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Mass. Editors—

The above is a good likeness of Mrs. Lydia E. Plumb, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is devotedly devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all Ovarian troubles, inflammation and ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

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**SODA AND WINDOWS.**—If you put soda in the water with which you are to wash windows, you will find that finger-marks, putty stains, etc., will be much more easily removed than if clear water alone is used.

**SUGAR PIE.**—Line the plate with crust, laying a strip around the edge, fill the plate with dry maple sugar, pour on this two-thirds cup of sweet cream, put on a few pieces of butter, grate on nutmeg, and finish the top by laying on strips of crust as you like it.

**TAPIoca CUP PUDDING.**—This is very light and delicate for invalids. An even tablespoonful of beat tapioca soaked for two hours in nearly a cup of new milk; stir into this the yolk of a fresh egg, a little sugar, a grain of salt, and bake it in a cup for fifteen minutes. A little jelly may be eaten with it.

**WALL-PAPER PASTE.**—Four pounds of fine wheaten flour are mixed with a small quantity of cold water, thoroughly stirred; two ounces of powdered alum are then added, and, when dissolved, a gallon of boiling water. When cooled, it may be thinned, as desired, with cold water, and used. Rye flour makes a much better paste than wheat.

**PRINCE PUDDING.**—One quart of milk, one cup of sugar, two cups of bread crumbs, three eggs, yolks only, one teaspoonful baking powder; any kind of flavouring. Beat the whites to a stiff froth and put on top of pudding after it is baked; set back in the oven to get a delicate brown; put three teaspoonfuls of white sugar into the eggs before you stop beating.

**SQUASH PIE.**—A good squash pie is easily made if one will take care to observe this rule: Do not attempt to make a squash pie unless you have at least three eggs to spare for each pie. Beat the eggs till they are as light as it is possible to make them; then beat the eggs and squash together till it all looks foamy; add milk enough to thin it sufficiently; bake in a moderate oven, and success is sure.

**A CHEAP FILTER.**—The most impure water may be rendered pure by filtering through charcoal. Take a large flower-pot, put a piece of sponge or clean moss over the hole in the bottom, fill three-quarters full of equal parts of clean sand and charcoal the size of a pea; over this lay a woollen cloth large enough to hang over the sides of the pot. Pour the water into the cloth and it will come out pure.

**ROAST VEAL.**—Prepare a leg of veal for the oven by washing, drying and larding it with strips of fat bacon or ham, and dredging it well with flour and seasoning with salt and pepper; baste frequently and serve with the gravy thickened. A roast fillet of veal should be prepared by stuffing it with bread crumbs, seasoned with chopped ham, summer savoury, pepper and salt. Dredge lightly with flour, and bake.

**ELECTION CAKE.**—Take three pounds of sifted flour, leaving out a pint to put in with fruit, and mix in warm fresh milk till it is stiff batter; weigh one and a half pounds sugar, one pound of butter; mix them to a cream, then mix one-half of this with the batter of milk and flour, and one-half pint of good home-made yeast; beat very thoroughly together, when light, which will take several hours in winter (better mix at night and stand in a warm place till morning) add the remainder of butter and sugar with six eggs, and one pound of raisins, one glass of brandy, cinnamon, mace or nutmeg, according to taste, and a little soda. It should rise the second time before putting in pans for baking. The more such cake is beaten the finer and lighter it will be.

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**DR. R. V. PIERCE, Buffalo, N.Y.** Dear Sir,—I wrote you some time ago that I thought I had a cancer. There was a large lump in my breast as large as a walnut, and had been there for months. I commenced taking your "Golden Medical Discovery." "Favourable" prescription, and "Worm Exterminator" in June, and the lump is gone. Yours truly, Mrs. R. R. CLARK, Irvington, Mich.

## NOTES OF THE WEEK.

It is reassuring to learn from reliable sources that reports concerning the Queen's illness have been considerably exaggerated. Her recovery from the accident she met with has been slow, and no doubt her medical attendants have had occasional apprehensions as to her general health. Happily, no real cause for alarm exists at present. Her Majesty will, it is hoped, be speedily restored to her usual health, and that years of usefulness and happiness are yet in reserve for her.

THE magnificent suspension bridge uniting New York and Brooklyn has been opened with an enthusiasm worthy of the occasion. The President and several members of his cabinet took part in the opening ceremonies. Eloquent speeches were made, one of the chief speakers being the Rev. Dr. Storrs, of Brooklyn. No wonder the enthusiasm bordered on extravagance. Contrasts were made between Cæsar's bridge across the Rhine and Hadrian's over the Danube. These structures have long since disappeared, but some Brooklyn people are confident that twenty centuries hence the wonderful bridge opened on the 24th May will even then be an object of admiring wonder. At all events, for the present it takes its place among the grandest triumphs of modern engineering.

M. BONJEAN founded in 1880 a Society for the Protection of Abandoned and Criminal Children. He is himself profoundly Christian, but he does not ask his colleagues to make professions of religious faith. M. Bonjean is the soul of the society, but he wishes so to organize it that it can go on without him. This social reformer laments the growth of wine shops in Paris, and the brutalizing effect on the labouring population of the drugged liquors. His experience as a magistrate has proved to him that there are two great causes to explain the growth in Paris of the criminal population. One is the multiplicity of drinking establishments, and the other the dearness of food and house rent. As the price of the loaf rises, crime increases. When bread is cheap, police magistrates enjoy most leisure.

THE Bishop of Santander, in Spain, a short time since, launched the following episcopal thunderbolt upon that portion of the press in his diocese which favours civil and religious liberty:—"May Almighty God curse these journalists with the perpetual malediction launched against the devil and his angels! May they perish with Nero, Julian the Apostate, and Judas the traitor! May the Lord judge them as He judged Dathan and Abiram! May the earth swallow them up alive! Let them be cursed day and night, sleeping and waking, in eating, in drinking, and in playing, when they speak and when they keep silence! May their eyes be blinded, their ears deaf, their tongues dumb! Cursed be every member of their body! Let them be cursed from to day and forever! May their sepulchre be that of dogs and asses! May famished wolves prey upon their corpses, and may their eternal company be that of the devil and his angels!"

THE applauding echoes of the Brooklyn bridge opening had scarcely subsided when a sad wail is suddenly heard. A woman, ascending the lower flight of steps at the New York end of the bridge, stumbled and fell. The bridge was very much crowded at the time. She screamed, and the crowd who heard, but could not see, became panic-stricken. Crushing, to find out what the trouble was, they fell in heaps on the planking. Many lives were lost, and many more people were seriously injured. This is a painful memory to be associated with the opening days of this grand undertaking. To some it will be indelibly sad. What contrasts human history records! Here is one of the grandest triumphs of engineering skill and applied science—a noble achievement of the human intellect, just completed, and in connection with it, an unreasoning panic. A want of

order and restraint results in the extinction of many lives!

THE following are the statistics to which the Rev. John Hall, D.D., referred in his speech at the recent meeting of the Upper Canada Bible Society: When Luther began his Reformation, 80,000,000 out of 100,000,000 who owed allegiance to Christian rulers were under Papal rule; the remainder, chiefly under the Patriarch of the Greek Church. In A.D. 1700, the Roman Catholic peoples had increased to 90,000,000; the Eastern Christians to 33,000,000; while those of the Protestant faith numbered 32,000,000, or about one-fifth of nominal Christian people. In 1800 there were under Protestant governments, 194,000,000; under Papal, 134,000,000; and under governments owning the Greek Church, 60,000,000. In 1876 the record stands as follows: Under governments professedly Roman Catholic, 181,000,000; Greek Church, 96,000,000; and under rule professedly Protestant, 403,000,000.

A CONGRESS will assemble in Paris on the 15th of June to discuss the best means of dealing with criminal and abandoned children. It has been convened by M. George Bonjean, son of the late President Bonjean, shot by the Communards, who has for many years devoted his best energies to the task of reclaiming young gaul-birds and street arabs. Nearly all the States in Europe have furnished him with statistics about juvenile malefactors and vagabonds, and will be represented at the Congress. M. Bonjean is of opinion that, if the money employed in State charity in France were properly spent, there would not be any necessity for a Recidivists' Bill. The funds which should go to relieve distress and to bring up deserted children in an honest and industrious manner are devoured by officials with high-sounding titles. The head of a charitable institution lives handsomely by it. He is "M. le Directeur-Général," and is well-housed, and receives a salary which enables him to keep up the dignity of his function.

THE work carried on by the Toronto Willard Tract Depository, corner of Yonge and Temperance streets, is useful and important. The success attending it hitherto has been very encouraging. The first annual meeting of the shareholders was held at the rooms of the Depository on Saturday, the 26th inst. There were present Mr. Henry O'Brien, chairman, Rev. H. M. Parsons, W. G. Stone, H. B. Gordon, R. J. Kilgour, John Donogh, Joseph Oliver and S. R. Briggs. The statement submitted, being a record of the first ten months' operations of the Company, was exceedingly encouraging, showing that the business had increased over fifty per cent. more than when carried on by Mr. Briggs in Shaftesbury Hall. The following shareholders were elected as the Board of Directors of the Company: W. H. Howland, J. L. Blaikie, H. M. Parsons, S. H. Blake, Henry O'Brien, R. J. Kilgour and S. R. Briggs. The new Board then met and elected W. H. Howland, President; R. J. Kilgour, Vice-President; S. R. Briggs, Manager.

THE closing meeting of the Toronto Ministerial Association for this season was held in Shaftesbury Hall, last week, Rev. Elmore Harris, B.A., Vice-President, in the chair. After the usual opening exercises, conducted by Mr. Harris and Mr. Cameron, an interesting conversation arose in regard to the results of house to house visitation work, as done by the various Church committees. Those results, as far as possible, will be summarized and prepared for publication at an early date by Rev. Mr. McLeod. A letter from the secretary of the Ingersoll Ministerial Association was received and read by Mr. Tovell, in which was contained a copy of a resolution referring to the regretted departure of the Rev. Mr. McEwan from Ingersoll for his new home and duties in this city. A vigorous paper was read by Rev. Mr. Harris on the "Church's Relation to Evangelistic Work," which was followed by a kindly and profitable discussion, in which Revs. Messrs. Burton, Parsons, Wallace, Johnston, Hewitt, Macdonnell, Cullen and Milligan took part.

OUR excellent contemporary the Peterborough "Examiner," is an ably conducted journal. It is said that Homer nodded, and it is a matter of current belief that wise men sometimes do and say very foolish things. This latter is the predicament in which the "Examiner" finds itself. It comes gallantly to the rescue of female suffrage from the recent attacks of a Toronto divine. In its zeal it has lost its usual common sense and fairness. Clear and forcible argument in behalf of woman suffrage is always in order; rant like the following is utterly beneath a journal of the "Examiner's" reputation and ability: "One of Toronto's clerical orators has been airing his eloquence on the subject of woman's suffrage. The gentleman in question is we fear, scarcely competent to give a right decision in the matter for several important reasons. In the first place, the pulpit in our opinion, is not the proper arena for the discussion of social questions like this, and about the very last person to whom we would apply for a correct solution of any problem respecting sociology, would be a clergyman. Students of theology have almost invariably set themselves against all liberal advances in the past. There is a narrowness in their consideration of all deep topics which precludes them from taking a proper view of living issues; and when they begin to generalize they invariably not only make grievous mistakes, but in their way act the part of cruel, heartless tyrants. As students of history, clergymen should know this and act accordingly."

WEEKLY HEALTH BULLETIN.—Stated generally, the past week is the first which has distinctly shown that recession of disease which is the ordinary accompaniment of the last spring month; for, although the number of reports received for the week is unusually large, the total number of cases of disease has very perceptibly decreased. In keeping with the excessive humidity of the early part of the week, Rheumatism, has somewhat increased over that of the preceding week, Neuralgia remaining much the same. Amongst fevers we notice, along with the almost total absence of Enteric (Typhoid), that Inter-mittent is found occurring in District II., north-eastern Ontario, as well as in the Lake Erie Districts. Amongst Zymotic diseases there is nothing specially prominent as compared with last week; but the wave of Measles which, for two months past, has alternately advanced and receded has this week again made a very great advance. Scarletina is present in very small degree, while Whooping Cough is following the course of Diphtheria, which, though endemic here and there, has this week decreased so generally as not to appear amongst the twenty most prevalent diseases. Mumps also has somewhat decreased. Small-pox, of which an isolated case, probably imported by railway navvies, has appeared, shows signs not only of great persistency in certain parts of the United States, but a decided tendency to extend its ravages. Should it once gain any foothold it is impossible but that, with the very imperfect vaccination at present existing and the lack of the enforcement of the compulsory provisions of the Vaccination Act, its ravages would extend, as they have to thousands during the past year in one city alone of the United States. Regarding the causation and spread of the various Zymotic diseases, it may be interesting to quote the remarks of Dr. Sternberg, one of the biologists of the United States National Board of Health, regarding the acquisition of virulent qualities by the germs of disease. He says: "The fact observed by myself, that during the summer months the mud in the gutters of New Orleans possesses an extraordinary degree of virulence, shows that disease-producing varieties of bacteria are not alone produced in the bodies of living animals. The more I study this subject the more probable it seems to me that in this direction lies the explanation of many problems which have puzzled epidemiologists, and that the sanitarians are right in fighting against filth as a prime factor in the production of epidemics." It is regrettable to again have to notice the continued prevalence of Cerebro-Spinal Meningitis in District III., Muskoka, and Parry Sound.

## OUR CONTRIBUTORS.

### MISSION WORK IN MANITOBA AND THE NORTH WEST.

MR. EDITOR,—There are some weighty matters, which demand thoughtful attention, in connection with our mission work here. I hope it will not be considered out of place for one who has taken a humble share in that work—for now nearly a period of nine years—to ask a small space in THE PRESBYTERIAN to tell our people a few things deemed important, when viewed in the light of the tremendous responsibility resting upon us as a Church, in a land whose inhabitants, not many years hence, will be counted by the million. The day of small things is past with us—our tree has been well and faithfully planted, it has taken root, and is destined to grow. In 1851 the Rev. Dr. Blair founded our cause in the Red River valley. In 1866 the Rev. James Nesbit established our Indian mission work in the great Saskatchewan valley. Rev. Professors Bryce and Hart established our educational institution. Rev. James Robertson in 1874 was called to the pastorate of Knox Church, Winnipeg, and to day we have no less than forty ordained ministers and missionaries actively employed in this great mission field. The field is large, and the work growing with immense rapidity. At the very foot of the Rocky Mountains we have a standard bearer; in the heart of the great Saskatchewan valley we have three fully appointed missionaries. The space between Prince Albert and the Province of Manitoba is being rapidly occupied. Such centres as Touchwood Hills, Qu'Appelle, Regina, Broadview, etc., are being supplied with missionaries this summer. There are three ordained missionaries labouring among the Indian tribes, and two young men are employed as teachers. A fourth missionary is urgently required for the Fort Pelly group, and a teacher to take charge of the school on the Sioux reserve. In looking back, we may well say, What hath God wrought? Hitherto, hath the Lord helped us. But we must not rest satisfied with looking back, we must be looking forward. There is a great work to be done, and a very large share of it will certainly fall to our lot, if we are faithful. More than half of the new comers are Presbyterians. We must follow them, and keep them within our own fold, or they will wander off and join others, or, what is worse still, grow indifferent and worldly, and gradually lapse into a state of semi-heathenism. How, then, are we to grapple with such a work? I answer:

1st. By united prayer to the Lord of the harvest, that He would raise, qualify and send forth men of His own calling into this great harvest field.

