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Whole No. 642

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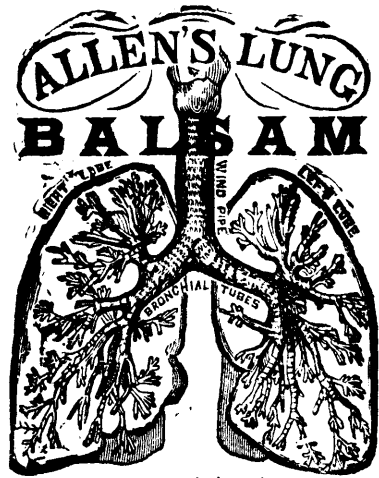
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CREAM TOAST.—Toast even slices of white bread a light golden brown. Scald the cream, and thicken with a very little corn flour, just the consistency of custard. Simmer till well done and no raw taste left. Stir in a piece of butter, and pour some of it evenly between layers of the hot toast.

SCOTCH SCONES.—Mix thoroughly a pound and a half of flour, a pinch of salt, a teaspoonful of soda, and the same of cream tartar. Mix to a light paste with a pint of sour milk, knead the dough a little, roll it out till about a third of an inch thick and cut it into three-cornered pieces, each side being about four inches long. Put the scones on a floured tin and bake in a quick oven.

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

WHITE CAKE.—The whites of six eggs, one cup sugar, one-half cup of butter, one-half cup sweet milk, one and one-half cups of sifted flour, one tablespoonful of corn starch, three teaspoonfuls of baking powder. Stir the sugar and butter to a cream, then add the cornstarch well dissolved in the milk, then flour and baking powder, well mixed; last of all the beaten eggs. Flavour with lemon or vanilla.

CARAMEL.—To make caramel, put into a porcelain saucepan say half a pound of sugar and a tablespoonful of water. Stir it constantly over the fire until it has a bright, dark-brown colour, being careful not to let it burn or blacken. Then add a teacupful of water and a little salt; let it boil a few moments longer, and strain it. Put it away in a close-corked bottle, and it is always ready for colouring soups.

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A NICE BREAKFAST.—A nice breakfast for one who is not equal to hearty fare is made of toast and eggs prepared in this way: Put a lump of butter in a saucepan, and then drop three eggs into it; stir briskly and constantly, so that the eggs will be smooth and not lumpy. Have two thin slices of buttered toast ready, and when the eggs are done lay them on one piece of the toast and lay the other lightly over it; do not crowd it down and make the egg run over the edge of the toast.

A WIDE RANGE OF USEFULNESS.—The great household remedy so popular with the people—Hayward's Yellow Oil—is alike valuable for external and internal use, curing rheumatism, colds, sore throat, croup, frost bites, burns, bruises, and all lameness and soreness of the flesh.

FOOD FOR THE SICK.—For beef-tea, one pound lean beef, cut into small pieces, put into a jar without a drop of water; cover tight, and set in a pot of cold water. Heat gradually to a boil, and continue this steadily for three or four hours, until the meat is like white rags, and the juice all drawn out. Season with salt to taste, and when cold, skim. The patient will often prefer this ice-cold to hot. For mutton broth use one pound lean mutton or lamb, cut small; one quart water—cold; one tablespoonful rice, or barley, soaked in a very little warm water; four tablespoonfuls milk; salt and pepper, with a little chopped parsley. Boil the meat, unsalted, in the water, keeping it closely covered, until it falls to pieces. Strain it out, skim, add the soaked barley or rice; simmer half an hour, stirring often; stir in the seasoning and the milk, and simmer five minutes after it heats up well, taking care it does not burn. Serve hot, with cream crackers.

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"He is getting well after his long suffering from a disease declared incurable."

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

The progress of medical enlightenment has led to the abandonment of many antiquated remedies of questionable value, and the adoption of newer and more rational ones. Prominent among the latter is Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the justly celebrated Blood Purifier, a comprehensive family remedy for Liver Complaint, constipation, indigestion, loss of physical energy, and female complaints.

CREAM WAFLES.—Sifted flour, four cups; soda, cream of tartar and salt, one teaspoonful of each; eggs, three; cream, two cups. Mix the soda and cream of tartar and salt with the dry flour; mix the beaten yolks with the cream, and make a smooth batter. Add the whites of the eggs beaten to a froth. Butter the waffle irons, and fill three-quarters full. Bake a light brown.

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

AMBER SOUP.—Take two pounds of soup bone, a chicken, a small slice of ham, an onion, a sprig of parsley, half a small carrot, half a small parsnip, half a stick of celery, three cloves, pepper, salt, a gallon of cold water. Let the beef, chicken and ham boil slowly for five hours; add the vegetables and cloves to cook the last hour, having fried the onion in a little hot fat, and then in it stick the cloves. Strain the soup into an earthen bowl, and let it remain over night. Next day remove the caka of fat on the top; take out the jelly, avoiding the settlings; and mix into it the beaten whites of two eggs with the shells. Boil quickly for half a minute, then, placing the kettle on the hearth, skim off carefully all the scum and white of the eggs from the top, not stirring the soup itself. Pass this through the jelly bag, when it should be quite clear. The soup may then be put aside, and reheated just before serving. Add then a large spoonful of caramel, as it gives it a richer colour and also a slight flavour.

N. McRAE, Wyebidge, writes: "I have sold large quantities of Dr. Thomas' Electric Oil. It is used for colds, sore throat, croup, etc., and in fact for any affection of the throat it works like magic. It is a sure cure for burns, wounds, and bruises."

THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, MAY 21st, 1884.

No. 21.

NOTES OF THE WEEK.

THE death of Cyrus H. McCormick, of Chicago, is announced. He had reached the age of seventy-five. He rose to eminence and wealth by the invention and perfecting of the reaping machine that is associated with his name. He was also known as a liberal Presbyterian. He freely contributed of his means for the advancement of Christian work. The Theological Seminary of the North-West owes its existence and much of its prosperity to his munificence.

THE benevolent enterprise of rescuing homeless and destitute children, in which Dr. Bernardo, of London, has been for several years engaged, has now secured a permanent branch in Canada. Through the active interest of Christian friends in Peterborough, a suitable home has been provided in that agreeable town. Mr. George A. Cox has generously placed at the disposal of Dr. Bernardo's enterprise, Hazel Brae, a comfortable residence he recently acquired.

THE diplomatic smoke and dust that obscured the dispute between France and China over the control of affairs in Tonquin and Annam have cleared away. The threatened war between the East and West has been averted. A treaty of peace has been amicably signed between the contending nations. France is to have an undisputed protectorate over the provinces concerning which there has been so much contention. Having obtained this substantial gain, France is content to drop the question of indemnity. A possible Franco-Chinese war disappears from public view.

REPORTS from the Sudan are still conflicting. It is now almost impossible to obtain an approximately clear conception of the actual state of affairs, as communication is interrupted, and what intelligence is received is too obviously coloured for political effect. The fall of Korosko is now represented as imminent, and it is rumoured that El Mahdi contemplates a march on Cairo. Nothing definite has been heard from General Gordon for sometime. It has been determined to send an expedition for his relief. The motion to censure the Gladstone ministry for its Egyptian policy, though supported by the Irish members, was defeated. The majority was small, but considering the present temper of the English people, it would have been no surprise had a majority voted the other way. Mr. Gladstone's defence is described as another magnificent oratorical effort.

THE annual convocation of Wycliffe College, last week, was both successful and encouraging. The establishment and maintenance of the institution are a protest against the ritualistic tendencies so sedulously fostered by certain zealots who turn their faces toward the past instead of the future. They may be sincere in their churchly theories, but this does not make the sectarian bigotry of their movement any more attractive on that account. The existence of Wycliffe Hall is therefore a healthy protest against the retrogressive party in the Anglican Church, and it has for its object the training of an evangelical ministry for all who prefer to worship in conformity with Church of England usages. The speaking at the convocation last week was exceptionally good, Col. Gzowski presided, the principal address was delivered by Dr. Sheraton, and effective and graceful short speeches were made by Hon. Edward Blake, Dr. Daniel Wilson, and others.

THE higher education of women movement is making rapid advances. We recently noticed the successful closing exercises in connection with the Woman's Medical Colleges at Toronto and Kingston. From an exchange we learn that three hundred and sixty candidates have sat for the St. Andrew's University L.L.A. (women) examinations, at various centres in England, Scotland and Ireland, recently, and been examined in Latin, mathematics, logic, moral philosophy, English literature, natural philosophy, education, comparative philology, history, political economy, French, German, Italian, chemistry, physiology, botany, zoology,

geology, Church history, and Hebrew. The University has granted the use of an academic badge of the colours of the Universities of St. Andrew's and Paris, with the St. Andrew's cross in silver, to be worn by its L.L.A.'s; and a register is now to be kept at the University of all who have acquired the title, and wish employment in the schools and colleges of the country.

THE discredited leader of the Fenian movement of 1866-7, James Stephens, has of late been making spasmodic efforts to bring himself into public notice. The ex-Head-Centre has been living for many years a quiet life in Paris. He has within the last few weeks been making bids for the leadership of the Nationalist party. He has been corresponding with American organizations and urging the formation of a new party with himself at the head of it. He deprecates the employment of dynamite and such like gentle political persuasives, but he wants to get hold of the dynamiters, and all others, however discordant their theories, and weld them into one united body, who will succeed in establishing an independent republic in Ireland. As the old-time Head Centre advances in years, his prophetic insight is becoming preternatural. He sees what other eyes fail to see. The moment has come when the union of all Irishmen is possible, and he is to see Ireland an independent republic before he dies. If so, he has a long life before him.

THE financial panic in New York last week though disastrous to many innocent investors and others by no means innocent, will teach a valuable lesson. All kinds of statements have been published with a view to restore confidence and avert further mischief. Gleams of lambent humour even play in the darkness, as when a Chicago banker is credited with the saying that his city is a financial Gibraltar which can be assailed but not injured. But making allowance for many such statements uttered for a purpose, it is now evident that the wreck and ruin will not be so great and far reaching as that following the black Friday of 1873. A leading New York paper thus explains the situation. The panic in Wall street was emphatically a panic among stock gamblers and nothing else. It began, culminated, and ended in stock speculations and went no further. The only serious mischief likely to follow the brief panic is distrust of all banks, arising from the failures of a few among them plainly traceable to dishonesty or, to use the mildest language, gross imprudence on the part of their officers.

THE present tendency of legislation is in the direction of repressing intemperance and restraining the traffic in intoxicating liquors. The other day Judge Boyd, in addressing a grand jury in Toronto, referred to the temperance wave as advancing strongly in favour of prohibition. In the Quebec Legislative Assembly, however, a member has introduced a proposal to relax the restrictions imposed on Sunday selling, by granting permission to keep open the bars in the principal hotels on that day. The gentleman who proposes the amendment referred to takes somewhat singular grounds. He would not grant the privilege indiscriminately. Such wicked places as restaurants and dram shops he would rigidly close, but the great hotels of Montreal and Quebec should be subject to no such restrictions. This is proposing one law for the rich and another for the poor, a kind of legislation to which a free people decidedly object. What the immediate result of this attempt at retrograde legislation in Quebec may be, it must discourage this legislative member to learn that those interested in the Windsor House, Montreal, have indicated their preference for the law as it is.

ONE swallow does not make summer, neither does one blackleg among the British peers taint the whole body. At the same time it has been made manifest from recent revelations that too many in the higher ranks of English social life had been acting disgracefully. Outrages on morality and common decency have been far too frequent of late. When scandals like those in which Lord St. Leonards is involved come into the light of open day, they are painfully sugges-

tive of what is hidden from the public gaze. Inferior English magistrates have, since the days of Justice Shallow, been targets for ridicule; but those who conducted the preliminary proceedings in this St. Leonards' affair deserve well of their country in firmly refusing to release the accused from custody. Why should an offender who by the accident of birth belongs to a privileged class be exempt from the punishment that would certainly be meted out to a plebeian transgressor? Even-handed justice would at least be a safeguard against the unbridled libertinism that in too many cases pursues its unblushing and destructive career presuming on immunity because of feudal privilege. The immoralities of the French noblesse gave bitterness to the revolutionary fury that swept their order out of existence.

At the Hamilton District Conference of the Methodist Church in Canada held at Burlington last week, the following resolution was adopted unanimously:— We believe the liquor traffic to be the cause of a large proportion of the crime in our land and fraught with untold misery to the bodies and souls of multitudes of our people that it possesses almost unlimited power to impair every interest of the home, the Church, and the State: that it is one of the greatest hindrances to the accomplishment of the Divine mission of the Church in the world; that it is the duty of the State to prohibit this traffic and not protect it; that prohibition is not an interference with the true liberty of the citizen; that the last session of the Dominion Parliament accepted the principle of prohibition, and declared its willingness to give prohibitory laws when the country was prepared to adopt and enforce them. Be it therefore resolved that we believe the country is ready for prohibition, and that this district meeting composed of ministers and laymen, representing a membership of upwards of 4,000, recommend the Conference to make arrangements for concerted action with all other churches and temperance organizations in their efforts to circulate petitions to be presented to the Senate and House of Commons of Canada at their next session, praying for the enactment of such prohibitory laws.

A NUMBER of ladies in the Province of Quebec have formed the Woman's Christian Temperance Union. They have issued a report of the Conference held at Montreal last October. A number of local unions have become affiliated with it, and the Montreal Union have issued their first annual report. It records most gratifying and encouraging results. The following are the objects aimed at by the Provincial Union.— To unitedly array the Christian women of the Province of Quebec against the manufacture, sale and use of intoxicating liquor as a beverage. To educate and influence society in favour of sobriety and virtue. To impress upon the youth of our Province the awful responsibility resting upon those, either supporting or engaged in the liquor traffic, and the folly as well as guilt of partaking of intoxicants of any kind or in any form. To gather statistics, facts and incidents relating to the traffic in intoxicating liquors and make use of them in such a way as will best promote the interests of temperance. To labour individually for the inebriate, the liquor seller, the fallen of our own sex, and for the neglected masses in our cities and towns, hitherto unreached and uncared for. To give active expression to our sympathy with the family of the inebriate and to endeavour to elevate his children from the debasing influences with which they are surrounded. To heartily co-operate with other temperance societies in combatting the evils of intemperance and to unite with any other society or association which is endeavouring justly, appropriately and guided by Christian principles to procure more advanced and stringent legislation on this subject. To strive by every means in our power to secure the thorough enforcement of the temperance laws we already possess. For the accomplishment of these objects, we shall faithfully and conscientiously employ all the means God has placed within our reach and we shall continually seek His direction and blessing upon our work.

OUR CONTRIBUTORS.

A REVIEW OF A NINE YEARS' PASTORATE.

The following discourse was delivered by the Rev. F. W. Farries, on Sabbath morning, May 4th, which was the ninth anniversary of his introduction to the congregation of Knox Church, Ottawa, by his predecessor, the Rev. William McLaren, D.D., professor of Systematic Theology, Knox College, Toronto, and is published by request of the Temporal Committee—

"Whom, when Paul saw, he thanked God, and took courage—Acts xviii 15.

For two years Paul had been a prisoner at Caesarea. He was then brought before Festus, the Roman Governor, for trial. From the tribunal of Festus, Paul appealed unto Caesar, and when, as a result of this appeal, he was sent to Rome, the voyage was one of extreme peril and shipwreck. But all the dreariness of the imprisonment at Caesarea, and the peril of the winter voyage are now past. Claimed to be a soldier, he is now approaching the Imperial City of Rome. He had suffered much. The long imprisonment and terrific voyage had told heavily upon his weak and shattered frame. And as he approached the city, a prisoner, he seems to have been somewhat anxious and depressed in spirits. Brave, hopeful, strong in faith above the measure of even heroic men, yet Paul knew what it was to be troubled, to be cast down. And to enter a strange city, a prisoner in chains, and to have his life dependent upon the word of the monster Nero, were sufficient to depress the bravest heart, and cloud with anxieties the most hopeful eye. "Though there were a few who loved him at Rome, Paul knew the power the multitude and turbulence of the vast assemblage of synagogues in the great city, and on their favour or opposition much of his future destiny must, humanly speaking, depend." But his experience of Jewish synagogues would not tend to relieve his anxieties or brighten his prospects. With troubled, anxious heart, therefore, Paul reached Appii Forum, forty miles from Rome, and here his spirit was cheered by meeting a company of Christian brethren who had come out of the great city to greet and welcome him. Their presence was like a bright gleam of sunshine on his troubled way. "His heart leaped up in response to that welcome greeting, love and joy and hope made music in his soul." "God" according to his own testimony, "who comforted them that are cast down," comforted him by the coming of these brethren, for his first thought was to give thanks to God for the cheer and encouragement which they brought. Then with fresh courage, and spirit revived anew, he went on his way, prepared for all that God might call him to do or bear in the way of service or of suffering. "He thanked God and took courage." Strange and difficult as the scenes were through which the path of service led him, he saw anew that God was ever so ordering all things as to awaken gratitude, and inspire courage in the hearts of his children. And such is over the method of God's dealing with his people as individuals and as congregations. Varied as their experience may be, the effect of all God's dealings with them is to deepen the conviction that it is "a good thing to serve God." For He so mitigates their troubles by His grace, and so unfolds the future to their hope as to awaken their gratitude and increase their courage.

