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## NOTES OF THE WEEK.

THE President of the Ontario Women's Christian Temperance Association sent a communication to the Ontario Medical Association, which met in Toronto last week, desiring the latter to pronounce on the effects of alcohol on persons, both in sickness and health, also urging the introduction of temperance text-books in the public schools. The matter was referred to the committee on public health.

RITUALISM continues to grow in favour with Canadian Anglicans. In the Synod of Niagara, held in Hamilton last week, the subject occasioned considerable discussion. In that, as in other dioceses in the Dominion, opinions are sharply defined. People in the Episcopal communion regard ritualism as a vital matter. In the discussions referred to, there was a general effort to avoid extremes, and to formulate a mild but apparently meaningless resolution, with a view of securing peace on this disturbing subject—a result not likely to be reached just immediately.

THE resolution came to by the ministers of Hamilton to discountenance Sunday funerals has received the support of the Church of England clergymen of that city. They agree to discountenance the custom as far as possible by refusing to read the necessary services over the dead on that day, except under urgent circumstances, such as may arise from hot weather, danger of infection, etc., because it interferes with our Sunday school work; because it encourages desecration of the Lord's day; because it hinders many from attending the evening services; and, further, it deprives the caretaker of the cemetery and his assistants of their right, in common with all men, to rest on the Lord's day. They earnestly ask the co-operation of all who may be called upon to order funerals to assist them in carrying out the above suggestions.

THE "Christian Leader" informs us that Dr. F. L. Robertson, of Glasgow, at a meeting in connection with the Friendly Societies' conference, said he had long been of opinion that if churches were to direct a little less attention to studying the affairs and adjusting the conditions of life in the kingdom which is to come, about which we know scarcely anything, and were to devote a little more of their attention in trying to advance the kingdom of Christ on earth, attending a little more to mundane affairs, and not standing aloof from the great mass of their fellow-creatures busily engaged in the world's fighting, they would win a deeper hold than ever they had upon the whole population of the country, and would help to weld and bind all classes of the community together into one great whole.

STYLE of matter is to a preacher more important than the manner of delivery. So says Prof. Austin Phelps. He points out that good style, as he uses the term, involves perspicuity, energy, elegance, and naturalness. He declares that a large class of middlemen between the scholars and the vulgar do not know enough to refrain from slang in their own practice. The surest way to be understood is to speak the pure mother tongue. Not a thought exists which must go outside of the English tongue for a clear, precise, forcible utterance. Good sense must have literal expression. "Did you ever see a rank and top-heavy growth of clover just after a thunder storm?" he asks. "Such is apt to be the style of a preacher who always extemporizes. The guiding enthusiasm of extemporaneous delivery is apt to cast the style in inextricable confusion."

POPULAR conceptions of what a minister ought to do, or ought not to do, are often very conflicting. The Brockville "Recorder" thus expresses an opinion with which most sensible people will agree: "It is a very unfortunate day for the cause of Christianity when professing Christian men, who claim to be devout followers of the lowly Nazarene, so far forget themselves as to attempt to ostracise their spiritual adviser

because he happens to hold political views opposed to their own, and dares to exercise the franchise. It is certainly no part of a clergyman's duty to use his position to influence any of his charge politically, but it is every man's duty to exercise the franchise, and we cannot see why a clergyman should be debarred from voting for the man most likely, in his opinion, to advance the interests of the country, simply because he is a clergyman."

It is reported that Dr. Macgregor of St. Cuthbert's, at a recent meeting of the Edinburgh Established Presbytery, very quickly repudiated "some slight allusions to disestablishment" by Mr. Gordon, W.S. one of his own elders, "because such opinions as he might have formed on matters of that kind were totally unshared by any other member of the kirk-session." Speaking as the representative of the session in regard to the junior pastor's, Mr. Barclay, resolution to accept the call to Montreal, Mr. Gordon said it was a remarkable and, he fancied, a unique thing in the history of the Church that such a charge as St. Cuthbert's, which not merely gave to its ministers their legal stipend, but voluntarily and without compact of any kind had supplemented it up to something like £1,000 a year, should have been deprived of one of its ministers by a colonial congregation in a disestablished Church. To himself (Mr. Gordon), who, while holding the Established principle, did not attach to it the vital importance which many people did, such a circumstance as that was calculated to make people look with greater calmness than some were able to do upon disestablishment, if that should ever come about.

QUEEN VICTORIA has instituted a new Order, which will probably take a high rank in Christian chivalry. Her intention was to recognize and reward with the insignia of a special decoration such services rendered in nursing the sick and wounded of the Army and Navy as furnished examples of particular and signal individual devotion. The decoration will be called the "Royal Red Cross," and is to consist of a cross, enamelled crimson and edged with gold, bearing on its arms the words "Faith, Hope and Charity," with the date of the institution of the Order and an effigy of the Sovereign in its centre. On the reverse side will appear the royal and imperial cipher and crown, and the cross will be suspended by a dark blue ribbon edged with red tied in a bow, and worn on the left shoulder. Ladies of foreign as well as British birth will be eligible for the new honour, if they be deemed to have merited it by exertion on behalf of British soldiers and sailors, and have been recommended to the Throne by the Secretary of State for War for the time being, or the First Lord of the Admiralty. The names of those on whom the decoration may be conferred will, of course, be published in the London "Gazette."

LONDON this year is highly honoured in the matter of ecclesiastical conventions. Last week the thirteenth annual meeting of the Congregational Union of the Provinces of Ontario and Quebec was held in the Congregational church, Dundas street; this week the ninth General Assembly of the Presbyterian Church in Canada meets in St. Andrew's Church, in the same city. A matter of much interest at the former was the appointment of the Rev. Dr. Stevenson, of Montreal, to the presidency of the Congregational Theological College, owing to the retirement of the venerable Dr. Wilkes. Dr. Stevenson is a gentleman of great ability, an evangelical divine, a clear thinker, and an eloquent preacher. He will doubtless exercise a healthy and powerful influence for good in the new position for which he has been chosen. The following statistics were given at the London meeting: Stations (not churches) 50; preaching stations on Lord's day, 97; average attendance at Sabbath services, 14,000; under pastoral charge, 20,000; additions to membership, 700; Sabbath schools, 75; officers and teachers, 817; scholars on roll, 7,283; baptisms, 428; number of church edifices, 78; sittings, 25,000; value, \$22,125; value of parsonages, \$31,625; total value of church

property, \$553,750; church debts, \$145,310; total amount raised for local and other purposes, \$92,000; increase over previous year, \$10,500. The Province of Ontario, of course, contributes a much larger proportion of these numbers than Quebec. Congregationalism has obtained a firm foothold in Manitoba and the North-West, and is likely to make rapid progress.

THE annual meeting of the Protestant Orphans' Home was held in the Home, Sullivan street, on Tuesday evening, 5th June. Ex-Mayor McMurrich, in the chair. There was a large attendance of the friends of the institution. A report was read showing that there are now 113 children in the Home, thirty-four of these being admitted during the year. There was a balance on hand from the previous year of \$878; the receipts during the year, \$5,850; expenditure \$6,999. A report was read by Mr. McMurray of the building committee, stating that the new building on Dovercourt road would be ready for occupation in September. The cost of the building will be \$38,000, of which \$19,555 have been paid. Votes of thanks were passed to the ladies who managed the institution, to the physicians and solicitor for the services gratuitously rendered, and to the Orangemen for their contributions to the funds of the Home. In moving and seconding these votes several interesting addresses were given by Rev. Messrs. H. M. Parsons, P. McF. McLeod, and R. Wallace of the Presbyterian Church, and Rev. Messrs. Cayley, DuMoulin, S. Jones, Lewis, and McCarroll of the Episcopal Church. Several of the speakers advised that an annual collection be taken up either in the churches or Sabbath schools in aid of this well managed and deserving charity, where so many children are so carefully trained and fitted for respectable positions in society; and thus are saved in many cases from a life of crime which would cost the community more than their support at this institution—each child costing only between \$50 and \$60 per year. It is now unsectarian and open to all Protestant orphans, or to any child one of whose parents is dead. We commend it to the sympathy and support of the Christian public.

WEEKLY HEALTH BULLETIN.—The general condition of the health of the Province has continued the improvement noticed last week, this being aided greatly by the absence of any extremes of temperature or change of pressure. The total number of diseases has again decreased from last week. The change which was noted last week in the falling tendency of Bronchitis has continued, it amounting to only 8.9 per cent. of the total diseases, and is almost equalled in degree of prevalence by Anæmia. Neuralgia and Rheumatism have remained in much the same position as last week. Influenza is steadily receding, while Pneumonia and Pleurisy are showing the same tendency. Amongst Fevers, we see the upward tendency of Intermittent to be very marked, it having extended its area of prevalence till it appears this week in five Districts. With its upward tendency we are glad to be able to chronicle the fact of the absence of Enteric and Typho-Malarial fevers. Amongst the contagious Zymotic diseases Measles still stands forth most prominently, amounting to five per cent. It has, however, receded since last week. Mumps maintains its previous prevalence, while Diarrhoea shows some recession. Whooping Cough and Scarlatina remain almost unchanged. Cerebro-Spinal Meningitis, apparently contagious, retains its hold in District III, Muskoka and Parry Sound, but has not extended its ravages. The chief feature of the diseases reported for this and for several weeks past is the apparently greater prominence of what we may more especially call chronic diseases. This, as will be seen, must be due to either one of two causes; an increase in their prevalence by the accession of new cases or the lessening of other and acute diseases. As already seen, the grand total of diseases has very considerably decreased; hence Heart Disease, Consumption, etc., which have remained in prevalence much the same as in months past, must appear proportionately more prominent.

## OUR CONTRIBUTORS.

### RELIGIOUS INTOLERANCE IN AUSTRIA.

#### FEEBLE CONDITION OF THE OLD HISTORIC CHURCHES.

We recently concluded a visit to Austria, after passing through several of the provinces, and during our stay heard and read much in regard to the present condition of religious matters in that Empire. I shall, therefore, try to condense, in a few letters, the substance of the information thus acquired, which may prove acceptable to the readers of THE PRESBYTERIAN. And, at the beginning, let me say, generally, that Popery still overshadows that land and from the influence which it exerts politically, more even than by its moral and spiritual power, succeeds in crushing every attempt at intellectual as well as spiritual enlightenment made by other agencies amongst the subjects of Francis Joseph I. In theory nothing could be fairer than the Austrian Constitution. The fundamental law of December 21, 1867 "grants to everyone full freedom of religion and conscience," qualified, however, by another section of the law, which "allows adherents of a religious confession not legally recognized, to hold domestic religious exercises, in so far as they are not against the law or injurious to morals." It will be seen by what follows how the spirit, if not the letter, of this law is everywhere systematically violated. And this notwithstanding the visits of international deputations from the Evangelical Alliance to the Emperor, and his gracious reception of them and fair speeches in reply.

On leaving Saxony, where we had passed the winter, we entered

#### BOHEMIA,

a country inhabited by a stern, laborious race, who are engaged in agriculture, commerce, and industries of all kinds. The fields are fertile and well cultivated, and the people are honest, intelligent, and prosperous. In this country, rude in aspect, the inhabitants have always been distinguished by the possession of strong characters, both political and religious. Politically, the power of Bohemia is now paralyzed by the German and Hungarian elements of the Austrian monarchy, so that the Czech Deputies have refused to take their seats in the Chamber at Vienna. Christianity was first introduced amongst the Bohemians—a people of Slavonic origin—in the ninth century, and in the fourteenth it was one of the most advanced countries in literature and the arts. In the fifteenth century began the movement of John Huss, in sympathy with that of Wycliffe in England, and these two movements proved to be the harbingers of the Reformation. As the Reformation developed the Bohemian Christians inclined to the views of Calvin rather than to those of Luther—in fact, adopted Presbyterianism. The Jesuits soon entered the country, however, and trouble began; and the defeat of Frederic by Ferdinand of Tyrol was not only the beginning of the Thirty Years' War, but the death-blow to the flourishing Protestant Church of Bohemia. The nobles were executed, the pastors banished, Bibles and all Protestant books were burnt, and whoever hid a Protestant lost his life and property. And yet all these measures proved but partially successful, so that edict after edict followed to complete the work. Thus matters continued up to 1781, when Joseph II., who had banished the Jesuits in 1773, published his

#### TOLERATION EDICT.

The Protestants both Lutherans and those who had adopted the Reformed faith once more began to meet congregationally. But in many places the edict was neutralized by the Bishops. There were as many as seventy congregations in Bohemia and Moravia, but no pastors. Lutheran pastors did come, but, with their surplices and crucifixes, the people took them for priests in disguise. It was a feeble life the Church now enjoyed. It was ruled by a consistory, appointed by the Government, with a Roman Catholic president; schools were organized, but after a Popish system. In cases of mixed marriages the children were to be brought up as Roman Catholics. In 1859 the war with France and Italy brought absolutism to an end, and the condition of the churches was somewhat improved. In 1864 a General Synod was called at Vienna to arrange a Church Constitution. But the Constitution proved to be only an attempt to assimilate the Reformed Church to the Lutheran, and did little good. A General Synod still

meets once in six years, but its resolutions have to be submitted to the Kirchenrath, and may or may not be sanctioned. In 1871 the Reformed Synod asked a purely

#### PRESBYTERIAN CONSTITUTION,

but the German Lutherans raised such an outcry that the Government refused the request. Altogether, the Church is in a very depressed condition. No evangelistic work is allowed, the preachers being strictly confined to the precincts of the church walls. Several schools were built, but the new school laws of Austria rendered these ineffective. All schools were made undenominational, which in Austria simply means Roman Catholic. The school books were saturated with Popish doctrines. Being unable to support both their own and the public schools, most of their own had to be given up, and the few that remained had a hard struggle to maintain life. Help does come to some extent from German and other sources, but not sufficient to enable the poor Church to make much progress in such distressing circumstances. This is scarcely to be wondered at when it is remembered that there are some nine thousand Roman Catholic pulpits, with all the influence of the Government at their back, in opposition to some seventy Protestant pastors, poorly supported and with little to cheer or to sustain. Still

#### THE BIBLE.

continues to be circulated, though since 1876, when colportage was suppressed, the number of copies sold has considerably diminished, last year as many as 12,703 copies of the Scriptures, in whole or in part, found their way into the homes of the people. Part of this is said to be due to emigration. "That is the Bible, is it?" said a man about to join his children, to the agent. "I hear it is a good book. My children wrote to me from America, that before they left Prague, they each got a copy at the station, read it at sea, and now they say that it is all their delight, I must have a copy." In 1881 the Protestants celebrated

#### THE CENTENARY

of the Edict of Toleration, by holding great meetings throughout the Austrian Empire. There may have been cause for rejoicing by comparing the present with the past; but when one considers the demoralizing influences to which the Bohemian Church was subjected, not only prior to 1861, but those to which it continues to be subjected, the wonder is that any spiritual life remains. The Constitution of the Church is most unfavourable to the vitality of its members; and yet, according to the report of the Evangelical Continental Society for last year, in several parts of the country, revivals have taken place, and in certain country districts an awakening is said to be going on at present among the people. A pastor writes that he has been overwhelmed with work; that he has been obliged to hold meetings every day in two or three places, and, what is more wonderful, he was invited to them by leading Roman Catholics. A pastor from eastern Bohemia, not far from the battlefield of Königgratz, writes that he and all who love the Lord have been gladdened, and have good cause to be gladdened, because not only has the Word been proclaimed, but it has borne fruit both amongst Protestants and Romanists—meetings are numerous attended, and Bible classes are held three times a week. But again, it is added, such meetings have excited the ire of the priests, and one of the evangelists was fined 100 florins for holding public meetings for worship, as it was erroneously alleged. It is to be remembered that all who attend meetings of this kind, to keep within the law, must receive personal invitations. At a place near Prague, the capital of Bohemia, a few people, calling themselves the "Old Reformed Church," were forbidden to admit to their family worship any individual who is not strictly a member of the family. The police force their way into the houses and order even the servants out of the room while family prayers are being held. The Attorney-General at Prague, in connection with cases of this sort, publicly said that it is not even lawful to say grace at meals if any stranger is present. I might continue to repeat instances of the interference of the police in the houses of the people, and of fines being imposed for the reading of the Bible and holding meetings in private residences. But I shall mention only the following, where a man and his wife with a man servant were singing a hymn in the woman's sick chamber, when a gendarme entered, and compelled

them to desist by holding a bayonet to the husband's breast: "Not until the servant, who had served his time as a soldier, called on the gendarme to unfix his bayonet, and asked him whether he knew when and where he was permitted to use his weapon, did he desist and leave, though declaring that he would run the host through at the next opportunity should he offer resistance." The truth is that throughout the Austrian dominions, all who are what is called "confessionless" have practically no religious rights whatever. They must make a confession of faith, and this must be accepted and recognized by the authorities; or they are liable to the inquisitorial interference of the police. And even this will not always suffice, for the magistrates often refuse to receive the documents the people offer, and when the Minister at Vienna is applied to, no answer in the great majority of cases, is ever received to the complaints thus made. So much for the state of matters in Bohemia. In my next letter I shall have something to say respecting Moravia.