2nd. The Church should seek out young men of good abilities and training, wholly devoted to their Master's service, deeply imbued with the missionary spirit, ready to go forth at the call of the Church, to "endure hardness as good soldiers of Jesus Christ." I am more and more convinced that graduates fresh from our colleges are the men for this country. They have youth and vigour on their side. As a rule, they are full of enthusiasm, and can accommodate themselves to circumstances, and are at home in any part of their mission field. Another reason why young men are peculiarly adapted as missionaries out here is that a very large percentage of the new settlers is composed of young men, and it takes young men to deal with young men. This last consideration should go far towards determining the Church as to what kind of men she should send out here to do her pioneer mission work. Gradually, the older and more established places will be taken charge of by older men. In view of all this, how important it is to have all our colleges fully and efficiently equipped. These schools of the prophets have a most important part to play in the future history of Presbyterianism in our Dominion—we need them all, there is not one too many. It is, therefore, earnestly hoped that there will be no disposition manifested at the coming General Assembly of our Church to raise any serious objection to the appointment of a theological professor in Manitoba College. As I am very sure that our missionary college has a special work to do, which our colleges in the east cannot well overtake. Professor Scrimger, of Montreal, has been unanimously nominated for that position by our Presbytery, and we feel satisfied, should that gentleman be offered the appointment, and he accept it, that the future success of the college is assured.

3rd. There is another question that follows closely upon this, viz: How are the men thus appointed to be supported? I answer, give them adequate salaries—at least one thousand dollars a year—and let the Church see to it that each man she sends forth upon such a mission may go in full confidence that the whole salary promised will certainly and promptly be paid, year by year, during the period of his appointment. It is better, far better, to have fewer labourers sent out, and have their salaries paid them without fail, than have them sent out to suffer disappointment. There is nothing more damaging to the cause of religion than to have the Church break faith with her missionaries. It is both cruel and unjust to urge men to come out to a country like this, and allow them to suffer from the non-payment of the promised salary. But, what, it may be asked, if the people fail to pay the proportion of the salary expected of them? Well, first of all, I would have the Presbytery within whose bounds the mission field is, make itself as sure as possible that the people are both able and willing to pay the amount promised, before a report of it is sent down to the Home Mission Committee. And, should they fail to pay up what they promised, either in whole or in part, then let the Home Mission Committee pay the missionary the full amount due to him, and let the field be dealt with afterwards. In no case let the Church allow a dollar of arrears to be due any of her missionaries at the end of each financial year. Some of our missionaries have known to their cost what too flattering financial reports sent down to the Home Mission Committee mean, viz., heart crushing arrearages due them for salaries. It is not difficult to understand what effect such arrearages must have on the mind of the poor missionary, in a country where the cost of living is from thirty to fifty per cent. higher than in Ontario. Let us deal with the people wisely. Let us not expect too much of them at the outset. In the too high pressure system I have no faith. It is a process that will never make willing and liberal givers, in the Christian sense of the word, and it is certain that it will utterly fail, if it is often repeated. I have all along felt convinced that the better plan is not to ask nor expect too much at first from a people who have to contend against peculiar difficulties in the earlier stages of settlement, but endeavour to lead them gradually and encouragingly up to a higher standard of Christian liberality. Get them to believe that they can and will do more the next time. Let the Church inspire her missionaries with strong confidence in her financial integrity, and the very best of her sons will be ready to respond when she calls; but, let her fail here, and she need not be surprised to find the best men turn a deaf ear to her call.

There is another point under this head to which I would like to refer, viz: How best to take advantage of the services of ministers of our own Church who are coming out with their families to settle in this country. I have no doubt this class of ministers will increase year by year. Some of them are able and willing to be employed either wholly or partially in doing mission work. There is abundance of room and work for them; but the Presbytery has no fund from which it could supplement what the people themselves might be able to give. The aid of such ministers would prove invaluable during the long winter months, when our students are called home to attend to their studies. It is to be earnestly hoped that the General Assembly will take this matter into consideration, and devise some means by which such aid might be utilized. A special amount voted to each Presbytery out of the Home Mission Fund—say a thousand dollars to each—would be of great assistance.

4th. I would also urge that to each Presbytery be given the full control and responsibility of carrying on mission work within its own bounds, excepting the great missionary Presbytery to the west, which will require the valuable counsel and assistance of the Superintendent of Missions. Such an arrangement would leave the superintendent free to give his whole time and attention to the work to be done in the newer settlements, which in itself will be immense. Besides, such an arrangement, if carried out, will have a beneficial effect upon the Presbyteries themselves, having the sole responsibilities of the work thrown upon them. For example, it is proposed to ask the General Assembly to divide the Presbytery of Manitoba into three. 1st, the Presbytery of Winnipeg; 2nd, Presbytery of Pembina Mountains; 3rd, Presbytery of Portage la Prairie; the last named to be the

great Missionary Presbytery for the time being. Now, what I propose, is, to let the Winnipeg Presbytery attend to its own mission work, without the aid of the Superintendent of Missions. Let the Presbytery of Pembina Mountains do the same. In that case the superintendent will be connected with the Presbytery of Portage la Prairie, until another Presbytery is organized to the west. After which the Portage Presbytery will have the whole responsibility of the work within its own bounds, and so with each successive Presbytery. I think I have made what I mean sufficiently plain. The Rev. Mr. Robertson will have ample room for work when Presbytery after Presbytery is taken off his hands for many years to come—yes, for a lifetime.

There are just two points more to which I would like briefly to refer before I close this letter, which is already too long. The first is regarding the bitterly personal, and might I not say cowardly attack so recently made by some unknown person in the columns of a leading newspaper against the Rev. Mr. Robertson, Superintendent of Missions. All who know Mr. Robertson personally can have but one opinion regarding that attack, that it is both malicious and cowardly. The mark of the coward has always been to strike below the belt. Had the writer confined himself to the strictures and criticisms contained in the first part of his letter, it would be readily conceded that he had a right to do so, as the acts of committees and public men, whether in connection with Church or State, are open to fair and just criticism. But once he leaves that vantage ground, and goes out of his way purposely to make such a personal attack as is contained in the closing part of his letter upon a man who is deservedly esteemed for his personal worth, and beloved for his kindness of heart, he is not entitled to the sympathy of any right-thinking person. Either let him come out of his hiding place and defend his position by proving his statements, if he can, or come forward like a man and make frank acknowledgment of the wrong that he has done Mr. Robertson. This is certainly the more excellent way, because it is the way of peace to himself personally, and satisfaction to all concerned, and, besides, it would free innocent persons from all suspicion in connection with the matter.

The only other point to which I will refer is that I have no personal grievance to complain of since I came to Manitoba and the North-West Territory. I have been paid up all the salary promised me both by the Home Mission Committee and the people among whom it has been my lot to labour. But, at the same time, I am sensible of this, that had I been placed in charge of some mission fields occupied by some of my brother missionaries, who have not been so fortunate in having all the salary promised them paid, I would not be in a position to make such a statement as I have just made, viz.: that I have never been allowed to suffer because of the non-payment of salary. My sole motive in writing this letter, I trust, is, that the interests of our Church may be advanced in this new but rapidly growing mission field.

High Bluff, May 11, 1883.

H. MCKELLAR.

### "FEAR GOD AND HONOUR THE KING."

MR. EDITOR,—Yesterday afternoon we at Erskine Church in common with many other Sabbath school workers, just at the time of opening the school had our ears saluted with a fanfare of trumpets and the rat-a-plan of drums, and in answer to our enquiries we found that the volunteer force of our usually quiet city had chosen that afternoon for a street parade. As a natural result the streets were lined with idlers, and among them a considerable number of Sabbath school children, who either absented themselves from their schools altogether, contrary to the wishes and knowledge of their parents, or came so very late to the school as seriously to affect the successful teaching for that day at least. The majority of children never have been, and are not yet Samuels or Timothy's; and, in obedience to well understood laws of nature, gravitate towards the most excitement and the best display. To prevent future recurrences of the like, the evil must be struck at the root, and that root is, the authority or authorities, who, in their wisdom, furnish "church parades," which are neither necessary nor useful for the volunteers nor the general body of Christians in the city. In the case of the regular military service I am ready to admit that there must and ought to be an attendance at church in uniform under proper official

surveillance, or when volunteers are in camp and consequently away from the regular churches. I see good reason for their going to church or churches in proper order and under proper discipline, but in neither of these cases do I see the reason for the presence of the trumpet and the drum. It is said by eminent military critics that men cannot keep time in marching unless music accompanies. That may be so, and it may be all very pretty and very nice to see men keeping their right legs all waving at one and the same time; but I have yet to get some good reasons that this is a necessary preliminary to devotion to God, or that a body of men who walk to church and are not in step cannot have their prayers heard or their praises listened to just as readily as if they had observed the most mathematical preciseness in their locomotion. But what is to be said in favour of our volunteers turning out in uniform with music, marching to the Queen's Park and to church on a Sabbath afternoon? If they can worship any better in this way by all means let it be done every Sabbath day morning, afternoon and evening, and we will do our best to discipline and control our Sabbath school children by special efforts. But why must the city volunteer who has his own church to go to morning and evening in ordinary attire, why must he have the privilege of attracting public attention by putting on his uniform and marching with fife and drum accompaniment on a Sabbath afternoon, and thus disturb the labour of hundreds who need to be encouraged rather than have the slightest stone of stumbling cast in their way? Can a man pray more fervently with a leather belt around him, or can he listen more attentively to and draw deeper soul draughts of the divine teachings if he has a red stripe on his clothes or an ornament in his hat? If he can, then let us all get the belt, the stripes and the hat. If he cannot, let him stay at home or go to church like an ordinary citizen. But, again, why is this extraordinary outburst of military piety at this particular time? The Queen's birthday was approaching and no doubt a parade on the preceding Sabbath was exceedingly useful in getting up the proper military form, tone, and (you know)—the week days being necessarily devoted to business and making money and the week nights are not so suitable for a march out. Altogether a very ingenious and happy device! Honouring the Queen is a duty and a privilege to all our citizens and there cannot be any diversity of opinion as to that. But there seems a diversity of opinion as to this. Must we honour the Queen first and God next, or God first and the Queen next? I am satisfied the Queen can be abundantly honoured without dishonouring God or causing others so to do, and I believe our Sovereign Lady would feel dishonoured by anything intended for her honour, the preparation for which would break the Sabbath and disturb the consciences and convictions of a multitude of her loyal subjects. But some will say that I and those who sympathize with me in this matter, have no military spirit. Well, we confess we have it not in that peculiar sense. It is now, and long may it be so, the piping time of peace, and military splendour is cheap, "but when the blast of war blows in our ears," I venture to say that those to whom military "dudes" doubtless apply the elegant epithets of "mawks," "muffs," "blue Sabbatarians," etc., would not be found very far from the front ranks. Offences must, in the present constitution of things exist, but "Woe to that man by whom the offence cometh!" and when God burls "Woe!" at a man the responsibility is a very serious one.

JOHN A. PATERSON.

Toronto May 21st., 1883.

COMMITTEES OF GENERAL ASSEMBLY.

MR. EDITOR,—The most important work of the Assembly is necessarily done in Committees. Hence it should be as generally distributed among members as possible. If this is not done, a few have too much work and influence, while many have very little of either. All may, indeed, take part in the deliberations of the Assembly; but there is an increasing tendency to send matters at once to committees; and the members of these committees have in every respect the advantage and precedences when their reports are brought up for discussion, or rather to be voted upon.

I shall set the most important committees as they were constituted at last Assembly:

There is the Committee on Business, composed of clerks of Assembly, together with those of Synods and

Presbyteries, who may be commissioners. This committee, together with such members as may be appointed by the Assembly constitutes the Committee on Bills and Overtures, and also acts as a Committee on Business. Now there is a considerable number of the members of the Committee on Business who are always members of Assembly; and it has become common for the Committee on Business to nominate the others elected by the Assembly. It is easy to see what facilities are thus afforded for packing this committee. No one need to be told of the powers exercised by this committee. In fact, the Assembly is simply at the mercy of a committee which arranges business, or may hopelessly defer any matter, or break it up into fragments. If the Assembly is to have full control of its own business, this committee should be differently constituted, or the Assembly should determine the order of business at the outset, and finish one case before another is taken up. It is reasonable that the members of this committee should not be on any other.

Another important committee is that on the Reception of Ministers from other Churches. This committee has to meet frequently, hence the members may well be excused from serving on any other. At last Assembly this committee also was nominated by the Committee on Bills and Overtures. The Judicial Committee is one of the most important of all. It was nominated by the Committee on Bills and Overtures. Then there were the Committees to Nominate the Standing Committees of the Church, on Manitoba College on College Sessions, and on Marriage with a Married Wife's Sister. These seven were the important committees of last Assembly. On these committees—not to mention ruling elders there were about forty-one ministers out of one hundred and forty-six actually present. Of these, twenty-four sat on one Committee; eleven sat on two Committees; three sat on three Committees, two sat on four Committees; and one sat on six Committees. Thus the great work of the Assembly was mainly done by between eight and seventeen ministers. This is an alarming state of matters; to think of one of our ministers sitting on six of these committees, and one hundred and five ministers not sitting on even one of them!

Let members of next Assembly be on their guard, and not permit a recurrence of this state of things. There is no reasonable doubt that the Committee on Bills and Overtures is the root of this gigantic size. If this Committee is to be continued in existence, let the Assembly determine its own order of business and nominate and appoint its Committees. PRESBYTER.

THE SABBATH SCHOOL.

MR. EDITOR,—As the question has been asked in your columns:

1. "What ought to be the object and aim of the Sabbath school?"

2. "Is it to hold a permanent place in the Church?" Perhaps you will allow me to offer an answer in the absence of any legislation by the Church to quote on subject.

If the school be understood "to be the Church at work by the congregation assembled on the Lord's day, to study, teach and learn the Word of God for the purpose of leading souls to Christ, and of building up believers in the grace and knowledge of their Lord and Saviour, Jesus Christ, and to help each other to know more of the great salvation so freely offered in the Gospel," then its object and aim is high enough to engage the prayerful assistance of every member of the Church.

2. As a school of Christian culture in Scripture knowledge and the way of salvation, it should certainly hold a permanent place in the Church of Christ, and should not in the least interfere with parental instruction at home. Indeed, if more parents attended the Sabbath schools often enough to become interested in these excellent uniform lessons, a wonderful impetus would be given to a better preparation of the Sunday school lessons at home.

WALTER N. HOSSIE.

Brantford, May 26th., 1883.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: A member of Newtonville congregation, \$100, \$20 of which is for tracts for missionaries in North-West Territory; Anonymous, part of the Lord's tenth, for Home Mission, \$1, also for Foreign Mission, \$1.

THE MISSION FIELD.

MR. POLLOCK, Missionary of American Presbyterian Church, says: "Three probationers were examined, one of whom the Presbytery could not recommend for the grade. The other two passed splendid examinations, showing a better knowledge of the Bible than many of us did in the seminary at home. One of the candidates was from Furrukhabad, the other from Etah."

MR. WILLIAMSON, of the American Presbyterian Church, reports nine new communicants received by the churches of Yancton agency and vicinity. Dr. Happer speaks of five as added to the First Church, Canton, and Mr. Henry of twenty-two as added to the Second Church. Mr. Lucas mentions two new communicants admitted by the church of Mynpurie. Mr. De Jesi reports one new convert at Jerez.

SIR BARTIE FRERE has observed that he had rarely seen or heard of a missionary institution in South Africa which did not by its measure of success fully justify the means employed to carry it on; and that the worst-managed and least efficient missionary institutions he had seen, appeared to him far superior as civilizing agencies to anything which could be devised by the unassisted secular power of the Government.

