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**SWISS MACAROONS.**—Mince one-half pound of sweet and twenty ounces of bitter almonds. Mix them with a quarter pound of fine sifted sugar, and put them in a cool oven until they take a pale brown color. Then add three-quarters of a pound of fine sifted sugar, the whites of two large eggs beaten to a froth, or sufficient to make a paste stiff enough to form into cakes.  
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**MARMALADE.**—Half a peck of peaches, a quarter of a peck of pears, half a peck of peaches, a quarter of a peck of quinces, two quarts of water and the peel of a large orange grated and added with the juice half an hour before the marmalade is done. Cut the parings and cores of the quinces into the water and boil a short time, closely covered to prevent evaporation. Strain them out and put the water on the quinces and pears, all cut small, cook them for an hour, then add the other fruit and five pounds of sugar, boil gently two hours, stirring them to prevent burning; add the juice and rind of the orange, and boil half an hour longer.  
**THE EFFECT OF WEATHER ON TREES.**—Sir Herbert Christison, the great Scotch chemist, has made some curious observations on the effects of a cold, wet season in diminishing the normal growth of trees. He found on careful measurement that, comparing 1879 with 1878, eleven deciduous trees—not oaks—made on an average 41 per cent. less growth in last year than the year before. Of seventeen pine trees, the average deficiency was 20 per cent., so that heat appears to have more to do with the making of wood than moisture has. It is strange that the growth of the oak, which drops its leaves, seems less dependent on heat than that of the pine, which we usually associate with very cold regions.  
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# THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, MAY 19th, 1882.

No. 20.

## NOTES OF THE WEEK.

THE "Sunday at Home" pronounces Principal Cairns "the largest name to us among living Scottish theologians and teachers."

A "BELIEVERS' meeting for Bible study," similar to that which took place last summer at Old Orchard, Maine, will be held this year on the island of Mackinac, Michigan, opening on July 6th and closing on the 18th.

REVEILLAUD, the French Protestant orator, has been holding evangelistic services in Algeria. He preached with sufficient distinctness and force to rouse the bitter spirit of infidelity, which is as strong there as in France. The cross of Christ is still an "offence," and they that will hold it up must expect the jeers and sneers of unreasonable and wicked men.

THE great theological lectures at Oxford University, called the Hibbert Lectures, have just been delivered by the distinguished Dutch scholar, Dr. Abraham Kuenen, who is professor of theology at the University of Leyden, in Holland. Dr. Kuenen years ago had already made himself a great name as a critic of the biblical books, and especially of the Pentateuch.

DR. S. I. PRIME gives an account of riding with a stage-driver in Central New York, who had driven thirty-five years and never had an upset in all his experience. "Why is it," said the doctor, "that there are so many accidents with stages?" The reply was, "There are two reasons, and nearly every accident comes from one of them: they are self-conceit and rum."

The Halifax "Witness" of the 6th inst. says: "We think that Principal Grant has done more than justice to our representatives in Parliament by comparing them very favourably with the clergy and laity of Conferences, Conventions, and Assemblies. That there are twenty men of superior ability in the House of Commons we admit; and we admit also that there are fifteen senators who are men of note. But we could show that, taking an average Presbyterian Assembly, it contains vastly more learning, more speaking talent, quite as much business ability, and more consistency than an average Parliament."

In a neat pamphlet, printed at the Orphanage Press, Poona, India, we have the report of the American Marathi Mission, with which the Rev. James Smith, an alumnus of Knox College, Toronto, is connected. The principal stations are at Bombay, Ahmednagar, Satara and Sholapur. The missionary force numbers sixteen, including six missionaries' wives, and there are 184 native assistants, 14 of whom are pastors, 13 preachers, 40 Bible readers, 21 Bible women, 80 school teachers (male), 14 school teachers (female), one medical catechist and one editor. There is a theological seminary, on the list of instructors in which we find Mr. Smith's name as Professor of Exegesis and English.

THE Ontario Government have filled the vacancy caused by the resignation of Mr. J. W. Langmuir, Inspector of Prisons and Charities, by the appointment of Mr. Robert Christie and Dr. O'Reilly, the former taking charge of the institutions east, and the latter of those west, of Toronto. The Central Prison, the Mercer Reformatory and the Reformatory at Penetanguishene come under Mr. Christie's inspection, and he has already paid a visit to the last-named institution. Mr. Christie is the nephew of the late hon. senator of that name, and ex-M.P. for North Wentworth. Both gentlemen possess high qualifications for the important office to which they have been appointed, and it is to be hoped that they will be successful in carrying out to their full development the reforms inaugurated by their predecessor.

In an editorial on the "eastward position" controversy in the Irish Episcopal Church, the Belfast

"Witness" says: "Suetonius tells us that when Nero heard of the overthrow of his power in Gaul, and everything pointed to the overthrow of his empire everywhere, 'he held a hasty consultation upon the present state of affairs, and spent the rest of the day in gravely consulting his senators about some musical instruments to be played by water.' Are future historians of the Church to relate that in the nineteenth century, when province after province of God's world rose in revolt against His authority, His servants, after bestowing a hasty glance at the state of affairs, turned back to spend their time in settling the direction in which they should look when worshipping Him? May the Church soon grow intolerant of all such trifling!"

MR. SPURGEON, in spite of feeble health, preached in the Metropolitan Tabernacle on April 9th. To those who were present it was evident that he had been suffering a good deal, while his hair appeared greyer than before his last illness. He spoke upon the resurrection, "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel" (2 Timothy ii. 8). In speaking of the bearings of the resurrection upon the Gospel he said, "I may not have an opportunity to preach long, therefore I cannot afford to waste time; I will preach Christ crucified, and will stick to my last as a good cobbler should. Further, the resurrection proves that it is useless to oppose Christ. We are told that the pulpit is effete, that men cannot be induced to listen to sermons, and that we are preaching to empty walls, as you see." (This last allusion provoked audible laughter.) "Christianity is not going to be crushed down; Christ lives, and His cause lives also."

PROFESSOR CALDERWOOD, in the closing address at the U. P. Theological Hall, said the Christian Church was at present standing between two opposite forces. There was a mass of religious indifference keeping aloof from the Church, and there was an outburst of religious zeal, irregular in its mode of manifestation, attempting to do a work which the Church, as yet, had not been able to do. The object of this latter manifestation was to reach the degraded and those who were disheartened by their degradation, and who had been necessarily expelled from the Christian Church. A tide of somewhat irregular zeal met the tide of indifferentism, and if they looked below the disturbance of the peace which had occurred, he thought they would have no hesitation in saying that there was good being done. He thought they must admit that the persons referred to were the auxiliary troops of a great army, and though it was but a guerilla warfare they conducted, they should have sympathy and aid, however impossible it might be to give formal sanction to the form which religious zeal had in this instance taken.

SKETCHING one of the processions of the Salvation Army in the north of London, the "St. James's Gazette" says: "The faces in the ranks looked bright and resolute, especially those of the young cadets, who came last. It was pleasant to see these clean, healthy youngsters here, instead of tossing for half-pence in some grimy court, or studying for the life of a buccaneer or a pirate in penny novelettes. When the leaders gave out a hymn whose words fired the imagination of the company, a light seemed to run along the ranks from end to end, which gave to each face an expression of triumph and happiness most remarkable. No one, young or old, seemed weary or indifferent. When they were wearied of singing, a prayer was given by a young man with a thrilling and searching intonation of voice; and while he prayed the faces of many there were lit up with an expression which might have been mistaken for one of pious rapture by any observer who was not a hardened man of the world." The same journal sketches a meeting at which one of the leading speakers was a well-known Eton and Oxford man, a tall, handsome young fellow, who told why he had joined the Army. He thought a believer ought to make his choice plain before all

the world. He stated that all his friends opposed him now.

THE annual meeting of the Toronto Women's Christian Association was held at Shaftesbury Hall on the evening of the 8th inst. The first report read was that of the Boarding House Committee, which showed that the number of persons admitted since the opening in June, 1873, was 2,042, and that the number of those who obtained accommodation last year was 265. Next came the Treasurer's report, showing a balance on hand of \$116.52. The report from the Haven gave the number of admissions and readmissions during the year ended on the 1st inst. as 353. Situations had been provided for 144 of these. The report also stated that of the number admitted six were young women who came direct from disreputable houses. The question of enlarging the building was discussed, and offers were made by Hon. S. H. Blake and Mr. W. H. Howland to subscribe \$200 each for such purpose. On motion of the Rev. D. J. Macdonnell, the report was adopted. The election of officers resulted in the following persons being unanimously chosen:—President, Mr. Clarke Gamble; Vice-Presidents, Mrs. J. C. Gilmour, Mrs. J. G. Hodgins, Mrs. Crombie, Mrs. Gzowski, Mrs. Grasett, Mrs. Harvie; Secretaries, Recording, Miss Buchan; Corresponding, Mrs. McMurchy; Directressess, Mrs. Poddy, Mrs. Brett, Mrs. Campbell, Mrs. James Campbell, Mrs. H. E. Clarke, Mrs. D. Cowan, Mrs. Clapp, Miss Jacques, Mrs. W. B. McMurrich, Mrs. N. Miller, Mrs. J. R. Macdonald, Mrs. J. H. Richardson, Mrs. J. Barnett, Mrs. Thom, Mrs. Torrington, Mrs. J. G. Reid, Mrs. Douglass, Mrs. Morrison, Mrs. Alex. Morrison, Mrs. Rosebrugh, Mrs. Fred. Stewart, Mrs. Burton; Advisory Board, Clarke Gamble, Colonel Gzowski, John Macdonald, James Michie, John Leys; Medical Attendant, Dr. Oldright; Superintendent, Miss Bury.

PRINCIPAL RAINY has carried a disestablishment motion against an overture moved by Sir Henry Moncreiff and supported by Dr. Begg in the Free Presbytery of Edinburgh. Sir Henry moved an overture to the effect that a right adjustment of Scottish ecclesiastical relations required fresh legislation, recognizing the Treaty of Union and the Scottish Acts, so far as these enactments gave parliamentary sanction to the doctrines of the Protestant Reformation and Presbyterian government, and also confirmation of the principle of Church government distinct from the civil magistracy. Sir Henry stated that when, in 1874, he agreed to a deliverance which asserted that the termination of the existing connection between Church and State was an essential preliminary to the adjustment of Scottish ecclesiastical matters, he meant not a separation of Church and State, but of the Erastian connection of Church and State. He thought the present agitation pernicious and dangerous, and he wanted to counteract it. Dr. Begg contended that if disestablishment came, the Sabbath and the marriage laws could not be maintained. It laid the axe at the whole constitution, even to the throne. He continued: "He never expected to see the abolition of the Act of Queen Anne, and it was not out of the question that something of the kind they asked might be secured. At all events, he believed it was quite as likely, more likely to be secured than if they had repealed all the Acts that established the Church, the Sabbath, the teaching of the Bible in schools, and the marriage laws; for it was a remarkable fact that the degrees of marriage were laid down only in the Confession of Faith." Principal Rainy's motion that the separation of Church and State was desirable and that the overture be not transmitted was adopted by a vote of 27 to 15. It is interesting to notice, in this connection, that a motion by Dr. Kennedy, the Highland leader who opposes disestablishment, was lost in the Synod of Ross by a vote of 13 to 18. An amendment was adopted to the effect that the Assembly be asked to adopt measures for the disestablishment of the Kirk, preserving, at the same time, those securities for the Presbyterianism of Scotland in its spiritual independence, government, and doctrine which are embodied in the Treaty of Union and the Scottish Acts.



## OUR CONTRIBUTORS.

### A FRENCH ANTI-CLERICAL CONGRESS.

A clerical congress at this time of the year is nothing uncommon in Britain and Canada, but such a thing as an anti-clerical congress will sound strange in the ears of Canadians. Of recent years, however, such meetings are common enough in Paris, and must have a *raison d'être*. One of these congresses closed its sessions here a few days ago, and I purpose to give in this letter some account of its doings, for the benefit of the readers of THE PRESBYTERIAN. The full name of the Society is "The Democratic Union of the Anti-Clerical Propaganda," which has for its chief object the abrogation of the Concordat—the name of the compact by which Napoleon, in 1802, connected the Church with the State—and the suppression of the "Budget des cultes," or annual sum paid for the maintenance of the clergy, which amounts to some ten million of dollars. But in addition to these primary objects, this meeting discusses annually many other subjects, such as the organization of lay *fetes* and ceremonies; the burial rites to be observed in the case of those who refuse to pass through the Church to the grave; liberty of meeting—should it be absolute or confined to the laity; and the questions of marriage and divorce. For the consideration of these and cognate topics there are committees, which, after deliberation in private, report to the open meeting for discussion and final decision. At the head of this congress is a distinguished senator—Victor Schoelcher, the emancipator of the negroes in the French colonies, and who is both wealthy and philanthropic. In his absence, the president's chair is generally occupied by a Miss Desraimes, who is said to be very rich, and who is certainly very strict in keeping order, as she rises on the slightest appearance of dissent from a speaker's sentiments, and insists on perfect silence. If the president in the Chamber of Deputies had even a share of the power to enforce order that she exercises over her audience, the House of Representatives would not be the bear-garden it usually is. Amongst the prominent names which figure on the committees of this congress, are those of M. Paul Bert and Allain-Targé, both Ministers in the late Gambetta Cabinet, and such well-known politicians as Messrs. Locroy, Naquet, Revillon, Barodet, etc., all members of the Extreme Left. There is also what is called a Committee of Honour, having as its presidents Victor Hugo, Garibaldi, and Louis Blanc; but these names are for ornament rather than practical use, as none of them ever attend, although they are doubtless in sympathy with the objects aimed at by the congress.

The members of the congress are a mixture of all classes of society, and as regards belief, range through all degrees from Free Thinkers to Atheists, including Positivists, Agnostics, Materialists, etc. The Free Thought groups amount to some eighty in number, with about 250 persons in each group, though I have seen it stated that there are several millions of such in France. Of course those who avow themselves Atheists are more limited in number, but these are the most positive of all in their beliefs, or rather want of belief, and the most despotic in their rule over consciences. They have an organ, the "Anti-Clerical," and a library containing such books as are regarded safe reading for their clubs, with catechisms of Free Thought, illustrated with caricatures of Scripture subjects, and priests in most equivocal attitudes and positions. Indeed, for that matter, much of the literature of Paris, recently, admirably serves the purpose of these gentlemen. The illustrated papers displayed on the fashionable boulevards, and in the shop windows on the outer boulevards, are simply disgusting—the greater number of the illustrations consisting of nude female figures and priests standing in the criminal's dock, with young children giving evidence against them in respect of abominable crimes—a case of too frequent occurrence, I am sorry to say, in French courts. And generally around these prints are congregated not only men, but boys, and even girls, receiving an education which is sure to bear fruit in some future stage in their history. The "Anti-Clerical" press is bringing out a "comic" life of Jesus, which is sold in the streets, and bawled out by the newsboys on the thoroughfares. The Rationalists, too, a more respectable class, publish a magazine called the "Sunday School," for the benefit of teach-

ers and scholars, from which all the miraculous facts of the Scriptures are excluded. At no previous period, perhaps, has licentious literature of all kinds been exhibited in Paris more openly and more boldly. Formerly works of this kind were sold secretly, but now there is no attempt at concealment. Everywhere, in open day, sheets containing the first pages of some filthy novel are thrust into your hands, and young lads, or even girls, may be induced to read and imbibe the poison which is fitted to develop sensual appetites, and even brutal instincts. In this way the people are reading in a single day more noxious literature than formerly in many years. "Our age," says a French journal, "seeks no longer its inspirations in the source of Christianity, but holds religion suspected. Among the humbler classes, it is supposed to be an instrument of tyranny. In the middle classes we see intoxication, not with alcohol, but with modern discoveries and inventions; nothing is believed in or sought beyond visible things. Nothing is thirsted for but earthly enjoyment, while Christian morals are supposed to be at most worthy only of ascetics and conventual life. The higher classes are terrified by the progress of the democracy, and doubt that Christianity can ever stop its expansion. Hence the almost universal withdrawal from creeds and Christian doctrines."

At last year's meeting of the Anti-Clerical Congress it was proposed to combat Christianity by "civil ceremonies," such as civil marriage, civil burial, civil baptism, civil communion, etc., and shortly after the papers contained accounts of a civil baptism by Henri Rochefort, a notorious Atheist, the Editor of the "Intransigeant," which has a very large circulation throughout the towns of France. He made a speech on the occasion, in which he said that if the priests gave the poison, Free Thinkers must give the antidote, and inculcate Atheism as early as Catholicism teaches its "follies." A citizen decked with scarlet favours in every button-hole then asked the sacramental questions of the "Godfathers and Godmothers," whose response was "Yes—Vive la République!" Each infant was then placed in Rochefort's arms, who kissed it on the forehead, and it was declared to have been civilly baptised.

