbling-block in the way of the humblest worker.

On the third topic.—That all earthly loss for eternal life is infinite gain.

Main Lessons.—The danger of (1) pride; (2) intolerance; (3) opposition to the work of the Gospel. (1) Gal. 6: 3; James 4: 5. (2) Jer. 4: 7; Luke 9: 55. (3) Psa. 2: 1-12; Luke 17: 1.

The duty of (1) humility; (2) large-heartedness; and (3) self-sacrifice. (1) 2 Sam. 7: 18; 1 Cor. 15: 10. (2) Num. 11: 29; Phil. 1: 18. (3) Luke 14: 26, 27, 33; Phil. 3: 7, 8.

TO THE ELECTORS

OF

Centre Toronto.

GENTLEMEN,—At the general election in 1878 I appeared before you as the advocate of a protective policy, and you were good enough to elect me. I had, as mechanic and manufacturer, been all my life a member of the Reform party. But the helplessness of the Mackenzie Administration during the trying days between 1874 and 1878, and their refusal, on theoretical grounds, to give to Canadian industries that measure of protection which, as every practical business man saw, had become absolutely necessary, led me, preferring country to party, to abandon old political associations and support the statesmen who stood pledged to a protective policy.

The tariff prepared by Sir John Macdonald and his colleagues has been in force only three years—a very brief period, indeed, in the history of a country. But I do not hesitate to declare, speaking from a tolerably wide experience, that it is doing its work more efficaciously than the most ardent protectionist could have anticipated. Industries which, under the assaults of American capital, were compelled for five years to draw heavily upon their resources, are now paying a living profit; and the prosperity of the manufacturer is necessarily shared by the skilled artisan and workman. The latter, instead of having to be content with three or four days' work per week, are now working full time for better wages. New industries have sprung up, and old ones which had become extinct under the one-sided free trade system have been revived. Indeed more factories have been established since 1878 than for twenty years previous. The country, from one end to the other, is highly prosperous, and while I acknowledge that this is due in a measure to bountiful crops and to the universal revival in trade, I claim fearlessly that the protective policy has been an important factor in bringing about this happy state of affairs.

It is because I am profoundly convinced that the reversal of that policy, or even a doubt as to its permanence, would be disastrous in the extreme to every branch of enterprise, that I again appear in Centre Toronto and seek your suffrages. I need hardly tell you that for a man in my position and at my time of life there is no charm in the pursuit of politics. But I feel it to be my duty in the interest of Canadian industry, and I trust I may say without egotism, in the interests of our common country, to put aside all private considerations and resist the attempt now being made at an election, if not to overthrow, at all events to discredit the National Policy. For that, in my opinion, is the real issue in this contest. As a large employer of labour, and one having a stake in commercial enterprises of almost every kind, I do not hesitate to say that the return of the free trade party to power at this juncture would be nothing short of a national calamity. Capital, always timid, would take alarm; many new industries, which are being nourished by the tariff, would undoubtedly be ruined, old industries would suffer as before, and the general business of the country would be thrown into confusion, and, not improbably, into panic.

These considerations, so grave for every employer, and for every man dependent upon his daily labour, have induced me, instead of seeking the repose to which, after a long life of toil, I might fairly claim to be entitled, to ask you to return me to Parliament once again. You know that I have no personal ambition or selfish end to gratify. But I am deeply anxious, in common I am sure with all business men, no matter what their party affiliations may have been, to preserve and perpetuate the policy to which Canada already owes so much. The loss by the demoralization that would follow on the heels of the return of the free trade party cannot be estimated; nor can any estimate be formed of the loss the country would sustain through the flight of capital, which is awaiting the verdict in this election before investing in new and important enterprises, to the launching of which the maintenance of the present tariff is essentially necessary. Upon these broad grounds I ask you for your votes, in order that the hands of Sir John Macdonald may be strengthened in the work that yet remains for him, and that the prosperity which now prevails may not be menaced, in so far as Centre Toronto can help it, by the fatuous policy that brought disaster upon us in other days. The National Policy, according to the late First Minister, is a "national folly and a national crime," so that no man can be in doubt as to the course Mr. Mackenzie and his leader would pursue should they, unhappily, be returned to power.