IN Burmah and Ceylon the missionaries have special difficulties in the Buddhism which prevails in those countries. It is a system of religion which, perhaps more than any other, deadens the religious sensibilities of the people, and renders them very slow to appreciate the blessings of the Gospel. On the other hand, the Karens and the non-Buddhistic tribes in Burmah have been amongst the most ready to welcome the message of salvation.

THE population of India is fully 250,000,000—seven times as large as that of the United Kingdom, and five times as large as that of the United States. Of this number nearly 190,000,000 may be considered as Hindoos in religion, worshipping lords many and gods many—deities who, in many cases, are incarnations of lust and wickedness. Hindooism has its philosophy for the thoughtful, and its popular religion for the masses; it is cemented by the system of caste into a compact whole, and it thus presents a most formidable obstacle to the spread of the Gospel.

THE death of the Rev. Charles D. MacLaren, in Bangkok, Siam, March 14th, is reported. He had visited an English engineer of a steamer the day before, who was very ill and who died in the same night. Then came a request for Mr. MacLaren to conduct the funeral services, but he was himself attacked by the same illness, and died after a few days. Mr. MacLaren was a native of Nova Scotia, a graduate of the Union Theological Seminary, and a member of the Presbytery of New York. He had but lately arrived with his wife in Siam in the enjoyment of health and vigour, and prepared for work. His death is a loss of no common degree to the mission.

JAPAN is certainly ripe for vigorous evangelism. The people are ready to listen to the glad tidings of great joy, and there is much activity also among the priestly opponents of the "Jesus religion." The progress of Christianity is exciting not only attention but opposition. Within several months past a number of anti-Christian tracts have been issued, one of which opens with the exaggerated statement that "Christianity is spreading like fire on a grassy plain, so that in capital and country there is no place where it is not preached." These tracts are circulated widely in some places, and priests are sent out to meet and counteract the efforts of Christian missionaries.

ABOUT 50,000,000 of the people of India are Mohammedans—a far larger number than own the sway of the Sultan or any other Mohammedan potentate. In all lands the Mohammedans are amongst the most bigoted religionists with whom we have to deal, and in India the converts from Islam have been fewer than from other religions. Yet there have been many Moslem who have felt the converting power of God's grace, and in a country like India, under Christian rule, missionaries have special advantages which are not enjoyed in Mohammedan countries. The Mohammedans, having so many points in common with Christians, appear to have a special claim on us, and yet but few missionaries in India prepare themselves specially for labouring among them. It is very desirable that more men should be sent out for this special work.

## PASTOR AND PEOPLE.

### THE LIGHT ON LITTLE GRAVES.

It is very hard to become reconciled to the death of little children, even if they are not your own. It seems so much like the crushing and withering of buds of promise that the human heart naturally rises up in protest against it.

Just across the narrow space that separates two city dwellings, and almost within the reach of the hand that traces these lines, since early autumn the head of a little boy that looked like one of Raphael's cherubs, had peered above the window-sill, cheery as a ray of early sun, and thrown its light into the neighbour's house. But for two weeks the sweet face with its pleasant smile that lit up the golden hair like a halo of glory, did not press the pane and the dimpled hand did not throw the kiss of morning greeting. Little Clarence was sick, and a few days ago they bore his precious form away in a white casket to its burial.

The story may be an old—a re-presented one—

"There is no fold however tender,  
But one dead lamb is there."

But we cannot get used to this. It is no comfort to a fond mother to know that other people's children have died. That may help the bond of sympathy, but it only increases the sadness to think of the sweep death makes.

Yet there is a very beautiful light gleaming from little graves. It comes not from anything earthly, for that would be but a phosphoric ray of corruption. No, the beam of hope and joy must be from above. The little ones go to heaven, not because they are children, but because the death and resurrection of Christ avails for them. In that relation to the Redeemer of the world, the "early lost" become the "early saved." Death is not a grim destroyer but a harvester. Through it God takes the lovely flowers as well as the corn ripe in the ear. And to faith there is no music floating over the little world of homes and sepulchres more sweet than the Canticle which says, "My beloved is gone down into his garden to gather lilies."

The lives of little children have not been in vain. The world has been brighter to us, for the song they sang, though they seemed to linger but a little while ere they winged their way, like the soaring lark, over the fading rainbow into the blue heavens. But our chief joy is in knowing that they are not lost, but gone before. Not only fond parents, but neighbours and pastors remember them as those they loved and hope to meet again. And they will be restored to us, not as angels—another order of beings, but as our own precious darlings, glorified in Christ Jesus. Thoughts of these and of all our own dear ones of whatever age, make us anxious for the coming of the Lord, when the lutes of salvation will blend harmoniously with the trumpeting of the resurrection.—*The Messenger.*

### HOW TO SUSTAIN A TEACHERS' MEETING.

How are we to sustain teachers' meeting in our Church Sabbath schools? Have it regularly once a week. Select the most convenient hour and day for it. If possible, have it near the close of the week, to give all the opportunity for thorough study of the lesson. Have it as one of the rules that every teacher is expected to be present. Hold it if only two persons are present.

Do not conduct it as you would a Bible-class. The teachers' meeting is not for the study of the lesson. Pick up the nuggets that all have dug out. Let the one grand central truth of the lesson stand out bright and clear in everyone's mind and heart. The teachers' meeting should be a social one.

The teachers' meeting should be a meeting for prayer—much prayer. Raise the standard of teaching. Raise the dignity of the pupils by stopping talking in the school, the church, Presbytery, Synod, and General Assembly, as if the Sabbath school were for children only. Stop robbing our schools of boys and girls from fifteen to twenty years of age, who will not stand baby talk. Stop robbing faithful teachers of their precious thirty to thirty-five minutes for any purpose whatever. Use your best endeavours to enlist the entire congregation in the study of the International Series of Lessons, whether they attend the regular session of the Sabbath school

or not. Trust the simple study of the Holy Book to keep up the interest of your school, discarding all sensational methods or matter whatever. Urge systematic Bible study upon everyone for their own heart's sake, for their own growth in grace. We, who are officers and teachers in the Sabbath school, searching the word of God "as for hid treasures," should apply the lesson each week first to ourselves, asking, What has God for me in this lesson?—*Interior.*

### "LORD, WHAT WILT THOU HAVE ME TO DO,"

Lord, show me what the talent is  
Which Thou hast given to me,  
And how I must apply it best  
To bear good fruit for Thee.

To each one Thou hast something given—  
Some duty to fulfil.  
For which, at last, when life is past,  
Thou'lt render well or ill.

Then help me, Lord, whate'er it be  
Thou wouldst that I should do,  
To do it right, with all my might,  
Thy praise alone in view.

When tempted by the fear of man,  
Or borne away by pride,  
Be Thou near by to hear my cry,  
My wandering steps to guide.

And grant, O Lord, on that great day,  
When Thou wilt call thine own,  
I may among the happy throng  
Be found near to thy throne.

J. B. D.

### DIFFERING FROM PAUL.

In a leading editorial review of "Godet on Romans," the "Central Presbyterian" says: "It is astonishing how people will fight against the doctrine of election. It is a disagreeable doctrine to the human heart, and a metaphysical puzzle to the human mind." Exactly so; and this goes a long way towards explaining why people "will fight against the doctrine." We knew a very devout and highly intelligent lady who used to say that she "thought the apostle Paul might have been better employed when he was writing the eighth and ninth chapters of the letter to the Romans." Of course she did not like the doctrine of election. An old Baptist preacher, who was in the habit of reading and commenting upon a passage of Scripture at family worship, once happened upon the thirteenth chapter of Paul's Epistle to the Romans. The old preacher was a decided Democrat, and a great admirer of Mr. Jefferson. He read: "Let every soul be subject unto the higher powers; for there is no power but of God. The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation," etc. This did not sound much like the Jeffersonian doctrine. The old preacher paused, and then delivered his comments as follows: "There's whar I differs from brother Paul. He was a great preacher and a splendid writer; but it's jest as plain as daylight that he wasn't no Democrat. Mr. Jefferson tells us that all power comes from the people," etc. Now, this was honest, if it was not orthodox; and we confess that we dislike it less than we do the elaborate attempts which some learned commentators make to explain away the plain teachings of certain passages, whose obvious meaning is not in accord with the scheme of doctrine which the said commentators have determined to defend.—*Religious Herald.*

### THE CLEAN NEWSPAPER.

There is a growing feeling, in healthy communities, against journals which make it their special object to minister to a perverted taste by seeking out, and serving up in a seductive form, disgusting and licentious revelations. There is good reason to believe that the clean newspaper is more highly prized to-day than it was four or five years ago. It is also safe to predict that, as people in all ranks of life who protect their own, at least, from contamination, become more conscious of the pernicious influence of a certain class of journals, called enterprising because they are ambitious to serve up dirty scandals, they will be careful to see that the journals they permit to be read in the family circle are the class that never forget the proprieties of life. Already men and women of refinement and healthy morals have had their attention called to the pernicious influence of bad literature, and have

made commendable efforts to counteract the same by causing sound literature to be published and sold at popular prices. These efforts are working a silent but sure revolution. The best authors are more generally read to-day than at any previous day. The sickly sentimental story paper and the wild ranger and pirate story books are slowly but surely yielding the field to worthier claimants. In praise of the decent newspaper, it may be said that where it has a place in the family, and has been read for years by young as well as old, it has developed such a healthy tone and such a discriminating taste that the life-nature of the slum has no admirers. Fortunately, the number of such families is increasing in the land, and as they increase the journal that devotes itself to sickening revelations of immorality will be compelled to find its support solely among those classes who practice vice and crime, or are ambitious to learn to follow such ways.—*Printers' Circular.*

### SENTIMENTALITY.

"The God of Evolution," says one of the believers in that theory, "is not God as men in the Christian Church understand the name." Mr. Ingersoll, in the latest funeral oration which he has pronounced, and which was simply sentimental "gush," said that the dead man "was not a Christian," "but for himself solved the problems of the world." "Humanity was his God—the human race the Supreme Being. In that Supreme Being he rested." "There be gods many and lords many," but one only living and true God, whom these people, alas for them, seem to have wholly missed. By the way, the "Hartford Courant" sharply describes Mr. Ingersoll's funeral orations thus: "Mr. Ingersoll's sepulchral eloquence is very sorry stuff. It seems hardly worth while to make such exertion to put his dreary, bald negations into pretty rhetorical forms. Amid the great concert of Christian voices that speak or sing at the door of the grave, in strains of faith and hope and peace, Mr. Ingersoll's utterance is as discordant and painful as the snap of a breaking violin-string heard in the *andante* of the Fifth Symphony."

### MR. RUSKIN ON THE PSALMS.

The Psalter alone, which practically was the service book of the Church for many ages, contains merely in the first half of it the sum of personal and social wisdom. The 1st, 8th, 12th, 14th, 15th, 19th, 23rd, and 24th Psalms, well-learned and believed, are enough for all personal guidance; the 48th, 72nd, and 75th have in them the law and the prophecy of all righteous governments; and every real triumph of natural science is anticipated in the 104th.

### UNDER THE MICROSCOPE.

No sin looks so sinful as the sin of a saint, no blot so black as the blot on beauty. You never notice the blight on a nettle, you do that on a rose; you never notice a flaw in a flagstone, you do that on a stone of glory out of which a statue is to spring; you never notice a spider when she dangles from the rafters of a barn, you do when "she taketh hold with her hands in kings' palaces." So it comes to pass that a Christian in the world is a man under a microscope; fierce is the light that beats upon him, and all his faults are magnified. Men of the world will be the first to charge him with worldliness.—*Charles Stanford, D.D.*

### KIND DISCIPLINE FOR CHILDREN.

In the bringing up of children an encouraging word has in it a great deal more of power than most people imagine. So thinks the Rev. Dr. Cuyler, who says in the "Evangelist": "One sentence of honest praise bestowed at the right time is worth a whole volley of scolding. The sun understands how to raise plants and to open flowers at this time of the year—he just smiles on them and kisses them with warm rays, and they begin to grow and unfold." A storm of scolding that sets in in the morning, and lasts till night, has about as good effect on childhood graces as a hailstone has on young plants.

The first missionary to South Africa was George Schmidt, who was sent out by the Moravians in 1757. He preached to the Hottentots, and at the close of five years had gathered a little church of forty-seven members.

**OUR YOUNG FOLKS.**

**AN ILLUSTRATION OF FAITH.**

"But I don't know how to trust Christ as my Saviour," said a young girl. "I hear what is said, but I do not understand how it is; I do not see the way."

"Do you feel," said one who spoke with her, "that you are a sinner, and in danger of being lost?"

"I do; I feel that I am condemned for my dreadful sins."

"And what can you do for yourself in the case?"

"Oh, I cannot do anything. I have tried and tried; but I get no better."

"Jesus says to such as you, 'Believe in Me; trust Me; cast your sins upon Me.'"

"I would if I could; but when I try it does not seem as if He received me; I am always afraid He does not. Oh, I do not know how to believe and trust."

"Let me illustrate faith to you. The other day a little boy climbed a ladder to the roof of the house. It was an unsafe place, and his mother hastened to call him down. The roof was slippery, and his little feet slid in the descent; so he crept to the edge, where his friends stood anxious for his safety. Mr. Oliver reached up his arms and said, 'Now, Willie jump, and I will catch you.' Willie looked at the stone pavement below and drew back. Mr. Oliver tried to persuade him, but the child was afraid to trust.

"Willie," said his mother, "Mr. Oliver says he will certainly catch you, does he not always tell you the truth?"

"Oh, yes! he says true," Willie answered.

"Now obey, Willie," said his mother, "don't make him wait; he is all ready."

"The boy trembled; but there was no other way, and he leaped from the roof. His trust in Mr. Oliver was faith; and when he was clasped in a pair of strong arms, he did not doubt that he was there; he was not afraid to rest. Christ tells us to cast ourselves upon Him just so and believe that He receives us."

"Is that the way?" asked the young girl, "do you trust Christ so?"

"Yes, just in that way; simply and wholly as Willie threw himself into Mr. Oliver's arms. Cannot you do so, believing that He does His part as fully as you trust Him?"

"I never saw the way so clearly before. Yes, I can trust Him; I do believe Him. I will cast myself upon Him, sins and all. Oh, I am so glad!"

And the face that had been shadowed with doubt and discouragement lighted up with a new-found joy.

**THE LESSON A LITTLE ANT TAUGHT.**

A little girl, being given a task in needle-work by her mother, took a chair out under a shade tree in the yard and prepared to finish it. The surroundings out there were very pleasant. The birds sang merrily as they flew from limb to limb; the air was mild and balmy, and everything looked cheerful and bright; yet she was unhappy and discontented. She did not want to work, and while the task was

not hard, she imagined it was, and thought she was tired before she began it. So, instead of beginning at once and getting it done soon, she let her work lie idly in her lap. Then her gaze fell on a little busy ant which was trying to drag along a crumb of bread very much larger than itself, but it came to a twig which it found hard to crawl over with its burden. The ant tried to pull it over the twig, and after getting it up a little, tumbled off. Next it tried to push the crumb over, and the burden tumbled over on it. The insect could have easily gone around the twig, but it did not seem to think of this, and went on dragging and tumbling in the same old way. Finally it got over and proceeded on its way. This set the little girl to thinking, and she wondered what made the ant do as it had done. Something said it was perseverance and the birds seemed to sing over and over again, "perseverance," until she picked up the sewing and was surprised to find how soon it was finished. Often afterward, when tempted to neglect or put off some duty, the little girl thought of the ant, and whispering to herself perseverance, soon put the tempter to flight.

**MY MOTHER'S HYMN.**

Like patient saint of olden time,  
With lovely face almost divine,  
So good, so beautiful and fair,  
Her very attitude a prayer;  
I heard her sing so low and sweet,  
"His loving kindness—oh, how great;"  
Turning behold the saintly face,  
So full of trust and patient grace.

