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CHARLOTTE RUSSK.—One pint of milk one teaspoonful cream, one teaspoonful of sugar, one teaspoonful sea moss farina, and two eggs; put the milk into a tin dish over boiling water, add the sugar and stir until dissolved; mix the yolks of the eggs with the farina, add a little cold milk and stir it into the hot milk and sugar, stirring until it is thoroughly mixed and smooth; remove the dish from the boiling water, flavour to taste and add the whites of the eggs whipped to a stiff froth; line a pudding dish with slices of cake or lady fingers; pour on the farina. When cold it is ready for the table.—New York Times.

CARING FOR THE EYES.—It is always important to sit up straight. Stooping is not only injurious to the eyes, but to the lungs and spine. Reading or writing in a car or carriage is hurtful to the eyes. Do not read in bed, nor lying down, nor in a swinging hammock. Sleep in a well ventilated room and lie in such a position that a bright light will not strike your eyes when you awaken. Bathe your eyes freely each night and morning. Any foreign substance in the eye can usually be removed by taking the upper eyelid between the thumb and finger, and drawing it down over the lower lid, gently pressing it towards the nose. Little children should be careful not to distort the eyes by constant winking or twitching of the eye-lids, or by turning the eyes toward the nose. Many children have thus become permanently cross-eyed.

CURIOUS FACTS ABOUT INSECTS.—"Nature" prints a letter certifying that wasps and bees, and by inference other insects of the same class, when chloroformed and at the point of death, protrude their stings, and bending the body until the tail approaches the mouth, seemingly absorb a drop of clear fluid that exudes from the point of the sting, and at once becomes motionless and apparently dead. They may, however, subsequently recover, so that the act cannot be regarded as suicidal. The inference is that the poison is a narcotic of which the insect partakes when an extremity arrives from which he thinks there is no escape. If this be so, it is singular that these well-armed and pain-giving creatures should be provided with a resource that may secure a blissful unconsciousness of pain in any crisis of danger, and yet does not prove fatal should the danger pass.

POULTICES.—The common practice in making poultices of mixing the linseed-meal with hot water, and applying them directly to the skin, is quite wrong; because if we do not wish to burn the patient, we must wait until a great portion of the heat has been lost. The proper method is to take a flannel bag (the size of the poultice required), to fill this with the linseed poultice as hot as it can possibly be made and to put between this and the skin a second piece of flannel, so that there shall be at least two thicknesses of flannel between the skin and the poultice itself. Above the poultice should be placed more flannel, or a piece of tow or wool, to prevent it from getting cold. By this method we are able to apply the linseed-meal boiling hot, without burning the patient, and the heat, gradually diffusing through the flannel, affords a grateful sense of relief which cannot be obtained by any other means. There are few ways in which such marked relief is given to abdominal pain as by the application of a poultice in this manner.

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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, JUNE 3rd, 1881.

No. 22.

NOTES OF THE WEEK.

DR. HALL, of New York, made a good point in his Sabbath school speech recently, when he said: "Many people made an excuse for not attending to their religious duties by saying, 'O, my father and mother were so strict when I was young in all religious observances that I have now had a reaction and turned away from them.' Such people he generally asked, 'Well, I suppose your father and mother were also strict in teaching you to be honest and truthful, and pray, have you also had a reaction in those respects?'"

THE Rev. George Dodds writes from France: "The Evangelical work has doubled in three years and four months the number of its stations. We have just opened a new meeting at Versailles, and M. Reveillaud gives us most welcome help from week to week. The work has succeeded beyond all expectation at Roubaix and Croix. These towns, along with Lille and Tourcoing, are the centres of industry in flax, cotton, and silk, and the people are either Flemish or of Flemish origin, much quieter and less demonstrative than the people in Lyons and Bordeaux, or even our audiences in Paris." Audiences of upwards of four hundred workmen meet to hear the Gospel, and to join in singing the hymns.

PLOTS and rumours of plots continue to frighten the Czar and his proteges and supporters. A mine containing thirty-seven pounds of gunpowder was discovered under a stone bridge leading to a steamboat landing. Two lieutenants of the navy, suspected of nihilistic proclivities, were arrested at Cronstadt on the charge of stealing dynamite from the Government stores. The Czar is said to have nearly perished by poison on Thursday, May 19th, arsenic having been sprinkled over a bowl of salad by a servant in the palace. Prince Gortschakoff, the aged statesman and diplomat, has been called by the Czar to St. Petersburg to resume direction of the Foreign Office. Russia refuses to return Merv to the Shah of Persia, and is trying to bend the natives to submission.

THE Synod of the Presbyterian Church of England held its annual session at Newcastle-upon-Tyne. One of the noteworthy things about the meeting was that Dr. Collingwood Bruce, a ruling elder, occupied the Moderator's chair. We believe, however, that he is a licentiate who has never been a pastor, and as is customary in the British churches, has been elected ruling elder. He is well known as an antiquarian. This church has a name among all the churches for good financial management. By its Sustentation Fund every minister receives a stipend of at least \$1,000, and as much more as his church may raise. This must be the result of a good plan well executed. The "Old Defoe" church at Tooting, England, was received into union with the Presbyterian body. "Dis-establishment" was the most exciting matter before the Synod, but after a sharp debate the Synod resolved to make no deliverance on the subject.

HERE, according to the New York "Evangelist," is one way to promote temperance—to buy out the liquor-sellers, and to persuade them to stop their wretched business. In Clayton, N.J., the proprietor of the only hotel in the village was willing to sell out his stock of wine and liquors, but would not throw it away. Upon learning the fact the people formed a Temperance Hotel Company with a capital of \$3,000 divided into 30 shares, bought the public house and all its belongings, including the liquor license. The people then gathered in a vacant lot behind the town hall, the doxology was sung, and the liquor poured upon a blazing bonfire! At Berwick, Pa., a similar purchase was made by the Jackson & Woodin Company, who employ more than a thousand men in their mills and car shops. They called the saloon and hotel keepers together and offered to pay them what profit would accrue on their liquor sales for the coming year if they would abstain from selling, it was

estimated at \$6,000. The liquor-dealers finally agreed to do this, and the money was paid over.

How gifts and acquisitions may be made useful to the Church and the cause of Christ has been made manifest lately in Scotland, as follows: "There happened to be in Edinburgh a considerable number of Professors who had no pastoral charges, and who thought they might give a considerable portion of their time to do that which was the Church's work, and a small beginning was made last winter. Those Professors did the work quietly; they drew out a short course of Christian evidences, dealing somewhat with critical and scientific matters. Those lectures were delivered in a hall which was crammed by two thousand people, and hundreds could not gain admittance. The elders at Glasgow were so much struck with the arrangement that they sent a deputation to Edinburgh asking that the work should be carried on in all great centres. With a courage which was thought somewhat approaching to daring, they took the largest hall in Glasgow, capable of holding five thousand persons, and the hall was crammed when the lectures were delivered."

THE anniversary of the National Temperance League was held in Exeter Hall. The Rev. Canon Farrar, D.D., presided. The Secretary (Mr. K. Rae) read an abstract of the report, which alluded to the fact that it was within a few weeks of fifty years since the Society held its inaugural meeting. The British Medical Temperance Association embraced in its membership upwards of 250 medical teetotalers, and 200 medical men attended a conference at Cambridge. One hundred and fourteen illustrated lectures had been delivered to 24,000 children in London schools. The Admiralty have stopped entirely the issue of a rum ration to boys under twenty, and are offering a ration of soluble chocolate as a substitute for spirits to men who, being total abstainers, do not take up their grog. The number of naval temperance branches in active working order at present was stated to be 139; the number of abstainers in the navy being estimated at from 9,000 to 10,000 men; and the officers' branch had about 150 members. Numerous meetings had been held and regimental branches formed at the chief military centres, and there had been 194 meetings in London garrisons. The number of abstainers in the army was estimated at 20,000, including 8,252 in regiments stationed in India. The International Temperance Congress was held at Brussels, where the League representatives gave a "wineless banquet" to the leading members, and were permitted to present a number of temperance publications at a private interview with the King of the Belgians."

AFFAIRS in Russia are steadily going from bad to worse. Nihilism is spreading with alarming rapidity, and the conspiracy pledges itself to the continuance of efforts for the liberation of the people, the Baltic provinces are in a state of incipient revolution, floods have devastated prosperous districts, and epidemics are ravaging others, the Czar has given over the promised reforms, and grasped absolutism with a firmer hand; and, to crown all, a formidable uprising of the peasantry of southern Russia against the Jews is reported, which seems likely to assume frightful proportions. The dwellings and stores of the Hebrews are looted and burned, their owners driven off or killed. The destruction of property is already enormous, and thousands of families are scattered. Thus far the Government seems unable or unwilling to cope with the mobs. It is declared that no religious animosity animates the persecution, but that it is purely social. There are nearly 3,000,000 Jews in Russia, the greater proportion of whom are crowded into the towns and cities of the south and west, where in many instances they compose the majority of the population. In the Ukraine, as in other places, they have by their hereditary vocations of money lending, spirit-dealing and trading, made themselves masters alike of the indebted landlords and the unfortunate peasants. It is the deep rooted animosity of the

peasantry for this class of people that has led to the outbreak—a repetition on a larger scale of the recent persecution in Germany. Whatever the outcome, it can only add to the long list of disturbing elements which must culminate some day in a general upheaval and disruption of Russian institutions.

TWO or three weeks ago, a Chinaman called Ley Teep, was murdered in New York city. He was a quiet, inoffensive man, and gave no offence to the rowdy who stabbed him. His murder was of a kind with others which have disgraced some western cities, and is the natural result of the method adopted by some who discuss the Chinese question. Recognizing this, several New York ministers, among them Drs. Hall and Crosby, announced that they would attend his funeral. This was held on Friday, May 6, at the Reformed Church, on Twenty-third street, New York, where Ley Teep had attended Sabbath school. The pastor of the church presided, and a number of addresses were made. Dr. Hall said it was sad that Chinamen who came to this Christian country should have to write home and tell of so dreadful and unchristianlike an act as the one which had laid Ley Teep low. He hoped the tragedy would excite pity for the Chinese who had come to earn their bread. They are charged with being uncivilized and immoral; but the people who preferred these charges were often themselves iniquitous. If this was to be called a free country, all should have equal protection under the law, be they black or white, Mongol or Indian. Rev. Dr. Howard Crosby asked who had killed Ley Teep? The rowdies. And who had made the rowdies? The grog-shops. And who established the grog-shops? Apathetic Christians. It was a shame and a curse upon this fair city that murder should be manufactured in it. And there would be no change until conscientious Christians took the matter in hand and uprooted the evil. To attain this result something besides praying must be done. Yes, and we fear, something more effective than "moderate drinking" too.

THE seventy-seventh annual meeting of the British and Foreign Bible Society was held in Exeter Hall, the Earl of Shaftesbury presiding. Among those on the platform were Lord Cairns, the Bishop of Rochester, the Bishop of Gloucester and Bristol, the Bishop of Liverpool, and the Bishop of Sodor and Man. The Secretary read the annual report, which shewed that the free income of the Society for the year ending March 31, 1881, had amounted to £114,382 13s. 8d., while the sum received for Scriptures sold, both at home and abroad, has been £90,015 14s. 8d., making, with £121 os. 11d. received on account of the Roxburgh Fund for Indian colportage, a total of £209,519 9s. 3d. The expenditure, including £309 12s. 2d. for the Roxburgh Fund, has been £190,043 4s. 10d. The issues of the Society for the year were as follows: From the depot at home, 1,499,946; from depots abroad, 1,369,083; 2,846,039 copies of Bibles, Testaments, and portions. The total issues of the Society from its commencement now amount to 91,014,448 copies. With respect to the revision of the authorized version, the report said:—"The question as to the proper course for this Society to take in reference to the revised version of the English Scriptures has already engaged the careful attention of your committee, regard being had to the regulation which provides that the only copies in the language of the United Kingdom to be circulated by the Society shall be the authorized version. On the publication of the New Testament, the desirableness of so modifying this rule as to admit of the new version being circulated concurrently with the old will be considered, and it is probable that the committee will shortly deem it necessary to call a general meeting of the Society for that purpose." Earl Cairns moved the adoption of the report, in the absence of the Archbishop of Canterbury. The other speakers were the Bishop of Rochester, the Bishop of Moosonee, the Rev. Joshua C. Harrison, of Camden Town, and the Rev. Silvester Whitehead, Wesleyan missionary for China.

PASTOR AND PEOPLE.

MIRACLE AND LAW.

The miracles of Jesus Christ profess to be supernatural interpositions for the accomplishment of an immediate benevolent purpose, while in combination they afford a body of evidence testifying to the power and benevolent mission of a divine Saviour of the sinful. Their directly benevolent aim is conspicuous throughout. Jesus never performs any wonderful work for display of power; when a desire is indicated for signs in the heavens these are refused; when His own wants are concerned there is no exercise of power to deliver Himself from suffering; but when a poor sufferer appeals for deliverance, He is ready to act; or when the feeble, oppressed condition of one who has been a long time in this case comes under His eye, He is moved to compassion and gives unexpected deliverance, even without intervention of request. All this is done, not as if it were any part of the divine purpose to keep men exempt from suffering, nor as if it were inconsistent with the divine benevolence to allow its return and continuance, for He is at pains to warn that even a worse thing may come; but as if deliverance from suffering were in harmony with the mission, and peculiarly appropriate, as illustrative of a Saviour's design as well as of His divine power. By way of sign, he would rescue from disease, in order thereby to point to a grander deliverance, even from sin, which causes all the world's sorrow.

The question here calling for attention is, "How do these miracles stand related to the laws of nature which we now recognize as fixed and unchangeable? The first portion of the answer must be that they are incapable of explanation under these laws. They are veritable examples of results incapable of being attained under the operation of natural law. The effects secured were indeed only such as would have been attained had medical science been able to accomplish the result, for the great majority of them belong to the region in which the grand healing art works out its beneficent contribution to human well-being. But in respect to the mode of execution, they were in no sense analogous to what is achieved by unexpected advance in scientific knowledge and skill. There was nothing in the whole course of our Lord's life bearing resemblance to the work of him who laboriously ponders the varied aspects of some selected forms of disease, and ultimately finds the cure in a new mode of treatment, or a dangerous and difficult form of operation. The word spoken to the leper or paralytic; the anointing of eyes with clay, and sending the blind man with clay-covered eyes to wash in a pool; the command to Jairus' daughter, "Maid, arise;" and the call to the man of Bethany, "Lazarus, come forth," present no likeness to the conduct of one merely exercising a deeper knowledge of the remedial measures which are constantly being employed in some mode or other for the relief of suffering. What we witness in the varied form of His works is supernatural exercises of divine authority and power. There is no competent vindication of the sacred narrative by reduction of our Lord's works to the level of those forms of knowledge and skill which are within the reach of human discovery. The sacred writings offer no suggestions pointing in this direction; Christian faith, in the defence it offers for its recognition of the miraculous in Christ's life, does not shelter itself behind such a poor breastwork as that which is gained by eliminating the supernatural, seeking to defend itself by surrendering all that is distinctive of the God-man, who not only spake as man never spake, but who, with profuse liberality performed works of healing that made the ears of the nation to tingle, compelling reluctant witnesses to testify that it was never so seen in Israel. The supernatural works of Jesus belong to the same place in history as that which records the supernatural attributes belonging to His personality.

The record of Scripture presenting the narrative of Christ's miracles, does not in any sense represent our Saviour as interposing to stay, for a brief period, the action of fixed law, or to prevent the application of such law in the history of a particular individual. In all these wonders of healing nothing more happened as to actual result, having a general bearing on procedure in the physical world, than does happen when a cure of a particular phase of disease is accomplished by means of some newly discovered appliance at com-

mand of medical art. These two cases are essentially different as to modes of action, but they are strictly identical as to result, and this identity amounts to a demonstration of harmony with scientific requirements, as these actually guide men to the discovery of new methods. That there is identity of result only in some cases does not affect the argument, but arises from the essential features of the comparison, as a product of supernatural intervention must transcend what is ultimately attained by laborious processes of human research. But that there is in any case an identity of result under the different conditions, is an indication that supernatural intervention is not an interference with the laws of nature, such as would be involved in their suspension or subversion. There is a great difference between recovery from suspended animation and resurrection from the dead as in the case of Lazarus, but the fixed order of the universe is no more disturbed in the latter case than in the former.