I may add, that I warmly approve of the great vigour and energy displayed by the Government in opening up and developing the North-West. Their policy in that respect, although at one time derided by their opponents, has already met with unexampled success. Immigrants are pouring into Manitoba and the fertile region beyond it at the rate of fifteen hundred per week, and it is probable that not less than 60,000 persons will go up there this year. The people of those vast territories will add enormously to the wealth and strength of the Dominion, and it is to the interest of the merchants, manufacturers and mechanics of Old Canada, that the trade policy which gives them control of the expanding markets of the North-West should be maintained and rendered permanent, as it only can be, by a decisive expression of public opinion at the polls.

I am, gentlemen,

Your obedient servant,

ROBERT HAY.

OUR YOUNG FOLKS.

"I WOULD IF I COULD."

"I would if I could,"
Though much it's in use,
Is but a mistaken
And sluggish excuse;
And many a person
Who *could* if he *would*,
Is often heard saying,
"I would if I could."

"Come, John," said a schoolboy,
"I wish you would try
To do this hard problem,
And don't you deny."
But John at that moment
Was not in the mood,
And yawningly answered,
"I would if I could."

At the door of a mansion,
In tattered rags clad,
Stood a poor woman begging
A morsel of bread;
The rich man scarce heeded,
While trembling she stood,
And answered her coldly,
"I would if I could."

The scholar receiving
His teacher's advice;
The swearer admonished
To shun such a vice,
The child when requested
To try and be good—
Oft give the same answer,
"I would if I could."

But if we may credit
What good people say,
That "where a strong will is
There's always a way,"
And whatever *ought* to be
Can be and *should*,
We never need utter,
"I would if I could."

SUSIE'S LITTLE SISTER.

"Mamma, if the baby cries so much and won't let us have any good times, I should think you would give her away."

"Give away your little sister, Elsie!"

"Yes, I'm just tired of her noise."

"But if you and I don't love the poor sick baby well enough to take care of her, I don't think anybody would."

"I'd love her if she didn't cry so much."

"Didn't you cry when you hurt your finger yesterday?"

"Yes."

"And when you fell down, and when your tooth ached?"

"Yes, I couldn't help it, mamma."

"Poor little Elsie has the toothache, and she can't help crying, either."

"Well, I want a baby to play with, but I don't want Elsie," and Susie Gage walked out of the room with the doll Elsie had broken and the picture book she had torn.

In half an hour she came back to the sitting-room.

"Is Elsie in the crib?" she asked.

"Come and see," her mother said, smiling.

Susie broke into a great cry when she saw a strange baby lying there in her little sister's place.

"Oh! mamma, where's Elsie?" she exclaimed.

"This is a nice little boy," her mother said. "He is well, and he doesn't cry very often, and—"

"I want little Elsie, mamma! Where is Elsie? You haven't given her away, have you?" and Susie cried harder than she had done for a month.

"Mrs. O'Hara brought the clean clothes a little while ago," Mrs. Gage said, "and I asked

her to give me her little boy. Don't you like him?"

"No, no, I don't," Susie sobbed, with her head in her mother's lap. "If you'll only get Elsie back again, I won't strike her when she cries, or pull my playthings away from her, or—anything."

Just then Mrs. O'Hara came back from her errand in the next block.

"You can take Teddy home with you," Mrs. Gage said. "Susie finds that she likes her little sister best, after all, if she is troublesome sometimes."

Mrs. Gage went upstairs and brought the baby down. When Susie saw her she danced with joy, though Elsie was crying again, and Teddy was as still as a mouse.

"I like her forty times the best," she said over and over again, "because she's my own little sister. Teddy isn't. Don't you ever give her away, mamma, if she cries forty times harder." And perhaps it is needless to say that mamma never did.—*Zion's Herald*.

POWER OF A CROCODILE'S JAW.

Some unique experiments have lately been made in France, on the strength of the masseter muscles of the crocodile (a muscle passing from the cheek bone to the lower jaw). M. Paul Bert received ten gigantic crocodiles (*Crocodylus galeatus*) from Saigon, which were transported alive to France in enormous cages weighing over 3,000 kilogrammes. Some of these crocodiles measured ten feet, and weighed about 154 pounds.