And with the hope that our past experience as a congregation may awaken gratitude and inspire courage, I desire this morning briefly to review the history of the past nine years of our congregational life. The review is limited to the past nine years, because, as many of you are aware, it is just nine years ago this morning that I was introduced to you as your pastor by your former esteemed pastor, the Rev. William McLaren, D.D. And whilst there is much in these nine years that is fitted to humble us before God, there is also very much for which we ought "to thank God and take courage."

And in reviewing our history for this period, I call your attention, first, to some of the external difficulties with which as a congregation we have had to contend. I do not now refer to the opposition which Christians in all circumstances experience from the world, the flesh and the devil. I now regard the congregation as an organization or society whose success is measured by the common test of increasing numbers and accomplished work. And I raise the question, "what difficulties have stood in the way of our increase?"

1. We were a comparatively small congregation. Nine years ago to-day the total membership, according to the roll that was put into my hands, was 133. To the General Assembly of 1875 the number was reported as 135, but two had withdrawn after the report was made and before the beginning of May of that year, leaving the number on the roll 133. That was comparatively a small membership for a city congregation. And numbers have an influence. To him that hath shall be given, and he shall have abundance as is true of congregations as of individuals. And other things being equal, a large congregation is far more apt to increase than a small one. If it is true that large bodies move slowly, it is also true that large bodies have

more of an attractive power than small ones. And hence the comparative smallness of the congregation presented a difficulty in the way of its increase.

2. We were a small congregation in a large church building, and whilst a large and commodious building may present an imposing appearance, and be an adornment to the city, it is not favourable to the increase of a small congregation. A small body of people surrounded with an array of empty pews does not present an attractive appearance to any who are seeking a church home, and with this difficulty we have had to contend.

3. We were a small congregation in the midst of a city whose church accommodation is very large in proportion to the population. It is generally admitted that a city whose church edifices are capable of seating one third of the population, is possessed of ample church accommodation. For not more than one-third of the people will be at church at any one time. Many of the large cities of the world fall short of having accommodation for even that proportion of the population, and hence there is generally a large non-church-going population from which, by earnest effort, small congregations may be increased. But this is not the case in our city. The Protestant churches of this city have a sufficient seating capacity for three-fourths of the Protestant population. This indicates that there is not a large non-church going people, comparatively, in our city, and hence not so favourable an opportunity of building up a congregation as many other cities present.

4. During these nine years we passed through a long period of financial depression, which forced many to leave our city. The large number of empty houses to be seen in our city during several years of these nine indicated a great decrease in the population, and this decrease affected very seriously the churches of the city. Many of our members and adherents were forced to remove to other places.

5. We were a small congregation with a large amount of debt upon our church. Nine years ago the debt of the congregation was somewhat over \$30,000, and, notwithstanding the most vigorous efforts and the most liberal giving, that debt, during the years of depression, increased, until it reached (in the beginning of 1881) \$33,000. To the congregation this was a heavy burden. To outsiders it seemed a hopeless debt, and we were freely spoken of in the city and throughout the country as being hopelessly involved, and all this had an influence against our increase.

It may be said that these are only external things, and they could not affect the life and hinder the growth of a congregation. But it is a well-known fact that external things do affect the growth of a congregation. Some favour, some hinder. Among those that hinder there are few more potent than the five I have mentioned. And I mention them not only that we may all have an intelligent perception of the difficulties that oppose our progress, but especially to show the goodness of God in granting to us the measure of increase that we have attained. God can give grace to overcome external difficulties, and thus grace He has bountifully bestowed upon us. And I mention the difficulties, that we may together exalt His name, "and thank Him and take courage."

In the second place let us notice the progress which, notwithstanding these difficulties, God has enabled us to make; and

1. Let us notice the Sabbath school. This is a most important, and the most hopeful, part of the congregation. And the vigour with which Sabbath school work is performed is an indication of the spiritual life of a congregation. Every one at all familiar with Sabbath school work knows that it is much less difficult to build up a large Sabbath school in the suburbs, than in the centre of a city. And yet, notwithstanding our central position, the increase of our Sabbath school has been encouraging. Nine years ago the average attendance was fifty-eight; for the year 1883 it was 108, almost double what it was nine years ago. And the school was never more thoroughly equipped, or more efficiently wrought, or more largely attended than it is at present. The average attendance since the beginning of this year is higher than it has been during the past nine years, and the prospect was never more hopeful. The total contributions of the Sabbath school for these years have been for all purposes (the cents are omitted) \$1,072, or an annual average of about \$119. Of this amount \$245, or an annual average of \$29, have been given to missions, mainly for the support of a pupil at the Pointe-aux-Trembles schools. But while our record is thus seen to be creditable, much more might have been done. May the Lord make this branch of our Church and work much more prosperous.

2. Let us notice the increase on the communion roll. Nine years ago the number of communicants, as already stated, was 133. Since that time there have been added 181 by certificate from other churches, and 162 on profession of their faith in Christ, making a total of 293. During these nine years 168 have been removed from the roll, some by death, and many by certificate on their departure from the city, leaving the total number now on the roll 260, or 127 more than it was nine years ago. The average annual increase has been about thirty-three, by certificate fifteen, on profession of faith eighteen. Deducting our

losses, the permanent average increase has been a little over fourteen. This does not seem, nor is it in fact, a large average increase. But considering the special difficulties with which we have had to contend, it indicates, at least, some measure of progress, and when compared with the sister congregations of the city, even this measure of increase is noteworthy. For a glance at the statistical reports of the Presbyterian congregations of the city given from year to year to the General Assembly reveals the following facts. In the year 1876, the year after the union, when the reports of all the congregations of the city appeared for the first time together, one congregation reported 281 families and 380 communicants, to the Assembly of 1883 that congregation reported 202 families and 301 communicants, a decrease of 10 families and of 25 communicants. Another congregation in 1876 reported 166 families and 328 communicants, in 1883 that congregation reported 140 families and 252 communicants, a decrease of 26 families and of 76 communicants. Another congregation in 1876 reported 110 families and 234 communicants, in 1883 that congregation reported 87 families and 217 communicants, a decrease of 23 families and of 17 communicants. In 1875, nine years ago, Knox Church reported 80 families and 135 communicants, in 1883 the report was 125 families and 241 communicants, an increase of 45 families and of 106 communicants, and at the present time the number of families is something over 130, and the communicants 260, an increase of 50 families and of 127 communicants.

3. Let us notice the financial progress of the congregation. The figures I now give (omitting the cents) have been carefully prepared. The total contributions of the congregation, not including the Sabbath school, during the past nine years, have been \$72,200, or an annual average of \$8,022. To this amount the Ladies Association contributed \$2,121, or an annual average of \$236, and the Young People's Association, \$704, or an annual average of \$78. Of the total amount, \$3,514, or an annual average of \$390, were appropriated to the schemes of the Church and benevolent purposes. The annual average contribution per communicant for all purposes has been \$36. Adding to the total contributions of the congregation the sum contributed by the Sabbath school, we have a grand total of \$73,272 for the nine years, or an annual average of \$8,141. And this large and liberal giving has effected a great reduction upon our indebtedness. A little more than two years ago our total indebtedness was \$33,000. About that time by the payment of \$6,000 it was reduced to \$27,000, and a few months ago by the payment of \$12,000 it was reduced to \$15,000, and every man who gave a personal bond as collateral security has received his discharge. Brethren, "The Lord hath done great things for us, whereof we are glad." "Not unto us, not unto us, but unto His great and glorious name, be all the praise." He has been better than our fears. He has been our counsellor in adversity, and has exceeded our highest hope. "Bless the Lord, O my soul, and forget not all His benefits." In view of all that He has done for us well may we "thank God" for mercies past "and take courage" for the future.

And now, brethren, time will permit me only to refer to the peace and harmony that have marked the history of the congregation during these nine years that are gone. May God in His mercy continue these to us. And now with the large measure of relief that God has given us from the burden of debt, let us devise more liberal things for His cause and kingdom throughout our land and the world, and seek to live and act every day under the power of the truth that "we are not our own, but bought with a price," "redeemed with the precious blood of Christ."

THE McALL MISSION IN FRANCE.

The twelfth annual report of the Evangelistic Mission in France, known as the McAll Mission, has just appeared. I now send you a brief statement of some of the leading features of the mission, selecting such as are most characteristic and such as will make the *modus operandi* best known to those not already acquainted with it, and first one of the most striking things in the history of the mission is the

GREAT MAGNITUDE

it is assuming. Every year greater development takes place in it, both in Paris and in the provinces, and greater interest is manifested on both sides of the Atlantic, in its success. At present, for example, there are in active operation thirty-five stations, with an average attendance of 5,810 in Paris, and its immediate environs. In Marseilles, Cannes, Nice and Corsica there are fifteen stations, with an attendance of 2,250. In Bordeaux, Lyons, Algiers, etc., there are thirty-seven stations, with sittings for 6,005. The total number of mission stations, therefore, at the close of 1883, was eighty-seven, and the number of sittings 14,065. Those acquainted with the humble circumstances in which this mission originated twelve years ago, and the difficulties with which it has had to contend, are surprised to learn the dimensions it has attained in so brief a time. Others again, looking to the power of Romanism in France, and the mass of infidelity and the hostility to all religion which everywhere exists, ask what does this amount to, even when added to all the other

agencies of a similar character which are at work? Such are apt to regard these attempts to stem the torrent of ungodliness in France as little less than insanity. And yet the workers in this and similar missions neither faint nor grow weary. They, in common with many intelligent Christian Frenchmen, are convinced that

GROSS MATERIALISM

is more restricted in its extent, and feebler in its hold upon the people, than is generally believed. Atheistic meetings in Paris and elsewhere are becoming less popular than they were a few years ago. The "International Congress of Atheists" which met last autumn in the Salle Mollière in Paris, was described even by anti religious papers as a "miserable failure." The delegates were fewer in number, and the time was largely spent in disputes about priority and matters of routine. In this same room two evangelistic meetings have since been held. The greatest attention was paid to the different speakers, and the exercises were closed with prayer, most likely the first time the voice of prayer had ever been heard within those walls. The McAll workers are holding conferences also in the "Salle Levis," the favourite meeting place of the Free-thinkers of Paris, without interference from any quarter, and are thus "lifting the Divine standard in the very centre of the enemy's camp." These are significant facts, but there are other

ENCOURAGING FEATURES.

There is a wide-spread readiness at present in France to listen to the Gospel. Although the novelty of the simple and outwardly unattractive methods of working of the McAll Mission, has long worn off, the last year has been a marked increase in the number of attendants in Paris, and greater attention paid to the speakers. Invitations, too, are constantly coming from all parts of the country to open new stations, but for lack of men and means, most of these have to be declined. Unfortunately the French evangelists and missionaries are too few in number and too scattered, to overtake a tithe of the work which is ready to their hands, so that France has to look largely to Britain and America for both men and means, if the multitudes who have revolted against Romanism and who are sinking into infidelity, are ever to hear the only truth which can fortify as well as regenerate the soul of man.

WHAT ABOUT CONVERTS?

is a question often asked regarding the McAll Mission. To this, the answer is, that cases of genuine conversion are reported yearly from some if not from all the stations. "There a few Protestants living in the quarter, and many Roman Catholics by birth, who have become Christians through this station," writes Mons. Saillens regarding Rue de Rivoli, Paris. "One evening," writes Mr. McAll, "Pastor Theo. Monod had been speaking in Rue St. Honoré for the first time. After the meeting he said to me: 'But are not most of these persons Protestants?' I who had come to know many individually, replied, there might be among them eight or ten in all who were Protestants before coming here. Probably you would take the lady and gentleman in front of the desk as sample Protestants? Mr. M. assented. I replied, 'Both, on first entering this room were wholly ignorant of the Gospel, the one a deist, the other an atheist.' The latter in Boulevard Barbes, one of the most radical quarters of Paris, is large and well attended, though not always full. "But if all those who have been converted in it," writes Mons. Saillens, "those for whom this has been a spiritual birth place, were called back from the various places where they are now dispersed, I feel sure there would be no vacant seat left." Regarding the station at La Villette, the Rev. W. Nowall writes: "Numbers have increased from thirty last March to more than 230 in December. The Sunday school which began one year ago with twenty-eight now numbers over 200. A devoted French Christian—Mead Hense—has invited the more serious of the older scholars to come to her for a Bible class. Several of these have sought the Saviour. A mother's meeting has been commenced by Mrs. Nowall, and promises material and spiritual blessing to these women, many of whom have been fierce revolutionists. Papers, tracts, books, Bibles have been eagerly sought. Some have exhibited real sacrifice to possess the Word of God. Strong, bad men have shed tears of repentance. After meetings have been large and very solemn." Similar testimonies might be continued did space permit.

WHAT BECOMES OF CONVERTS?

is another question which is often asked. Are they left to themselves, or are they formed into church organizations? They are not left to themselves, for in that case they might and probably would fall once more into ungodliness. Neither are they organized into separate churches, for in that case jealousies would probably prevail amongst the regular Protestant churches, the pastors might withhold their aid and the work be jeopardized. Those who are deemed fit, are prepared to become members of churches already existing, the pastors of which heartily aid in the work which Mr. McAll commenced. Those who cannot take that step, who are not sufficiently enlightened to understand a religious discourse, but who read their Bibles and pray, but still do not wish "to change their religion," are formed into

SOCIÉTÉS FRATERNELLES,

the rules of which are (1) that every member must believe on the Lord Jesus Christ; (2) every member engages to read daily a portion of Scripture; (3) every member engages to pray for his associates, and to visit them in time of sickness; (4) every member engages to pay a monthly contribution of at least one penny, on behalf of the poor. Such societies exist at several of the stations, the average number attending each being from fifty to sixty. They generally meet on Sunday afternoons. Hymns are sung and passages of Scripture read; and then the meeting is opened for prayer or testimony on the part of the members. Men rise and relate in simple language their experiences—women do the same. There is no excitement, no noise, no pressure of any kind. The great object of these meetings, next to the advancement of spiritual life, is to develop the spirit of freedom, the feeling of home, which is indispensable to progress in Bible knowledge and Christian love.

THE MISSION IN RELATION TO FRENCH CHURCHES.

I was present at a meeting of the missionary society of the American Chapel and heard pastor Theodore Monod use language to this effect. "Well do I remember when Mr. McAll came here, an Englishman who did not know French very well, and he said to us. 'I am going to hire shops in Paris, and we are going to hold simple evangelistic services in these shops. You are going to help me, and we shall invite the people from the street, and they will come in and many will be saved.' Well, we admired Mr. McAll's zeal, but feared he would not succeed very well. But he did so, not only in Paris but throughout France, and now we pastors not only give cordial sympathy and co-operation to the McAll mission, but we could not do without it. I can give you no better illustration of its relations and value to the Protestant churches of France than my own experience. The McAll salle in the Faubourg St. Antoine is near my church. Besides the regular mission services held there I lead a Bible class every Friday evening which is well attended. I give a popular and systematic exposition of Christian truth, and we have a prayer meeting in the same hall every Monday evening. At our last communion I received into our church four persons from that salle, and others have previously united with us. The attendance at my church has perceptibly increased. Thus you see that the Church is helping the mission, and the mission is helping the Church."

ENLARGEMENT OF THE MISSION.

During the past year Mr. McAll sought to cultivate the ground already occupied rather than enter upon new fields. Still in addition to one or two new halls in Paris, for which funds were provided in America, there have been opened new stations also in the provinces. Of these the most deserving of mention are the hall in Nantes, so memorable in the religious history of France, opened at the request of the Synod of the Reformed Church of the District, and that in Algiers where there is a large worldly and infidel population. Special contributions were sent for this also. The greatest opposition was manifested here at the beginning, but after a time peace was restored and the meetings now proceed quietly.

THE FREE DISPENSARY,

Zealously directed by Dr. Darcus at Frenelle, Paris, referred to in my letter of last year, has been temporarily closed, the government refusing the physician permission to practise his profession in Paris. It is said the local druggists, if not the doctors also, became alarmed, owing to reports that similar dispensaries were about to be opened in various quarters of the city, and brought pressure to bear upon the authorities with the result stated above. They have not interfered, however, with the dispensary in Belleville connected with Miss de Broen's mission, where Dr. McRae works so successfully. He told me before I left Paris that the numbers were increasing so rapidly that it is with difficulty he can see and prescribe for all the patients in the course of the day. Here missionaries address the patients, and ladies remain all the day conversing and distributing tracts, etc.

FINANCIAL POSITION.

Contributions from the usual sources were well sustained during the past year. A "National Association" has been organized in America, with auxiliaries in each of the States, from which extended and reliable support is expected. The Americans have been from the commencement generous contributors to this mission. The receipts during the past year amounted to the large sum of £11,392 sterling. Of this £3,050 came from England and Ireland; £2,956 from Scotland, £3,852 from the United States; £176 from Australia, Canada, etc., and £1,895 from France and Switzerland. In addition to these sums, £2,333 were received from special sources, and spent in the mission at Marseilles, Nice, etc., which is now connected with the McAll mission.

