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Whole No. 545.

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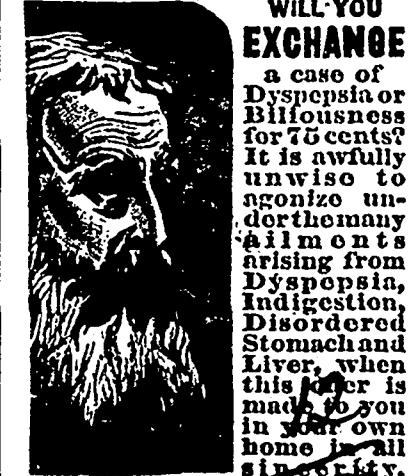
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Words of the Wise.
 EVERY to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.
 BEHIND the snowy loaf is the mill-wheel, behind the mill the wheat-field, on the wheat-field falls the sunlight, above the sun is God.—*J. L. Russell.*
 THIS fair universe is indeed the star-domed city of God. Through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams.—*Carlyle.*
 THE word "character" comes from a term which means to engrave upon or cut in. Character is that inner, substantial and essential quality which is wrought into the soul, and makes a man what he actually is.
 To be always intending to live a new life, but never to find time to see about it—that is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.
 IN self-examination, take no account of yourself by your thoughts and resolutions in the days of religion and solemnity, and examine how it is with you in the days of ordinary conversation and in the circumstances of secular employment.—*Jerry Taylor.*
 THERE is seldom a line of glory written upon the earth's face, but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stoop not to decipher the spotted and worn inscription of the other, get the least half of the lesson earth has to give.
 CHRISTIANITY, in its divine service to a troubled world, does not break a twig, bruise a flower, crush an insect, or disturb a honey-bee in the garden of life. As it goes from sacrifice to duty, from teaching to burden-bearing, the echo of its angelic song is everywhere heard—"On earth peace, good-will to men."

BELIEVERS are not dependent upon circumstances. Their joy comes not from what they have, but from what they are; not from what they enjoy, but from that which has been suffered for them by their Lord. It is a singular joy then, because it often buds, blooms, and ripens in winter time, and when the fig-tree does not blossom, and there is no herd in the stall, God's Habakkuks rejoice in the salvation.—*Sprague.*
 CLOUDY days are many; bright days are few; we must catch each ray of sunlight as it comes. In the east clouds gather, and as they roll they hide the distant shores from our sight. The cloud that hides our future never lifts—blessed shadow! Who would wish to see one step along the way? An unseen hand will guide us safely to the other side if we take firm hold and cast our care on Him. Better to learn than to labour; better to trust than to see.
 As for the comfort we lose through unbelief, that is simply beyond our power of calculation. Who has not made himself miserable in thinking of the things that the future hides? The burdens of to-morrow crush many a sensitive soul, although the Master's words stand firm, that "the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Strangely enough, the habit of fretting, like other morbid habits, after a while beguets a certain appetite for fretting, and we take comfort in repining and find pleasure in woe. None the less do we suffer spiritual loss by this custom, and constantly, in our homes and personal experience, furnish illustrations of the sin of unbelief.

PERSONAL ITEM.
 The following references are to a matter of sufficient importance to enlist the attention of all our readers:—
OFFICE OF THE CHIEF OF POLICE,
 HAMILTON, ONT.
 I have much pleasure in stating, that I lately used St. Jacobs Oil in a case of very severe sprain, with marvellous effect. I had been badly hurt, and could not afford to rest too long; I therefore used the quickest means of relief, St. Jacobs Oil, which certainly worked wonders in my case. I consider it to be an invaluable remedy, and shall not hesitate to recommend it to any one whom I meet, suffering from want of a reliable remedy. I regard St. Jacobs Oil as a wonderful preparation, and shall freely suggest its use to my friends—or enemies for that matter—when I find them seeking anything for the alleviation of the terrible torture of rheumatism. I write this note voluntarily to say what I think of the Oil, and it may be used in any way to accomplish the most good.
A. D. STEWART, Chief of Police.

NOTES OF THE WEEK.

THE New York "Observer" of the 29th ult. states that the Rev. R. H. Hoskin, of Canada, has taken charge of the Presbyterian church of Perry, in the State of Iowa.

THE ministers of St. Cuthbert's, Edinburgh, have applied to the Teinds Court for an augmentation of their stipends. Dr. MacGregor desires his income advanced from £923 to £1,146; and Mr. Barclay asks that his be raised from £869 to £1,092.

THE anti-disestablishment petition from the Highlands has been despatched to Lord Colin Campbell; it has 52,000 signatures, and the Inverness "Courier" informs us that if deputations had gone round to carry on an agitation, the number of names could have been doubled.

JOHN ALEXANDER, of Ashgrove, Esquimes, was charged before the police magistrate, at Milton, on Friday 16th ult., with violation of the Scott Act, and was fined \$50 and costs. The liquor found was ordered to be spilled out, and the keg in which it was contained to be destroyed, which was done.

DR. HOW, the Bishop of Bedford, whose diocese includes the east-end of London, united on a recent Sabbath evening in a Salvation Army service at St. Faith's Church, Stoke-Newington. One of Mr. Booth's "captains" conducted a part of the service, and Dr. How preached what we see described as a "friendly" sermon.

THE estimates of the population of the eight principal towns in Scotland at the middle of 1882, founded upon the numbers enumerated at the censuses of 1871 and 1881, are here subjoined: Glasgow, 514,048; Edinburgh, 232,440; Dundee, 145,433; Aberdeen, 107,378; Greenock, 70,128; Paisley, 56,641; Leith, 63,312; Perth, 30,206.

PRINCIPAL RAINY, as the new convener of the Free Church Committee on the Highlands and Islands, is visiting many of the congregations in the far north. He has been preaching at Invergordon, Helmsdale, Logie Easter, and Beaul, and officiating at the communion services in the East Church, Inverness. He has crowded congregations.

THERE is an "Order of the Holy Cross," a brotherhood in operation in New York city, which is intended to furnish a "ministry supplementary to the parish system." The members of the new order, all Protestant Episcopal clergymen, renounce wedlock, individual salaries, and individual property, drawing their support from voluntary and unsought contributions, and living in a "clergy house."

"It is not pleasant to hear," says the "United Presbyterian," "that the President of the United States goes fishing, holds conferences for political purposes on the Sabbath, and attends horse races in Washington. Probably he does not do these things, or perhaps he is only guilty of some, but the charges are that he does them all. The tone of his administration is certainly not religious. But it must not be concluded that because of this he is the most godless of the Presidents. Other men broke the Sabbath, went to horse races, etc., in the face of the religious public."