A further consideration bearing on the miracles of Christ needs to be stated, though it comes more directly into relation with philosophy than with science properly so called. Every one of these miracles was performed avowedly for moral ends, and under applications of moral conditions, while for immediate physical effects. There is moral law as well as physical law, and our Saviour subordinates the latter to the former in determining the use He makes of supernatural agency. The evidence of this is interwoven through the very texture of the narrative, so that an attempt to sever His miracles from their moral purpose can result only in tearing the narrative into fragments—mutilating the record which must be studied and interpreted as it has been put into our hands. Moral law is as unchangeable as physical law, though the character and form of its sway differ from those of physical law, and it is easier for a man wilfully to violate the higher law of life than to violate the lower. Yet so closely are the higher and lower connected in human history, that the easy violation of moral law is followed by painful consequences under the reign of physical law. It is within the purpose of Jesus to deliver from both, and it is only in recognition of this combined or complex purpose that we discover the rational basis on which supernatural deliverance from disease becomes a natural vehicle for presenting to rational beings requisite evidence of divine intervention in their behalf as they are entangled in the disastrous consequences of violating unchangeable moral law. If, on other grounds, it be apparent that supernatural interference for restoration of health or life does not involve interference with physical law by which the government of the Universe could be in any degree affected; on the grounds now contemplated we come to recognize a harmony of higher and lower orders of fixed law bearing on the history of the human race, and for this harmony of law our Saviour manifested a supreme concern.—*Prof. H. Calderwood, in Science and Religion.*

HOW AND BY WHOM THE REVISION WAS MADE.

The revised New Testament is now in the hands of the general public of the English-speaking world. It is in order, therefore, to recall the history of the Revision and to give a list of the revisers, with their denominational connection.

It was eleven years on the sixth of the present month since the Convocation of Canterbury provided for a committee of biblical scholars to revise the English Bible of 1611. It was recognized as a fitting thing that this venerable ecclesiastical body should take the first steps toward the performance of a work that had come to be regarded as necessary to be done; and when the committee thus appointed, upon the authority given, invited learned men of other denominations to assist in the revision, the invitation was cordially accepted. A committee, upon invitation, was also formed in the United States. Two committees, each consisting of two companies, were formed, one each side of the Atlantic—one company for the revision of the Old Testament, which is not yet completed, and one for the New. It was announced a year ago that the New Testament revisers had completed their work; but various delays have occurred to prevent publication sooner.

The English and American committees embrace seventy-nine members, of whom fifty-two are English and twenty-seven American. Besides these, some twenty-two were lost to, the committees by death

and resignation, so that not scholars have been connected with the revision. The members of the English New Testament company are:

Charles J. Ellcott, D.D., Bishop of Gloucester and Bristol (Chairman).

George Moberly, D.C.L., Bishop of Salisbury.
Edward Henry Rickersteth, D.D., Dean of Lichfield.
Arthur P. Stanley, D.D., Dean of Westminster.
Robert Scott, D.D., Dean of Rochester.
Joseph Williams Blakesley, B.D., Dean of Lincoln.
Richard C. Trench, D.D., Archbishop of Dublin.
Charles Wordsworth, D.C.L., Bishop of St. Andrews.

Joseph Angus, D.D., president of Baptist College, London.

David Brown, D.D., principal of Free Church College (Presbyterian), Aberdeen.

Fenton J. A. Hort, D.D. (Anglican), Cambridge.

The Rev. Wm. Gibson Humphry (Anglican), London

B. H. Kennedy, D.D., Canon of Ely.

William Lee, D.D., Archbishop of Dublin.

Joseph Barber Lightfoot, D.D., Bishop of Durham.
William Milligan, D.D. (Presbyterian), Professor of Divinity, Aberdeen.

William F. Moulton, D.D. (Wesleyan), master of the Leys School, Cambridge.

Samuel Newth, D.D. (Congregational), principal of New College, London.

Edwin Palmer, D.D., Archdeacon of Oxford.

Alexander Roberts, D.D. (Anglican), Professor of Humanity, St. Andrews, Scotland.

F. H. A. Scrivener, LL.D. (Anglican), London.

George Vance Smith, D.D. (Unitarian), Carmarthen.

Charles John Vaughan, D.D. (Anglican), master of the Temple, London.

Brooke F. Wescott, D.D., Canon of Peterborough.
The Rev. J. Troutbeck, (Anglican), Westminster.

Of these twenty-five members nineteen are Anglican and six Dissenters.

The American New Testament company consists of thirteen members, as follows:

T. D. Woolsey, D.D., LL.D. (Congregational), New Haven, Conn., (chairman).

J. Henry Thayer, D. D. (Congregational), Professor in Theological Seminary, Andover, Mass.

Ezra Abbot, D.D., LL.D. (Unitarian), Divinity School, Cambridge, Mass.

J. K. Burr, D.D. (Methodist), New Jersey.

Thomas Chase, LL.D. (Friend), President of Haverford College, Pennsylvania.

Howard Crosby, D.D., LL.D. (Presbyterian), Chancellor of the New York University.

Timothy Dwight, D.D. (Congregational), Professor in Divinity School, New Haven, Conn.

A. C. Kendrick, D.D., LL.D. (Baptist), Professor in University of Rochester.

Alfred Lee, D.D. (Protestant Episcopal), Bishop of Delaware.

Matthew E. Riddle, D.D. (Protestant Episcopal), Professor in Theological Seminary, Hartford, Conn.

Phillip Schaff, D.D., LL.D., Professor in Union Theological Seminary, New York.

Charles Short, LL.D. (Protestant Episcopal), Professor in Columbia College, New York.

E. A. Washburn, D.D. (Protestant Episcopal) New York City. Died in February last, after the revision was completed.

The principles on which the revision has been made are as follows:

"1. To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness.

"2. To limit, as far as possible, the expression of such alterations to the language of the authorized or earlier versions.

"3. Each company to go twice over the portion to be revised—once provisionally, the second time finally.

"4. That the text to be adopted be that for which the evidence is decidedly preponderating, and that when the text so adopted differs from that from which the authorized version was made the alteration be indicated in the margin.

"5. To make or retain no change in the text, on the second final revision by each company, except two-thirds of these present approve of the same; but on the first revision to decide by simple majorities.

"6. In every case of proposed alteration that may

have given rise to discussion to defer the voting thereon till the next meeting, where so ever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

"7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

"8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions."

The English and American Companies exchanged first and second revisions, the differences remaining unharmonized to be put in appendix. This appendix will represent changes desired by the American revisers. The work of revision was not carried on by sub-committees, but by the full company. It was not official, but private, and none of the revisers are to receive any compensation. The expenses of the English revisers are paid by the owners of the copyright—the University Presses; those of the American revisers by voluntary subscriptions and the proceeds of the sale of the memorial volume.

ABOUT THE BOYS AT HOME.

Nearly every paper or magazine one can take up nowadays, has its word of advice concerning the girls. Words of counsel to the girls themselves; words to mothers as to the careful training of their daughters. And truly, the girls are a very important element in this world; we would not dispute the fact at all. But there really seems a surfeit of advice just now on the subject.

While mothers are earnestly preparing their daughters for life's various duties—endeavouring by word and example to render the dear girls useful and graceful in the spheres to which they may be called; it seems to the writer that the boys ought not to be entirely forgotten.

You are anxious that Nellie or Susie should early acquire habits of order and neatness, for it is ever present to your mind that they will doubtless some day occupy the place of wife, mother and housekeeper; so they are taught to fold their little aprons and night dresses; to hang up the outside wraps and hats. But how about Harry and Ned? They rush in from school or play; books and overcoats are tossed to one chair and another, often on the floor; they neglect to wipe their feet, and sit with their hats on, and too frequently mother and sister look mildly on, and pick up the displaced articles, because they are boys. Nellie and Susie have rooms which are models of taste, but the boys? "I dread to go into the boys' rooms," says many a mother and sister, "for I really don't know where to begin to straighten up things."

Nellie and Susie are being trained in such a manner that in a future day they will brighten some good man's home. Does it never occur to you that Harry and Ned in all probability will become husbands and fathers? Yes, and by their disorderly, careless habits make some sweet woman weary of her life. A large, a very large part of some women's work, consists in "picking up" and setting to rights after the masculine members of the household; and it is often most unnecessary. Why should not Mr. B. hang up the clothing he has laid aside, or consign his soiled handkerchiefs and collars to the clothes-basket, just as much as Mrs. B., who has quite enough to occupy her hands and feet, without any superfluous tasks?

Why should the head of the household have the sole privilege of displacing the hearth-rug and leaving it so? or why should father or brother with sublime indifference drop the read newspaper on the floor, for some feminine hand to put it in its proper place?

Mothers tolerate with too much leniency the carelessness of the boys. They walk patiently up and down the house, in search of stray hats, gloves, and the thousand and one et ceteras which Masters Frank and Tom ought to be obliged to find for themselves as a penalty for leaving out of proper places.

"If I do not teach my boys now," said an admirable mother, they will be sure to give some other woman trouble."

And why should not boys as well as girls have habits of order and neatness early formed, that they may become helps and not hindrances in the beauty of future homes? It is a very precious privilege for a woman to make home attractive, but surely it is not any less a binding duty on the husband's part to aid and encourage the wife's efforts; and that boy who thinks it mother's or sister's place to pick up, and

search for his scattered belongings is not very apt to make a very tidy or considerate husband. The writer of this article has had small experience in her own house-keeping with disorderly mankind; she is grateful to record that husband and brother have ever tried to save rather than give extra steps. But observation in many households has shown that mothers are far more particular in training girls than boys in the not small amenities which go so far in making home pleasant. Give the girls all the training you can, mothers, but don't forget the boys.—L. R. Fleming.

CROWN HIM.

In 1835, when Dr. Webb and other missionaries sailed, the last words they heard from their native land were "Crown Him Lord of all."

They hushed their breath, that noble band,
To catch the last farewell;
The dear home shore receding fast
With every ocean swell.
Above the city's noise and din
A song rose on the air—
A song of triumph and of joy
From loved ones gathered there.

"All hail the power of Jesus' name!"
And, clear as bugle call,
The words came floating on the air,
"Oh! crown Him Lord of all!"
They caught the spirit of the hymn,
Danger and death looked small
To those brave ones, who gave their lives
To crown Him Lord of all.

A battle hymn, that song sped on,
"The world for Christ," the call,
For every island of the sea
Shall crown Him Lord of all.
On Himalaya's sunny slope,
By Delhi's kingly wall,
They lay their lives down at His feet,
And crown Him Lord of all.

The Southern Cross begins to bend,
The morning dawns at last,
Idol and shrine and mosque and tower
At Jesus' feet are cast.
Triumphant Zion, lift thy head,
Let every burden fall,
Come cast your trophies at His feet,
And crown Him Lord of all!
—L. M. Latimer, *In Woman's Work for Woman.*

"MAKE THE BEST OF YOURSELF."

The preacher's voice rang out clear and intense. The congregation almost held its breath as it listened to that passionate earnestness.

A woman sat listening—a weary woman, to whom life was a burden. As these words, "Make the best of yourself," flashed forth, she felt as if they were hurled at her. She make the best use of herself whose whole life had been a failure! How could she? The rest of the sermon was unheard. It was as if a diamond had been thrown into her lap. That was all she heeded. I said the sermon was unheard, yet there did enter into her consciousness another flashing sentence, "Every man has a right to make the best of himself."

That meant women as well as men.

If you had been looking at the woman you would have seen a new and strange expression come into her face, just such a change as might come into the face of a dying man, if suddenly he should find the fabulous elixir of life.

She leaned her head forward on the back of the pew before her and sat very still, but from her heart went up a cry, "Lord, help me to make the best of myself. Lord, I will make the best of myself, with Thy help."

At last came the benediction, and she rose up. Then, as the congregation poured out, she followed with the crowd. Near the door stood an old, decrepit woman, in worn and shabby garments. Her hands were wrinkled and large-jointed. She was a shy, half-frightened woman, who had strayed into this large church, and now stood back, half awed by its grandeur and the immense of mass people.

Gail Bruce liked dainty people and dainty things of all kinds, and she shrank with a kind of horror from all things that were uncomely. But as her eye fell upon the old woman she suddenly sent up a prayer, "Lord, help me to make the most of myself in all the humanities, in love and in tenderness. And Lord, bless that old woman."

When Gail reached her she stretched out her own well-gloved hand, and touched the old woman's arm with a tenderness that thrilled her frame; then slipping her hand into hers, said:

"We are glad to see you here, and hope you will come again."

The old lady looked up with a pleased smile, and said it was a "fine church and she liked the minister." When Gail passed out there was on her features a reflexed gladness. Seeing it, several people unconsciously held out their hands to her, who, as a rule, only bowed.

She went home, and kneeling, said, "Help me to help others. Help me to do some kind deed every day. Help me to grow like Christ, so that I may be my best. Amen."

That was the beginning of a great change in Gail Bruce. Every morning she took up the day with the prayer, "Lord, help me *this* day to do something for others! Help me *this* day to make some one happier! Help me *this* day to make the best of myself." Many a gentle answer she returned when her nervous temperament would have prompted a quick word.

One little thing she tried to do especially—that was to carry a bright and cheery face; to give a pleasant word whenever she could. This was hard for her to do at first, for she possessed by inheritance an inclination to morbidness and melancholy. But she shook it off as best she could, and gave her "Good-morning" or "Good-evening" in as bright a way as possible. At church, instead of waiting to be spoken to, she took the initiative and spoke to others, and if possible, said some pretty or pleasant thing. Then, greatly to her surprise, friends began to gather around her. She found herself called upon for little helpful deeds that some women seem always to do and others never. She got in the way of giving a flower to this old lady, or a picture to that little child, or perhaps of making a friendly call on a sick girl. She grew into a way of touching gently and caressingly all things. Her life grew as sweet-scented as a rose, and as people love roses they loved her.

So, making the best of her moral and affectionate nature, she grew, year after year, into a sweet, perfect, and rounded womanhood.

But these were not all the ways in which she made the best of herself.

It had been her habit, when feeling sad and melancholy, to forget herself in a novel—to live in another world for the time—until the fit of sadness was gone. Now, instead of that, she took up the best works in literature, and gradually found herself acquiring a finer taste than before, and an ability to talk on many subjects. This gift she used with great tact in helping others. Her music she had taken up with new zeal. And so, when one Sunday, in Sabbath-school, the pianist was absent, she filled the vacancy, and thereafter the pianist, who was delicate, felt that she could rely on Miss Bruce to fill her place when absent.

Gradually life grew very good to this woman to whom once it had been a weariness. Looking back, the past heartlessness appeared as a dream. Life was so full, so filled up with gentle deeds, and words, and charities, that she had no time to think of and pity herself.

At last—no, not at last—there came to her the best of God's good gifts, a good man and true, who, looking down upon her, said:

"Will you be my wife?"

She became his wife, knowing that as wife—and perhaps mother—she could grow and develop into her best, noblest womanhood.—*Christian Weekly.*

IMMORTALITY.

The contemplation of this superior life inspires, too, the noblest culture of character. If we are to be associated forever with pure holiness on high, we must cherish in ourselves, through God's truth, and by his gracious help in the Spirit and through his Son, the character by which we shall fit ourselves for that great and beautiful fellowship, that illustrious society. Nothing is more painful to a sensitive spirit than to be associated with those of a governing temper with which it is not congenial. Put the gross-minded person with the spiritually-minded, and he recoils from contact with him. If you keep him there, you have doomed him to a terrible fate, unless his spirit is changed. The same sunshine which nourishes the flower as it bends upon its fragile stem, which paints the picture on the prepared plate, falling upon the diseased eye gives it intolerable torture, and falling upon the enfeebled brain blasts it with death. Character, therefore, when it is inharmonious with our own, no matter how lofty and pure it is—all the more

as it is lofty and pure—becomes to us a sharp condemnation until we are in sympathy with it. But if we feel ourselves related to this moral and personal life, glorious, transcendent in the heavens, there is an impulse exerted on our spirits leading us to fit ourselves for that communion and fellowship, that we may not feel any disharmony between our souls and those of martyrs, apostles, confessors, and sainted ones who have gone through sorrow into triumph and immortal life. I can conceive of no force greater than this to exalt human character. As the sunshine of the morning lifts the mists and reveals the landscape, and clothes it with a mantle of beauty, making the very rock burst into life and surround itself with verdure, so this influence from above, from the celestial realms which we have not reached, but toward which we are tending, and the gates of which Christ opens to us, disperses from the spirit what is malefic or obscure, and prints a new and vital beauty on it all.