"How justly claims a song from me,  
His loving kindness—oh, how free;"  
Sweetly thus did run the song,  
"His loving kindness," all day long,  
Trusting, praising, day by day,  
She sang the sweetest roundelay—  
"He near my soul hath always stood,  
His loving kindness—oh, how good."

"He safely leads my soul along,  
His loving kindness—oh, how strong;"  
So strong to lead her on the way  
To that eternal, better day,  
Where safe at last in that blest home,  
All care and weariness are gone,  
She "sings with rapture and surprise  
His loving kindness in the skies."

**A POOR LITTLE THIEF.**

She doesn't look like one, does she? What do you think she has stolen? O, worse than that, from whom do you think she has stolen? I'll tell you all about it. At Susie's father's house—her name is Susie—they have days with twenty-four hours, all divided off, each with its duties. About eight hours they have for sleeping; in fact, Susie has nearly eleven for that work. Then two for study, and three for dressing and eating; that leaves her eight hours for play! Only out of that time father has planned that every morning she shall give about fifteen minutes to God.

Only fifteen minutes! Shouldn't you think she might spare them? Well, this morning, during that fifteen minutes, what do you think she did? In the first place she found in her pocket a nice long string, and while her father was reading these words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Susie was wondering if she had a shuttle whether she couldn't make tatting as fast as Mary Burton could. So she tied it

with a piece of cord, tying it into knot after knot, getting her fingers caught, and finally hurt a little, so that her grown-up sister had to untie them. Not a single word did she hear of all that her father read from the Bible. Then they sang a hymn, sweet words about

Amazing love! how can it be  
That Thou, my Lord, should'st die for me?

Something in the tune, Susie could not herself have told what, reminded her of the song the children sang at play:

Look to the East, and look to the West,  
And look to the one that you love best,

So she hummed it very softly to herself all the while that the family were singing their hymn of thanks to Jesus for His great love. Then they knelt to pray; Susie put her little body down, too, and looked as though she was praying; but the rhymes she had been saying over reminded her of what fun they had at recess the day before, and who she had chosen as the one she liked best; and she planned what they would play to-day, and how she would manage it, and how she wouldn't have Annie Wilcox in the play at all, because she did not like her; and how she would tell all the other little girls not to play with Annie. And before she was half through with her planning she found that the prayer was over and the family were rising from their knees. Not a word of prayer had she heard, not a sentence had she prayed. Now if she is not a little thief, what name shall we call her? And if she has not stolen from the great God time that rightly belonged to Him, how shall we explain what she has done?

**LITTLE THINGS.**

Mind the little things. A lie is a little thing. Boys, you have told a lie; just one single word that is not true, but let us see what else you have done. First, you have broken the law of God. If it is a sin to break a law made by man, how great a sin it must be to break a Divine law—the law of our Creator. Second, you will have to tell many more to maintain that one. Third, you lose the love and friendship of your schoolmates. Fourth, if you practise lying that will lead to something worse. Lying is the entrance door by which other and greater vices enter the heart. Think of it! all this from one false saying.

Words are little things, but they accomplish great things sometimes. A kind word or act might have saved many a boy or girl from ruin who are now at the lowest point of degradation.

**CAN'T CATCH IT.**

Children, what is that you can never catch, even if you were to chase after it, as quick as possible, with the swiftest horse in the world?

You can never catch the word that has once gone out of your lips.

Once spoken it is out of your power; do your best, you can never recall it.

Therefore take care what you say, for "In the multitude of words there wanteth not sin; but he that restraineth his lips is wise."—Prov. x. 19.



**THE CANADA PRESBYTERIAN.**

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**WESTERN GENERAL AGENT.**

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

**ASSEMBLY NUMBER.**

Arrangements have been made for the publication of an Assembly number, considerably enlarged, of THE CANADA PRESBYTERIAN. It will contain a full outline report of the proceedings up to date of publication on the 20th inst.

**TO ADVERTISERS.**

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



TORONTO, WEDNESDAY, JUNE 6, 1883.

MR. J. B. TRAYES announces that the Port Hope "Times" is for sale. This will be a fine opportunity for an enterprising newspaper man.

THE Hanover "Post" has renewed its youth. It is now conducted by Mr. Seneca G. Ketchum. Under the new management it promises to be conducted "on independent principles, without party bias, giving special attention to local affairs." The "Post" has brightened up wonderfully already. It deserves to achieve success.

OUR specialists on Home Mission work seem rather backward in coming forward to express their views on the new scheme of the Home Mission Committee for the supply of vacancies. We do not wonder at their silence. The question is confessedly a difficult one. It is easy to state the problem. Here are fifty vacancies needing ministers and fifty preachers wanting congregations. How can these preachers be brought in regular order to preach in these vacancies, so that each congregation may get a suitable minister, and each minister a suitable congregation? That is the problem. The man who solves it successfully will get a D.D. or LL.D., or any other honour the Church can bestow—at all events, he will fairly earn such honour. We need a solution badly just now. Whether the new scheme provides a solution is one of the things which nobody seems very sure about. We have asked a considerable number of brethren who know a good deal about such matters, but have found most of them very non-committal. The Assembly must grapple with the problem next week, and the specialists have not very long to wrestle with the question in their sanctums. Meantime let us hope that the Supreme Court will produce something less objectionable than the present system. We must do it or suffer—we had almost said—or die.

THE elevation of Dr. Edwin F. Hatfield to the Moderator's chair of the American Church was a graceful tribute to his long and valuable services as stated clerk. From 1832 to 1835 Dr. Hatfield was the sole representative in the Assembly of all the Presbyterianism west of the Mississippi. He afterwards moved to New York, and became pastor of one of the city churches. Dr. Hatfield was and still is one of the most unassuming of men. When elected a commissioner to the New School Assembly of 1846 he assured his wife and his congregation that if they excused his absence just this once he most likely would never be elected again. At that meet-

ing he was appointed clerk and has attended every meeting for thirty-seven years. Anyone who ever attended a meeting of the American Assembly could easily see that he moved the immense ecclesiastical machine. Seated near the Moderator, with his assistants close by, he has every document under his hand, and can settle every point of procedure in less time than it takes any ordinary man to rise. Dr. Hatfield is the Dr. Reid of the American Church, or Dr. Reid is the Dr. Hatfield of our Assembly, whichever way you like to put it. Like Dr. Reid, he never utters more than a sentence or two at a time, but the sentences always settle something. They unravel some point or bring the court out of a tangle. Both these gentlemen are living illustrations of the fact that influence in a Church court is not obtained by bobbing up and speaking on all questions, seconding motions, and making a fuss generally. In appearance Dr. Hatfield strikes one as being exceedingly quiet, modest, unassuming and rather old-fashioned. Even among Yankees a man of that kind wins in the end if there is a good deal of him.

**PRESBYTERIANISM AND HIGHER EDUCATION.**

WHEREVER the Presbyterian Church has existed it has been the warm friend of education. John Calvin made provision for training the youth of Geneva, John Knox aimed at the establishment of a school in every parish in Scotland, and the Huguenots had their five universities in France. On this continent Presbyterians have been equally zealous in the cause of education. They at least have been firm advocates for the establishment and maintenance of the admirable school system generally adopted throughout Canada. That there are six Presbyterian colleges with two ladies' colleges in the Dominion is evidence that the denomination places a high value on education.

The "Interior" prints in full the report of a special committee appointed by the General Assembly of the American Church to consider the subject of Academic and Collegiate Education. This committee was appointed in 1881, and it has carefully considered the subject assigned it, maturing a plan submitted to the General Assembly at Saratoga a few days since. Most reports prepared by committees have generally a formal and rigid severity of style. However interesting in itself the subject may be it is too often discussed in a manner far from interesting. Precision is aimed at, but not always attained. A meaning that should be clear is sometimes obscured by a gush of unmeaning vocables. In the report to which reference is made these ordinary faults have been successfully avoided. The subject of higher education is discussed in all its bearings in a most lucid and interesting manner. It starts with the postulate that Presbyterianism has special affinities for learning and the diffusion of knowledge. This is illustrated by the fact that her doctrines require intelligence for their grasp and retention. They demand and stimulate mental activity. So also in relation to her polity. Wide-spread wisdom and knowledge are vital to Presbyterian growth and perpetuity. The report asserts that "the Scotchman was right who said before one of our western legislatures 'These Presbyterians are by nature and grace educators.'"

The committee are of opinion that opportunities for the higher education are amply provided in the eastern States. They propose the west as their special field for action. They accept as satisfactory the existing national primary schools. Nor do they desire an increase of theological colleges. These likewise are sufficient for the work they have to do. The committee however are by no means satisfied with the provision for intermediate education. They do not regard the High Schools and strictly secular universities as fully up to the requirements of this important part of mental training. Whatever complaints may occasionally be made against our High Schools and Collegiate Institutes, they at least are not open to one of the objections brought against the corresponding institutions in the United States. It is declared that, "ordinarily, they neither fit, nor attempt to fit, the boys for college, the prevalent conviction being against a public tax to teach the classics." The number of pupils from the various Collegiate Institutes and High Schools throughout this Province, who successfully pass the searching entrance examinations

for the universities, proves that in this respect they do their work efficiently. Another objection still more grave urged against the United States High Schools in this report is that "they are almost wholly secularized." What the committee says on this point is worthy of serious consideration:

The Christian religion cannot be relegated to the common ground of other beliefs and opinions in a college without a certain something possessing the air which makes itself felt as hostile to religion. And the college years are the impressive years. There character forms fast. As young men are, in moral bent and conformation, when graduating, so as a rule they stay. Christianity must not be dumb, therefore, during these years devoted to science and culture, nor a tolerated thing, speaking with "bated breath," but an officially recognized and welcomed ally of learning within the classic walls, keeping us and our children from the curses with which history has scored a godless education.

The committee propose the appointment of a permanent board composed of twenty-four members, with headquarters in Chicago. This board is to have in charge the interests of higher education as connected with the Presbyterian Church. The work of the board is defined to be the securing of an annual offering from the churches; to co-operate with local agencies in determining sites for new institutions; to decide what institutions shall be aided; to assign to those institutions seeking endowment the special fields open to their appeals, that clashing between them may be avoided; and to discourage all independent appeals to the Church at large.

One other recommendation by the committee may be mentioned. Every institution hereafter established, as a condition of receiving aid, shall be either organically connected with the Presbyterian Church in the United States, or shall by charter provision have two-thirds of its board of control members of the Presbyterian Church.

The report bears the signatures of several of the most influential ministers in the American Church. Among the names appended are those of Herrick Johnson, John Hall, and Hervey D. Ganse.

At the approaching Assembly the question of higher education will necessarily come up for earnest consideration. The reports of the various college boards, including the ladies' colleges at Brantford and Ottawa, will afford opportunity for the discussion of a question of vital interest to the cause of Presbyterianism in this Dominion. It is hoped that it will receive the time and attention its great importance deserves.

**PROSPERITY AND PERIL.**

THE opening sermon of the Moderator of the American Presbyterian Church was a most masterly effort and contains many lessons that might be useful in Canada. His subject was "The Peril of a Prosperous Church." In the case of their own Church he emphasized the peril in regard to Worship, Doctrine and Ministry. The nature and causes of the peril are thus described:

It is little enough this peril threatens when the Church is poor and struggling, nameless and impotent, shut up to her Lord. Wealth and numbers and respectability and power—power that the world counts power; these are what thrust this peril upon the Church. The Church has succeeded, and the world worships success. And therefore, the world has entered into a kind of patronage of the Church. The old antagonism has largely melted away. That old Gospel text, "The friendship of the world is enmity with God," needs just now a good deal of twisting to make it jibe with the existing state of things. The spirituality of the Church is threatened—the spirituality that gets such emphasis in all Scripture, and that puts such total and unmistakable difference between the Church and the world as to methods and standards and spirit and life.

Now let us see how wealth, numbers, respectability and power, that the world calls "power," effect the ministry. The coloured churches of the South and the Foreign Mission field furnish more than twenty per cent. of the candidates for the ministry, while in the old Presbyterian centres where wealth and numbers abound, and where good schools and colleges are at the door, the number of theological students is steadily decreasing. In the coloured churches of the South and the Foreign field there is one candidate to every two hundred and fifteen communicants; in the West, or newer parts of the country, there is one to every nine hundred and fifty-six; and in the East, in the older and wealthier part of the union, there is only one candidate to every twelve hundred and fourteen. Brooklyn Presbytery with twelve thousand communicants has only two candidates for the ministry, and Erie with nearly eight thousand has not one. The whole Synod of Michigan with more than ten thousand communicants, has only one Divinity student outside of

Detroit. These figures taken from a leading journal and no doubt correct, are astounding. They prove most conclusively that a so-called prosperous church may have a famine in the ministry. The Moderator shows that wealth, numbers, respectability, and what the world calls power, are also having an injurious effect of Doctrine and Worship. There is a loud and solemn warn'g here for our own Church. Of late years there has been a growing tendency among us to attach great importance to numbers, wealth, and power that the world calls power. We use the words "success" and "prosperity" in speaking of Church matters quite often in the same sense in which they are used in speaking of a Bank, or an Insurance Company. Let it never be forgotten that the only real prosperity is Spiritual. If we forget this God may teach us better in a very severe way. Let there be no big talk about our growth, etc., at the Assembly, and let every one remember that outward prosperity has its perils—perhaps more trying perils than adversity.

### THE COMING STRUGGLE.

THE cause of temperance gathers momentum as it advances. Within recent years its progress has been rapid. The public conscience is being aroused. In Canada it is not possible to galvanize a popular movement in favour of the unrestricted sale of liquor. Public men, personally unfavourable to abstinence principles, do not care to make an open avowal of their sentiments. Whatever differences of opinion were entertained by politicians in the debates on the Liquor Bill, passed in the closing hours of the late parliamentary session, there was wonderful unanimity as to the necessity of still further restriction of the liquor traffic. It is well known that the Trades' Benevolent Association were desirous of a relaxation of the law that compels the closing of bars at seven o'clock on Saturday evening. Prominent members of that association agitated the extension of time for selling on that night, but the proposal received no countenance in the House of Commons. Neither of the great political parties is prepared to coquette with the liquor interest. Its vote may count for something, but public opinion has gained sufficient strength to render alliance with the liquor interest undesirable.

However gratifying the growth of temperance opinion may be, it would be a dereliction of duty on the part of temperance workers to relax their efforts. There is as urgent a call as ever to increased activity. The strong popular feeling in favour of temperance must be consolidated and directed. The agitation in favour of the adoption of the Scott Act should be kept up. The movement for the introduction of temperance text-books in the common schools ought to be pushed. The various sections of the Christian Church must continue to urge the duty of temperance upon the people. The various organizations will require to be as diligent as ever. Reaction is not to be feared, but determined opposition will continue to be encountered. Those who have followed the business of making and selling liquor will not look on with equanimity when they see their craft in danger. The thoughtful and far-seeing among them will seek to get out of the business with all convenient speed; others will fight blindly with fate, but they will fight with desperation.

There are indications that temperance and the liquor interest will soon come to close quarters. In Buffalo all disguise is thrown off. Those engaged in the trade are seeking to be revenged on all who took an active part in obtaining municipal restrictions on their business. They have attempted to boycott those who signed the petition for increased stringency in the liquor law. It is said that several parties regret having appended their names to that petition. They are showing the white feather. On their part this is as foolish as it is cowardly. Boycotting is only another name for bluster. It may be momentarily annoying; it is never effective. Whenever it is attempted it is an inevitable indication that the cause on whose behalf it is attempted is in a desperate condition.