A VERY important lawsuit has just been decided in Austria. The question was whether parents who had for conscience sake left the Romish Church should be allowed to bring up their children according to their own religious convictions. The Government had decided in the negative, and had ordered, under pains and penalties, that such children be taken to the Romish priest for baptism and instruction. The Supreme Court of Law has cancelled the Government order, and lodges the responsibility and privi-

lege of determining the religious status of children with the parents.

MR. J. M. HUTCHESON, of Thorndean, Greenock, Scotland, a highly respected citizen of the great sugar-refining town, has had a telephonic connection made between his residence and the George Square Congregational Church, Rev. J. M. Jarvie's, of which he is a member, and where he officiated for many years as honorary organist. Having been an invalid for some time, Mr. Hutcheson has been deprived of the privilege of church attendance. This, however, he has determined shall not continue longer, for with his telephone connection he will in future be able to lie in bed or sit in his easy chair at home and listen to the accustomed voice of his pastor or to the pealing notes of the organ whose keys his fingers have known so long and so well.

MR. MOODY recently met a large number of gentlemen in London, to confer with them respecting his future plans. There were present representatives from many towns in the kingdom, as well as from London. Mr. Moody said that he had in hand sufficient invitations to keep him hard at work in Great Britain for the remainder of his life, and he was also urged to return home at once. He proposed, however, moving about Scotland for a short time, and then visiting Paris for a fortnight. After that he hoped to preach in a number of towns in the south and south-west of England. Liverpool might probably be reached next spring, and London last of all, where a long stay was necessary. It was ultimately decided that all future arrangements should be left in the hands of the London Committee.

THE "Christian Leader" of the 22nd ult. says: "The Highland crofter, whose case is quite as deserving of consideration as that of the Irish peasant, may perhaps get a half-hour in Parliament before the session ends. Mr. Macfarlane has secured the first place on the 11th July for his motion for a Royal Commission; and, as it embraces only the Western Highlands, Mr. Dick Peddie will propose that it be applied to the Highlands generally. The sooner the investigation is made the better. Some of the latest evictions are exceedingly harsh and cruel. A typical case is that of Mrs. Macmillan, evicted by the Earl of Morton—as an act of retaliation, it is believed, on her son, the Rev. J. Macmillan, of Ullapool, who has been advocating the cause of the crofters. Mrs. Macmillan has paid her rent regularly for forty-four years, and the holding has been in the occupation of her ancestors from time immemorial. She craved permission to live in the house till this season's crops were ripe; but her prayer was refused, and she is compelled to seek a home elsewhere, leaving the crops on the croft at the mercy of the Earl of Morton's game. His lordship is likely to discover that he has committed a blunder as well as a crime."

DR. GOULD, for seventeen years in China, at a meeting recently held in London to consider the opium question, made the following statements: "If you had a number of Chinese in a room, you could not by their appearance tell who used tobacco and who did not; but the opium smokers would be marked in a moment. The sallow face, the emaciated appearance, the heavy eyes, indicate the opium smoker. The Chinese themselves speak of such a man as 'an opium ghost.' Its power over the system seems overwhelming. Many desire to be cured; they try, they suffer the most intense agony, they come near to death, but they take to the pipe again. One of the saddest things is the hold that opium smoking has taken on the *literati* and Mandarin classes—it is draining the life-blood of China's best families. In Swatow the vice is becoming so prevalent that now the merchant is considered inhospitable if he does not keep his opium pipe and give his customers a few whiffs. We are told that India cannot afford to discontinue the opium trade; it is a question of right or wrong—can we not afford to do right? We are told that 'righteousness exalteth a nation;' but if the English Govern-

ment in India cannot do without opium, then it is established not on righteousness, but on opium chests, which must eventually bring it to ruin."

THE "New York Evangelist" says: The temperance victory in Iowa was resolutely, even fiercely, contested, yet it proves more sweeping and triumphant than the friends of the good cause had dared to expect or even hope. Maine and the East will have to look well to their laurels. Kansas was the first State, east or west, to adopt and enforce a constitutional amendment against the sale and manufacture of liquor; and now Iowa has followed suit by a majority which shows the intensity of the temperance sentiment of the inhabitants of that State, for the majority in the election of the 27th ult. bids fair to range anywhere from fifty to sixty thousand. As in Maine, the strongholds of sobriety were found in the small towns and rural districts. All the cities voted against the amendment save Des Moines, where, we are told, the Temperance Union held prayer-meetings in the churches, the bells of which were rung every hour during the voting. The auspicious result will impart courage and activity to the temperance ranks elsewhere. Indiana, Michigan, Wisconsin, and perhaps other States, are far from indifferent spectators of this great triumph. A daily contemporary, in commenting on the result, predicts that the material interests of Iowa will suffer; that emigrants will turn aside from a State which thus presumes to abridge the liberty of its citizens! Not so at all. Intelligent and worthy immigrant parents will all the more flock thither, to find "liberty" for their children from the allurements and drawbacks incident to intemperance, and its attendant squalor and crime. Kansas and Iowa have devised shrewdly. They have greatly increased their attractions for the best of the incoming multitudes.

THE following appeared in a recent issue of the Montreal "Witness": "A Jewish gentleman, who has till now resided in Russia, tells the following good story of the persecution: The Jews in a certain city heard threats that they were going to be massacred. They went to the commandant of the town and told him that they had no quarrel with anyone, and only wished to live peaceably, but rather than be murdered they would prefer to leave the place, and would be obliged if he could give them a safe conduct out of harm's way. The commandant, who seems to have been a friendly person, at once took in the situation as a very serious one for the town, so he told the Jews to follow his advice. Friday would be market day; on that day they were not to open their shops or their houses, or answer any knocks. On that day the peasants, who, on bringing in their produce, were in the habit of being met by dealers before they reached town, were astonished to meet no buyers. They went on and ranged themselves in the market place, but still no buyers. They sought the shops, but they were shut; sought out the houses, but they got no answer there. The commandant, taking a walk about noon, remarked to the people he met on the market that they were later than usual to-day, as by that hour they were usually gone home. They said that they could not understand it; there were no buyers. 'Oh,' said the officer, 'that must be because the Jews are gone; they told me that some one was going to kill them, and they are gone.' The farmers asked him what they would do. 'Why, you had better send your grain to England and France; that is, I believe, where the Jews sent the most of it.' This was little comfort, as they did not know where England and France were. They said they could not get on without the Jews. Where had they gone to? So the commandant proposed that they should all sign a promise to protect the Jews if anyone should attack them, which they willingly did. The commandant then sent word to the Hebrew clergymen that their people might come out as soon as they liked. We presume that had the rabble and donkey boys of Alexandria had some experience of this sort, they would not have been so ready as they were to pillage the Franks."