One singular feature of these anti-clerical meetings is the fanaticism and exclusiveness which prevail. While denouncing the despotism of the priests, the speakers exhibit all the intolerance of inquisitors. M. Hirsch, the young Protestant evangelist referred to in some of my previous letters, had the courage to attend these meetings, both last year and this, and dared to controvert the doctrines enunciated; but he was received with a general howl from all parts of the room, and with such exclamations as "We advocate liberty, but no one has a right to the liberty of error;" or, "You invoke liberty of conscience, but we cannot have the liberty of folly;" "All religions are superstitious, and abuse public credulity; they are a lie," and so on.

The National Congress, as it was called, was closed by a great reunion at the Cirque Fernando on Sunday, when resolutions were passed inviting the Senate and Chamber of Deputies to take immediate steps for the abrogation of the Concordat; the total, unreserved and immediate suppression of the "Budget des cultes;" the restoration to the nation of the property of the congregations and of the clergy, as well as the buildings and other ecclesiastical establishments. Referring to a statement by one of the speakers, that the peasants are still attached to the connection between the Church and the State, and that the total suppression of the payment of the clergy would tend to provoke dissatisfaction with the Republic, and perhaps bring about a recurrence of the events of 1849, Miss Desraimes insisted that this was a mistake—that no hostility need be feared on the part of the *habitans* in the country—that the peasants are profoundly sceptical, and that as soon as the *cures* had lost the prestige they enjoy from their being functionaries of the State, they would lose all influence over the people. Even the women, she said, would accept their deliverance with joy, they having ever been the dupes and victims of the priests and monks. "If you wish to expel error and superstition," continued she, "call to your aid woman; give her her rights, make her your equal, for without that she will always rise against you, and shatter the reforms you seek to carry out."

At the banquet at the close, a toast to "God-hating" was drunk, which shows what a false idea these

people have regarding God, and makes one curious to ascertain the circumstances out of which their unbelief and Atheism have arisen. It is surely impossible that religion could have fallen into such odium as is here manifested, unless there had been grave shortcomings either in the teachers of religion as a class, or in the political sympathies avowed by them, or in both. "We find it impossible to believe," says a writer, commenting on this subject, "that Paganism could be passionately preferred to Christianity by a large proportion of the people of a great race and great country, if the teachers of Christianity had not mistaught and travestied it, and disfigured it by habitual association with mischievous allies. To the practical man, it is but certain that the evil popular odour in which Christianity appears to be in France, must be more or less due to the evil odour of the sentiments, words and actions of a great number of so-called Christians. If France has really revolted against Christ, it must be because Christ has been more or less generally belied by those who have felt and thought, and spoken and lived in His name." This is no doubt quite true, but there is something still wanting to explain the irreligious phenomena at present visible in the words and works of members of anti-clerical congresses in France. The passionate earnestness with which the author of the "Catechism of Free Thought" tries to impress the truth of his diabolical doctrines upon the mind of the reader for his own good, is something impossible to understand on any reasonable principles, and something quite different from the propagandist spirit manifested by the advocates of Atheism in Italy, Spain, or Germany, or indeed in any other country that I know of. He hesitates at no statement, however monstrous, however false, by which he can bring the clergy into odium, and along with them religion itself, and the very Scriptures of truth. As the writer already quoted more than hints, French Atheists appear to recognize with a sort of wild despair the extraordinary moral force of which Christianity disposes, and regard it as a personal rival with which they have to fight every inch of ground, and which they must conquer by any means at their disposal, fair or foul.

After all, it is, perhaps, but natural that a form of religion which gives its approbation to a pilgrimage in honour of a sacred tear of Jesus once sent to Allouagne (Pas de Calais) by Godfrey de Bouillon, from Jerusalem, in the twelfth century—which sends devotees to Lourdes and the Casa Santa of Loretto, should be assailed by the scandalous blasphemies of those who are hostile to religion of every description. Let us hope that the party—less obtrusive and less noisy—which fill the gap between pilgrims and pagans, may yet be able to save France from the sad fate which must otherwise befall her. Let Christ be lifted up as a crucified but risen Saviour, and men will then be drawn to Him out of their Atheism, Materialism, Fetichism, and immorality.

Paris, 12th April, 1882.

### OUR SABBATH SCHOOL WORK.

BY WALTER N. HOSSIE, BRANTFORD, ONT.

The following has been submitted to the Sabbath School Committee of the General Assembly of the Presbyterian Church in Canada, with a view to providing a system for the better organization, government, and extension of the Sabbath school work throughout this extensive Dominion. The Presbyterian Church in the United States has made large provision for the proper equipment of the Sabbath school, and so has the Methodist Church in Canada, and has also laid down a code of rules and constitution to bring all into methodical line. Many begin to think it quite time that our Church took a step beyond the theoretical committee work, although for the past two years much practical hard work has been done by the conveners, and a few members of the Committee, in providing courses of study and improving our library literature; but for want of organization few schools availed themselves of the admirable course of studies provided. It is, however, hoped that more have taken advantage of the selected books, catalogues of which may be had on application to Messrs. Campbell & Son, Toronto. We commend the document to the careful consideration of all interested in our Sabbath school work:—

THE SABBATH SCHOOL.

I. The Sabbath school includes the session, mem-

bers and adherents of the congregation, together with their children, and all others who may be enrolled from time to time ;

2. And is now understood to be the Church at work, by the congregation assembled on the Lord's Day to study, teach, and learn the word of God, for the purpose of leading souls to Christ, and of building up believers in the grace and knowledge of their Lord and Saviour Jesus Christ, and to help each other to know more of the great salvation so freely offered in the Gospel.

3. The minister of every congregation, or pastor in charge of every Mission station, shall at once organize a Sabbath school or schools in each congregation or station, such schools to be kept open every Sabbath during the year.

4. In organizing a new school, the minister in charge shall choose and appoint, with the concurrence of the session, a suitable person to superintend the same; and the person so chosen and appointed shall, with the concurrence of the minister in charge, choose and appoint the necessary officers and teachers, and proceed to organize the school on the basis of the following constitution; and on these appointments being ratified by the session, a brief document, in appropriate terms, addressed to the officer or teacher, shall be signed by the moderator and clerk of session, and be delivered to the party named:—

#### CONSTITUTION.

I. Name.—The school shall be known as the Sabbath school, and shall be under the oversight of the session of the congregation of the Presbyterian Church in Canada.

II. Text Books and Instruction.—The Holy Scriptures and the recognized Standards of the Presbyterian Church shall be used, and the instruction given in the school shall be in accord with the doctrines of the word of God; portions of Scripture and the Shorter Catechism shall be systematically memorized, to such an extent as may be decided upon by the officers and teachers; exercises of praise (Bible reading) and prayer to be reverently engaged in on opening and closing each session; and in the meantime the Westminster Sabbath School Helps, published by the Presbyterian Board of Publication, Philadelphia, are recommended.

III. Sabbath School Committee.—(1) The Sabbath School Committee, consisting of the minister, half the session, three deacons, the officers and teachers of the school, and at least one and not more than three other persons nominated by the minister, and elected by the annual meeting of the congregation. (2) Where the school is large, any teachers' meeting at which fifteen members are present, if preferred, may select and appoint from among themselves a certain number to represent them on the Sabbath School Committee—not less than five nor more than nine for this purpose—and this Committee shall be charged with all matters relating to the proper maintenance of an efficient Sabbath school.

IV. Executive Officers.—The executive officers of the school are the pastor, superintendent, secretary-treasurer, librarian, and as many assistants as may be found necessary for the due discharge of the duties pertaining to their respective offices.

V. Appointments.—In existing schools the teachers convened for the purpose shall nominate the officers, and the superintendent nominate teachers from time to time, such nominations to be immediately sent to the session for approval.

VI. Meetings.—The Sabbath School Committee shall meet for general business on the first Thursday of each quarter, and may adjourn from time to time to complete the same. Order of business: (1) Open with praise and prayer. (2) Call roll. (3) Read minutes of previous meeting. (4) Communications and unfinished business. (5) Reports from committees and officers, minutes of teachers' meetings, and nominations. (6) Miscellaneous and new business. (7) Close with prayer. Special meetings may be called at any time by the secretary, on the request of the minister or superintendent of the school, due notice to be given from the pulpit, or to each member of the Committee, and the special business to be transacted shall be stated when the notice is given. No other business shall be introduced at such special meetings.

VII. Teachers' Meetings.—A weekly meeting of the officers and teachers shall be held for the study of the lesson and transaction of ordinary executive business of the school, at which the minister, if present, shall

preside, and in his absence the superintendent or such person as he may appoint, or be chosen by those present at these meetings; new teachers may be proposed for nomination, discipline, class formation, and school matters be discussed, and recommendations to the Sabbath School Committee be made; a minute of these meetings shall be kept, in which the attendance and recommendations shall be noted, to be submitted at each quarterly meeting of the Sabbath School Committee.

VIII. Anniversaries.—A public anniversary meeting of the school shall be held immediately after the close of each year, when the reports of the school, as adopted by the Sabbath School Committee, shall be read, Sabbath school contributions to missions and schemes of the Church be voted, and such exercises and addresses offered as in the judgment of the Committee may be deemed proper and profitable.

#### GENERAL.

1. The minister and superintendent shall be *ex-officio* members of all committees appointed.

2. No person shall be permitted to retain a position as officer or teacher in the Sabbath school whose character or religious views, in the judgment of the session, shall be deemed a sufficient ground of unfitness for service in our Sabbath schools, and the session may withdraw from such persons the document given them on their appointment.

3. A Sabbath school service is recommended for once each quarter, at the usual hour of public service, in order to reach the young in the congregation.

4. The superintendent of the school shall cause the annual statistics to be made up, and present the same to the session, to be forwarded to the Presbytery in the month of January.

5. Should any difficulty arise in connection with the school, which the executive officers cannot satisfactorily adjust, reference shall first be had to the teachers' meeting, secondly to the Sabbath School Committee, and lastly to the session.

#### THE PRESBYTERY—SABBATH SCHOOL WORK.

1. Each Presbytery shall hold an Annual Conference on Sabbath school work in the month of February each year, at which schedule reports from each school shall be called for, and inquiry be made into the condition of each school.

2. The Conference to be composed of members of Presbytery, all superintendents of schools, and a delegate from each school, and one additional delegate for every fifty scholars on the Sabbath school roll, the exercises of which to consist of discussions on Sabbath school matters, essays, normal classes, public addresses, etc., as may be arranged for by the Sabbath School Committee of the Presbytery.

3. The Presbytery shall at this meeting appoint one minister and one elder to represent it in the Synod's Committee on Sabbath Schools.

#### THE SYNOD—SABBATH SCHOOL WORK.

1. There shall be a Sabbath school for each Synod, composed of a minister and elder from each Presbytery, as provided for by the preceding section, and as many others as the Synod may appoint.

2. It shall be the duty of this committee to collect and tabulate the statistics of the Presbyteries, and prepare therefrom an annual report to be forwarded to the General Assembly, and make such recommendations to the Synod as the necessities of the work may require.

3. The Synod shall devote at least one sederunt to the consideration of Sabbath school matters, to be prepared and laid before it by the Sabbath School Committee;

4. And at this meeting shall appoint four ministers and four elders to represent it on the Sabbath School Board of the General Assembly.

#### GENERAL ASSEMBLY—SABBATH SCHOOL WORK.

1. The General Assembly shall appoint a Sabbath School Board, consisting of twelve persons, who, with those appointed by the several Synods, shall be known as the General Sabbath School Board of the Presbyterian Church in Canada, which shall meet at such times and places as may be expedient.

2. The Assembly shall appoint the convener, secretary and treasurer of this Board.

#### DUTIES OF THE BOARD, ETC.

1. The Board shall superintend the selection, examination, and recommendation of suitable books for our Sabbath school libraries, and publish and circulate catalogues of approved books.

2. Any book proposed to be introduced to any of our Sabbath school libraries, which has not been approved by the Board, must be recommended by the minister of the congregation to which the school belongs.

3. As soon as deemed expedient, the Board shall publish suitable Sabbath school papers and helps for the Dominion.

4. It may make grants of books to destitute localities when its financial condition will permit, such grants to be made on application of the superintendent of the school, signed by the minister in charge, to the Board through its secretary.

5. The Board shall prepare and cause to be forwarded, through the secretaries of the Sabbath School Committee of the respective Synods, all necessary schedules for the collection of statistics.

6. And to enable the general Board to carry to success the object of its appointment, by placing the necessary funds at its command, an annual collection shall be taken up in each school, to be forwarded to the treasurer of the Board.

7. A report of the work and operations of the Board, with detailed statement of receipts and expenditures, duly audited, shall be submitted to each General Assembly, and through the secretaries of the respective Committees, copies of such report shall be supplied to each contributing school.

#### EXTRACTS FROM THE REPORT ON THE STATE OF RELIGION—SYNOD OF TORONTO AND KINGSTON.

##### HINDRANCES AND HOW TO DEAL WITH THEM.

The question in regard to hindrances encountered in the work elicits the usual catalogue of varied forms of carnality, worldliness and error; the last, however, only rarely giving a hint here and there of Mormonism, Scepticism, Plymouthism, etc. Amongst the fleshly lusts, intemperance has not now its former prominence, partly, we think, because less rampant, and partly because the subject has been made a special one to be dealt with by another committee. For the first time recently, we find mention of one which might well receive larger notice in our quest for hindrances to spiritual life and growth—viz., *tobacco*. It is mentioned only by one Presbytery (Owen Sound), though we suspect there are few sanctuaries in the land whose courts are unpolluted by the smoke of this "strange fire," metaphorically if not literally.

The tide of *worldliness* still seems to surge up to our very gates, if not, indeed, to be sending its waves farther in than ever, and drawing back to its yawning vortex multitudes not only of giddy youth, but stalwart men. We seem just now to be passing through a veritable simoom of worldliness, of which speculative money hunger and greed of hasty gain are prominent elements. Many of our men are so engrossed with business and toil through the day that they are too tired for the prayer meeting in the evening, or even household or closet devotion, and often so absorbed through the week that they have lost heart or taste for the Sabbath service when it comes round. Then follows naturally and easily "the belief," mentioned by one Presbytery, "that prospers as well without religion as with it." Again we are told of youthful thirst for *worldly pleasures*, with their chilling and dissipating effects, "leaving no taste for any sober enjoyment." Pleasure driving, boating, and visiting on the Lord's day are also mentioned. Of "promiscuous dancing" one report says: "This 'fascinating folly' is especially dangerous from the connection in which it is usually found, the companionship to which it generally leads, and the natural antagonism ever felt to exist between it and the spirit of Christ."

How these hindrances shall be met and removed is the question now raised, and the reports contain various statements and suggestions. "To counteract these evils," says one report (Kingston), "several of the congregations have successfully established literary and musical societies and reading rooms." And such expedients for furnishing counter attractions of a similar but purer nature, and freed from many of the dangerous surroundings seem now to be a favourite experiment, but one which we cannot but think must prove delusive and disappointing in the long run. The New Testament plan of "the expulsive power of a new affection" seems to offer a "more excellent way"—a more radical cure; and our aim should be rather to develop in the Church her own unrivalled, unapproachable charms, and make the home of her

children more home-like; to use a homely phrase, if she would do a little more "house-cleaning," and get rid of her unseemly strifes and repulsive inconsistencies—of which, by the way, several of the reports make mention. Let her arise and shine in her own peculiar glories, without borrowing any of the world's tinselled gawds. Clothed in the graces of her Lord—the Altogether Lovely One—herself realizing and exemplifying the unspeakable joys and the glorious liberty of the children of the King, then, and not till then, will she be as attractive in manner and measure as her Lord meant her to be, and her victory will be speedy and complete. It is pleasant to know that these views are not new or strange among us, but form the time-tested and immovable principles of procedure in multitudes of God-honoured congregations.