Of the work carried on amongst the young in day and Sunday schools, of the work amongst the sailors by the missionary boat, of women's working meetings, space will not allow me to say anything. Nor is it necessary. Enough has been told to give an idea of

this mission, which is certainly, in many of its features, unique in the history of modern missions.

Clarens, Switzerland, Mar. 25th, 1884. T. H.

PRESBYTERY OF PEMBINA.

Mr. Editor, — The Presbytery of Pembina held its regular meeting at Nicho on the 1st, and continued in session for three days. Nicho is a town of about a year old, built near the Manitoba boundary, and on the St. Paul, Minneapolis & Manitoba railroad. It contains about 800 inhabitants. There is a Presbyterian church in it, in charge of Rev. A. K. Caswell, the only minister in the place.

The opening sermon was preached by the Rev. M. Vanderhull, of Larimore, a young man of great promise. His subject was Luke xix. 1-10. The discourse was able and impressive. The Lord's Supper was then administered to the members of the court and of the congregation, the moderator, Mr. Berry, and Mr. Brown presiding at this solemn and impressive service.

The following ministers were received and their names added to the roll namely: Mr. Cascart, late of the Canada Methodist Church. He is placed in charge of the town of Pembina. He is a young man of more than ordinary vigour of body and mind. Rev. John Scott, of West Lynn, Manitoba, was received and is placed in charge of Wallhollow, Ernest and Hyde Park left vacant by the retirement of the Rev. A. K. Caswell, who is about returning to Canada. Mr. Caswell did good work in the northern part of our Presbytery, labouring hard for three years, and with great success. We rejoice to have such a good and efficient labourer to enter into this field as Mr. Scott. Mr. Converse was received by letter from a Presbytery in New Jersey and was appointed over Westminster Church, Devil's Lake. Mr. Mullins, of the Presbytery of Manitoba, being present and having intimated his intention to connect himself with our Church, was appointed to labour within our bounds. The Rev. A. Glendinning having accepted an appointment in Missouri, tendered his resignation of the charge at Grandmand, Quincey. Mr. N. W. Carey tendered his resignation of his pastoral charge at Grand Forks. In the evening of the second day able and stirring addresses were delivered by Messrs. Carey, Furber and Brown on Temperance, Literature, and Foreign Missions respectively.

At this time last year we had only ten ministers on our roll, now we have twenty-one, and expect seven more labourers in a few days as our share of the sevty secured by the Board, but what are we and they in such an extensive field? We may truly offer the prayer indited by our blessed Lord: "The harvest truly is plenteous but the labourers are few, pray ye the Lord of the harvest that He will send forth labourers into His harvest."

We are pleased and encouraged to know that the Master is owning our labours in furthering His kingdom in the great valley of the Red River, notwithstanding the mighty tide of infidelity and ungodliness with which we have to contend. Let me here state that it is rarely one meets with an American out here who believes in Christianity, or receives the Bible as God's Word, and still, many of them are what is commonly termed good citizens. They do not take stock in saloons, they are correct in business. The merchant has but one price, the child can trade with him as well as the parent. They think that every man must be his own saviour, justified or condemned by his own actions. Many of these men have had good training in their youth in the east, but the enemy has sown the evil seed of error and unless the great Husbandman come to the rescue it will fill the land. These men remind one of a Canadian field when thistles are commencing to grow; it will yield wheat well for two or three seasons but eventually the thistles crowd out every other seed. Rev. James Robertson was correct in saying that it was exceedingly difficult to live a Christian life in the North-West. Christianity here is like Christianity in the army—a man must be decided. The house built upon the sand must come down here. The floods of infidelity and scepticism will sweep away its foundation, but the house built upon the rock will stand in Manitoba, Dakota, or anywhere else. Joseph in Egypt, Lot in Sodom, and Daniel in Babylon, are illustrations of the fact. It would be well that parents and pastors in Canada would teach the young under their care the Shorter Catechism and the evidences of Christianity, and they should not consider that they have discharged their duty towards these about removing to the West until they are assured that they have placed themselves under the care of the Good Shepherd.

We have a colporteur labouring within our bounds. He is supplying many of our families with the books of the Board. I find good books exceedingly scarce, but this want is being supplied. Your readers who have friends and neighbours out here would do well to send them religious papers and tracts, these come very convenient on a Sabbath when there is no place of worship within reach. Let me here thank my esteemed friend Dr. Moffat, of Walkerton, for parcels of religious periodicals, which after reading I hand round. More again. A. G. FORBES.

Minto, D. T., April 4th, 1884.

PASTOR AND PEOPLE.

THE LINK OF GOLD.

"Lost"—Somewhere—a golden hour
Of this glowing spring-like day;
Since the sunrise, ere the sunset,
I have lost it on my way.

Was it when I sat and loitered—
That short chain of such great cost,
Slipping idly through by fingers,
That my golden hour was lost?

Was it talking to my neighbours,
Weighing all their hopes and cares,
And too full of idle gossip,
Well to mind my own affairs?

Did I fret away the minutes,
Was I murmuring, was I cross?
Where could all my sense have flown to,
That I met with such a loss?

For my hour was a jewel,
And with sixty small ones set;
Round each minute sixty seconds
Made the radiance brighter yet.

They could buy me, O! what riches,
And what wisdom they could bring;
Each was worth in its true value,
All the jewels of a king.

For the Lord would give me something
If I went to Him, for each,
O, how precious those short lessons,
He can in a minute teach!

O, how grand those views of glory,
Which a second can make known!
O, my hour, O my minutes,
Nevertheless, alas, my own!

Some I might have well invested
Other people's lives to bless;
Those bright moments wisely traded,
Purchase healing for distress.

O, has anybody seen it,
Seen my precious hour of gold?
I would go to buy another,
But such treasures are not sold.

God prepared for me a number,
Just how few I do not know;
Did He give them for no purpose
But that I should lose them so?

"YOUNG MAN, YOU WILL DO."

A young man was recently graduated from one of our scientific schools. His home had been a religious one. He was a member of a Christian church, had pious parents, brother, and sisters; his family was one in Christ.

On graduating, he determined upon a Western life among the mines. Full of courage and hope, he started out on his long journey to strike out for himself in a new world.

The home prayers followed him. As he went he fell into company with elder men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath, one of his fellow-travellers said to him:

"Come, let us off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then, slapping him on the shoulder, said:

"Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words, and you will win."

The boy went to church, all honour to him in that far-away place, and among such men. His companions had their drive, but the boy gained their confidence and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.

We predict for him the most promising results as the months fly and the year wax and wane. His is the stuff of which the Puritans were made, sturdy, tough, pissant in the best manhood. God bless him as he builds his earthly fortune! God help him to sow broadcast his conscientious convictions. Such young men are in need for the foundations of our new homes and our Western civilization. We thank God when such "go West," and bear with them, with-

out a blush, the religion of our blessed Lord. Ah, how much better for hundreds of Western pioneers if they had not broken faith with their God. The young men that go into the mines and into the new places with a godly atmosphere about them "will do." They will build themselves into the rising States as strong, living powers.—*Christian Weekly.*

SWEETNESS OF SPIRIT.

There are some Christian men who somehow carry the charm of an attractive atmosphere with them. It's a pleasure just to look at them. Even when one differs in judgment with them as far as the poles are asunder, one is none the less drawn toward and fascinated by them. There is such sweetness in their spirit, such gracious gentleness in their manner, such kind catholicity, such manly frankness, such thorough self-respect on the one hand, and on the other hand such perfect regard for the judgment of others, that one cannot help loving them, however conscience may compel conclusions, on matters of mutual consequence, unlike those which they have reached.

These are not weak men, either. What people like in them is not that, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at an agreement with others. Sometimes one is even more drawn to them when they are in opposition, because they are so true and just that their aspect carries with it all the refreshment of variety, with none of the friction of hostility.

Natural temper has something to do with this. God gives a great gift to a man when He gives him a sunny disposition, a candid spirit, and the instinct of fairness in a controversy. It is exceedingly hard for some men to be just. They are jealous, suspicious, and morose, in their natural bent. It is hard for them to believe good of others. It is easy for them always to put the worst construction upon matters. It sometimes seems as if it were almost more than grace itself can do to transform their tempers so that they will be just toward any man against whom they have been led to have a prejudice.

A WORLDLY CHURCH.

Here is the lesson, above all others, which this generation needs to learn. Do we mourn that ours is a materialistic age? Would that it were only so on the scientific and rationalistic side. But what we have most reason to fear is that subtle materialism which is creeping into our church life and methods. How little dependence is there on supernatural power as all-sufficient for our work! How much we are coming to lean on mere human agencies—upon art and architecture, upon music and rhetoric and social attraction! If we would draw the people to church that we may win them to Christ, the first question with scores of Christians now-a-days is, what new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ? and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce? or what new coronation can be let off from the pulpit to dazzle and cultivate the people? O for faith to abandon utterly these devices of naturalism, and to throw the Church, without reserve, upon the power of the supernatural! Is there not some higher degree in the Holy Spirit's tuition into which we can graduate our young ministers, instead of sending them to a German university for their last touches of theological culture? Is there not some reserved power yet treasured up in the Church, which is the body of Christ—some unknown or neglected spiritual force which we can lay hold of, and so get courage to fling away forever these frivolous expedients on which we have so much relied for carrying on the Lord's work?—*Dr. A. J. Gordon.*

HOW TO SAVE BOYS.

Women who have sons to rear, and dread the demoralizing influences of bad associates, ought to understand the nature of young manhood. It is exceedingly restless. It is disturbed by vague ambitions, by thirst for action, by longings for excitement, by irrepressible desires to touch life in manifold ways. If you, mothers, rear your sons so that their homes are associated with the repression of natural instincts, you will be sure to throw them in the society that in some measure can supply the need of their hearts.

They will not go to the public houses at first for the love of liquor—very few people like the taste of liquor; they go for the animated and hilarious companionship they find there, which they discover does so much to repress the disturbing restlessness in their breasts. See to it, that their homes compete with public places in attractiveness. Open your blinds by day, and light bright fires by night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining sports. Banish demons of dullness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purpose than mere pleasure. Whether they shall pass boyhood and enter upon manhood with refined tastes and noble ambitions depends upon you. Believe it possible that, with exertion and right means, a mother may have more control over the destiny of her boy than any other influence whatever.

TO WHOM SHALL WE GO?

When the prophets of our modern materialism are asking us to leave the company of Christ's disciples, we make reply, "To whom shall we go? Find us a better answer to the questionings of our spirit than He has furnished. Show us a better ideal of manhood than He has given. Bring us a better testimony to the life beyond the grave than He has borne, and let us see in the cold realm of your negations a love for human creatures such as he has enkindled in the hearts of His followers, and a willingness like theirs to spend and be spent in offices of benevolence. In one word, give us something better than the Christ of these Gospels, and then we may accept it; but till then cease your importunity, for your enticements to forsake Him are in vain." Till then! ah, what irony has unconsciously escaped me! for never can such a demand be met. Four thousand years the world tried in vain to return to God, and now that He has come to be Himself the way, we will not give Him up for a negation. Go then, with your everlasting No to those who have no sin, no sorrow, no trial, no temptations—they may accept it if they will; but for us "None but Christ;" He has spoken to us the words of eternal life, and we cannot, we will not leave Him, for we know that He will not deceive us.—*Dr. W. M. Taylor.*

SELF-SACRIFICE.

In every land of earth, and in every age of the world, every man who has become unfolded into prominent manhood, has passed through the noble ordeal of self sacrifice. He has renounced his own individual preferences in the interest of universal principles. He has been just in reverence for justice, true for truth's sake, and manly for the sake of that magnificent manhood which is so royal in its full grandeur as to seem to partake of the very majesty of God. In short, the way up into that eminent domain of character wherein eternal principles rule is a way of self-surrender for infinite good.

A NEW CREATURE.

A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was: "Something I know is changed; it may be the world, it may be my heart. There is a great change somewhere, I am sure, for everything is different from what it once was." A very apt commentary on that passage: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

SUNSHINE AT HOME.

Many a child goes astray, not because there is want at home, but simply because home lacks sunshine. A child needs smiles as much as the flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is a place where faces are sour, and words harsh, and fault-finding ever in the ascendant, they will spend as many hours as possible elsewhere.

THE Taros, a race of aborigines living in the Rohilcond Terai, in India, have been found very accessible to missionary effort. One of their leading members has been baptized.

CATARRH—A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 3,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioners are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Dr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as is proved by him four years ago cures still hold. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Medical Star.*

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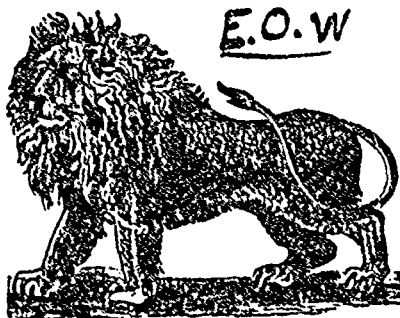
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PROCLAMATION.

O Mowat, Attorney-General. Whereas upon the thirteenth day of April, now last past, two dynamite, or duallin cartridges were found in a recess of a wall of the Parliament Buildings of Ontario, and another in a recess of a wall of the Department of Crown Lands of Ontario, under such circumstances as indicated that such cartridges were so placed with felonious intent.

And, whereas, our Lieutenant Governor in Council has deemed it expedient to offer a reward for such information as will lead to the discovery and apprehension of the party or parties who placed the said cartridges in the recesses aforesaid.

Now, know ye that the sum of one thousand dollars will be paid by the said Province of Ontario to such person or persons as shall give such information as will lead to the discovery and apprehension of the party or parties who placed the said cartridges in the recesses aforesaid. In case more persons than one claim to be entitled to the said reward or share therein, the same shall be paid or apportioned as the Attorney-General of Ontario may determine to be just.

In testimony whereof we have caused these our letters to be made patent and the great seal of our said Province of Ontario to be hereunto affixed.

Witness the Honourable John Beverley Robinson, Lieutenant-Governor of our Province of Ontario, at our Government House, in our city of Toronto, in our said Province, this third day of May, in the year of our Lord one thousand eight hundred and eighty-four, and in the forty-seventh year of our reign.

By command, A. S. HARDY, Secretary.

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TORONTO, WEDNESDAY, MAY 21, 1884.

SPURGEON is not always right. In a recent lecture to his students, he is reported to have given them this heterodox advice on courting. "Theological students should not go courting. That is not good for them. Walk in the fields like Isaac, by all means, and meditate; but do not lift up your eyes for Rebekah. She will come soon enough." Probably she may if the student's father has sent his hired man for her. Isaac might have meditated in that field for a thousand years and Rebekah would not have come without being sent for. All theological students have not rich fathers like Abraham, who can afford to hire men to court for their sons. We don't know how it may be in England, but we rather suspect that few Canadian girls would care to be courted by their prospective father-in-law's man. They would much rather that Isaac should attend to the business personally. Isaac himself generally prefers that way. We do not agree with the great London preacher in saying that courting is not good for a theological student. Anybody who visits the manses and parsonages of Canada, and gets acquainted with the "sisterhood" knows better. Most of these "elect ladies" were won in student days. Winning them could not have been a bad operation for the young man.

A WRITER who signs himself "Presbyterian" says in one of the daily papers, that while attending one of the Episcopal churches the other Sabbath evening he "was astonished and annoyed, in common with many other Presbyterians who are in the habit of appearing there at evening service, to hear the young clergyman who officiated raise the old and feeble cry of the Episcopalians that there should only be one Church in the world, and that by reason of its privy, the Anglican." "Presbyterian" thinks that it was "the very opposite of fairness and good taste" for the young man to assume such a self-glorious and ostentatious tone knowing, as he did, that there were many present who belonged to "dissenting denominations." "Presbyterian" evidently feels hurt. Most people will say, served him right. Had he and the others been in their own churches their feelings would not have been wounded. Besides the young man could not reasonably be expected to leave the offensive paragraphs out of his sermon because some strangers dropped in who should have been in their own places of worship. He prepared his sermon for an Episcopalian congregation and if Presbyterians or Methodists were there they had no right to complain. The remedy for this kind of grievance is simple—worship in your own church.

THE Ottawa Presbytery have cut out what may prove to be some lively work for the Assembly. They transmit an overture deploring the heat of party politics and asking the Assembly "to adopt such measures as may be deemed most effectual to abate the evil and develop a more calm and judicial spirit in the community with regard to all public questions." Nobody doubts the existence of the evil but how to develop the calm and judicial spirit is a question that would puzzle the wisest body of men that ever met. If the brethren wish to discuss the question at any length, there will be no difficulty in getting abundance of matter for their speeches. Let the Tory members bring in copies of the daily *Globe* from about the 17th of March to the middle of April. Let the Liberals bring copies of the *Mail* of the same dates. For telling illustrations, open anywhere and read. Then consult the *Week* for vigorous denunciation of both. An Assembly man who cannot make a good speech with such matter in his hands is not qualified to speak

on the overture. There is, however, a somewhat serious difficulty in the way. Some of the Assembly men are rather ardent politicians themselves. Not to speak of the elders even some of the ministers may not always take a very "calm and judicial" view of all public questions. Are these good men to be asked to condemn themselves? A good many people will watch this overture with interest.