T. H.

Florence, Italy, 14 May, 1883.

### THE SALVATION ARMY IN KINGSTON.

#### RELIGION AND DOCTRINE.

He stood before the Sanhedrim,  
The scowling rabbis gazed at him,  
He recked not of their praise nor blame;  
There was no fear, there was no shame,  
For one upon whose dazzled eyes  
The whole world poured its vast surprise;  
The open heaven was far too near,  
His first day's light too sweet and clear.  
To let him waste his new-gained ken,  
On the hate-clouded face of men.

But still they questioned: Who art thou?  
What hast thou been? What art thou now?  
Thou art not he who, yesterday,  
Sat here and begged beside the way,  
For he was blind:

And I am he  
For I was blind, but now I see;

He told the story o'er and o'er,  
It was his full heart's only lore.  
A prophet on the Sabbath day  
Had touched his sightless eyes with clay,  
And made him see who had been blind.  
Their words passed by him like the wind,  
Which raves and howls, but cannot shock  
The hundred fathom-footed rock.

Their threats and fury all went wide,  
They could not touch his Hebrew pride.  
Their sneers at Jesus and His band,  
Nameless and homeless in the land,  
Their boasts of Moses and his Lord,  
All could not change him by one word.

I know not what this man may be,  
Sinner or saint, but as for me,  
One thing I know, that I am he  
Who once was blind and now I see!

They were all doctors of renown,  
The great men of a famous town,  
With deep brows, wrinkled, broad and wise,  
Beneath their wide phylacteries;  
The wisdom of the East was theirs,  
And honour crowned their silver hairs,  
The man they jeered and laughed to scorn  
Was unlearned, poor, and lowly born;  
But he knew better far than they  
What came to him that Sabbath day,  
And what the Christ had done for him,  
He knew, and not the Sanhedrim;

—John Hay.

MR. EDITOR,—The Salvation Army has now been working for considerably more than three months in Kingston—long enough for a pretty fair testing of its immediate results. Kingston, though not a large place was undeniably gaining an unenviable reputation as a "wicked" one. That is, outside the large, respectable, church-going community, there was a rapidly increasing mass of carelessness, irreligion, intemperance and "rowdiness," between which and the churches there was a chasm which no existing organization seemed able to bridge. Various expedients have been tried by the pastors and people of several of the evangelical churches. Union evangelistic services have been held and popular evangelists have been invited to come for the purpose of specially appealing to the careless classes. Yet, though some good was done, the great mass of evil remained still untouched. But the Salvation Army "has come, has seen and has conquered." More than eight hundred converts have been won, mainly from the careless, non-church-going class, and among them some of the most notorious leaders in evil, who now hold prayer-meetings among their comrades. The spirit-

sally blind have received their sight, and the poor not only "have the Gospel preached to them," but "hear it gladly." The experience of the blind beggar of Jerusalem, as given in the poem which heads this article has been repeated in the spiritual history of many in Kingston. Men who, but two or three months ago were profane swearers, drunkards, vicious in their habits, careless of the laws of God and man, have received into their hearts the "great salvation" offered in the Gospel, and have passed through the great change of "repentance unto life" as defined in our Shorter Catechism; so far at least as can be fairly judged by their changed lives and spirits, "with full purpose of and endeavour after new obedience."

How have these blessed results been effected? Really, to understand, one must see the work for oneself, and see it, too, with spiritual sight. But for those who cannot do so, let us describe one meeting.

The place of meeting is a long, bare hall, holding several hundred people. The moment the doors are opened—half-an-hour before the time of meeting—people begin to pour in, and though we are early, we are not too early for our purpose of securing good seats. Very rapidly the hall fills up with people, chiefly of what are more specially called the "labouring classes"—and, in most cases, young people, with a good sprinkling of children. After a while a number of young men in a half-military uniform, with a bright "S" on their breasts, walk in in a body and take their seats on the large platform full of chairs. Each devoutly kneels a moment ere he takes his seat. Frequently these young men keep up a chorus of hymns with stirring choruses till the leaders arrive, and then the platform is quickly filled up with the recruit, male and female, seated separately on different sides of it. The "Captain," a small, earnest-looking young woman, with a great mobility of expression and brightness of manner, takes her place in the centre, with her lieutenants—also young women—at her side—all first kneeling in silent prayer. After one or two opening remarks from the leader, of a lively, familiar kind, she gives out the first hymn verse by verse, sung by all standing, with the accompaniment of several tambourines, which one or two of the lieutenants play exceedingly well.

Then follows a prayer, simple, but impassioned, the burden of which is, "O God we want you to save precious souls to-night," for one of their peculiarities is the use of the pronoun "you," at least as often as "thee" or "thou" in prayer. The moment the prayer is concluded, all still kneeling, a chorus of voices in the rear of the hall begins to sing, very sweetly and softly, the hymn, "Knocking," which is gradually taken up by those kneeling on the platform, and sung with a strange, pathetic, pleading effect, after which follows another prayer. After this an appropriate chapter of Scripture is read, and then follow more hymns, chiefly with simple, stirring choruses, something between student songs and infant school hymns. Some of them have a really electrical effect—one, in particular—having for its chorus,

"Hallelujah, my Jesus, I love Thee to-night."

In some of them the bright little captain, who seems to feel the pulse of the meeting and to carry it with her, and who gives the time to the music with both hands most energetically, improvises little variations in the words appropriate to the occasion, in which she is followed at once by all the singers. One in particular—

"Ob, the array will be ready when He comes"—admits of a good many such variations, and is sung with great spirit.

After these choruses have been sung for some time, a passage of scripture is read, followed by a brief address by one of the leaders. After another hymn the untiring little "captain" makes a few more remarks, and then announces that some of the soldiers will now give testimony. Turning round to the men, she exclaims, "Now, come on. Who'll be the first to fire away?" This, let it be understood, is *not* slang. It is simply carrying out the military phraseology of the army, in which the testimonies of the "soldiers" are the "red-hot shot," with which they seek to win their victories by impressing the unconverted; and certainly these personal testimonies go straight home to many a heavy laden heart. Thus encouraged, a young man rises, and in a few very homely, simple words expresses his happiness that he is saved—"saved all the time"—and wishes that all

his friends may know the happiness of the salvation. The "captain" strikes up an appropriate verse of a hymn, and all follow her in singing it. Then follows the testimony of a young man who had been a drunkard and a leader in open wickedness, and he adds that if he and another equally "prodigal" brother "thought they were keeping anyone off the platform by their being on it they would willingly go down." He ends by appealing to all to come and take the salvation which has freed him from the fetters of sin. Then follows an appropriate verse of a hymn, and then a long succession of similar "testimonies," deeply interesting to those who know something of the history of the speakers. One man stands for some time waiting his turn to speak—one who, though still young, shows signs of having lived "a hard life," and who was indeed one of the most notoriously wicked men in the place, but who is now a leader in a daily noon prayer meeting at his workshop, and follows out his profession in his daily life. He also testifies, quietly and simply, to the cleansing power of the "wonderful salvation." Some testimonies are given by boys, as young as twelve or fourteen; others by young women. One most touching group of testimonies was that of two sons and their mother. The oldest son, a very thoughtful looking young man, had always been steady enough, but never knew the power of a real salvation till he found it here. "Now," he said, "in one family there are six of us." "I am the second," said his brother, rising next, a young fellow who had had a wild hard life, and reaped its penalty. He testified with evident heartfelt emotion, that he had been won by the earnest prayers he had heard there, not at first, for he was "hardened to that sort of thing," but by degrees, his heart was touched, and he too was saved. Then an elderly woman, down below, rose and in a voice broken with weeping, expressed her deep thankfulness that the Salvation Army had come to Kingston and her hope that they might be blessed to save many souls. This was the mother of the two young men, and her emotion was more eloquent than her words.

It would be easy to multiply such testimonies did space permit, but we must pass on. At the close of the testimony giving, a short evangelistic address was given by a Methodist minister present, followed by an earnest farewell address from a Lieutenant who was about to leave. She seemed to feel the parting very much, as did the "soldiers," who listened attentively to her parting counsels. She urged them to stand true to the salvation they had received, and by "ful obedience" to "work out their own salvation." Then the hymn "Home, sweet home," was sung with much spirit and sweetness, and immediately after the Captain made a short but earnest and touching appeal to those still unsaved to come and find an eternal home. Then followed a prayer which seemed to break into the chorus

"I do believe, I now believe,"

followed by the hymn,

"There is a fountain filled with blood,"

and this again ended in a prayer that new converts might be brought in then. It is during this alternate praying and singing—all kneeling—that those whose hearts have been touched come forward to take the decisive step. From twenty to thirty are sometimes received in a single night.

(To be continued)

#### TERM "PASTORATES."

MR. EDITOR,—I would ask "Presbyter" a question. There are many offices of a worldly kind the appointment to which is what is commonly called permanent, yet very often those appointed to them soon after being so leave them and accept others. "They stand precisely in the same position in relation to 'other offices' after their appointment, as they did before it. Those appointing them may be bound by the appointment but they are as free as ever." Would "Presbyter" advocate making an appointment to such offices only from year to year, renewable but also annullable—to coin a word—at the end of the year? Take, for example, the cases of judges, professors in colleges, to say nothing of theological ones, and medical superintendents of hospitals and lunatic asylums. The appointment of a judge as he takes the oath of office, is the likeliest to the induction of a minister.

ENQUIRER.

#### THE MISSION FIELD.

THE receipts of the London Missionary Society for last year, reported at the late annual meeting, amounted to £127,627 16s 7d.

THE prospects of Mexican missionary work were never brighter than now. There are now 1,555 Protestants in Zacatecas, with but two missionaries and two ordained preachers. Persecutions are still carried on in that State.

A NUMBER of Japanese have prepared a formal paper, asking that, in the work of translating the Old Testament, the Japanese Christians may be represented by a committee of their own country men, selected by themselves.

A PIOUS African went to a missionary to present a contribution to send the Gospel to others. The missionary thought the negro offered a larger sum than he was able to give but the man insisted on giving it, saying, "The work of the Lord must be done, and I shall soon be dead."

IN Kin Kiang, China, the officials, acknowledging the good wrought by medical missions, have opened an hospital under native management, and in their proclamation they say, "The foreigners, by their hospitals, schools, and other charitable institutions, are rapidly stealing the hearts of the people."

THE Bible is having free course in Japan. Dr. Gulick, of the American Bible Society, calls attention to the facts that during his agency in Japan of five and a half years, 322,573 volumes of Scriptures were printed at Yokohama, and that the Society's publications now, in the main, pass directly from the agent into native hands, the mass of them being disposed of through Japanese booksellers.

THE Rev. Thomas Shearer, Glenhorn, Kaffraria, writes:—Last Sabbath was our communion, and we had very large congregations both of English and natives. The church could not hold the natives, so they had to come down and sit in front of our house under the oak trees. There were about 400 people. The members only went up to the church for communion, and the church was packed. It was quite a treat to see the native congregation. I only wish we had a new church built, for we need it very much.

MUCH work requires to be done in the zenanas of India, much more than any of us can comprehend. Did we not know the source of our strength, and what the ultimate issue will be, the vastness of the undertaking would paralyze our efforts. There are, it is computed, 100,000,000 of women in India who are, with few exceptions, uneducated, and who are wasting their God-given powers amid the inanities and frivolities of the zenana. Let the women of our Church remember this, and never rest till the work they have begun in the zenanas of India can be carried on by those whom they are now seeking to rescue.

A MISSIONARY in China once heard a group of Chinamen discussing the various religions with which China is afflicted. At last one of the group said: "It is just as if a Chinaman were down in a deep pit, and wanted help to get out. Confucius came along and said, 'If you had only kept my precepts, you would not have fallen into this pit.' Buddha also came to the mouth of the pit, saying, 'Ah, poor Chinaman, if you were only up where I am, I would make all right.' The Chinaman replied, 'If I were where you are, I would not want your help.' But then there came along Jesus Christ, with tears in his eyes, and he jumped right into the pit and lifted the poor man right out of it."

AMONG the Alaska Indians there never was a greater interest taken in the study of the Bible than now; many attend the different meetings held for this purpose. We have had as many as sixty and eighty old people meet after the Sabbath morning service to commit to memory the text in their native tongue. These old people, many of them gray-headed and with staff in hand, seem to delight to stay for the text, and thus they go off with one more verse of God's Word to comfort them. One old woman said: "Missionary, you think, perhaps, that I forget all the good words. No; I have a little box full of pebbles, and I have a text in my heart for every pebble I put into it." At the same hour there is a large gathering of young or middle-aged people, with their Bibles, in the church, committing the text to memory, both in English and Tsimpshean.