#### OUTSIDERS AND HOW TO REACH THEM.

Our attention is next drawn to the element existing in most communities, to greater or less extent, which stand aloof from the Church and its ordinances. In many cases these people have been, or are still, nominally Presbyterian. In any case, but in such cases more especially, our responsibility toward them is evident, and our solicitude for them should be deep and unremitting till the class no longer has an existence among us. In some cases the evil is very evident and very sad. Such statements as the following should awaken our deepest concern: "A large number of heads of families never enter the house of God." (Report of Presbytery of Whitby.) In the Presbytery of Kingston we are told, "One community has relapsed into heathenism." Such acknowledgments from our oldest neighbourhoods, long blest with Church privileges, may well raise the anxious question in the Assembly's circular, "What means do you use or consider best suited to induce such to connect themselves with the Church?" In reply, many state that the ordinary means of pastoral visitation by ministers, and occasionally by elders, are used; and sometimes mention is made of others—as in the East Church, Toronto, where calls are made by others than office-bearers, a tract left and an invitation given to the house of God. Would we had many more such noble workers among us—men and women—for did He not give "to every man his work?" District prayer meetings are occasionally held in neglected neighbourhoods with more or less interest. In some cases the report is the same as from Chalmers Church, Kingston, where "special evangelistic services have been held, which have resulted in drawing some of the non-church going people." Indeed, in all the Presbyteries in the Synod such services have been held with good effect. Several Sessions, in alarm and distress, simply echo the inquiry, "What shall we do?" or "We earnestly desire counsel in this difficulty." Others express a desire "for some intenser form of aggressive Gospel effort than that usually prevailing, and look with hope to the introduction of evangelistic services, but have not yet been able to obtain the help desired." The report of the Toronto Presbytery emphasizes the need of more active co-operation among the ministers of our Church in adjacent congregations and among the various denominations if all are to be reached—such as the city missions urged by the Session of the East Church—and adds, "It is worthy of consideration how this united effort can be best promoted, as it is the more urgent that the secular spirit is rapidly spreading." Another Presbyterian report says, "Ordinary means seem to be employed in every case, but with very partial and imperfect success." The conclusion seems inevitable, that while we are shut up for relief to the scriptural means of prayer and preaching and personal dealing, we are equally led to seek the desired results in the extraordinary urgency of these ordinary means. These, usually known as evangelistic methods, God has so greatly blest amongst ourselves, and in other parts of our own and sister Churches, that it seems clear that in some such form of work a revived zeal must exert itself amongst us, if the "much land which yet remains to be possessed" shall be subdued for Christ. Else must the Church sadly fail of the glorious triumph her great Head has prepared for her; else must the day of her victory linger, whilst a large portion of her baptized youth shall go to swell the contingent of the careless, or openly godless and vicious. That the question whether the rising generation shall be friends of the Church or its foes—"for us or against us"—will be unalterably settled within a few years, is suited to awaken anxious thought. Our action must be

prompt, and full of the boldness of faith. We have long been praying; let us now listen to the word of command, "Wherefore criest thou unto Me, Speak unto the people that they go forward?" Let "Forward!" be the watchword of the year, and victory will crown its close; for "I the Lord thy God am in the midst of thee, mighty to save!"

#### THE ANGLO-INDIAN PROBLEM, IN VERSE.

BY REV. ROBERT JARDINE, B.D., D.S.C., BROCKVILLE, ONT.

Thou brightest gem of the British crown,  
Land of much wealth and fair renown!  
Wilt tell me why thy fertile plains,  
And noble hills and rich domains,  
To Britain's sceptre have been lent?  
Why from thine ancient rulers rent?

A noble race they were of old  
Who thy rich heritage did hold,  
Who trod thy plains and mountains grand,  
Who sailed thy rivers, tilled thy land;  
O why does that old Aryan race  
No longer hold its ancient place?

A thoughtful race, of varied lore,  
A lordly character they bore;  
Why has the western stranger come,  
And taken hold of the Bráhmán's home?  
Why has the western Aryan bold  
Entered the Bráhmán's ancient hold?

Fair India's untold millions ask  
That th' all-important mighty task  
Of leading them up to the light of life,  
And freeing them from th' unnatural strife  
Of man against God, and right against wrong,  
Should be performed by the Saxon strong.

The Saxon fair of the noble race,  
To the setting sun his course did trace;  
And there he learnt of God's love to man,  
And of the river of life which ran  
Out from the throne of God on high  
To water the earth, so parched and dry.

The blessed lessons of life and love  
Which have come down from heaven above,  
Have come to us of the Saxon race,  
And given us peace, and power, and grace;  
To our eastern cousins' ancient land  
Let us now extend the helping hand.

We can give them light, can give them peace  
Command their strifes and wars to cease;  
Teach them the brotherhood of man,  
And tell them Heaven's eternal plan  
To free man's life from that within  
Which makes him slave to death and sin.

The voice of God now bids us go,  
The seeds of life and truth to sow  
In that fair land, where primal life  
Has long succumbed to the fatal strife  
Which must prevail where darkness reigns,  
And the devil's power its hold retains.

Let the Christian life of our empire strong  
Resolve to make amends for the wrong  
Which our people have done in days of yore.  
Let the gift of freedom and many more  
Be tendered with manly and generous hand  
To the tribes that inhabit India's land.

Let us go to them as man to man  
As fast as for lust of gold we ran,  
And seek for them Heaven's blessing sure,  
More precious far than the Koh-i-nur;  
And then shall this land of fair renown  
Be the brightest gem in the British crown.

It has been estimated that nine-tenths of the money raised by the churches is contributed by about one-tenth of their members.

AN influential meeting has been held at St. Petersburg to consider how the evils arising from excessive drink might be lessened, and the general feeling was that the best thing that could be done was to lessen the number of licensed liquor houses.

THE Synod of the Presbyterian Church met in Dunedin, New Zealand, recently. The temperance committee suggested an annual temperance conference in each Presbytery, and the formation of Bands of Hope and temperance societies. There are in connection with the Synod 196 elders, 347 deacons, and 6,210 members; 128 Sabbath-schools, 842 teachers, and 5,607 scholars in average attendance. Bible classes were reported on the increase. The Church's missions were favourably reported. Professor Salmond and Rev. Mr. Watt reported favourably of the students. A committee was appointed to prepare an address on Christian Giving. The question of marriage with a deceased wife's sister was remitted to the Presbyteries and Kirk Sessions, with a view to a final decision at next Synod.

## PASTOR AND PEOPLE.

### REPLY TO PROFESSOR ROBERTSON SMITH.—I.

BY THE REV. F. MELVILLE, A. M., B.D., HOPEWELL, N. S.

It is a pleasing task to meet manfully the latest and best arguments of a really intelligent, sincere and able thinker, although he be an adversary to our dearest ideas and hopes. When our faith and hope are sure and safe for all eternity, we may well be frank and brave. And even if there be danger on some points, we are poor moralists, as well as poor heroes, if we are not able and willing to risk our ALL on the triumph of TRUTH, and to look the very strongest opposition full in the face,

"With that stern joy which warriors feel  
In foemen worthy of their steel."

I have very carefully and minutely studied Prof. W. Robertson Smith's twelve lectures on "The Old Testament in the Jewish Church;" and, though honouring and loving the man and the thinker, I have detected some fundamental errors in his theory which should be corrected at once. I refer not now to slight slips on the surface, but to false principles in the very basis of his theory, which affect the very foundations of faith, and which are, therefore, of a fundamental and fatal tendency.

Had I sufficient space and time, it would be most easy to take the lectures in their printed order. But to condense the correction of twelve able lectures into two or three short newspaper articles, I shall review them in more logical order, as follows: (1) Our Protestant Faith; (2) The Canon of Scripture and its History; and (3) The Law, the Prophets, the Psalms, and the Annals.

The theme is intensely interesting; and though I make no pretence to infallibility, like the would-be "Omniscient critics," yet I have good ground of trust that the clear and simple truth of my argument will win the heart and mind of truth-lovers, not only in our dear native land, with its youthful colleges, but far and near throughout the world; while I try (1) to correct the fundamental errors referred to, (2) to solve the principal difficulties of Bible criticisms, and (3) to indicate briefly the true Integrative Theory of Scripture Revelation.

#### OUR PROTESTANT FAITH.

Under this head I shall correct the following fundamental errors of Prof. Smith's theory:

1. He condemns the spiritual interpretation of Scripture, which he calls "*Tropical Exegesis*," or Figurative Explanation.
2. He holds that the inspired writers perfectly understood as well as perfectly recorded what God spoke to them.
3. He holds that the real meaning of the Bible must be its natural meaning.
4. He holds that the whole business of scholarly criticism lies with the human side of Scripture; and that it must be examined by the ordinary laws of evidence just like any other ancient book.

These principles are so astoundingly erroneous, that I have gone over the lectures again and again to see if any other meaning could be got out of them. In correcting them I shall quote Prof. Smith's own words, to prevent any misrepresentation of his views.

1. Early in his first lecture, speaking of the allegorical or spiritual interpretation of Scripture, he says: "This is nothing else than the method of Tropical Exegesis, that reigned supreme in the old Catholic and mediæval Church. The ancient fathers laid down the principle that everything in Scripture which, taken in its natural sense, appears unedifying, must be made edifying by some method of typical or figurative application. In principle this is no longer admitted in the Protestant Churches, except perhaps for the Song of Solomon."

Now, is this so? Have we Protestants in principle rejected the spiritual interpretation of Scripture? I never thought so. Our Church, at least, has not done so. Any Church which does so will have to reject the method and doctrine of not only the primitive Church with all its Christian fathers, but also the method and doctrine of the apostles and prophets themselves, and their divine Lord! Witness the Epistle to the Hebrews; the General and Pauline Epistles, in every page; the Gospels, with manifold "fulfillings" of old types and new parables; the Law,



with all its symbolic sacrifices and "shadows of good things to come;" the Tabernacle and Temples, with their patterns divinely foreshown; the Prophets with symbolic visions and voices, which they "heard but understood not;" and the crowning Revelation, full of sublime symbols and allegories, whose only "Temple is the Lord God Almighty and the Lamb!"

And yet are we, as Protestants, shut out from seeking the spiritual interpretation of these symbols and these mysteries? I trow not; else what do you say of "Solomon's Temple spiritualized," by Bunyan, and the vast Puritan literature of its kind; with all the Hebrew names they gave to their homes, and their wanderings, and their children; not to speak of the ever-growing host of sermons and poems and volumes on scriptural symbolism, now more abundant and more edifying than ever before? Read Knox's First Book of Discipline, chap. I., Exp. 1.

Nay! "the Bible is the religion of Protestants." "The Word of God contained in the Scriptures of the Old and New Testament is the only rule to direct us how we may glorify Him." The whole Bible, pure and entire, is our Protestant faith. But the whole Bible has a spirit and life as well as a letter: 2 Cor. iii. 6; and John vi. 63. We therefore receive it not only in its *letter or natural sense*, as the natural man receives it, but also in its *spirit and life*, as the natural man will not receive it: 1 Cor. ii. 14. Now, this spirit and life of Scripture is just the Lord himself, the Divine Living Word: 2 Cor. iii. 6, compared with verses 17 and 18, and with John i. 1, etc. The true and scriptural doctrine is, that "the testimony of Jesus is the spirit of prophecy," whatever its letter may be: Rev. xix. 10. We therefore as Protestants are taught to seek and find the Lord as the spirit and life of every Scripture; since "all Scripture is given by inspiration of God and is profitable:" 2 Tim. iii. 16. If in any Scripture we do not find the Lord, it is because we have not reached its spirit and life at all.

2. Prof. Smith says further on in his first lecture: "The inspired writers were so led by the Spirit, that they perfectly understood and perfectly recorded every word which God spoke to their hearts."

Now, how utterly different is this from the testimony of Daniel, xii. 8: "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." So also St. Peter tells us that the very prophets inquired and searched diligently "what the Spirit of Christ in them did signify, when it foretold the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves but unto us they did minister those things, . . . into which things the very angels desire to look" (1 Peter i. 11, 12). So too St. Paul declares, "Now we see through a glass darkly . . . Now I know in part" (1 Cor. xiii. 12).

It is hardly necessary to say more on this point, except to remark that the reiterated notion of Prof. Smith, that the true way to understand Scripture is to take it just as its first writers understood it, is fundamentally wrong. Rather, we should seek to understand it far better than they could: Rom. vi. 25, 26; Eph. iii. 5, 6; and 2 Cor. iii. throughout.

3. Prof. Smith says, further on, that the Church must try to get the whole meaning of every inspired writer by taking his book as a whole, realizing his position, "and following out in its minutest detail the progress of his thought."

This is capable of a good and true sense, which we would fain hope Prof. Smith intends; until the context, and especially his words in the early part of his second lecture, force us to think otherwise. There he states as "the great discovery of the Reformation," that "the real meaning of the Bible must just be its natural meaning."

How diametrically opposite to the inspired words of St. Peter: "No prophecy of the Scripture is of any private interpretation" (2 Peter i. 20); and to the inspired words of St. Paul: "We speak the wisdom of God in a mystery. . . . But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned" (1 Cor. ii. 7, 14). Also to the words of our Saviour: "Unto you it is given to know the mysteries of the kingdom of heaven, but unto them it is not given" (Mat. xiii., all). We seek not merely the natural but the spiritual meaning; not merely the thoughts of the writer, but of the Divine

Author of Scripture, "whose thoughts are higher than man's as heaven is higher than earth" (Isa. lv. 9). We seek not merely the words of the prophet, but "the word of the Lord through the prophet;" not the letter merely, but also the spirit and the life—namely, the Living Word, our Saviour!

4. Toward the end of the first lecture Prof. Smith says, in italics: "The whole business of scholarly exegesis lies with this human side" of Scripture. Further on he urges that we must apply the ordinary laws of evidence to the Bible "just as we should do to any other ancient book."

Does scholarship then shut its eyes to the Divine side of Scripture? Or have its eyes never been opened to see the wonders of God's law and the mysteries of His kingdom?

The Lord's scholars at least have their eyes opened and their understandings enlightened to understand the Scriptures (Luke xxiv. 45), for His scribes are instructed in His kingdom to bring out even new truths as well as old (Mat. xiii. 52), for His Spirit in them searches even the deep things of God (1 Cor. ii. 10), and they do not put away the key of knowledge (Luke xi. 52), nor hide it (Acts iv. 20).

No doubt we should search the Scriptures and examine them with our best wisdom; but surely not by divorcing the Divine side, and criticising the poor human side alone! By this means you may obtain a private interpretation for every prophecy; but it will NEVER be the true one! "No prophecy of the Scriptures is of any private interpretation" (2 Peter i. 20). You have merely reached the private occasion of its formal delivery; but its interpretation is ever spiritual and divine, saying with still small voice in conscience, "He that hath an ear let him hear what the SPIRIT saith unto the Churches;" not "what the Jew said to some ancient person or people."

And how can you do justice to the Bible if it has a divine side like NO other book, and yet you shut out that side from exegesis, and try it by its human side alone, like ANY other book? This is insanity. Common sense would say "If the Bible has a divine side, let it have a fair trial at the very least. It is a mockery of justice to exclude that UNIQUE element from scholarly exegesis, and judge the book by its human side alone, just like any other old book." That is like Caiaphas ignoring the Saviour's divinity, and judging Him like any other agitator! To take the "human side" of Scripture apart from its "divine side" is spiritually to take the clothing off the Saviour and part it among the hostile sects which crucify him afresh! If you separate the spirit from the letter, you will kill it; and you may do as you please with the garments after you have slain your Lord! But He dieth no more. You only murder His image and remnant in yourself, and sin suicidally against your own soul!

These errors are plainly fundamental and fatal. They are diluted Rationalism. They open out wide and wider in Prof. Smith's earlier lectures, and run through them all as a gaping cleft, yawning from foundation to summit of this theory, and foreboding the fall of his whole system. We trust he will live to repent and correct them; but alas! we fear many may perish by them before that hopeful time shall come, and long after it too!

Prof. Smith remarks: "A book that is really old and valuable has nothing to fear from the critics." Ha! Say you so, in a world of sinners and blunderers eager to get quit of the Bible? Much rather might he say, "A really valuable professor has nothing to fear from the General Assembly." The clergy are not much less infallible than the would-be Omniscient Sceptical Critics!

I once knew a professor who pretended to be so great a judge of style as to be able to tell how many authors had a hand in writing the books of the Bible, and to point out the very verses written by each, and the nations and climates they came from. Some of us were really alarmed at his bearing and his boldness, lest he should rob them of the little faith they had left. But the happy thought occurred to us to try him by secretly exchanging our essays and re-writing them by the hands that gave them to him for examination. Well, the great critic never detected the ruse; and we had a laugh among ourselves you may be sure, as one of us cried out: "Uve! Uve! He did na ken his ain stouents' styles apairt, frae a londs, an' yet he kens a' the styles o' twa thousand years agane! He'll never mak a heretic o' me!"