The painter who paints his picture of a saint places an aureole of gold about his head with a swing of his brush; but the true aureole around the earthly saint is woven of fiery experience that turns to gold through the blessed touch of God. If we would have this vision of life, we must gain it through submission and strong endeavour to do great work for God. Then there will come to us those high, illuminated moments, in which we shall see the heavens above us, as we sometimes catch a glimpse of a beautiful scene through a rift in a fog, or as, in a cloudy night, we see the constellations when the wind has swept the clouds aside. Such as these high, illuminated moments in which the writer of this epistle was standing, in which illustrious workers in the cause of Christ have been standing ever since. These, when we reach them, will give direction and impulse to whatever is best in our aspiration. They will be prophetic of that immortal life in those realms above with which, blessed be God's name, through His Son and by His Spirit we are vitally connected, and into which we are to pass when we step beyond the limit of life on earth. Not into the dark of death—O, no; that is the heathen's fear!—into the celestial realms, we are to pass, if we are Christ's. We shall hear the voices of heavenly hosts; we shall hear heavenly bells chiming as we enter in; we shall catch the echo of seraphic song; we shall meet our friends, perhaps the little child that went away from us will come out to meet us; we shall see the Master and the disciples, and with them we shall be for evermore.—*Rev. Dr. R. S. Storrs.*

A GREAT PREACHER'S CONVERSION.

Spurgeon relates the following as the simple story of his conversion:

"I will tell you how I myself was brought to the knowledge of the truth. It may happen the telling of that will bring some one else to Christ. It pleased God in my childhood to convince me of sin. I lived a miserable creature, finding no hope, no comfort, thinking that surely God would never save me. At last the worst came to the worst—I was miserable; I could do scarcely anything. My heart was broken in pieces. Six months did I pray, prayed agonizingly with all my heart, and never had an answer.

I resolved that, in the town where I lived, I would visit every place of worship in order to find out the way of salvation. I felt I was willing to do anything and be anything if God would only forgive me. I set off, determined to go round to all the chapels, and I went to all the places of worship; and though I dearly venerate the men that occupy those pulpits now, and did so then, I am bound to say that I never heard them once fully preach the Gospel. I mean by that—they preached truth, great truths, many good truths that were fitting to many of their congregation—spiritually-minded people; but what I wanted to know was—How can I get my sins forgiven? And they never once told me that.

I wanted to hear how a poor sinner, under a sense of sin, might find peace with God; and when I went I heard a sermon on 'Be not deceived; God is not mocked,' which cut me up worse, but did not say how I might escape. I went again another day, and the text was something about the glories of the righteous; nothing for poor me. I was something like a dog under the table, not allowed to eat of the children's food. I went time after time, and I can honestly say, I don't know that I ever went without prayer to God, and I am sure there was not a more attentive hearer

in all the place than myself, for I panted and longed to understand how I might be saved.

"At last, one snowy day—it snowed so much I could not go to the place I had determined to go to, and I was obliged to stop on the road, and it was a blessed stop to me—I found rather an obscure street and turned down a court, and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was the Primitive Methodists' chapel. I had heard of these people from many, how they sang so loudly that they made people's heads ache; but that did not matter. I wanted to know how I might be saved, and if they made by head ache ever so much I did not care. So, sitting down, the service went on, but no minister came.

"At last a very thin looking man came into the pulpit and opened his Bible and read these words: 'Look unto me, and be ye saved, all the ends of the earth.' Then just setting his eyes upon me, as if he knew me all by heart, he said, 'Young man you are in trouble.' Well, I was sure enough. Says he, 'You will never get out of it unless you look to Christ.' And then lifting up his hands he cried out, as only I think a Primitive Methodist could do, 'Look, look, look! It is only look,' said he.

"I saw at once the way of salvation. O, how I did leap for joy at that moment. I know not what else he said. I did not take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things, but when I heard this word, 'Look,' what a charming word it seemed to me. O, I looked until I could almost have looked my eyes away, and in heaven I will look on still in my joy unutterable.

"I now think I am bound never to preach a sermon without preaching to sinners. I do think that a minister who can preach a sermon without addressing sinners does not know how to preach."

NOT FAR.

Not far, not far from the kingdom,
Yet, in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait,
Fearing to enter in boldly,
So lingering still at the gate;

Catching the strain of the music,
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song;

Seeing the warmth and the beauty,
The infinite love and the light,
Yet weary and lonely and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be the last and forever,
Out of the resting-place

—*English Congregationalist.*

DO YOU KNOW JESUS?

I was walking hastily along a crowded street when my steps were suddenly arrested by a voice behind me uttering the words, "Sir, do you know Jesus?" For the time and place it was a strange question. It was high noon, and many were hastening to the Exchange near by. It was in the centre of a busy thoroughfare through which hundreds were pressing, each intent upon his own particular errand. In the midst of the temple of Mammon and of the throngs of his worshippers I heard the strange thrilling question, "Sir, do you know Jesus?"

Stranger still, when I turned to see the person who uttered these words, I could not fix upon any one of the numbers behind me as the speaker. I did not see either to whom it had been spoken. If it had fallen from the clear sky above me it could not have had less of personality about it. The air had borne it to my ear, but from whom I could not discern, and the words, so unusual in that place and at that time, seemed to have become doubly strange, that their speaker had so quickly vanished.

I turned away and passed up the street, pondering over the question which I had so mysteriously heard.

I thought of the declaration of Jesus, that "to know" Him is "life eternal," and then I forgot the strangeness of the query in the sense of its overwhelming importance. I questioned my own soul, "Dost thou know Jesus," the Eternal Life? I applied it mentally to those who passed me so hurriedly, eager in their pursuit of present good. One I recognized as a shrewd and practical financier. He knew something of the secrets of the banking-house. He understood the vast system of exchanges which spreads over our country like a network. He could discourse fluently upon the crisis and its causes. *Did he know JESUS?* If not, he had missed the highest knowledge. He knew not Him in whom infinite treasures of wisdom and grace are found.

I passed on farther, and I saw a well-known merchant ascending the steps of the Custom House. He was an adept in his business, thoroughly versed in all the departments of trade. He knew the value of commodities at a glance, and could predict the turn of markets, and speculate wisely upon the changes in commerce made by the manifold changes of the times. He was an oracle in the counting-house and on 'Change. But did he know JESUS? was my thought. In his calculations has he ever computed the worth of his soul, or the value of Christ's sacrifice offered for its redemption? *Did he know JESUS as his Saviour, and heartily receive Him as his sacrifice before God?* If not, what was his acquired knowledge but a guide for a few years, to be utterly useless when God should call him to give up his possessions on earth.

Farther on I met another familiar face. It was pale, and an air of abstraction spread over it. The man of science was conning some new problem, or pondering over some novel facts. He had much and various knowledge. He knew the laws by which the stars move and the waters flow. He had analyzed and combined until he understood many things in their elements, and the process by which these elements were united in many different forms. He knew the history of the past, and could tell where the mountains had been built up and seas spread out. *Did he also know Jesus?* That is the great question.

Reader, do you know Jesus? Do you know His power to save from sin and the fear of impending judgment? Do you know how free His mercy is? how full His grace? You must know Him or perish. You must know Him, or miss eternal life.

AN OLD MAN'S WORD.

I met him one day on his way to the place where prayer was wont to be made. He had just passed the mile-stone of life labelled "Seventy Years." His back was bent, his limbs trembled beside his staff; his clothes were old, his voice was husky, his hair was white, his eye was dim, and his face was furrowed. Withal, he seemed still fond of life and full of gladness, not at all put out with his lot. He hummed the lines of a familiar hymn as his legs and cane carried him along.

"Aged friend," said I, "why should an old man be merry?"

"All are not," said he.

"Well, why, then, should you be merry?"

"Because I belong to the Lord."

"Are none others happy at your time of life?"

"No, not one my friendly questioner," said he; and as he said more, his form straightened into the stature of his younger days, and something of inspiration set a beautiful glow across his countenance. "Listen, please, to the truth from one who knows, then wing it around the world, and no man of three-score years and ten shall be found to gainsay my words—*The devil has no happy old men!*"—*The Lutheran.*

HE ALSO SERVES WHO WAITS.

I once knew a working-man, a potter by business, who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in his shop with the opening of the day. He managed, however, to bear each evening to the bedside of the "wee lad," as he called him, a flower, a bit of ribbon, or a fragment of crimson glass, indeed anything that would lie out on the white counterpane and give a colour in the room. He was a quiet, unsentimental Scotchman; but never went he home at night without some toy or trinket, shewing that he had remembered the wan face that lit up so when he came in. I presume he never said to a living soul that he

loved that boy so much. Still he went on patiently loving him. And by and by he moved that whole shop into positively real, but uncensurous fellowship with him. The workmen made curious little jars and teacups upon their wheels, and painted diminutive pictures down the sides before they stuck them in the corner of the kiln at burning time. One brought some fruit in the bulge of his apron, and another some engravings in a rude scrap-book. Not one of them whispered a word, for this solemn thing was not to be talked about. They put them in the old man's hat, where he found them; so he understood all about it. And I tell you, seriously, that entire pottery full of men, of rather coarse fibre by nature, grew quiet as the months drifted, becoming gentle and kind, and some of the ungoverned ones stopped swearing, as the weary look on the patient fellow-worker's face told them beyond any mistake that the inevitable shadow was drawing nearer. Every day now somebody did a piece of his work for him, and put it up on the sanded plank to dry; thus he could come later and go earlier. So, when the bell tolled and the little coffin came out of the door of the lowly house, right around the corner out of sight, there stood a hundred stalwart working men from the pottery, with their clean clothes on, most of whom gave a half-day of time for the privilege of taking off their hats to the simple procession, filing in behind it, and following across the village green to its grave that small burden of a child, which, probably, not one of them had ever seen with his own eyes.—*Presbyterian Monthly.*

ABOUT ELDERS.

A writer in an English newspaper tells some amusing stories of the trials to ministers occasioned by crotchety deacons—elders, as we would call them. Contrasting, also, the poor and the useful, he says the majority is greatly on the side of the latter, and then gives this sensible description of one who commends himself to the good judgment of the churches: "The churches should avoid men who have earned an unfortunate character for impracticability, or who are possessed of some pet idea which they ride to death, or who are afraid of enterprise and venture, and tremble at the sight of novelty, or who are so cosmopolitan they do not care to devote themselves to their own church. They should seek men of amiable temper, of comprehensive views, and above all, of sanctified common sense. And the grandeur of the common service should lift them above the petty feelings which might otherwise divide them. Such counsel is good anywhere. Nor would any of us have to travel far to find some good deacons of just about this sort." It is common to speak of the inefficiency of the eldership and to credit it, also, with a good degree of that Adamic spirit that makes it more a hindrance than a blessing. It is a mistake. There are poor elders, just as there are inefficient ministers and unworthy church members. But taken as a whole, the eldership of the churches is composed of as creditable a set of men as can be collected from those associated in any cause or calling. They are, for the most part, men of intelligence, piety, real concern for the prosperity of the Church and blessing of the people, and in some instances exhibit a zeal and self-denial in the work of the Lord that is an example to many who are disposed to find fault with them.

BIBLE THOUGHTS.

"Be still, and know that I am God."—Ps. xvi. 10.

It is not easy to be still in this rough and restless world. Yet God says, "Be still;" and He says also, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. xxx. 15).

The winds of earth blow sharp; and, as we round the corner of another year, fresh blasts meet us in the face. We feel, moreover, as if the ground were heaving under our feet; so many strange events seem coming up with the new year, as if all the nations were quaking, and the kingdoms tossing up and down: nothing calm, nothing at rest; but all "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. lvii. 20).

Yet in the midst of all this, we hear a voice speaking to us of rest. Above the din of conflict and uproar, there sounds sweetly a still small voice, saying, "Peace, be still." Let us listen to Him that thus speaks to us in the day of the angry storm, for assuredly He means what He says; and He has the

power to give us what He commands. He wishes us to be partakers of the stillness that fills His own heaven; and He has provided for our being so filled. The stillness which He enjoins is the stillness of faith—faith that takes hold of Him with "whom is no variableness nor shadow or turning." The stillness comes from knowing that He is God. It is this that anchors us in the hour of tempest. God is God; and He reigns, though the nations may rage, and their rulers take counsel together against Him. Yet He is God, and He sitteth in the heavens. The voice that says "be still" comes from Himself, from the region of His own peaceful heavens.

1. Be still, and thou shalt know I can put all mine enemies to shame. "He that sitteth in the heavens shall laugh; the Lord shall hold them in derision. Who shall contend with Him who made the heavens and the earth?" He is still God.

2. Be still, and thou shalt know that I can uphold my own truth in a day of error. Is not my truth precious to me? and my Book of truth, is it not above all books in mine eyes? I am God.

3. Be still, and thou shalt know that I can say to the nations, Peace, be still. The waves rise, but I am mightier than all. These tumults do not touch my throne. Take no alarm because of this world-wide resistance to my authority and law. I am still God.

4. Be still, and thou shalt see the glorious issue of all these confusions. This world is my world, and thou shalt see it to be such; this earth shall yet be the the abode of peace and righteousness.—*Dr. Horatius Bonar.*

DEALING WITH YOUNG MEN.

Begin to establish an influence over the young at a very early period. The sooner the better. As soon as the children are old enough to recognize you on the street or at their homes, it is time you began to form their acquaintance. Then when they begin to attend the day school, the minister has more function towards them than he is usually thought to have. We ought to look after the children in our admirable system of public schools. Look in upon them. Let the children become accustomed to seeing your face in the school-room. You will thus be able to get nearer to them, for they will think that you and they have some common ground of sympathy. Specially in this day is solid education being neglected in girls. The practical part is being neglected, and only as much, and such a kind is given to them as will enable them to shine in society. We should take more responsibility in this matter concerning those over whom we have pastoral care. America owes a debt of gratitude to her ministers of the olden day, for they had charge of the public instruction, and we are only following traditions of our fathers if we do what we rightly and lawfully can in this direction to-day. Go, then, into your infant-school, into the day-school, into the boarding-school in your parish, and become as much acquainted as possible. You would thus reach families that otherwise you would not touch in your regular ministrations. You are over-estimating the relative importance of your other duties, if you say you have no time for such work. You can well afford to make time for it. If we preach to those with whom we are personally acquainted, our sermons will have very much more power with them. It is part of the minister's work, and he can as well say he has no time to prepare his sermons. As young men you have special facilities for reaching the young. I implore you to make the best use of them. Make them know you as human beings as well as clergymen.—*Dr. John Hall.*

VICTORY THROUGH FAITH.

Christian, take good care of thy faith; for recollect, faith is the only way whereby thou canst obtain blessings. If we want blessings from God, nothing can bring us down answers from God's throne except it be the earnest prayer of the man who believes. Faith is the angelic messenger between the soul and the Lord Jesus in glory. Let the angel be withdrawn, we can neither send up prayers nor receive answers. Faith is the telegraphic wire which links earth and heaven—on which God's messages of love fly so fast that before we call He answers, and while we are yet speaking He hears us. But if that telegraphic wire be snapped, how can we receive the promise? Am I in trouble? I can obtain help from trouble by

faith. Am I beaten about by the enemy? My soul leans on her dear refuge by faith. But take faith away, in vain I call on God. There is no road betwixt my soul and heaven. In the deepest winter time faith is a road on which the horses of prayer may travel. Ay, all the better for the biting frost; but blockade the road and how can we communicate with the great King? Faith links me with divinity, faith clothes me with the power of God, faith engages on my side the omnipotence of Jehovah, faith insures every attribute of God in my defence; it helps me to defy the hosts of hell, it makes me march triumphant over the necks of my enemies. But without faith how can I receive anything of the Lord? Let not him who wavereth, who is like a wave of the sea, expect that he will receive anything of God.