OUR CONTRIBUTORS.

CHURCH AND STATE IN SWITZERLAND.

Switzerland is composed of twenty-two cantons, each of which is independent of every other, both as respects political and ecclesiastical matters. Again it may be divided into four districts, according to the language which is chiefly spoken. In Western Switzerland, or Suisse Romane—Geneva, Vaud, and Neuchâtel—French is the prevalent language; in the central and northern cantons, German is spoken; in the canton of Tessin, which runs south like a wedge between the Italian lakes, they speak Italian; while the language of the Engadine, in the Grisons, or extreme eastern part of Switzerland, is the Romansch. Any account of the religious condition of the country as a whole can only, therefore, be of a general character, though the ecclesiastical history of the French-speaking cantons specially is exceedingly interesting, and in some aspects instructive.

In glancing at the ecclesiastical history of Switzerland generally, the first thing, perhaps, that arrests attention is the reciprocal and persistent antipathy to each other that has always prevailed between the Protestant and Catholic cantons. At the death of Zwingli, in 1531, the Reformation had accomplished its chief conquests here. The more important cantons, such as Zurich, Berne, Basle, etc., had cordially adopted the new ideas, while the small mountain cantons, with an uneducated population, and therefore completely in the power of the priests, obstinately resisted all change. This divergence was accentuated by the leagues which were formed, and became permanent after the shedding of blood at Kappel. Add to this the arrival of Jesuits, in accordance with the decision of the Council of Trent, to found schools at Lucerne, Fribourg, etc., and the formation by the Catholic cantons of the "Alliance d'Or," when in 1586 they swore fidelity to the Papacy, and in the following year to Philip II. of Spain. The many local conflicts which arose out of these proceedings could not but lead to a more general war, which broke out in 1656 on the occasion of the expulsion of some Protestants, and in which the Protestant party was defeated at Villmergen, in Aargau. After a temporary peace, the struggle recommenced in 1712, the Protestants gaining a complete victory in the so-called Toggenburg war, at the same place at which they had been previously defeated. When the French Revolution took place, Napoleon formed all the cantons into a "Helvetic Republic, one and indivisible," imposing in 1803 a Federal organization, which for a time put an end to all distinctions. After the restoration, religious feuds once more occurred, and in 1847, in consequence of the changes introduced by the revolution of 1830, and the installation of the Jesuits at Lucerne in 1844, the civil war of the Sonderbund, or separate league, took place. In 1848, however, a new Federal constitution was voted by the democracy, by which Swiss unity was effected and a termination put to intestine quarrels of a serious character.

A second thing is worthy of remark in taking a general view of the religious history of Switzerland—namely, the agreement of the Protestant cantons amongst themselves, and their sympathy with the interests of reform abroad. The Protestant cantons accepted the Reformation with great unanimity, and showed their agreement by signing, in 1534, a common formula of their faith, though they did not publish it. Calvin would have liked them to state even more precisely their belief, but, notwithstanding his great influence, he did not succeed in getting the Reformers to adopt all his views. It was Bullinger who drew up the Confession of Faith, which was signed by all the cantons in 1566. This Confession, in the preparation of which Beza had a hand, recognised the Word of God as sole judge in matters of faith, described the Holy Supper as a commemorative ceremony, and taught the doctrine of Absolute Predestination. Calvin's influence, however, reappeared in the formula of a "Consensus," which was generally adopted in 1675, with the view of arresting the progress of the advanced views which were coming from Saumur, one of the educational institutions of France. This formula condemned alike pietists, mystics, and rationalists, and promoted measures of "dismissal and exile." These measures having been abused, the cantons gradually limited their application, and in 1725 the "Company of Pastors" of Geneva, at the instigation of Prof. Alph. Sur-

retin, decided on asking of candidates for the ministry only an engagement to conform their teaching to the Bible and not to the "Consensus." After this the agreement of the cantons was almost always complete, whether they advanced or receded.

The Protestants of Switzerland manifested their sympathy with the interests of reform abroad by enrolling themselves in the armies of Henry of Navarre (Henry IV.) and William of Orange, and by offering, with generous hospitality, an asylum and a home to French refugees, notwithstanding the menaces of the king. In this case, certainly, virtue had its reward; for these refugees, bringing with them their habits of industry and their commercial talents, laid foundations and left legacies which were the means of ultimate prosperity both in Church and State.

In studying the ecclesiastical history of this country, the almost absolute power of the clergy in most of the Protestant cantons is apparent. The civil rulers did not interfere with the organization and government of the Church, so that for centuries the administration of Church affairs was left in the hands of the "Company of Pastors," or "Venerable Class," who governed it on principles preserved by tradition, applying them in each case according to circumstances, there being no constitution nor organic law, and in many instances not even internal regulations. The laity had little, if anything, to say in the government of the Church. Indeed, the quality of citizen was confounded in some of the cantons with that of member of the Church, so that those who did not wish to form part of the national Church were in an inferior position to that of other citizens, and were in some cases subjected to pains and penalties for refusing to conform to the established order of things. This was ended by the law of 1848, which declared in effect that no civil or political right attaches to the quality of member of the Church.

Having made these general statements with regard to Switzerland, let me add a few additional notes respecting one of the chief centres of Protestantism and its great Reformer,

NEUCHÂTEL AND WILLIAM FAREL.

This canton, largely peopled by French refugees, is chiefly Protestant, the relative numbers, according to the census of 1880, being 91,076 Protestants and 11,651 Catholics. Schools, primary and secondary, abound in the canton, instruction being not only gratuitous, but obligatory until the age of sixteen. The capital of the same name is prettily situated on the shore of Lake Neuchâtel, having as a background Mont Chaumont, one of the finest heights of the Jura range of mountains. There is a classical academy and two theological faculties, at the head of one of which is Professor Godet, so well known on both sides of the Atlantic as an able biblical expositor, and one whose lectures attract students from many foreign countries. I have met in his class-room, besides Swiss, German, Dutch, French, and Scotch students, several of whom had finished their courses in other universities and were here merely to hear Dr. Godet. The doctrines of the Reformation were first introduced into this canton by the intrepid Farel, a statue of whom stands in front of the collegiate church, high above the town, holding aloft an open Bible, with the words of Hebrews iv. 12 forming an appropriate inscription on one side of the pedestal.