Since then, we have never dreaded the "Omniscient Critics." We now look upon them as impudent pretenders, or radical blunderers.

Thus far I have given the Bible view of our Protestant theology, while correcting the opposite Rationalistic errors. I have not dealt on the many good gifts of Prof. Smith, because the far more needful work is to remove the dire delusions that have seduced so clear a mind. If my words are severe, it is with the severity of love; and my prayer is that God will give him perfect light, and overrule all this for good! In another article I hope to solve his principal difficulties as to the Canon of Scripture and its history; including the intensely interesting problems of the Hebrew text, and the alleged Jehovistic and Elohist editors. To many this hope may seem incredible. But already I see so clearly and feel so dearly the far-reaching power and the immense results of a few explanatory facts, that I have a quiet and steadfast trust that very many lovers of truth will soon rejoice in their light and adore their Divine Source.

#### A WAIF.

When the storm was fiercely blowing,  
When the sea was wildly flowing,  
Angry wind and angry billow  
Only rocked the Saviour's pillow,  
Jesus slept!

But when sudden grief was rending  
Human hearts in sorrow bending—  
When he saw the sisters weeping,  
Jesus wept!

#### "IT WILL LIGHT YOU HOME."

Going two miles into a neighbourhood where very few could read, to spend an evening in reading to a company who were assembled to listen, and about to return by a narrow path through the woods, where the paths diverged, I was provided with a torch of dry wood, or "pitch pine." I objected; it was too small, weighing not over a half pound.

"It will light you home," answered my host.

I said: "The wind may blow it out."

He said: "It will light you home."

"But if it should rain?" I again objected.

"It will light you home," he insisted.

Contrary to my fears, it gave abundant light to my path all the way home, furnishing an apt illustration, I often think, of the way in which doubting hearts would be led safely along the "narrow way." If they would take the Bible as their guide it would be a lamp to their feet, leading to the heavenly home. One man had five objections to the Bible. If he would take it as a lamp to his feet it would "light him home." Another told me had two faults to find with the Bible. I answered him in the words of my good friend who furnished the torch, "It will light you home."—*Amer Messenger*.

#### CHURCH GOVERNMENT.

An article in the "Baptist Teacher" on the "Question of Control" of the Sabbath school impresses in a lively way the advantage of Presbyterian over Congregational government in the Church. Says our Baptist co-worker: "Theoretically, the Sunday school is a department of Church service, and is therefore absolutely subject to Church control. But, practically, the Church as a body rarely or never comes together at a so-called business meeting, and it is the business meeting that exerts control. Ordinarily, the gathering consists of a very insignificant minority of the Church as a whole; but the individuals composing it, who may or may not be the wisest and holiest men in the Church, have been accustomed from time immemorial to be entrusted with the direction of the Church's affairs. It may be said that this is deplorable, but it is well-nigh irremediable." How much better is the Presbyterian system, by which men are chosen and appointed to do what a Church, as a mass, cannot and will not do. The session, composed of the pastor and ruling elders, is the body made responsible for the oversight and well-being of the school, as of the other religious interests and activities of the individual church.—*Westminster Teacher*.

THE Rev. Dr. Somerville, who for the past five months has been conducting a mission in the western and northern parts of Germany, has arrived in Glasgow.



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TORONTO, FRIDAY, MAY 19, 1882.

WE gladly correct an error in our report of the prizemen at the closing exercises at Queen's College on the 26th ult. The winner of the Prince of Wales Gold Medal in Classics was Charles J. Cameron, of New Glasgow, N.S., with first-class honours in both subjects. Mr. Cameron also took the class prize in Senior Latin and Greek.

THE "Canadian Post" comes to us greatly enlarged and otherwise improved. Our hearty congratulations are tendered to the enterprising publisher. In size, typographical appearance, volume of local news and general editorial ability, the "Post" is second to no local paper in the Dominion. The business men of Lindsay may well be proud of such a representative.

IT seems to us that the method adopted by the U. P. Church, in the matter of questions sent down to Presbyteries, is a much better way of getting the mind of these bodies than the method adopted by our Church and others. Instead of counting the number of Presbyteries for and against any given measure, they count the number of ministers and elders in each Presbytery for and against, and take the whole number as the result. Supposing a Presbytery decides against the Sustentation Fund by a majority of one, is it fair to count that Presbytery in favour of the Supplementary Fund and against the Sustentation? As a matter of fact, the thing shown is that there was one member more in favour of the Supplementary Scheme. The same result might occur on any question submitted to Presbyteries. The deliverance of a majority of Presbyteries on any question, if the votes are not counted, might be terribly misleading.

A BALTIMORE divine has coined a very neat thing about grumblers in church: *Grumblers are never workers, and the workers never grumble.* True. The grumblers stand idle, and growl and whine, and make snarling remarks, and find fault, but they never do anything themselves. No, not they. Their business is to growl and mutter and curse inwardly—perhaps sometimes outwardly. It is equally true that *"the workers never grumble."* The last man in any congregation to grumble and find fault is the man earnestly engaged in some department of congregational work. Select any congregation you please, and apply the test—who are the grumblers? They are idle, disappointed, soured, broken-down soreheads—broken-down in stomach, or reputation, or purse, or something. Above all things, they do nothing—they are useless. Who are the men who never grumble? The men who are engaged heart and soul in their Master's work. True every time.

"THE minister should resign—his influence for good is gone." Certainly he should if his influence over respectable people is gone. If he does not resign when, in the judgment of his Presbytery, his usefulness is gone, the Presbytery should ask him to resign. But why should the minister alone resign because of lost influence? What about the elder who has lost his influence? What about that other elder who never had any influence? What about that third elder whose influence is continually for evil? What about that trustee or manager who was appointed to attend to the business of the Church, but who never gives an hour to Church work during the year? A man who cannot or will not do his work should certainly resign, but there should not be one law for laymen and another for ministers. It does seem a little strange to

hear an elder who never does anything himself, and who perhaps has offered the same prayer for forty years, talking about the inefficiency of his minister.

WE are getting near the time when the evening attendance at our churches, especially in towns and cities, becomes thin. It goes without saying that in our larger communities evening congregations in summer are necessarily smaller than during the rest of the year. If people move away to some summer resort, they cannot, of course, attend their own place of worship. We wish we could say that none are absent on summer evenings but those who are "out of town." In some way or other it has come to be taken for granted that it is the "correct thing" not to go to church in the evening at a certain season of the year. There is a good deal of snobbery about this feeling. The "upper ten" are at the seaside, and if those who have less money are absent people may think they are at the seaside too. The heat has not much to do with it. There are not generally more than two or three very hot Sabbaths in the year. Ministers might mend matters materially by shortening their services on Sabbath evenings in summer.

IN connection with the approaching meeting of the General Assembly, the Rev. T. Fenwick, of Méris, Que., writes us a few words of information which might be of much value to some of those intending to be present, in aiding them in the important work of coming to a decision on the somewhat difficult question of routes. He says:

"A brother minister in the west, who purposes attending the General Assembly in St. John, N.B., lately wrote to me, asking me about the state of the Intercolonial Railway. He had seen a very unfavourable account of it in the Toronto 'Globe,' and he thought that if said account were true, it would be better for him to go by the way of Uncle Samuel's dominions. The philosopher 'Punch' observes very justly, that however valuable presence of mind may be in circumstances of danger, absence of body is unspeakably better. For the sake of any in the west who purpose attending the Assembly, and who may think that travelling by the Intercolonial is not very safe, I take the liberty of now writing to you. A day or two ago I travelled 36 miles below by the International, and found it in as good order as could be desired. I have just been conversing with acquaintances who came by it the same time from Quebec. They found that part in good order. I have not heard any unfavourable accounts of any part of it. I would therefore have no hesitation in going by it to any place along the line. Should any members of Assembly from the west wish to visit the Méris manse, I shall be very happy to give them all necessary information regarding the way of reaching it. They must allow me a few days to get their letters, and to reply. Méris is the only Presbyterian station in about 325 miles."

#### A CONSPICUOUS FAILURE.

THE one thing that no Presbyterian church seems able to do is to devise a plan by which vacancies and probationers can be brought together in such a way as to lead to early and suitable settlements. The American Church has been wrestling with this problem for years, and it is as far from solution now as ever. Our own Church is not much more successful. Probably there is no better man in the Church to work our scheme than the Convener the Assembly appoints, and his committee is always a good one. The fact remains, however, that the most unpopular thing in our Church at the present moment is the "Probationers' List." The horror which ministers have for that list often keeps them in positions they would gladly escape from if there was a chance of an early settlement. The object of the Church in having such a scheme is to bring suitable probationers and vacancies together with a view to settlement. The statistics show that in this regard the scheme is a conspicuous failure, alike dissatisfying to vacancies and probationers. It is quite within the bounds of possibility that a probationer may travel for months, perhaps for a year, and never see one eligible vacancy. He goes to one congregation that has just become vacant, and of course no congregation in these advanced days thinks of calling any one until two or three dozen are heard. For all the purposes of a call, the first half-dozen might just as well not have gone. Congregation number two has fixed on some one, and there is no chance there. Congregation number three are just waiting for the Presbytery to meet and induct their man, and there is no chance there either. Congregation number four has just been refused, and are too angry to call anybody. Congregation number five has just had a "split" over somebody, and can't do anything until the "split" is

healed. Number six has been preached into a state of irritation, and don't know what they want. The same may be said of the next six or more. The Church assumes that the poor probationer has had a dozen good chances for a call in these congregations. The fact is, he has hardly had one chance. We doubt very much if legislation can reach the evils of the "Probationers' List." The difficulties are inherent in the system. No man has ever come to the front in Canada or the United States with a remedy. Any such Daniel would meet with a warm welcome. Can no one propound a scheme that will come near the happy state of things in the Episcopal and Methodist Churches: no congregation without a minister and no minister without a congregation?

There is one thing that might be done: ministers and Presbyteries might quit crowding ministers of other Churches into ours—men who often swell the Probationers' List, and go the rounds eating the bitter leek of disappointment and disgust. As a rule these men are not needed in the Church, and a year's experience on the Probationers' List makes some of them wish the Church was translated.

#### SABBATH "REST."

NOBODY can fail to notice what a dead set is being made against the rest of the Sabbath "all along the line." Short-sighted selfishness grudges that any portion of the week should be spared from buying and selling and getting gain, while light-hearted indifference to anything like religion would fain have the holy day of the Christian's week turned into the holiday which alone it can either appreciate or enjoy. The feverish excitement which is so generally prevalent, and which so greatly needs the soothing and satisfying influence of the Sabbath's rest, protests against its dulness, and longs for something in its place which can scarcely be distinguished from the ordinary hurry and every-day drive; while at the same time, taking advantage of every opening and urging any and every excuse, Mammon brings in an ever-growing amount of ordinary labour, and tells his slaves that a seventh day's rest is little better than a seventh day's waste. It is a good while since Hugh Miller wrote in the following terms: "Man is not a mere animal; what is best for the ox and the ass is not best for him; and in order to degrade him into a poor unintellectual slave, over whom tyranny in its caprice may trample roughshod, it is but necessary to tie him down, animal-like, during his working days, to hard, engrossing labour, and to convert the seventh into a day of frivolous, unthinking relaxation. History speaks with much emphasis on the point. The old despotic Stuarts were tolerable adepts in the art of king-craft, and knew well what they were doing when they backed with their authority the Book of Sports. The merry, unthinking serfs who, early in the reign of Charles I., danced on Sabbaths round the Maypole, were afterwards the ready tools of despotism, and fought that England might be enslaved. The Ironsides, who, in the cause of civil and religious freedom, bore them down, were staunch Sabbatarians." It was the most natural thing in the world that such should be the case; and it is the same still. The frivolous, pleasure-loving and somewhat thoughtless cultivators of æstheticism and mere relaxation may have no distinct plan for stifling all that is noble and earnest in the hearts of their fellows when they urge that the Sabbath should be given over to light-hearted frivolity and what they call the admiration of the beautiful. But whatever their intention, the result is the same. The moral nature becomes by such a process deteriorated and degraded. Man lives not by bread alone; neither can he ever become truly noble, in the best and highest sense of that term, by merely hearing fine music or wandering through picture galleries and landscape gardens. We have not a word to say against any or all of these when they are kept in their proper places; but the drift at the present moment is towards the enjoyment of such being substituted for religious worship, spiritual cultivation, and personal and family Sabbath rest. Even with professedly religious people is the tendency not in the same direction, with at the same time a readiness very unnecessarily to increase the amount of Sabbath work, to take that increase as a matter of course, and to defend it as the most natural and proper thing that could well be imagined? Is it not to be feared that the amount of Sabbath work in even too many Christian homes is being very largely

and very unnecessarily increased? Enjoyments of the higher social classes are bought with the overstrained toils of the lower. Are there not many families that not only claim to be Christian, but really are such, in which there is a growing inconsideration towards servants that is intensely selfish? If there is any difference in the amount of work, the Sundays rather have the preponderance. The labours of the kitchen suffer no diminution, and it is all excused under the broad general plea of necessity. Necessity! What necessity is there for making the Sabbath a day of feasting or for their gathering friends and acquaintances round the hospitable table? Yet it is notorious that this is increasingly done by those who have themselves been at church, but who take good care that their dependents shall but rarely enjoy the same privilege. No wonder that the religious associations of Sunday are lessened all round, just as such exactions of Sunday labour are multiplied, and that by-and-by the habits of thought which are engendered and strengthened by what takes place in the home should be so extended as naturally to call for public outdoor labour, and in due time for the abolition of all that makes Sunday different from other days. The simple Sabbath arrangements which used to prevail in thousands of city and country homes a generation ago, or less, will not in many cases be now found. And the consequence has been that servants and dependents suffer. The complaint is general that servants are not so reliable as they used to be, and that there is among them a moral deterioration and unprincipledness as lamentable as it is evident. Well, who or what is to blame? The question may be more easily asked than answered; yet we have no doubt whatever that the growingly selfish inconsideration of the Sabbath rights of servants and dependents has not a little to do with that which so many recognize, but to which so few can think that they are called upon at any rate to seek to apply a remedy. How many would sneer at what they would be pleased to style the obsolete Puritanic absurdity of having most if not all of the necessary cooking done on the previous Saturday! Yet why not, if the man-servant and maid-servant "within thy gates" are, as far as possible, to enjoy their very acceptable and much-needed Sabbath rest? Some even of our regular readers may be ready with a smile of contempt at the bare suggestion; but may it not be that the neglect of Sabbath laws in the management of multitudes of homes may have more to do with the unsatisfactory relations so common between "mistress and maid" than many might be inclined to suspect?

#### UNHAPPY IRELAND.

THE coercive measures likely to follow from the deplorable assassinations in Ireland, which we hoped might have been avoided, have, we think mistakenly, been adopted by overwhelming majorities, and now there is before that unhappy country another season of repression and consequent struggle. It is greatly to be regretted that such a course should have been adopted before the recent conciliatory plan had had a fair trial. At the same time, we at this distance can very inadequately judge of what may be best, nay, of what may be necessary to prevent the very framework of society from being broken up. Of this also we are quite sure, that so long as Mr. Gladstone is in authority, the tremendous powers which the Executive has received will be used as gently and judiciously as the terrible crisis through which the country is passing will permit. Ages of injustice are not to be rectified in a day. But the rectification, in spite of all appearances to the contrary, is going on, and the very efforts that are being made to retard its course will ultimately be found to have helped it forward. Times are changed since Cromwell's days, and Cromwell's plan of settling Ireland may now be thought rather out of date, and in a good many respects impracticable; yet one cannot read without interest, and a good deal of sympathy and approval as well, the sentences in which Carlyle winds up his account of the Great Protector's doings in that God-blest, man-curst land: "In this way, not in the way of 'extermination,' was Ireland settled by the Puritans. Five-and-forty thousand armed 'Kari-sees' are fighting, not without utility we hope, far off in foreign parts. Incurably turbulent ringleaders of revolt are sent to the moorlands of Connaught. Men of the Massacre, where they can be convicted, of which some instances occur, are hanged. The mass

of the Irish Nation lives quiet under a *new* Land Aristocracy; now, and in several particulars very much improved indeed. Under these lives now the mass of the Irish Nation; ploughing, delving, hammering; with their wages punctually paid them; with the truth spoken to them, and the truth done to them, so as they had never before seen it since they were a Nation! Clarendon himself admits that Ireland flourished, to an unexampled extent, under this arrangement. One can very well believe it. What is to hinder poor Ireland from flourishing, if you will do the truth to it and speak the truth, instead of doing the falsity and speaking the falsity? Ireland, under this arrangement, would have grown up gradually into a sober, diligent, drab-coloured population; developing itself, most probably, in some form of Calvinistic Protestantism. For there was hereby a Protestant Church of Ireland of the most irrefragable nature, preaching daily in all its actions and procedure a real Gospel of veracity, of piety, of fair dealing and good order to all men; and certain other 'Protestant Churches of Ireland,' and unblest real-imaginary entities of which the human soul is getting weary, would of a surety never have found footing there! But the ever-blessed Restoration came upon us. All that arrangement was torn up by the roots; and Ireland was appointed to develop itself as we have seen. Not in the drab-coloured Puritan way; in what other way is still a terrible dubiety to itself and to us! It will be by some Gospel of Veracity, I think, when the heavens are pleased to send such. This 'Curse of Cromwell,' so-called, is the only Gospel of that kind I can yet discover to have ever been fairly afoot there." In fact—why should we mince it?—Ireland needs the good old Gospel in all its fulness and in all its freeness, more than it needs any other remedial measure, and until it gets that other plans will be comparatively unsuccessful. This, however, is something which no secular Government can give, and which the Church of the living God is therefore the more bound to do its best to impart. No wonder that without this, and in the midst of much injustice and manifest wrongdoing, Ireland has for ages gone seeking rest and finding none. Nevertheless, amid all the disheartening occurrences of the present, there are not wanting intimations that the time of her redemption draws nigh, when the TRUTH shall make her people free, and when they shall thus in the only way possible be free indeed.