## PASTOR AND PEOPLE.

### HISTORICAL BLINDNESS.

How much nonsense is talked about the Bible, considered merely as a book of history! To bear some "advanced" Christians speak, one would imagine that all belief in the historical verity of the Bible narrative had long ago been exploded; or that, at best, it lingered only in the minds of the unintelligent and the ignorant. Such is not the opinion, however, of many of those best qualified to form an independent and critical judgment in the matter. It was Marcus von Niebuhr, the historian of Assyria and Babylon, who declared that his historical studies had never given him reason to doubt the complete historical verity of the Old Testament, and who professed his belief in its absolute truthfulness (*unbedingte Wahrhaftigkeit*) and its nicest exactitude (*genaueste Richtigkeit*) as a source of history. It is Sir Henry Sumner Maine, the best philosophical lawyer in England, who regrets that the lawyers of France were led last century, into false historical theories, because resort to the "one body of primitive records which was worth studying—the history of the Jews"—was prevented by the prejudices of the times, and who remarks significantly that "till recently" "the majority of the inquirers who addressed themselves with most earnestness to the colligation of social phenomena, were either influenced by the strongest prejudice against Hebrew antiquities or by the strongest desire to construct their system without the assistance of religious records." Sir Henry is right. If one wishes to find a specimen of real, hearty contempt for the Bible as a book of history, he will be much more likely to find it in the eighteenth century than in the nineteenth; for the lesson of all recent discovery is that the more we come to know of history and of the ancient world, from outside sources, the more brightly does the Word of God shine out as the one source for what is best and truest in the history of the race. In fact, a belief in the scientific and historic accuracy of the Bible was never before so general or so positive among the foremost men of science and scholars of history in all the world, as it is to-day.—*Sunday School Times.*

### THE NAME CHRISTIAN.

Let us, then, recognize in this name which we bear a badge of high, nay of the highest distinction. The apostles, we know, highly prized the name of Christian. St. James calls it "that worthy" or noble "name by which we are called" and which in his day the rich Jews around blasphemed. St. Peter says that it is a name for which it is a glory to suffer. "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." And for many a century the Christian martyrs took St. Peter's advice. Old men, young boys and girls, the delicate and the refined, the poor and the unknown, before the tribunals of the persecuting empire united in the confession so dangerous and so glorious, "I am a Christian." The Roman soldier, Sebastian, afterwards a martyr, carried on his breast a little tablet with the inscription, "I am a Christian." "Who art thou?" asked a pagan judge of a prisoner before him; the reply was, "I am a Christian." "Where wast thou born?" was the question; but the second answer was simply, "I am a Christian." It was meant to suggest that no other question is of so serious importance, if only a man be a true servant of Christ. Yes, to be a Christian is the greatest of all distinctions. It is a great distinction to be thus publicly committed as a learner in the one great school of truth that has ever been opened in this world, the School of Jesus Christ our Lord. For this, historically speaking, is the very least that the word Christian can mean. Just as those who follow Plato were called "Platonists," and those who agree with Aristotle, "Aristotelians," so it seemed to the first Greek Christians quite natural that those who were learners at the feet of Christ should be called Christians. And as our Lord sent His apostles and guaranteed beforehand the truth of their teaching—"he that heareth you heareth Me"—what they taught and delivered to the Church is just as necessary a part of the faith and knowledge of a true Christian as that which was taught by our Lord Himself. The Christian is the disciple of the one infallible Teacher who has appeared among men, the one Master of thought who could dare to say, "I am the Truth."—*Canon Liddon*

### THE THREE.

Rose the altar and the shrine;  
Rose the sun-god's statue higher  
Than the towers of Babylon,  
Like a pyramid of fire;  
And its haughty king's decree  
Bade all nations bend the knee.

Three of Judah's royal line,  
Upward gazing, silent stood  
Mid the surging tides of sound,  
Mid the bending multitude.  
"Kin, behold the scornful three  
Who dishonour Baal and thee!"

"Heat the furnace seven times;  
Bring the proud rebellious three;"  
Spoke in wrath the mighty king.  
"Furnace-scorched their bones shall be;  
Baal shall they hold in scorn?  
Better had they ne'er been born."

Fiercely rose the raging flame;  
Widely, wildly forth it flung,  
Round the men that bound the three,  
Flashing coils of fiery tongue;  
Storm of fire-pleams cover all,  
As adown the gorge they fall.

"Four men living loose I see,  
Walking mid the restless blaze!  
Three I know, but not the fourth!"  
Cried the monarch with amaze.  
"Like that awful form, I ween,  
Never mortal form was seen."

"Forth I come forth, ye holy ones."  
Spoke with awe the stricken king,  
Forth came they; nor was smell of fire  
From head to sandal felt to cling.  
Praise to the God of gods alone  
Thy day rose from Chaldea's throne.

Times have come and times have gone,  
But the same bright Presence still  
Walks the furnace with His own;  
Keeps from taint of harm or ill;  
Only lets the flame-touch sever  
Bonds that bind to death forever.  
—*The Christian Leader.*

### SATURDAY EVENING.

The Great Builder has some lowly crevice in His House which the meanest and feeblest of us may occupy. We may not be called to bear up buttresses, or to crown turrets, or to adorn the carved work of the sanctuary; but it should satisfy us, if in some remote recess and unknown shade we fulfil the office which the Master has put upon us.

It is no great matter to live lovingly with humble and meek persons, but he who can do so with the forward, the peevish, and the perverse, he only hath the true charity; always remembering that our solid, true peace consists in complying rather with others, than in being complied with; in suffering and forbearing, rather than in contention and victory.

I am tormented with the desire of preaching better than I can. But I have no wish to make fine, pretty sermons. Prettiness is well enough when prettiness is in its place. I like to see a pretty child, a pretty flower; but in a sermon, prettiness is out of place. To my ear it would be anything, but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady winding a sword with ribbons, and studding it with roses, when she presents it to her hero lover; but in the day of battle he will tear away the ornaments, and use a naked edge on the enemy.—*Robert Hall.*

### HORROR OF DEBT.

Peter Cooper had a wholesome horror of debt. He said: "When I was twenty-one years old my employer offered to build me a splendid set me up in business, but as I always had a horror of being burdened with debt, and having no capital of my own, I declined his kind offer. He himself became a bankrupt. I have made it a rule to pay everything as I go. If, in the course of business, anything is due from me to anyone, and the money is not called for, I make it my business on the last Saturday before Christmas to take it to his business place."

The result of Mr. Cooper's decision justified his sagacity, for when the war with Great Britain broke

out, the demand for carriages ceased, and the venture would have been disastrous. Still anxious to learn, the young man went to Hempstead, Long Island, where he worked for two years in a woollen factory, at \$1.50 per day. There he made his second invention. It was a machine for shearing nap from cloth, and was on the same principle as that subsequently adopted in the lawn mower. It was patented, and had a rapid sale at the time of the war when woollen cloths were in great demand.

When Mr. Cooper, elated at his prosperity, had accumulated \$500, he went one day to Newburg, and found his parents in affliction from inability to pay their debts. He was deeply distressed by the spectacle, and thinking nothing of the advantages of having a little capital of his own, he put his hand in his pocket, where lay his \$500, and gave it away. He then became surety for the debts which were not yet matured, and continued the manufacture of his machines, so that he was able to save his father from bankruptcy.—*Hartford Rel. Herald.*

### GOD IN NATURE.

In a recent scientific lecture Professor C. A. Young, the astronomer of Princeton College, used the following language:

"Do not understand me at all as saying that there is no mystery about the planets' motions. There is just one single mystery—gravitation—and it is a very profound one. How it is that an atom of matter can attract another atom, no matter how great the distance may be, no matter what intervening substance there may be; how it will act upon it, or at least behave as if it acted upon it, I do not know, I cannot tell. Whether they are pushed together by means of an intervening ether, or what is the action, I cannot understand. It stands with me along with the fact that when I will that my arm shall rise, it rises. It is inscrutable. All the explanations that have been given of it seem to me merely to darken counsel with words and give no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motions of the spheres of the material universe stand in some such relation to Him in whom all things exist, the ever present and omnipotent God, as the motions of my body do to my will—I do not know how, and never expect to know."

### HEROISM AT HOME.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes. We think of the life's great battle-field, and we wish to be heroes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no such titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for sick, may all seem as nothing; yet who can tell the good they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home circle can look back in after years, and, as he tenderly utters our name, say: "Her words and example prepared me for a life of usefulness; to her I owe my present happiness," we may well say, I have not lived in vain.—*Christian at Work.*

WHILE the ecclesiastical gatherings were being held in the Scottish capital, a devotional service association was formed to promote the edifying conduct of the devotional exercises of the Church by endeavouring to foster an interest in the history and literature of public worship, considering the practice of other denominations, indicating defects in existing usages, and discussing proposals in the direction of improvements. Some laymen expressed a fear that such a society would tend to ritualism; but surely there is no reason for harbouring such an apprehension. A Glasgow elder hinted at a possibility of pecuniary loss to the Church by the taking of such a step; but a country minister retorted that parsons should not be allowed to overbear conscientious convictions.

**OUR YOUNG FOLKS.**

*THE MINER'S PET.*

Some miners were busy in a new cross-cut in a Nevada mine, when an old gray rat came travelling along "prospecting" for food rather than silver ore.

Quick as thought a young man, new in the works, sprang forward to dispatch him. Just as quickly an old miner checked him.

"Never kill a rat in the mines; they'll bring us luck. We'll make this little fellow welcome, and fix him a box for a house, and give him our scraps to tempt him to stay."

So the rat was made at home in a way very uncommon above ground—and the superstitious miners are looking for ore very confidently after this "sign."

But the rats are sometimes of real service to these dwellers under ground, and so deserving of their warmest gratitude and kindly care. Before one of those terrible "caving-in" accidents the rats seem to feel the settling of the earth some minutes before men perceive it. They come hurrying out of their holes and scamper over the floor in a very excited way, and thus give warning, which sometimes enables the men to escape. No wonder they make pets of the sleek little fellows, which are really as friendly as kittens, when you come to know the best side of them. Often the men have individual pets among them, who come out at lunch time to be fed as orderly as if they were pampered dogs. They clear up the refuse, and leave nothing to spoil in the hot air of the mines, which owes much of its cleanliness to these useful little scavengers.

If rats can be made of use, I wonder if there is anything that cannot. A man took one out of a trap once, and fastened a little bell, of the sleigh-bell pattern, about his neck, and set him loose. You might hear that little tinkling bell up-stairs and down-stairs in the walls of the house, by night or by day, and it was very apt to frighten anyone not in the secret. It did scare away all the other rats and mice in the building, so the little bell-ringer had all the premises to himself. I am afraid he was lonesome, though, and if he went over to a neighbour's house it was just the same way. None of his friends dared stop long enough to have a chat with him. For all they knew, he might be some new-fashioned patent rat trap.

*THE WREN'S REQUIEM.*

It was on a morning early in spring, years ago, that we heard an unusual twittering outside our bed-room window, above which is a deep thatch. On looking up, we saw two curious festoons hanging from it, apparently in motion. It was, in fact, two half circles, composed of little wrens, clinging to each other by foot and wing, to the number of twenty or thirty. They clung together thus for the space of about two minutes. They twittered mournfully all the while, so different from their usual joyous song; when suddenly, as if by one consent, they in a moment broke loose and flew away. On descending

shortly afterward we found a dead wren lying just under the window over which these festoons of wrens had been hanging a few minutes before. It looked as if these affectionate little creatures had been singing a dirge over their dead friend below; at least we could think of no other cause for the unusual appearance. From that time the wrens deserted that spot for more than two years. On speaking of this to one who had made natural history his study, he told me that it was called "The Wren's Requiem," and was an established fact, though very rarely seen.

*THE CHILD AND THE BIRD.*

I watched a child one summer day,  
When morning breezes stirred,  
Go romping through the fields to catch  
A golden-breasted bird,  
Whose rich imperial plumage shone  
Like rainbow in the sky—  
Its wings and neck and breast were bright  
With every brilliant dye.

At last it darted in among  
The blossoms of a tree,  
And through the quivering leaves there rang  
A rapturous melody.  
And as it sang from twig to twig,  
Each time 'twould higher mount,  
And sweet and clear the music came  
Like gushings from a fount.

It sat at last in queenly joy  
Upon the topmost limb,  
And clapped its shining wings and sang  
Its soul-entrancing hymn.  
It sang until each trembling leaf  
And bloom and blade of grass  
Did quiver with the joyous sound,  
As when the breezes pass.

It ceased, and raised its crested head,  
And spread its golden plumes,  
A moment poised in air above  
The sweetly-scented blooms.  
Then, quick as thought, it sailed away  
In arrowy, even flight,  
Until it seemed a fading speck  
In morning's amber light.

The child stood gazing at the speck  
Grow fainter in the skies,  
And tears, ah! bitter tears arose  
Into his lustrous eyes,  
That bathed in swimming splendour beamed  
So wondrous bright and blue,  
They shamed the early violets  
Besprent with morning dew.

*BE AWAKE.*

I have heard of a little maiden who said, "It was so very hard, she always had to go to bed just when she wished to stay up, and to get up just when she wished to go to bed;" and I know many children feel as she did; but if they had old heads on their young shoulders they would know that those who are growing require more sleep than those who are at their full strength; and also that if they do not go up to bed early they will not be ready to get up for the bright morning hours, which are the very best of the whole day.

It is a happy thing to be awake early, and to get into the habit of rising early. Lord Chatham said, "I should have inscribed on the curtains of your bed and on the walls of your chamber, 'If you do not rise early you can make progress in nothing.'" Therefore, that you may be early awake, and may keep awake at your lessons, or at your work, be early in bed. I sometimes wish, when I hear children grumbling about having to go too soon to their pleasant bed, so soft and sweet,

that they knew what it was to be really weary. In the factories, before the law was passed which limited the hours of labour, children often fell asleep over their work, though they knew they would be speedily aroused and punished for doing so. During the battle of the Nile many ship-boys were so weary that they were seen lying asleep on the decks, awakened neither by the noise around them, nor by the fear of their officer's anger, nor by their own danger. They were so weary that they must sleep, whatever came of it. I think if some little people who make ugly faces about going to bed had more to tire them, they would not only be glad to go to bed, but would thank God they had a bed to go to, while the children of poverty have to sleep as they can—oftentimes cold and comfortless.—*Chatterbox.*

*POWER OF EXAMPLE.*

In a town in Bavaria there is a little tumble-down church building where the Duke, as often as he came that way, used to go in and pray. If, on coming out of the chapel, he happened to meet any of the peasants in the field, he loved to converse with them in a friendly way.

One day he met an old man, with whom he fell into conversation on various things; and, taking a liking to the man, he asked him, in parting, whether he could do anything for him.

The peasant replied: "Noble sir, you cannot do anything better for me than you have done already."

"How so?" asked he. "I do not know that I have done anything for you."

"But I know it," said the man, "for how can I ever forget that you saved my son? He travelled so long in the ways of sin that for a long time he would have nothing to do with the church or prayer, and sank every day deeper in wickedness. Some time ago he was here, and saw you, noble sir, enter the chapel, 'I should like to see what he does there,' said the young man, scornfully, to himself, and he glided in after you. But when he saw you pray so devotedly, he was so deeply impressed that he also began to pray, and from that moment he became a new man. I thank you for it. And this is why I said you can do me no greater favour than you have done me already."—*From the German.*

*MR. SPURGEON AND BOB.*

The Rev. Mr. Morgan, of New York, was sitting on a bench one day beside Mr. Spurgeon at the latter's orphanage in London. A little fellow not a yard high came up and said, "Mis'r Surg'n may I sit on dis seat?" "Certainly, Bob," said Mr. Spurgeon, lifting him up. He meditated a long time, and then said, "Mis'r Surg'n, s'posing there was an orflin 'sylum an' a hunnerd orflins in it, an' all the orflins had uncles and aunties to bring 'em cakes an' apples 'cept one orflin dat hadn't no one—oughtn' somebody give dat orflin sixpence?" "I think so, Bob; but why?" "'Cause I'm him?" said Bob; and he got his sixpence.



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**WESTERN GENERAL AGENT.**

MR. JOHN MALCOLM is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of our subscribers. Friends are invited to give any assistance in their power to Mr. Malcolm in all the congregations he may visit.

**ASSEMBLY NUMBER.**

Arrangements have been made for the publication of an Assembly number, consisting chiefly of THE CANADA PRESBYTERIAN. It will contain a full outline report of the proceedings up to date of publication on the 30th inst.