Farel was born at Gap, in Dauphiny, in 1489, and was first attracted by the teaching of the pious Lefevre at Paris, who, five years before Luther, and nearly twenty years before Calvin, publicly taught the doctrine of salvation by faith in Christ alone—the doctrine that was the means of overturning all the scaffolding erected by the Romish Church. Luther's teaching confirmed Farel's decision, and he immediately joined the mild Ecolampadius and the vacillating Erasmus at Basle, where, like Luther at Wittenberg, he published certain theses, the conclusion of the whole being that "Jesus Christ is our polar star, the only star which ought to guide us." The impetuous reformer, on being set apart to the work of the ministry, was addressed by the gentle Ecolampadius, who was pained at the want of moderation and patience displayed by the new preacher, in these words: "I admire thy zeal, but I would like to see more mildness. Be an evangelist, not a judge and a tyrant. Let the ardour of the lion be tempered by the meekness of the dove." Farel himself felt the need of such virtues, but could not restrain his natural temperament, which, after all, was better fitted for the age he

lived in and the work he had to do. Montbelliard and Strasbourg in France; Basle, Berne, Lausanne, Geneva, and Neuchâtel in Switzerland, were some of the scenes of his reforming work, and blows, blood, and threats of death his rewards, each attack doing more for the work he had at heart than "twenty sermons," according to an old biographer. At Neuchâtel he died in 1565, after having founded a college and a *catechumenal* for the instruction of youth prior to their first communion—an institution still faithfully preserved in the reformed churches of the continent.

In this canton the Protestant Churches, originally one, are now divided into three—the "National Church," the "Evangelical Church independent of the State," and the "Evangelical Free Church." The divisions occurred in the following manner: In the first place, the

EVANGELICAL FREE CHURCH

owes its origin to a struggle which began as early as 1823. The Church here, as elsewhere, had fallen into a cold and lifeless state about the beginning of the century. A religious revival, which had visited the cantons of Vaud and Geneva, crossed the lake and kindled "the sacred fire of faith" in the hearts of some of the Neuchâtelois. Two young ministers followed and encouraged the good work by preaching the doctrines of the Gospel, which the parish clergy designated "new doctrines." These preachers of the "new doctrines" were not only opposed as being "Sectaries" and "Methodists," but for holding "conventicles" in private houses for the purpose of propagating their "new doctrines." This irregular work continuing, the clergy at last handed over the transgressors to the civil authorities, who sentenced one of them for his "criminal procedure" to ten years of banishment, causing him, as the custom then was, to receive his sentence "on his knees, with his hands tied." This sentence naturally created great excitement, not only in Neuchâtel but in the adjoining cantons. The revival continued to assume still larger dimensions, notwithstanding the anathemas of the "Venerable Class," and the decisions of the "Four Ministries," as the civil authorities of the canton were called. Many refused to partake of the communion in the National Church, and some even refused to have their children baptized in them—a step which led to their banishment from the canton. And as the contest continued, until at last, the public conscience being thoroughly aroused to a sense of the enormity of the wrong which was being done, liberty of worship was proclaimed, and civil rights were made independent of all ecclesiastical ceremonies. Religious liberty was definitely settled, at least in the laws of the canton, in 1848, but this was effected, as one of the veterans who had taken part in the contest told me, "not as the product of philosophy, nor of popular favour, nor of the goodwill of the civil and ecclesiastical authorities, who continued to oppose it; it was essentially the fruit of a religious struggle of some independent Christians, who persevered, without fanaticism, to testify to the principle imperatively proclaimed by the Saviour Himself when He said, 'Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's;' and thus evangelical action," continued my informant, "will continue to make itself recognised more and more in the intelligence, conscience, and heart of humanity." The Free Church is not a numerous body in the canton, but it continues a separate existence, refusing to accept either organization or salary from the State, holding the doctrines of the apostles and confessors as its creed, and admitting as its members only those who profess to be born again, and therefore to be participants in the life of Christ. It does not conform to the ordinary practice of a collective and periodic reception of catechumens, and leaves to the conviction and judgment of individuals the question of the baptism of infants or believing adults, while every Sabbath day the members "Break bread," after the example of the disciples. It is in these practical matters that this branch differs from the

EVANGELICAL CHURCH, INDEPENDENT OF THE STATE,

which dates only from 1873. When the new constitution was formed in 1848, the administration of Church affairs was placed exclusively in the power of a synod composed of thirty-two members—two elected by the Council of State, two chosen by the *Colloque* (equivalent to presbytery) of each district, and three out of each of the districts, selected by the

parishes or congregations. The duty of this synod was to exercise a general surveillance over the interests of the Church, appoint the theological professors, nominate committees for examining students, consecrating young pastors, etc. It was the duty of the synod also to exercise all ecclesiastical discipline, censuring, suspending and deposing pastors; appeal in the last two cases being allowed to the Council of State, or Executive Government of the canton. In 1873 the Government introduced a bill which deprived this synod of all its peculiar attributes, and virtually made the Church a department of the civil government. It suppressed the *colloques*, identified the political and ecclesiastical electorate, nominated the theological professors as well as the parish ministers, and, in fact, abolished the Church as a separate and independent institution, with rights and duties peculiar to itself, and apart altogether from those of the State. All lawful means were taken to prevent the adoption of such a law, but in spite of protests and petitions the Grand Council carried it by forty-four votes against forty. One-third of the pastors, in consequence, left the National Church, giving up all State emoluments and casting themselves upon their congregations for support. A theological college was at once opened, at the head of which is Dr. Godet and other able men, who have a class of students three or four times more numerous than that of the national or cantonal college. Happily, all the pastors of Neuchâtel are men of high intellectual character, and evangelical in their doctrinal views, so that harmony prevails amongst them. The Church buildings, being the property of the municipality, can be used by the different congregations at will, and, as a matter of fact, all the pastors do often meet together and conduct services in common. It might be far otherwise, however, for the new law destroyed the very idea of a Church as an association of persons holding like beliefs and uniting for mutual edification and common worship. It created an institution without a name, in which may be preached the most contradictory doctrines, and such as are entirely opposed to those of the Gospel of Christ. Legally, there is no distinction between

THE NATIONAL CHURCH

and the world, the Church being composed, according to the new law, of all citizens born Protestants, whether believers or unbelievers. It specially states that the "conscience" of the pastor is "inviolable" during the six years he is settled in a parish, and that his liberty of teaching is not to be restrained, either by his "vows, engagements, formulas, or credos," thereby rendering both synod and people powerless, and the pastor, whatever his character or teaching may be, omnipotent. But I need say no more on this subject. Such a monstrous law can hardly remain long amongst a people so intelligent and so well educated as the Neuchâtelois. It is more probable that the next change will make a complete separation of Church and State.