Mr. McLagan, M.P. for Linlithgowshire, has introduced a bill favouring local option in Scotland, which has roused the liquor trade to frenzy. The principal brewers and liquor dealers in Scotland are up in arms against the proposal. They have held an indignation meeting in Glasgow. The flow of eloquence was both copious and touching. The denunciations of the

measure were glowing with fervent heat. It was described as being wicked, tyrannous, merciless, communistic, devilish. When eloquence of this description gets aglow it invariably parts company with reason and common sense. If the restriction of the liquor traffic is to be obtained by the constitutional expression of the people's will, where is the tyranny? If they desire its continuance it will not be interfered with. If they are enlightened enough to demand the suppression of the liquor trade, as injurious to their best interests, they have a right to demand it, and it is difficult to see where the tyranny comes in. The Glasgow orators were very earnest in their demands for compensation if restraints were put upon their business, but there seems to have been no mention at their meeting of any compensation to their thousands of victims, huddled in the wynds and closes of that great city. Had their calling been productive of elevating and beneficent results, their claims for compensation might be listened to with calmness; as it is there are too many in the community who have good reason to regard intemperance as one of the worst scourges that afflicts humanity. They are not likely to listen with patience to the cry for compensation. Would it be just to appropriate the funds derived from the people's taxes for the compensation on those who have done the State no service? The only fair demand that can be made is that people engaged in the liquor traffic may be granted a reasonable time to get out of it. Most of them, at all events, would be gainers in the end. The people, for certain would gain immensely in happiness and prosperity.

### BOOKS AND MAGAZINES.

HARPER'S YOUNG PEOPLE. (New York: Harper Bros.)—This illustrated weekly magazine for the young continues to be as bright and attractive as ever.

CHOICE LITERATURE. (New York: John B. Alden.)—As the title imports, this monthly magazine affords a selection of what is best and most interesting in current literature, published at a price which the poorest can purchase.

OUR LITTLE ONES. (Boston: The Russell Publishing Co.)—The June number of "Our Little Ones" will be just as welcome in many homes as any of its predecessors have been. The stories, the poems, the songs, and the pictures are excellent.

ST. NICHOLAS. (New York: The Century Co.)—What "The Century" is to grown readers "St. Nicholas" is to the young. It is thoroughly healthful in moral tone, instructive in its sketches and stories, bright and beautiful in its poems and illustrations. It is worthy of the high esteem in which it is held by young people, and those who are the friends of the young.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls.)—The June number of "The Homiletic Monthly" is decidedly good. Discourses and outlines of discourses by the ablest representatives of the Christian Church on this and the European continent appear in it. Drs. T. DeWitt Talmage, Henry S. Van Dyke, and C. S. Robinson, give their opinions in the Symposium "On the Best Methods of Preaching and Sermonizing." Dr. Ormiston continues his "Commentary on the Epistle of James," and Dr. Philip Schaff gives the first of a series of papers on the "Homiletical Value of the Revised Version." There is a greater amount than usual of miscellaneous matter in this number of "The Homiletic Monthly," which will be found most useful to the preacher of the Gospel.

THE CENTURY. (New York: The Century Co.)—In artistic and literary merit "The Century" is as attractive as ever. The frontispiece is an engraving of Woolner's bust of Tennyson. It appropriately precedes Edmund Gosse's article on "Living English Sculptors." Theodore Thomas writes an introduction to a brief but sensible paper "On the Training of Children's Voices." H. H. continues her admirable sketches of "Father Junipero and His Work." The illustrations accompanying the paper are both numerous and excellent. Edith M. Thomas writes a short paper on "Severn's Last Sketch of Keats" full of pathetic interest. "The Great South Gate" is the title of George W. Cable's capital paper on "New Orleans." James Bryce, M.P., contributes one of the most fair-minded and sensible

papers on "England and Ireland" that has yet appeared. Henry James, Jr., writes on the "Correspondence of Carlyle and Emerson." Other articles of varied interest, the continuation of W. D. Howells's new novel, "A Woman's Reason," several short stories, and poetical contributions, together with "Topics of the Time," "Open Letters" and "Bric à-Brac," complete a splendid number of "The Century."

THE MISSIONARY PROBLEM. By James Croil. (Toronto: William Briggs; Montreal: W. Drysdale & Co.; Halifax, N. S.: McGregor & Knight.)—The modern missionary enterprise is fraught with blessing. It has blessed thousands in heathen lands; to the Church it has been a rich source of spiritual life and strength; and it has originated a new and deeply interesting department of Christian literature. Missionary literature is growing in extent and quality. Some of the best minds have contributed to the advancement of the Redeemer's Kingdom, by advocating the cause and recording the triumph of Christian missions. Mr. Croil, editor of the "Missionary Record" of our Church, has entered on this field of authorship, and placed before the Christian people of Canada "The Missionary Problem." The book contains a brief history of Protestant Missions, admirably and succinctly told. It also gives a historical and statistical account of the rise and progress of missionary societies in the nineteenth century. The notes, giving a list of the publications consulted in the preparation of the work, will be of great value to the reader. This book deserves the most hearty commendation. It is written in a style of great vigour and beauty. The interest of the reader is awakened at the outset, and it grows till the end is reached. Its best charm is that it is specially fitted to foster and deepen the interest in the work of missions. It ought to be in every church and Sunday school library, in every pastor's study, and in every family throughout the Church. While all this is said, it would be a mistake to suppose that it is merely a denominational treatise. It is thoroughly unsectarian. Everyone, old and young, interested in the triumph of the Gospel in heathen lands, will read its pages with profit and delight. It is beautifully printed on fine paper. It will be matter for astonishment if "The Missionary Problem" does not meet with a rapid and extensive circulation.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin and Company.)—The "Atlantic Monthly" for June contains a rich variety of articles by leading American writers. It opens with the third part of "Daisy Miller," by Henry James, jun. Charles Dudley Warner gives a very readable description of "Montserrat." A question of living interest, "Morality in the Public Schools," is discussed by Oliver Johnson. Though treated with much intelligence and ability, it cannot be regarded as altogether satisfactory. The paramount necessity of moral teaching in the public schools is recognized, but the writer argues that, because the difficulties of teaching morality based on religion are so great, on account of the irreconcilable differences of opinion among religious bodies, the attempt must be abandoned and natural morality alone ought to be taught in the schools. Mr. Johnson is of opinion that all sections of belief in Church and State will agree on this. Will they? Suppose they did, what satisfactory results have ever come from the attempts of natural morality teaching in the past? Whatever may be thought of the writer's position, the article is able, thoughtful, and well written. Under the caption, "The Biography of Two Famous Songs," Amelia Barr writes a graceful and appreciative sketch of the Rev. John Skinner and Dr. Geddes, in which "Tullochgorum" is given in its entirety, and several quotations from the poems of Skinner, while the reader must be content with only a single stanza of "O Send Lewie Gordon Home," the exquisite Jacobite lilt of the latter named poet. Richard Grant White contributes the first of a series of papers, which promise to be racy and interesting, on "Mr. Washington Adams in England." "Life in Old Siena" is none the less interesting that it is written by E. D. Bianciardi, "a native to the major born." Some workman of the gentle craft, writing anonymously on "Authorship in America," discusses the copyright question. "A. F.," an ardent admirer of Emerson, gives, under the title, "Mr. Emerson in the Lecture Room," a most interesting series of fragments from lectures delivered in Harvard University in 1870. A number of minor articles, suggested by recently published works, tales, and poetry make up an excellent number of this first-class monthly.

## CHOICE LITERATURE.

## TORRICELLI.

My old friends Jack and Helen Burbank left me mistress of their elegant mansion on the Hudson while they took one of their unexpected flights to Europe. This time it was for Birdie's eyes. Birdie, their idolized daughter, was then a "sweet girl graduate," and a fine type of the frail American beauty. She had been abroad several times already, but no climate gave roses permanently to her cheeks. Jack was a big handsome fellow, who for some years had been doing business in Wall street. What business precisely I never found out. When he entertained his male friends they always talked of "margins," and "puts," and "calls," and "straddles," and made me think of what St. Augustine says: "The trifling of adults is called business." Once I ventured to quote this. One of the heavy men present looked at me for a long time, debating whether it were worth the while to pay any attention to me; and then he said, ponderously, "Madam, we brokers are the Atlantes that bear the world upon our shoulders. All business is supported by and through us." I did not know how to answer him, but all the same I felt that he could and should have been silenced instead of me. Subsequently I learned a good deal about 'those Atlantes.

A few words will give an idea of Torricelli, the costly home of the Burbanks. Jack, somewhere in his travels abroad, had been greatly charmed by an old pile with sugar-loaf towers—quaint, picturesque, dreamy. Helen shared his admiration, and Torricelli was the result. The towers already ivy-clung, were wonderfully beautiful, especially in moonlight, overlooking the lovely terraces, decked with fountains, statues, and shrubbery, that separated the mansion from the river.

One summer afternoon I sat with Helen on one of the broad piazzas. Lovely trailing vines curtained us from a too glaring light, and cast their shadows upon the floor of real mosaic. Birds sang in the shrubbery or bathed themselves in the fountain basins; bees hummed above the cups of luxuriant flowers of every kind that an extravagant professional florist could grow in the open or in his greenhouse. Helen, fanning herself languidly as she sat in a luxuriant arm-chair, said: "How are you ever going to amuse yourself in this barrack while we are away?"

"You call this a barrack, and yet the drapery of a single window has cost a thousand dollars!" I spoke reproachfully, for I felt that Helen was an ungrateful woman. I did not understand then what became very clear to me afterward.

"Oh, well, cousin. You know the alpha and omega of Jack's business creed is 'visible opulence.' He says nobody is rich only so long as people believe him to be so. We have two houses full of costly things that we can not use and really do not want, and all the world envies us our grand fortune. Do you know I never think of us as fortunate?" And with this Helen rose, made a turn across the veranda, and then dropped back into her seat with a sigh.

"Helen Burbank!" I cried. "Do you mean to tell me you are not a happy woman? Is not Jack the best of husbands?"

"Oh yes. I suppose I am a happy woman, and of course Jack is a good husband, but—Come, Cousin Jane, let us ride around the grounds. The carriage has been waiting an age." And Helen dragged on her hat and gloves and her costly dolman. As we descended the broad steps of the mansion a footman in blue and cream-coloured livery ceremoniously opened the carriage door, shut it when we were seated, and then mounted his seat behind the elegant barouche, where he sat like a statue with folded arms.

The park of Torricelli was beautiful; the day magnificent; yet as the luxurious carriage rolled noiselessly over the graded roads, I could see that Helen was ill at ease. I thought it was that gorgeous footman, and told her so. She smiled, and said: "Jack thinks we must have everything, and that includes a coachman and footman in livery. I hate the whole thing, and I know he does; and now, Cousin Jane, never mention the subject again."

My cousin Helen had changed wonderfully since she became a fine lady, indifferent to all the pleasures in the world. She was a buxom, rosy minx at twelve, as I remember her. Then fortune separated us for years. I visited her once in the city of Philadelphia, then Jack was a "struggling writer." She wore a ten-cent calico dress then, and did all her own work. After that they bought a little farm some thirty miles from that city, and there they lived some ten years. I used to think that those must have been Helen's dark days—cooped up in a dismal country cottage, working like a slave from morning till night. I often thought of it when I saw her lolling in her blue satined landau, too listless almost to hold up her dainty parasol.

But this sudden trip to Italy. It was "apropos of nothing," Helen said, for Birdie could not endure the sea, and no foreign country ever agreed with her. A day or two before they sailed I remarked to Jack that it would forever remain a mystery to me why people who had delightful homes like Torricelli could ever leave them, unless absolutely obliged to do so, and especially that they could leave them to roam over the world without any specific object, sleeping in the dingy crypts of steamers, and paying double for food that must make them sigh for their French cook at home.

Jack looked at me. I think he was going to say something serious, but instead he declared that I was envious of their prospects of enjoyment, and then pressed me to join them. Helen and Birdie also urged me. I told her I would not relinquish the fun of running Torricelli a couple of months for anything, and that I would wager her ladyship's idle servants would not have quite so much leisure when once I was in charge.

The family left at noon. The next morning I sent for Hobson, the butler. I told him that during my management I would have all tradesmen's bills sent directly to me

when goods were delivered. There would be no dinners—Hobson looked aghast—no dinners, I repeated, only a little lunch at one o'clock for me and any friend who might call. Then I went over the larder with him, and took note of what supplies there were, locked the wine-cellar, and kept the key. By that time I no doubt had the reputation, from butler to scullion, of being an "awful screw." It always seemed as if neither Jack nor Helen cared how much was ordered, nor how enormous the bills were. I could not endure such lack of system, and I told Helen so. "Oh, well," she replied, "you don't suppose I could hint to that butler, for example, that he is not going all right? I know we pay for wine enough for a large family. We use very little at our dinners you know. But what can be done? Jack won't interfere with Hobson's management, and as for me, I'm quite afraid of the creature. You can overhaul his work if you dare. Better let him alone, though. Take everything easy, and enjoy this Eden, as you call it, as best you may." And then she told me to use her room and her writing-desk, and if the house should get on fire, to save a big ledger in the under closet of it. "It is an old journal cousin. You might like to look at it; but it would probably bore you. Perhaps it wouldn't though. You are a little sentimental." I thought the speech rather strange, and often thought of it afterward.

Days passed before I had leisure to rummage in the closet of Helen's beautiful ormolu desk. Her journal was written in a cumbersome old ledger covering several years of Helen's early life, but not one word after her installation as mistress of Torricelli. For three days I spent every spare moment upon that journal. I think nothing ever so astonished me. It was a revelation.

## EXTRACTS FROM HELEN'S JOURNAL.

"Philadelphia, March—, 186—. Jack has decided that we are to leave the city. How, or exactly when, we don't know. We have such a hard struggle to live. We never know from month to month what our income is going to be from Jack's writings. I live in daily apprehension of the time when we shall have to use the little sum so carefully hoarded for Birdie's education. Birdie is having great trouble with her teething, and Jack looks at times almost haggard. We must get out of these little stuffy rooms before another heated term. Oh, for the sight of God's green earth, and for one long breath of barmy air! Jack says, 'Yes, we must go, dear, but it is a leap in the dark.' I don't feel so. I believe in the country. God seems nearer there. I lived in the country till I was twelve years old. I know how to take care of chickens, make butter and cultivate flowers. He smiles incredulously when I tell him this, and sighing, kisses me and Birdie. I too have had misgivings, but not now, for the doctor hints that Birdie is in danger, and Jack he says, needs a change. When I think of my treasures in danger I feel as if I had the strength of an army.

"Plainville, N.J., March 10. Birdie seemed worse, and Jack made me bring her down here to stay with the Hodges till he packs up our things. It is too bad that the dear boy has to do all the work alone. I hope he won't forget to bring pussy. We are to stay here while we look around for a cottage and an acre of ground. The land here is too high, and I feel sure there is malaria, though the residents of the place all deny it. I feel it in the damp air, and smell it in this nasty, sticky, clayey soil. Coming down to the ferry, I bought a bagful of seeds. Oh, how I long to begin farming! I'm not a bit blue over the prospects, though we must take Birdie's money to buy our cottage and land. Jack is a little dubious about this leap in the dark, though he wouldn't admit it. I know, though, by the way he plays his violin. I never hinted this to him, and so his precious old friend is my secret ally.