**TO ADVERTISERS.**

The special Assembly number of THE CANADA PRESBYTERIAN will afford an excellent opportunity for advertising, of which shrewd business men will be prompt to avail themselves. It is respectfully requested that all advertisements for the special number be forwarded early.



TORONTO, WEDNESDAY, JUNE 13, 1883.

LUDICROUS things happen occasionally even in Church courts. We should like to hear of an incident more utterly grotesque than this one. The Presbytery of San Francisco struck from the roll in a summary manner the name of a minister that they wished to get rid of. The Synod restored him in order that he might be disciplined and formally dealt with. While the erring brother was being formally tried the election of Commissioners to the Assembly took place. The erring brother's name made the forty ninth on the roll and gave the Presbytery two additional commissioners. As a matter of fact these commissioners represented the deposed minister in the Assembly. At all events if the deposed minister had not been temporarily restored for purposes of discipline these commissioners would not have been sent. Their expenses amounted to \$600 and the Committee on Mileage protested against paying the account, but it was no use. Nobody had done anything wrong. The deposed minister simply increased the representation by one more minister and elder. Queer things do sometimes happen.

THE basis of Union got a rough handling in the Montreal Conference last week and was only saved by a small majority. The debate lasted two days and was good, many of the speeches being not only logical, but full of life. Mr. Bland argued against union on the ground that "a generous rivalry among Churches could not but be productive of good. The Spartans refused to destroy Athens because it was necessary to have an enemy to whet the valour of their young men." Mr. Hardy met this point by saying that "the Presbyterian Church—the daughter of the Covenanters—would give Methodism all the rivalry it wanted." You are right, brother Hardy. We are a slow people and not much in the rivalry line, but if a rival is all that is needed to consummate the union we will try to fill the place. The Episcopalians need not stand out in the cold for that purpose. We are a little behind in the matter of "special efforts," "love feasts," "camp meetings" and such like, but we will do our best. One thing, however, must be understood. If we are to be the Athens for young Methodist Spartans to whet their valour on, the "Guardian" must not publish any more rumours about imaginary "revolts" in our ranks.

FOR several years there has been a little friction between the Home Mission Board and the Presbyteries in the American Church. Constitutionally, the mission work within the bounds of a Presbytery should be managed by the Presbytery; but the the Presby-

tery has no money, or very little. The American Church entrusts the Home Mission Board, or, as we would say, committee, with half a million per year for Home Mission purposes. The Presbytery says: "We cannot allow outsiders entire control of the work in our mission field." The Board answers: "We cannot pay out this half million entrusted to us by the Church without looking after its expenditure." Both are right. Home Mission work under such circumstances can only be carried on by a compromise. The American Church compromised in this way. The Presbyteries organize mission churches and decide upon the moral character and standing of missionaries; the Board judges of the fitness of missionaries for any given field. Perhaps this arrangement may be as good as any other. One thing is clear, neither in the western States nor in Canada can Home Mission work be carried on, except on the basis of a compromise. Presbyteries cannot have all their own way, neither can the Home Mission Committee. Common sense must draw the line between them somewhere. Our Home Mission Committee and the Presbyteries have so far managed with the minimum of friction.

THE Moderator of the American Assembly, in his opening sermon, attributed the falling off in the number of theological students to the worldly tone of the Church. This may be one cause, but some brethren who spoke after the moderator shewed very clearly that it is not the only one. These three additional causes were pointed out with much force. (1) ministers are often pushed aside to make way for younger men while quite able and willing to work, (2) owing to lack of Presbyterian oversight and control ministers are often at the mercy of "a few unreasoning malcontents"; (3) to get a call a minister must push his way through a crowd of candidates. "The sight of beleaguered pulpits repels every man of ordinary sensibility when he thinks that it is through such a crowd he is to work his way to a position for uttering truths more precious to him than life." These causes are potent, and must soon tell in Canada as well as in the United States, if we do not guard against them. The countries are so near, and are becoming so much alike in many respects that the same causes must operate in both Churches. Any young man of sense knows that he will some day be fifty if he lives, and if he knows that the Church will practically cast him aside at that age he is not very likely to enter the ministry. No young man fit to be a minister wishes to be at the mercy of any two or three godless plotters in his congregation, and if Presbyteries allow such a state of things they cannot expect young men of self-respect to enter the ministry. A soul of "ordinary sensibility" revolts at the idea of candidating, and a young man of fine feelings is very apt to say, if I can't preach Christ without fighting for a pulpit I'll serve him some other way, or in some other Church. That is exactly how the matter stands.

**THE NINTH GENERAL ASSEMBLY.**

THE General Assembly begins its meetings in London this evening. Representatives from all parts of the Dominion are expected to be present at the sittings of the Supreme Court of the Church. So far as yet appears, no "burning" questions threaten to emerge. In the history of every Church these do arise, and require careful, judicious, and thorough discussion. We have had such questions in the past; we may expect to have them again. There is no use in deprecating their occurrence. They are inevitable. There need be no timidity in approaching their consideration when, in the course of the Church's history, they arise. Their absence at present, however, is a matter for congratulation and thankfulness. The quiet prosperity enjoyed by the Presbyterian Church in Canada is, if wisely improved, fraught with blessing. While no exciting questions are likely to absorb the interest of the members there will be all the more opportunity for earnest attention to the proper work of the Church. Much of that work is dismissed by those not immediately occupied in its consideration as "routine" which may be safely left to the few who are willing to shoulder any amount of work and responsibility. It is not implied that such work is actually done negligently, far less improperly; but there is no denying that, if Assembly representatives, generally, took a deeper interest in the ordinary business of the Supreme Court, Presbyterians throughout the Dominion would take a much more intelligent

and active part in the work of the Church than is the case at present. The rhetorical maxim, if you would make others feel you must yourself be moved, applies here as elsewhere. The present Assembly affords an excellent opportunity for a careful and patient consideration of details relating to the ordinary work of the Church which seldom occurs, and which may not be expected to occur frequently. Hence the importance of improving the present opportunity.

There are returns on only two remits to be reported to the present Assembly. One of these remits relates to the method of appointing Standing Committees, and the other to a more uniform system of examining theological students than exists at present. During the interval between the last meeting and the meeting of the present Assembly these questions have not evoked very much discussion. The various Presbyteries that considered these remits did so, at least so far as their official reports indicate, only in a languid way. Though the columns of THE PRESBYTERIAN are heartily at the disposal of correspondents for the expression of their views on subjects of this nature when they arise, writers have only too sparingly availed themselves of this privilege. These two questions will probably be disposed of without difficulty at the present Assembly.

Another question of pressing practical interest will come up at this Assembly. The scheme for the distribution of preachers is falling to pieces. It has been maintained with the best intentions and with commendable endeavours to work it impartially, but its usefulness is gone. It is high time to devote special attention to this part of the Church's machinery, when correspondents, clerical and lay, are calling for short term pastorates on the itinerant principles of our Methodist brethren. From the feeling existing among ministers and congregations the consideration of this subject is likely to prove interesting, and we trust satisfactory.

There will also be ample time at the disposal of the Assembly for careful attention to the Home and Foreign Mission work of the Church—departments of Christian activity growing in importance every year. Then there are the vital interests of the Sabbath School, the State of Religion, Evangelistic Work, the Observance of the Lord's Day, Temperance, French Evangelization, the State of our Colleges, the special claims of Manitoba and the North West. These will afford profitable themes for the consideration of every member of Assembly. There are other schemes whose consideration is always liable to be curtailed when business presses that well deserve patient and considerate treatment, such as the Widows' and Orphans' Fund, and the Aged and Infirm Ministers' Fund. While the court can command the time these subordinate but very necessary schemes ought to receive the attention they merit.

The Assembly commencing its meetings this evening may be less exciting than others that have preceded it, yet, by the blessing and presence of the Great Head of the Church, it may become more profitable than any yet held. May it prove cheering and helpful to those who take a steady interest in the work of the Church. Pleasant recollections of brotherly communion, and the inspiring influence of concentrated attention to the interests of Zion will be carried back to some of the remotest manses in the Dominion, and several downcast brethren will, when the Ninth Assembly adjourns, return to their spheres of labour with renewed determination to be steadfast, immovable, always abounding in the work of the Lord.

**THE METHODIST UNION.**

METHODIST union seemed at one time likely to be consummated without much opposition. Mature consideration of the proposal, however, has given rise to grave discussion. To the great credit of the Methodist brethren, it must be conceded that these discussions have been conducted in an admirable spirit. There have been no displays of bitterness, no ebullitions of rancorous feeling. This is certainly as becoming as it is praiseworthy. Pretty strong things have been said by some of the Methodist Episcopalians, and pretty strong things have found expression by Canada Methodists; but when men feel deeply there is nothing unusual in the vigorous expression of their feelings. This is not incompatible either with brotherly love or Christian principle. Freedom of expression is far more conducive to a thorough understanding of each other's position than

a lifted debate could ever produce. A satisfactory conclusion where opposing interests are involved can be arrived at only after a free and candid statement of divergent views. In the earlier stages of the Methodist union movement it looked as if it was to be brought about almost unanimously. It would seem still that no serious obstacles need now be feared. The quarterly boards have adopted the proposed basis by a large majority. The action of these boards may be accepted as an indication that the hoped for union will be speedily realized.

The first annual district Conference—that of Montreal—to pronounce upon the basis has, after a two days' earnest discussion, decided on its adoption. This is supposed to indicate that the other district Conferences will come to a like decision. The conclusion reached by the Conference held at Ottawa last week was not inconsiderately adopted. The debate on both sides, for and against, was ably maintained. The various objections were clearly stated and eloquently urged, yet a majority voted that the basis as submitted be adopted. It is noteworthy that the principal objections to union have related for the most part to matters of detail. The strongest opponents of the proposed union have been careful to guard themselves against being understood as opposed to its principle. All of them have expressed their desire for its accomplishment. The gravest difficulties relate to financial adjustments in the united body and to the question of Episcopacy. Concerning the latter there are those in the Episcopal section who are firmly opposed to the slightest compromise, while in the ranks of the Canada Methodists there are some whose dislike of Episcopacy would have delighted Jenny Geddes herself.

When the debate in the Montreal Conference came to a close excitement ran high. The amendment to the main motion was first voted on when fifty five were found to be in favour of it, while sixty-nine voted against it, thus causing its defeat. On this announcement being made the report states that the applause was loud and prolonged. The motion for the adoption of the basis was then passed by a slightly decreased vote on both sides, the numbers being sixty-six for and fifty-one against, this announcement also being received with much applause. Rev. Mr. Stafford, mover of the successful motion thereupon rose and said: "Brethren, let us sing the doxology and go home." In due time it may now be confidently expected a similar result will be arrived at in the United Conference, and the doxology will be sung with a fervour greater still.

AN UNEASY CROWNED HEAD.

THE unexampled splendour of the Moscow coronation is now a thing of the past. With fear and trembling the Moscovite emperor went to the ancient capital, not very certain whether he would be crowned or blown into the air with dynamite. The fears entertained for his personal safety have so far proved groundless. The great success of the coronation caused a momentary hope that the desperation of the Nihilists would be replaced by a more satisfactory state of matters among the Russian people.

The magnificent decorations of the Kremlin, the brilliant illuminations of the city, the vast assemblage of dignitaries and their retinues, the representatives of courts and republics, the sparkling and costly jewels, the rich banquetings, the imposing ceremonial of investiture with the imperial crown, and the lavish bestowal of viands to the multitude made a gleam of sunshine for the monarch who has not known a happy day since his father's death. The acclamations with which their imperial majesties were received gave a momentary hope that a more tolerant frame of mind might henceforth actuate the people of Russia.

There is only too good reason to believe that the expectations of a prosperous and peaceful reign for Alexander III. are delusive. It was confidently hoped that the long deferred coronation, when it occurred, would afford an occasion for the Autocrat of all the Russias to yield concessions to the desire for constitutional freedom. The spectacular displays have faded out and the gloom is gathering again. Expected reforms have not even been promised in any of the declarations yet made by the newly crowned emperor. He seems to cling to the patriarchal style adopted by his ancestors centuries ago. There has been no clemency shown to political prisoners. Any indications of Alexander's ambition yet visible are that he aims at a splendid despotism. Prevailing

discontent has received a new impetus from the absence of all sympathy with modern progress. The only faint ray that shines through the darkness is the recognition that a certain sect of dissenters from the Established Greek Church are henceforth to be tolerated. Expressions, however mild, in favour of liberty are frowned upon. The Mayor of Moscow, at a banquet, in a most inoffensive manner, as became such an official, ventured to express the hope that representative institutions might be granted on an occasion so auspicious as the Czar's coronation. That civic dignitary received hints sufficiently emphatic that his sentiments were displeasing to the hero of the hour. It was said that he had better send in his resignation. Though this latter statement has since been denied, a St. Petersburg journal, having the hardihood to give publicity to a similar wish, has received the honour of a "warning."

Late despatches from Russia show plainly that the spirit of discontent is spreading among the people. The Nihilists, who for some time past have been unusually quiet are again becoming bold and outspoken. Happily, as yet they have confined themselves to the utterances of mere opinion. For a brief space they have refrained from murderous deeds. Loyal outbursts occasioned by the splendid reception at Moscow have not checked their ardour. Again they have been publishing "The Will of the People" in St. Petersburg. They assert that despite the extraordinary precautions taken to protect the Czar, their agents were so near to him that at a given signal they could have laid their hands on him at any moment. This, for aught we have the means of knowing, may be mere bravado, or it may be the real fact. At all events there is good reason for believing that these desperate revolutionists are as determined as ever. It is also quite probable that the rumours of revolutionary sentiment spreading among the better class of the Russian people are not without foundation. Governed as that vast empire has long been, there are abundant causes of popular discontent. The tumultuous risings at the capital during the Czar's absence reveal the temper of a large section at least of the people. A triumphal entry into St. Petersburg has been abandoned. The coronation of Alexander III. has not lessened the dangers with which he is threatened, nor added to his personal happiness.

The recently crowned monarch cannot relapse into the state of inactivity in which he had remained during the last two years. The coronation afforded him an advantageous opportunity to grant freedom of speech, religious equality, and representative government to his people. He has allowed the golden occasion to pass. A like opportunity may not come again. The rising tide of revolution may sweep everything before it; or, yielding to a hereditary ambition, and the desire of the military and the nobles, he may seek escape from internal dangers in foreign conquest. Despite the brilliancy of the recent celebrations at Moscow, the present condition of affairs in Russia is ominous. Momentous dangers may not be far distant. Despotism cannot last long in these days; anarchy cannot endure; Nihilism is a distempered dream. What will be the prevailing characteristic of the new Russian civilization? God grant that the righteousness, the peace, and the purity of the Gospel may replace the dark and dreary system of the Nihilists?

DR SOMERVILLE IN SOUTH AFRICA.