T. H.

Neuchâtel, 19th June, 1882.

MISSIONARY WORK ON THE C. P. RAILWAY.

Many readers of THE PRESBYTERIAN will doubtless be pleased to learn something concerning our missionary work among the men on the Canada Pacific Railway. It will require too much space to give anything like an adequate description of my entire work, and consequently I will confine myself to a few of the more interesting items. After remaining in Winnipeg a few days awaiting the arrival of my baggage, and viewing the famous city of the North-West, I proceeded to the celebrated town of

BRANDON.

The train, as usual, was late, and the unfortunate passengers were obliged to seek shelter wherever they could find it. Messrs. McKay, Hardie, Malcolm, and myself were in a short time prostrated on a shake-down on the upper floor of a so-called boarding-house. It is needless to say that we were rather uncomfortable. In Brandon we met Rev. J. Ferris, who gave us much valuable information concerning our different fields of labour, and how to reach them. After a brief delay here, Mr. Hardie and myself proceeded thirty miles farther west, to

FLAT CREEK.

We held service here on the following Sabbath, in the station-house. About fifty men assembled together, and, from the way in which they joined in

singing the 100th Psalm, indicated a Presbyterian training. The Sabbath is very much desecrated in this place. The railway officials, and labouring men too, are at work all day. Trains run to and fro as on other days; merchants buy and sell; many go out hunting for amusement; others busy putting up tents, and travelling on west. Missionary work, we soon saw, was much needed, and now Mr. Hardie has service here weekly. My work commenced at Flat Creek, but is now some seventy miles farther west. I shall never forget my first visit to

THE END OF THE RAILWAY TRACK.

The men were all at work, and appeared quite surprised at the sight of a missionary. Many and peculiar remarks were passed, which were supposed to be unheard by me. I had a letter of introduction to Mr. D. W. Grant (contractor) from the Rev. J. Robertson, of Winnipeg. After reading it Mr. Grant received me very kindly, and said he would do all in his power to assist me in carrying on my work among his men, believing it to be much needed. Contractors are not prepared to accommodate strangers (and many of them don't wish to be), and so I was obliged to purchase a house of my own in the form of a tent. In this I lived for a few nights, but found it too burdensome to move every day, and consequently disposed of it. On the 14th of May I held my first service. Some fifty men gathered together and lay down in the open prairie. I asked them to lie so that the wind would favour me while speaking. One man, more boisterous than the rest, exclaimed, "All right, sir; fire ahead!" With one or two slight interruptions we had a very good service. The men received tracts, and expressed their desire to have me come and preach to them again. Towards evening some five or six young men came into my tent and conversed about the service, and religion generally. I felt very grateful to God for His goodness, and hoped many would be soon asking for eternal life. One young man was particularly anxious to know if all churches should not be united. I soon discovered him to be a Roman Catholic, and afterwards learned why he came to be in my tent. He and some more of his companions resolved to stone my tent, and drive me from the road altogether. The plan was as follows: This young man was to come in and interest me while his companions made the necessary preparations for stoning. However, their plan was rendered null by some others who interposed, and threatened to punish them severely if a single stone was thrown, or myself molested in any way. I was not at all alarmed, but felt quite safe "in the arms of Jesus." His promises are all true, and upon them did I rely. He has said, "Lo I am with you always," and "In His presence there is fulness of joy." Ever since that Sabbath we have had no more trouble, but good order and attention has characterized nearly every meeting.

THE WORK AND ITS DIFFICULTIES.

I now proceed to the work itself in its extent, and the difficulties connected with it. My present field is 100 miles in length. There are about 100 camps (i.e. tents where the men eat and sleep) scattered over this distance. Each camp contains several small and large tents, where horses and men are housed and fed. There are between 3,000 and 4,000 men employed of all nationalities. The majority are Swedes and Western Americans. Not a few are from the Black Hills in Montana. The majority of the Swedes, Norwegians, and Danes cannot understand English, and, of course, remain away from service. In fact, most of the men on the road are quite careless, and would rather go off on a shooting expedition than come to service. It is very difficult to get a hearing in most camps. I am sorry to state that the contractors are quite careless too—I mean the greater number of them—and often prevent their men by compelling them to work on Sabbath. Only last Sabbath (June 25th) several men were dismissed because they refused to labour on the Lord's day. This is too bad, and more especially in our own land. I generally preach three times each Sabbath, and walk from six to twenty miles.

Often it is necessary for my own comfort to carry my blankets as well. I occasionally have service through the week. Many of the men do piece-work, and, of course, continue until late in the evening, making it almost impossible to hold service on the week nights. The weeks are always long and wearisome. I have no place to study or read only lying in the open prairie, and the mosquitoes claim nearly every

spot, so that my reading, alas! is too limited. In brief, it is a very difficult matter to carry on this work at all, and to do so no small amount of pluck and courage are absolutely necessary. The privations connected with the work are numerous and varied. I have no one place to which I can go and say, "I am at home." This does very well through the day, but when night comes all naturally look for some spot where they may lie down and rest. It may surprise you to read of my peculiar night abodes, but the following is the truth: At the end of the track I sleep on oat-sacks in an old freight car (I mean full sacks). The men all sleep in cars here, but mine is the meanest of the lot. The last night I lay there sleep departed, and I fought mosquitoes until morning. I will not state all here, for fear you may think I am exaggerating, but simply mention a few things. Often I lie in the empty cars, and more frequently on the cold ground. Our nights are very cold here. Nearly every night, so far, I have had two and three pairs of blankets over me. Sometimes my bed is on boxes, and once, after walking twenty miles, I slept on flour sacks in a freight car. My clothes are scarcely ever taken off at night. This is neither comfortable nor healthy. Often have I been completely discouraged, and resolved upon returning to Ontario, but after a moment's consideration would decide to try it again. It is all for Jesus' sake. He had not where to lay His head. The wild beasts served Him as companions to relieve the monotony of loneliness while in the wilderness. He suffered and died for us, and said to His followers, "Let a man deny himself, take up his cross and follow Me." We must endure hardness as good soldiers of Jesus Christ, counting all things loss for Him. I have reason to believe that the Lord is with me here, and will surely bless my weak efforts to scatter the good seed.