#### THE BIBLE IN THE SCHOOLS.

MR. EDITOR,—The judgment formed by your contributor, "L.," of those who on voluntary principles object to the use of the Bible as a text-book in the public schools, seems a curious survival of the bitter sentiments with which voluntaries were regarded in the early periods of their history. It may be inferred from his article that he is one of the *older* members of the Synod of Hamilton and London. This is probably the reason of his being possessed of so large a share of the prejudices, once common, against voluntaryism. "In tempore præterito senex vivit." The ample and earnest discussion of this subject a few years ago in Britain might have led him to recognize the possibility of men, not only earnest Christians, but Presbyterians, contending against any intermeddling, on the part of the State, with the religious training of the young, while acknowledging that the Bible is indispensable and of supreme importance for their moral education and general well-being. Your contributor seems to imagine that the youth of our land will grow up in ignorance of religious truth, if the Government fails to use the public purse in enforcing their attention. He has evidently very little faith in the voluntary efforts and agencies of our Christian people, for the training not only of their own children, but the destitute and outcast, and so fulfilling the high trust committed to them by the great Head of the Church. Why have Sabbath schools been so liberally supported, and attained to such a flourishing condition? Is it not, to a large extent, because it was seen by the churches that the public schools were not to be trusted with the work of religious instruction? And has it not been demonstrated that the lowest levels of depravity can be reached only by labours of love?

Your contributor endeavours to show that the Church with which he was connected has been consistent all through its history in its dealings with this great question. Where, however, is the consistency of those who opposed the granting of separate schools

to Romanists; now, on the very grounds on which that opposition was based, pleading for the religious education of their own children at the public expense, and evidently aiming at the establishment of a system of concurrent endowments? If a national system of education is to be maintained, the utmost that our legislators can legitimately grant to those who are desirous of seeing religious and secular instruction associated in the schools, is liberty and sufficient scope for the Churches, so far as they can agree, to provide, under the supervision of School Boards, for the religious department. Had further privileges been sought in this direction, I for one would not have objected; though I do fear that any extension of the permission we now enjoy would be attended with disastrous results. But to insist that teachers, for whose religious views no tests have been established, and who are limited in their instructions by no prescribed rules, shall every day inculcate their religious notions in the schools of which they have charge, is to menace the country with an outrage which it would not long tolerate. If the Bible, however, were simply read, and all explanations on the part of the teachers forbidden, is the difficulty not in this way removed? We answer emphatically, no; for the dangerous principle is not the less conceded thereby, that the State is warranted in assuming the functions of a religious teacher.

It is very humiliating to find the Church in this country, at the present day, standing a suppliant at Cæsar's door, begging for help in the discharge of her peculiar work. In another paper, a correspondent asks "who Cæsar is in this country?" It is the civil power armed with the public purse. I cannot believe that the General Assembly will endorse the action of the Synod of Hamilton and London. Should the Synod's present overture, however, meet with favour in the Supreme Court, there is good reason for fearing that ere long it will be supplemented by another overture from the same quarter for the erection of a State-endowed Church; conserving the liberty of the people to this extent, that those who do not like it may stay out of it. W.

Chesterfield, 8th May, 1882.

PRESBYTERY OF TORONTO.—This Presbytery met at Peterborough, with sanction of the Synod, on the 2nd and 3rd inst. Letters were read from two ministers and three elders, stating their inability to act as commissioners to the General Assembly; and Rev. Dr. Gregg, Rev. J. Carmichael of King, and Messrs. Wm. Archer, G. E. Dalby and Alderman Carlyle were appointed in their stead. The annual report of the Home Mission Committee was read, showing (*inter alia*) that the amount of contributions from the Presbytery to the Assembly's Home Mission Fund was \$6,025 during the year, being an increase of \$578 over last year, that the amount received from said fund was \$1,128, that the Presbytery therefore had made a free contribution of nearly \$5,000, or somewhat more than a sixth part of the whole amount contributed by the western section of the Church. The report was adopted, with thanks to the committee, especially the convener, and the committee were re-appointed. A report was given by the committee appointed to confer with the memorialists who meet for worship in Temperance Hall, Toronto, setting forth in substance that the state of things continued unchanged. On motion made and seconded, it was resolved as follows: "In view of the desirability of having a matter which may affect the interests of several congregations in the city of Toronto decided in a meeting of Presbytery as soon as possible, the Presbytery appoint a committee, with instructions to consider carefully all the elements in the case, and to report to the next regular meeting a denunciation which may be adopted by this court." A committee was adopted accordingly. And in order to expedite the settlement of this matter, it was agreed to hold the next ordinary meeting in the usual place on the 6th of June, at 11 a. m. The Assembly's recent report on the Aged and Infirm Ministers' Fund was read, together with modifications of the regulations annexed said fund proposed by the Assembly's committee. A committee was appointed to consider the whole matter, and to report also to the meeting aforesaid.—K. MURPHY, Pres. Clerk.

THE session of Zion Church, Carleton Place, has decided not to allow the use of the organ in connection with the church services.

## CHOICE LITERATURE.

## COBWEBS AND CABLES.

BY MESSA STRETTON.

## CHAPTER XLVI.—PHEBE'S SECRET.

For the first time in her life those who were about Phebe Marlowe felt that she was under a cloud. The sweet sunny atmosphere, as of a clear and peaceful day, which seemed to surround her, had fled. She was absent and depressed, and avoided society, even that of Hilda, who had been like her own child to her. Towards Felicitia there was a subtle change in Phebe's manner, which could not fail to impress deeply her sensitive temperament. She felt that Phebe shrank from her, and that she was no longer welcome to the studio, which of all places in the world had been to her a place of repose, and of brief cessation of troubled thought. Phebe's direct and simple nature, free from all guile and worldliness, had made her a perfect sympathiser with any true feeling. And Felicitia's feeling with regard to her past most sorrowful life had been absolutely real; if only Phebe had known all the circumstances of it as she had always supposed she did.

Phebe was, moreover, fearful of some accident betraying to Felicitia the circumstance of Jean Merle living at Riversborough. There had never been any direct correspondence between Felicitia and Mr. Clifford, except on purely business matters; and Felix was too much engrossed with his own affairs to find time to run down to Riversborough, or to keep up an animated interchange of letters with his old friend there. The intercourse between them had been chiefly carried on through Phebe herself, who was the old man's prime favourite. Neither was he a man likely to let out anything he might wish to conceal. But still she was nervous and afraid. How far from improbable it was through some unthought-of channel Felicitia might hear that a stranger, related to Madame Weston, had entered the household of Mr. Clifford as his confidential attendant, and that this stranger's name was Jean Merle. What would happen then?

She was burdened with a secret, and her nature abhorred a secret. There was gladness, almost utterly pure, to her in the belief that there was One Being who could read the inmost recesses of her heart, and see, with the loving-kindness of an Allwise Father, its secret faults, the errors which she did not herself understand. That she had nothing to tell to God which He did not know of her already, was one of the deepest foundations of her spiritual life. And in some measure, in all possible measure, she would have had it so with those whom she loved. She did not shrink from showing to them her thoughts, and motives, and emotions. It was the limit of expression, so quickly reached, so impassable, that chafed her; and she was always searching for fresh modes of conveying her own feeling to other souls. Possibly the enforced speechlessness in which she had passed her early years had aided in creating this passionate desire to impart herself to those about her in unfettered communion, and she ardently delighted in the same unreserved confidence in those who conversed with her. But now she was doomed to bear the burden of a secret fraught with strange and painful consequences to those whom she loved, if time should ever divulge it.

The winter months passed away cheerlessly, though she worked with more persistent energy than ever before, partly to drive away the thoughts that troubled her. She heard from Mr. Clifford, but not more frequently than usual, and Jean Merle did not venture upon sending her a line of his handwriting. Mr. Clifford spoke in guarded terms of the comfort he found in the companionship of his attendant, in spite of his being a sad and moody man. Now and then he told Phebe that this attendant of his had gone for a day or two to her solitary little house on the uplands, of which Mr. Clifford kept the key, and that he stayed there a day or two, finishing the half carved blocks of oak her father had left incomplete. It would have been a happier existence, she knew, for himself, if Jean Merle had gone to dwell there altogether, but it was along this path of self-sacrifice and devotion alone lay the road back to a Christian life.

One point troubled Phebe's conscience more than any other. Ought she not at least to tell Canon Pascal what she knew? She could not help feeling that this second fraud would seem worse in his estimation than the first one. And Felicitia, the very soul of truth and honour, had connived at it! It seemed immeasurably more terrible in Phebe's own eyes. To her, money had so small a value, it lay on so low a level in the scale of life, that a crime in connection with it had far less guilt than one against the affections. And how unutterable a sin against all who loved him had Roland and Felicitia fallen into! She recalled his mother's mourning for him through many long years, and her belief in death that she was going soon to rejoin the beloved son whom she had lost. Her own grief she put aside, but there was the deep, boyish sorrow of Felix, and even little Hilda's fatherlessness, as the children had grown up through the various stages of childhood. It might have been bad for them to bear the stigma of their father's shame, but still Phebe believed it would have been better for every one of them to have gone bravely forward to bear the just consequences of sin.

She went down into Essex to spend a day or two at Christmas, carrying with her the fitful spirit so foreign to her. The perfect health that had been hers hitherto was broken, and Mrs. Pascal, a confirmed invalid, to whom Phebe's physical vigour and evenness of temper had been a constant source of delight and invigoration, felt the change in her keenly.

"She has something on her mind," she said to her husband; "you must try and find it out, or she will be ill."

"I know she has a secret," he answered, "but it is not her own. Phebe Marlowe is as open as the day; she will never have a secret of her own."

But he made no effort to find out her secret. His search-

ing, kindly eyes met hers with the trustfulness of a frank and open nature that recognized a nature akin to its own, and Phebe never shrank from his gaze, though her lips remained closed. If it was right for her to tell him anything of the stranger who had been about to make him his confessor, she would do it. Canon Pascal would not ask any questions.

"Felix and Alice are growing more and more deeply in love with each other," he said to her; "there is something beautiful and pleasant in being a spectator of these palmy days of theirs. Felicitia even felt something of their happiness when she was here last, and she will not withhold her full approbation much longer."

"And you," answered Phebe, with an eager flush on her face, "you do not repent of giving Alice to the son of a man who might have been a convict?"

"I believe Alice would marry Felix if his father had been a murderer," replied Canon Pascal; "it is too late to alter it now. Besides, I know Felix through and through; he is himself; he is no longer the son of any person, but a true man, one of the sons of God."

The strong and emphatic tone of Canon Pascal's words brought great consolation to Phebe's troubled mind. She might keep silence with a good conscience, for the duty of disclosing all to Canon Pascal arose simply from the possibility that his conduct would be altered by this further knowledge of Roland and Felicitia.

"But this easy country life is not good for Felix," she said in a more cheerful tone; "he needs a difficult parish to develop his energies. It is not among your people he will become a second Felix Merle."

"Patience! Phebe," he answered; "there is a probability in the future, a bare probability, and dimly distant, which may change all that. He may have as much to do as Felix Merle by-and-by."

Phebe returned to her work in London with a somewhat lighter heart. Yet the work was painful to her; work which a few months before would have been a delight; for Felicitia, yielding to the urgent entreaties of Felix and Hilda, had consented to sit for her portrait. She was engaged in no writing, and had ample leisure. Until now she had resisted all importunity, and no likeness of her existed. She disliked photographs, and had only had one taken for Roland alone when they were married, and she could never bring herself to sit for an artist comparatively a stranger to her. It was opposed to her reserved and somewhat haughty temperament that any eye should scan too freely and too cursorily the lineaments of her beautiful face, with its singularly expressive individuality. But now that Phebe's skill had been so highly cultivated, and commanded an increasing reputation, she could no longer oppose her children's reiterated entreaties.

Felicitia was groping blindly for the reason of the change in Phebe's feeling towards her, for she was conscious of some vague, mysterious barrier that had arisen between her and the tender, simple soul which had been always full of lowly sympathy for her. But Phebe silently shrank from her in a terror mingled with profound, unutterable pity. For here was a secret misery of a solitary human spirit, ice-bound in a self-chosen isolation, which was an utter mystery to her. All the old love and reverence, amounting almost to adoration, which she had offered up as incense to some being far above her had died away; gone also was the child-like simplicity with which she could always talk to Felicitia. She could read the pride and sadness of the lovely face before her with a clear understanding now, but the lines which reproduced it on the canvas were harder and sterner than they would have been if she had known less of Felicitia's heart. The painting grew into a likeness, but it was a painful one, full of hidden sadness, bitterness, and infelicity. Felix and Hilda gazed at it in silence, almost as solemn and mournful as if they were looking on the face of their dead mother. She herself turned from it with a feeling of dread.

"How much do you know of me?" she cried; "how deep can you look into my heart, Phebe?" Phebe glanced from her to the finished portrait, and only answered by tears.

## CHAPTER XLVII.—NEAR THE END.

Felicitia had followed the urgent advice of her physicians in giving up writing for a season. There was no longer a necessity for her work, as some time since the money which Roland Weston had fraudulently appropriated had been paid back with full interest, and she began to feel justified in accepting the income from her marriage settlement. During the winter and spring she spent her days much as other women of her class and station, in a monotonous round of shopping, driving in the parks, visiting and being visited, partly for Hilda's sake, and partly driven to it for want of occupation; but short as the time was which she gave to this life, she grew inexpressibly weary of it. Early in May she turned into Phebe's studio, which she had seldom entered since her portrait was finished. This portrait was in the Academy Exhibition, and she was constantly receiving empty compliments about it.

"Dear Phebe!" she exclaimed, "I have tried fashionable life to see how much it is worth, and oh! it is altogether hollow and insane. I did not expect much from it, but it is utter weariness to me."

"And you will go back to your writing?" said Phebe. Felicitia hesitated for a moment. There was a worn and harassed expression in her pale face, as if she had not slept or rested well for a long time, which touched Phebe's heart.

"Not yet," she answered; "I am going a journey. I shall start for Switzerland to-night."

"To Switzerland! To-night!" echoed Phebe. "Oh, no! you must not, you cannot. And alone? How can you think of going alone?"

"I went alone once," she answered, smiling with her lips, though her dark eyes grew no brighter, "and I can go again. I shall manage very well. I fancied you would not care to go with me," she added, sighing.

"But I must go with you!" cried Phebe; "did I not

promise long ago? Only don't go to-night; stay a day or two."

"No, no," she said with feverish impatience, "I have made all my arrangements. Nobody must know, and Hilda has gone down into Essex for a week, and my cousins fancy I am going to the sea-side for a few days' rest. I must start to-night—in less than four hours, Phebe. You cannot be ready in time?"

But she spoke wistfully, as if it would be pleasant to hear Phebe say she would go with her. For a few minutes Phebe was lost in bewildered thought. Felicitia had told her some months ago that she must go to Engelberg before she could give her consent to Felix marrying Alice, but it had escaped her memory, pushed out by more immediate and more present cares. And now she could not tell what Jean Merle would have her do. To discover suddenly that he was alive, and in England, nay, at Riversborough itself, under their old roof, would be too great a shock for Felicitia. Phebe dared not tell her. Yet, to let her start off alone on this fruitless errand, to find only an empty hut at Engelberg, with no trace of its occupant left behind, was heartless, and might prove equally injurious to Felicitia. There was no time to communicate with Riversborough; she must come to a decision for herself, and at once. The white, worn face, with its air of sad determination, filled her with deep and eager pity.