In his admirable address at the closing exercises of Wycliffe College the other day, Principal Sheraton, after alluding to some very successful work done by his students, said:

After all, these statistics would furnish a very inadequate estimate of the extent and value of the work carried on. "The kingdom of God cometh not with observation." We are apt to forget this utterance of the King when we attempt to measure the progress of such a work as this. It is easy to write the history of a tornado or record the ravages of a pestilence. Not so with the gentle, patient, all pervading influence of the silent dew, the glowing sunshine, the thousand and unobtrusive forces of life which are reconstructing the face of nature—how difficult to trace their way or mark out their individual effects. So it is in the moral and spiritual world.

A most important truth beautifully illustrated. It is very easy to say that several hundred people were present at any given service, or that a hundred have united with the church in a year. It is quite easy for some people even to say that hundreds were converted and to telegraph the supposed fact to the newspapers. Nothing is easier than to get up a sensational newspaper report about an alleged revival. But who can form a correct estimate of the amount of good done by hundreds of quiet workers for Christ who help the poor, visit the sick, pray with the dying, and faithfully preach the Gospel without advertising themselves or their work. The Master knows these unobtrusive workers, and when the great day comes they may stand much nearer the throne than many whose names are in everybody's mouth. The "unobtrusive forces" are those on which society and the Church mainly depend for their welfare—yes, for their very existence.

WOMAN'S WORK FOR WOMAN.

THE most diligent readers who have plenty of leisure, are often heard to complain that there are various books they would like to read if they only had the time. Many people cannot enjoy the luxury of reading even if they possessed the inclination. Much that is really valuable must from circumstances remain unread. In these busy days amid the endless profusion of reading matter, there must be a wise selection. Whatever is of a temporary and ephemeral nature is by the great mass of readers merely glanced at and then thrown aside. To this class of literature—if the name be permissible—belong the printed reports of the multifarious organizations now existing. It would be a great mistake, however, to conclude that all such annual reports are of no special interest, except to those belonging to the associations from which they emanate.

A noteworthy exception we have found in the Eighth Annual report of the Woman's Foreign Missionary Society (western section), and the Seventh Annual Report of the Halifax Woman's Foreign Missionary Society. These have a special value to all interested in one of the greatest and most important works in which the Church of the present day is engaged. The missionary enterprise is gaining in strength every year. Many who took little or no interest in it are now active in promoting the spread of the Gospel in foreign lands. Ladies in Canada, not in one denomination only, but in all the larger denominations in the Dominion, have for years been devoted to this cause.

The first named publication contains the Home and Foreign secretaries' reports. Mrs. Harvie gives a clear though brief account of the various mission fields in which the society is interested. The mission to the Indians in our own North-West, with its results and prospects, is described. The marvellous work accomplished in Formosa, through the zealous and devoted labours of Dr. McKay, and those associated with him is also narrated. This portion is all the more interesting as it contains extracts from letters recently received both from Dr. McKay and Mr. Jamieson. Much interest also attaches to the Central Indian Mission. The peculiar difficulties with which our missionaries at Indore have at present to contend, and from the rapid development of the Zenana mission, render this portion of the report peculiarly interesting. Many as are the obstacles placed in the

way of mission work at Indore, through the aroused hostility of the Maharajah Holkar, the mission band is not reduced to inactivity. With praiseworthy zeal they embrace every opportunity of preaching Christ to all whose attention they can secure, and are unremittent in their educational work. The zenana work, for which women alone are competent, is carried on uninterruptedly and with most encouraging results. Through this modern agency a mighty influence for good will be brought to bear on the mothers and children of India.

No less interesting is the Halifax society's report. In addition to a record of the work done during the year, by this organization and its auxiliaries, there is a clear and simple account of Miss Blackadder's labours among the cooler children in Trinidad. Miss Blackadder is supported by the Halifax society. This society in the eastern section works for the various missions maintained by the Presbyterian Church in Canada, but is specially interested in the Trinidad and New Hebrides missions. The President, Mrs. R. F. Burns, Halifax, in her address at the last annual meeting gave some interesting particulars regarding woman's work for woman, showing that this important movement is no novelty since one of the ladies' branches of the London Missionary Society originated in 1834. In Europe, eighteen such associations are enumerated, while in the United States, sixteen Women's Foreign Missionary Boards have been organized since the outbreak of the war in 1861. The various woman's societies of the Presbyterian Church in the United States raised over \$160,000 last year.

In her report, Miss Topp, Home secretary of the Western Section, says:

The number of auxiliaries on the list has now reached eighty-nine, twenty-one of these having sprung into existence since the last annual meeting, many of them through the agency of the Presbyterian societies; Presbyterian organization is going forward and working effectively. During the year two new societies have been formed, one in the Presbytery of Glengarry, which has now eleven auxiliaries, and four mission bands, and the other in the Presbytery of Lanark and Reufrew, having eleven auxiliaries and one mission band. . . . Of mission bands we have now sixteen, and some excellent work has been done by them this year.

Both reports speak gratefully of the visits paid to the churches and various auxiliaries by missionaries during the year. Mr. and Mrs. Robertson, of Eromanga; Mr. and Mrs. Morton, of Trinidad; George Flett, from the Indian mission in the North-West. Mr. Junor, though in feeble health and but a short time in Canada, ably advocated the cause of missions. Mrs. J. Fraser Campbell, from Mhow, India, and the Rev. Thomas Christie, who has returned with impaired health after many years' labour in Trinidad, also have had opportunities of addressing missionary societies. The Eastern section reports its last year's income as \$1,389.94, and the Western section raised about \$8,000 for the work of Christ among the heathen. The year on which these important societies have now entered will see large numbers added to their ranks, and still more effective work accomplished.

THE UPPER CANADA BIBLE SOCIETY.

THE directors of the Upper Canada Bible Society are to be congratulated on the successful annual meetings they were instrumental in holding last week. The society itself secures the sympathy and support of all true friends of evangelical truth, who are anxious for the promotion of the welfare of humanity. It is no difficult matter to awaken interest in the work of Bible distribution; but the directors have sufficient discernment to neglect no effort to make these annual meetings specially attractive. They have generally succeeded in securing the services of some of the ablest representatives of the various branches of the evangelical churches, in addition to those who have in our midst. Last year we were favoured with the presence of Dr. John Hall, and the Bishop of Algoma. Presbyter and Bishop joined heartily in their earnest advocacy of the objects aimed at by the Bible Society. This year Congregationalist and Methodist took the principal share of the work and did it well.

The distinguished stranger this year, not hitherto so well known in Canada, brought to Toronto by the Bible Society, was the Rev. Dr. A. J. F. Behrends, of Brooklyn. He is a gentleman of marked ability, possessing the vigorous thinking power of the Teutonic race. No one listening to him, can for a moment doubt his intimate and thorough acquaintance with the current theological thought of the age. He looks

with calm, clear, logical insight on all the problems that present themselves to the thinkers of the time. The mode in which he presents the results of his thinking may to some minds seem dubious, but his thoughts are uttered because they are based upon thorough personal conviction. His thinking, moreover, is not only deep but extensive. It covers a wide range. Dr. Behrends thinks for himself and he compels his hearers to think also.

The sermon on Tuesday evening in the Elm Street Methodist Church, was a fresh and powerful illustration of the text selected: "That was the true light which lighteth every man that cometh into the world." It was a masterly refutation of anti-Christian methods to weaken the force of Christianity by developing the theory of so-called Comparative Religion, of which a recent outcome is Edwin Arnold's "Light of Asia." Neither in form nor mainly was the discourse polemic, and for that reason was all the more effective. The massive thinking was relieved by passages of great beauty, fervency and pathos. The sermon was not artificial. It was simple, earnest and powerful.

The following evening a large audience representing the various denominations in the city assembled in Knox Church, where the annual meeting of the Society was held. After the devotional exercises conducted by the Rev. H. M. Parsons, the chairman, the Hon. G. W. Allan, commenced the proceedings by a brief, appropriate address. Dr. Behrends spoke to the second resolution. In his address he permitted himself more latitude and discursiveness than in his sermon. It was, however, characterized by the same mental and moral qualities. Oftener than once he approached debatable points, as when speaking on theories of inspiration, and the relations of religion and science. His visit to Toronto has produced a very favourable impression. The other prominent speaker of the evening was the Rev. Hugh Johnston, of the Metropolitan Church, who made a stirring speech that was highly appreciated.

The forty-fourth annual report, having been distributed in the pews, was held as read. It contains much valuable information bearing on the work of Bible circulation in Canada and throughout the world. It richly deserves and will repay careful perusal. It opens with a brief but interesting historical sketch of the Upper Canada Bible Society from its inception in 1818 to the present time. The total receipts during the year amounted to \$30,632.70, being \$912 less than was received the previous year. This is accounted for by existing depression and the partial absence of legacies during last year, though the handsome bequest of the late Mr. James Michie is included in the receipts of the year. The work in Canada has been carried on by means of agents and colporteurs, who report their varied experiences, while in the main substantial progress has been made. The free contributions, subscriptions, donations, and bequests to the funds of the society during the year were \$21,266.02, which were apportioned to the work of the society, the British and Foreign Bible Society, the Montreal Bible Society, and the Quebec Bible Society, and in addition to these, donations of \$500 have been given to the Quebec Bible Society for its work among French Canadians, and \$1,000 for work in Manitoba and the North-West. The following is the work of distribution accomplished during the past year.—

The number of Bibles, Testaments, and portions issued from the depository in Toronto during the year is 31,271, being 1,506 more than during the previous year. This increase is partly in colportage and partly in issues to branch depositories. Of these issues, 3,296 were sold, and 1,078 issued gratuitously from the Toronto depository; 21,579 supplied to branch depositories, or sold to the trade; and 5,318 were issued by colporteurs. Included in the above are 1,308 copies in foreign languages, and twenty-eight in raised characters for the blind. The total issues of the society since its commencement is 1,241,141.

The great and glorious work in which this Society is engaged commends itself to all who reverence the Word of God which liveth and abideth forever. It is a mighty agency for the conversion of the world. To take a part in this work, however humble, is a blessed privilege and an incumbent duty.

KNOX COLLEGE ENDOWMENT.

MR. EDITOR,—It would afford the College Board a real pleasure to be able to report at the General Assembly that all the subscriptions to the Endowment of Knox College, which are now due, had been paid. Perhaps some of your readers may need the reminder. May they take the hint. W. B.

GENERAL ASSEMBLY COMMISSIONERS.

The tenth General Assembly of the Presbyterian Church is appointed to meet in St. James' Square Church, Toronto, on Wednesday, 4th June, at half-past seven o'clock. In the absence of Dr. King, the retiring Moderator, who is now in Europe, the ex-moderator Dr. Cochrane will preach the opening sermon.

NOMINATED FOR THE MODERATORSHIP.

Revs. Prof. McLaren, D.D., Kenneth McLennan, M.A., of Prince Edward Island; Principal McKnight, D.D., of Halifax, Thos. Wardrope, D.D., of Guelph, J. K. Smith, M.A., of Galt; Principal G. M. Grant, D.D., and Rev. C. B. Pitblado, Winnipeg.

SYNOD OF THE MARITIME PROVINCES.

PRESBYTERY OF SYDNEY.—*Ministers:* A. Farquharson, I. A. Forbes, D. Drummond. *Elders:* Allan Caldwell, David McKeen, James Lawley.

PRESBYTERY OF VICTORIA AND RICHMOND.—*Ministers:* Edward Roberts, Angus McMillan. *Elders:* Hon. David McCurdy, Alex. Campbell, M.P.P.

PRESBYTERY OF WALLACE.—*Ministers:* H. B. McKay, Thos. Sedgwick, J. N. Robinson. *Elders:* J. R. Sutherland, Thos. Davidson, F. B. Robb.

PRESBYTERY OF PICTOU.—*Ministers:* W. Stuart, E. A. McCurdy, A. McL. Sinclair, J. F. Forbes. *Elders:* J. D. McDonald, C. A. Harrington, Thos. Grant, G. Sinclair.

PRESBYTERY OF TRURO.—*Ministers:* E. Ross, James McLean, Jas. Sinclair, A. F. Thomson. *Elders:* Hon. S. Creelman, R. Gammell, J. F. Blanchard, J. K. Blair.

PRESBYTERY OF HALIFAX.—*Ministers:* Dr. McKnight, H. H. McPherson, Arch. Gunn, Adam Gunn, Dr. McGregor, Prof. Forrest, A. B. Dickie. *Elders:* I. K. Munns, R. Baxter, Duncan McGregor, I. S. Potter, Colin Macgougall, G. F. Burns, R. Murray, G. McEwan.

PRESBYTERY OF SHELburne.—*Minister:* E. D. Millan, B.A. *Elder:* Jas. Eisenbauer.

PRESBYTERY OF PRINCE EDWARD ISLAND.—*Ministers:* K. MacLennan, N. McKay, Alex. Munro, W. A. Mason, A. W. Mahon, Mal. Campbell. *Elders:* Hon. D. Laird, Jas. Carruthers, Arch. Ferguson, Thos. McNeill, Isaac Thompson, Mal. McDonald.

PRESBYTERY OF ST. JOHN.—*Ministers:* Jas. Bennett, D.D., R. Nairn, L. Jack, Jos. Hogg, R. McKay, G. Bruce. *Elders:* W. Morrison, E. Hicks, L. W. Johnston, Judge Stevens, Andrew Coburn, J. G. Fort.

PRESBYTERY OF MIRAMICHI.—*Ministers:* John McCarter, Jas. Murray, E. W. Waits, W. Aitken. *Elders:* W. Anderson, Jas. Hamilton, Jas. Cowan, W. Mitchell.

PRESBYTERY OF NEWFOUNDLAND.—*Minister:* L. G. McNeil. *Elder:* R. S. Nunn.

SYNOD OF MONTREAL AND OTTAWA.

PRESBYTERY OF QUEBEC.—*Ministers:* Wm. Ross, W. K. McCullough, J. C. Cattnach, C. E. Amaron, W. Robertson. *Elders:* John Whyte, Alex. Baptist, J. E. Tanner, W. M. Morrison, Hollis Hitchcock.

PRESBYTERY OF MONTREAL.—*Ministers:* J. A. F. McBain, Jas. N. Boyd, B.D., Duncan McEachren, W. G. Dey, M.A., Thos. Cumming, R. H. Warden, Prin. MacVicar, D.D., L.L.D., A. B. McKay, D. W. Morrison, B.A., Robert Campbell, M.A. *Elders:* W. Drysdale, D. Morrice, A. C. Hutchison, William D. McLaren, John Stirling, James Brodie, Thos. A. Rodger, M.D., Jas. Watie, David White, Thos. Christie, M.D.

PRESBYTERY OF GLENGARRY.—*Ministers:* John Fraser, John Ferguson, J. S. Burnet, F. A. MacLennan. *Elders:* John Lampton, F. D. McLennan, Wm. Mack, A. C. McDonald.

PRESBYTERY OF OTTAWA.—*Ministers:* Jos. White, B.A., T. S. Glasford, D. Findlay, W. Moore, D.D., F. W. Farries, W. D. Armstrong, M.A. *Elders:* John Durie, A. Anderson, J. Brown, Wm. Lough, John Hardie, R. Mackie.

PRESBYTERY OF LANARK AND RENFREW.—Geo. Porteous, D. J. McLean, R. Knowles, J. B. Edmondson, W. D. Ballantyne, John Bennett, R. Campbell, J. M. MacAlister. *Elder:* James Jack, W. Stark, Andrew Tossach, K. Stewart, Alex. Jamieson, Thos. Lindsay, R. Bell, David Goodwin.

PRESBYTERY OF BROCKVILLE.—*Ministers:* A. Rowat, J. Robertson, Dr. Jardine, T. N. Nelson. *Elders:* Adam Hobkirk, J. M. Gull, W. Kilgour, A. Jardine.

SYNOD OF TORONTO AND KINGSTON.

PRESBYTERY OF KINGSTON.—*Ministers:* W. T. Wilkins, B.A., S. Houston, M.A., James M. Grey, Godfrey Shore, Principal G. M. Grant, H. Gracey, Alex. Young. *Elders:* G. S. Hobart, A. MacAlister, W. Mackenzie, J. G. Campbell, W. D. McArthur, G. Gillies, J. Robertson.

PRESBYTERY OF PETERBORO.—*Ministers:* Jno. Ewing, James Cameron, Alex. Bell, C. H. Cooke, W. H. Jamieson, J. Carmichael. *Elders:* Isalah Best, H. Carruthers, J. L. Tisdale, Hershaw Little, J. Lawless, Gavin Craig.

PRESBYTERY OF WHITBY.—*Ministers:* R. W. Craig, A. Kennedy, J. Abraham, A. A. Drummond. *Elders:* H. Heron, J. McGill, J. C. Smith, J. McCalloch.

PRESBYTERY OF LINDSAY.—*Ministers:* Henry Sinclair, S. Acheson, A. G. McLachlan, B.A. *Elders:* T. Gledinning, John Mattheie, Jas. Leask.