The reader can easily understand how difficult it must be to manage such ferocious animals in a laboratory; and it was only by the assistance of the managers of the Zoological Gardens that this dangerous task was accomplished.

In order to measure the strength of the masseter muscle of the crocodile's jaw, the animal was firmly fastened to a table attached to the floor, the lower jaw was fixed immovably by cords to the table; the upper jaw was then attached to a cord, fastened by a screw ring to a beam in the roof. There was a dynamometer placed on this cord, so that when the animal was irritated or given an electric shock, the upper jaw pulled on the cord, and registered the force of its movement on the dynamometer.

With a crocodile weighing 120 pounds the force obtained was about 308 pounds avoirdupois. This does not equal the actual strength, for as the dynamometer is necessarily placed at the end of the snout, it is really at the end of a long lever, and must be measured by finding the distance between the jaw muscle and the end of the jaw, to show the real force of the jaw muscles, which equals 1,540 pounds. As this experiment was performed on a crocodile already weakened by cold and fatigue, its force when in its natural condition must be enormous.

This power of 308 pounds represents a power applied over the whole surface of the crocodile's mouth. In reality it is first used by the enormous teeth that overlay the others in the front of the jaw, and by a simple calculation the pressure of these teeth is estimated to be equal to the pressure of 400 atmospheres.—*Nature*.

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Catarrh. The Extract is the only specific for this prevalent and distressing complaint; quickly relieves cold in the head, etc.

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Earache, Toothache, and Faceache. It is a panacea, and when used according to directions its effect is simply wonderful.

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Female Complaints. No physician need be called in for the majority of female diseases if the Extract is used. The pamphlet which accompanies each bottle gives full directions how it should be applied. Any one can use it without fear of harm.

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TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rapids, and Burleigh Canals.

NOTICE TO CONTRACTORS.

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

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

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

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

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882.



Notice to Contractors.

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

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

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

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

By order, F. H. ENNIS, Secretary.

Department of Public Works, Ottawa, 24th May, 1882.



WELLAND CANAL.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY, the Eleventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal. A map of the locality, together with plans and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Thorold, on and after TUESDAY, the Twentieth day of June next, where printed forms of tender can be obtained.

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

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

By order, F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 22nd May, 1882.



MURRAY CANAL.

Notice to Contractors.

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

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

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$5,000 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the works at the rates and prices submitted, subject to the conditions and on the terms stated in the specification.

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

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882.



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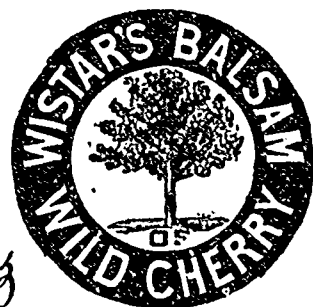
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MEETINGS OF PRESBYTERY.

- SARINIA - In Sarinia on the first Tuesday, July 11th 9 p.m. Session Records will be called for CHATHAM. In the First Presbyterian Church, Chatham, on the 18th of July. MONTREAL - In St. Paul's Church, Montreal, on Tuesday, the 11th of July, at eleven a.m. MAITLAND - In Knox Church, Kincairdine, on Tuesday, the 11th of July, at 10 p.m. QUEBEC - In St. Andrew's Church, on Wednesday, 6th September, at 10 a.m. BRUCE - At Port Elgin, on Tuesday, 12th July, at two p.m. OWEN SOUND - In Division Street Church, Owen Sound, on the first Tuesday in July, at half-past one p.m. WHITBY - In Newcastle, on Tuesday, 16th July, at ten a.m. PARIS - In Paris, on Tuesday, July 4th, at eleven a.m. HULL - In St. Andrew's Church, Bayfield, on the second Tuesday of July, at eleven a.m. GUELPH - In St. Andrew's Church, on Tuesday, July 18th, at ten a.m. PETERBORO - In Cobourg, on the first Wednesday in July, at eleven o'clock a.m. STRATFORD - In Knox Church, on Tuesday, 14th July, at ten a.m.

Births, Marriages, and Deaths.

BIRTH. At the manse, Beamsville, on Monday morning, May 29th, 1882, the wife of Rev. D. C. Macintyre, M.A., of a son.

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