"Oh! I will go with you," she cried. "I could never bear you to go alone. But is there nothing you can tell me? Only trust me. What trouble carries you there? Why must you go to Engelberg before Felix marries?"

She had caught Felicitia's small cold hand between her own and looked up beseechingly into her face. Oh! if she would but now, at last, throw off the burden which had so long bowed her down, and tell her secret, she could let her know that this painful pilgrimage was utterly needless. But the sweet, sad, proud lips were closed, and the dark eyes looking down steadily into Phebe's betrayed no wavering of her determined reluctance.

"You shall come with me as far as Lucerne, dear Phebe," she answered, stooping down to kiss her uplifted face, "but I must go alone to Engelberg."

There was barely time enough for Phebe to make any arrangements, there was not a moment for deliberation. She wrote a few hurried words to Jean Merle, imploring him to follow them at once, and promising to detain Felicitia on their way, if possible. Felicitia's own preparations were complete, and her route marked out, with the time of steamers and trains set down. Through Paris, Mulhausen, and Basle, she hastened on to Lucerne. Now she had set out on this dreary and dolorous path, there could be no rest for her until she reached the end. Phebe recognized this as soon as they had started. It would be impossible to detain Felicitia on the way.

But Jean Merle could not be far behind them; a few hours would bring him to them after they had reached Lucerne. Felicitia was very silent as they travelled on by the swiftest trains, and Phebe was glad of it. For what could she say to her? She was herself lost in a whirl of bewilderment, and of mingled hope and fear. Could it possibly be that Felicitia would learn that Jean Merle was still living, and the mode and manner of his life through this long separation, and yet stand aloof from him, afar off, as one on whom he had no claim for pity and love? But if she could relent towards him, how must it be in the future? It could never be that she would own the wrong she had committed openly in the face of the world. What was to happen now? Phebe was hardly less feverishly agitated than Felicitia herself.

It was evening when they arrived at Lucerne, and Felicitia was forced to rest until the morning. They sat together in a small balcony opening out of her chamber, which overlooked the Lake, where the moonbeams were playing in glistening curves over the quiet ripples of the water. All the mountains round it looked black in the dim light, and the rugged summit of Pilatus, still slightly sprinkled with snow, frowned down upon them; but southward, behind the dark range of lower hills, there stood out against the almost black-blue of the sky a broken line of pale, mysterious peaks, which might have been merely pallid clouds lying along the horizon but for their steadfast, unvarying immobility. They were the Engelberg Alps, with the snowy Titlis gleaming highest among them, and Felicitia's face, wan and pallid as themselves, was set towards them.

"You will let me come with you to-morrow?" said Phebe, in a tone of painful entreaty.

"No, no," she answered, "I could not bear to have even you at Engelberg with me. I must visit that grave alone. And yet I know you love me, dear Phebe."

"Dear!" she sobbed.

"Yes, you love me dearly," she repeated sorrowfully, "but not as you once did; even your heart is changed towards me. If you went with me to-morrow I might lose all the love that is left. I cannot afford to lose that, my dear."

"You could never lose it!" answered Phebe. "I love you differently? Yes, but not less. I love you now as Christ loves us all, more for God's sake than our own; and that is the deepest, most faithful love. That can never be worn out or repulsed. As Christ has loved me, so I love you, my Felicitia."

Her voice had fallen into an almost inaudible whisper, as she knelt down beside her, pressing her lips upon the thin, cold hands lying listlessly on Felicitia's lap. It had been as an impulsive girl, worshipping her from a lowly inferiority, that Phebe had been used long ago to kiss Felicitia's hand. But this was the humility of a great love, willing to help, and seeking to save her. Felicitia felt it through every fibre of her sensitive nature. For an instant she thought it might be possible that Phebe had caught some glimmer of the truth. With her weary and dim eyes lifted up to the pale crests of the mountains, beneath which lay the miserable secret of her life, she hesitated as to whether she could tell Phebe all. But the effort to admit any human soul into the inner recesses of her own was too great for her.

"Christ loves me, you say," she murmured; "I don't know; I never felt it. But I have felt sure of your love;



and next to Felix and Hilda you have stood nearest to me. Love me always, and in spite of all, my dear."

She lifted up her bowed head and kissed her lips with a long and lingering kiss. Then Phebe knew that she was bent upon going alone, and immediately, to Engelberg.

The icy air of the morning, blowing down from the mountains where the winter's snow was but partially melted, made Felicitia shiver, though her mind was too busy to notice why. Phebe had seen that she was warmly clad, and had come down to the boat with her to start her on this last day's journey; but Felicitia had scarcely opened her pale lips to say good by. She stood on the quay, watching the boat as long as the white steam from the funnel was in sight, and then she turned away, blind to all the scenery about her, in the heaviness of heart she felt for the sorrowful soul going out on so sad and vain a quest. There had been no time for Jean Merle to overtake them, and now Felicitia was gone when a few words from her would have stopped her. But Phebe had not dared to utter them.

Felicitia too had not seen either the sunlit hills lying about her, or Phebe watching her departure. She had no thought for anything but what there might be lying before her, in that lonely mountain village, to which, after fourteen years, her reluctant feet were turned. Possibly she might find no trace of the man who had been so long dead to her, and to all the world, and thus be baffled and deflated, yet relieved, at the first stage of her search. For she did not desire to find him. Her heart would be lightened of its miserable load if she should discover that Jean Merle was dead, and buried in the same quiet cemetery where the granite cross marked the grave of Roland Sefton. That was a thing to be hoped for. If Jean Merle was living still, and living there, what should she say to him? Wild hopes and desires would be awakened within him if he found her seeking after him. Nay, it might possibly be that he would insist upon making their mutual sin known to the world, by claiming to return to her and her children. It seemed a desperate thing to have done; and for the first time since she left London she repented of having done it. Was she not sowing the wind to reap the whirlwind? There was still time for her to retrace her steps and go back home, the home she owed altogether to herself, yet one which this man, whom she had not seen for so long a time, had a right to enter as the master of it. What fatal impulse had driven her to leave it on so wild and fruitless an errand?

Yet she felt she could no longer live without knowing the fate of Jean Merle. Her heart had been gnawing itself ever since they parted with vague remorse and self-accusations, slumbering often, but now aroused into an activity that could not be laid to rest. This morning, for the first time, beneath all her perplexity and fear and hope to find him dead, there came to her a strange, undefined, scarcely conscious tenderness towards the miserable man, whom she had last seen standing in her presence, an uncouth, ragged, weather-beaten peasant. The man had been her husband, the father of her children, and a deep, keen pain was stirring in her soul, partly of the old love, for she had once loved him, and partly of the pity she felt for him, as she began to realize the difference there had existed between her lot and his.

She scarcely felt how worn out she was, how dangerously fatigued with this rapid travelling and the resistless current of agitation which had possessed her. As she journeyed onwards she was altogether unconscious of the roads she traversed, only arousing herself when any change of conveyance made it necessary. Her brain was busy over the opinion, more than once expressed by Phebe, that every man could live down the evil consequences of his sin, if he had courage and faith enough. "If God forgives us, man will forgive us," said Phebe. But Felicitia pondered over the possibility of it, and having paid the penalty of his crime, and going back again to take up his life, walking more humbly in it evermore, with no claim to pre-eminence save that of most diligently serving his fellow-men. She endeavoured to picture herself receiving him back again from the convict prison, with all its shameful memories branded on him, and looking upon him again as her husband and the father of her children; and she found herself crying out to her own heart that it would have been impossible to her. Phebe might have done it, but she—never!

The journey, though not more than fourteen miles from Stans to Engelberg, occupied several hours, so broken up the narrow road was by the winter's rains and the melting snow. The steep ascent between Grafenort and Engelberg was dangerous, the more so as a heavy thunder-storm broke over it; but Felicitia remained insensible to any peril. At length the long, narrow valley lay before her, stretching upwards to the feet of the rocky hills. The thunder-storm that had met them on the road had been raging fiercely in this mountain cañon, and was but just passing away in long, low mutterings, echoed and prolonged amid the precipitous walls of rock. Tall, trailing, spectre-like clouds slowly followed each other in solemn and stately procession up the valley, as though amid their light yet impenetrable folds of vapour they wore the invisible form of some mysterious being; whether in triumph or in sorrow it was impossible to tell. The sun caught their gray crests and tinged them with rainbow colours; and as they floated unobtrusively along, the valley behind them seemed to spring into a new life of sunshine and mirth.

(To be continued.)

#### LOOK TO YOUR CELLARS.

One of the most fruitful sources of disease in the household is a dirty cellar. We have had occasion, within the last few years, to record many instances in which desolating sickness has entered families through this cause, carrying off one after another, by diphtheria or some other deadly disease. The cause was not suspected until it was too late to avoid the consequences. An apparently slight exhalation from standing water or from a damp cellar, where water cannot be found, especially if there should happen to be any decaying vegetable matter in it, may affect a whole family. There have been blocks of splendid new brown-stone houses

in this city that have become uninhabitable owing to the closing of the general sewer, perhaps at the end of the block, thus preventing the free passing away of the natural dampness of the soil or the accumulation of water, and compelling it by a law of nature to pass upward through the house. The presence of this malarial atmosphere in the house is not detected until fever or some other disease breaks out. Even those who are aware of the existence of dampness and of their exposure to malarial influences do not always take immediate measures to correct the evil, but live on in security or in hope until sickness awakens them to their danger. In the country there is often as great, if not greater, indifference to the prolific causes of disease. Many a farmer occupied with spring work leaves his cellar to take care of itself, and his family to take care of themselves, when the remnants of the vegetables that were stored up in the fall begin to decay and breed a pestilence in the house. One of the first duties of the farmer in the spring is to make a thorough overhauling and cleansing of his cellar, removing everything that has a tendency to decay, and using disinfectants where there is the least danger from decaying matter. A single leaf of cabbage left until spring may infect a cellar. A few roots that have been stored up during the winter may produce an offensive odour, or, still more dangerous, because unsuspected, bane to health. Now is the time for this work to be done, and it ought to be thoroughly done.—*New York Paper.*

#### THROUGH LIFE.

We slight the gifts that every season bears,  
And let them fall unheeded from our grasp.  
In our great eagerness to reach and clasp  
The promised treasure of our coming years;

Or else we mourn some great good passed,  
And, in the shadow of our grief shut in,  
Refuse the lesser good we yet may win,  
The offered peace and gladness of to-day.

So through the chambers of our life we pass,  
And leave them one by one, and never stay;  
Not knowing how much pleasantness there was  
In each, until the closing of the door  
Has sounded through the house, and died away,  
And in our hearts we sigh, "For ever more."  
—*Chambers's Journal.*

#### KISSES ON INTEREST.

A father talking to his careless daughter said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother begins to express her surprise, go right up and kiss her on the mouth. You can't imagine how it would brighten her dear face. Besides, you owe her a kiss or two. Away back when you were a little girl she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little chubby bands whenever they were injured in those first skirmishes with this rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long, long years. Of course she is not so pretty and kissable as you are, but if you had done your share of the work during the last ten years the contrast would not be so marked. Her face has more wrinkles than yours, far more, and yet if you were sick that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you some of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many unnecessary things for you will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."

A MISSIONARY at Tokio, Japan, says that it is quite common to hear the children in the street singing, "Ah Iyeshu di su," Jesus loves me.

THE call from the second charge of the United Churches of Inverness and Bona, Scotland, to Rev. Gavin Lang, of Montreal, received 1,202 signatures. Mr. Lang is a native of Glassford, in Lanarkshire, of which parish his father was minister for more than forty years. He had a distinguished university career, and in 1864, on being licensed to preach, was at once appointed assistant to Dr. Duff, of Sandysford Church, Glasgow. The following year he was ordained minister of Fyvie, in Aberdeenshire. In 1870 he was called from Fyvie to succeed his father in Glassford, but towards the end of that year he became minister of St. Andrew's Church, Montreal, where he has since remained.

THE seed which is surest to come, and will yield the heaviest harvest irrespective of country, climate, or soil, is oats—wild oats, there is only one way to lose a harvest, and that is by dying before the harvest comes.

TEMPTATION is far better shunned than grappled with. We may get strength by a victorious encounter, and so gain the beatitude, "Blessed is the man that endureth temptation." But we may be wounded in the trial, and so get the spoils of the conquered—wounds and bruises and dishonour. South says, truly: "To grapple with temptation is a venture; to fly from it is a victory."

## BRITISH AND FOREIGN ITEMS.

THE poorer Jews of Roumania are forming large and numerous companies for colonizing in Palestine.

THE commission in Germany to revise Luther's Bible has held its last sitting, and brought its work to a close.

THE Sustentation Fund of the Irish Presbyterian Church yielded about two thousand dollars less than last year.

DR. SCHLIMMANN has no free scope to search the whole Troas. He intends to investigate closely the environs of Ball-Dagh.

THE Welsh Presbyterians in the city of Manchester in 1840 had one chapel; now they have three, valued at \$100,000.

THE Hon. and Rev. E. Carr Glyn, vicar of Kensington, is about to marry Lady Mary Campbell, one of the daughters of the Duke of Argyll.

THE exodus of Jews from Russia is creating confusion in the corn trade. Seven thousand Jewish families are anxious to emigrate to Palestine.

A CHURCH is to be erected on the site of the disaster at Isandula, in memory of the soldiers of the 24th regiment who fell there during the Zulu war.

THE Society for the Propagation of the Gospel has taken steps to secure a new charter. Its old foundation consisted of a charter granted by William III. in 1700.

ANOTHER Roman Catholic priest, the Rev. Frederick Cruciani, has joined the Methodist Mission in Rome, Italy. Much service is expected of Signor Cruciani.

PLOTS are said to have been discovered for blowing up the Kremlin at the Czar's coronation, and peasants' caps were found, in the crowns of which were explosive materials.

MICROSCOPIC insects are preying upon the violet in Europe, so that the sweet flower is threatened with extinction. In the provinces of the Rhone it is already destroyed.

THE London "Christian" says that of twenty infidel lecturers and writers, who have been prominent in the last thirty years, sixteen have abandoned infidelity and openly professed faith in Christianity.

A COLOURED medical man has been appointed assistant physician at the Central Lunatic Asylum, Richmond, Virginia. This is the first time a man of negro blood has received a public office in Virginia State.

MERCHANT steamers laden with Chinese continue to leave Hong Kong for American ports on the Pacific coast. Rumours are revived of impending trouble between China and Japan on account of the Loo Choo Islands.

THE aborigines of Australia are dying off very rapidly. The annual report of the Ramahyuck Mission of the Moravians states that the census returns of the colony show that the natives have decreased in ten years from 1,330 to 768.

IN the Canton of Basle, Switzerland, baptismal and marriage fees have been abolished by a decree of the Great Council. The Council state that "the churches, the clergy, and the sacristans of the Canton stand at the gratuitous service of the public."

SIR WILFRID LAWSON laughs at the fears about the Channel tunnel. He would be willing to ensure the safety of the country, so far as the tunnel was concerned, if he was able to take six able-bodied old women from Wigton, armed with broomsticks, to the mouth of the tunnel.

DR. JOSEPH PARKER (City Temple, London) has adopted the plan of administering the Lord's Supper on a week night, to meet the convenience of worshippers who are unable to stay to the ordinance on Sunday evenings, and do not like the custom of holding it in the morning.

FATHER CURCI prophesies the return of the priests of the Roman Catholic Church to the study of the Scriptures; and, to assist them, he is engaged with Professor Scapattini, of the Propaganda, in translating the Bible from Hebrew into Latin—a worthy finale to such a stormy life as Curci's has been.

THE new English Church in Rome, the foundation stone of which was recently laid, is going to prove a very costly affair. Upon the foundation alone £60,000 have been spent; the site cost about £6,000, and the committee have £5,000 in hand. About £70,000 more is wanted to complete the building.

A LARGE new church has been erected in Somers Town, London, in connection with the Presbyterians. Earl Shaftesbury presided at the opening. An English Church clergyman came to bid the new congregation God-speed. The large congregation has been gathered from among the poor and outcast.

FATHER MONSABRE, the preacher at Notre Dame, challenged by his predecessor, Father Hyacinthe, to a public discussion on the Papal infallibility and the legitimacy of the Inquisition, has deputed discretion the better part of valor, and declined on the ground that the truth could gain nothing by the debate.