O, then, Christian, watch well thy faith, for with it thou canst win all things, however poor thou art; but without it thou canst obtain nothing. If thou canst believe, all things are possible to him that believeth.—*Spurgeon.*

A MISSIONARY CHURCH.

A missionary Church will be characterized by three things: zeal for the conversion of the unsaved in its own community; fidelity to the general missionary work in which the whole body of which it is a constituent, is engaged; and a wide, prayerful, and cordial interest in the work of the world's evangelization, in the largest sense.

Such a Church will never have crippled domestic finances; such a Church will never have dull prayer-meetings; such a Church will have a deep, joyful, living piety among its members; such a Church will have the revival power of the Holy Spirit in its home work; and such a Church will become a name of power, and God will delight to bless and honour it in every land.—*The Gospel in All Lands.*

PEOPLE who are ready to part with their hearts while keeping their money are not the sort that Jesus wants. The rich ruler was anxious to become a disciple on such terms, but our Lord would not accept the offer.—*Baptist Weekly.*

CHRISTIANS are often employed in digging wells to find comfort, and the deeper they go the darker they get; the fountain of life, salvation, and comfort is above; call upon thy God, and look up, and the light of His love will soon cheer thee.

THE old clothes that we wear no longer may give comfort and confidence to a man in naked destitution. The truths that are so familiar to us that we never think about them, may raise the utterly ignorant to a sense of their human brotherhood.—*Hamerton.*

LIVINGSTONE said, "People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to God which we can never repay? Say, rather, it is a privilege."

WHERE there is great privilege and great opportunity to do good, there will also be greatly increased responsibility and duty. And as each added blessing entails a new obligation, every reflecting mind should feel startled at the thought of the multiplication of His blessings. What manifold obligations! What fearful accountability!—*Christian World.*

THE Philadelphia "Presbyterian" is responsible for the following: "Governor Hoyt, of Pennsylvania, says he learned the Shorter Catechism in his youth, and 'if anybody wants to ask me any of the one hundred and seven questions I am ready to give him the answer. I don't live up to the Catechism perhaps as well as I ought, but it is one of the things I claim to know.'"

THE latest statistics shew 41,678,000 school-children in the world, so far as the census-takers were enabled to ascertain. These have about 1,000,000 teachers. First in proportion to population comes the United States, with 9,373,195 pupils and 271,144 teachers. Both here and in France the school-children form one-fifth of the population. Prussia, with 4,007,776 pupils and 57,936 teachers, takes the third place. Next come England and Wales, where, as in Prussia, school-children are one-sixth of the population. Austria then files into line. In Japan there are 2,162,962 school-children, but the total population is not known.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JUNE 3, 1881.

THE GENERAL ASSEMBLY.

THE advertisement which will be found in another column supplies almost all the needed information connected with the meeting of the Assembly at Kingston on Wednesday next. All commissioners not yet supplied with certificates entitling them to travel at reduced rates on railways and steamboats ought to make application to Dr. Reid immediately. Arrangements are also being made for the accommodation of all the commissioners during the sitting of the Assembly, and those intending to be present ought to lose no time in communicating with the Rev. J. Fowler, Kingston, if they have not done so already.

We have but to add that the following nominations for Moderator have been made by the different Presbyteries: Rev. Dr. Black, Kildonan; Principal Caven and Professor MacLaren, of Toronto; Principal McVicar, Montreal; and the Rev. Dr. Cochrane, Brantford.

THE U. P. SYNOD, SCOTLAND.

THE proceedings of the United Presbyterian Synod, Scotland, might this year have been thought to have been comparatively dull, because uniformly peaceful. There were no personal altercations, no case affecting the doctrine or character of any of the ministers of the body, while on all questions of administration there was, not indeed unanimity, but uniform good feeling and generous forbearance. The distinctive principles of the Church were clearly stated and vigorously enforced, while the manner in which the missionary spirit of the denomination was being developed was as marked as it was gratifying.

SABBATH OBSERVANCE.

WE notice that some are moving to have the Post Office in Toronto opened, say for an hour, every Sabbath for the delivery of letters to all who apply at the wicket. The usual stock arguments are made to do service in this matter as they have often been before. The great concern in the present case is for travellers who may be staying over Sabbath in the metropolis of Ontario, and who may be away on Monday morning before they can receive their letters in ordinary course. Hapless travellers and benighted Toronto! Things it seems are better ordered in Quebec. Would it not be well for those who are anxious for a change in the present arrangement to speak honestly and manfully out, and not indulge in absolute drivel? Perhaps one poor traveller in the course of a year might have a single letter delayed for a whole day or even two, and to rectify this it is proposed to bring at least one other clerk to his weekday usual work, and thereby establish a principle which could be easily carried further in due time, and which logically could not be stayed till the letter-carriers went their rounds without any distinction during seven days in the week. Business letters would be asked for by some even though the poor dear traveller were at first principally considered; and if one merchant in this way stole a march on his fellows many more would feel obliged to follow suit. Everyone knows that the Post Office of London the large is kept rigidly closed on the Sabbath, and that it is so with the hearty approval of almost all business men in that city, many of whom look on the matter from a purely personal and business point of view. They have said a hundred times, and say still, "We have enough of business during six days of the week, and as things are now managed, we all start fair on

Monday morning. As far as business is concerned the Sabbath is as if it were altogether annihilated. It is in the fullest and best sense a *dies non*. But if the Post Office were opened even for an hour or two everything would be changed. Our business rivals might get out their letters and thus distance us in the race. In pure self-defence we should also have to take out ours and answer them as well, for we could not afford to let others be more enterprising. Clerks would also need to go to the counting-houses, and there would be no refuge for us from the everlasting grind. No; let us keep the Post Office rigidly closed. The religious aspects of the question we may not know, and may not, truth to say, particularly care about, but the personal and social interests involved we understand right well and appreciate highly. We have made up our minds on the matter and have no idea that they will ever be changed." And so the Post Office of the Great Babylon remains closed, to the satisfaction of all, though possibly to the inconvenience of more unhappy travellers than are likely to favour Toronto by "staying over" the Sabbath within its bounds. We have no idea that the change hinted at will be effected. It is, however, as well for the friends of an unbroken Sabbath to be on the watch against any such proposals, and to resist beginnings. Of course it is always in order for poor, weak lads, and others no longer young, who are haunted with the strange delusion that they are "clever," "able," and what not, to cry out about "bigotry" and "Puritanism," and so forth, not forgetting to trot out the "blue laws of Connecticut" which, impudent forgeries as they have been demonstrated to be, and never possessed of any legal force—nay, never having any existence at all except in the brain of a rather unprincipled Anglican clergyman who in this way tried to bring poor Puritanism into discredit—have now done duty for a long time with those who like to get a cheap reputation for learning, and think that they *must* be right and *must* be witty if they can have a fling at "Sabbatarianism," though this can be managed only by their quoting what they have never read, and parading as true what a very little learning and a very little research would have made them ashamed to refer to and still more so to argue from, as either authentic or genuine.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES.

IT is not possible in the space at our disposal to give any lengthened and consecutive account of the business transacted in the General Assembly of the United States at its late meeting in Buffalo. That Assembly was, we need scarcely say, a large and influential one. The matters coming before it were disposed of in a methodical, expeditious, and becoming manner. The speeches delivered were generally short and to the point. The order maintained was all that could reasonably be expected—we had almost said all that could be desired. There was perfect individual freedom combined with a becoming orderliness, and a loyal submission to the reasonable wishes and rulings of the Moderator,—while on the other hand that presiding officer caught so well the spirit of the Assembly, was evidently so familiar with the order of procedure, and so ready to give everyone a fair hearing, and absolutely fair play, that there were no unseemly jars, scarcely any appeal from his ruling, and, when there was, no interminable talking "to the question of order," and no difficulty in having the "point," whatever it might be, settled very expeditiously, and to the apparent satisfaction of all concerned. The chief business before the Assembly was hearing the reports of the different Committees, and disposing of these after more or less lengthened debate in such a way as it was thought would be most in accordance with reason and most calculated to advance the cause of God. Friday, the 20th ult., was the first day of real work, and a large amount of it was satisfactorily disposed of. Indeed, we could not even mention all the items of business, far less indicate the course of the discussions and the conclusions ultimately arrived at. The proposal to hold the meetings of Assembly only once in three years was laid on the table, and thus for the present shelved. Certain resolutions anent the assistance to be given to Theological Institutions were passed, salutations from the Assembly of the Southern Presbyterian Church received and reciprocated, etc. The report

on Systematic Benevolence contained some interesting facts. The contributions to benevolent work had increased on those of the previous year by \$85,622, the chief increase being on the Home Mission Fund, which had risen from \$295,612 to \$345,911. The aggregate of the eight funds for 1880 had been \$1,243,761, and for 1881, \$1,329,423. The average contributions per member to all the Assembly's objects of benevolence was \$3.91. The number of churches which give nothing to these objects of extra-congregational work is distressingly large, and those who give next to nothing is, among our neighbours as with ourselves, larger still. The aggregate is formidably and encouragingly great but when it is analyzed it is found that many individual churches and members do not after all tax themselves much for the advancement of the cause of Christ. We have had the curiosity to glance over the Home Mission report laid before the Assembly as well as the Foreign and one or two others, and while it is interesting, and stimulating as well, to note the large sums contributed by a good many congregations, yet the number of total or partial blanks is quite large enough to be remarkable, and is as eloquently suggestive as it well can be. In such places as New York some of the contributions to the Home Mission Fund are not only relatively but absolutely large—one being as high as \$9,449.09 and another \$6,124.47, but there is a shockingly formidable number represented by sums of only one figure in dollars and more of only two. Thus, for example, if one turns to Buffalo he finds himself confronted with the fact that the Church in which the Assembly met only contributed some \$50.52 to the Home Fund, and only \$388 to the Foreign, though marked intimations of wealth and numbers are on every side. We notice also, according to the same reports, that in the same city a congregation which gives or promises to give its minister upwards of \$4,000 of salary, managed in the course of last year to scrape together \$42.80 for Home Missions and \$42.81—a cent more—for Foreign. We notice these and similar facts in no carping spirit, but only to shew that while the aggregate sums raised are very large, there is "still very much land to be possessed," and a good deal of leeway in this respect to be made up on the other side of the lines as well as on this. The meeting on the first Friday evening in support of Sabbath Schools was highly interesting and successful. Here we must explain that the evenings are always kept free for popular meetings, and for more or less spirit-stirring addresses, and that these meetings are not regarded as part of the Assembly's proceedings proper at all. In this way in the course of the Assembly sittings all the more important enterprises of a religious and benevolent character are brought before the public, and great good is thought to be accomplished. The chief subject for consideration on Saturday, the 21st, was the report of the committee for the relief of disabled ministers, and the support of the widows and orphans of those deceased. During the year about 2,000 persons had been aided by this Board, in doing which \$74,695.06 had been expended. The scheme has been in operation twenty-six years, during which time \$1,373,000 had been contributed to what is felt to be a very deserving cause. Monday, the 23rd, was Freedman's Day, and a notably interesting one it was. We wish we could give even the meagrest account of the work being done among these millions of whilom slaves, or of the speeches in which their cause was on the occasion in question pleaded before the Assembly. This is however impossible. All we can say is that the work among the Freedmen prospers, and would prosper still more if additional means were supplied. And so from day to day the work of reporting what had been done, and of devising plans for future operations went on—quietly, systematically, in an earnest, business-like, common-sense manner—none, or at least very few, apparently speaking for the mere pleasure of hearing their own voices, but simply to help in the shortest and most expeditious way to the best and most practical conclusions on the points at issue. The Colleges, Book Publication, Home Missions, Foreign Missions, Temperance, etc., etc., were all passed in review, and in their discussion a right healthy spirit—progressive yet conservative—was almost uniformly manifested. So strong was the feeling on the subject of temperance that the establishment of a permanent Committee or Board to take charge of that whole subject was recommended and agreed to. In fact it would seem as if all the

ministers of that Assembly were personally total abstainers, as a mere matter of course, and the great majority of even the most out-and-out type of Prohibitionists. This may not be actually the fact, but it is what naturally strikes a stranger coming among them, and marking the way in which they discuss the whole question of temperance as one of the most important of the hour. The orthodoxy of the Assembly is also very unmistakable. The members are all Calvinists of the most pronounced type, and are neither ashamed nor afraid to avow that fact, and manfully to defend their position against all comers. We should, indeed, be inclined to suppose that there were no "advanced thinkers" among them at all, or if there were that they took remarkably good care to say nothing about that fact. Nor is their adherence to the Confession of Faith a something merely received from the fathers to observe. They have evidently thought out the whole matter for themselves, and the old wine seems to agree remarkably well with the new vessels into which it has been put. It is curious, let us add in conclusion, to notice how comparatively few are present during the devotional exercises at the morning sederunts. This was quite as marked a feature at Buffalo as with ourselves, and it is one for which it is not possible either to say a good word or to find a passable excuse. It is very likely also that there is a good deal of smoking going on during the day. If so, it is strictly private. The public is not ostentatiously asked to "assist," as it too often is at a good many similar meetings in Canada.

THE DISASTER AT LONDON.

EVERYONE is already familiar with all the details of the shocking accident which took place at our Canadian London on the Queen's birthday. We do not require to add a single word of narrative, or to supply a single incident to the already very complete and saddening record. With all safety it may be said that such a disaster has never occurred in the history either of our Province or Dominion. Indeed, we question if a parallel could be found to it in all the record of past accidents on our continent, sad and overwhelming as many of these have, no doubt, been. For so small a community the number of victims was distressingly great, and they were almost all near neighbours—in many cases intimate friends and relatives. So far this gave to the occurrence an element of sadness which that of even the "Princess Alice" did not possess. The unlikeliness also of such a disaster in a supposedly shallow stream, which could scarcely be dignified with the name of a river, made the whole thing still more distressing, while the number of women and children so suddenly and so unexpectedly cut off imparted a character and tenderness to the disaster peculiarly its own. On very few occasions has there been more heartfelt and more widely extended sorrow, or has there been shed so many and such genuinely sympathetic tears. The heart of the people has been moved like that of one man, and in their great sorrow the bereaved ones have had a whole community for fellow-mourners as if each had suffered a personal loss, and as if in each home there had been found a vacant chair.

It will not be well, however, if such a calamity shall pass with mere expressions of sorrow and mere sympathy, however genuine, with the bereaved. Everyone is convinced that there were in this case a culpable fool-hardiness and neglect of all ordinarily prudent measures which could be characterized as nothing short of criminal. It will be more difficult, however, to say who were the great offenders. The easiest way, no doubt, is to fix upon the owners and officers of the boat, and to let the full tide of popular indignation fall upon their devoted heads. But could this be quite fair and quite reasonable? That these persons are more or less to blame is, no doubt, past all reasonable question. How far they are so will, no doubt, be settled in due time, both as a matter of law and of morals. But it would not be right to be satisfied with the mere condemnation and punishment of the responsible parties connected with the "Victoria." Let us be just even in this time of very natural excitement and indignation, and so far let us all take guilt to ourselves as being more or less to blame for this most deplorable accident. The boat may have been a poor, ill-put-together thing—a mere paste-board tub, and rotten at that—for ought we know. The outcry against it may be all only too well founded. The owners may have been bound in their

own minds to make the largest amount of money at the smallest amount of outlay, and may have had little regard for either the comfort or safety of their patrons so long as they could put money in their own purse with anything like personal immunity. The captain may have been as reckless and as criminal as he is represented, and all the hard things said both publicly and privately about all concerned may be so far well founded; but there is a necessity for going farther back than all that. We are all so far to blame in not having long ago applied an effectual remedy to what has been quite well known to be a crying and most unquestionable evil. The rage for cheapness is not by any means confined to steamboat owners. The eager desire to make money as rapidly and as easily as possible, without much regard for either the comfort or advantage of others, is too widely spread to be spoken of as the special sin of particular individuals or classes, while the precautions taken for the safety of the public have in too many cases degenerated so much into mere red-tape formalities that it is not in the least surprising they should have come to be treated with contempt when they have been so often violated with impunity. We have laws about steamboat inspection, but what do they amount to? This very boat which has come to have so much notoriety and that of so disagreeable a character, was duly "inspected" according to law, and "certified" as all ship-shape and reliable—engines good, hull substantial, lifeboats all right, and everything such that Her Majesty's lieges might travel thereby with all comfort and safety. What has been the result? Why, that the whole thing went like a castle of cards, and has been freely spoken of as "a floating coffin" and "murder trap"—with the engine insecurely fastened, timbers rotten, deck supports unbraced, and these so unsubstantial that at the very first strain they went like pipe stems! Who is responsible for all that? We shall not say who is formally and legally so, but the community as such, and their representatives and officials, cannot altogether wash their hands in innocency and say that they are free. What guarantee has the public that this is a solitary case, and that there are no other "murder traps" afloat in Canadian waters?