PRESBYTERY OF TORONTO.—*Ministers:* W. Reid, D.D., W. Gregg, D.D., Jas. Pringle, Wm. Meikle, W. Caven, D.D., W. McLaren, D.D., H. M. Parsons, David Cameron, D. J. Macdonnell, B.D., P. McF. McLeod, J. M. Cameron, E. D. McLaren, B.D., R. P. Mackay, M.A. *Elders:* Hon. A. Morris, W. B. McMurrich, Geo. Wallace, James McLennan, O.C., J. L. Blaikie, H. Cassels, Arch. McMurphy, David Elder, Peter Craan, John Harvie, Thos. Lowry, Jas. Brown, W. Mortimer Clark.

PRESBYTERY OF BARRIE.—*Ministers:* Robert Rodgers,

W. McConnell, J. Geddes, J. K. Henry, J. R. S. Burnett, Jas. Carswell. *Elders:* Robert Little, Andrew Melville, Geo. Duff, W. J. Forbes, A. P. Cockburn, M.P., John Gray, M.A.

PRESBYTERY OF OWEN SOUND.—*Ministers:* H. Currie, J. B. Fraser, M.D., J. McAlpine, J. F. McLaren, J. Somerville, M.A. *Elders:* Peter Christie, J. Harkness, John McKenzie, Roderick Forsyth, Wm. Stewart.

PRESBYTERY OF SAUGEN.—*Ministers:* John Morrison, D. P. Niven, J. Campbell, M.A., A. C. Stewart, D. Fraser, M.A. *Elders:* S. C. Fraser, J. Scott, J. Allan, Isaac Startatt, Thos. Bowie.

PRESBYTERY OF GUELPH.—*Ministers:* J. C. Smith, B.D., Robert Fowle, D. Tall, B.A., J. A. R. Dickson, B.D., Henry Edmison, M.A., Jas. Middlemiss, Robert Torrance. *Elders:* Edwin Newson, Wm. Loutter, David Small, A. H. Mowatt, Chas. Davidson, A. D. Ferrier, A. Campbell.

SYNOD OF HAMILTON AND LONDON.

PRESBYTERY OF HAMILTON.—*Ministers:* Thos. Scouler, W. D. Rees, S. Carruthers, R. Thynne, A. Grant, M.A., John Laing, D.D., Thos. Goldsmith, D. H. Fletcher, J. Lyle. *Elders:* J. D. Macdonald, M.D., Geo. Rutherford, Robert Lawrie, John Charlton, M.P., Robert McQueen, Geo. Dickson, A. I. McKenzie, J. T. Harcourt, W. J. McCalla.

PRESBYTERY OF PARIS.—*Ministers:* W. A. McKay, M.A., D. M. Beattie, Jas. Ballantine, D. D. McLeod, W. Cochrane, D.D., W. T. McMullen. *Elders:* Jas. Barr, W. N. Hossie, Wm. Turnbull, David Turnbull, Jas. Rutherford, W. Murray.

PRESBYTERY OF LONDON.—*Ministers:* J. J. A. Proudfoot, D.D., J. Currie, J. S. Henderson, Geo. Sutherland, J. A. Murray, W. S. Ball. *Elders:* Alex. Cameron, Alex. McKay, Samuel Fraser, J. S. Smith, D. K. McKenzie, Thos. Short.

PRESBYTERY OF CHATHAM.—*Ministers:* A. W. Waddell, Angus McColl, J. R. Battisby, John Beckett, Arch. Currie. *Elders:* Wm. Robertson, Alex. Bartlett, F. B. Stewart, Wm. Somerville, Wm. King.

PRESBYTERY OF STRATFORD.—*Ministers:* Peter Wright, Isaac Campbell, Robert Scott, A. J. Tully, J. McClung. *Elders:* Thos. McPherson, D. Hamilton, Alex. Murray, Wm. Dund, D. Stewart.

PRESBYTERY OF HURON.—*Ministers:* J. S. Lohead, A. Stewart, B.A., P. Musgrave, A. McLean, T. G. Thompson. *Elders:* Adam Whitford, J. Pollock, Roderick Gray, Thos. Anderson, R. McLaren.

PRESBYTERY OF MAITLAND.—*Ministers:* S. Jones, D. Cameron, J. McNabb, J. Ross, R. Leask. *Elders:* D. McKinnon, R. Elliot, D. Blue, Wm. Spence J. Morrison.

PRESBYTERY OF BRUCE.—*Ministers:* John Morry, M. A., Alex. F. Mackenzie, J. B. Duncan, Andrew Tolmie, Jas. Gourlay, M.A. *Elders:* Jas. Rowand, John McFarlane, Alex. Dobie, Geo. Johnston, Jas. Henderson.

PRESBYTERY OF SARNIA.—*Ministers:* J. McKutcheon, John Thompson, Geo. Culbertson. *Elders:* T. Gordon, D. Gray, W. Bryce.

PRESBYTERY OF MANITOBA.—*Ministers:* W. Hodnett, Thos. McGuire, D. Stalker, B. A., C. B. Pitblado, J. M. King, D.D., Jas. Robertson, D. M. Gordon, B. D., Geo. Bryce, M.A., Thos. Hart, B. D., J. C. Tibb B.D., P. S. Livingston, B. A., J. M. Douglas, John Pringle, B. A.

OBITUARY.

Isaac Weylle died at his son's residence near Streetsville on the morning of Saturday, 12th April. He had attained to the patriarchal age of ninety-four years. Mr. Weylle was a native of Donegal county, Ireland. He became a member of Knowhead Presbyterian congregation under the ministry of the Rev. Richard Dill. He was soon afterwards elected to fill the office of deacon in that congregation. Together with his family he came to Canada, settling in Toronto township in 1835. In the following year he was elected to the eldership in the Presbyterian congregation, Streetsville, then under the ministry of the Rev. William Rentoul. The duties of his sacred office he continued to fulfil with exemplary diligence till incapacitated by the infirmities of old age. He was frequently appointed representative elder. His long life was an exemplification of the power and influence of the religion of Christ. It was marked by uniform kindness and courtesy, in his dealings with his fellow-men. In all the relations of life, at home and in the circle in which he moved, his demeanour was such as to commend to all with whom he came in contact the religion which he professed. May the mantle of his quiet, consistent Christian life fall upon all the members of his family and the many friends he has left behind him.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following anonymous contributions for schemes of the Church, viz.: L. N., for Foreign Missions \$9 50, also for French Evangelization, \$5 50; A Friend, Innisfil, for Foreign Mission, Formosa, \$17. Dr. Reid has received per W. T. Ross, Picton, \$1,100, being balance of W. Cooper's bequest for the schemes of the Church, which amount has been apportioned as follows: Home Mission, \$183.34; Foreign Mission, \$183.34; French Evangelization, \$183.33; Widows' Fund, \$183.33; Aged and Infirm Ministers' Fund, \$183.33; College Fund, \$150; Manitoba College, \$33.33.

CHOICE LITERATURE.

THE LAST O' THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

V.—THE PILGRIM PREACHER.

As yet no one at the almshouse had noticed the absence of Winn. Joe, fearful and conscience-smitten, saw the schooner set sail at last, with the child undiscovered in the hold.

"I do miss the little chap dreadful bad," said Joe, as he smoked beneath a shady tree. "A month since I wouldn't a believed I'd kidnapped a pauper."

Joe was silent, but he must have been still thinking of the subject, for he broke out with:

"I wa'n't no 'count when I anchored among the paupers; but I've kerried myself like a parson, 'n' kep' the place straight; they think a sight o' me now, sup. 'n' all the rest the grands. But this 'ere'll be an all-killin' black thing fur me ef it comes to light."

These were not agreeable meditations for the philosophical Joe; he could not regain his usual self-satisfaction, even by frequently remarking, with a wise air, that "they'd find it difficult to get another fellow like me!"

It would indeed have been scarcely possible to "get another fellow like" the shrewd, weather-beaten sailor, whose strangely chosen attire and queer ways made him an odd specimen of manhood. He filled an humble but important place in the almshouse.

"Now look a here! Joe's got sharp ears 'n' he knows what's up. Don't ye try it, boys! Ye can't do better than to stick to the town-farm; mebbe 'tain't gintrel, but it's bread 'n' clothes 'n' a roof to shelter ye."

Joe now thought of this. "If here I be the wust on 'em all, after preschin' at the paupers! I'd ought ter be chained in the hold! There's the sup. so kind, 'n' the overseer tellin' on me to keep a sharp eye out while the Water Queen is in!"

As Joe mused he did not notice the approach of an old man whose silvery beard, staff, and bundle of books were familiar and welcome in many parts of the New England coast—Father Gwynn, the pilgrim preacher.

So accustomed was he to read faces that he knew something troubled Joe, even before he heard him sigh, and saw him lean his head on his hand.

"Have you trouble, friend?" he asked, in his own quaint, winning way. Every one whom he met was "friend," and it rarely happened that they did not become so after knowing the rare spirit of the evangelist.

Joe instantly pulled off his cap, but with a shaking hand. He felt a secret dread of the stately stranger, whose manner and address inspired him with awe.

"Joe's all right, he allus is, sir, 'n' thank ye kindly," he stammered, adding anxiously, "I hope I haint said nothin', Cap'n, to make ye think there's summat wrong. I'm a master hand at ponderin' aloud, sir, sometimes it's stones I makes up out o' me own head, sometimes it's them as the papers tell me," indicating their neighbourhood with a backward motion of the thumb, "sometimes it's what I've seed on high seas. I war afore the mast twenty-two years afore I anchored here, sir, 'n' that gives a man a right to dream on."

Joe spun this off in a rapid, honest fashion, but his face wore a ludicrously disturbed look he met the quiet, penetrating gaze of Father Gwynn. He added nervously:

"A person can't never depend on what Joe Luscombe says when he's ponderin', ef they should, he'd get into trouble. Be you a parson, Cap'n?"

"No," replied Father Gwynn, "but I have people to whom I preach."

"So ye ben't a parson, yet ye preach—now that 'ere's quite a conundrum," observed Joe.

"The people call me Father Gwynn," continued the pilgrim, with gentle dignity. "I talk to those who will not go to hear a parson, because they do not care for those things, or are too poor and too far away from churches. God has given me a message to such as these."

Joe's fears were fast giving place to curiosity.

"Wal, I e-a-m!" he said. Then recollecting the grave presence of the preacher he apologized. "That 'ere im't swarn' (ap'n, I guess) that up when I hove in here. I knowed it wouldn't do n' me a lookin' arter the paupers. hoo-a-glore with the sup. a all on em;" Joe said this carefully, but with a secret hope of impressing his visitor. Ef you know the sup. or any o' the rest o' them grands

you've probably heered 'em tell o' Joe. Mebbe ve never heered sech a name throwed in by way o' talk?"

Father Gwynn did not appear to remember such a circumstance, which brought back Joe's depression.

"I am weary with a long walk," added the good man, "and will sit beside you and rest, if agreeable to you."

"Sartin, sir, sartin. But you'll find me dreadful poor comp'ny. I haint a pious turn—ben knocked about too much, sir, as ye must see, with twenty-two year afore the mast 'n' no bringin' up. I hed a good mother, sir, but I left her, steered my own boat since I war a dozen year. There war a little chap here, as you'd a doated on, sir, 'ud made yer eyes water to hear him speak his little pieces from the Bible, 'n' say his prayers reg'lar as victuals. He got among the paupers by reason o' a stoopid jedge, 'n' he's got so much religion you couldn't get him to cut 'n' run 'thout any poorhouse sign a plastered to him. Whenever I says, 'You'll be nobody 'n' nothin' ef ye stay here' says he to me, as set'us as a man, 'Mister Joe, it wouldn't be right to run away!'"

Joe stopped suddenly. He was on dangerous ground: then he added with fervour: "I declare, I never did see sech a likely chap!"

Father Gwynn, of course, did not imagine that Joe had given the clue to his secret. Perhaps he did not think it possible that such a wonderful child had got among the paupers "by reason o' a stoopid jedge," for he did not pursue the subject, but questioned Joe about himself. There are some people reticent to others, who unburden themselves freely to one like Father Gwynn. The evangelist often had family secrets confided to him. Such confidence was always sacredly kept to himself.

Joe seemed glad to tell his story—it was not often that people troubled themselves to hear it—in his own queer way, to be sure, but Father Gwynn understood him.

Joe was the only son of a wealthy farmer in New Hampshire.

"Our folks wa'n't allus so well off," said he, "time was when if the corn 'n' taters didn't turn out well we war hard up. But the old man said he wa'n't a goin' to allur be waitin' for crops, 'n' worritin' 'bout the weather, 'n' so forth; so he up 'n' turned the old corn-house into a cider mill, 'n' laid in with a city fellow to supply him with genuine cider. Father he got his name up right away. 'No more corn 'n' taters fur me,' he says a pullin' in the money hand over fist."

Joe unconsciously illustrated with his own fists the "pullin' in" process.

"Twan't long afore he 'n' grand'ther set up a brandy stillery."

"Mother she never took to the business," he added, in a meditative way. "Her 'n' father war allier a argufyin' on't! She war allur a askin' father did he think he war a doin' right to make drangards for a livin'; 'n' rathin' 'bout puttin' a cup to the lips o' a neighbour, 'n' sech. Father he'd get dreadful riled. Then they'd hev it out 'bout me," continued Joe, taking out his knife, and beginning to whittle. "Mother, she'd say: 'If you don't care for others, think of little Joe. This is a goin' to be the ruin of our boy, I fear.' Says father, 'Don't you fret about Joe; he's doin' fine. Larnin' the business, 'n' ll be able by-'n-by to carry it on while the old folks rest!' Many's the time I've heered 'em a jawin'," said Joe, "whilst I lay on a barril suckin' ca't through a straw."

He was silent a moment, then repeated, with sudden intensity:

"Larnin' the business! Yes little Joe larn't the business fine!"

"That was not a favourable beginnin' for a boy," observed Father Gwynn.

Joe's broad chest heaved with a big sigh.

"I war a little shaver, sir, what wa'n't o' much 'count long's I kept out o' the men's way. Perhaps I wouldn't made much o' a man, any way, but it war that old cider mill what busted Joe Luscombe!"

Father Gwynn did not smile at Joe's queer way of expressing the wreck of his manhood. He was silent, but his deep-set eyes were fixed upon Joe with yearning compassion.

After a moment, Joe resumed his story. He acquired an appetite for drink at an early age. His father at last became alarmed, and joined the mother in pleading with him. He was forbidden to enter the distillery; but little Joe found means to satisfy his appetite, despite both parents.

Finally he left home, decoyed by the stories of an old sailor. The deluded boy expected to return with much glory some day. It was a good way to satisfy his conscience when he had visions of the grief of his loving mother. But the day of triumph had never come. In Joe's story, it was plainly to be seen that as the child had been, so was the man—kept down by appetite. He had never returned to his native place.

"Some chaps as sets out to hunt their forchins has luck, 'n' comes home with flags a flyin'," said Joe, "but I wa'n't that kind, Cap'n. Jest as soon as I hed a chance, scethin' 'ud step in 'twixt me 'n' it, 'n' I'd lose my forchin. I never seed in all my travels a chap what hed sech trials!"

Joe spoke as if he longed for sympathy; poor Joe, whose child-life had been so unfavourable. He added, bitterly:

"I never could get through me what the Lord made Joe Luscombe for!"

As his listener was still silent, Joe added:

"Perhaps it gin ye a start, sech desy'rite talk, but a man like me haint nobody to comfort 'em. I never spoke'd," said Joe, with a sob like the one that startled Winn in the forecastle of the Water Queen, "that I should be brung so low as to go whinin' round a parson, or tell anybody my story. But sece the little fellow left, he as war pious as I spike on. Joe Luscombe's all off his pegs." He said himself at all. He'd sech a patty way o' sayin' as how I was good, 'n' the bes' friend he hed—scethin' like what some men's wives does, 'n' ef 'talo' true, it makes them try to do better."

"You need not fear to talk freely with me," said Father

Gwynn. "It is a part of my work to comfort and counsel; part of the blessed message He has given me to bear to those I meet. It is little matter, friend, whether you have been successful or not in money affairs; although we are told that 'he who provides not for his own household is worse than an infidel.'"

"But ye see I haint no household, 'n' no wife—long o' roamin' about so!" interposed Joe.

"But you should not have left your mother to watch and wait all these years for tidings from her child," said the good man.

No one could have taken exception to the gently uttered reproof. Joe's face brightened with a shrewd, comical look, as he said:

"That little matter kinder fixed itself up!"

The brig he shipped in had been lost on the return trip, soon after he had been discharged by the captain.

"So the old lady she thinks I'm dead," said the incomprehensible Joe; "she haint worried 'bout me this ten year."

Father Gwynn's benevolent face looked disapproval of this novel way of curing a mother's grief.

Then Joe went on to tell how a good lady had interested herself in him, persuading him, when ill at the hospital, to give up the sea, and obtained for him his present situation. Here, away from his peculiar temptation, he had gained the confidence of all. In this story of his life, Joe unconsciously gave glimpses of a frank, generous disposition. It gleamed through the sad history like the silver lining of a cloud; it appealed to the tender sympathies of the great-hearted man who had listened, and encouraged him to talk, that he might know how to help him. Very tenderly did Father Gwynn now speak with him of his wasted years, and the great wrong he had done his mother.