"Jersey Pine Barrens, April 5, 186—. Here we are actually settled in our new home almost a month. Birdie has learned to walk, and is already much better. Jack and I cannot express our joy over the change, nor sufficiently censure our folly in living so long cooped up in the city. We are half a mile from a little settlement that is sure to grow rapidly, for it has a railroad just opened. A nice cottage of seven rooms, a chicken yard and house, and a big wood-shed over the back door. There is no well, though, and Jack has to bring all the water in a keg placed on a wheelbarrow from a lake almost a quarter of a mile away, for that is only a little farther than our nearest neighbour's, and Jack prefers to get it there. We must have a well by and by. We put all our savings, except a few dollars, into this place. The poor man who built in could not pay his mortgage, and was on the point of losing it for \$500. As it is, he got \$750 to go west with, for we gave \$500. The place, if anywhere else, could sell for \$1,000 easily. There is ever so much land all around, with little pines and oaks, and the huckle-berry bushes are just a tangle. How I long for them to get ripe.

"There is a big garden spot cleared. The little trees come quite up to the end of our veranda on the north side. Oh! it is delightful to sit on our little veranda and listen to the mocking-birds in the woods. Jack can imitate them on his violin. To-day I did all my washing and ironing. Jack helped me. Washing is not hard, and ironing is really artistic work.

"April 10.—Yesterday Jack got our neighbour's horse, and ploughed for the first time. Oh, such crooked furrows! I led the horse at first, but he soon sent me into the house, that he might be free to express his feelings, I think. While I was there he said: 'I know the science of ploughing. I know what you do to make the plough go right or left, deep or shallow, but really, you don't plough by science, but by instinct.' I stopped the horse, and looked squarely at Jack and said, 'Jack, I know you can plough. Why, any common man can learn to plough. Just have patience.' Then he made me come in, and I got him a nice dinner. When he came at sunset he looked triumphant, and tired as he was, his face all begrimed, he seized me and waltzed me round the little dining-room till he nearly upset Birdie's cradle. He had got the 'knack' he said. I never saw him look so handsome.

"April 12.—To-day I made my first loaf of real raised

bread. It was another grand triumph. I set the sponge late last night with half a yeast cake. It was cold, and I did not know how to keep the sponge warm. Finally I set my boiler upon the kitchen table, poised on four bottles, and with a tiny lamp underneath. Then I put on the cover of the boiler, and went to bed. I got up before Jack. My sponge was ready to run over. I mixed my bread, and set it in the boiler turned on its side before the stove, the dough covered with a cloth. Jack had not seen it, and it was finally baked and cold at dinner time when Jack had finished ploughing and harrowing his ground. What a surprise it was, for Jack is particularly fond of good bread. He asked where I got that splendid loaf, supposing some neighbour had sent it to me. I did not answer him directly, and Jack turned to Birdie, seated in her high chair, and gravely asked her where that loaf came from. 'Mamma—tobe,' she replied, pounding her plate with her spoon. I thought Jack would not understand her word for 'stove,' but he did, and expressed great pride in my skill. I don't think he is as proud as I am of his learning to plough, and told him so. Last night a big empty house in the village was burned down—set on fire accidentally by tramps, it is said. We must be doubly careful of fire—no fire engines owned here.

"April 16.—The 'Daily Proteus' sent Jack twenty dollars last week for two editorials. Oh, how rich we felt! We immediately bought and set out a lot of fruit trees and shrubs, also some evergreens and shade trees. I made Jack hire a man a week to help him. There is an old neglected strawberry patch near the cottage, and three rows of raspberry bushes. I have spent hours on my hands and knees pulling out old grass roots and last year's weeds from these poor strawberries. Then I sprinkled ashes over them, and from the first I have poured all my dish-water and soap-suds on them; I wonder if I shall have one strawberry?

"April 17.—I have such trouble to make my pretty little white Leghorn hens sit. They lay all the time, and every few days one of them will excite my hopes by pretending to sit. I give her a nest of eggs, and that seems to banish the last vestige of seriousness in her intentions, and in a day or two I find her laying again. I am told that this is a 'feature' of the Leghorn fowl; a very bad one I think.

"My good neighbours, the Wormleys, moved to the city to-day. We are sorry enough to loose them. Jack spent nearly a whole day helping Mr. W. pack up his 'lures and penater,' as he said. Mrs. W. gave him some old chicken-coops, some much-needed farming tools, and a really good bedstead—old-fashion, but solid, and what I much want. This will be nice in our guest-chamber, and by and by we will get a mattress and some bedding. With all our poverty, though, we are able, thank God, to help others. Jack has helped another neighbour, Mr. Hall, two or three times when pressed with his work, and I have several times gone over and helped Mrs. Hall with her washing, for she is not well this spring, and she has a baby two months old.

"April 20.—Our new neighbours, the Pillsburys moved into the Wormley house to-day. I had some fresh bread baked, and I kept thinking I ought to carry a loaf to Mrs. Pillsbury. It seemed absurd, too, but while Birdie slept I put a loaf in a basket, covered it with a snowy napkin, and started. Mrs. P. came to the door. She had a towel on her head and looked very tired. I told her I was her nearest neighbour, and though by no means a spiritualist, I had been possessed with the idea that she wanted a loaf of bread. Her face beamed with pleasure. She said she was a spiritualist, and that bread was just what she most needed, as, in the confusion of getting ready, the staff of life was forgotten. She came out and chatted with me, and we agreed to loose no time in getting acquainted. She is almost as young as I am, but has no children yet. While talking in the shed a hen with feathers all ruffled up came in and settled herself in a corner behind a saw-horse. Mrs. P. threw her out-of-doors. She told me that hen had preserved her mania for sitting all through the journey. She was incorrigible. I timidly asked if I might borrow her, not dreaming of anything but a refusal to such an odd request. Mrs. Pillsbury said I was welcome to her services. 'But will she sit,' I asked, 'if taken to my place?' 'Sit!' exclaimed Mrs. P. 'That hen will sit in a pail of water, I do believe.' In less than ten minutes that Brahama hen was comfortable sitting on my twelve duck eggs in the corner of my wood-shed. How nice if they hatch! Jack says they may be laid years eggs for ought I know. 'Commend me to you, Muggins,' for faith!' he exclaimed, and then he had to play bear, and disarrange my collar and my back hair. He is always behaving like a big boy.

(Concluded next week.)

## THE CRACKER.

"Cracker" is the name given to a class of Floridians. He is a native; and yet every native of Florida is not a cracker. The genuine cracker is a peculiar individual; in personal appearance, in habits, etc., he is different from other people. Any description of him must fail to give a correct idea of him. To be known and appreciated he must be seen and interviewed. Even then it is possible, aye probable, that there are heights and depths, etc., in his make-up and character that cannot be reached or fathomed. I wish, however, if for no other purpose than to satisfy somewhat the curiosity aroused by mention of him, to attempt a rough outline of him. His personal appearance attracts attention. He is, generally, long, lank, lean. His skin looks as though it was pasted on to the bones of his face; it has much the appearance, in colour and otherwise, of time-worn parchment. His hair and beard—usually of a light colour, or sort of sickly-looking yellow—are wholly innocent of the barber's art, and there has evidently been no waste of time in the use of the comb or scissors at home. His clothes are whatever he can get in that line; he evidently cares very little about colour or quality of cloth, or fit. He lives out of town, out of village, out of every considerable settlement of others than his own kind. He seems to have a settled dislike of modern ideas

\* One of Jack's old names for Helen, I suppose, in those idyllic days.—Note by Cousin Jane.

and things: He is called a farmer, yet he is not a farmer. He scratches the ground a little, and raises a few ears of corn, and perhaps a little of something else. He does not take the trouble to clear up the land, fence it care for it, and improve it with a view to making a permanent home. He moves quite often, going back into the country as fast as intelligent and enterprising settlers take up land in his vicinity. He either does not like their "new-fangled" notions and ways, or he has no disposition nor energy to compete with them, therefore he moves. He smokes and chews tobacco, if he can get it, if not, then some sort of bark is used instead.

He is also credited with being a clay-eater; and to this habit some have attributed his peculiar appearance. At least once a week the cracker must visit the nearest town or village. He generally owns a mule or a steer and a cart. Sometimes he may have something to take to market—a little game he has caught, a bunch of bananas, or something of that sort. But whether there is anything to take or not, he must go all the same. The mule and the cart are put together. If there is anything to take it is put into the cart; sometimes the wife—"the old woman," as she is called—and the children are also stowed in. The cracker himself mounts the mule; this he does when the cart is empty as well as when it is full. It is probable that if he had a first-class buggy he would still ride astride the mule and draw the empty buggy. If the mule happens to be small—and there are many very small ones in Florida—and the cracker's feet come too near the ground he draws them up and rests them on the shafts. Thus mounted—his knees high up in the air, somewhere in the vicinity of his chin—he jogs along any number of miles to the nearest town or village. Arrived there he is likely—if he has anything to sell—to drive under the shade of a convenient tree and, still sitting on the mule, his knees cocked up in the air, wait any length of time till some purchaser chances along. The day spent in town, he goes home happy, sure to put in an appearance again within a week. The cracker woman is very like her husband in every respect except that she wears skirts and rides in the cart. The juvenile crackers have a prematurely old appearance. It is said that they look old from their birth. While I cannot vouch for this statement, I do know that the boys and girls have a very old and wretched look. Yet, perhaps they are as happy as many who look happier. The cracker is credited with considerable shrewdness, or rather cunning. He is not immoral in the worse sense. He is hospitable to the extent of his ability. But he dislikes progress, and so runs away from his enterprising fellow-citizens. Probably the class will, in a few years, become extinct, or so reduced as to be scarcely recognizable. It is not very many years since there were in New Brunswick classes of people in many respects very like the crackers, but they are nearly extinct now. So it will be with the Floridian cracker.—*Religious Intelligencer.*

TOO MUCH CANDOUR.

Can there be too much candour? Undoubtedly, there is too much of it in the family. Do you ever think, my plain-spoken friend, what an armour of defence for people who meet in every-day society is found in politeness? It is possible to associate agreeably for years with men and women who are in many points our opposites, perhaps our inferiors, simply because we do not blurt out, in a blunt way, our inner thoughts about everything concerning them. It is only in our own houses that some of us do not take the trouble to utter thanks, as we ought, for little services kindly rendered, that we remark on pale and sallow complexions and unbecoming dresses with amazing frankness, and that, in short, we make ourselves disagreeable when, with ease, we could be charming.

Many a good man, following the Lord in singleness of heart, does anything but commend religion at home, because he is bitter when he ought to be sweet, snappish when he should instead be patient, or satirical when a soothing word from his lips would smooth household frictions away. Many a saintly woman is fretful and unreasonable, and though often in her closet, does not come from it with a shining face. If religion is genuine it should help us to triumph over little troubles, and in most lives little troubles, too petty to be spoken of, far outweigh the great losses and calamities.

One of the petty home faults, from which springs a brood of perplexities and heart-burnings, is a brusque and pitiless candour, which hurts the sensitive and jars upon the irritable. Be truthful, honest and open, but do not plume yourself on the possession of these qualities, because with rude and needless criticisms you go on your way, giving thrusts instead of caresses, and setting matches to home explosives, when instead your speech should distill as the dew.

HEALTH AND DIRT.

If, from inattention to cleanliness or from other cause, the pores of the skin become obstructed or filled up, those impurities of the blood which nature intended they should throw off are again taken into the system, and the body suffers from either general or local disease. Perspiration, then, is not only necessary to the health of the body by clearing it of impurities, but is required to equalize the temperature of the surface, and to keep the function of feeling always in a perfect and active state. The exhalation from the skin, whether it be in the form of sensible or insensible perspiration, consists of water, carbonic acid, nitrogen, ammonia, lactic, or acetic acid, osmazone, and several salts—in fact, all the refuse or surplus material which the system finds it necessary to throw off in order to give healthy exercise to its functions. The quantity of carbonic acid and nitrogen given off daily varies greatly, the first sometimes predominating, sometimes the latter; so also of the other constituents. As a rule, however, nitrogen is in excess after animal food, and carbonic acid after a vegetable diet. During the twenty-four hours a healthy man would pass off, in this way, about two pounds weight of refuse matter. The amount is always increased by muscular exertion and a dry warm atmosphere, and is greatly lessened

by repose and a cold, moist atmosphere. But there is one fact which cannot be too forcibly impressed on our minds; viz., that if these organs of respiration and inspiration are, by a want of cleanliness, by carelessness or neglect, clogged up and prevented from performing their natural office, the whole of the complicated machinery of man is necessarily deranged and debilitated, and an interminable series of painful and tedious maladies engendered. But the evil does not rest here; the mental faculties are deteriorated, dwarfed, and demoralized, as bodily cleanliness is neglected. The poet of Nature, Thomson, says:

"E'en from the body's purity, the mind  
Receives a secret sympathetic aid."

Those of us who have resided for any length of time in large towns or cities can cordially re-echo the truth that "Cleanliness is next to Godliness;" for hundreds of thousands of valuable and useful lives might be annually saved to the community, and rescued from the ravages of cholera, typhoid, small-pox, scrofula, and skin diseases of all kinds, if soap and water were but freely used. Want of cleanliness has caused more misery, desolated homes, originated more crime and dissipation, and peopled more churchyards than all the wars that have ever been fought since the creation of the world. Health and dirt can no more co-exist than oil and water can combine; and while sanitary and hygienic laws are ignored, and even common decency defied in matters of personal and household cleanliness, disease and death must of necessity pervade the land.

LES SOUVENIRS.

It may be only a rosebud  
That grew in a favourite nook,  
It may be only a ribbon  
That marked the place in a book,  
Or a hastily-pencilled letter;  
Any trifle is dear,  
When happy days have departed,  
To keep as a souvenir.

Not that on rose or ribbon  
Thoughts of the past depend,  
Not that we need the letter  
Lest we forget the friend;  
Faithful and true together,  
True and faithful apart,  
Absence but makes the brighter  
The kindled glow in the heart.

Only 'tis sometimes pleasant,  
When we the past recall,  
To look on these dear mementoes,  
Pleasant, though sad, withal.  
Never would we unclasp them,  
They are the firm, the fast,  
The beautiful links that bind us  
Close, so close to the past.

That we almost see the faces,  
Bright and kind as of yore;  
That we almost hear the footsteps  
Coming in at the door.  
Yes, though the old days ever  
Will be to our hearts most dear,  
More vivid the fond remembrance  
Because of a souvenir.

Perhaps—if we only knew it—  
Someone now far away  
May keep a book, or a flower,  
Because it was ours one day.  
Pleasant the passing fancy,  
But would that the friend most dear  
Might really, for our sake only,  
Cherish some souvenir.

—*Ethelwyn.*

FAMILY DISCIPLINE AMONG THE MONKEYS.

From the moment that a young monkey is weaned he has to steal, for Dr. Brehm's observation applies strictly and literally to every species of quadrumania; the mother monkey robs from her own child and forces it to eat its food by stealth. The proprietor of the "Zoological Coffee-Garden" in Savannah, Georgia, has been very successful in rearing young monkeys, and the visitors of his happy-family department can witness the same scene thrice a day—a number of half grown capuchin babies fleeing from the wrath of their own parents. As soon as the dinner-bucket is brought in the youngsters hide in the corner and watch their opportunity, for while their seniors are feeding there is no hope of a crumb or a drop of milk; but sooner or later the old ones are sure to fall out, and during a general scrimmage for a tidbit sometimes get a chance at the bucket and take care to make the best of it. But woe unto them if their progenitors catch them *in flagranti*. Sires, mothers, and aunts combine to avenge the sacrilege, and the noise of the punishment often sets the whole menagerie agog. I have seen a she-macaque jamming her bantling up against the wall and extracting from its cheek pouches the gifts of a charitable visitor, together with all the crumbs and scraps the little one had gleaned from the floor and then adding outrage to injury by cuffing the victims ears.—*Dr. Orvald in Popular Science Monthly.*

A REPRESENTATIVE of the King of Kalakaua, of Hawaii, was present at the coronation of the Czar.