Then, as to the overcrowding, what is to be said? Is that a thing so rare all round our coasts that Captain Rankin may be justly held up as a singular and solitary monster of iniquity and heartlessness because he allowed so many on his wretched little craft and did not manage to carry his large living freight in safety to its destination? Everyone knows the reverse. We don't pretend to any acquaintance with the particulars, but we have a shrewd suspicion that it was neither for the first nor the second time that such a large company clustered on the decks of the "Victoria," and that because all was well that ended well nothing was said about the danger and not a voice was raised against this overcrowding. Nay, we are pretty sure that had the last disastrous voyage ended prosperously nothing would have been said on the subject, and the fears of the so-called timid and the wet feet of the cheaply, because ignorantly brave, would have been matters for subsequent jest and self-satisfied merry-making. And have the Londoners been the only ones who, by their silent, unprotesting use and wont and *laissez faire*, have so far condoned all this overcrowding with its miserable possibilities, and its actual and uncalled-for discomforts? Not at all. We are all in this matter verily guilty, and ought all in penitential sorrow to see that an effective remedy should be applied to an evil long known as universally prevalent and in no common measure both dangerous and disgraceful. Indeed, in the case of the London boats there was more excuse for such a state of things than in many others. The river was shallow; the banks were near. For the vessels to ground was fun; for them to be wrecked was thought impossible. What about other places in very different circumstance, nay, and on that very day too? What has been the state of things in Toronto, and Hamilton, and Collingwood—indeed all round our coasts for years upon years? Just as disgraceful as it possibly could be and just as notorious. Any day for years past might have witnessed just such a catastrophe as this London horror. Everyone knows plenty of people who have drawn a sigh of relief every time they got ashore, and have yet with a nervous laugh ventured again. Individual protests and warnings have been raised, but they have been like voices crying in the wilderness, and the thing has gone on,

condoned by public indifference and intensified by continued in unity and personal cupidity, till we see what we see. For years past a good many have been saying that nothing but a terrible catastrophe would effectually cure such a state of things. The catastrophe has come. It is to be seen whether the cure will follow. In the meantime let us be just, and not lay the whole blame upon individuals when all have been so indifferent as to be practically responsible.

And what shall we say about the conduct on too many of these pleasure boats? Simply this, that while on many it may be all that could be desired it is only too frequently in the last degree disgraceful. Drunken ruffians are allowed to come as passengers to destroy all comfort and to add very considerably to the danger. Liquors which with bitter irony are called "refreshments" are sold on board, or so easily procured that long before the return trip takes place there are scenes witnessed and return passengers permitted that make reasonably decent persons turn away with righteous indignation and unconcealed disgust. We don't say that this was the case in the slightest degree last week in London. Very likely it was all the reverse. That it was so in other places on that very day we are quite sure of, and that it has been so on every public holiday for years past nobody in any reasonable manner acquainted with the facts of the case would ever think of denying. It may have been that lager and light wines (which we are assured on good authority are rather promotive of sobriety than otherwise!) were the only liquors in requisition, but the drunkenness and disarray were patent all the same.

We have no wish to specify particular places or particular boats, though we could easily do both. What we wish to do is to call attention to a great and growing evil which if not effectually put down may issue in disasters far more formidable than even that over which the whole country is at present in mourning, and for the existence and continuance of which individuals ought not to be held either chiefly or exclusively responsible. Law can do something, can do much, in the application of an effectual remedy; but a healthy, enlightened and active public opinion can do far more, and with that both the law and its enforcement must eventually rest. We think Canadians generally will insist upon a reasonable amount of safety being guaranteed to them in their summer pleasure-seeking, and the quiet, respectable portion will more and more see to it that they are undisturbed by the rowdy element in all its phases, or they will "leave severely alone" both the places and pleasure boats that tolerate such an element even in the most microscopic quantities.

BOOKS AND MAGAZINES.

THE ATLANTIC MONTHLY for June. (Boston: Houghton, Mifflin & Co.)—This completes the 47th volume of a popular and prosperous periodical. Among other articles is one on "Who lost Waterloo?" The answer given is in accordance with what was always said by Napoleon himself, viz., "Grouchy."

S. S. LESSON HELPS.—Among the most serviceable aids in the preparation of the International Lessons, Sabbath school teachers will find "The Westminster Teacher" (Philadelphia: Presbyterian Board of Publication), and "The National Sunday School Teacher" (Chicago: Adams, Blackmer & Lyon Publishing Company).

THE numbers of "The Living Age," dated May 21st and May 28th, contain articles on "The Rise of the Huguenots;" "Poets in Active Life;" "The Father of Penny Postage;" "The Boers at Home;" "The Morality of the Profession of Letters;" "Valombrosa;" "The Youth of Henry V.;" "William Blake;" "A Night on Mount Wash.ington," by Prof. W. G. Blaikie;" "Dr. Southey and Thomas Carlyle," and "Unpublished Letters of Dr. Johnson;" "Catching Cold;" with instalments of "Visites on the Children;" "The Freres;" "Round Delia's Basket;" the conclusion of "The Beautiful Miss Roche;" and the usual amount of poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with "The Living Age" for a year, both postpaid. Littell & Co., Boston, are the publishers.

CHOICE LITERATURE.

DONALD RICHIE.

HOW THE MEANEST AND MOST CONTENTIOUS MEMBER OF THE CHURCH WAS CONVERTED TO LIBERALITY AND GENTLENESS.

Donald Richie was, as his name indicates, a Scotchman, and one of that type which never assimilates with any other nationality. He was thin-faced, sharp-eyed, and cold as the snows of Ben Lomond. He was one of those contentious Scotchmen who are ever bristling up with small facts, his chief business being to pick motes out of his neighbour's eyes, and his joy seemed to be to exult in the number he extracted and their magnitude. He was one of those there-told-you-so kind of men. He claimed fore-knowledge of coming events, and hind-knowledge of all past and its directions. There were the mere common-places of his every-day life. He was clear as a crystal in all his beliefs, and as cold as a diamond. Nothing would heat him but temper, of which he always had a good supply. His hair stood up like that on an irritated cat's back. He would do without his dinner, breakfast, supper, or sleep, to discuss the decrees of God. The Form of Government of the Presbyterian Church, and the legal charter of his own church, were dog-eared by the leaves turned at the places of his disputes. He would prepare for a yearly congregational meeting with as much diligence and zest as many would for a communion. And as soon as the "Amen" was out of the Moderator's lips Donald was on his feet, shrieking, "Mr. Moderator!" and then you would see a pole go into the heart of a church hornet's nest.

The minister was the object of his especial care. It was his heaven below to straighten out the minister. He would lick his thin lips, and squeeze and stroke his long, sandy beard after the motions of the hand in milking, and with a half malicious leer tell how he had tied the pastor hand and foot on the several positions of his last Sabbath's sermon.

Donald was close-fisted and hard-faced—bad companions in any life. He had the impression that a little money and his most invaluable services in keeping things in order generally more than balanced the liberality of his neighbours, who, less able financially, always gave more than he. His wife was as liberal as sunshine; but, poor thing, her husband never trusted her with more than a shilling. It was reported of Donald that one morning she was begging him for a little for the Ladies' Foreign Missionary Society when he broke out, "What did you do with that quarter I gave you last week?"

Donald, of course, was always in a pet on the money question, and between his conscience and the sharp thrusts of his brethren—who felt that here they could retaliate, and always made the best of their advantage—Donald lived in a state of chronic irritation. Everybody said he was stingy, and when his name was mentioned every member of the congregation thought of his closeness. The whole church had settled down in despair of his ever getting over it. They said it was in the bone, and at last no one ever asked him for money, and this fretted him more than ever. Donald's youngest child was a dear little girl, whose nature seemed to be a cross between her mother and Donald's best qualities. She was a charming child. Everybody in the church knew and loved little Marjory. They even hailed her father with favour when she was with him, which they would not do but for her sake. He felt it, and as he grew older it did seem to mellow him a little. She was the favourite in the infant school. Her sweet answers and songs went to the hearts of both children and teachers. She nearly lived at the minister's house, where she was a great favourite, not only on her own account, but because there were there no living children. Her devotion to the minister and his wife would lead her to rebuke her papa when he would break loose in his usual severity, and one day she cried as if her heart would break, which deeply affected her father, and for a time greatly mitigated his peevishness.

The father's devotion to his daughter was more than love—it was idolatry—and marvellous was the power of the child over his frosty nature. He found no service exacted by his child a burden. He would turn from his ledger, even if he was balancing his accounts, to mend a broken toy or tie her shoe. She could make the world, so busy to her father, stand still. He was being changed into the image of his child. People began to observe it and speak of it, and, as usual with children whose lives are as a gleam of sunshine across the world, she was full of old-fashioned religiousness—very simple, yet so constant and real that it seemed as though it were the growth of years. Heaven ripens some fruit very quickly, under the same conditions upon which others barely thrive. On the same tree, in the same sunshine, and bathed by the same dews, some become plump, tinted and ripe, ere others are half grown. Marjory was of this kind—the first bright and fragrant flower in all that garden. One day, when she was only five years old, her father was lying on the couch, suffering from nervous headache. On entering the room, the windows which had darkened, she had to feel for his presence. In doing so her hands struck her father's face, which, had it been done by any other, would have put Donald in a storm. She crept up to his bosom, and whispered in his ear, in the most loving confidence, "Papa, if it won't hurt 'oo, I want to read to 'oo." Though she did not even know her letters she opened her book and read, as if by heart, in exquisite simplicity, these words, the substance of which the minister's wife had taught her:

"And they brought young children to Jesus that He should touch them, and His disciples rebuked those that brought them; but when Jesus saw it He was displeased at the naughty people, and said unto them, 'Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God.' Papa, does 'oo like my reading?"

"Yes, darling; bless your dear tongue, papa does like it."

"Papa, I will read you more some day. Good-bye, papa. I have prayed to Jesus to make you better, and I

know He will." And she left him to his silence in tenderness and tears.

Her love to Jesus was not only an affection for one of whom she had always heard good, but it was the devotion of her whole being to one who was to her a constant presence and personal friend. She possessed neither a thought nor feeling she did not share with Him. Her toys, her dresses, doll babies, her opinions of people, all the little incidents that made up each day's life, were talked over with Him as though He were a playmate. Sometimes she stood quietly by the window, wrapt in some absorbing thought, and then after a moment would say, "Oh! mamma, I do love Jesus so much I want to give Him everything I have. Mamma, if I should die, I want you to give Him all my money and playthings, and I want you to have Him stay in my little room."

Her money, which was ever at her own disposal, was always given to those she loved. Her bank was ever on the mantel-piece, to which she never failed to call the attention of her family and friends, and she would often say, "Jesus wants you to put something in." One day her father thought the sum was too large to be given all at once. (This was a shadow of his old weakness.) He hinted as much, but Marjory, looking up in wonder, replied, "I must put it all in, papa, else Jesus will think me stingy, and He won't come into our home and make His sun shine about us."

Soon after this all was made plain. The flower had bloomed its brightest colours. Its fragrance had been diffused, and now it droops. The weak stem whereon it grew gives way. She heard the last sermon of the year. She spoke thoughtfully to her father on her way home from church of the sermon, founded on the text, "Is it well?" during the delivery of which her father wriggled about and shewed his usual impatience, for he could only tolerate the minister because his darling child loved him and was as fondly loved in return. He grew very impatient when the minister said, "Is it well with you men of wealth? Have you given during the year according to that mercy that said, 'It is more blessed to give than to receive?'" Marjory, having noticed his impatience, said, "Papa, what made you look so cross when the minister was talking about giving to the heathen and the poor for Jesus' sake? Papa, I give all my money to Jesus, because He loves me. I love to do it. Don't you love Jesus too?"

On New Year's morn she could not lift her head. A beautiful sled which had been provided as a surprise was held up before her, but she only glanced at it. Her bank was shewn to her full up to its mouth, but she was too sick. At noon the dreadful disease had nearly cut off her breathing. For two dreary days all was hopeless. Her father could not leave her. Day and night his eager eyes gazed on every motion of her pain. Propped up on pillows she lay with flushed face, the thin, white fingers grasping her money bank, the only thing she had cared to see. As the breath was being cut off from her in the last throes of death her lips moved. All bent down in tears to catch the whisper of warning or love. Her father forgot the rest and eagerly listened for every loved word. She whispered:

"He is coming, papa. Dear Jesus is here. I must go, papa," and as her eyes were fixed, a half-formed smile gave its feeble light to her pain-stained face. "I shall soon be able to tell Jesus how much I loved him, and 'at 'oo loves Him too, papa; and 'at 'oo loves our minister, and 'at 'oo loves to give to the heathen and the poor; and that mamma loves him too, and brothers and sisters love Him. And now, papa, I want to kiss our dear minister, Mr. —, good-bye. He has been so kind, and has loved your little girl, and told her so many sweet stories about Jesus; and I want to kiss his wife, Mrs. —. She loved me, too. She loved me too." She still held on to her little money bank, and as the voice grew weaker and weaker, slowly and less audible, she was heard again: "Now, papa, I can't give my money any more. You please, papa. You know who I loved. You know how I loved to give it. You give it for your little darling." Her head fell upon the father's shoulder, her soft auburn hair lay in tresses over his arm, and little Marjory spoke on earth no more.

That night Donald Richie sat looking vacantly on the coloured isinglass through which the light came from the stove. His heart was humbled with grief. He felt himself accursed from God and forsaken. At first a bitter rebellion raged in his soul, but soon, like the gathering clouds by which the heavens are overcast, and the lightnings flash, and the voice of threatening mutters, all break away in the gentlest shower. Donald wept all his bitterness away in the thought of his child's love. The sweetest memory was when she came into his sick-room and said, "Papa, hear my verse, 'Suffer the little children?' Papa, don't that do you good?" He dropped from his chair on his knees and said, "Help me, as my dear babe, to receive the kingdom of God." He rose from his knees strengthened and comforted, and right bravely did Donald Richie from that time forward fight selfishness, stinginess, and ill-naturedness. To his brethren he gave up the government of the church. The old charter, the occasion of many a bitter fight, he threw away. On the day he laid away the sacred form every eye was tearful at the last act in the solemn service. When the grave had been filled, and the sexton had finished the little hillock and turned away, Donald knelt and kissed the earth, and said, "Lord, sanctify this bitter sorrow to the heart of thine unworthy servant."

The next morning he sent a note which read as follows: "Dear pastor (he had always before called him Jones), I feel that I owe you more than I can express in thanks for your patience with my waywardness. I send you a cheque for our dear little Marjory toward your inadequate salary." The cheque, for \$50, was signed "Marjory, per Donald Richie."

In a few days a cheque was sent to the Board of Foreign Missions, to which he never before would give a dollar, which read as follows:

"Pay to the Board of Foreign Missions Fifty Dollars.

"MARJORY, PER DONALD RICHIE."

His pew rent, which had never been over twenty dollars,

he increased to one hundred, and the cheque was signed, "Marjory, per Donald Richie."

The change went like a diapason through all that was good in his whole remaining life, and he became as gentle to all now as he had been exasperating before.—*The Philadelphia Presbyterian.*

JEANNE D'ARC.

France had never—has never—been so near extirpation. "The people," as the historian Martin expresses it, "were no longer bathed in their sweat, but ground in their blood, debased below the beasts of the forest, among which they wander, panic-stricken, mutilated, in quest of any asylum in the wilderness." This fervent and sympathetic girl came at length to see the desolation of her country; her own village was laid waste and plundered by a marauding band. From childhood she had been familiar with the legend: "France, lost through a maid, shall by a maid be saved."