The Rev. Dr. Somerville, of Glasgow, who a few years since was in Toronto as a delegate from the Free Church to our General Assembly, and who of late years has been most successfully engaged in evangelistic work, is at present in South Africa. The following extracts from exchanges will be read with interest:

From the "Diamond Fields Advertiser" and other journals published at Kimberley, the latest of date April 10, we are happy to learn that Dr. Somerville and his young assistant, Mr. Cumming, continue to be largely blessed in their work in South Africa. Upwards of thirty persons at Kimberley had publicly professed their resolve to consecrate themselves to the service of God; and a praise meeting for the converts and all who had received spiritual benefit through the mission was held in one of the Wesleyan chapels. On the same evening there was a meeting of young men and others, at which it was resolved to found an undenominational Y.M.C.A. The wonderful activity

of the venerable doctor is indicated by the fact that on a Saturday evening at eight o'clock he addressed the members of the Jewish community in the town hall of Kimberley; next morning at half-past seven he held a second meeting for young men in the same place, and in the evening addressed a great gathering, also in the town hall. On the previous Wednesday night, at what is described by the leading local journal as "certainly one of the most impressive meetings ever held in Kimberley," Dr. Somerville held a overflowing audience spellbound by his remarkable lecture on "The Bible for the World." The civil commissioner, Mr. E. A. Judge, occupied the chair. One of the Kimberley papers remarks: "While Dr. Somerville is most earnest and at times impassioned in his eloquence, oft by his glowing enthusiasm kindling a responsive flame in the breasts of his hearers, it cannot be laid to his charge that mere excitement is either the means by which he exercises his wonderful power or the aim which he has in view in preaching." The same journal declares that the doctor has done what many believed impossible in Kimberley—sustained the interest and enthusiasm of the multitude for a considerable length of time. A remarkable feature of the movement noted by this paper is its catholicity: "We find united on the same platform Episcopalians, Wesleyans, Presbyterians, Congregationalists, adherents of many other churches and sects, and freelancers or men of no particular denomination. A grand and encouraging spectacle it is to see men and women, while not laying aside their characteristic denominational distinctions, meeting and joining hearts and hands on the broad and beautiful platform of the love of Jesus Christ." A hope is expressed by the writer that a permanent organization of the different bands of workers brought together by Dr. Somerville will be one of the fruits of his visit. Already a young ladies' association, as well as a Y.M.C.A., was being formed.

His visit to Cradock is thus spoken of by a correspondent:

Dr. Somerville has visited Cradock. He came as the gentle dew from heaven, upon the dry and thirsty soil, and saints have been built up in their most glorious faith, and sinners startled with the power and impetuosity of his impassionate eloquence. Never before was the Cradock Town Hall so packed as on Sabbath evening last. Never again we venture to predict, shall its platform support a minister of such thrilling influence and electrifying zeal. Those who were fortunate enough to hear from his lips the long roll of Old and New Testament worthies, will never forget the impression. From Genesis to Revelation, were enumerated with graphic and peculiar perspicacity, the names of the illustrious scriptural dead, every one delineated in his or her individual characteristics. Such command of language few men in the world can equal, and still fewer surpass. For an hour and a quarter six hundred people were entertained as in a spell by the talented preacher's exposition of The Song of Solomon, vi. 1-2. It was a brilliant oration; a tropical storm of words and ideas; a rhetorical concatenation of scriptural excellencies and Christian virtues, and far away and beyond all this, an earnest soul-saving, heart-stirring appeal.

Had it been only as an illustration of grammatical construction, and correctness of elocutionary detail, his Sunday evening sermon could only be considered an unparalleled success, but it was infinitely more than this. It was the heartfelt utterances of a man past the allotted time of life. A man full of years and honour. A man so near the veil that we may almost imagine him to see beyond. It was the truth of Christ's Gospel exposed in its naked beauty to the hearts and consciences of the people. It was the condensed milk of the Word placed upon the King's table, and offered to the starving multitude without money, and without price. It was the pearl of rare and surpassing excellence redeemed from the great ocean of God's infinite truth. We may safely say seeds were sown in that discourse that shall never die, except as the grain dies in giving birth to multiplied fruit, except as man dies in that brief second of glorious transformation, and except as the acorn dies ere it produces the storm-defying oak.

If it be true that nothing is lost, then the venerable and learned doctor is preparing a glorious harvest for the reaping by and by.

ACKNOWLEDGMENTS—Rev. Dr. Reid has received the following sums for schemes of the Church—viz.: A Friend, Scott, for Home Mission, \$5; A Friend, Hullett, for Foreign Mission, \$50.

## CHOICE LITERATURE.

TORRICELLI.

(Concluded)

"April 21.—Our peas, planted some three weeks ago, are looking lovely. Can it be possible that I am to enjoy the delight of preparing fresh, delicious green peas from my own place? Dear me! I do not get time to put down the tenth of what we do here. How the blessed time flies! When we first came we spent almost a whole day raking up leaves in the woods and packing them down in a big square hole two feet deep, with the dirt removed piled up in a bank along the north side. We danced on the leaves to pack them down, drove down stakes around it, and this was our hot-bed. Two old sheets sewed together served in place of sashes. Our neighbour Hall (Old Cassy, Jack and I call him—short for Cassandra, because he is always predicting evil) came by as we were adding the final touches. He asked what manure we used, for the leaves were all covered with earth. We told him leaves, soap-suds, garbage, and a boiler or two of boiling water. 'Oh, you can't get any heat without stable manure,' said old Cassy. Some days later, when Jack's seeds were all in the bed, Cassy went by, and Jack pulled a thermometer out of his hot-bed, and showed it standing at eighty degrees. He looked incredulous. Never did plants grow better in a hot-bed. We shall have lots of plants to sell. All one end we devoted to sweet potatoes—planting a whole bushel as close together as they could lie.

"May 1.—We have christened our place Mount Hope, because it is on a hill, and Hope is one of our watch-words. We do not wish to be rich, but please God our honest hard work may give us the means to continue as happy as we now are! I never was happy before. That ogre, the landlord's agent, who used to come with such merciless promptitude every month and take away our painfully saved-up earnings, cannot enter here. A poor tramp came to our door to-day. He wanted to work, and we gave him some clothes.

"May 2.—All day by 'spells' I have been out helping Jack make the garden, I never worked out of doors before we came here. It is inspiring. The day was delicious. Birdie toddled about, falling down every other minute, but always crowing with delight. She is the dearest little cherub in the world. Yesterday Jack laid down on the lounge and fell asleep. He had been up long before sunrise, and was tired. I was doing my work and watching her. She went about very softly, so as not to wake papa. She was struggling with all her little might, placing the chairs carefully in a row before the lounge so that papa might not fall off.

"May 10.—Jack's hard work, instead of hurting him, as I feared, is making a new man of him. He will not wear a broad-brimmed hat. He wants to get brown he says.

"May 17.—Eureka! My ducks have hatched!—at least seven of the twelve eggs. Almost all our planting is done. The tramp that came to us last month returned to us some days ago, and asked to stay and work for his board. He seemed honest, and we could not refuse. I took Mrs. Pillsbury into my confidence, and she lent me some things to fit a room for this new-comer. We call him our G. G. (good genius) because he is so handy and so helpful. He took some big crabs, which he made himself, filled them with sweet potato plants, and carried them down to our one grocery store and to our meat-market. He expects that they will sell at forty-five cents a hundred.

"May 18.—Our garden grows apace. We have lettuce from our hot-bed, and also radishes. We undertake everything, Jack and I. When we first came we read how to plant asparagus, and made a bed, dug a trench two feet deep, filled the bottom with old boots, rubbers, straw, weeds, and every rubbish that can decay. Above this a load of stable manure bought of Cassey; then the earth and the plants we set down deep into this the other day. Jack says we are capable of 'staggering' into anything. At last one of my Leghorns did seriously sit, and I gave her nine turkey eggs bought of a person in town who wanted Leghorn eggs. G. G. made the exchange. He finds out everything.

"May 26.—We have got a well. Oh! what a treasure. For weeks Jack and I have been calculating the possibility of paying for a well at the rate of one dollar a foot for the labour, and on this hill we should have to dig at least forty feet. It did seem a herculean task. It must be that Providence has special charge of such babes in the woods as Jack and I. The other day at the table I said to Jack, 'Are not we three grown people competent to dig a hole?' 'There are the bricks you know. It will take about three thousand;' and the dear boy looked melancholy. G. G. said he could dig a well, he believed. The next day I left Birdie with Mrs. Pillsbury while I went to find the owner of the house that lately burned down; found him, and went with him to look at the bricks of the fallen chimneys. I bought them all for three dollars and arranged for their delivery at Mount Hope. Jack laid nearly all the bricks. The well was finished yesterday. It is close to the kitchen door, in the shed. G. G. made the curb, and hung the buckets over the wheel.

"June 9.—To-day we had green peas, eggs in an omelet, and a lettuce salad for dinner, all from our own place and the work of our own hands.

"June 16.—Memorable day. Jack went to the post-office this morning as usual. I was out sweeping out and refilling my duck-pond. Some one was leading a cow up the road that goes by our house. I kept on my work, dreaming of the time when Jack and I would own a cow, and have cream with our strawberries, which are ripe now, and we have more than we can eat. I felt that Birdie must have milk before she can become robust. I had hardly got into the house when I heard Jack calling 'Maggins.' I went out, and there stood Jack with a little clock under his arm, and holding a pretty brown short horned cow by a chain which rested on his arm in folds. His face was radiant. I faintly took my breath away, for I felt that it was our cow. Her udder was large, and of a lovely cream colour. She gave

milk, then. Birdie toddled out clinging to me. She had never been so near a cow before. 'Who shall say we are not rich?' exclaimed Jack—'rich beyond the dreams of avarice. We own a cow—four years old, three-fourths Alderney, and gentler than a kitten. I screamed with delight, and then Jack told me he had bought the cow of Mrs. Wayland, who was selling out, preparatory to moving back to the city. She wanted a good home for this pet cow, and happened to need a watch, so there was a 'swap' made—the cow and twenty dollars for the watch. Jack went and bought a two-dollar Connecticut clock at once, for we have none. How fortunate we are to secure this lovely cow! We call her Brownie.

"June 18.—Jack got me a dozen milk pans. Everything in the house was full of milk. Such heavenly cream and strawberries! We just live on graham bread and cream and strawberries.

"Aunt Judy, who sometimes does work for me, came by yesterday morning and evening and milked for me. My hands were very stiff; they are getting used to milking now. Jack carries Brownie carefully every morning. If I could only milk like black Aunt Judy! How willingly I would exchange what I know of the piano for such a useful accomplishment!

"June 29.—To-day I churned the second time, and sold again two pounds of butter for eighty cents. My churn is a tall, little, yellow, earthen crock. Jack made me a cover to fit it, and a little dasher. The butter comes in five minutes. The man who owns the saw-mill says my butter is the best he has ever tasted, and wants all I can spare. I can, with a little economy, spare at least a dollar's worth every week, and so in this way we can get some lumber for Brownie's house—at least I can help to pay for it. We have now a temporary shed for her, about six feet square. It is quite touching to see the aristocratic blooded creature stand under it chewing her cud.

"July 2.—We had new potatoes, green peas, and lettuce for dinner—all from our own place—also strawberries and cream. We buy very little meat, for it is expensive; and since we have milk and butter we don't seem to need it. Sometimes we have a can of corned beef. I cut it into delicate slices and make it last a week! Jack says my one idea of economy is starving him. I answer by showing him his ownny face and form in the glass. He weighs fifteen pounds more than when we left the city. G. G. has cleared more ground and set out shade trees and evergreens. This is the beginning of our lawn. Our florist and nurseryman came to Jack for help in making his catalogue. He wanted to say a good deal to his customers, but had no literary culture. He was glad to pay in shrubs and flowers. It does seem as if everything is turning to gold in our hands—not that we have any gold or money in any form, but I feel all the time that I am rich, and certainly we are wonderfully happy.

"July 5.—Another source of wealth. I had so much bonny-clabber, or curdled milk, that I did not know what to do with it. Experiment developed a nice cottage-cheese, which Jack says is a little like the famous Neuchatel. He believed they would sell, and carried down a dozen to our grocer. Now I cannot supply the demand for 'Mount Hope cheese.' Every day I send from ten to twenty and get three cents each. Of course they are very small. We are feasting now upon blueberries; they grow all over our woods. Oh! how delicious! They are with corn cakes and cream!

"August 8.—Brownie's house is finished. It is a little barn with two stalls, quite a loft for hay, three bins for grain, two little windows, a compartment to keep a supply of leaves or other bedding for Brownie, and quite a little room for a workshop.

"August 20.—I am writing my journal in an old ledger which has very little writing in it—I mean besides my own. I always had a pleasure in keeping a record of what I do. This is for Birdie when she grows up. I want her always to remember her home with papa and mamma with pleasure and I trust she will. With all my work and multiform cares, I try to keep the cottage very tidy. I never set my table without putting on a bouquet of flowers, if there is anywhere a flower to be found. The blessed flowers! How many people have I known who 'adore flowers,' and are always exclaiming about their loveliness, yet will not give five minutes a day to their care and culture! These persons only think they love flowers. When flowers do really give them great satisfaction, their lives will require them, and they will make sacrifices to obtain them. After tea Jack always reads to me while I sew—mend usually, for we have few new things. I am become expert at mending, and this evening hour is one of the most delightful of the day.

"October 20.—Jack's old college chum, James Norton, just home from Europe, has made us a visit of three days, and we much enjoyed it. Luckily, I knew he was coming, and prepared the best I could. How fortunate that we had an extra bedstead! Some old sacking stuffed with pine needles made a very lax bed for our room, while our one good mattress did service in the guest-room. One chamber set of stone-china the cottage affords, and this also had to go to keep company with our best bed. When I shewed the guest his room I hypocritically apologized for not having had time to make him as comfortable as I wished. He noted the pictures in rustic frames, the white muslin curtains parted in the centre where hung a cocoa-nut shell hanging basket, in which grew a beautiful trailing plant, the lovely flowers upon his table, and seemed charmed with his quarters. The next day after he came I made my first chicken pie. Two chickens had to be sacrificed the day before for this luxury. G. G. offered to kill the chickens. 'No,' said Jack; 'it is so disagreeable that I must do it myself. Now that shows just what Jack is—noble in every thought.

"This friend of Jack's is a broker, and very rich. He asked me if I would not like a hot-air furnace in the cellar, and a little flower room with double sashes for winter flowers. My eyes opened wide. The thought flashed upon me that something like these were to be my Christmas present."

Here ended my copying from Helen Burbank's journal. My idea was to give it to the world as an example of hap-

piness independent of outward circumstances. I knew my cousin would give me ready permission, so that I substituted other names for hers and her husband's. There was not much more recorded. On the winter following the last date there was a dreadful cold. The struggle was rather hard that winter, but the next saw a marvellous change. Jack's friend, the broker, lent him money, with which he made additions to his buildings, improved his grounds, and generally added luxuries to that simple and blissful home; moreover, he invested in stocks through the advice of Norton. From that hour there was a shadow upon Mount Hope. Finally Jack decided to move to New York and go into business with Norton. Helen protested, but Jack was quite heavily in debt, and he saw a way to retrieve himself. He became rich, spent money lavishly, travelled abroad, built Torricelli, gratified every whim of his, or Helen's or Birdie's, but—happiness had forever fled.

On the day I made my last extract from Helen's journal I received a letter from her. She was in Rome. Birdie was alarmingly ill of malarial fever, and the worst was feared, though Helen had great faith in the physician attending her. The letter disturbed me greatly. I felt anxious and nervous. All my expected pleasure in running Torricelli had proved an illusion. Hobson got mad, corrupted all the servants and left. I was glad when he was gone, and got along far better without him, despite the insolence of some of the servants and the laziness of all of them. The care of the place was a burden to me, and I longed for the return of its owners. Besides, there was something depressing about the place, despite its beauty. This I had not perceived at first, but now it grew upon me. One day the cook, whose salary was two thousand dollars a year, threatened to leave. Mercy! Jack would certainly starve, though it had not been very long since he found a dancer of corn bread and milk with a few buckle-berries all-sufficient.