"While you lived she could hope and pray for you; even that comfort you took from her, leaving her almost certain that you died as you had lived!"

There was a long silence afterwards. At last, Joe raised his head, his face strongly marked with suffering, as he said, hoarsely:

"You're right, parson. Joe Luscombe's ben a mistake all through." His pipe dropped as he slowly rose; it was instantly and fiercely ground beneath his heel. "Joe lost his chance years ago, went back on the best o' mothers, 'n' ben livin' a poor, miserable lie. I thought perhaps it 'ud case me to tell ye all, but it don't."

As he was going, a firm but gentle hand detained him.

"Do not leave me thus, friend," said Father Gwynn, the magnetism of his goodness and earnest purpose constraining Joe. "No man ever has lost his chance while he can reason. Listen while I read the message I oar to such mistaken ones as you."

"The message" was in an ancient book, that bore marks of much study. Joe listened, but would talk no more that night. So the wise evangelist did not press the truths upon him, but gave him something to read from his bundle.

"My Master's business is urgent; I must not tarry longer," he said, in his quaint way. There was a rapt expression on his face as he looked across the river, where the sunsets clouds were emblems of the glory of Him he served, and he added: "If my Lord will, I shall come again."

So saying, the pilgrim took up his staff and bundle, and journeyed on.

(To be continued.)

"PUT UP FOR REPAIRS."

In these days of artificial living, it is not surprising that there are many devices by which mankind seek to make up for their over-tax, and so have to spend a good portion of their time in seeking restoration. The rights of man, as an animal, are, to a great degree, overlooked. The child has no sooner arrived at an age of possible impression, than it is chirped and chattered at as if the brain were in danger of collapse. It is too often pampered with this or that delicacy before it has arrived at an age for judicious choice. Appetites become trained in the wrong direction. The greed for education leads to a too early tax upon the mental nervous system, until, in the end, in the very eye, there is a languid expression of unrest and exhaustion. How often it is happening that the bloom of youth is lost in childhood, so that, in the place of vigour, there is a wan debility which is worse than the feebleness of age. Many a child who is not very sick must thus be put aside for repair in the very period of life when buoyancy and health are as natural as to the skipping lamb or the blushing rose. How refreshing is it now and then to meet with a perfectly natural family. Father and mother earn their daily food, and know little if any serious departure from health. The children, reared on simple food, relish their home-made bread and their bowl of milk as if, indeed, there was a perfect fitness of things between appetite and aliment. We recently attended the funeral of a man of seventy-seven. For over fifty years he and his sunny wife had never known of sickness. Seven sons and one daughter formed the family group. No death had ever occurred; and, with the youngest over thirty, they all stood around the coffin with the look of perfect health. Free country life and good food and a good home had given them what so many now lack. Alas! how common it has become for men and women to accept a plan which really means that every year the body must be put up for repairs. What is now called summer recreation means, in very many cases, that there is such exhaustion of vital force that the routine of life must be stopped in order to patch up. We have never been willing to accept this as the normal order of a human life. The world has never seen so perfect an instrument as a perfectly natural human being. The forces of nature are so arranged that waste and repair follow each other with a rhythm which renders both alike imperceptible. The food is converted into force, and the toil of the day into the sleep of the night, with such order that the toll is as much a part of the harmony as is the rest. The wonderful capacity of endurance which seems stored up as both a latent and operative power is not more wonderful than the

law of recuperation and repose—as different from the present methods of overwork and collapse as is the pleasant alternation of our day and night from that of the Arctic pole.

We are willing to recognize the fact that there may be seasons in which, by reason of unavoidable work, both body and mind may seek prolonged repose. But we think this need is not to be taken for granted as an annual call, and should be very occasional.

When the body and mind are properly fed and kept in working order, and recreation adjusted to work, and food to effort, day by day, little need is found for a dry dock, into which, at the returning voyage of each year, the shattered hulk must be hauled for repairs. And this is really the great lesson of human life, so far as our physical natures are concerned—day by day our daily bread and day by day our daily care. The maintenance of health is the adjustment of every part of one's self to every other part; an adjustment in which we have marvellously the help of nature, if only we come to understand ourselves and have our bodies under the control of our wills and the conscience. We must make the keeping of ourselves in health both a duty and a privilege. Health is so much a measure of our capacity for work, and work is so much the only thing we can do for human welfare and holy service that it behooves us to use this talent as not abusing it. If, for any reason, there is defect, or if, by accidental exposure, sickness befalls us, then not less are we to study the modes of accommodation. Many a painful eye is made worse because the owner insists upon finishing the reading or writing for which the organ is incapable. Many a bruise is converted into a lameness because the limb is not allowed the rest which is indicated. Thus life is jostled on, careless of wind or tide, until, again and again, the body must be set aside for repairs. Too often, in the process, the golden bowl is broken, or the chord snapped and the life which should have reached three-score and ten is ended at fifty. Let us, then, see how far, by daily regulation, we can avoid these long processes of repair, and so enjoy the daily routine and work of human life.—*Independent.*

SHEFFIELD WORTHIES.

The atmosphere of Sheffield is not favourable to the development of genius, but a few notable men have grown under the smoky skies whose fame has reached all English readers. Chantrey, the sculptor, was born within two or three miles of the town; Montgomery, the poet, spent most of his life in it; and Elliott, whose facile versification contributed as much to the repeal of the corn-laws as the most logical eloquence of prose, carried on a business within its precincts.

When he was a mere boy, and an unsuccessful one, having failed in London, the rock that breaks so many hearts, Montgomery saw an advertisement in a Sheffield newspaper which led to his engagement upon its staff. The paper was the *Register*, which was in disfavour with the government on account of its sympathy with the disaffection created in England by the French Revolution; and the embryo poet had not been long enough in an editorial chair to perceive what Dead Sea fruit its rewards are, when (the proprietor having fled) he was arrested on the charge of having written a seditious ballad, and sentenced to three months' imprisonment. Soon after his release his sense of humanity was touched and his indignation aroused by the violence of a military officer in quelling a disturbance, for a description of which he was again arrested, and imprisoned six months. But he survived these penalties and prospered. Under the name of the *Iron*, the *Register* became a great pecuniary success, and Montgomery died in April, 1854, at the age of eighty-three years, wealthy and honoured, after a residence in Sheffield of sixty-two years. A bronze statue upon a granite pedestal has been erected to his memory in the General Cemetery. His paper was published, and most of his poems were written in an old house in the Hartshead, which was recently occupied as a tavern, but now is used as offices. It is related that Howitt once called his attention to the number of authors whose homes had become public drinking-places, among others Burns, Scott's, Shelley's and Coleridge's at Nether Stowey. Montgomery laughed, but he lived to see his own sanctum become the resort of respectable old toppers.

Ebenezer Elliott, the "Corn-law Rhymers," entered the steel business in Sheffield with a capital of one hundred pounds, and after many struggles acquired a respectable fortune. His corn-law rhymes had an extraordinary success, and if his other works were not satisfactory in form they showed in some degree real inspiration.

Chantrey was a milk-boy in Sheffield, and when released from this occupation he was transferred to the scarcely more congenial shop of a grocer, and then apprenticed to a carver and gilder, with whom he remained only a short time. Afterwards he started out on his own account as a portrait painter, and modestly set forth his claims to patronage through an advertisement in Montgomery's paper, which stated that "he hoped to meet with the liberal sentiments of an impartial public." His advancement was rapid, and from a humble portrait painter he soon developed into a great sculptor. He was knighted by William the Fourth, and was buried in a suburb of Sheffield. Thomas Creswick, the landscape painter, was also a native of the town, as were Archbishop Seeker, Sir Sterdale Bennett, and several other celebrities.—*William H. Riding, in Harper's Magazine for June.*

THE AGITATOR AND THE REFORMER.

Great social and political movements which end either in peaceful or in violent revolution develop two wholly distinct sets of leaders. First come the agitators and fanatics, crying in the wilderness, and cursing alike the oppressors and the Gallios, who "care for none of those things." By their appeals and their invective, by their sufferings and their martyrdom, these early pioneers, if their cause be just, sooner or later arouse the slumbering conscience of the world about them; and when this is thoroughly accomplished their work

is really done. The great task then passes to other hands; for although the true fanatic may be able to call the people from their tents, he cannot organize them. He is, as a rule, incapable of leadership, or, in other words, of dealing with his fellow-men. He would not be what he is if this were not so; for men of that type must be, in the nature of things, different from the mass of their fellow-beings. They must have the solitary temperament in some form or other, for they are obliged to endure mental or moral, if not social, isolation; they must be imbued with the spirit of the mediæval ascetic, utterly given over to one idea, emotional and unreasonable. Such men have played great parts at all epochs, and are no doubt essential to the progress of the human race. In modern times, however, all great reforms are carried by organization and combination; and this is precisely what extreme and violent agitators, who appear as the precursors of great moral movements, are unable to compass. Yet though the forces are marshalled and the battle is won by others, the extremists who first raised their voices against vested abuses frequently have a compensation in the fact that if they live for some years after the triumph of their cause they are often regarded not only as the champions of a once despised but now successful principle, but as the men who bore that principle to victory. Mankind love the striking and picturesque, and when they see among them some individual who in earlier days sustained a great cause in the midst of persecution and obloquy, and who now rests from his labours with all the world on his side, they are dazzled by the contrast; and not content with awarding him the praise which is rightfully his due, they give him credit for much that he did not do, and for achievements wholly alien to men of that type. Time, which sets all things, even remedies this injustice. In history the agitator finds his proper place; and while he obtains the high commendation which he really deserves, he is no longer burdened with praise which injures because it is misplaced and inappropriate.—*Henry Grant Cabot, in May Atlantic.*

MORNING DEW.

When germs were quickening in the mould,
And sap was rich and leaves were young,
Deep in the fragrant wood a lute,
As old as Time, was newly strung.

Some swift, divine, invisible hand,
From fret to fret, tried all the chords,
Until a tune, supremely sweet,
Was set to immemorial words.

And then the wild bird sought its mate;
The lusty bee a-booming came;
The maple, filled with racy pangs,
Let go their buds' imprisoned flame;

A dreamy mystery veiled the sun;
Keen perfumes stole through glade and grove,
And all the founts of Nature burst
With sudden babbling streams of love!

Ah! passion, pure as morning dew,
And fresh as breath of mint and thyme!
Impulse of spring, to new and true!
Essence of innocence and prime!

I bowed my head and stilled my breath
(For it was May and I was young),
While to a tune supremely sweet
Those immemorial words were sung.

Independent.

THE CAPITAL OF THE WORLD.

London has been, since the conquest, the real centre of government, of the thought, the growth, the culture, and the life of the nation. No other city in Europe has kept that prerogative unbroken for eight centuries until our own day. At the very utmost, Paris has possessed it for not more than four centuries, and in an incomplete manner for at least half of these four. The capitals of Prussia, Austria, Russia, and Spain are merely the artificial work of recent ages, and the capitals of Italy and Greece are mere antiquarian revivals. England was centralized earlier than any other European nation, and thus the congeries of towns that we now call London has formed, from the early days of our monarchy, the essential seat of government, the military head-quarters, the permanent home of the law, the connecting link between England and the Continent, and one of the great centres of the commerce of Europe. Hence it has come about that the life of England has been concentrated on the banks of the Thames more completely and for a longer period than the life of any great nation has been concentrated in any single modern city. When we add to that fact the happy circumstance that at least down to the memory of living men London retained a more complete series of public monuments, a more varied set of local associations, more noble buildings bound up with the memory of more great events and more great men than any single city in Europe, (except, perhaps, Rome itself,) we come to the conclusion that London is a city unsurpassed in historic interest.—*Macmillan's Magazine.*

GOOD ARCHITECTURE.

One general rule, moreover, may be laid down to guide our criticism. This is the rule—that, as a work of architecture is both very conspicuous and very long-lived, its aim should be "to satisfy and not to startle." The fact that a building is "striking" is often held to prove it fine. But the best buildings are those which, whether striking or no—often not, perhaps, at least in modern work—will seem better and better as the days go by; will not grow oppressive or aggressive or impertinent, or tame, flat, and uninteresting, in proportion as they grow familiar.—*May Century.*

BRITISH AND FOREIGN ITEMS.

THE State of Georgia has ninety-three counties under prohibition.

MONSIGNOR CAPEL has been addressing the cadets at West Point.

NEAL DOW has converted Petroleum V. Nasby to the prohibition creed.

THE degree of D.C.L. has been conferred by Oxford university on the archbishop of Canterbury.

MR. FRANCIS W. NEWMAN has a new work in preparation to be called "Christianity in its Cradle."

FOUR young ladies acted as pall-bearers at the funeral of one of their schoolmates in Caernarvon, Penn.

HENRY M. STANLEY has succeeded in establishing a chain of international stations across the African continent.

IN the British House of Commons, the motion for the second reading of the Channel Tunnel Bill was rejected, 222 to 84.

GOV. ROBINSON has signed the bill to prevent life insurance companies from discriminating against coloured people.

THE Pope has summoned the Irish bishops to assemble in Rome next autumn to consult upon Irish ecclesiastical and general affairs.

THE Duke of Marlborough has petitioned the Court of Chancery for a permit to sell the pictures and books in Blenheim House.

A MAN eighty-nine years old has been received on probation into the Congregational Church in Granby, Mass., and was baptized.

THE agitation in eastern Roumelia for union with Bulgaria is increasing. Proclamations have been issued calling upon the people to take arms.

THE Rev. Donald M'Caig, of Muckairn, is said to have definitely decided to come forward as a candidate for Argyleshire at the next election.

SIX Spanish refugees, convicted of having had relations with rebels in Spain, have been arrested in France and conveyed to the Swiss frontier.

MR. CAINE, M.P., when a commercial traveller in North Wales, was the only total abstainer on the journey; but now there are 400 enrolled in those parts.

IT is claimed that the Missouri Botanical Gardens near St. Louis have a complete collection of living specimens of all the plants mentioned in the Bible.

TUESDAY, May 27th, has been appointed by the National Women's Christian Temperance Union a day of prayer for the country in view of the coming Presidential election.

IT has been agreed by the authorities in Paris to purchase an estate in Algeria for use as an agricultural school for 200 indigent children. The probable cost of the estate is \$240,000.

IN the trial of Krasewski and Hentch at Leipzig a report was read showing that a Polish society has existed in Paris since 1864 to effect, if possible, the independence of Poland.

THE Methodist and Independent ministers of Ripon have publicly complained because they were not allowed by the police to join in the procession at the funeral of the late bishop of Ripon.

THE Vatican has just granted permission to a publishing house at Pina to photograph and reproduce the portraits of the Popes in the very interesting "Chronologia Summorum Romanorum Pontificum."

MR. ROBERT CARTER, the head of the eminent Presbyterian firm of publishers in New York, has been exactly fifty years in business in that city, having opened his bookshop there on 1st April, 1834.

GERMANY produces yearly more new books than any other country. Recent returns declare the number brought out in 1883 as 14,802, while Great Britain produced 6,145, and the United States only 3,481.

A VOTE of want of confidence having been carried against the pastor of Princess Street Chapel, Northampton, it is proposed to found a Nonconformist Union Church, at which all who oppose Mr. Bradiaugh may worship together.

AN effort is being made by President Batolph, of St. Michael's College, the owner of the property, to raise \$6,000 to restore and preserve the San Miguel Church, in Santa Fe, New Mexico, which is over three centuries old.

DR. SOMERVILLE gave his lecture on "The Bible for the World" to a crowded audience, presided over by the lord provost, in the music hall at Aberdeen. His strong statement of the orthodox view of inspiration was loudly applauded.

THE death of the Duke of Becclesch leaves Mr. Gladstone the last survivor of the Cabinet of Sir Robert Peel. In spite of their subsequent political estrangement, the Duke and Mr. Gladstone always remained on the most friendly terms.

THERE were forty-two coloured delegates at the Methodist General Conference, one Hindu, Ram Chandra Bose, one Eurasian, and missionaries from India, China and Italy. The coloured men made a fine appearance, some of them being able and interesting speakers.

THE committees in the present Methodist Conference in Philadelphia are said by the *Christian Advocate* to be doing the hardest labour of their lives. After mentioning some of the arduous duties, the editor adds: "All this with bad air, outside conversation, and table temptations."

THE manager of the Madrid *Progreso* was arrested for publishing an article on tyranny, which was considered by the ministry as an incitement to civil war. The culprit laughing in his sleeve, refused to divulge the name of the writer, and was sent to prison, where he would probably be now had not the Government suddenly discovered that the article in question was an extract from Macaulay.

BOOKS AND MAGAZINES.

THE LIFE OF "CHINESE" GORDON. By Charles H. Allen, F.R.S.S. (Toronto: William Briggs.)—This is a Canadian republication of Mr. Allan's graphic and popular life of the Christian hero who is at present immured in Khartoum, calmly awaiting the issue of the Soudan imbroglio.

HOME SCIENCE. (New York: Selden R. Hopkins).—This is a new aspirant for public favour. It is a home magazine in the best sense of the word. Its mission is to promote health, physical, moral and spiritual. There is a rich variety in the contents of this, the initial number. Some of the best-known writers in America contribute to its pages.