The story of her exploits at court, in camp, in the field, is familiar to all the world. A thousand vulgar fictions obscure and degrade its essential truth. What this untaught girl did for her country was simply this: she brought to bear upon the armies of France the influence of what our own western preachers would call a "powerful revival of religion." From bands of reckless and dissolute plunderers, she made French soldiers orderly, decent, moral and devout. Hope revived. She made the king believe in himself; she made the court believe in the cause. Men of faith saw in her the expected virgin saviour; men of understanding perceived the advantage to their side of having her thus regarded. She may, too (as some of her warrior comrades testified in later years), have really possessed some military talent, as well as martial ardour and inspiration. They said of her that she had good judgment in placing artillery. Later in her short public career she shewed herself restless, rash, uncontrollable; she made mistakes; she incurred disasters. But for many months, during which France regained a place among the powers of Europe, she was a glorious presence in the army—a warrior virgin, in brilliant attire, splendidly equipped, superbly mounted, nobly attended; a leader whom all eyes followed with confiding admiration, as one who had been their deliverer and was still their chief. The lowliness of her origin was an element in her power over a people who worshipped every hour a Saviour who was cradled in a manger. We can still read over the door of an ancient inn at Rheims, the Maison Rouge, this inscription: "In the year 1429, at the coronation of Charles VII., in this tavern, then called The Zebra, the father and mother of Jeanne D'Arc lodged, at the expense of the City Council."

Her career could not be but brief. When she left home to deliver her country, she had lived, according to the most recent French authorities, seventeen years and two months. Fifteen months later, May 24th, 1430, after a series of important victories, followed by minor defeats, she was taken prisoner under the walls of Compiègne, which she was attempting to relieve. French troops, fighting on the side of the English, captured her and held her prisoner. French priests, in the metropolitan church of Notre Dame, at Paris, celebrated her capture by a "Te Deum." It is doubtful if her own king lamented her loss; for this devoted, deluded girl belonged to the order of mortals whom the powers of this world often find it as convenient to be rid of as to use. It is probable that she had expended her power to be of service, and had become unmanageable. Small, needless failures, chargeable to her own rash impetuosity, had lessened her prestige. For the fair and wanton Agnes Sorrel the idle king of France would have attempted much; but he made no serious effort to ransom or to rescue the maid to whom he owed his crown and kingdom.—*Harper's Magazine.*

SABBATH ON THE CONTINENT.

The Rev. Dr. Dexter writes to the "Congregationalist" from Venice as follows:

"I have had a great many experiences of what is familiarly known—and apparently greatly longed for by many Americans, as an improvement were it introduced in our own land—as the 'Continental Sabbath'; that is to say, the style of Sabbath which is begotten of Romanism and Nothingarianism. But I never saw any development of it much more pronounced and significant than that which was recently visible here. I cannot say at what time early mass was said and sung, but I can testify that church bells in quantities were ringing at intervals from the small hours of the morning until well on towards high noon. After their subsidence the Fourth of July itself broke loose. Gondolas trailed their dark lengths hither and thither, and the narrow lanes and bridges and quays swarmed with people. A splendid military band played in the centre of St. Mark's Square, in front of the cathedral; while down upon the *Riva degli Schiavoni*—the road along the margin of the sea connecting the Piazzetta at one end with the Public Garden—strolled immense multitudes, eating, drinking, chatting, singing, and watching the 'performances' which lined the way. There were jugglers ready every five minutes to eat swords and swallow fire, and do all sorts of tricks for the boon of the coppers thrown to them by admiring or awe-struck beholders. There were clowns dressed in *outré costume* retailing jokes (no doubt hundreds of years old) in voluble Italian. There were monkeys and performing beasts. There were manikins on springs, and a flute-player who tooted when the crank was turned, and an enormous hand-organ, with a giant's head on the top, which wept, winking and staring and grinning at the bystanders. There was a panorama of a horrible railroad accident, where smashed cars released the wild beasts of a travelling menagerie to prey upon their human fellow-passengers. There were itinerant vendors of patent medicines lecturing loud in their praise. And there—day of woman's rights realized—was a huge and gaudy carriage with liveried footmen and attendants (but even this had no horses, and was evidently an imported exotic on the high seat of which stood an immense female who was lecturing (in an Amazonian tone)

upon anatomy; illustrating her remarks from huge plates of skeletons and viscera, etc. (held up for the purpose by her attendants); the nib of the whole thing coming out by and by, when she offered to the purchasing crowd a few bottles of her world-known and universe-renowned remedy for some of the ills which flesh is heir to. A favourable impression seemed to have been produced, and they bought freely.

"And this is the feast to which the good people of my native land are invited, in place of the quiet, sensible, restful, hallowed Lord's day of our fathers!"

CRISES.

There are minutes of more importance than hours because they determine the character of the hours. There are single days of more importance than whole years because they settle what the years shall be in their character and results. In fact, the issues of a life-time, all that is most important, rest upon a few very sharp points in time. A large majority of the business men of Boston are in the business and position in which they are, because of what took place in a day or a week, or possibly in a single five minutes, away back in their youth.

Here is a preacher. In boyhood he determined to be a Christian, and all his succeeding years and the present balanced upon that decision. It was suggested to the boy that he get an education, and another sharp point comes to the support of his future. He decides in college to enter the ministry, and another sharp point comes up. As of the preacher, so of others.

It is important not to forget that these decisive points in a lifetime or in a destiny may be passed unconsciously. One cannot unconsciously decide to be a Christian, but even in consciously settling that point he may unconsciously settle, or at least make possible of settlement, a great many other issues of hardly less importance.

But one may unconsciously decide that he will not be a Christian. The surest method of settling many questions is by not meeting them. Not settling is often the most effective kind of settling, indecision the most positive decision. No young man consciously decides to become intemperate, but failing to decide consciously to be temperate, he does unconsciously, but most effectively, settle it that he will be intemperate.

Few decide consciously to wait till they are thirty, forty, or fifty years of age before settling the question whether they will be Christians or not, but our congregations are full of men and women who are of that age and not Christians. A whole lifetime is often settled in the same way. The crises pass and are not met. They are none the less crises, none the less decisive points on that account. There are times when not to decide upon a certain course of action is to decide against it.—*Golden Rule.*

THE TRUE WIFE.

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it, instead of that dreadful word "femme."

But what do you think it comes from? The great use of Saxon words is that they mean something. Wife means "weave." You must either be housewives or house moths; remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay.

Wherever a true wife comes, home is always around her. The stars may be over her head; the glow-worm in the night-cold grass may be the only fire at her feet; but home is wherever she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light far for those who else are homeless. This, then, I believe to be the woman's true place and power.—*Ruskin.*

DRESSING FOR CHURCH.

There is no greater hindrance to the spread of the Gospel in our midst than the prevailing custom of dressing excessively for church. It seems strange that woman should choose God's house as the place for dress parade; and stranger still that the daughters of Zion, who are commanded to "adorn themselves in modest apparel," should come before the Lord with lofty looks and high heads and nodding plumes, keeping step with the giddy votaries of fashion. This Delilah of worldliness has been robbing the Church of her strength while she has been sleeping; and she has need to arouse herself, or her enemies will prevail against her. We are glad to see that a few have been aroused to the importance of dressing plainly for the sanctuary.—*Christian Woman.*

FEMALE PHYSICIANS.

Thomas Carlyle never hesitated to express his views upon any subject which interested society. In a letter published since his death are found the following sensible words respecting the true destiny of woman and her place as a physician. He wrote: "I have never doubted but the true and noble function of a woman in this world was, is, and forever will be, that of a wife and a helpmate to a worthy man; and discharging well the duties that devolve on her in consequence, as mother of children and mistress of a household—duties high, noble, silently important as any that can fall to a human creature; duties which, if well discharged, constitute woman—in a soft, beautiful, and almost sacred way—the queen of the world; and which, by her natural faculties, graces, strengths, and weaknesses, are in every way indicated as specially hers. The true destiny of a woman, therefore, is to wed a man she can love and esteem, and to lead noiselessly under his protection, with all the wisdom, grace, and heroism that is in her, the life prescribed in consequence. It seems, furthermore, indubitable that if a wo-

man miss this destiny, or have renounced it, she has every right before God and man to take up whatever honest employment she can find open to her in the world. Probably there are several or many employments now exclusively in the hands of men for which women might be more or less fit—printing, tailoring, weaving, clerking. That medicine is intrinsically not unfit for them is proven from the fact that in much more sound and earnest ages than ours, before the medical profession rose into being, they were virtually the physicians and surgeons, as well as sick nurses—all that the world had. Their form of intellect, their sympathy, their wonderful acuteness of observation, etc., seem to indicate in them peculiar qualities for dealing with disease, and evidently in certain departments (that of female diseases) they have quite peculiar opportunities of being useful."

THE FOURTH WATCH OF THE NIGHT.

Matth. xiv. 22, 23.

Lo, in the moonless night,
In the rough wind's despite,
They ply the oar;
Keen gusts smite in their teeth:
The hoarse waves chafe beneath
With muffled roar.

Numb fingers, failing force,
Scarce serve to hold the course
Hard won half-way,
When o'er the tossing tide,
Palid and heavy eyed,
Scowls the dim day.

And now in the wan light,
Walking the waters white,
A shape draws near;
Each soul, in troubled wise,
Staring with starting eyes,
Cries out for fear.

Each grasps his neighbour tight,
In helpless huddled fright
Shaken and swayed.
And lo! the Master nigh
Speaks softly, "It is I;
Be not afraid."

E'en so to us that strain
Over life's moaning main
Thou drawest near,
And knowing not Thy guise,
We gaze with troubled eyes,
And cry for fear.

A strange voice whispers low,
"This joy must thou forego,
Thy first and best."
A shrouded phantom stands
Crossing the best loved hands
For churchyard rest.

Then, soft as is the fall,
Of that white gleaming pall
By snowflakes made,
Still each startled cry,
Thou speakest, "It is I;
Be not afraid."

—*Good Words.*

THE SUPREMACY OF CHRIST.

O North, with all thy vales of green!
O South, with all thy palms!
From peopled towns and fields between,
Uplift the voice of psalms.
Raise, ancient East! the anthem high,
And let the youthful West reply.

Lo! in the clouds of heaven appears
God's well-beloved Son;
He brings a train of brighter years;
His Kingdom is begun.
He comes a guilty world to bless
With mercy, truth, and righteousness.

O Father! haste the promised hour,
When at His feet shall lie
All rule, authority, and power,
Beneath the ample sky;
When He shall reign from pole to pole
The Lord of every human soul.

When all shall heed the words He said,
Amid their daily cares,
And by the loving life He led
Shall strive to pattern theirs;
And he who conquereth death shall win
The mightiest conquest over sin.

—*Bryant.*

OUT of the thirty six Nihilists tried and condemned in Russia within a year eleven were Jews.

THE Lord Mayor of London gave a banquet on Saturday to Rev. Dr. Moffat, the African missionary. There was a large and distinguished company.

AMONG the most significant facts contained in the Scottish census returns none exceed in importance the evidence of the gradual depletion of the farming districts.

AMONG the first of English travellers to arrive in Palestine this season were Canon Tristram and his party. He was joined at Jerusalem by the Rev. E. H. Bickersteth and some other clergymen, and the company is now on an excursion into Moab.

BRITISH AND FOREIGN ITEMS.

DR. ANDREW BONAR, of Scotland, has accepted Mr. Moody's invitation to take a leading part in his Northfield Conference for Bible Study this summer.

SIR BARTLE FRERE lately stated that in a single year more than £3,500,000 worth of diamonds have passed through the Cape Town post-office.

It is seventy years since the first Hindoo convert was received into the Church by Carey, and 500,000, in India, Ceylon, and Burmah, are professed Christians.

THE House of Lords has finally decided the "Mackonochie case" against Mr. Mackonochie, and the great Ritualist leader is suspended from his ministry for three years.

THE Royal Commission on the affairs of the Transvaal will meet at Newcastle, Natal, on account of the convenience there of telegraphic communication with the Cape and with England.

THE statement that the Commission will not enter the Transvaal until the Boers have surrendered the guns taken at Pochefstroom in defiance of the treaty, has been confirmed by Earl Granville.

THE Free Church missionaries at Bombay have begun a theological class, and already, within the limits of the Bombay Presbytery, "nine natives have been recognized as students of divinity."

THE contributions of the native churches and congregations connected with the Madura mission in Southern India last year were 4,868 rupees, an advance of nearly 10 per cent. over the previous year.

ACCORDING to the latest census St. Petersburg has over 660,000 inhabitants. Among them are 90,000 Germans who have thirteen Protestant churches. There are also one French and two English Protestant churches.

LORD SHAFTESBURY has organized a society of theologians and scientists to investigate all philosophical and scientific questions having a bearing on the truth of the Bible, the results of which will be published.

THE model for the goddess of reason during the reign of terror in Paris, then an acknowledged beauty, and surrounded by admiring friends, lately died at the age of ninety-nine, having supported herself in late years as a ragpicker.

AT Vellore, India, the men of high caste recently applied to the American Reformed Church to give them a school for their daughters. Twenty pupils were at once enrolled, of whom twelve were Brahmins, and in a month the pupils were 140.

THE Synod of Caithness and Sutherland has adopted an overture to the Assembly of the Church of Scotland, asking that prompt and suitable action be taken against authors of discourses in "Scotch Sermons" who are members of the Church of Scotland, to protect congregations from "pernicious error."

AN overture has been moved in the Free Presbytery of Aberdeen to the Assembly, asking that Dr. Cunningham's lectures, which were refused by the faculty of Aberdeen College, be secured to the students of that institution. The reason of the refusal is said to be the fear that new views were to be enunciated.

THE New Testament has just been translated into the Korean language. Mr. Arthington, of Leeds, provided means for purchasing paper, and printing 3,000 copies of the Gospels of Luke and John. A lady of Glasgow has promised to provide half the salary for five years of the first Korean evangelist.

THE Jews in England are taking collective action to secure the safety of their co-religionists, who are the objects of the fanatical outbursts in southern Russia. Odessa and Kieff appear to be the centres of these persecutions. In the latter city the Jewish quarter is said to present the appearance of having been sacked by Tartars.

THE Rev. Dr. Somerville held a five weeks' mission in St. Petersburg with a meeting expressly for English. During the last week he held conferences with men, with ladies, with young men, with Germans, with Swedes, and with Jews. In all, the Doctor has in five weeks held forty-three services, many of them with the assistance of an interpreter, so that English people could participate in them with the nationality specially addressed. At the German and Swedish services many requested prayer on their behalf.

THE slave trade in Africa is still enormous. Dr. Livingstone estimated the traffic for all Africa at half a million yearly. Col. Gordon puts the loss of lives in the Soudan alone at 30,000 to 50,000 annually. Raouf Pasha, who was left to carry out the work begun by Col. Gordon for the suppression of the slave trade, is proving its active abettor, and the iniquity is encouraged by the Egyptian Government. The sale and purchase of human beings continues to be practised on a large scale in the Hedjey Yemen, Nubia, Abyssinia, and at various points on the coast.

A TELEGRAM from Pesth reports a sensational discovery in that city on Monday. At an auction of unclaimed property, left in the hands of the Danube Navigation Company, a merchant bought two boxes containing leaden pipes, one centimetre in thickness, rolled up in cotton. The total length of these pipes when joined together was about 1,000 metres. The purchaser brought a small portion of one of them, some three quarters of a metre in length, as a specimen to MM. Egger's telegraph works, and offered the whole of them for sale. M. Egger noticed within the pipe a piece of white string, took it into the factory yard and set fire to it. A tremendous report followed. Examination showed that the leaden part of the pipe was merely a thin covering concealing a string saturated with nitro-glycerine or some other dangerous explosive. The two boxes were, it appears, handed over to the Danube Navigation Company at Allgradiska in 1879, to be conveyed to Neusatz, and they remained at the latter place until November of last year, when they were sent up to the central depot in Pesth to be disposed of as unclaimed property.

MINISTERS AND CHURCHES.

THE ladies of Knox Church, St. Mary's, have taken in hand the beautifying of the grounds, and have planted a number of shade trees, intending very shortly to erect a handsome fence. The improvements will cost about \$200.

THE Rev. F. Ballantyne, Westminster, has received another token of affectionate regard from the people of his charge. At the beginning of the year the "North" congregation added \$50 to his stipend, besides giving him a month for summer holidays. And now that he has been compelled, by continued ill-health, to ask for three months' leave of absence from the Presbytery, the "South" congregation has presented him with a well filled purse to defray the expenses of his trip.