Another letter from Helen, a few days after the first, I will quote entire:

"HOTEL DE L'EUROPE, ROME, August 20, 1867

"MY DEAR JANE,—I am the most wretched of women. Birdie is dreadfully ill. The doctor and nurse sent me from the room. It matters little, for my precious child does not know me. They urge me to ride, send carriages for me continually, but I must stay near her. The doctor has just ordered me to write to some friend. He scolds me for my distracted state, as if I could be less overcome by this affliction than I am. I will open my heart to you, my dear old friend. Jane, God is punishing me for my sins. Jack will not admit it, but I know it well. The finger of God could not write it plainer upon my heart. We were happy—oh, so happy!—in our dear old Mount Hope cottage, for we were serving God by labour, for our own and all those around us. The wilderness about our home we made blossom like the rose. Birdie grew strong and beautiful every day. Oh, those days when we were really rich! for all we had was ours by honest right, not gained by some trick of speculation. Our simple food was sweeter than all the banquets of a grander state. Jack was tempted by his old friend to go into wheat. He calls legitimate business. They were, finally, two of eight men who bought up all the flour in the market, or enough of it, Jane, to make every starving child's loaf of bread cost its wretched parents a penny more; for they held on to this flour until it went up and up. Then they sold, and Jack became a rich man. Jane, the grand Torricelli you so much admire was built with such money as that. I felt that Jack's business was an unrighteous one, but I allowed my instincts to be argued down. There was my great sin, but O God, my punishment seems greater than I can bear. Be witness, you, my cousin Jane, for here I solemnly swear that if my Heavenly Father will spare my beloved child I will retrace my steps, and go back to my simpler nobler life. But I can write no more.

"Ever yours, dear cousin,  
"HELEN BURBANK."

This letter explained a great deal. I saw just why Helen had not appreciated (as I thought) her lovely home. During these lonely weeks as mistress of Torricelli I reflected deeply upon the vanity of riches, the coveting of which had always been my besetting sin. It was a discipline I needed, and it taught me to distinguish between real and apparent wealth. Helen in her poverty had almost every blessing; in her wealth, a beggar might have pitied her could he have read her heart. It was plain that the great love once existing between her and Jack had become as cool as that of the most worldly husbands and wives. Then I saw by this letter that Helen had forgotten how to be a Christian, else she would not have made a conditional vow to God. She would have simply bowed her head and promised to return to a better life.

My suspense was soon relieved by a telegram, or cable-gram, as some say. Simply the words, "God be praised; Birdie is saved." A month afterwards Helen wrote gay letters from Paris, and spoke of soon returning home. She had bought some wonderful pictures, and some old carvings "worth their weight in gold." She wrote of certain changes she was contemplating in the decoration of Torricelli, and gave me directions which she had not done before. I was terrified. Had she utterly forgotten her solemn vow? There was a scene of unrest continually with me, and when a despatch came that the family had taken passage on the "City of Lyons," my first thought was, "There is a Jonah on that steamer." Still, it was only an idle thought, which did not occur again when weeks and months had passed and there came no news of the vessel. It has already been supposed that she foundered in mid-ocean, and that every soul perished. Jack left no will, and when his estate came to be settled there was not one dollar for any one of his heirs though he had passed for a very wealthy man. Every body presented claims. I thought of Jack's watch-word, "Visible opulence." He had known, then, upon what frail foundations his wealth rested. Even the stately Torricelli with its sky-crowned towers must have been to him a ventricle cask in the air.

THERE IS ONE PROTESTANT IN THE ITALIAN PARLIAMENT, SIGOR STROBEL, A METHODIST.

**AUTHORSHIP IN AMERICA.**

The United States census, two or three decades ago, in its summary of persons engaged in various occupations included a poet. He lived in Arkansas, if I remember rightly, but may have perished from want, for I have looked in vain for him in later issues of the census reports. I have often thought of him, however, when speculating about the condition of authorship in America, and have admired the courage with which he made his confession. He was the only poet in America to stand up boldly and be counted. The rest of us sheltered ourselves in the census behind such evasive titles as journalist, or editor, or, if specially courageous, literary man. Mr. Carlyle, in his celebrated petition, wrote himself down as a maker of books; but every one feels that Mr. Carlyle's was a case of affected humility and bluntness. If he had had the nerve of the man from Arkansas, he would have subscribed himself a genius, or a man that turns the world upside down.

There is unquestionably a reluctance on the part of all of us, whether poets, or American humorists, or men of general genius—for since I am not going to sign this paper, I am as bold as Snug the joiner—there is a reluctance, I say, on our part to be classified. A guild of authors could exist only as a mutual burial society; though there would seem to be many interests which authors might combine to defend or resist, as a matter of fact there is, I believe, but one literary club in the country which makes the authorship of books a condition of membership, and this Authors' Club has been derided for its arrogance, as if it were another instance of the three tailors of Tooley Street. When any movement is to be made which affects the whole body of literary men, what member has the boldness to marshal his fellows into any phalanx of remonstrants or petitioners? Even in the matter of international copyright, the views of authors have been reached only by individual solicitation from publishing houses or trade journals.

The truth is that this individuality of authors, which seems to some to spring from jealousy or a suspicious habit of mind, is an essential characteristic of their vocation, and a necessary result from the material conditions of their profession. There can be an association of artists, with the object to maintain a school of painters, or to conduct an exhibition of paintings; this can be a historical society to collect materials for history, to discuss and criticize historical writings, and to print papers; but there cannot be anything more than a social basis for an authors' league, because the individual interests of every author are vastly greater to him than the combined interests of all authors, but chiefly because there exists for him already a complement organization which no voluntary association with other authors could supply. An author with his manuscript is an incomplete figure; a hundred authors associated are only a hundred times more incomplete, and the various authors' unions and publication societies which have attempted to disprove this have invariably proved it.—*Fun. Atlantic.*

**THE HUMANIZING POWER OF MUSIC.**

At the opening of the Royal Musical College, Kensington, the Prince of Wales said: "The time has come when class can no longer stand aloof from class, and that man does his duty best who works most earnestly in bridging over the gulf between different classes, which it is the tendency of increased wealth and increased civilization to widen. I claim for music the merit that it has a voice which speaks in different tones, perhaps, but with equal force to the cultivated and the ignorant, to the poor and the peasant. I claim for music a variety of expression which belongs to no other art, and therefore adapts it more than any other art to produce that union of feeling which I much desire to promote."

**THE NEW ORLEANS GAMIN IN 1840.**

George W. Cable, in the June "Century" continues his illustrated history of old New Orleans, and speaks us follow of the schoolless children of New Orleans forty years ago: "Still the mass of educable youth—the children who played 'oats, peas, beans,' with French and German and Irish accents, about the countless sidewalk doorsteps of a city of one and two storey cottages (it was almost such); the girls who carried their little brothers and sisters on one elbow and hip and stared in at weddings and funerals; the boys whose kite-flying and games were full of terms and outcries in mongrel French, and who abandoned everything at the wild clangour of bells and ran to fires where the volunteer firemen dropped the hose and wounded and killed each other in pitched battles; the ill-kept lads who risked their lives daily five months of the year swimming in the yellow whirlpools of the Mississippi among the wharves and flat-boats, who, naked and dripping, dodged the dignified police that stalked them among the cotton bales, who robbed mocking-birds' nests and orange and fig-trees, and trapped porcupines and cardinals, orchard-orioles and indigo-birds, in the gardens of Lafayette and the suburban fields—these had not been reached, had not been sought by the educator. The public recognition of a common vital interest in a common elevation was totally lacking."

**BISMARCK WITH HIS CANDLESTICK.**

Etiquette is the code of rules by which great people keep lesser ones in proper respect. Prince Bismarck when a boy was rebuked by his father for speaking of the king as "Fritz." "Learn to speak reverently of his Majesty," said the old Squire of Vauxin, "and you will grow accustomed to think of him with veneration." Young Bismarck laid the advice to heart; and to this day the great Chancellor always lowers his tone and assumes a grave, worshipful look when he alludes to the Kaiser. If a message is brought to him from the Emperor by word of mouth or in writing he stands up to receive it. When a wedding takes place at the Prussian court, it is the practice for all the State dignitaries to form a candle procession—that is to say, that ministers, chamberlains, high stewards, take each a silver candlestick with a

lighted taper in their hands, and conduct the bride and bridegroom round the ball room, where guests are assembled, and thence into the throne room, where the pair do homage to the sovereign. At the first royal wedding which occurred after the Chancellor had been promoted to the dignity of Prince and Highness, Bismarck failed to appear in the candle procession, and court gossips quickly concluded that he now thought himself too great a man to take part in a semi-menial ceremony. The truth was, however, that the Chancellor had been seized with a sudden attack of gout, and at the next wedding day he was careful to silence all carpers by carrying his candle bravely like other ministers.

**UNKNOWN HEROES.**

We see them and we know them not,  
So plain in garb and meek are they;  
So lowly is their thankless lot,  
We hear not what they do or say.

And yet for weary months and years,  
Without a murmur, 'plaint or cry,  
Thousands who eat their bread in tears  
To daily duty pass us by.

A sickly mother, wan and worn,  
Bereft of cheerfulness and light,  
From longed-for rest and joy is torn,  
To work from early morn till night.

To steal one hour from dreary fate,  
Or falter in the hardest tasks,  
Would make some home disconsolate,  
And so no peace or joy she asks.

A little child, faint with its fears—  
A girl, untimely old and gray—  
A man bent down by weight of years—  
All bravely go their bitter way.

We see them, and we know them not,  
So plain in garb and meek are they;  
So lowly is their thankless lot,  
We hear not what they do or say.

Heroes unknown—through weary years  
They make no sign or outward cry,  
But eat their bread with bitter tears,  
And we, in silence, pass them by.

**A GOOD RETORT.**

A temperance discussion once sprung up in a large coach crossing the Alleghanies, and the subject was handled without gloves. One gentleman maintained a stoical silence until he could endure it no longer; then he broke out strongly, saying:

"Gentlemen, I want you to understand that I am a liquor-seller. I keep a public house, but I would have you to know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to decent people, and do a respectable business."

When he had delivered himself he seemed to think he had put a quietus to the subject, and that no answer could be given. Not so, thought a Quaker who was one of the company. Said he:

"Friend, that is the most damning part of thy business. If thee would sell to drunkards and loafers thee would help to kill off the race, and society would be rid of them; but thee takes the young, the poor, the innocent, and the unsuspecting, and make wankards of them. And when their character and their money are gone thee kicks them out and turns them over to other shops to finish off, and thee ensnarers others and sends them on the same road to ruin."

Surely the Quaker had the best of the argument, for he had the facts on his side. The more respectable and attractive any public house is, the greater the mischief it is able to do in any decent community.

**CARLYLE AND EMERSON AS LETTER-WRITERS.**

The fine touch in Emerson's letters, as in his other writings, is always the spiritual touch. For the rest, felicitous as they are, for the most part they suffer a little by comparison with Carlyle's; they are less natural, more composed, have too studied a quaintness. It was his practice, apparently, to make two drafts of these communications. The violent colour, the large, avalanche-movement of Carlyle's style—as if a mass of earth and rock and vegetation had detached itself and came bounding and bumping forward—make the efforts of his correspondent appear a little pale and stiff. There is always something high and pure in Emerson's speech, however, and it has often a perfect propriety—seeming, in answer to Carlyle's extravagances, the note of reason and justice. "Faith and love are apt to be spasmodic in the best minds. Men live on the brink of mysteries and harmonies into which they never enter, and with their hand on the door-latch, they die outside."—*Henry James, jr., in the June Century.*

COLPORTEURS have a hard time of it in Spain. A colporteur was refused shelter at every house in a village, and was obliged to walk about all night without food or shelter. One of his companions was put in prison for four days for not raising his hat as the host was carried by.

MISS SCHARLIEB, who has devoted herself to Zenana work, is studying to qualify herself for practice among the women of India. She has gained distinctions before her male rivals, especially in midwifery; and will return to her chosen sphere of work with such accomplishments as must ensure success to her mission.

**BRITISH AND FOREIGN STEWS.**

THE Spanish Senate has adopted a bill establishing trial by jury.

OF Switzerland's army of 205,176, only 3,090 are in active service.

MISS MARY CROWELL won the literary essay prize at the Vanderbilt University over 121 males.

PROF. SALMONI of Aberdeen has refused the principalship of the theological college at Melbourne.

A STATUE of Garibaldi was unveiled at Capri lately in the presence of the entire family of Garibaldi.

AT \$5,000 a night it is calculated that Patti in "Laclá" will be paid over \$80 a minute, \$4.10 a word, and \$1.75 a note.

MR. MATTHEW ARNOLD expects to visit America this autumn on a lecturing tour of four months, beginning in October.

THE Papal journals in Rome argue that a Roman Catholic college at Oxford is the only agency that can possibly save England from drifting into atheism.

ENGINEERS ROEBLING, Martin, and Collingwood, the three chief engineers of the East River bridge, all graduated at Kesselsae Polytechnic Institute, Troy.

FATHER CURCI, in spite of the entreaties of his friend the Pope, is about to publish a book in which he will shew up with no sparing hand the intrigues of the Vatican.

SOME forty or fifty members of the Texas Legislature have been indicted for gambling, but the indictments were subsequently stolen from the County Clerk's office at Austin.

DR. W. H. RUSSELL, the doyen of war correspondents, represented the "Daily Telegraph" at the coronation of the Czar. G. A. Sala did not on this occasion make a "journey due north."

TENNESSEE has passed a law making it a whipping offence for any man who beats his wife, the whipping to take place in front of the court house, and the stripes to be laid on the bare back.

IN response to an appeal from the Earl of Dalhousie, no fewer than 306 Scotch ministers have expressed the opinion that marriage with a deceased wife's sister is not forbidden in the Word of God.

A BOG luncheon in New York—that is, a recent luncheon to pet dogs of dainties served on delicate porcelain—cost \$200. Did any extravagant folly of old monarchical aristocratic France ever surpass this?

THE "Hebrew Standard" tells its readers that their unpopularity in hotels is in a great degree their own fault, being due to objectionable manners and customs and indifference to the feelings of others.

ON Whitsunday many of the worshippers left Campbelltown Church because the Incumbent refused to remove two large candles and a crucifix which had been placed on the altar. They adjourned to the parish church.

IT is a fact worth knowing that one of the most pungent exposures of the follies of Ritualism, contained in the sketch of St. Wilfrid in "Lives of the English Saints," was written about 1844 by Dr., now Cardinal Newman.

"MATTHEW ARNOLD," says the "Freeman," "reminds us in his way of cursing dissent, of nothing so much as an angry Turk stooping to pick up a piece of filth to cast it with a hissing sneer at some 'Christian dog.'"

M. RENAN, in his newly published "Souvenirs" of his childhood and youth, illustrates his prodigious vanity by the casual remark: "I am the only man of my time who has been able to understand Jesus and Francis of Assisi."

TREASURER REYBURN, of Kilmarnock, says he recollects when there was but one abstaining minister of the Gospel in that town, the unique specimen being Dr. James Morrison; now there are a dozen abstainers in the Kilmarnock pulpit.