BIOGEN. By Professor Elliot Coues. (Boston: Estes & Lauriat). This is a valuable contribution to the scientific literature of the time. The thoughtful reader may not assent to all the conclusions arrived at by the learned author, but he cannot fail to admire the clear, cogent reasoning by which he seeks to establish his theory. The little book mechanically is an artistic gem.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—Excellent as this new magazine has been from the start, it goes on steadily improving. The May number is the finest issue that has yet appeared. The leading characteristic of its many eng ravings is realism, not of the bold and unattractive kind of much that goes by that name. The frontispiece, "Hauling in the Lines," possesses a charm which compels the reader to linger over it. The other illustrations are for the most part of great merit. Nor are the literary contents of the May number less interesting. Bernard H. Becker writes on "Lace-making at Nottingham," and E. Roscoe, on "The Industries of the English Lake District." The authoress of "John Halifax, gentleman," continues her "Unsentimental Journey through Cornwall." The poetic contributions to the present number are E. W. Gosse and S. Henry Shorthouse. Thomas Hardy is the author of a finished story "Interlopers at the Knap," and Charlotte M. Yonge's "The Armourer's Prentices," advances in interest and power.

THE SYNOD OF MONTREAL AND OTTAWA.

The Presbyterian Synod of Montreal and Ottawa met in Bank Street Church, Ottawa, on the 13th inst., the moderator in the chair. Rev. Jas. Watson, clerk of the Synod, was unanimously elected moderator for the current year, and Rev. Mr. Cromble, Smith's Falls, was appointed clerk of the Synod. Reports on Protestant education from the Presbyteries of Ottawa, Lanark and Renfrew were read. The committee on the Lottery Bill reported verbally by Rev. R. Campbell, of Montreal, to the effect that they had used their earnest efforts to prevent the passing of the bill by the Legislature of Quebec, and had so far been successful. On the motion of Mr. G. M. Clark, seconded by Mr. Somerville, the report was received the committee re-appointed and instructed to continue their efforts, and in the event of the re-introduction of the bill to oppose the same.

At the afternoon session reports from the Lumbermen Mission and Committee on Protestant Education in Quebec were read and adopted. After some discussion, on motion, a committee was appointed to issue a series of questions for the purpose of obtaining detailed information as to the educational progress in Quebec Province. The Synod Committee on Temperance reported that the outlook was very encouraging. Judging from information supplied by the committees of various Presbyteries the cause of temperance was advancing, and there was an unmistakable evidence that public opinion was being aroused on the subject. The report recommends the establishment of coffee-houses and temperance hotels instead of hospitals and inebriate asylums, prevention being better than cure; it states that the time has come for demanding total prohibition in Canada, and urges that energetic action be taken to secure the adoption and enforcement of the Scott Act. A letter from the Women's Christian Temperance Union of Ontario was read describing this organization and work, and asking recognition and sympathy. After some discussion, the report of the Temperance Committee was adopted and ordered to be transmitted to the General Assembly. At the evening session a lengthy discussion took place on the report of the Committee on the State of Religion.

MINISTERS AND CHURCHES.

THE Rev. T. F. Fotheringham, St. John, N.B., preached lately an able sermon on "An Open Bible," to the Orangemen of that city.

THE Listowel Banner states that the Presbyterian congregation there is rapidly increasing under the ministry of the Rev. I. Campbell.

THE other Sabbath the Rev. Dr. Cochrane, Brantford, preached impressive *in memoriam* sermons. In the morning the discourse bore reference to the death of Dr. A. F. Kemp and in the evening to the loss of Captain Sadler who went down on the *State of Florida*.

In addition to the sums acknowledged last week, the following contributions for Mrs. Thirde have been received: Per Dr. Matthews, \$22; per W. K. McCulloch, Kinnear's Mills, \$6 50; Rev. Hugh Cameron, \$2, making now a total of \$252 50. Dr. Cochrane intimates that nothing more will be required.

FROM the published report recently received of the First Presbyterian Church, Brantford, it appears that the congregation under the care of the Rev. F. R. Beattie, is making substantial and satisfactory progress. The various departments of Christian activity are well organized and are able to report an advance all along the line.

IN St. Paul's Church, Bowmanville, on the 4th inst., the Rev. James Little preached an anniversary sermon in which the encouraging progress made by the congregation in the various parts of Church life and work were reviewed. From the facts adduced it is obvious that under Mr. Little's spiritual oversight an important Christian work has been quietly and steadily accomplished.

THE Rev. Dr. MacVicar sails for Europe immediately after the General Assembly. He is chairman of the committee on the "Admission of Churches" into connection with the Presbyterian Council, Belfast. He is also to read a paper before the Evangelical Alliance, in Copenhagen, on "Modern Unbelief, and the Best Methods of Counteracting it," and will be present at the conference of the Y. M. C. A. in Berlin. He lectures in Peterboro', Ont., on the 30th inst., on "Science and Prayer," and preaches there on the Sabbath following. During his absence, correspondence on college business, by students and others, should be addressed to the Rev. W. G. Dey, Presbyterian College, Montreal.

THE Rev. John Anderson, late of Paris, was inducted into the pastoral charge of St. Andrew's Church, East Williams, on the 29th of April by the Presbytery of Sarnia. The church was filled on the occasion by a large congregation, who were evidently deeply interested in the proceedings. The Rev. John Thompson, of Sarnia, preached an appropriate sermon from 1 Cor. i, 18. The Rev. John Rennie, of Ailsa Craig (London Presbytery), offered the induction prayer. The Rev. Geo. Cuthbertson, of Wyoming, gave the charge to the minister, and the Rev. T. Macadam, of Strathroy, addressed the congregation. At the close of the services Mr. Anderson received a cordial welcome from the congregation, who shook hands with him at the door of the church as they retired. The stipend promised by this congregation is \$900 per annum, together with the free use of manse and glebe of five acres. Mr. Anderson is highly spoken of as a popular and successful minister, and enters on his labours with encouraging prospects.

BEFORE the commencement of the annual meeting in St. James' Presbyterian Church, London, last week, a very enjoyable social was held under the management of the Ladies' Aid Society. The attendance was large and above \$40 was netted as the result. Addresses were afterwards delivered by Dr. Campbell and Mr. Ferguson, superintendent of the Sunday school. Dr. Campbell congratulated the congregation on the progress they had made since Rev. Mr. McGillivray assumed charge. At that time the congregation could with difficulty raise but \$200, while the reports now showed that last year they had raised the magnificent sum of \$2,322. Mr. Ferguson spoke much in the same manner, and stated he was not sorry that he had linked his fortunes with St. James' Church. The annual meeting was exceedingly well attended. The report of the session showed an increase during the year of twenty-five families, and an addition of sixty communicants. The Sabbath school report by Mr. Ferguson, the superintendent,

showed an attendance of 134. The contributions during the year average about \$30 per Sabbath, or \$1,560 for the year. The Ladies' Aid raised \$542; the missionary collection, \$120; the Sabbath school, \$100, making the total sum of \$2,322 for the year. This showing was considered very creditable to both Mr. McGillivray and the congregation. The choir, also under the management of Miss Saunby, has attained a high rank. The following compose the Board of Management for the ensuing year: Messrs. Mitchell, Webster, Omond, Munros, Rowat, Jones, Ferguson, and Irwin. A vote of thanks was given the ladies for their efforts during the past year. A vote was also tendered the choir.

A SHORT time since the Woodstock Sentinel Review says that the Rev. Mr. McKay, Woodstock, sketching the life and work of the late Rev. D. McKenzie, gave a graphic description of religion as it was in Zorra a quarter of a century ago. "Who," said the speaker, "can ever forget the old communion season? It was a time of peculiar solemnity and hallowed enjoyment. Hundreds of the Lord's people were there from other Gaelic congregations; and all seemed to enjoy as much of the comforting presence of the Lord as they could bear. The word preached by such earnest God fearing men as Allan, McPherson, Adam, McKay, Grant, Fraser, and Ross, was accompanied with great spiritual power. There was also on these occasions, 'the abundance of prayer'—little gatherings each evening in every part of the congregation. These were conducted by the men, and were greatly enjoyed by both old and young. It was no uncommon thing, as indeed Mr. McKenzie himself testified, to see on a communion Sabbath, as one went to the church, numbers of persons, here and there, returning from the woods where they had spent the whole morning in prayer. At this time the Lord's Supper was observed only once a year, and many relatives and friends from a distance met only on these occasions. How sweet the tie that bound those hearts in Christian love! The communion lasted from Thursday till Monday, five days, and every day of the five was a Gospel feast, and particularly the last was a great day. To those Christian friends the Monday parting was a great trial. When I have heard them say, 'will the communion come at which there will be no Monday' (i. e., no parting). Memory fondly reverts to those seasons of refreshing in our boyhood days. Oh, for more of the spirit of prayer and brotherly love which characterized the fathers."

PRESBYTERY OF PARIS.—This Presbytery held its regular quarterly meeting on the 13th May, in Knox Church, Ingersoll. The call from Barrie, to the Rev. D. D. McLeod, was taken up, parties were heard, and the translation was granted. The Presbytery expressed deep regret in parting with Mr. McLeod, and sympathy with Dumfries Street congregation in losing a pastor to whom they are so strongly attached. Mr. Hume's resignation of the pastoral charge of St. George was considered, representatives of the session and congregation being heard, and as Mr. Hume pressed his resignation, it was finally accepted. Mr. James A. Hamilton was licensed to preach the Gospel, and Mr. P. J. Pettinger was certified for admission to Knox College. It was agreed to grant the petition of the minority in Ingersoll, and organize them as a congregation in Knox Church. The majority have adopted the name of St. Andrew's Church, and worship in the building formerly known as Erskine Church. Messrs. Robertson and McGregor, ministers, and Messrs. Barr and Fleming, elders, were appointed to settle the question of accounts and other details between the two congregations in Ingersoll. Dr. Cochrane was appointed moderator of Dumfries Street Church, Paris, Rev. G. Munro, minister of Embro, was appointed moderator of Knox Church, Ingersoll, and Rev. R. Pettigrew, minister of Glenmorr, moderator of St. George. Correspondence regarding the pulpit supply of these churches is to be addressed to the respective moderators.—W. T. McMULLEN, *Præ. Clerk*.

PRESBYTERY OF OTTAWA.—This Presbytery met in St. Andrew's Church, Ottawa, the Rev. Thomas Bennett, of Carp, Moderator. There was a good representation both of ministers and elders. Several reports were submitted, received and adopted, among which was that of the committee on the studies of P. S. Vernier. It was agreed to report his case to the General Assembly and ask leave to take him on trial

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

June 1, 1884.

CHRISTIAN LIBERTY

Gal. 4: 1-16.

GOLDEN TEXT.—"Stand fast therefore in the liberty wherewith Christ has made you free."—Gal. 5: 1.

TIME.—Written late in A.D. 57, or early in 58.

PLACE.—The place of writing cannot be exactly fixed. Some have supposed at the close of the apostles' stay at Ephesus; others on the voyage from Macedonia to Corinth, others, at Corinth.

INTRODUCTION.—The Galatians were descendants of one branch of the great Celtic migration, which in the third century, before Christ swept eastwards into Greece, and eventually settled in parts of Asia Minor. A restless and warlike race, when they were not engaged making excursions in the territory of their neighbours on their own account, they were ready to fight for any prince or people that would pay for their services. Galatians are recorded to have served in the body guard of Herod the Great. There were numerous Jewish settlers in Galatia, but the inhabitants were mainly Gentiles, and in their treatment of the Gospel message exhibited the characteristic instability of their race. They readily accepted the preaching of Paul and became converts of Christianity, but with almost equal readiness they seem to have listened to the efforts of the Jews who dwelt amongst them, and who would have made their faith little better than a degraded Judaism. To counteract these hostile, perverting influences, and to keep the Galatians true to the Gospel, and Gospel liberty, this epistle was written. The epistle stands closely connected with that to the Romans, both with respect to topics and phraseology. Taken together these epistles present a full exposition of Christianity as God's way of Salvation, and especially of the relations which the Law bears to the Gospel in that way.

NOTES AND COMMENTS.—Ver. 1. "The heir:" repeated from the last verse of the preceding chapter, and should be read in connection, here those who can claim the blessing God has promised. "A child:" like an infant, one under full age, a minor; with us a young man is "of age" at twenty-one, with the Romans it was at fourteen or seventeen. "Differeth nothing," as to the right of controlling his own actions, he may have the right to a property, and even if the father be dead, it may be in his possession, but he cannot legally assert his ownership; if still a child he is under guardians, and by them controlled.

Ver. 2. "Tutors—governors," Rev., "guardians and stewards:" his affairs are managed for him, not by him. "Time appointed:" by the heir's father. The idea is that the father has fixed a time for his son to be of full age, and until that time has put him under guardians.

Ver. 3. "We:" reference especially to the Jews. "Were children:" the Jewish economy was a state of religious childhood, the Christian of full spiritual manhood. "In bondage under the elements" (Rev. "rudiments") "of the world:" that is we had to learn the rudiments, the alphabet of our faith, just as instruction is given in the world by signs and pictures.

Ver. 4, 5.—"Fulness of time:" the "time appointed" of ver. 2; the time which God had fixed upon in His infinite wisdom. Speaking from a human standpoint, it would appear as if the time was indeed the "fulfillment of time" for the Gospel; events had made the people much more disposed to receive the Gospel, while seventy years later the Jewish nation was scattered, never to be re-consolidated as a nation. "His Son—made" (Rev. "born") "of a woman:" the twofold nature of Jesus, Son of God, and Son of man. Emphatically *His own Son*, not as in verse 5: those who are sons by adoption "Under the law." Christ was subject to the law, moral and ceremonial: as our representative, He was under all its obligations, perfect in His observance Himself, yet, for the violation of it by mankind, in whose stead He appeared, He had to suffer its penalties. "Redeem" from the slavery and curses of the law to the liberty of the adoption. "Might receive:" enter upon our inheritance as the sons of God, being adopted by Him. Thus those who are enemies of God may by believing on the Lord Jesus Christ become the children of God, and if "Children then heirs." Rom. 8: 14-17.

Ver. 6, 7. "Because sons:" the indwelling of the Spirit follows the adoption into God's family, and the Spirit gives an assurance of sonship, so that we cry "Abba Father." We get the universality of the blessing here, for Jew and Gentile; the Hebrew says: "Abba," the Greek: "Father." So these Galatian Gentiles had the proof in themselves that they were the sons of God. "Servant:" Rev. "Bond-servant," in bondage to the law. "An heir" Rev., "through God," which more correctly conveys the idea of verses 2, 4, 6, that the gift and the blessing are from the Father.

Ver. 9. Having set forth the privileges given them through God's grace, the apostle now, in vigorous language, contrasts that into which they were willing to be led. "Weak and beggarly elements:" Rev., "Rudiments:" so called because of the elementary character of the Jewish dispensation, with its types and shadows of something higher, as if a scholar should desire to go back again to the alphabet and pictures of his childhood. "Weak:" because they are utterly unable to do for man what his nature cries out for. "Beggarly," as opposed to the riches of the inheritance which God has given.

Ver. 10. "Days:" as the Jewish Sabbath and festival days of the year. "Months:" feasts of the new moon. "Times:" the festivals recurring at longer intervals than a month, as Tabernacles, Pentecost and Purnim. "Years:" as the commencement of the year with the month Tisri. So far had the Galatians been led away, but had not adopted Circumcision, although they were in danger of so doing. See chap. 5: 2, 3; 6: 12, 13.

for license. Mr. Armstrong reported on the remittant probationers' scheme in the following terms: The committee upon a review of the whole situation consider the system of distribution at present in operation preferable to that proposed in the remit, which report was received and adopted. Rev. Professor McLaren, D.D., of Knox College, Toronto, was nominated as Moderator of the next General Assembly. Mr. Whillans was appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. The Rev. D. Findlay, Mr. Robert Mackie and Mr. Alexander Anderson, commissioners to the Assembly, resigned, and Rev. Thomas Bennett, Mr. James Gibson, and Dr. Thorburn were appointed in their stead. Rev. Dr. Jenkins being present was invited to sit as a corresponding member. Rev. Mr. Jamieson requested leave of absence for three months. The leave asked was granted. Rev. W. D. Armstrong introduced an overture on the evils resulting from the intense party politics of the country. The Presbytery agreed to transmit the overture to the General Assembly. Messrs. Dougald Currie, and Robert Gamble, students, were examined in systematic theology, Latin, Greek, Hebrew, philosophy and personal religion. The examination was highly satisfactory, and the Presbytery agreed to make application to the Synod of Montreal and Ottawa to take them on public probationary trials for license. Next day several reports were submitted; received and adopted, the chief of which were the Home Mission report and the report on French Evangelization. In connection with the Home Mission report it appeared that the Augmentation Scheme had met with marked success throughout the Church, the committee being able for the half year ending with March last to augment the stipends of the ministers of those congregations who had met the regulations laid down by the General Assembly up to \$750 with a manse. The French Evangelization committee submitted a plan of a church building for the French Presbyterian congregation of Ottawa, which was approved, and the committee authorized to proceed with the erection of the building, and further, that Mr. Ami be instructed to continue his canvass for subscriptions in aid of the said building so as to secure that the congregation enter the church free of debt if possible. Mr. Farries moved, seconded by Dr. Moore, and it was agreed that the Presbytery have learned with deep sorrow of the sudden death of the Rev. A. F. Kemp, LL.D., and alike on account of the important services which our departed father and brother rendered in many ways to the Church at large, and his recent connection with this Presbytery and with higher education in this city as principal of the Ottawa Ladies' College, and of his high scholarly attainments and Christian character, the Presbytery desire to place on record their sense of the loss which they have sustained, and of their heart-felt sympathy with Mrs. Kemp and family in their sore bereavement, and they pray the Father of Mercies to comfort them in their day of trial and sorrow, and that a copy of this resolution be sent to Mrs. Kemp. A resolution in the following terms was passed: In the opinion of this Presbytery much injury results to the cause of Christ, 1. From frivolous and pernicious literature circulated both in the form of books and newspapers. 2. From the almost exclusive secular character of the education provided in our Public schools and the subordinate position assigned to the Bible and religious instruction in them. 3. From questionable and undignified modes of raising money for religious purposes, which tend to lower the estimation of the Church in the public mind, to destroy seriousness, to develop frivolity and to undermine the principles and motives of true Christian liberality. 4. The Presbytery would, therefore, recommend ministers, kirk sessions and church members to watch against these evils and as far as in their power seek to have them removed. At the afternoon sederunt Dr. Moore presented the report of the committee appointed to revise the list of questions for Presbyterial visitation. The report was received and adopted. The Presbytery adjourned to meet again on Tuesday next, at two o'clock p.m., in the same place.—JOS. WHITE, Pres. Clerk.