AT Elsdon, England, great indignation is expressed by the parishioners at the action of the rector, Rev. T. J. Baillie, in preventing the interment of a dissenter in his family burying ground, beside the grave of his deceased wife. A vote of censure at the rector's heartless conduct was carried at the vestry meeting on Easter Tuesday without opposition. It was the first funeral of a Nonconformist in the churchyard under the new Burials Act.

MR. BOEHM's recumbent figure of Dean Stanley, to be placed in Westminster Abbey, will be submitted to the committee presently. It will cost 2,000 guineas. The British subscription amounts to £4,000, the American to £1,064, and about £1,500 more will be required to pay for two of the four stained glass windows which will remain to be provided after those given by the Queen, by the late Dean himself, and by the American contributors. The latter number 300, and include the late Mr. Longfellow, as well as Emerson, Oliver Wendell Holmes, and Whittier.

## MINISTERS AND CHURCHES.

LAST Sabbath Dr. Cochrane, of Brantford, entered on the twenty-first year of his pastorate of Zion Church.

REV. ROBERT THYNNE, of Kirkwall, has tendered his resignation to the congregation over which he has been pastor for upwards of five years.

A TEN o'clock Bible-class has been started on Sabbath morning in St. Andrew's Church, Perth, conducted by the pastor, Rev. M. Macgillivray.

THE Rev. J. W. Penman, late of Carp, has received and accepted an unanimous call from North and South Missouri, in the Presbytery of Stratford; stipend \$800 and manse. The induction takes place on the 30th inst.

THE corner stone of the new Knox Church, Durham, will be laid by the Rev. John McMillan, of Mount Forest, on Wednesday, the 24th day of May. Other ministers will be present, and no doubt it will be an interesting occasion.

THE induction of the Rev. Mr. Beattie to the pastorate of the First Presbyterian Church, Brantford, took place last week. A large number of members were present. The Rev. Dr. Cochrane, Rev. Mr. McLeod, of Paris, and Rev. Mr. Ballantine, of Paris, conducted the services.

MR. W. FOTHERINGHAM, son of Rev. J. Fotheringham, St. Marys, has obtained an honourable standing at the Guelph Agricultural College. He is in his first year, and obtained honours in practical handling and judging of cattle and sheep, zoology, English literature and composition, and arithmetic.

THE plans and specifications for the new Presbyterian church edifice in Barrie have been supplied, and tenders are being invited for the work of construction. The proposed church is to be built after the most modern and approved principles in church architecture, and will be an ornament to the town.

THE Orillia "Packet" says: "The Sacrament of the Lord's Supper was dispensed in the Presbyterian Church last Sunday, by the Rev. J. Gray, M.A., pastor *emeritus*, assisted by the Rev. R. N. Grant, of Ingersoll. Mr. Grant's sermons on the occasion were highly appreciated. There were 175 communicants."

THE Rev. John Mordy, of Annan and Leith, recently received an unexpected visit from some ladies who presented him and Mrs. Mordy with a purse of money, conveying at the same time to the pastor and his wife the good wishes of the donors—a number of members and adherents of the congregation residing in and around Annan.

THE Rev. J. S. Black, of Erskine Church, Montreal, returned home last Friday after an absence of several weeks in the Southern States. He has inaugurated a new system as to ministers' vacations, by taking his in the spring, so that instead of nearly all the resident clergymen being absent together in July and August, some may always be found at their posts during these months. Mr. Black resumed his work last Sabbath, conducting both services.

A CONFERENCE of the Presbytery of Toronto on the State of Religion is to be held in the church at Brampton on the afternoon and evening of next Monday, the 22nd. A full programme has been prepared. It is earnestly hoped that there will be a large attendance of members of Presbytery, and of the Christian public. Those coming from Toronto may return the same evening if they so desire. The friends at Brampton are making arrangements for the entertainment of all from a distance.

PREVIOUS to the departure of the Rev. F. R. Beattie from Baltimore and Coldsprings, for Brantford, the young people of the Coldsprings took the opportunity, at the close of the prayer meeting, to present him with an address and a purse. The address was read by Miss Maggie Yeaman, and the presentation was made by Miss Jessie Horsburgh. The purse contained \$40, and the address was couched in the kindest terms, and wished Mr. Beattie success in his new charge. On Sabbath, the 30th April, farewell sermons were preached to overflowing congregations in both churches.

THE Commission of the Synod of Hamilton and London on the Kinloss case, met in the Kinloss church on the 9th inst. There were present Rev. W. T. McMullen, chairman, with Rev. John Thomson, Sarnia, Rev. A. D. McDonald, Scaforth, Mr. James Barr, Norwich, and Mr. John Waldie, Bur-

lington. All parties in the case were present, and a very large assemblage of the people of the Kinloss and Lucknow congregations. The whole case has been settled without any appeal being taken to the Assembly, each decision of the Commission being accepted by all parties. A division of property considered fair and equitable was also agreed on by the Commission, accepted by the representatives of both congregations, and recommended for adoption. The Commission continued in session till two o'clock a.m. on Wednesday. At the close the Rev. Mr. Murray, of Kincardine, on behalf of the Presbytery of Maitland and the congregations concerned, proposed a vote of thanks to the Commission for the manner in which the whole business had been managed, and the consideration and courtesy shown to all parties. The motion was adopted amid loud applause by the large audience. The very best spirit was maintained throughout the whole proceedings, and it is to be hoped that this spirit will continue, and that harmony has now been established. This result will be hailed with gratification throughout the Synod.

PRESBYTERY OF OTTAWA.—The Presbytery of Ottawa met on the 2nd instant in St. Andrew's Church, Ottawa, with the Rev. John Munro, B.A., Moderator. There was a very good attendance of ministers and elders, and a large amount of routine business was transacted. Mr. Clark was appointed to support the application made by this Presbytery to receive the Rev. Joseph Vessot as a minister of our Church. Messrs. Clark and Dr. Moore were appointed to support a similar application on behalf of Rev. J. A. Vernon. Messrs. H. Bronson and A. Drummond were appointed commissioners to the General Assembly, instead of Messrs. James Gibson and Hugh Gourlay, resigned. A call from Knox Church, Winnipeg, with relative papers, to the Rev. D. M. Gordon, was taken under the consideration of the Presbytery, and the usual steps taken in connection therewith to cite St. Andrew's Church, Ottawa, to appear for their interests on the 16th instant. The Committee on Remits reported through their Convener, Rev. D. M. Gordon: I. On Sustentation and Supplemental Scheme, in connection with which the following recommendations were adopted: (1) That in view of the annually increasing requirements of the Mission field of the Church, and in view of the other claims at present laid upon those congregations that would be expected to contribute to a Supplemental Fund, or to be aid-giving congregations under a Sustentation Scheme, it is not expedient as yet to create a separate fund for the augmentation of small stipends. (2) That before a special scheme be adopted for the augmentation of small stipends, Presbyteries shall use all diligence to secure from congregations not complying with the terms proposed in the Supplemental Scheme submitted, a rate of contribution at least equal to that therein proposed. (3) That neither schemes submitted be adopted in its present form. (4) That the Supplemental Scheme submitted by the committee, with the view of meeting the case of those congregations that under it might be disposed to reduce their rate of contribution, in order to secure a supplement; also of making provision for deficit of revenue and of suggesting a method of dealing with congregations not giving the minimum rate of contribution. II. On the Fund for Aged and Infirm Ministers: That the modifications in the regulations submitted be approved, and that the Presbytery take into consideration the whole subject of the Aged and Infirm Ministers' Fund, with the view of informing the members of Presbytery concerning it, and of securing a heartier support of the Fund. This report was also received and adopted. The Report on Statistics was read by Mr. Caven; on Sabbath Schools, by Mr. Munro; on the State of Religion, by Mr. Whillans. These reports were all received and adopted.—JOSEPH WHITE, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This court met on the 9th and 10th inst. Present: sixteen ministers and ten elders, of whom only eight ministers and one elder remained at the last sederunt. A call from Missouri, signed by 103 members and thirty-two adherents, addressed to Mr. J. W. Penman, with a promise of \$800 as annual stipend, payable quarterly in advance, with a free manse, was sustained as a regular gospel call. Mr. Penman, by telegram, accepted the call, and his induction was appointed on the 30th inst., at South Missouri, at eleven o'clock a.m.; Mr. McAlpine to preside, Mr. Tully to preach, Mr. Gordon

to address the minister, and Mr. Robert Scott the people. Mr. Boyd reported that he had cited the congregation of Millbank to appear for their interests in the matter of Mr. Croly's resignation. Parties were heard, and the resignation was allowed—the vacancy to be declared on the second Sabbath of July; Mr. Boyd to be moderator *ad interim*. The arrears of Biddulph were considered, and arrangements were made for an early settlement. The Blanchard section of the congregation were granted a station to be known as the Presbyterian congregation of Blanchard, on condition of their meeting half the expenses of supply. Biddulph withdrew its petition for transference to the Presbytery of London. Presbytery expenses for the year were allocated to the amount of \$500—chiefly to pay the fare of Commissioners to General Assembly at St. John. The Clerk's letter asking instructions as to the deletion of minutes ordered by commission of Synod last May was taken up. It was carried by a majority that the engrossing in the minutes of Presbytery, of the injunction of the Synod's commission requiring the deletion of the minutes in question, be held to be the deletion required. The attention of Presbytery was called to the decision of Synod anent Presbytery's record, as that decision is found in its printed minutes of last meeting, on the twenty-fifth page, in the following terms: "The Committee on the Records of Stratford Presbytery presented an additional report on said Records. The report was received and adopted, ordered to be engrossed in the minutes of Synod, and the attention of the Stratford Presbytery called to it. The report is as follows: Your Committee report that they have again examined the records of Stratford Presbytery, and can find no minute of what took place when the commissioners of Synod appeared in the Mann case, nor can they find any minutes deleted. They also have to add that the utter want of chronological order in these minutes renders the work of examination much more difficult." It was found that the minutes of Presbytery, as submitted to Synod, contain a full record of "what took place when the commissioners of Synod appeared in the Mann case," and also that the chronological order of the minutes of Presbytery was perfect with one exception, viz.: that the minutes of April and May last, through oversight, had not been engrossed until the minutes of some subsequent meetings had been engrossed, and that the omission had then been corrected by their engrossment, with marginal notes which removed all difficulty in "the work of examination." In regard to the deletion of minutes as ordered by Synod's Commission, Presbytery found that the clerk, on proceeding to the work of deleting, had discovered difficulties owing to the mixing up of the matters to be deleted with other matters which should not be deleted, and that he had, previous to the meeting of Synod, sent the moderator a letter of explanation asking instructions. Further, the Presbytery found that Synod's Commission had ordered the deletion of minutes of which certified copies had been granted in an orderly manner. It was agreed to direct the attention of Synod to these facts, with the request that they be entered upon its record, for the correction of its recent decision in the matter. Mr. Wright obtained leave of absence from his charge for two months. The Committee on Statistics presented a report, which was received with thanks, and laid over for consideration at next stated meeting. A circular letter was read for the reception into the Church of the following ministers, viz.: Messrs. Geo. Crombie, Thos. McAdam, Godfrey Shore, Jos. Vessot, and T. Charbonelle, from other Churches. The declaration of vacancy in St. Andrew's, Stratford, was reported, and Mr. Wait's name removed from the roll. Anent the remit on the Sustentation and Supplemental Schemes, it was agreed to express preference for the former, recommend delay, and sending down both to Sessions and congregations. The remits on Standing Orders and Regulations on Fund for disabled ministers were approved.—JOHN FOTHERINGHAM, *Pres. Clerk*.

ACKNOWLEDGMENTS.—Professor McLaren begs to acknowledge, on behalf of the Alumni Association of Knox College, the receipt of the following sums for the Library Fund, viz.: Mr. C. Blackett Robinson, Toronto, first instalment, \$25; Mr. A. Jeffrey, Toronto, \$10; Mr. Jas. Walker, Hamilton, \$25; Mr. John Henry, Scarborough, per Rev. R. P. Mackay, \$2; Mr. Wm. Crawford, Scarborough, \$1.

**SYNOD OF MONTREAL AND OTTAWA.**

The Synod of Montreal and Ottawa met in Stanley Street Church, Montreal, on the evening of Tuesday, 9th inst. Rev. Dr. Moore, the retiring Moderator, preached a sermon on Prayer, founded on Luke xi. 9, 10; John v. 14; and Rom. viii. 26, 27. At the conclusion of the sermon, Dr. Moore, as Moderator, took the chair, and declared the Synod open for the transaction of business. The Rev. Jas. Watson, the Clerk, then called the roll.

On motion of Mr. J. Crombie, the Rev. S. Mylne seconding, the Rev. Robert Campbell, of St Gabriel Presbyterian Church, was elected Moderator. The Rev. Mr. Campbell having taken the chair, thanked the Synod for the honour they had conferred upon him, and on motion of the Rev J B Muir a hearty vote of thanks was passed to the retiring Moderator.

The following committees were then appointed:—  
Bills and Overtures—The Clerk of Synod and Clerks of Presbyteries; Rev. C. E. Amaron and Mr. A. McMaster, Presbytery of Quebec; Rev. J. Mackie and Mr. W. D. McLaren, Presbytery of Montreal; Rev. W. Armstrong and Mr. Thos. Stewart, Presbytery of Ottawa; Rev. S. Mylne and Mr. Wm. Young, Presbytery of Lanark and Renfrew; Rev. Jas. Stuart and Rev. W. J. Dey, Presbytery of Brockville; Rev. J. Matheson and Mr. George Elder, Presbytery of Glengarry.

Elders' Commissions—Rev. J. S. Burnet, Rev. James Fleck and Mr. W. Darling.

The Synod granted leave to Presbyteries to hold meetings between the sessions of Synod.

The Rev. James McCaul announced that Principal Dawson had thrown open the library and museum of McGill College to the members of the Synod.

The Synod then adjourned till ten o'clock on

**WEDNESDAY MORNING.**

Synod met at the hour appointed, and engaged in devotional exercises until eleven o'clock. The following applications for leave to take students on trial for license were granted: From Presbytery of Quebec, for S. A. Carriere and John Morrison; from Presbytery of Lanark and Renfrew, for James Robertson and James B. Stewart; and from the Presbytery of Brockville, for John Mitchell.

The Report of the Mission to the Lumbermen was then read. The account given of the progress of the work is interesting and encouraging. The committee makes urgent application for larger quantities of French literature for distribution, and expects that this important Mission will be more liberally supported in the future than it has been in the past. The total receipts shown by the treasurer's books for last year were \$579.19. A balance of \$87.12 remains on hand. The adoption of the report was moved by the Rev. A. B. MacKay, seconded by the Rev. Principal McVicar, and the discussion which followed had not closed when the time came for recess.

**WEDNESDAY AFTERNOON.**

The meeting having been reopened with praise and prayer, the discussion on the report of the Mission to the Lumbermen was continued, the result being the adoption of the report and the reappointment of the committee with some alterations, the names now reading as follows: Rev. Dr. Moore, Convener; Rev. D. Macdonald, J. Fairlie, S. Mylne, J. B. Edmonson, J. Gandier, W. Armstrong, W. D. Ballantyne, J. Bennett, J. Fraser, K. Campbell of Renfrew, A. McGillivray, A. Drummond, H. Robinson, J. MacMillan, S. Hunter, Dr. Bain and Hon. G. Bryson.

The matter of the Lottery Bill now being taken through the Quebec Parliament having been brought before the Synod by the Rev. Dr. Matthews, a committee was appointed, to watch legislation thereon, composed of the Moderator of Synod, Dr. Moore, Mr. Armstrong, Mr. Cattnach, Dr. Mathews, Mr. McMaster and Dr. Christie.

After the reading of the auditor's report, which certified to the accuracy of the treasurer's accounts, the Rev. W. J. Dey presented the report of the Committee on Temperance. It was to the effect that the Synod reaffirms its conviction as to the evils of intemperance, recommends the members of the Church to work for the adoption of the Canada Temperance Act in their respective counties and cities, looking finally toward total prohibition for the Dominion, and advises its people to encourage temperance hotels and coffee houses, and aid their establishment. These recommendations were adopted, and on the motion of

the Rev. Mr. McGill, seconded by Dr. McVicar, the committee was reappointed.

It was moved by Dr. Moore, seconded by the Rev. Mr. Doudiet, and carried: "That the next meeting of the Synod be held in the First Presbyterian Church, Brockville, on the second Tuesday of May, 1883, at 7.30 p.m."