THE tenth anniversary of the settlement of Rev. Jno. Straith, in his congregation, Knox Church, Paisley, occurred on Sabbath, 8th May. He preached from the text which he had used at the time of his induction, 2 Cor. xii. 15. In taking a retrospect he shewed the progress of the flock in the beautiful church erected to accommodate 1,000 worshippers, 375 members added to the communion roll, and \$30,545 contributed for religious purposes, besides services rendered in many ways to the cause of Christ in the surrounding country. Few congregations could shew a better record during the past decade.

WE are glad to learn that the Rev. Dr. McKay is so much stronger and in so much better health that he was able to leave for New York in the course of last week. He remains there till the Assembly meets, in Kingston, on the 8th inst., when he will return to Canada and will be present at that meeting. It is to be hoped that the Doctor will, after the Assembly, be able to take up his necessarily cancelled engagements, and rejoice the hearts of many who have deeply sympathized with him in his affliction, and greatly regretted that they were deprived of the pleasure and profit of seeing and hearing him.

THE Presbytery of Toronto met at Cheltenham on the 24th of May, for the induction of the Rev. J. R. Gilchrist, B.A., of Shelbourne and Primrose, to the pastoral charge of Cheltenham and Mount Pleasant, vacant, since the removal to Brampton of Rev. E. D. McLaren, B.D., about eighteen months ago. The people, with friends from the neighbouring congregations, had assembled in large numbers, and the church was completely filled. The exercises were followed with the deepest interest. The sermon was by Rev. John Pringle, of Georgetown, from Heb. x. 24, "Let us consider one another, to provoke unto love and good works." After the induction of Mr. Gilchrist by prayer and the right hand of fellowship, the minister and people were addressed in appropriate terms by Rev. R. D. Fraser, M.A., and Rev. J. Alexander, M.A., respectively. The Moderator of the Presbytery, Rev. E. D. McLaren, presided. In the manse, close by, tea had been prepared by the ladies of the congregation. After the induction services closed, the tables were filled several times, and as evening drew on the people reassembled in increased numbers in the church. Rev. Mr. McLaren was called to the chair, and addresses of a congratulatory nature were delivered by Revs. John Pringle and R. D. Fraser, and by Messrs. J. B. Mowat and R. Y. Thomson, graduates of Knox College. Rev. Mr. Gilchrist also spoke briefly. The new pastor succeeds able and successful men, and enters on his charge at the unanimous call of the congregations, and with the hearty good wishes of his co-presbyters.

FROM the printed report of the Presbyterian congregation in Seaforth, it appears that the past year has been one of great prosperity. Subscriptions for clearing off all the debt on the church have been received of such a character and in such abundance that it is fully expected that next report will shew that the church is entirely unencumbered with even a cent of debt. A very commodious manse has also been built, and is now occupied. It is fully anticipated that it also will be entirely free of debt in a comparatively short time. The regular income has fallen off by \$43, though the numbers have increased. This, it is felt, is not as it ought to be, and will be rectified in another year. The prayer meetings also, are, it is said, not so well attended as it is desirable they should be. This is regretted by the session, as the prayer meeting is to a good extent the pulse of the Church. Forty-one names were added to the roll of

membership and thirty removed. The membership at present is 460. There are 266 scholars at the Sabbath school and twenty-three teachers. Five hundred and ten Sabbath School papers of different kinds—among which, we are glad to see, 100 copies of the "Sabbath School Presbyterian"—are distributed every month. The total amount raised by the congregation during 1880 was \$4,774.81. We cannot help giving the closing remarks of the managing committee, for what is applicable to Seaforth is equally so to very many congregations in all parts of the country. It is said: "As will be seen, the total amount raised for all purposes, after deducting that paid in on special subscriptions, only amounted to \$3,254. There were 460 members, according to the report of the session. It will thus be seen that the contributions, at the very outside, did not exceed on an average seven dollars each per annum, or nearly thirteen and a half cents per week per member. If we include the large number of contributing adherents connected with the congregation, we are justified in saying that the individual contributions did not amount to ten cents per week. This is an outside estimate. There are many we know who give five times this much, and some even ten times, so the committee are forced, however unwillingly, to the conclusion, that there are some in the congregation who contribute absolutely nothing. In view of this fact the committee feel no delicacy in asking members and adherents to increase their contributions. In fact it is absolutely necessary that they should do so, as we cannot depend upon all the subscriptions being available, and the balance of the debt due must be liquidated out of current collections. A very trifling increased liberality will enable the committee at the end of the year not only to discharge all working expenses but to have a reasonable surplus in the treasury to be applied towards making up the deficiency alluded to. By this means the usefulness of the church would be materially increased, and her influence and power for good extended." We are pleased to add that the congregation on account of the state of the pastor's health has granted him three months' leave of absence, during the whole of which time the pulpit will be supplied at the congregation's expense. At the same time a ticket to Liverpool and return was presented to Mr. Macdonald with the cordial regards and best wishes of the people of his charge.

HOME MISSION WORK.

The following information, extracted from a letter written by the Rev. James Ferguson, who spent the winter in Manitoulin Island, speaks for itself, and will lead our readers to form a just estimate of the Home Mission field in the newer localities, with its difficulties, and of the labour expended by the devoted labourers in these localities—labour too often unrecognized and not appreciated. "The winter passed away very pleasantly, though it was cold and the work very arduous. The people are very kind and not hard to please. They made up all they promised in all the places except one, where the subscriptions were taken up on the understanding that the missionary would be there a year, and that they were not to be asked for subscriptions until after harvest. In connection with the mission I travelled about 2,571 miles (from leaving home till I came back), or thirteen miles per day. I made 338 calls or visits to families. I administered baptism to seventy persons, of whom four were adults. My Sabbath services were sixty-seven, with aggregate attendance of 2,444, and average of thirty-five. I preached on Sabbaths in eleven different places, my largest attendance was seventy, and smallest eleven and eight. My week day services were fifty-one, with aggregate attendance of 1,031, and average of twenty. I administered the communion in three different centres, once I admitted twenty into fellowship, four by certificate, and sixteen by examination. I lost no time, and failed in no appointment through sickness. Heavy drifts and depths of snow hindered me in three instances from reaching the appointed place in time. I preached three times every Sabbath, and generally travelled from twenty-two to twenty-six miles. Before returning to Manitowaning, which was my home and starting point, I generally travelled a distance of forty or fifty miles, moving about and preaching in school-houses three or four nights. I came in contact a good deal with the lumbermen of the district of

Michael's and Providence Bays. They were very civil; I never saw a better behaved lot of men. Our students have done very good service there. The places where I laboured will be supplied by them for the summer. Food for man and beast was very scarce and dear, owing to the failure in last year's crop. The people are generally very poor. About eighty per cent. of the farms are mortgaged."

HONORARY AND ACADEMIC TITLES.

MR. EDITOR,—Let me suggest that it would be a wise and good thing for our next Assembly to follow the example of the Assembly of the United States, and at its opening to pass a self-denying resolution, that in the minutes of Assembly, both written and printed, no honorary or academic titles be used. This would be a great relief, both to the Clerks and to the printers, and afford a visible illustration of the true parity of presbyters *within the Church*, whatever their dignities and titles might be *in the world*. This might also put a mild check upon a rising tendency to regard honorary and academic titles as of more value than those of minister or elder.

AN LL.D.

THE Synod of the United Presbyterian Church, Scotland, had a long and vigorous discussion on disestablishment. Representatives of several Continental Churches were received and heard, among whom was Dr. Hoedemaker, of Amsterdam, Holland. He said that the poor people of Holland were on the side of Christianity; but all the talent and learning were, he was sorry to say, on the other side. He felt, therefore that, unless something was done, Holland would be lost in the end. Last autumn a university was inaugurated, and £10,000 had been raised this year amongst the poor people, to get it started. The subject of Presbyterian Union, in Ireland, was brought up on a note of Dr. Knox, stating that there were six Presbyterian bodies in Ireland all holding to the same standards, and they ought to be brought together. The U. P. Church of Scotland has a Presbytery in Ireland, and there was a disposition to permit it to join such union, if it desired to; but a letter was read from the Moderator thereof stating that the Presbytery was disinclined to such union at present. The Rev. James Buchanan was elected Foreign Mission Secretary by a large majority. A report from the committee on temperance was adopted suggesting: "(1) That the Synod anew express the hope that its members and the members of our Church in general will discourage social drinking usages, especially those connected with funerals and induction or ordination dinners. (2) That it recommend all the ministers of the Church to preach a sermon, in the month of December, warning those under their charge of the danger connected with drinking usages and urging the adoption of practical measures, with a view of suppressing the evils of intemperance." A report on Foreign Mission Presbyteries was received and adopted, which stated that there were three things which the home Church must be prepared to grant, if these Presbyteries were to grow and prosper: "First of all, they must have simple and brief formulas, more suited to their circumstances than the home standards could be expected to be; secondly, the native churches, in session and Presbytery, must be allowed to manage all their ordinary affairs, and to administer discipline, without appeals to the home Church; thirdly, they must have power to negotiate with other missionary churches with a view to union. While granting to the missionary churches the measure of independence thus indicated, there were a few things which it would be necessary for the Synod carefully to guard, so long as these churches were to any considerable extent dependent upon the Church at home. In the matter of doctrine, for instance, it would be necessary that any formulas that were used in these churches be sanctioned by the Synod, in order that they might be kept in harmony with the Church's creed. It would be necessary, moreover, that in the matter of discipline the missionary agents who were sent out from the home Church should have the protection of the Synod, and that all arrangements with reference to such agents, as well as arrangements with reference to the property of the Church, should be such as the Synod should sanction. And, finally, even where co-operation or union with other missions was entered into, all the rights of their agents and the claims of the Synod must be carefully conserved."

THE REV. W. FRASER, D.D., BOND HEAD.

The Rev. Dr. Wm. Fraser, before his removal to Barrie, which town he means to make henceforth the place of his residence, was entertained at dinner by a large and influential gathering of friends and well wishers in the drill shed, Bond Head, on the 24th ult. The building was elegantly decorated with evergreens and flowers, and upwards of forty of the school children were arranged at the far end, giving the whole a charming effect.

After dinner had been disposed of, Dr. Law, the chairman, explained the object of the meeting, which was to express the deep regret which the whole community felt at the prospect of Dr. Fraser and his family removing from among them; to give tangible evidence how highly he was esteemed by all, irrespective of all denominational distinctions, and to wish the whole family all comfort and prosperity wherever their future lot might be cast. Mr. Thomas Gaviller read the address, which contrary to our usual and necessary practice, and for reasons which must be evident to all, we give in full as follows:

REV. AND DEAR SIR,—Having learned with profound regret that you propose leaving Bond Head, we feel that we cannot let the opportunity pass, without expressing in some degree our appreciation of you both as a man and a Christian. You were one of the pioneers of this section of country, and in its early settlement had to endure the hardships peculiar to that time. During a residence of nearly half a century you have always taken a deep interest in every good word and work and manifested a strong desire for the advancement of morality and religion. The educational interests, the temperance cause, and the branch of the Bible Society, of which you have been the honoured President for several years, have been largely benefited by your influence and example. It affords us much pleasure to say that not only have you always been regarded as a man of sterling integrity, straightforwardness and honour in worldly matters, and exemplary in your life and character, but your Christian principles were so broad, that in time of difficulty and trouble, afflictions and sorrow, all could look to you as a friend and have the advantage of your wise counsel and fervent prayers.

You will please accept this chair for your library, and this purse, not as an outward and ostentatious display, not as a cold and formal tribute, but as a small token of gratitude and esteem from true and loving hearts. We cannot forbear to say that your family are held deservedly in the highest esteem and to refer particularly to your estimable wife, whom to know is to respect. Her gentleness and kindness, her modesty and goodness, endear her to all who have the honour of her acquaintance. We trust that she may be spared many years to be a comfort to you.

Permit us to express our deep and heartfelt wish for your present welfare and eternal happiness, and to trust that when our heavenly Father calls you from earth you may pass home to wear the palm of victory and crown of life, and in those blissful regions beyond the grave "where the surges cease to roll" enjoy the favour and presence of God forever.

Signed in behalf of Bond Head and neighbourhood: W. C. Law, Chairman; Thos. Gaviller, Secretary; Thos. Cross, Treasurer; H. S. Matthews, Methodist Minister; Thos. Ball, Episcopalian Minister.

Bond Head, May 24th, 1881.

The Dr. replied in the following terms:—

CHRISTIAN FRIENDS,—I thank you from my heart for this Address and the very substantial proofs of your kind consideration with which it is accompanied. Next to the testimony of my own conscience, that I have endeavoured to discharge faithfully, and to the best of my ability, the trusts committed to me in all the positions in which, under Divine Providence, I have been placed, I value the approval of those among whom I have lived and laboured, and I should altogether fail in putting my feelings on this occasion into suitable words, did I not say that, notwithstanding the sense of many shortcomings and mistakes, it is to me a source of high gratification that now, after a residence in this place of forty-six years, I carry along with me in kindly words and in substantial material form, the proofs of your appreciation. I can only wish that I had done more to deserve it.

I value these expressions of regard, none the less, but all the more, as coming not only from those with whom I have been so long officially associated as a Presbyterian minister, but from neighbours outside of denominational connections, towards whom I have always sought to bear myself with Christian courtesy; among whom I count some of my dearest friends; with whom my social relations have uniformly been of the most cordial kind; and to whom in all seasonable and dutiful ways I have desired to extend my sympathies; and I can only wish that I felt less constrained to accept without qualification the all too prominent place which you give to this aspect of my relations to the whole of this Christian community.

You are kind enough to mention my work in connection with some principal public enterprises. For more than twenty years the educational interests of this region, and of this county at large, engaged no small portion of my time and labour—I hope not without some small measure of advantage to these interests. The Branch Bible Society, organized in 1853, under the agency of our active and honoured friend, Dr. La. Van Taylor, has all along held a first place in my regards; and as to the cause of temperance, I could do nothing else, and nothing less than by my example at least, if not by much public advocacy, shew what side I was on, in reference to an enterprise the success of which would strike at the root of one of the most prolific sources of evil throughout the civilized world.

I tender my best acknowledgments for your kind mention of Mrs. Fraser and family. My good wife has been to me a faithful helpmeet for the last fifteen years, and I trust that the history of the past is the promise of the days that may remain; and you will pardon me for saying, just here, with what profound gratitude to God I look upon the way in which every member of my numerous family has hitherto been led. I hope they may be guided aright to the end.

Dear friends, I accept your beneficence with much gratitude. This elegant library chair will serve to keep in lasting memory the ready hands and kind hearts left behind, as well as a reminder of the many hours of solitude and labour, with less costly appointments, in my solitary apartment in the humble dwelling across the way. The labours of the library cannot again be what they were, but the place and its occupations will, I trust, always have their attractions, and all the more as adorned with this beautiful production of the artist's good taste and elaborate workmanship. And the purse, last but not least, the most difficult to receive, but all the same a welcome addition to the resources of a household, whose "bread has always been given them, and whose water has been sure," but who retire from the scene of all the labours and joys and sorrows of the past in circumstances greatly otherwise than affluent.

I reciprocate with all earnestness, and I am sure I may in the same sense answer for all my household—the wishes for my spiritual welfare in the close of your address. My sincere desire for you all, and for others who are not here, but who might be, is and shall be, that your and their prosperity in things temporal and spiritual may greatly abound; that Heaven's sunshine may ever beam upon your path, and that when your journey is finished, you may have an entrance ministered abundantly into the glorious mansions of a Father's house, to dwell forever in His presence, to be filled with His fulness and to triumph in the joys of the eternal.

After several speeches had been delivered, Dr. Fraser, in very appropriate and affecting terms, bade the friends good-bye, and thus closed, amid the regrets and respect of the whole community, a residence in Bond Head of forty-six years.

The many friends of Dr. Fraser throughout the country, while regretting that the infirmities of age should render his withdrawal from the active duties of the pastorate necessary, and private considerations make it desirable that he should remove his residence to Barrie, will rejoice that his lengthened connection with Bond Head should have closed so pleasantly, and at the same time so naturally as it has done.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 12, 1881. } **THE WALK TO EMMAUS.** { Luke xxiv. 13-35.