PROGRESS.

There is now a marked difference in Flat Creek, and many of the railway men are not nearly so profane and careless as heretofore. What greater evidence can we have of good being done than outward reformation in persons formerly wicked and immoral. I am trying to do my best here, and trust the Lord will help me to be faithful. I hope in two months more to return to Ontario and prepare for another session at Knox. I take this opportunity of asking all who have the cause of God and the good of souls at heart, to pray for an outpouring of His Spirit on our work here. My fellow-students here are all well, and busily engaged in the work of our Lord and Master. I frequently meet Mr. Hardie, and together we talk and devise plans to successfully carry on our work. May the Lord of Hosts pour upon us all His Spirit, that our work may be blessed and souls saved!

THOMAS NIXON,

Student of Knox College, Toronto.

CORRECTION.

MR. EDITOR,—In the Fifth Annual Report of the W. F. M. Society of the Presbyterian Church in Canada, a mistake occurs with regard to the number of members in the Port Hope Auxiliary. The number is twenty-two—not seventy-two, as stated. As it makes the amount raised by this branch seem entirely out of proportion, will you kindly allow us to correct the error through the medium of your columns?

A. M. TOPP.

Home Sec. W. F. M. Society.

Toronto, July 4th, 1882.

DR. J. MARSHALL LANG has reported to the Glasgow School Board that of the 36,000 children attending their schools last year only 229 were withdrawn from both Bible and Catechism lessons, and only 420 receiving Bible lessons were withdrawn from the Catechism.

By a law which passed on November 1st, 1881, and became operative on May 1st of the present year, it is forbidden throughout Holland to retail spirituous liquors of any kind to any person holding any public appointment, or to any other person not holding a license under the provisions of the statute. During the first four months of the present year, before the law went into operation, the revenue from spirituous liquors showed a decrease of one per cent., though during the preceding ten years it had shown an average increase of three per cent. per annum. This anticipatory effect of the law is considered surprising.

PASTOR AND PEOPLE.

POSSESSING THE SOUL IN PATIENCE.

"When God sends a trouble into the house, and lets it stay there, it can always be borne. He never sends the sorrow that He does not send the grace to sustain it at the same time."

So said a dear friend to me yesterday, as we sat in her pleasant parlour. The talk between us was about a trouble, great and unusual, which had been for some time an abiding presence in her beautiful home. I saw the traces of care and anxiety in the silvery hair, on the thin worn face, more deeply lined than of old, and in the shadow under the large soft eyes. But the countenance was sweet as ever, with the old gleams of merriment; the smile came readily to the lips, and the voice was as full of courage as it had been when she was younger.

My friend had learned the secret of possessing her soul in patience. She had learned it sitting at the Master's feet.

In these days of activity in our gardens we find great pleasure in watching the blooming of our favourite flowers. I like to find analogies between them and the best qualities in character. The rose, red, fragrant, full of vivid, passionate life and sweetness, is the flower of love. The pansy is heartsease, and what is heartsease but content? The lily is my symbol of fortitude, white and pure and royal, even as I have seen some dear children of God triumphant though in darkened chambers, and on beds of pain. The mignonette, most unobtrusive, yet most tenderly subtle, of all things in the floral world, is my emblem of patience. Its perfume pervades its neighbourhood.

The patient soul is the victorious soul. Do we go, as the princes went, in the fairy tales, after the golden water, the singing leaves, and the talking birds of life? In other words, are our hearts set on some distant and difficult good, for which we are willing to suffer, if only we may obtain the prize? What can we do without patience? It is the scholar's coat of mail, the pastor's strength, the mother's beautiful garment.

A singular thing about patient people is that they are oftenest found among the naturally impatient. The high-mettled, quick-tempered, thorough-bred person having attained self-control through discipline, or mastered his infirmities through waiting upon the Lord, becomes beautifully calm, gentle in disposition, and tolerant of others' faults and foibles.

This is not the result of easy experience either. In some cases it requires a long training in the school of disappointment, and many a defeat lays the ambitious spirit low, before the good qualities dominate the evil.

Sanctification proceeds slowly, but if the Christian be indelibly joined to the Master, it cannot stand still.

Whatever be the natural drawbacks, however toilsome the way, and reluctant the yielding of the sin that so easily besets, in all vital piety there is growth. Patience, therefore, when things seem to be against you, poor tired housekeeper. Though your little round of daily duties chafes you with its monotony, though the tribulations of the kitchen wear you out, though careless hands deface or destroy your treasures, wait as one in a strong fortress, which no enemy shall scale. Have patience with your own irritability, your own lack of poise, your transient lapses. Because you have failed to-day, do not expect to fail to-morrow. Though you lose ground again and again, yet in time, if your eyes be lifted heavenward, you will possess your soul in patience.

This is a good advice for the teacher, who sees no fruits rewarding conscientious work. It is a good advice for those who are surrounded by the ungenial or unsympathetic. Hope thou in God, whosoever thou art—that art, as the old Bible phrase puts it, disquieted within thee; hope thou in God, and thou shalt yet praise Him.

I once heard a nervous and fussy superintendent complaining querulously, in a teachers' meeting, concerning the disorder in his school. "The more I talk," said he, "the worse the children act." It was, alas! mournfully true.

A plain woman sitting by observed, "Mr. ———, noisy parents, who scold a great deal, generally have very troublesome boys and girls. A quiet manner, and a look from some people, goes farther than fault-finding."

The excellent man had every desirable quality except patience, and wanting that, he was unfit to govern others.

I end as I began with my friend's thought, for it fits every crisis: "When God sends trouble, He also sends grace." Patience is to be had for the asking.—*Margaret E. Sangster, in S. S. Times.*

A HYMN FOR THE CONQUERED.

I sing the hymn of the conquered, who fell in the battle of life—

The hymn of the wounded, the beaten, who died overwhelmed in the strife;
Not the jubilant song of the victors, for whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame—
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower on its branches, whose hopes burned in ashes away;
From whose hands slipped the prize they had grasped at—who stood at the dying of day,
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its pæan for those who have won—

While the trumpet is sounding triumphant, and high to the breeze and the sun
Gay banners and streamers are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors—I stand on the field of defeat
In the shadow, 'mongst those who are fallen and wounded and dying—and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
Hold the hand that is helpless, and whisper, "They only the victory win,
Who have fought the good fight and have vanquished the demon that tempts us within;
Who have held to their faith unswayed by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight—if need be, to die."