A reference by Rev. Dr. Matthews to the intended reduction by the Quebec Government of the grants to Protestant schools led to a discussion of the general question of education in that Province, and the following resolution was adopted: "That the Synod, having had its attention called to the question of Protestant education in the Province of Quebec, urge their ministers to take a deep interest in the condition of the day schools within their districts, to visit these schools as frequently as possible, and to press on school trustees the appointment of properly qualified teachers. And further, that a sub-committee be appointed in each Presbytery to watch over the whole question of education, and report annually to this Synod."

Regarding the temporalities question, the following resolution was moved by Rev. Dr. Moore, seconded by the Rev. Mr. Armstrong, and carried: "Whereas the decision of the Privy Council, declaring the Union Acts *ultra vires* of the Provincial Legislature, has been an occasion of much discomfort to many of our ministers; and whereas satisfactory legislation has now been obtained from the Dominion Parliament, this Synod express sympathy with those who have been put to inconvenience by the late protracted litigation, and their satisfaction that such legislation has now been secured as may prevent any further trouble."

**WEDNESDAY EVENING.**

At the evening sederunt the time was almost entirely taken up with the consideration of the report on the State of Religion. Many of the points touched upon, such as the neglect of family worship and the increase of Sabbath-breaking, were discussed at considerable length. Finally the report was adopted, and the Synod adjourned till

**THURSDAY MORNING.**

Synod having been opened in the usual manner, the reports of the committees appointed to examine the various Presbytery records were read and adopted.

The Rev. J. McCaul presented the report of the Committee on Sabbath Schools. It contained pretty full statistics, but still complained of the difficulty of getting returns. It also spoke of a falling off in missionary contributions, and suggested the appointment of a special agent to look after Sabbath school work. A discussion followed, in which the Rev. Messrs. McGillivray, McDermott, Bennett, McKenzie and Dr. Moore took part. On motion of the Rev. Mr. Ferguson, the report was adopted. The committee was afterwards reappointed.

The usual votes of thanks were then passed, a short congratulatory address was given from the chair, and after Psalm cxxii. was sung, the Moderator declared the Synod adjourned, to meet in the First Presbyterian Church, Brockville, on the second Tuesday in May, 1883, and closed the meeting with the benediction.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XX.**

May 26. } FOLLOWING CHRIST. } Mark viii. }  
1882. } } 34. to ix. }

**GOLDEN TEXT.**—"Whosoever will come after Me, let him deny himself, and take up his cross and follow Me."—Ver. 34.

**TIME.**—Soon after the last lesson.

**PLACE.**—Cæsarea Philippi.

**PARALLEL.**—Matt. 16: 24-28; Luke 9: 23-27.

**Notes and Comments.**—Ver. 34. This verse gives a striking idea of the popularity of Jesus; in this distant place there was a "multitude" (REV. reading) following Him; "disciples also:" they, too, must receive the teaching: the law of self-denial and suffering. "Come after me:" He will have them understand what it means, and involves cross. as He had foreshadowed that He must do. The person to be crucified bore his own cross. "Follow me" a glorious procession—the Master with His cross leading, the servants, each with his special cross following, their faces towards the true kingdom.

Ver. 25. A paradox, and yet how true, "lose;" "save." If I value this present life so highly as to sacrifice for it my

service to God and Christ, I lose the eternal life which the Father giveth to His children. Note that the emphasis is on the "will save:" determined at all hazards. "Will lose." here "shall" would be the more correct word, as it stands for the simple future.

Vers. 36, 37. "What shall it profit?" If he should gain the whole world, this would not pay him for the loss of his soul—life eternal. For "soul" in both these verses REV. reads "life." The word has the double meaning, "life" and "soul;" but here "life" in the higher sense is meant, not the soul as distinguished from the body. The commonly understood truth is not suggested here. "What—give—exchange." the ransom-price, nothing. Of all miserable mistakes, the most miserable.

Ver. 38. "Whosoever—ashamed:" this primarily for the Jews, who looked for a Messiah of pomp and power, for us also, if for any reason we are "ashamed of Jesus." "Adulterous—sinful;" heart estranged from God. Isa 54: 5; Jer. 31: 32. "Of him, etc.:" the one is the natural outcome of the other; he who is ashamed of his Saviour acts shamefully to Him and invites shame and "everlasting contempt." Dan. 12: 2. "When He cometh in the glory of His Father:" so the glory of the Son will be the same as the glory of the Father. "Holy angels;" spectators of the shame. Oh, mad and miserable man.—See 2 Thess. 1: 7-10; 2 Cor. 5: 10; 9: 1. The break by beginning a new chapter is avoided in the REV.; it is all in one paragraph. "Taste death:" figure of a bitter cup, lit. shall not die; it was a familiar Jewish metaphor. See John 8: 52; Heb. 2: 9. So that what follows was to happen in the natural lifetime of some present. "Kingdom of God:" His cause on earth. "With power:" it might appear feeble then; these were the days of humiliation; but power came at Pentecost, Acts 1: 8; 2: 3, 4, and some lived to see the triumphs of the Gospel in Asia, Rome, Greece, and a large part of the then known world.

**HINTS TO TEACHERS.**

**What and How to Teach.**—Topical analysis: The central thought is following Christ as the title, and we have (1) The essentials of following Christ (ver. 34); (2) The motives to following Christ (35-9: 1).

The first topic, although it rests upon one verse, is very full of thought, and demands careful and earnest teaching; and in teaching we must give prominence to the truth that these essentials are just the same to-day as in the days of the Saviour. What was needed then is needed now. In whatever shape it may come, there must be an entire giving up of self to the will of the Master. Show the right of Christ to be followed; that He is the Captain of our salvation; the Leader greater than Moses to guide us across the wilderness to the Canaan beyond. He claims the right. Again and again we have Him giving the command, "Follow Me," "Take My yoke upon you," and such utterances. Then he who "will" follow Christ, must understand that it means (1) *Self-denial.*—The follower must "deny himself." Point out the true meaning of this. Some would teach that it involves a renouncing of faith in self for salvation—a great truth, but not the truth of the verse. He must be content to follow; must crucify his pride and independence; rejoice to be even a servant of Christ; must deny the desires that would lead him away from the right path, must be content to take suffering, privation, poverty, loss of friends, scoffing, contempt—yea, death itself if it should come in the way of duty. (2) *Cross bearing.*—The symbol of all this is taking up the cross; just as the Master did—at the cost of the most painful death, if need be. Show your class that as the greater includes the less, so we must be prepared to make sacrifices, to deny ourselves the little things that would keep us from obeying and following Jesus; and this is to be done, as Luke adds, "daily." Learn, practise, teach this all-important lesson.

On the second topic show that the motives stretch away into eternity. They have reference to *life*, to *profit*, to *honour*: eternal life, eternal profit, eternal honour. Teach that he who follows Christ follows Him who alone can give life—the life that is worth living—eternal life. All sacrifice for Christ's sake has connected with it the highest of blessings (see Matt. 5: 11, 12; Luke 18: 29, 30). There is *life*; for although a man may in the earthly sense lose it for Christ's and His Gospel's sake, yet in the truer—the heavenly sense—he shall save it. It is *profit*, not the profit of that which moth and rust doth corrupt and thieves steal, but profit eternal. It is *honour*; for it is to share in the glory of Christ (Matt. 19: 28); to be owned by Him, honoured by His Father, and be where He is. (John 12: 26.)

Every teacher should endeavour to simplify these truths, if needed, and so far as needed, to the capacity of his class. The wise teacher will know his class, and just how to present truth to them. Show that the youngest have to follow Jesus; that in their lives may come occasions of self-denial, small, perhaps, as looked at by their elders, but great to them; that they must be willing to do this for the Saviour's sake, and that all the blessings He promised will be theirs.

**Incidental Lessons.**—That the following of Jesus means self-denial.

That Christ-serving brings cross-bearing. The cross of Christ—what He did for us—our cross. What we are ready to do for Him.

That the path of exaltation runs through humiliation. The Christian course: through defeat to victory; the cross to the crown; death to life; shame to glory.

That life-saving may be soul losing. "What shall it profit?" Another all-important question.

That the loss of the soul can never be repaired. That we should not be ashamed of Jesus.

That shame brings shame—we of Jesus, He of us, in the day of His glorious manifestation.

**Main Lessons.**—On following Jesus.—(1) That it may bring loss and suffering in this life, John 5: 18-21; Phil. 1: 29; 2 Tim. 3: 12; 1 Pet. 4: 12. (2) But it will bring glory in the immortal life, Matt. 25: 34-46; Rom. 8: 17-19; 2 Cor. 4: 17; 2 Tim. 4: 8; Rev. 7: 9, 13-17.



## OUR YOUNG FOLKS.

### BED-TIME AGAIN.

Two little girls in their night-gowns,  
As white as the newest snow,  
And Ted in his little flannel suit  
Like a fur-clad Esquimaux—

Beg just for a single story  
Before they creep to bed.  
So while the room is summer warm  
And the coal grate cherry red,

I huddle them close and cozy  
As a little flock of sheep,  
Which I their shephord strove to lead  
Into the fold of sleep

And tell them about the daughter  
Of Pharaoh the king,  
Who went to bathe at the river side  
And saw a curious thing

'Mong the water-lilies, half-hidden,  
And just at the brink afloat;  
It was neither drifting trunk nor bough,  
Nor yet an anchored boat.

Outside, with pitch well guarded;  
Inside a soft green braid;  
'Twas a cradle woven of bulrushes,  
In which the babe was laid.

Then the princess sent her maidens  
To fetch it to her side,  
And when she opened the little ark,  
Behold! the baby cried.

"This is one of the Hebrews' children,"  
With pitying voice she said,  
And perhaps a tender tear was dropped  
Upon his little head.

And then came the baby's sister,  
Who had waited near to see  
That harm came not, and she trembling asked,  
"Shall I bring a nurse for thee?"

"Yes, bring a nurse" and the mother  
Was brought the very one  
Who had made the cradle of bulrushes  
To save her little son.

And the princess called him Moses;  
God saved him thus to bless  
His chosen people, as their guide  
Out of the wilderness.

For when he had grown to manhood  
And saw their wrongs and woes,  
Filled with the courage of the Lord  
His mighty spirit rose—

And with faith and love and patience,  
And power to command,  
He placed their homeless, weary feet  
At last in the promised land.

### LIFE AFTER DEATH.

BY REV. JAMES HASTIE, LINDSAY, ONT.

"My head, my head."—2 Kings iv. 19.

This little boy is sick, very sick, sick unto death. Perhaps you want to know who he is and what made him so ill. Well, this little fellow lived in a place called Shunem, in the land of Israel. His parents had no children till they were old. Then in old age this boy was born to them, and they thought more of him than words can tell, for he was their only child. Their whole heart was bound up in their little pet, and they would do anything to keep him. In the morning he was quite well when he went to see his father working in the harvest field, but while there a pain suddenly seized his head (sunstroke, perhaps), and he cried out, "My head, my head." He was carried at once into the house, and by noon he was dead. I don't need to tell you how stunned his

father and mother were with sorrow, and how bitterly they wept; your own imagination will picture the scene.

But I want you to think for a moment how many die when they are young everywhere and at all times. The half of the human race die under five years, it is said. About 70,000 people die every day, so that would be about 35,000 children who die every twenty-four hours.

I went up to our cemetery the other day, and saw four or five little graves side by side in one plot. They all belonged to one family, then two in another place; then one, and one, and one all over the grounds wherever I looked. I read of one cemetery where there was a gravestone placed at the head of five little graves—one for them all—and this was the inscription: "John, Mary, William, Ellen, Jane; our all." Not another word was added, not another word was needed to tell of the grief of those childless parents, or of the chill and gloom of that home where a little before all was so merry and bright. Now, I have two or three things to say to you, little folks, about death.

The first is: It is often better to die young than to grow up. When they grow up, how many turn out bad, very bad; become thieves, liars, outlaws, Bible-haters; some are sent to gaol, some to penitentiary, some to the gallows; and then if they die in that state, oh! think of their poor souls hereafter. Had these people died as young as did this little boy of Shunem how much better for themselves, and how much grief and shame they had saved their friends.

Now, God sees ahead what evil is coming, and he often takes the little ones away before it comes, and keeps them safe in heaven till their parents and friends come too.

The second is: So live that you will not be afraid to die young. Some are not afraid. I once read of a little girl who had not the slightest fear of death; nay, she was as delighted at the thought of dying as most children are with the prospect of travelling and seeing new and beautiful things. Shortly before her end, after a severe attack of cramp, she said in a clear voice, "Father, am I dead now?" And when her father replied, "Not yet, my darling," she went on, "I see bright angels with wings, dressed in white," and the next moment she was gone. To help you to be like that little girl, may I ask you to commit to memory the 4th verse of the 23rd Psalm: "Though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

The third thing is: When little children die, they shall live again. In the case of this little boy, he was brought to life again shortly after by the prophet Elisha (see verses 34, 36). That was a miracle. I don't mean that other children shall come to life in this way. But I mean that by-and-by, on the resurrection morn, their bodies shall rise again, while as soon as they die their souls go to Jesus and are safe and happy. Nor do children stand still in heaven and always remain weak, ignorant little creatures, giving over so much trouble to some one to keep them. They grow

and grow toward perfection faster than if they had remained here. This is what the following verses mean, and I believe they are true:

"Day after day we think what she is doing  
In those bright realms of air.  
Year after year her tender steps pursuing,  
Behold her grown more fair.

"Not as a child shall we again behold her,  
For when with raptures wild  
In our embraces we again unfold her  
She will not be a child;

"But a fair maiden in her Father's mansion,  
Clothed with celestial grace,  
And beautiful with all the soul's expansion  
Shall we behold her face."

The fourth thing is: Children in heaven are like loadstones, drawing mothers' hearts and fathers' hearts and sisters' hearts away up from this wicked world to the beautiful house Christ has prepared. And their little green graves are like steps of a stairway leading up, up to glory, those left behind. Many a mother owes much to her child's death.

"Only a baby's grave!  
Some foot or two at the most  
Of star daisied sod, yet I think that God  
Knows what that little grave cost!

"Only a baby's grave!  
Strange how we mourn and fret  
For a little face that was but such a space—  
O, more strange could we forget!

"Only a baby's grave!  
Did we measure grief by this,  
Few tears were shed on our baby dead—  
I know how they fell on this!

"Only a baby's grave!  
Yet often we come and sit  
By the little stone, and thank God to own  
We are nearer heaven for it!"

### A GOOD RECOMMENDATION

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "Sir, have you any berth for me on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh two years."

"What have you not done?" asked the gentleman, who was a queer sort of questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered once in school for a whole year."

"That's enough," said the gentleman; "you may ship aboard this vessel, and I hope to see you the master of her some day. A boy who can master a wood-pile and bridle his tongue must be made of good stuff."

### NOT A LIAR.

One day a little lad, having loitered on an errand, recollected himself, and rushed back to his uncle's workshop with all speed.

"What are you running yourself out of breath in that manner for?" asked one of the men. "Tell your uncle that the people kept you waiting."

"Why, that would be a lie!"

"To be sure it would, but what's the odds?"

"I a liar? I tell a lie?" cried the boy, indignantly. "No, not to escape a beating every day. My mother always told me that lying was the first step to ruin, and my Bible says that a liar shall not enter heaven."

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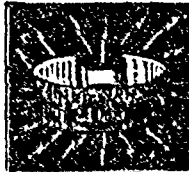
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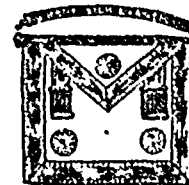
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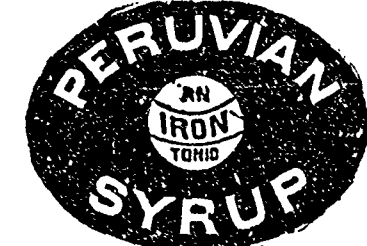
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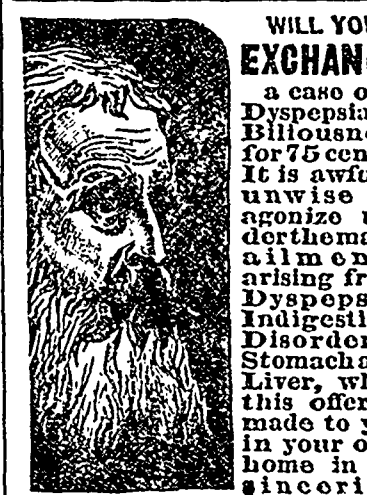
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