PRESIDENT WHITE tells the Cornell Alumni Association that he sees real improvement in university life within the last fifteen years. He thinks that many follies and absurdities have been scorched and shrivelled out of existence by popular indignation uttered through the press. He expects to see the attempts by classes to discipline the faculty entirely eliminated very soon from the colleges.

Ver. 11. "Afraid of you:" Paul feared that if they were so ready to turn again to the beggarly rudiments of form that they had no vital Christian principle, and that his labours amongst them had been "in vain."

Ver. 12. "Be as I am—I am as ye are:" Imitate me in this, that, born a Jew, I have cast aside the bondage of Jewish observances, and a Pharisee of the Pharisees; I became as a Gentile among Gentiles. "Ye have not injured me:" Rev. connects this with what follows, which makes the meaning quite clear.

Vers. 13, 14. "Infirmity of the flesh—at first:" on his first visit, as mentioned in Acts 16: 6, he had an attack of illness. This drew to him the sympathy of the Galatians and gave him the opportunity to preach Christ "at the first." He had been there twice; his second visit is narrated in Acts 18: 23, my temptation. Rev., "that which was a temptation to you:" His "thorn in the flesh:" 2 Cor. 12: 1, which was a temptation to the Galatians to despise him. It was, perhaps, this affliction which led his enemies to speak of his personal appearance as "mean." So far from despising him for this, they received him "as an angel:" one of God's bright and perfect messengers, nay, even as Him who is Lord of angels, "Christ Jesus," Himself.

Ver. 15. "Where—blessedness:" Rev., "Gratulation of yourselves," in their first reception of the Gospel, they had been full of rejoicing, and congratulated themselves on having secured such a blessing. "Now," says the apostle, "what has become of that blessedness and rejoicing?" "I have plucked out:" so deeply were they attached to the apostle and his teaching that they would have given up what was most valuable and indispensable for his sake.

Ver. 16.—Yet because he told them afresh the truths of the Gospel, some seemed to think him "an enemy." The best friend is he who speaks the truth, and this should produce anything but enmity. yet for this, he who was once counted as an "angel," was now counted an enemy.

HINTS TO TEACHERS.

Prefatory—Teachers generally, of junior classes especially, will need to simplify this lesson and to put it in the thoughts of to-day. To do this they must get into their own minds a thorough appreciation of the apostle's teaching, and how it will specially bear upon the young, giving to them at the same time principles fitted to go with them through life.

Topical Analysis.—The topic is "Christian Liberty." This is shown by contrast. (1) Bondage. (2) The liberty wherewith God makes us free.

On the first section it may be well briefly to show the bondage from which these Galatians had been delivered and that into which they were foolishly entering, then the bondage, the slavery, in which we may be held. The Galatian Gentile converts had been delivered from the terrible bondage of heathenism and pagan superstition with their horrid rites, their degrading observances, and their cruel demands, yet they were willing to take upon themselves another form of ceremonial bondage, which those who had received it made tenfold more burdensome by their traditions, while all the time it was not only needless, not required by God, but was opposed to the Spirit of the Gospel of His Son. So to-day we may take upon ourselves the burden of rites and ceremonies and observances, all man-made, not given by God, and may weary ourselves in seeking peace through these when God is giving us all that we need without money and without price. Teach, then, first, that salvation is not from or in the externals of religion. But further there is a bondage under which some of your scholars may be labouring, the bondage of sin, led captive by the Devil. Tell them that Christ came to make them free, to give them liberty, to break the bonds of sin and have the freedom of the children of God. Then there is the slavery of sinful habits and how many are suffering from this cause. Warn, entreat, your scholars, now, in their youthful days, to guard against the growth of appetite and the indulgence of habits which in the years to come will form a chain they cannot break. Many are these habits, these chains, and oh, how they grow link by link until at last they bind fast their poor helpless captive; gambling is one, profanity, worldly amusements, and perhaps most terrible of all, the drinking habit that leads so many captive to death and hell every year; beset that they touch not, taste not, handle not, never fasten upon themselves the first link of the chain, for the battle is half lost then. Show that there are but two states: God's freedom, and the Devil's bondage, and that he who is not in the one is in the other.

The other aspect is Liberty. What will you teach? That it is not liberty to do wrong—our liberty is the liberty of the "servants of God," and as such alone are we to use it. It is not the liberty of disobedience to parents, of profaning God's day, of neglecting the place of worship, of giving up the Bible, such is not the liberty Christ gives, while he delivers us from the bondage of sin he puts a "yoke" upon us, but He says "My yoke is easy and My burden is light." Liberty allows us to do as we please, only so far as we please to do right. It is freedom in things innocent, it gives us no right to send dynamite through the mails, or poisonous liquor through society. Those who are God's freemen are God's sons, those whom He redeems from bondage He does so that they may "receive the adoption of sons." How glorious the change from a slave of Satan to a son of God! "and if a son then an heir of God through Christ," heirs of the kingdom which He hath prepared for those that love Him. Draw the contrast sharply and vividly between bondage and liberty; show where the power of resistance to bondage and victory over evil is to be obtained; tell of Him who is ready to help every struggling soul, whether fighting against the beginnings of sin or striving to break away from its yoke, and you may live to know that this Sabbath's teaching has been the turning-point in the history of some of your scholars, has saved them from the downward path and turned their feet into the way of peace.

DEAN HOWSON, who published a book on the subject upwards of twenty years ago, will make at the forthcoming York convocation for the establishment of an order of deaconesses.

OUR YOUNG FOLKS.

HOW A BEAR CAUGHT FISH.

Very few people, says a Maine paper, know that bears take to water naturally. They roam over the mountains and through the forests, dig open rotten logs for ants and worms and secure all the hornet's nests they can, and tear them to pieces and eat the young grubs, pick berries of all descriptions and eat them, and would seem to belong to the dry land animals. The fact is different. They love the water, not, perhaps, as well as the moose and deer, but better than most dry land animals.

They are very fond of fish, and are expert fishermen, and they show more cunning and instinct, if not reason, than many city chaps I have seen fishing about the lakes.

I came once suddenly upon a large bear in a thick swamp, lying upon a large hollow log across a brook, fishing, and he was so much interested in his sport that he did not notice me until I had approached very near to him, so that I could see exactly how he baited his hook and played his fish. He fished in this wise:

There was a large hole through the log on which he lay, and he thrust his forearm through the hole and held his open paw in the water, and waited for the fish to gather around and into it, and when full he clutched his fist and brought up a handful of fish, and sat and ate them with great gusto; then down with the paw again, and so on. The brook was fairly alive with little trout and red-sided suckers, and some black suckers, so the old fellow let himself out on the fishes. He did not eat their heads. There was quite a pile of them on the log. I suppose the oil in his paw attracted the fish and baited them even better than a fly hook, and his toe nails were his hooks, and sharp ones too, and once grabbed the fish are sure to stay.

They also catch frogs in these forest brooks, and drink of the pure water in hot summer days and love to lie and wallow in the muddy swamps as well as our pigs in the mire. They often cross narrow places in lakes by swimming and also rivers, and seem to love to take a turn in the water. I once saw one swimming from the mainland to the big island in Mooselmagantic Lake, with just a streak of his back out of the water looking like a log moving along. Sometimes you see only their heads out of water; at other times half of their bodies are to be seen. We account for this difference by their condition. If fat the grease helps to buoy them up; if lean, they sink lower in the water.

ANIMALS FOR CHILDREN.

If you introduce a new cat, or dog, or bird into a nursery, where a group of children are playing with dolls, or building blocks, or tin soldiers—everything is at once deserted for the living creature, which must be admired, and caressed, and fed, and is an object of never ceasing interest. Even a homely bull dog will thus come to be loved, and we have known one which was worthy of all the affection bestowed upon him, and showed in return the most perfect fidelity and gentleness toward

the little people who used to play with him.

Of course, in selecting animals which are to be pets and playmates of children, it is exceedingly important to choose those which may be relied upon to be always faithful and friendly.

By their early acquaintance with animals thus obtained, children unconsciously acquire considerable knowledge of natural history, and their experience with their pets is not only a pleasure in itself, but a step in education.

THE PRICE OF A DRINK.

"Five cents a glass!" does any one think,
That that is really the price of a drink?
"Five cents a glass," I hear you say;
"Why that isn't very much to pay."
Oh, no, indeed, 'tis a very small sum
You are passing over 'twixt finger and thumb;
And if that were all that you gave away,
It wouldn't be very much to pay.

The price of a drink? let him decide
Who has lost his courage and lost his pride,
And lies a grovelling heap of clay,
Not far removed from a beast to-day.
The price of a drink? Let that one tell,
Who sleeps to-night in a murderer's cell,
And feels within him the fires of hell,
Honour and virtue, love and truth,
All the glory and pride of youth,
Honour of manhood, the wreath of fame,
High endeavour, and noble aim—
These are the treasures thrown away,
As the price of a drink from day to day.

"Five cents a glass!" how Satan laughed,
As o'er the bar the young man quaffed,
The beaded liquor, for the demon knew
The terrible work that drink would do;
And before the morning the victim lay,
With his life-blood swiftly ebbing away;
And that was the price he paid, alas!
For the pleasure of taking a social glass.

The price of a drink! if you want to know
What some are willing to pay for it, go
Through the wretched tenement over there,
Where dingy windows and broken stairs,
Where foul disease, like a vampire crawls
With outstretched wings o'er the mouldy walls.
There Poverty dwells with her hungry brood,
Wild-eyed as demons for lack of food;
There Shamo, in a corner crouches low,
There Violence deals its cruel blow;
And innocent ones are thus accursed,
To pay the price of another's thirst.

"Five cents a glass!" Oh, if that were all,
The sacrifice would indeed be small;
But the money's worth is the least amount
We pay; and whoever will keep account,
Will learn the terrible waste and blight
That follows this ruinous appetite.
"Five cents a glass!" Does any one think
That that is really the price of a drink?

THE NEST IN THE MAIL-BOX.

We had to fasten a box for our mail on the gate-post, because the postman is afraid of our dog, and will not come into the yard. Last summer two little bluebirds made a cunning nest right in the box.

The mamma bird laid five tiny eggs, and sat on them, letting the postman drop the letters on her. Every morning and evening the newsboy put in the paper.

Papa bird brought her worms, and mamma, sister, and I used to watch him. He would never go in the box while we looked on, and when we walked away he would drop down as quick as a flash.

By-and-by there were five little birds in the nest. We thought the letters and papers would surely kill them. But they did not; the birds grew finely. Their mouths were always wide open. One day I put some fine crumbs in the nest, thinking they would like to eat. I wish you could have seen mamma bird. She flew around, acting as if crazy. Finally she began taking out the tiny crumbs one by one, until the last one was thrown

away. I had seen pictures of children feeding crumbs to birds, and thought it the right thing to do. But surely it was not the food these birds needed. For several weeks we watched them, and saw them grow.

We wanted to see the mamma teach them to fly. But they all left suddenly. The nest was empty one day, and we could never tell our birds from the others in the yard. I brought the nest into the house and kept it all winter. We wondered if we should see the little birds again the next year.

At the opening of spring we watched closely, and sure enough the bluebirds did come again, and built a nest in the same box. This time they made a better foundation, raised the nest higher up, lined it with horse-hair, and put it in one corner of the box. Then the mamma bird laid five little eggs, and we and they were happy. One day we missed an egg. The next day another was gone, and then another, until only one was left. We found that some bad boys had discovered the nest and were stealing the eggs. Finally the boys took the last one; then we felt so sorry, and thought we should see the birds no more. But they did not give up. They at once tore to pieces the old nest, and built a new one in another corner. Four more little eggs were laid in it. The bad boys took two of those out. Then papa and I locked the box. I thought the mamma bird might be so frightened she would not want to stay on the nest. But she did stay; and now we have two little baby birds which open their mouths wide and squirm whenever we raise the cover of the box.

BOYS, CAN YOU TELL?

Boys should never go through life satisfied to be always borrowing other people's brains. There are some things they should find out for themselves. A farmer's boy should discover for himself what timber will bear the most weight, what is the most elastic, what will last longest in the water, what out of the water, what is the best time to cut down trees for firewood? How many kinds of oaks grow in your region, and what is each specially good for? How does a bird fly without moving a wing or a feather? How does a snake climb a tree or a brick wall? Is there a difference between a deer's track and a hog's track? What is it? How often does a deer shed his horns, and what becomes of them? In building a chimney, which should be the largest, the throat or the funnel? Should it be wider at the top or drawn in? The boys see many horses. Did they ever see a white colt? Do they know how old the twig must be to bear peaches, and how old the vine is when grapes first hang upon it? There is a bird in the forest which never builds a nest, but lays her eggs in the nests of other birds. Can the boys tell what bird it is? Do they know that a hop vine always winds with the course of the sun, but a bean vine always winds the other way? Do they know that when a horse crops grass he eats back towards him; but a cow eats outward from her, because she has no teeth upon her upper jaw and has to gum it?

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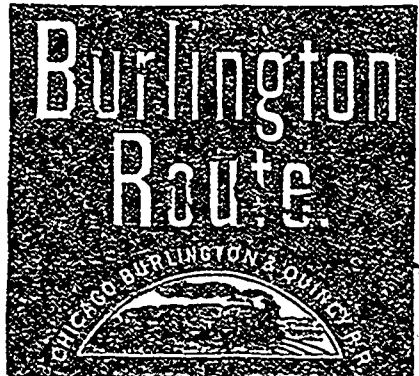
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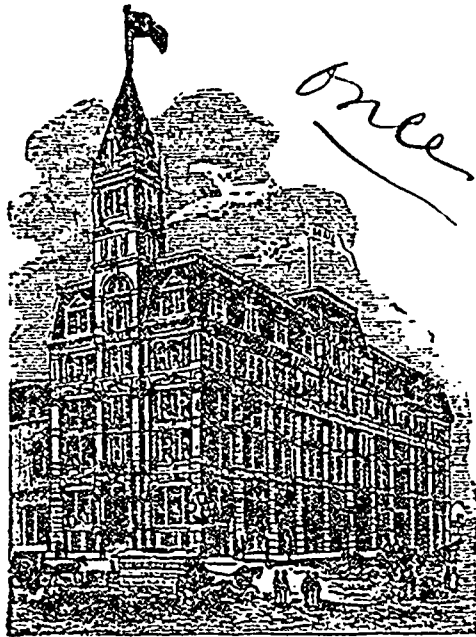
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SARNIA.—At Sarnia, on the fourth Tuesday of June, at ten a.m.
MANTLAND.—In Knox Church, Kincardine, on the second Tuesday of July, at half-past one p.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on the first Tuesday of July, at two o'clock p.m.
CHATHAM.—At Ridgetown, on the second Tuesday of July, at eleven a.m.
GLINGHARRV.—In Knox Church, Lancaster, on the second Tuesday of July, at two p.m.
SAUGHER.—In Knox Church, Durham, on the second Tuesday of July, at ten a.m.
BRUCE.—Southampton, on the second Tuesday of July, at two o'clock p.m.
KINGSTON.—In John Street Church, Belleville, first Monday in July, at half-past seven p.m.
WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of July.
LONDON.—In First Presbyterian Church, London, on second Tuesday of July, at eleven o'clock a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 7th, at half-past seven p.m.
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See PRESBYTERIAN of April 2nd, 1884.

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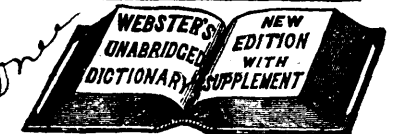
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