GOLDEN TEXT.—"And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"—Luke xxiv. 32.

HOME READINGS

- M. John xix. 31-42...Burial of Jesus.
- T. Matt. xxvii. 50-66.Watch at the Sepulchre.
- W. John xx. 1-18....Appearance to Mary Magdalene.
- Th. Matt. xxviii. 1-15.Appearance to Other Women.
- F. Luke xxiv. 1-12...Visit to the Sepulchre.
- S. Luke xxiv. 13-35.The Walk to Emmaus.
- Sab. John xx. 19-31...Doubting Thomas.

HELPS TO STUDY.

After the Saviour's crucifixion, which formed the subject of our last lesson, His body was laid in a rock-hewn sepulchre belonging to Joseph of Arimathea, where it remained for three days, according to the Jewish mode of reckoning—a part of Friday afternoon, the whole of Saturday (the Jewish Sabbath), and a few hours of the morning of the first day of the week (which, from that time until now, has been the Christian Sabbath, and will continue so to be till the end of the world).

The first appearance of Jesus after His resurrection was to the women who went to the sepulchre early in the morning of the first day of the week with spices to anoint His body (Matt. xxviii. 9); the second was to Mary Magdalene (John xx. 14); the third, to Peter (Luke xxiv. 34); and the fourth, that which is recorded in the text of our present lesson.

The following division is submitted: (1) *Disconsolate Travellers*, (2) *A Civil and Sympathizing Stranger*, (3) *The Sad Tale of Bereavement Told*, (4) *A Reading from the Old Testament*, (5) *"Abide with us"*, (6) *The Saviour Revealed*.

I. DISCONSOLATE TRAVELLERS.—Vers. 13, 14. The disciples, who had so long kept company with each other and with their Master, were now apparently separated—the Shepherd had been smitten and the sheep scattered (Zech. xiii. 7).

Two of them—that is, of the disciples; neither of them perhaps of "the eleven," but both probably included in "all the rest" spoken of in the ninth verse of this same chapter.

Emmaus is still among the undiscovered sites. Three-score furlongs make seven miles and a half.

They talked together of all these things which had happened. "These things," no doubt, include the betrayal, the trial, the crucifixion—the apparent destruction of all their cherished expectations of a glorious Messianic Kingdom; the cause of their difficulty was that they, like almost everybody else in those days, had mistaken the nature of Christ's office as King. They were filled with dis-

may, and apparently without hope; their faith had received a blow which rendered it for the time inoperative. The women had told them that they had seen the risen Saviour, but "their words seemed to them as idle tales, and they believed them not" (verse 11). They afterwards learned that their anxiety was without cause, that their fears were groundless, and that it was "by the things which He suffered" that Jesus "became the author of eternal salvation" (Heb. v. 8, 9), that His death was the only way to His Mediatorial throne.

II. A CIVIL AND SYMPATHIZING STRANGER.—Vers. 15-17. In Malachi iii. 16 we are told that when "they that feared the Lord spake often one to another . . . the Lord hearkened and heard it." In New Testament times also we are taught to expect that when Christ's people meet and speak of Him—however sad their conversation may be on account of discouraging circumstances—He will manifest His presence to them; and so it happened to Cleopas and his companion. But for some wise purpose of His own—perhaps partly for the purpose of shewing His people in all ages how they may draw comfort from the Scriptures for the sorrowing, even when strangers to them—the Lord did not at the first make Himself known; on the contrary, it would appear from the text that He exercised supernatural power to prevent these disciples from recognizing Him. But though to them for the time as a stranger, His manner was such as to invite confidence; He spoke to them civilly and kindly, and when He asked them the cause of their sadness His tone and manner sufficiently evinced that He did so from no idle curiosity.

III. THE SAD TALE OF BEREAVEMENT TOLD.—Vers. 18-24. They were unfeignedly astonished at the stranger's seeming ignorance of the events which had recently happened—everybody in Jerusalem and its immediate neighbourhood at least, be he friend or enemy, must have heard of them; and what more interesting "news" could the strangers that crowded the "holy city" at the time of the Passover find to store their minds with and carry home than the facts connected with the trial and execution of Jesus of Nazareth? The dealers in the "sensational" could surely find no richer material.

But we trusted that it had been He that should have redeemed Israel. Ah, that unfortunate *ed* in "trusted;" why not do without it? that mistaken "*had been*," why not make it *is*? that blundering "*should have*," why not say *has* instead?

IV. A READING FROM THE OLD TESTAMENT.—Vers. 25-27. Who was this that based His every argument on Scripture? Who was this that was so fond of saying, "It is written?" Was it not Christ Himself? Still they did not recognize Him, for their eyes were holden, or as Mark puts it, "He appeared in another form," stating the cause, whereas Luke records the effect.

Ought not Christ to have suffered? etc.—that is, How could He be the Messiah described in the Scriptures, how could He bring salvation to His people, how could He be the Lord's Anointed, without suffering? "The way that Christ *did* go," says the "Westminster Teacher;" "was the way God had marked out for Him ages before. If they had only understood the Scriptures, their hearts would never have been cast down by the things that befell Him. The way God leads any of His people is always the way in which the highest good lies. Our way would not bring us to the glory we desire any more than the disciples' idea of the Messiah would have brought salvation to the world. When God sets our plans aside, we may always know that His own plan, however different ours, and however it may thwart our hopes, is the right plan.

If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

God does nothing blindly or without a plan. His thoughts toward us are thoughts of peace, and whatever way He may take in working them out, we may trust Him. *Afterward*, when all is finished, we shall see the meaning of everything.

Moses and the Prophets, in fact all the Scriptures—even the Old Testament Scriptures, which were all that were then in existence—are full of the things concerning Christ. We need not despise these early disciples very much for not being able to expound the Old Testament for themselves—they had not the New Testament; with the latter as a key, the work of interpreting the former is comparatively easy.

V. "ABIDE WITH US."—Vers. 28, 29. "Be not forgetful to entertain strangers," is the exhortation given us in Heb. xiii. 2, "for thereby some have entertained angels unawares." This, in the text of our lesson, is probably one of the particulars on which the writer of the Epistle to the Hebrews founded his general statement. And will Christ not abide with us also if we ask Him? The inference from the passage before us is that He will. He made as though He would have gone farther, but when the two disciples asked—nay, it appears they constrained Him (not physically, but by the earnestness of their invitation)—He remained with them.

VI. THE SAVIOUR REVEALED.—Vers. 30-32. The purpose for which He had "hid His face from them" was accomplished, and now He hid it no longer. The hidings of God's countenance from His people are necessary, and will not be continued a moment after their purpose is accomplished. How these poor men must have rejoiced when now they had not only heard of the risen Saviour from others, but seen Him with their own eyes; when they had not only been convinced from the Scriptures of the necessity of His death and resurrection, but realized His continued existence in their own personal experience, and received bread from His hands. And so it is with the believer in all ages; he finds Christ in history, he finds Christ in the report of others, he finds Christ in the Church, he finds Christ in the Bible, and it is good to find Him in all or any of these ways; but the grand fact of experimental religion is that the believer finds Christ as a personal friend, as a present, living Saviour, who gives him the bread of life.

OUR YOUNG FOLKS.

HOW PIERETTE WAS BROUGHT TO JESUS.

PIERETTE was only a little girl. Her mother was an actress in a theatre, and would often come home at night very drunk, and beat poor Pierette, and make her feel very miserable. There was no one to care where she went, so all day long she would wander about the streets of Paris, sometimes begging a *sou* from the passers by, or watching the children as they played in the streets or ran races along the boulevards.

Once a gentleman noticed her enough to pat her on the head, and tell she had pretty eyes. And that made Pierette happy, happy for nearly a week afterwards.

One day it rained all morning, and the child got thoroughly wet. But towards the afternoon it cleared off, and the children flocked out in the Bois de Boulogne (a beautiful park in Paris) to roll their hoops along the broad walks, and play hide-and-seek. My little readers know what fun that is.

Well, Pierette sat down in a sunbeam, and watched them there.

But by and by a little English girl, with yellow hair and great blue eyes, saw her sitting there so sadly, and felt sorry for her, so she stole over to her, with her sweet eyes full of pity, and said gently, "What is it, little girl? Can I do anything for you? What makes you look so sad?"

"I don't mean to," said Pierette, humbly looking up into the child's face. "Tell me how *you* feel happy. I don't think I how how."

Little Bessie Wentworth looked mystified. What a strange thing it was not to know how to be happy!

"Does nobody love you?" was the next question.

"Nobody," said Pierette.

"Oh, yes, One does," said Bessie, suddenly, her sweet eyes lighting up; "the dear Lord loves you."

"Who is He?" said Pierette, wondering.

"Not know-who Jesus Christ is? Oh, you poor little girl!"

But Pierette shook her head.

"Well, then, I will tell you," said Bessie, earnestly.

So, standing there in the sunlight, the little missionary told the old, old story, which you have heard ever since you were babies, "of Jesus and His glory; of Jesus and His love" wonderful chimes that have rang on for so many ages, and will ring on for so many more!

"Mam'selle Besse, Mam'selle Besse, what are you doing there with that beggar child? Come right away."

This exclamation came from her nurse, who had been taken up with the baby, and had not before noticed Bessie.

"Remember," said the child. As she moved off, "come here to-morrow. I will be expecting you." And she bounded off to join her companions.

Happy Pierette! What a different world it was now when she knew somebody loved her. Back she pattered along the gay streets, keeping the secret warm in the little lonely

heart. She toiled up the rickety stairs that led to her home, and turned the subject over and over in her mind. I wonder if mother would like to hear of it, she thought; I don't believe she ever did.

That night her mother came home sober, for a wonder, and Pierette told her all the sweet, strange story, which she knew now almost by heart.

Her mother listened moodily, and Pierette thought she was not attending. But she was mistaken. When Pierette went to bed that night she could not sleep. She tossed and turned, and dreamed dreadful dreams, and when morning came she was in a high fever. Her mother said she had taken cold, and heated something on the tiny, worn-out stove, and gave it to her. She then said good-bye, and went and shut the door, for she had to go. But this was only the beginning of a great many weary weeks of sickness.

Bessie Wentworth waited day after day in the Bois de Boulogne for her little friend, but she never came.

And at length there came a day when Pierette whispered—she was too weak to do anything but whisper now—"Mother, I think I am going to the dear Saviour who loves me so. Tell the little *mam'selle* when you see her."

And then the angels who had been waiting for her, bent down and carried her far above the close room and the crowded city, to that other City where His little ones always see His face.

The poor mother cried. Yes, for she had a soft spot in her heart, though nobody knew it. And by-and-by the sweet Gospel of Peace, which her child had told her about, stole into her heart, and she was a changed woman from that time.

And now, dear little children, there are a great many Pierettes in this world, a great many lonely ones, who do not know of Jesus

God grant that you may be a little Bessie, to lead some lost, forsaken one to the Saviour's feet.

JUDGE NOT.

"JOHNNY, where is your Missionary money?" asked Miss Mary Heath one Sabbath morning, as her little nephew was getting ready for Sabbath-school.

"Up stairs on my bureau I guess, auntie; I'll go up and get it now, so you can see how much I've got," and away he ran up stairs two steps at a time; but he did not come skipping back, and, at last, his aunt grew tired of waiting, and went up to see what kept him.

"I can't find my money anywhere," said Johnny disconsolately. "That new girl stole it. I know she did, she don't look a bit honest," and before his aunt could stop him Johnny darted from the room.

She followed as hastily as she could, but when she reached the kitchen she found the shy, quiet girl that had lately been taken for a nursery maid, listening with a frightened, tearful face to Johnny's angry charges.

"You might as well give it up right off, or we will put you in prison. What did you do with it?"

"Johnny," said his aunt gently, laying her

hand on his shoulder, "is this the way my little pupil acts?"

Johnny jerked away from her rudely, "I aint your pupil. I aint going to Sabbath-school again. It's a little too mean, after I've tried so hard to earn more than any of the other boys, to have to go without any money at all, just because we have a thief in the house."

"That is a very wrong feeling to have in trying to earn money for God's work. I think the money given in that spirit can hardly do the giver much good," said his aunt in a severe tone, but Johnny would listen to nothing. Before Miss Mary had fairly finished speaking, the slamming of the door told her that he had gone, and after saying a few consoling words to the poor girl she, too, hurried off to Sabbath-school.

Monday morning found the money still missing, and Johnny refused to look for it.

"Johnny, Johnny," called out one of his schoolmates across the street, and he threw up the window to see what his friend wanted.

"Come along, won't you? All the boys are going to the mill-pond to fish."

"O, mayn't I go with the boys down to the fishing-pond? please; I'll be so careful," cried Johnny, bursting eagerly into the sitting-room.

"Yes, dear, I guess so," said his mother, "but you had better wear your old coat. Aunt Mary will get it for you. I am afraid you will rouse the baby if you go up stairs. Lena has been trying all the morning to quiet it, and I want her to lie down as it goes to sleep. she does not look well. Cook says she cried nearly all night. Something is troubling her, I fear."

Johnny looked conscience-stricken but did not say anything.

Miss Mary came with Johnny's coat; her face was very grave. "Johnny," she asked, "when did you wear this coat last?"

"Last Saturday, I guess. What's the matter? Is it very muddy?"

"No, it is not muddy, but listen," and she shook the coat—a faint jingling was heard.

"My money is not there," said Johnny. "I looked there the first thing."

"Did you look clear through? Here is a hole in one of the pockets, and—yes—here is the money," and Aunt Mary felt a thick, knobby lump in one corner of the coat.

Johnny gave one look at it and darted out of the room up into the nursery, where Lena, with a sad face, was trying to coax the baby to sleep.

"O, Lena," he cried, "I said you took that money, when all the time I had it myself. I am so ashamed. I wish you would slap me or something. I feel so mean."

"Don't my little boy see how very cruel hasty judgments are?" asked Miss Mary of her nephew that evening.

"Yes," said he. "You can't think how mean I felt after I had talked that way to Lena yesterday, but I was too mad to say so. I wish I could think of something in the Bible to be reminded about judging."

"Judge not that ye be not judged," saith his aunt, and it is a text Johnny has never forgotten since that unhappy time.

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MEETINGS OF PRESBYTERY.

- STRATFORD.—In St. Andrew's Church, Stratford, on the 5th July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on the 5th of July, at eleven a.m.
KINGSTON.—In John street Church, Belleville, on Tuesday, July 5th, 1887, at half-past seven p.m.
GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of July, at ten o'clock a.m.
MONTREAL.—In St. Andrew's Church, Kincardine, on the second Tuesday of July, at one o'clock p.m.
PETERBORO.—In Mill street Church, Port Hope, on the third Monday in September, at half-past seven p.m.
BRUCE.—At Port Elgin, on the third Tuesday of July next, at two o'clock p.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 12th July, at eleven a.m.
GLRNGARRY.—In Knox Church, Lancaster, on the 12th July, at ten o'clock a.m.
WHITBY.—In St. Andrew's Church, Whitby, on the third Tuesday of July, at eleven a.m.
SAWYER.—In Guthrie Church, Harrison, on the second Tuesday of July, at eleven a.m.
LANARK AND RENFREW.—At Arnprior, on the 5th of July at three p.m.
TORONTO.—In the usual place, on the first Tuesday of July, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the second Tuesday of July, at two p.m.
HURON.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a.m.
BROCKVILLE.—At Prescott, on 12th July, at half-past two p.m.

GENERAL ASSEMBLY.

The seventh session of the General Assembly of the Presbyterian Church in Canada will be held in the CITY OF KINGSTON,

and within Andrew's Church there, on WEDNESDAY, 5th JUNE NEXT

at half past seven p.m.

Presbytery Clerks will please forward lists of COMMISSIONERS to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licensures, deaths, demissions, repositions within the several Synods, and all other official documents should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to be handed to the Committee on Bills and Ordinances at the second session of the General Assembly.

Lists of Commissioners and other documents should be addressed to Rev. J. Reid, Toronto.

The Business Committee will meet in the Vestry of St. Andrew's Church, Kingston, on Wednesday, the 5th, at a quarter to five p.m.

Railway certificates have been forwarded to Commissioners. If any have not received their certificates, they should communicate at once with Dr. Reid, Toronto.

WILLIAM REID, D.D., Clerks of W. FRASER, D.D., Gen. Assm.

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