THE famous Russian novelist Tougouneff is hopelessly ill in a villa near Paris. His mind is gone. The doctors attending upon him, M. Charcot and M. Prouzuel, describe his illness as *delire cordiaque* combined with an angina of the chest.

MORMONISM, according to Elder King, obtains the largest number of its recruits from the United Kingdom. It is a fact that of 250 missionaries engaged in propagating the faith in various parts of Europe, 100 are stationed in Great Britain.

"PRINCE LEOPOLD," says the "N. Y. Sun," "is by far the most accomplished and highly educated of Queen Victoria's sons. He is an effective orator, and has made speeches which would have been highly creditable to any young man."

THE old squire of Sherborne, England, Mr. G. D. Wingfield, Digby, who restored the abbey of Sherborne at a cost of £16,000, and also restored a long list of parish churches besides building many parsonages and schools, has died at the age of eighty-six.

MR. GREEN, the late Incumbent of Miles Platting, went up to Cambridge the other day to take his M.A. degree and received an ovation from the undergraduates, the cheering for Mr. Green being followed by groans, loud and deep, for the Church Association.

TWENTY years since it was in vain that Prof. Fawcett's sister-in-law, now Mrs. Dr. Anderson, tried to walk a London hospital. Lately a lady received her medical degree at London University who is to be medical officer to the female clerks at the post office.

THE Reformed Presbyterian Synod met at Glasgow recently. Rev John McKee, Penpont, moderator. It is intended to renew the adherence of the Church to the National Covenant of Scotland, and the Solemn League and Covenant. A mission church has been erected at Anauoch. The proceedings closed with a conversation, at which addresses were given on Broad Churchism, Home Missions, and Congregational Music.

## BOOKS AND MAGAZINES.

**THE LITTLE CHILD'S CATECHISM.** By Rev. L. H. Wilson. (St. Louis. Presbyterian Office.)—This little catechism is admirably fitted to serve the purpose for which it is intended. Its author compiled it for the use of his own household; others desired to have the benefit of it, and now it is extensively used in the southern States. Its contents are clear, sound, and scriptural.

**HEAVEN OUR HOME.** Ninth Edition. (Boston: Roberts Brothers.)—It is not difficult to account for the great popularity which this work has achieved. The theme is attractive. The book is written in a style of much fervency. It is one that has a mission. The weary and the downcast will derive fresh hope and courage from its perusal. To the bereaved it will bring consolation and good cheer.

**THE ELZEVIR LIBRARY.** (New York: John B. Alden.)—So great has been the success attendant on this enterprise that "The Elzevir" now appears as a tri-weekly instead of as at first a semi-weekly magazine. In this, the cheapest of all the magazines, is now appearing, "Ancient Classics for English Readers." The issues received are "Aristotle," by Sir Alexander Grant; "The Indian Song of Songs," by Edwin Arnold; "Plato," by Clinton W. Collins; "Horace," by Theodore Martin; the "Life of Alexander H. Stephens," by Frank H. Norton; and the "Song of the Bell," by Schiller.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—The numbers of "The Living Age" for May 26th and June 2nd contain "Bishop Thirlwall" (Church Quarterly); "An Unsolved Historical Riddle," by J. A. Froude (Nineteenth Century); "John Richard Green" (Macmillan); "Robert Herrick, and Mr. Gladstone's Oxford Days" (Temple Bar); "The Temples of Girenti" (Month); "From a Garret" (Cornhill); "English Longevity," and "Wills, Ancient and Modern" (Spectator); "The French Republic" (Economist); "How the Egyptian Land-Tax is Paid" (London Globe); "Treasure Trove at the Cape" (Academy); with instalments of "The Wizard's Son," the conclusion of "The Ladies Lindores," and poetry.

**THE PULPIT TREASURY.** (New York: E. B. Treat.)—"The Pulpit Treasury" is a new candidate for popular favour. In appealing to the people it makes no apology because it needs none. The excellence of its contents, the reputation of most of its contributors, and the value of its articles are recommendations sufficient. A chief recommendation is the assurance that it will be "strictly evangelical, an exponent of the good old paths and an earnest searcher after all 'truth as it is in Jesus.'" It is designed for pastors, Christian workers, and families. Each number is to contain a portrait and sketch of some noted preacher. In this, the first number, there is a good portrait of John Hall, D.D., and an engraving of the Church in which he preaches. We wish success to this new religious serial.

**CHRISTIAN HISTORY.** By Joseph Henry Allen. (Boston: Roberts Brothers.)—The publishers contemplate the issue of a popular Christian History in its three great periods. The book before us treats of the second period—the Middle Age. It is too often taken for granted that medieval records are dry and musty, and to confess it, there is a certain degree of truth in the popular notion. Let a writer, however, with zeal, insight, and the gift of narrating history, study these dark ages and for him they will live again. What he sees himself he will enable others to see. The author of this work now under notice has seized on the leading movements and tendencies of the middle ages and presents them in their due proportions to his readers in a most attractive style. The book must become widely popular. To younger readers it will possess a fascinating interest.

**BURIED CITIES RECOVERED; OR EXPLORATIONS IN BIBLE LANDS.** By Frank S. DeHaas, D.D. (Brantford. Bradley, Garretson & Co.) Dr. DeHaas has written a most interesting volume. The subject itself is full of interest. The author, in addition to keen powers of observation and the faculty of describing vividly what he sees, had excellent opportunities for quiet and leisurely study of the scenery and antiquities of the Holy Land. He was for a time United States Consul in Jerusalem. The perusal of this work conduces to a much clearer understanding of Scripture history and geography. The book is profusely illus-

trated with maps that are models in clearness of outline and engravings of almost every scene of interest in Bible lands. Among the most interesting engravings are *fac-similes* of Jewish and Assyrian antiquities, and of the Moabite stone. The work has already obtained a wide circulation. It is now in its fifth edition which possesses this advantage over its predecessors that it describes the scenes most familiar in the late Egyptian war. Altogether this is a work of great merit. To the student of the Bible it will prove a most useful book of reference.

**THE CATHOLIC PRESBYTERIAN.**—The last number of "The Catholic Presbyterian" is decidedly interesting. Dr. Alexander Macleod, of Birkenhead continues in a masterly style his dissertation on the "Shadow of the Puritan War in Milton—the Later Poems." There is a fine sympathetic sketch of the famous Dutch divine, recently deceased, John James Van Oostzee. The Rev. John Smith, Berwick-on-Tweed, contributes "Foreign Missions from the Home Point of View." "Reminiscences of Old Times in the Highlands of Sutherland" are interestingly written by a Minister's Wife. The Rev. Robert T. Duff conveys much useful information respecting "Tasmania," where for a time he resided. A valuable paper by Mrs. Cunningham, of Wheeling, Virginia, discusses the popular subject of "Woman's Work in the Church." Professor A. Bruce, D. D., Glasgow, is the contributor to the "Symposium" in the present number. He takes the progressive side in discussing "Progress in Theology." He writes in a calm and thoughtful spirit. He criticizes with much ability the position taken by Dr. Hodge. The respective "departments" of the magazine contain the usual amount of varied reading. "The Catholic Presbyterian" is becoming more vigorous and interesting.

**HARPER'S MAGAZINE.** (New York: Harper Brothers.)—"Harper's Magazine" for June is an unusually varied number, profusely and beautifully illustrated. The frontispiece—illustrating "Faustus," a poem by S. S. Conant—is from a drawing by E. A. Abbey. Mrs. Z. B. Gustafson contributes an article, finely illustrated, on "Lambeth Palace." Colonel Higginson continues his American History series, treating in this number—under the title of "The Hundred Years' War"—the numerous conflicts from 1662 to 1762 between the Colonists and the Indians and French. "Indian Art in Metal and Wood," an interesting paper by J. L. Kipling, Curator of the Central Museum, Lahore, is fully illustrated by pictures representing the best work of the Hindu artificers. Ernest Ingersoll contributes an article, finely illustrated, called the "Home of Hiawatha," describing Minnesota, and giving much information concerning the milling industry at Minneapolis. William C. Wyckoff's paper entitled "Sunlight Mysteries," is the first popular exposition that has been made of the results of Professor Langley's experiments at Alleghany and Mount Whitney. H. Sutherland Edwards contributes the first of two papers on the "Romanoffs"—bringing the history of that dynasty down to the reign of Alexander II. The paper is illustrated by thirteen portraits. Titus Munson Coan, M.D., contributes a very important paper on "Carlsbad Waters," with reference to their medicinal qualities and the various classes of individuals benefited by them. The new novel, "A Castle in Spain," illustrated by Abbey promises to be thoroughly good and healthy. It appears to be a welcome relief from the tedious psychological studies now prevalent in the literature of fiction. Mrs. Spoford contributes a short story, "The Mount of Sorrow;" Charles Reade a humorous sketch entitled "Rus;" and "A Working-girl," a brief but interesting story entitled "An Aesthetic Idea." Poems are contributed by Annie Fields, Miss A. A. Bassett, S. S. Conant, George E. Montgomery, and John B. Tabb. To this varied table of contents is added the usual timely and interesting matter in the "Editor's Easy Chair," "Literary and Historical Records," and "Drawer."

**RECEIVED.**—"The Unlawfulness of the Diffusion of Anachristian Literature by Government Assistance." By Rev. James Middlemiss, Elora.—"Mastery."—"Minutes of the Synod of Toronto and Kingston."—"Astrum Alberti," and "Queen's College Journal."—"The Sidereal Messenger." Conducted by William W. Payne, Carleton Observatory, Northfield, Minnesota.—"Vick's Illustrated Monthly Magazine."—"The Hebrew Christian," published quarterly by Rev. Jacob Freshman, New York.

## GOSPEL WORK.

### PERSONAL EFFORT.

At an important conference held the other day at the City Temple, on evangelistic work in London, the Earl of Shaftesbury in the chair, the duty of Church members was much dwelt upon. Rev. W. E. Hurdall, of Bow, spoke with faithful boldness of the sin of "those respectable people who say they are converted, but who sit in their pews Sunday after Sunday, and never stretch out a hand during the week to save those in poverty and sin." Mr. Jack (theatre preacher) said: "What was needed in combination with special services was for people of the upper classes to come down and bridge over the chasm between the classes. His panacea was for Church members to go down to the poor people, who would receive them gladly if they understood that they really loved them, and desired to do them good."

Rev. G. S. Reaney also said "they must look to the better class—to those who had leisure—and they must look for such a manifestation of practical Christianity as was not yet conceived." The noble Earl also, referring to personal Christian effort, said: "It was house to house visitation, coming into contact with the fathers, mothers, and children, which would produce a real and permanent effect." All these testimonies are true, and when the Church of Christ, in the spirit of her Lord, learns to come down, we shall soon see the moral and spiritual condition of the masses going up.

John Louison, a member of the mission committee of the Montreal Association, gives the following encouraging and interesting incident: At the close of a public meeting in one of our churches, a tall, well-dressed young man came up to the writer and hesitatingly held out his hand. "You don't remember me," said he. "No; was it in the hospital I saw you?" "No," glancing round, "it was in the gaol." Seeing the vestry door open, he was asked to enter and tell his story, which, in brief was to the effect that he had been in a dry goods establishment, and had, by little and little, taking a paper of pins, then gloves, then more important articles—gone to a court room, followed by the gaol. "My sentence," said the young fellow, "had nearly expired, and I did not know really what was to become of me, for my relations and friends had cast me off. It was the crisis of my life, when you passed through the gaol and spoke to me such words of hope and encouragement as lifted me right up, and the book you gave me showed where to obtain both guidance and strength to amend. I went to Upper Canada and obtained a situation with a good man, who took me without a reference and took an interest in my religious life; but at the end of six months a man who had been along with me in gaol came along, and first tempted, and then tried to blackmail me, threatening to peach upon me to my employer that he had a gaol-bird in his house. It was a fearful moment but I took it to the Lord, and He said, 'tell all to your master,' and I did, thank God! expecting to be cast again adrift; but (and his eyes filled with manly tears) he only raised my salary, for the man had informed on me already; and had I not spoken, I would assuredly have been turned off." "Then what are you doing in Montreal now?" was asked. "Ah, that is another of his kindnesses. He has reconciled me to my friends, and now I am on a visit to them," and again clasping the writer's hand, "I was so glad when I recognized you to-night, for I knew it would encourage you to hear my story." And then and there the two knelt down and thanked and praised the Lord for His wonderful love and grace to the children of men.

The following cheering incident comes to us from St. John, N.B. It gives a hint for others to follow in urging personal effort: "Some time ago two strange young men attended our Secretary's Bible class, and at the close of the lesson they were met and each led to a saving knowledge of Christ. They were told that they should induce some one of their companions to come with them; this they did, and he in turn was led to Christ. One after the other came and influenced still another, until now there are nine young men rejoicing in a new-found Saviour as a result of the personal effort of each of these new converts. These are now rejoicing in Him whom they once despised, the result of a conversational Bible class for young men, which meets in the Association parlour every Sunday afternoon at four o'clock, for one hour, attended by some twenty five young men."

MINISTERS AND CHURCHES

ST. PAUL'S CHURCH, Peterborough, is soon to undergo extensive alterations and improvements.

PRINCE ALBERT, N. W. T., has ceased to be a mission station. It has been organized as a congregation and at no distant date will be a self-sustaining one.

THE Rev. Dr. Cochrane has received the sum of £100, for the Home Mission Fund, and £50 for Manitoba College, from the Colonial Committee of the Church of Scotland.

NEW BRUNSWICK exchanges contain full reports of the services held on the occasion of the induction of the Rev. Dr. Thomas G. Smith, late of Kingston, into the pastoral charge of St. Andrew's, St. John. The Rev. Mr. Burgess presided. The sermon was preached by the Rev. George Bruce; the minister was addressed by the Rev. T. F. Fotheringham, and the people by the Rev. Mr. Ross. The impressive and highly interesting services were brought to a close by Rev. Dr. Bennet pronouncing the benediction.

THE Sacrament of the Lord's Supper was observed in Duff's Church East Puslinch, last Sabbath. The pastor was ably assisted by the following ministers: Revs. J. McDonald, of Belmont; A. McKay, of Frama; J. S. Stewart, late of Manitoba; Wm. Meldrum, of Morriston, and E. McAuley, B.A., of West Puslinch. The attendance was good on all the days, especially on Thursday and Sabbath. On this occasion the pastor was assisted by two of his predecessors. Several names were added to the communion roll.

PROFESSOR GREGG visited last month several congregations in the Presbytery of Huron, in the interests of Knox College Endowment Fund, and met with a cordial reception. The congregations visited have not as yet been thoroughly canvassed, but Seaford has already subscribed \$1,561; McKillop & Winthrop, \$172; and Egmondville, \$361; while one friend in Clinton subscribed \$300. The Professor intends to return to this Presbytery, and, in the meantime, a committee consisting of Rev. Messrs. A. D. Macdonald (convener), A. McLean, and Colin Fletcher, have made arrangements to canvass most of the other congregations.