We cannot lecture men into the love of Christ; we can but win them to it by showing Christ's love to them; and not the least important element in that process is the exhibition of our own love. We have a Gospel to speak of which the very heart is that the Son of God stooped to become one with the lowliest and most sinful and how can that Gospel be spoken with power, unless we, too, stoop like Him.—*Alexander MacLaren.*

BRITISH AND FOREIGN ITEMS.

IN twenty-nine months the population of Berlin has increased 80,000.

THE day population of Cornhill, London, is estimated at 3,907; the night at 248.

A MINISTER's widow has been appointed registrar of births and deaths at Woolwich.

THE London missionary society reports an income during the past year of £127,628.

THE jewellery presented to the Duchess of Genoa on her recent marriage is valued at \$50,000.

IT is calculated that fifty Atlantic liners will be able to lie broadside on the quay now being made at Antwerp.

THE Earl of Aberdeen is Lord High Commissioner to the General Assembly of the Established Church of Scotland.

THE Jews have a working-men's club in London, to which the women are freely admitted. It is conducted on temperance principles.

THE mortality of Berlin for 1882 was 25.9, a remarkably small rate as compared with former years; from 1875 to 1881 it varied from 32.9 to 27.2.

THE faithful of Cologne met on April 22 to celebrate the twenty-fifth anniversary of Archbishop Melcher's episcopate. Bismark still keeps him in exile.

DR. CUNNINGHAM GEIKIE, author of "The Life and Words of Christ," "Hours with the Bible," etc., has accepted the living of St. Mary's, Barnstable.

THE population of Ulster is divided as follows: Catholics, 831,784; Protestant Episcopalians, 377,936; Presbyterians and Methodists, 500,601; all others, including Jews, 28,554.

DR. W. B. ROBERTSON of Irvine, Scotland, has been preaching for two Sundays to great crowds at Cambridge. The extent to which he is appreciated there will be more easily conceived when it is mentioned that each service lasted two hours.

THE Earl of Dunraven on the 8th May proposed a motion in the British Upper House in favour of opening national museums and galleries on Sunday; but it was rejected by a majority of 91 to 67.

A REPORT of the Belgian Consul at Shanghai shows that the commercial treaties concluded with China by Germany, the United States, and Russia during 1880-81 have led to an enormous increase of business.

THE three leading evangelical noblemen of England, Earl Cairns, the Earl of Chichester, and the Earl of Shaftesbury, differ widely in politics. The first is a Conservative, the second a Liberal, and the third has never been identified with either party.

LORD BRACONSFIELD's fancy for primroses is said to be due to the circumstance that old Mrs. Williams of Torquay, who left him \$200,000, always had bunches put in his room, and he made a point of coming down to dinner with one of them in his buttonhole.

CLAPP & DAVIES, wholesale jewellers of Chicago, put a detective on the tracks of their twenty-five clerks, and found that the peculator to a large extent was the most trusted of the lot. He was on the eve of marriage to a beautiful girl of good position.

AN arrangement has been come to between the Friendly Society, which lost so heavily through Donald Peddie's defalcation, and Dr. Peddie's family. The society is to receive £4,250 from their late treasurer's estate, and £2,000 from his father's representatives.

THE Nonconformist colleges of England are forming an association with a representative governing body to conduct examinations and to confer degrees. A Royal charter will be asked giving power, and there is every reason to believe that the request will be granted.

THE Right Rev. Daniel Fox Sandford, D.D., late of St. Mary's Cathedral, Edinburgh, who has just been consecrated Bishop of the diocese of Tasmania, is the third son of the late Sir Daniel Keyt Sandford, D.C.L., sometime M.P. for Paisley, and Professor of Greek in the University Glasgow.

M. POMPIEU, in France, has made two ascents with his elongated balloon, carrying four people. Both were successful. In his second he obtained a movement of the balloon in the required direction by the action of his rudder independent of the wind, which appears to be the first time any aeronaut has done so.

THE Church Association in England has resolved to continue the prosecution of ritualistic offenders, and also to make a thorough examination of the existing powers and responsibilities of the executive officers of the Church. In one of the Wolverhampton parishes the people are up in arms against a new ritualistic vicar.

SOUTH BERNERA, where stands the famous light house of the Hebrides, is visited twice a year only by the supply ship, and once a year by a cle-gyman. The lighthouse stands 700 feet above the sea on a crag. It is very difficult for even a lifeboat to land. There are about twenty people on the island, mainly subsisting on fish, wild fowl, and eggs.

A CHICAGO glove merchant employs girls for clerks. They average well in good looks, but have remarkably big hands. "I won't employ them," said he, "if they can wear less than No. 3 gloves. I mean that their hands shall always be larger than those of the customers, who are flattered by the contrast, and thereby put into a good humour for making purchases."

THE agitation against the Salvation Army in Neuchatel is assuming formidable dimensions, and the peace of the town is seriously threatened. The Salvationists are stoned as they pass through the streets, and a few nights ago the windows of a house in which they had assembled were broken. At a public meeting held, resolutions were passed denouncing the army as a nuisance, and calling on the authorities to expel foreign Salvationists from the canton.

## MINISTERS AND CHURCHES.

THE Rev. David Mitchell, of Belleville, has gone into the country for the benefit of his health.

ST. ANDREW'S CHURCH, Trenton, has extended a call to Rev. W. T. Wilkins, B.A., Belgrave, Ont.

THE Rev. G. M. Milligan lectured recently at Stratford, under the auspices of St. Andrew's Church there.

THE Rev. James Bryant has received a unanimous call from the congregation of St. Andrew's Church, Scott and Uxbridge.

ST. ANDREW'S CHURCH, Guelph, property is now free from debt, the mortgages amounting to \$8,000 having been discharged last week.

THE Rev. E. Wallace Waits preached an eloquent sermon bearing specially on the U. E. Loyalist Centennial Celebration at St. John, N.B., lately.

THE death of Mr. John Martin, Mount Forest, father of the Rev. W. Martin, Exeter, is announced. He was one of the pioneers of the Mount Forest congregation.

IN Knox Church, Camlachie, on the second day of April, the Rev. John Wells moderated in a call, which was unanimous, in favour of Rev. James Bryant, who, a few days after, requested that they go no farther in the matter.

THE Rev. Dr. Kemp has, we understand, resigned his position as Principal of the Ottawa Ladies' College. Now that he is free from teaching, it is to be hoped that he will ere long resume the active duties of the ministry.

THE ladies of the congregation of Stanley Street Church, Ayr, held a very successful bazaar on the 24th of May. The amount realized was \$278, which is to be appropriated in fitting up the church for being lighted with gas.

THE Presbytery of Barrie on the 29th ult., having been informed of the death of the late Rev. J. K. Hislop of Avonton, whose first charge was in the bounds of Barrie Presbytery, where he laboured for eight years, passed a resolution of condolence and sympathy, and directed that a copy be sent to Mrs. Hislop.

JUDGE GOWAN, Barrie, has presented the Presbyterian congregation there with an acre of land in the immediate vicinity of the town as a site for a manse or any other purpose at the disposal of the congregation. His Honour is a member of the Reformed Episcopal Church, and has always taken a liberal and kindly interest in the Presbyterian congregation.

THE Rev. Dr. MacIse, pastor of Calvin Church, died last week, after a short illness. He had only recently returned from Ireland, where he had been acting for six months as immigration agent for Canada. Dr. MacIse was by nativity an Irishman. Born at Belfast in 1824, he removed first to the United States, subsequently to Ontario, and afterwards to New York, from which city he went to St. John nine years ago.

THE session and managers of the Presbyterian Church, Brampton, having granted a furlough to the senior pastor, Rev. James Pringle, to enable him to enjoy a season of well-earned rest, he was presented with a purse containing \$215, accompanied by an address expressive of the cordial esteem in which he is held and with the kindest wishes for his welfare. In response, Mr. Pringle expressed his grateful appreciation of the kindness of his friends. He had striven to do his duty, although conscious of many shortcomings, and it was exceedingly gratifying to him to find that his people entertained towards him such feelings as were indicated by their gift and expressed in their address. He valued the gift very highly, especially in view of the financial obligations which the congregation had assumed, and made him regret that they should have manifested their affection in this way, but he valued still more highly the kindly feelings which the gift represented. He desired very heartily to thank his friends for this unexpected mark of their esteem.

IN our advertising columns will be seen an announcement of the re-opening of the Davenport Road Presbyterian Mission which has been in operation fourteen years. The building, in which it has been carried on most of the time, was erected ten years ago, on a small lot donated to the mission by the Hon. Wm. McMaster. On account of the building requiring both repairs and enlargement, application was

made to Mr. McMaster for additional ground, which was kindly given; and the work of repairing and enlarging has now been completed at an expense of about \$700. The Church Extension Committee of the Toronto Presbytery have granted towards the expense, \$300; and the proceeds of a sale of work conducted by the ladies of the Mission, have amounted to nearly \$300, which leaves a balance still due on the building, of \$100. It is hoped that the collection, to be taken up at the formal re-opening of the building by the Rev. J. M. King, D.D., on Sabbath, June 10th, at three o'clock p.m., will free the Mission of all debt. The Rev. William Hamilton, D.D., has been in charge of the mission for the last two years.

THE Chatham "Banner" of the 30th ult. contains a generous tribute to the memory of Mr. Duncan MacVicar, who died recently at the old homestead in the township of Chatham. Mr. MacVicar was born in Douglass, Cantyre, Scotland, in 1815, and was one of the pioneers of the County of Kent, where he settled in 1835. The "Banner's" notice concludes as follows: Mr. MacVicar will be long and favourably remembered in this part of the county. He was a man of sterling integrity, strong mind and character, and of uncommon physical vigour and activity. His views on national, social and religious subjects were clear and pronounced, and he uniformly showed himself possessed of the courage of his convictions, even when personal inconvenience might result from his course of action. He was by enlightened choice a decided Presbyterian, but no religious bigot, and hailed with joy the success of all branches of the Church of God, and every sincere and well-directed effort for social reform, for the spread of the truth, and the elevation of fallen humanity. His surviving brothers are Neil MacVicar, of Salina, Kansas, Rev. Dr. M. MacVicar, Professor in McMaster Hall, Toronto, and Rev. Dr. D. H. MacVicar, Principal of the Presbyterian College, Montreal. His last illness, extending over several months, was borne with the utmost gentleness and patience, and many and definite were the testimonies which he gave to the power and efficacy of saving grace before he passed away, rejoicing in hope of the glory of God. The funeral services, in the First Presbyterian Church, Chatham, were largely attended, and conducted by his pastors, Rev. A. McColl and Rev. Mr. Walker, after which the remains were laid in the family burying ground.

PRESBYTERY OF SAUGEEN.—At a meeting of the Presbytery of Saugeen, held in Knox Church, Mount Forest, on the 22nd inst., the resignation of Mr. Brown was accepted, and the clerk was instructed to grant him the usual Presbyterian certificate. Mr. Brown has received a unanimous call to the congregations of Bluffton and Rockport, Ohio, U. S. The following minute was adopted by the Presbytery: "That in parting with Mr. Brown we desire to place on record our high esteem of him as a brother and Christian worker; we bear testimony to his unblemished life, and to his zeal and usefulness as a pastor, and we unite in praying that the blessing of the Master may be with him in his new field of labour."—S. YOUNG, Pres. Clerk.

### EVANGELISTIC WORK.

Mr. Moody's meetings in England have come to a close, and he is now at his home in Northfield, Mass. A greater blessing attended this last series of meetings than any that preceded it. From the report issued by W. H. Newell, secretary of the Young Men's Christian Association, Messrs. Moody and Sankey held during their fourteen days' mission in Manchester, England, 21 Gospel meetings, attended by 68,000 persons; 14 Bible lectures, attended by 46,000 persons; 5 meetings for men only, attended by 16,000 persons; 2 Christian workers' meetings, attended by 7,000 persons; 10 prayer-meetings, attended by 7,500 persons, making a total of 52 meetings held, attended by 144,500 persons. During the mission the Bishop of Manchester, the President of the Wesleyan Conference the Moderator of the English Presbyterian Church, the Chairman of the Congregational Union, and other clergy and ministers attended, and, when called upon by Mr. Moody, took part in the meetings. The names and addresses of 1,843 persons professing to have received good during the mission, after being arranged by the Executive Committee according to districts, are handed over to Christian ministers for visitation. One good result of Mr.

Moody's visit to Belfast, Ireland, has been that a new effort is being made by the United Committee, under whose auspices his meetings were held, to reach the non-church-going class in that city. It is proposed to raise funds to provide a structure of wood or iron, capable of holding a considerable body of people, and which can be moved about from place to place. The idea is to erect this in the midst of some careless section of the population and to hold special services in it night after night, and after a proper season to remove it into another district, and so on.

Mr. Moody returns to London in October for a year.

The following remarks by

REV. DR. EDMOND,

moderator elect, at the opening of the English Presbyterian Synod, upon the present and past revivals, will be read with interest:

"Just before I became fledged as a preacher there occurred what was familiarly known in the locality as the Kilsyth revival—not the first of the name. The scene, which was but the centre, however, of a circle of awakening, lay just on the other side of the hills from my native home, and the movement spread to villages close at hand. Some share in the services I could not but willingly take. Recalling now what I can of the movement and its issues, and placing the remote recollection along side of more recent experiences at various dates these conclusions have been forced on me. Such spasms and throes in the progress of the world's religious life seem needful; they are not unattended with serious drawbacks and evils, but leave effects which in many individual cases are savingly permanent and in the general community on the whole salutary, their most marked and abiding influence being on the church itself, doing for it what affliction often does for the Christian man, —waking the soul from sleep and routine. It seems to me as if the figure by which kinds of hearers are so memorably depicted in the great parable of the Sower, might be applied to epochs as well as classes. There are hard, beaten, wayside tracks of years, where formalism and carelessness hold sway and the seed drops on dry surface; there are times of bursting earnestness when the word falls on awakened and susceptible hearts, fervour sweeps over a land like a wave, and desert places grow suddenly green; there are periods when worldliness, catching its lion share of the mental activity and enterprise of the generation, crushes out the life which would otherwise be vigorous; and happily there are also times when steady, growing fruitfulness attests the abiding presence of the spirit."

### COMMISSIONERS TO NINTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

The following from the latest Presbyterian returns, through the courtesy of the respective Clerks, is a complete and accurate list of Commissioners to the Ninth General Assembly of the Presbyterian Church in Canada, to meet in St. Andrew's Church, London, on the evening of the 13th inst.:

PRESBYTERIAL NOMINATIONS FOR MODERATORSHIP—The Rev. John M. King, D.D., Rev. Kenneth McLennan, M.A., Professor Alexander McKnight, D.D., Rev. Professor William McLaver, D.D., Rev. Principal George M. Grant, D.D., The Rev. John Scott, D.D.

JOINT CLERKS—The Rev. William Reid, D.D., Rev. William Fraser, D.D.

### SYNOD OF THE MARITIME PROVINCES.

#### PRESBYTERY OF TRURO.

Ministers—Messrs. Andrew Butrows, B.A., Edwin Smith, B.A., A. F. Thomson, J. A. Logan. Elders—Hon. Samuel Creelman, Messrs. J. F. F. and rd, Henry Tupper, Edwin Archibald.

#### PRESBYTERY OF SYDNEY.

Ministers—Messrs. James A. Forbes, D. McMillan, John Murray. Elders—Messrs. D. McLennan, A. D. McGillivray, M.D., G. F. M. Forbes.

#### PRESBYTERY OF LUNENBURG AND SHELBURNE.

Ministers—Messrs. D. Stiles Fraser, B.A., J. S. Simpson, B.A. Elder—James Eisenbauer.