Speak, History, who are life's victors? Unroll thy long annals and say—
Are they those whom the world called the victors, who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate or Christ?

—*W. W. S., in Blackwood's Magazine.*

FEAR OF DEATH.

"The king of terrors," quoted from Bildad the Shuhite in Job, is generally accepted as a description of death. In the earliest ages death was regarded as the crowned monarch in the realm of the terrible—as the embodiment and highest manifestation of the fearful. In the feeling and convictions of all the ages this title of death has been accepted. Paul speaks of death as reigning—as a sovereign holding sway over the generations of men.

As there is naturally an instinctive clinging to life, so there is a natural aversion to death. But there are moral elements involved in the thought of death. It is somehow connected with sin, so that, besides the instinctive shrinking from it, there is the consciousness of guilt, and often of accountability and judgment. If death were merely a natural phenomenon, separated from all moral considerations, it could hardly be the sovereign of all that is most to be feared. Death owes its terrors to sin. As a terrible thing death is by sin. If there had been no sin, there had been no fear of death. If there had been bodily dissolution or change, there would have been nothing in it to excite aversion or apprehension. "The sting of death is sin, and the strength of sin is the law." Here we have the reason of the terrible in death.

And death, as connected with sin, is also somehow connected with the devil. "Him that had the power of death—that is, the devil." The devil, through sin, may be said to have brought death into the world, and he still endeavours to wield it for his own malignant purposes. It is his work and instrument, and his dark and baneful presence is felt in the dying throes of the ungodly, and in the misery which the anticipation of death excites. Without Christ, or the revelation of future blessedness, men are in bondage to the fear of death. "Who through fear of death were all their lifetime subject to bondage." The soul is bound by this chain. The fear of death is as a gloomy

prison-house. It binds, disables, shuts up the spirit, and crushes out the real manhood. Without God, death reduces us to the condition of cowering slaves. This was the state of the world without the Gospel, and it is the condition of those who are not building upon Christ as "the Prince of Life." The thought of death may be temporarily dismissed, and the tormenting fear may be held in check by absorbing pleasures or business. But the dismal vision will sometimes break through, and none can entirely dispel the repulsive conviction. Amidst our recreations, our busy pursuits, and the race for wealth and honour, there is always this solemn undertone, and murmur of a coming catastrophe.

How fearful death is to most men is exhibited in the general endeavour to banish the very thought of it. There have been those who, without Christ, have seemed to meet death without fear. Throwing off all convictions of God and of a future life, they have resigned themselves to the inevitable and to annihilation. And there are those who contemplate death without hope, and as the end of all, and avowedly are not afraid. It is with them rather the indifference of despair. Fear, if really overcome, is overcome at the expense of their moral sensibility, and by the sacrifice of the noblest aspirations, and the grandest attributes of human character. Not to fear death is something abnormal, unusual, apart from the hopes of the Gospel.

Christ is the only Saviour from this tormenting fear. He died "that through death He might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." Deliverance from this fear is among the clearest privileges of the Christian. Dying grace is, of course, for the dying hour; but there is also a grace in life which divests death of its appalling aspect, and delivers from the fear of it. Some Christians perhaps never quite overcome the sense of terror in life, and we have known such to triumph in the final struggle. A lingering apprehension or a trace of fear should not discredit our hope, but there is a more excellent way. It is the office of perfect love to cast out fear, and when the spirit of adoption is in the heart, crying Abba Father, death cannot be the king of terrors. A full tide of spiritual life in the soul, the love of God shed abroad in the heart, and faith in Christ as "the resurrection and the life," will dispel the cloud. This victory over the fear of death is a victory in life, a positive triumph that floods all our days with light, that abolishes death as the disquieter of the soul, and that makes life and immortality a present assurance and possession.

DIOTREPES.

All we know about him is that he belonged to some Church to which the Apostle John was writing, and that he was characterized as one "who loveth to have the pre-eminence among them." Very severe is the denunciation which the apostle levels against him, and all the more severe when we consider the source from whence it is fulminated—the beloved disciple, the apostle of love: "Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words."

But we are not concerned so much about the man himself—John was entirely competent to attend to his case. We are concerned about his imitators. Diotrepes loved the first place; he was disposed to be troublesome unless he could have it. The race of Diotrepes is unfortunately not yet extinct. It is a curious illustration, by the way, of the fact that human nature does not change from age to age—that one of the very things that gave the apostle John trouble in one of the primitive Christian churches, is precisely one of the difficulties with which we must contend in our churches to-day. The matter will bear looking at a little.

There are not a few in our churches nowadays who are willing to work—or to appear to work—if they can be prominent. They are not born, so they think, "to blush unseen." They will not "waste their fragrance on the desert air," if they know it. They would consider it a gross defrauding of the left hand if they kept from it a knowledge of what the right hand was doing. If they can really or apparently be leaders, they will work, not otherwise.

Undoubtedly some of these persons are very efficient. The work that they do is of real service. But for all that, they are not models whom it is de-

strable to follow. They work, in no small part at least, for the praise of men. They tend, moreover, to crowd out others and prevent them from doing what they gladly would accomplish. This was precisely Diotrephes' method. "Neither doth he himself receive the brethren, and them that would he forbid, and casteth them out of the church." Along with a love for pre-eminence, or more correctly prominence, goes an envy of others—a fear lest some measure of praise will accrue to them. The Christian who "loveth to have the pre-eminence" fails to think that the world is wide, and that there is need for every willing worker in the great field. The good report that one may have of faithful service rendered does not derogate in the slightest degree from the similar good report that may come to another.

There are born leaders in every department of human activity. They are specially endowed. Occasions open before them. There seems to be necessity laid upon them to take the advance in thought or action. The temptation in all such cases is to desire the pre-eminence. Ambition grows. Once a leader, it is hard to sink back into the ranks. Once prominent in any measure, it wrenches the feelings to fall back into obscurity. But that rightful prominence can be associated with true humility is witnessed in many cases. There are men who have moulded the thought of the age who have been as guileless as a child. There are those who have been active in affairs, shaping the policy of State or Church, who have acted from pure love of the good cause in which they were engaged, and upon whom no one would think of charging an unworthy personal ambition.