THE funeral of the late Rev. David M. MacLise took place last week at St. John, N.B. Services were held at the house by Rev. Dr. Macrae and Rev. George Bruce, after which the remains were removed to Calvin Church, followed by a large concourse of friends of the deceased clergyman. The coffin having been borne to the church, Rev. Mr. Daniel offered up a fervent prayer, after which Rev. Dr. Macrae preached the funeral sermon. He took his text from 2 Timothy II, 3: "A good soldier of Jesus Christ." After the sermon the remains were removed to the Rural Cemetery, followed by a large concourse of citizens. The services at the grave were conducted by Rev. Dr. Macrae and Rev. Mr. Bruce.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 29th of May. Present, seventeen ministers and seven elders. The resignation of the charge of Barrie received at a former meeting was taken up, and, after hearing commissioners from the congregation, and Mr. Leiper, who desired that the resignation take effect, it was accepted. Mr. Moodie was appointed to declare the pulpit vacant on the 10th of June, and act as moderator of the session during the vacancy. In prospect of parting with Mr. Leiper a resolution, acknowledging the high value of his pulpit and pastoral labours, his zealous efforts in connection with the Home Mission Committee, and expressive of sympathy with him in the impaired state of his health, and well wishes for his continued usefulness in the Master's service was unanimously adopted. The resignation by Mr. Henry, of the charge of First West Gwillimbury and Cookstown, also tendered at a former meeting, was accepted. The Presbytery expressed regret to part with Mr. Henry after so short a pastorate, commended him for zeal and diligence in the charge, and hoped that he might soon obtain another suitable sphere of labour in the Lord's vineyard. Mr. D. H. McLennan was appointed to preach the pulpit vacant on the first Sabbath of July and to act as moderator of the session while vacant. The resignation of the charge of Gortrie Church, Oro, with application for leave to retire from the active duties of the ministry was tend-

ered by Mr. Smith Hutcheson. Messrs. J. Gray, and G. Crawford, and Mr. S. Horne, elder, were appointed a delegation to deal with the Guthrie Church congregation; to make enquiry as to Mr. Hutcheson's health and fitness for ministerial work, and to report. Mr. S. Acheson was appointed moderator of session of Bradford and Second West Gwillimbury instead of Mr. Henry. Provisional arrangements were made for visiting the mission stations in Muskoka and Parry Sound, and administering ordinances during the summer. The work was allotted to five members of Presbytery who will spend from two to four Sabbaths each in the mission field. The arrangement will take effect only if the Assembly Home Mission Committee do not succeed in procuring a superintendent for the district. Mr. Adam Bannerman, elder, was elected commissioner to the General Assembly instead of A. P. Cookburn, M.P., resigned. An application from the congregation of Second Inntsi for leave to moderate in a call was granted, and Mr. Cochrane, moderator of the session was authorized to attend to the duty when required. Circular letters from the Presbyteries of Toronto, London, Owen Sound, Halifax and Sydney were read. The evening session was devoted to a conference on the State of Religion and Sabbath Schools in presence of a not very large audience. Reports based on returns of congregations on these subjects were read. Short addresses on topics assigned to the speakers were delivered. These were followed by remarks from some others and the conference was closed. It was regarded as an improvement upon a similar meeting held two years ago, but it was also felt that for a satisfactory discussion of the subjects longer time and an earlier part of the day would be necessary.—ROBERT MOODIE, Pres. Clerk.

THE PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville, 29th May, Rev. A. Ross, M.A., Moderator. Ten ministers and ten elders present. Mr. Ross reported having moderated in a call at Beaverton, on the 8th May, addressed to the Rev. G. C. Patterson, M. A., Summerston, Glengarry. The moderator's conduct was approved, the call sustained, and forwarded to Glengarry Presbytery. The clerk reported having moderated in a call at Scott and Uxbridge, on the 22nd May, addressed to the Rev. James Bryant. The moderator's conduct was approved, the call sustained, and forwarded to Mr. Bryant. Mr. Robert Myers, student, was examined and the Presbytery agreed to apply to the General Assembly for leave to take him on trials for license. Subjects for trials were given out to Mr. Myers in the event of his coming up for license. Also subjects for discourses were prescribed to the students within the bounds of the Presbytery to be given in next regular meeting of Presbytery. The Rev. Joseph Elliot's resignation of the pastorate of Knox Church, Cannington, was read. Mr. Elliot and representatives from the congregation were heard and the resignation was accepted to take effect after the last Sabbath of June. Mr. Acheson to preach and declare the church vacant on the first Sabbath of July. Mr. Currie to act as moderator of the session. The Presbytery agreed to record the following minute: "On receiving and accepting the resignation of the Rev. Joseph Elliot of the pastorate of Knox Church, Cannington, after a ministry of four years, the Presbytery would, and hereby do, place on record their deep regret that they must now lose the presence and services of their venerable co-presbyter. They would moreover assure Mr. Elliot of their high appreciation of his many social and ministerial qualities, his urbanity, mature experience and sound judgement, his broad mental culture and unobtrusive yet persuasive piety, in a word those varied gifts and graces which constitute an able minister of the New Testament of which he has given ample proof during a ministry of forty-six years. In commending their brother to the love and protection of the Divine Master they would, at the same time, commend his wife and family to the same gracious keeping, and would pray that he may be spared yet many days to serve Christ and the Church in other fields of usefulness. And further the Presbytery would pray that his late pastoral charge soon to be vacant may speedily secure another pastor, and may meantime be suitably supplied with the means of grace." The Board of Management of Knox College, having obtained leave from the last meeting of the General Assembly to secure an endowment of that institution as soon as they consider advisable, have resolved to proceed at once to secure an endowment of \$200,000 deeming that the efficiency of

the college urgently demanded such action. The Presbytery would endorse the action of the Board of Management and commend the scheme to the hearty and liberal support of the united members and adherents of the Church within our bounds, and resolve that, at next regular meeting of Presbytery, steps be taken for the active canvass of the congregations to be completed if possible by the close of the year. Next regular meeting of the Presbytery to be held at Woodville, on the last Tuesday of August, at eleven o'clock a.m. The Presbytery adjourned to meet at Beaverton on call of the moderator.—J. R. SCOTT, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXV.

June 24, 1883. REVIEW FOR THE QUARTER.

THE DEVELOPMENT OF THE CHRISTIAN CHURCH.

The following outlines are mostly from Peloubet:— This Quarter has been a history of the Development of the Christian Church.

I. THE WORKERS IN THIS DEVELOPMENT.—Draw out the story of Paul; of Peter; of Philip; of the Ethiopian; of Cornelius; of the good Governor, Paulus; of Barnabas, and how he turned missionary.

II. DEVELOPMENT BY MEANS OF SIGNS AND WONDERS.—Paul's conversion; visions of Peter and Cornelius; deliverance from prison; prophecy about famine; Dorcas; two struck blind.

III. DEVELOPMENT AGAINST OPPOSITION.—Persecution at Jerusalem; what came out of it? Death of James; Peter imprisoned; two Magicians.

IV. THE ENLARGEMENT OF THE CHURCH.—Trace the stages by which the "door was opened" to the Gentiles.—Peter's vision; Cornelius; "men of Cyprus and Cyrene;" Barnabas; Saul; Antioch.

V. MISSIONARY WORK.—Trace Paul's first journey. Philip, Peter, Barnabas, first missionaries. The Holy Ghost originated missions! (Acts 13: 2.)

VI. RESULTS OF TWENTY YEARS.—How far had the Gospel now been carried? How does this compare with the first twenty years of renewed mission work, beginning with the century?

[OPTIONAL LESSON INSTEAD OF A REVIEW.]

June 24, 1883. PAUL'S TEMPERANCE PRINCIPLES. Gal. 5: 13-26; 6: 7, 8.

GOLDEN TEXT.—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak.—Rom. 14: 21.

CENTRAL TRUTH.—Christians are to use their liberty for their brother's good.

OUTLINE TOPICS.—(I.) Drunkenness and its Companion Sins. (II.) Temperance and its Companion Fruits.

I. DRUNKENNESS AND ITS COMPANION SINS.—(13-21) Liberty: the Christian is free; should not be in bondage to any sin. Use not as abusing the liberty. Love thy neighbour: this law of love to govern us. Drunkenness; has sixteen companions in text (vers. 19-21); twice as many as temperance; sin multiplies, faster, in this world than goodness. Not inherit; are not, and cannot be, Christians.

II. TEMPERANCE AND ITS COMPANION FRUITS.—(22-24) Temperance: has eight companions (see their names in vers. 22, 23). Are Christ's: he will keep them. Lusts: crucified—that is, are dead.

DR. KENNEDY, of Dingwall, has published in pamphlet form his presbytery anti-organ speech, in which he takes up a thoroughly non-possessive position. "It is not constitutional," he says, "to introduce such an innovation unless there first be a revision of the Confession of Faith." And yet he admits that the Free Church is only being asked to do what the Established and U. P. Churches have already done without revising that venerable document.

A MEMORIAL window has been erected by the publishers and printers of London in St. Margaret's Church, Westminster, to the memory of Caxton, on which is the following inscription by Tenynson, founded by Caxton's motto: Fiat lux:—

Thy prayer was "Light—more Light—while Time shall last!" Thou sawest a glory growing on the night, But not the shadows which that light would cast, Till shadows vanish in the Light of Light.

IT is not by constraint or by painful effort that we make real progress. On the contrary, it is simply a question of yielding up our will, of giving from day to day, whithersoever God may lead us, disciplined by nothing, satisfied with the present moment, thankful to let Him do all who has made all, and to leave our own will immovable within His will. How happy is it to abide in this condition! How satisfied is the heart, even though it may lack all else.—Fenelon.

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47 King Street West, Toronto. Mr. W. A. Wisco, Westport, writes: "I wish to inform you of the wonderful results which followed the use of Northrop and Lyman's Kidney and Liver Oil and Hypophosphates of Lime and Soda. A cough of six months standing had reduced me to such an extent that I was unable to do any work. Many remedies without effect. At last I used this Kuratol, and before three bottles were used I am glad to say I was restored to perfect health."

Miscellaneous.

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Words of the Wise.

THE starting point of many a love match The old man's boot. WHY are bores like trees? Because we love them best when they leave. WE hear a good deal about the "rage for speculation;" but the rage generally comes after the speculation. A WIT being asked, on the failure of a bank, "Were you not upset?" replied, "No, I only lost my balance." WHAT a curious language English is! A man is late when he is dead and gone, and a train is late when it hasn't come. A HOUSEKEEPER asks: "What is the simplest way to keep jelly from moulding on top?" Shut a small boy up in the pantry for a few minutes. "I WOULD like scolloped oysters," she remarked. He answered, meaning to be funny, "I don't know how to sclop oysters." "Then bias some," said she. A FRENCH lady, during the siege of Paris, driven by famine to eat her pet dog, as she was finishing exclaimed, "Poor thing, how he would have enjoyed picking these bones!" ARTIST (on summer tour): "Ah! Madame, might I have the pleasure of painting your picturesque little cottage?" Country dame: "Wa'al, I don't know. Guess ye can. Ye might whitewash the fence, too, if ye like." A YOUNG blood, afflicted with a horrible stultor, enters an English pharmacy. "I wa-wa-want," says he, "some p-p-p-pills of ip-ip-ip-ip." "Hurrh!" cries the impatient clerk, and the blood fleets. "DID that lady take umbrage?" said the proprietor of a Harlem store to his clerk who had just had a wordy dispute with a customer. "Oh, no. She took ten yards of turkey red calico, and wanted buttons to match." "I DON'T want no rubbish, no fine sentiments, if you please," said the widow, who was asked what kind of an epitaph she desired for her late husband's tombstone. "Let it be short and simple. Something like this: 'William Johnson, aged 75 years. The good die young.'" A VISITOR in the country seeing a very old peasant woman dozing at her cottage door asks a little boy of six or seven, who happens to be playing near by, how old the woman is. "I can't say, sir," replies the child politely; "but she must be very old. She has been here ever since I can remember." HE (to his fiancée): "I say, Julia, old girl, have you ever noticed this?" She (who hates to have people talk to her when she is reading): "No." He: "What? Not see this sweet thing in china?" She (with enthusiasm): "Oh! in china? What is it?" He: "Sugar." (She breaks the engagement.) WHEN old Mrs. Bunsby had got through reading in the paper an account of the last great fire, she raised her spectacles from her eyes to the top of her head, and remarked: "If the firemen would wear the genuine home-knit stockings, such as we make and wear in the country, they wouldn't be a bit stin' of their hoze at every fire." "I HAVE been married for several weeks, and my husband and I cannot decide whether we should retain our old love letters or burn them. What would you advise?" Mrs. C.: "Put them in a pasteboard box in the servant girl's room. A supply of old love letters has been known to keep a girl contented in one place for three months at a time." ON the façade of the principal hotel in Vichy, France, is the announcement: "All languages spoken here." A tourist enters places the host with English, Spanish, Russian, etc. Seeing that the good fellow understands never a word, he inquires who it is in the hotel who speaks every tongue. The mine host with dignity responds: "The travellers, sir." "THERE'S something about your daughter," Mr. Wanghope said, reflectively, "there's something about your daughter." "Yes," said old Mr. Thistlepod, "there is; I had noticed it myself. It comes every night at eight o'clock, and it doesn't get away usually till about eleven o'clock, and some of these evenings I am going to lift it all the way from the front parlour to the stable gate, and see what there's in it." Could Hardly Stand on Her Feet Dr. R. V. France, Buffalo, N. Y.: "Dear Sir— I want to tell you what your medicine has done for me. Before taking you 'Favourable Description' I could hardly stand on my feet, but by following your advice, I am perfectly cured. The 'Favourable Description' is a wonderful medicine for all kinds of rheumatism and nervous females. I cannot express how thankful I am to you for your advice. Yours truly, Mrs. CORNELIA ALLISON, Peosta, Ia.

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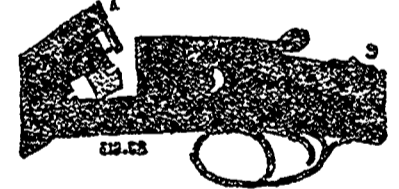
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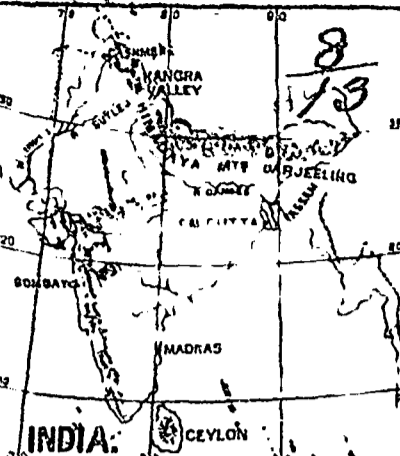
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KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.
PATERBOROUGH.—At Norwood, on the first Tuesday of July, at seven p.m.
GLEN GARRY.—At Lanoster, second Tuesday of July, at two p.m.
WHITBY.—At Port Perry, third Tuesday in July.
MONTREAL.—In St. Andrew's Church, Kinross, on the 1st July, at one p.m.
STRATHMORE.—In Knox Church, Mitchell, 19th July, at 7 p.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 10th July, at eleven o'clock a.m.
HURON.—In Park Church, Goderich, on second Tuesday of July, at seven a.m.
TORONTO.—At usual place, on first Tuesday of July, at eleven a.m.
WATERLOO.—In Central Church, on the third Tuesday of July (17th), at ten o'clock a.m.
LONDON.—In Park Presbyterian Church, London, on the first Tuesday of July next, at seven a.m.
SARASOTA.—On the last Tuesday (26th) of July, at the third Tuesday (19th) in June, as the General Assembly may, by in session on the 10th.
QUEBEC.—At Guelph, in Chalmers Church, on third Tuesday of July.
BARRE.—At Barre, on last Tuesday of July, at eleven a.m.
SAUGER.—In the First Church, Durham, on the 10th July next, at eleven a.m.
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