#### PRESBYTERY OF WALLACE.

Ministers—Messrs. Thomas Sedgwick, E. Gillies. Lds.—A. Redpath, D. Corbett.

#### PRESBYTERY OF VICTORIA AND RICHMOND.

Ministers—Messrs. Donald McDougall, Malcolm Campbell. Elders—Hon. David McCurdy, Alexander Campbell, M.P.P.

#### PRESBYTERY OF FICTOU.

Ministers—Messrs. D. B. Bair, Peter Goodfellow, William

Donald, A. McL. Sinclair, J. L. George, M.A. Elders—Messrs. William Ross, Hugh Ross, John Fraser, D. Fraser, H. H. McCurdy.

PRESBYTERY OF PRINCE EDWARD ISLAND.

Ministers—Messrs. Kenneth McLennan, M.A., J. M. McLeod, George McMillan, B.A., W. A. Mason, B.A., Alex. B. McLeod. Elders—Hon. David Laird, Messrs. W. S. McNeill, Isaac Thompson, Donald Beaton, Daniel Stewart.

PRESBYTERY OF HALIFAX.

Ministers—Messrs. R. F. Burns, D.D., Professor A. McKnight, D.D., H. H. McPherson, L. H. Jordan, B.D., P. M. Morrison, Archibald Gunn, J. A. Cairns, Professor Forrest, P. G. McGregor, D.D. Elders—Messrs. J. J. Bremner, J. K. Muvais, James Forrest, G. M. Evan, Hon. A. Vidal.

PRESBYTERY OF ST. JOHN.

Ministers—Messrs. D. McRae, D.D., J. C. Burgess, B.A., A. J. Mowatt, William Ross, B.A., Andrew T. Love, George Bruce, B.A. Elders—Messrs. L. Johnston, J. G. Forbes, Professor Fowler, G. P. Dickson, A. W. Coburn, Alexander McQuirrie.

PRESBYTERY OF MIRAMICHI.

Ministers—Messrs. Thomas Nicholson, John Robertson, M.A., Peter Lindsay, B.A., J. C. Herdman, B.D. Elders—Messrs. W. G. Loggie, J. Bradshaw, James Hamilton, William Stevely.

PRESBYTERY OF NEWFOUNDLAND.

No return received.

SYNOD OF MONTREAL AND OTTAWA.

PRESBYTERY OF QUEBEC.

Ministers—Messrs. George D. Mathews, D.D., John McDonald, F. P. Sym, T. Fenwick, J. R. McLeod. Elders—P. Reebles, Alexander Baptist, William Stewart, J. White, Roderick McKenzie.

PRESBYTERY OF MONTREAL.

Ministers—Messrs. W. R. Cruickshank, B.A., A. B. McKay, Professor Coussirat, B.D., A. H. McFarlane, M. F. Boudreau, Principal McVicar, D.D., Robert Campbell, M. A., R. H. Warden, James McCaul, B.A., Charles A. Doudiet. Elders—Messrs. David Morrice, Walter Paul, W. D. McLaren, John Stirling, William Robb, James Croil, Alex. McPherson, William Elliot, J. B. Cushing, Archibald Cameron.

PRESBYTERY OF OTTAWA.

Ministers—Messrs. William Moore, D.D., G. M. Clark, D. Findlay, B.A., William Caven, M. S. Oxley, B.A., George Jamieson. Elders—Messrs. J. McMillan, B.A., George Hay, James Brown, James Campbell, A. Drummond, William Lough.

PRESBYTERY OF LANARK AND RENFREW.

Ministers—Messrs. John Crombie, M.A., Geo. Bremner, J. B. Edmondson, John Bennett, Robert Campbell, Joseph Gandier, A. A. Scott, James Ross. Elders—Messrs. K. Bell, Arch. McTavish, Robt. Kennedy, F. B. Allen, Jas. Armour, J. F. Cram, Jas. Fraser, Alex. Stewart.

PRESBYTERY OF BROCKVILLE.

Ministers—Messrs. David V. Ross, M.A., George Burnfield, B.D., Andrew Rowat, W. M. McKibbin, B.A. Elders—Messrs. Hugh Montgomery, Edward Marshall, Kenneth Macpherson, Robert Graham.

PRESBYTERY OF GLENGARRY.

Ministers—Messrs. A. McGillivray, John Matheson, B.A., John Ferguson, Neil McNish, L.L.D. Elders—Messrs. Christopher McRae, Malcolm McCuaig, Malcolm McLean, D. H. McDougall.

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SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIV.

JUNE 17, 1883. END OF THE FIRST MISSIONARY JOURNEY. (Acts 14: 19-23.)

GOLDEN TEXT.—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

CENTRAL TRUTH.—Foreign missions are a blessing to the whole Church.

CONNECTION.—The story continued from last lesson.

I. PAUL STONED.—Ver. 19.—Certain Jews from Antioch and Iconium: the apostles had been at Lystra no doubt a considerable number of days, and the Jews came to know it; and followed after them to destroy the work. Some of them had come even from Antioch in Pisidia, more than 100 miles back. Persuaded the people: the people had seen a great miracle; the men who did it disclaimed being gods. Who were they then? Magicians? Sorcerers? There would be a revelation of feeling: and then these Jews came, and would accuse them of working by the power of the devil—just as they did in Christ's days. Stoned Paul: he was out of the protection of Roman law now; and the Jews would probably begin the stoning.

This was the time Paul speaks of. (2 Cor. 11: 25.) Did he remember Stephen? And was he content to follow his example?

Ver. 20.—The disciples stood around: there would be a large party in favour of Paul; and a number of Christian converts. He rose up: We are not told that the Lord restored him by a miracle. He would be fearfully bruised and stunned; not actually and totally deprived of life. They left him for dead. When he said he "bore in his body the marks of the Lord Jesus" (Gal. 6: 17) he referred probably to wounds, disfigurements or broken bones received at Lystra. Timothy was a young disciple at Lystra; perhaps Paul was assisted to his mother's house. Next day he departed: this shows the danger his life was in. He should have been in his bed, with careful nursing, for two or three weeks. His enemies thought he was dead: the brethren would hide him for the night, and send him forward in disguise next day to Derbe, twenty miles distant.

Ver. 21.—Preached the Gospel: they had good news to tell everywhere. Had taught many: there was no persecution at Derbe; and great success attended their labours. Many received the glad news of sin forgiven through a Divine Redeemer. Returned again: the excitement had in a great degree died away; and they went back through the same cities again. But this visit was to strengthen the believers, and to perfect the organization of churches among them. No public preaching mentioned. Their presence kept secret.

II. REVISITING THE CHURCHES.—Ver. 22.—Confirming: exhorting: they confirmed them, not by some ceremony so called, but by instruction and exhortation. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." (Prov. 27: 17.) Through much tribulation: through many trials and sorrows they would at last arrive at peace and rest. Mark, "through" these: there was no need of sinking under them. We get through them all at last!

Ver. 23.—Ordained: these elders appointed them, as the apostles appointed deacons in Acts 6: 3, 6. And no doubt after being chosen by the brethren, as in the case of the deacons. In every church: each church its own local officers. Prayed with fasting: every important religious transaction in the Scriptures is attended with prayer. "And fasting served to intensify prayer."—Plumptre. Commended them to the Lord: even as Paul and Barnabas themselves were "recommended to the grace of God" by the church at Antioch. We cannot now set church-officers of our choice "before the apostles" personally and physically; but we have the authority—the presence as it were—of the apostles among us in their inspired writings; and we submit the officers of our choice to the test of these: and thus, in the only way possible to us, "set them before the apostles." (Acts 6: 6.)

Ver. 24.—Pamphylia: a province of mixed nationalities ("all-tribe" men; pan, phil) lying along the coast. They had landed there from Cyprus.

Ver. 25.—Perga: for some reason (perhaps the migration of a large part of the population to the hill-country during the heats of summer) they had not spent any time in Perga when they first landed. Now, they preached there. Went down to Attalia: they did not find a ship in Perga: but found one at Attalia, sixteen miles distant, at the mouth of another river. Apparently they spent no time in Attalia. It is now a considerable place of 8,000 inhabitants.

Ver. 26.—Sailed to Antioch: the great city of Syria: their starting-place. A couple of hundred miles coasting eastward.

Ver. 27.—They released all: gathered the church together, and told them all that God had wrought by them. Every church that puts out a hand to help others, gets a wondrous blessing to itself. Opened the door of faith: it was now perfectly plain, whatever some of the narrower Christian Jews might say, that God was anxious to have the Gospel preached to the Gentiles.

Ver. 28.—Abode long time; Antioch was preparing to take the place of Jerusalem (which it did as soon as Jerusalem was destroyed) as a sort of "mother" Church. What a time of refreshing they would have, with all these "workers" with them!

PRACTICAL TEACHINGS.

- 1. The Scotch proverb says, "The devil's a busy bishop in his ain diocese." How active was he, through his agents, in trying to keep the Gospel out of these provinces, so long under his sway! (Ver. 19.)
- 2. Paul stoned Stephen; the people stoned Paul. Stephen died, and others told of his stoning. Paul lived, and told of his own stoning. The one's work was done: the other had still work to do.
- 3. Christians may be confirmed (strengthened) by the prayers, advice and example of other Christians. (Ver. 22.)
- 4. Christian co-operation in Church fellowship is the only way most effectually to carry on the "Holy War" in the world. To leave the converts unorganized, would be to lose most of their work in those regions. (Ver. 23.)

PAUL'S FIRST MISSION TOUR. OUTWARD: FROM ANTIOCH TO SELEUCIA, TO SALAMIS, TO PAPHOS, TO PERGA, TO ANTIOCH, TO ICONIUM, TO LYSTRA, TO DERBE. HOMEWARD: FROM DERBE TO LYSTRA, TO ANTIOCH, TO PERGA, TO ATTALIA, TO SELEUCIA, TO ANTIOCH.

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Words of the Wise.

IT is easy to see, hard to foresee.—Franklin.

ONE cannot always be a hero, but one can always be a man.—Gotha.

NO man was ever so much deceived by another, as by himself.—Lord Greville.

THERE is a brotherhood of error as close as the brotherhood of truth.—Argyll.

GENIUS, at first, is little more than a great capacity for receiving discipline.—George Eliot.

MY soul is full of whispered song, My blindness is my sight; The shadows that I feared so long Are all alive with light. The while my pulses faintly beat, My faith doth so abound, I feel grow firm beneath my feet, The green, immortal ground. —Alice Cary.

If there is any person whom you dislike, that is the very person of whom you ought never to speak.—Caecil.

HE that hath tasted of the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—Charnock.

KIND looks, kind words, kind acts, and warm handshakes, these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—Dr. Hall.

AS a transparency on some night of public rejoicing, seen by common day, with the lamps from within removed, even such would the Psalms be to me, uninterpreted by the Gospel.—S. T. Coleridge.

IN studying the Word of God, digest it under these two heads; either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—Caecil.

REST, and be silent! For, faithfully listening,

Patience waiting, thine eyes shall behold Pearls in the waters of quietness glistening, Treasures of promise that He shall unfold. Rest, and be silent! for Jesus is here, Calming and stilling each ripple of fear. —F. R. Havergal.

THERE is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—Dr. Hall.

USAGES, diversions, styles of dress and undress have crept into reputable society which owe their fascination to the stimulus they subtly supply to the lower and more dangerous appetites. Why should you allow your sons and daughters at an evening party what would shock and alarm you if you saw it anywhere else? Does immodesty become modest by simply going into company?—Bishop Huntington.

MORALITY is the body, of which the faith in Christ is the soul—so far, indeed, its earthly body, as it is adapted to its state of warfare on the earth, and the appointed form and instrument of its communion with the present world; yet not terrestrial, nor of the world, but a celestial body, and capable of being transfigured from glory to glory, in accordance with the varying circumstances and outward relations of its moving and informing spirit.—Coleridge.

RUSKIN says truly: "We want one man to be always thinking and another to be always working, and we call one a gentleman and the other an operator; whereas, the workman ought often to be thinking and the thinker often to be working, and both should be gentlemen in the best sense. The mass of society is made up of morbid thinkers and miserable workers. It is only by labour that thought can be made healthy, and only by thought that labour can be made happy, and the two cannot be separated with impunity."

If you stand a quarter of a mile off from your father you will be sorely puzzled to know what he says or what he means; but if you go within five feet of him everything will be plain. So, my Christian brother, if you stand off and away from God, your Heavenly Father, in the midst of earthly absorptions, you will undoubtedly be much at a loss to know what is His will; but if you live near to Him, walking with God (as the Scripture expression so significantly gives it), you will have no difficulty of this sort.—Howard Crosby.

"BECAME SOUND AND WELL" R. V. PIERCE, M.D. Dear Sir,—My son had been ill for over two years, and had tried other medicines, became sound and well by your "Favourite Prescription." My name is cured by its use, after several physicians failed to do her any good. Yours truly, THOMAS J. METHVIN, Hatcher's Station, Ga.





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Compliments to American Organs.

John Stainer, Organist of St. Paul's Cathedral, London, whom there could not be higher authority in regard to organs, organ music, etc., has shown his appreciation of American instruments by preparing an instructive book especially for the Mason and Hamelin organs. It has already been published in London, but will be immediately republished in this country by Messrs. Dixon & Co., 150, St. James Street, Toronto. Two noteworthy compliments for this book from London. One is in the sale of an organ in the Majesty Queen Victoria; the other is the purchase of one of them will be used in Westminster Abbey on the 10th, 12th and 13th of this month, and in the choral and chorus, in the production of Gounod's "Redemption," under the direction of the Organist of Westminster, Dr. Bridge. The same organs were used last week in the production of the same work by the Philharmonic Society of Brooklyn, N. Y., under the direction of Theodore Thomas, and will be similarly used next week in the production of the same work by the Cecilia Society of Philadelphia, under Mr. Thomas' direction.—Boston Journal.

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MEETINGS OF PRESBYTERY.

- Bridges.—At Pinkerton, Tuesday, July 17th, at two p.m.
Kingston.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.
Peterborough.—At Norwood, on the first Tuesday of July, at seven p.m.
Glengarry.—At Lancaster, second Tuesday of July, at two p.m.
Whitby.—At Port Perry, third Tuesday in July.
Maitland.—In St. Andrew's Church, Kincardine, on 10th July, at one p.m.
Stratford.—In Knox Church, Mitchell, 10th July, at two p.m.
Chatham.—In St. Andrew's Church, Chatham, on Tuesday, 10th July, at ten o'clock a.m.
Huron.—In Knox Church, Goderich, on second Tuesday of July, at eleven a.m.
Toronto.—In usual place, on first Tuesday of July, at eleven a.m.
Huron.—In Central Church, on the third Tuesday of July (19th), at ten o'clock a.m.
London.—In First Presbyterian Church, London, on the second Tuesday of July next, at eleven a.m.
Sarnia.—On the last Tuesday (26th) instead of the third Tuesday (19th) in June, as the General Assembly may be in session on the 19th.
Guelph.—At Guelph, in Chalmers Church, on third Tuesday of July.
Barrie.—At Barrie, on last Tuesday of July, at eleven a.m.
Sarnia.—In the First Church, Durham, on the 10th July next, at eleven a.m.
Guelph.—In Chalmers Church, Guelph, on Tuesday, the 17th July, at ten o'clock forenoon.

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THE DAVENPORT ROAD Presbyterian Mission Building, having been repaired and enlarged, will be formally re-opened by Rev. J. M. KING, D.D., on SABBATH NEXT, June 10th. Service a three o'clock p.m. A collection towards the expenses of repairs and enlargement.

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