But these persons are the exceptions. The most of us need to contend against an unholy desire for pre-eminence. The most of us need to learn the lesson that Jesus taught His disciples: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." We may worthily desire to be pre-eminent in service. Whether we are pre-eminent in receiving the applause of men need not concern us.—*Christian Weekly*.

PREPARATION FOR THE SUPPER.

The very best help to preparation for the communion of the Supper is in the use of the Word itself. It is a part of our creed that it is a "perfect rule of faith and practice." For the young and the illiterate we have "helps" of various kinds, but for educated Christians nothing can be compared with the inspired Word. The "helps" are truth, more or less diluted; the Word is unmixed, inspired, authoritative truth.

Would you feel and express before God true penitence, is there anything better than the penitential Psalms, such as the fifty-first? Would you hear Christ's words and seek communion with Him—would you dwell on the thoughts He would have you cherish—read the very words He spoke to the disciples in the very upper chamber of the first communion, in John's Gospel, chaps. xiv., xv., and xvi.—would you pray in the very spirit of a child—the "spirit of adoption," study John xvii.

Would you familiarize your mind with the details of the ordinance so that you may "discern the Lord's body," dwell on the gospel narratives of the institution, supplemented by Paul to the Corinthians, 1 Cor. xi. 17-34.

Would you learn the practical duties to which you pledge yourself afresh, you have only to study the practical portions of the Epistles—Rom. xii., xiv.; Gal. v., vi.; Eph. iv., v., vi.; Phil. iv.; Col. iii., iv.; Heb. xii., xiii.

Many a saint, languid in prayer, has been quickened as he turned into petition for himself the words of the Psalms, such as lv., lvi., and cxvi.—*Dr. Hall*.

WEALTH OF THE BIBLE.

How much is your Bible worth? Scientific men are trying to show us, through the newspapers, and through philosophic papers, that our race is descended from the monkey. Get out of my way with your abominable Darwinian theories! Scientific men cannot understand the origin of this world. We open our Bibles, and we feel like the Christian Arab, who said to the sceptic when asked by him why he believed there is a God: "How do I know that it was not a man instead of a camel that went past my tent last night? Why, I know him by his tracks." Then, looking over at the setting sun, the Arab said to the

sceptic: "Look there! that is not the work of man. That is the track of a God." We have all these things revealed in God's word. Dear old book! My father loved it. It trembled in my mother's hand when she was nigh four-score years old; it has been under the pillow of three of my brothers when they died. It is a very different book from the book it once was to me. I used to take it as a splendid poem, and read it as I read John Milton. I took it up sometimes as a treatise on law, and read it as I did Blackstone. I took it as a fine history, and read it as I did Josephus. Ah! now it is not the poem; it is not the treatise on law; it is not the history. It is simply a family album that I open, and see right before me the face of God, my Father; of Christ, my Saviour; of heaven, my eternal home.

"How precious is the Book Divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven."

As I take up my family Bible to-night, bright with promises and redolent with boyhood memories, and mighty with principles that are to regenerate the world, I ask you, ye men who are descended from those who fought until they died in their tracks, for the defence of this book; ye sons of the Covenanters, who were hounded among the Highlands of Scotland; ye sons of men who went on ladders of fire from English soil to heaven for this grand, glorious triumph, and God-given book, "How much owest thou to my Lord?"—*Talmage*.

THE LIFE EVERLASTING.

Men who reject Jesus Christ as the Lord and Saviour cannot expect to have the eternal life which that Saviour brought to light and purchased for His people by suffering for them. It is not reasonable to expect or desire that Christian people or Christian journals will say that those who have rejected Christ, and the conditions of salvation announced by Him, have after death entered upon the blessedness promised by the Lord Jesus only to those who should believe in Him. If there is any other eternal and blessed life, it should be explicitly described, and the reasons for it given.

The matter is of supreme importance. The life to come is endless. Nearly every man believes that, to some extent, the present life is a probation and a preparation for the future. The highest degree of certainty is desirable as to the conditions upon which the attainment of unending blessedness is dependent. The evidence sustaining the glorious immortality declared in the Scriptures is well known. No man, however, has the least reason to hope for that future happiness and glory, who refuses to observe the terms on which it is offered in the Scriptures. If there is any trustworthy evidence in favour of any other blessedness hereafter, that evidence is not generally known. In these days, when that is called goodness which is not goodness according to the Word of God, the attention of men may properly be called to the scriptural description of unsaved men in these words: "For they being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."—*Christian Intelligencer*.

WHERE the mind inclines, the feet lead. Love climbs mountains.—*Arab proverb*.

WHEN a man preaches to me, I want him to make it a personal matter.—*Daniel Webster*.

HOLINESS is not blind. Illumination is the first part of sanctification. Believers are children of light.

TWENTY Christians can fight heroically where one can suffer greatly and be strong and be still.—*Dr. Cuyler*.

INSPIRATION is contagious. One man dead in earnest gets a hundred other men on fire.—*Dr. F. A. Noble*.

THE difference between a pessimist and an optimist is that the former finds fault with nature for putting thorns on roses, while the latter thanks her for putting roses on thorns.

ONE never knows a man till he has refused him something, and studied the effects of the refusal; one never knows himself till he hath denied himself. The altar of sacrifice is the touchstone of character. The cross compels a choice for or against the Christ.—*O. P. Gifford*.

MISSION NOTES.

WHEN Dr. J. V. R. Talmage went to Amoy about forty years ago there were but two Christians in that great city. When he left it last year there were a dozen Christian churches, with a membership of over a thousand. A long white beard sweeps over the Doctor's breast, and the Chinese Christians call him father.

A WEALTHY oil merchant in Chhin-a-Kha, China, has lately become a Christian through a native preacher belonging to the Presbyterian Church of England Mission. He shows his sincerity by putting away his concubines, and has offered any one of his several houses for a chapel, free of rent. He has also promised to meet all other expenses if the mission will provide and pay for a preacher.

THE Bishop of Zululand says, in closing his report to the Society (Society for Propagation of the Gospel): "Opportunities for mission work are far more freely given now than at any previous time, and the leaven out of twenty years' slow and painful toil has been quietly working. If only more effort could be made—if more money and devoted men and women were forthcoming, a rich harvest might, in God's good time, be looked for among some of the finest heathen races on the face of the earth."

THE Sweden work goes on in its old revival fashion. Norkoping quarterly meeting saw twenty received on probation and twelve into full membership; Westervick, twenty-two on probation; Wesley, twenty into full membership; Wisig has received sixty since Christmas; Wisby, twenty in full membership; at Motala forty-four have joined. Altogether the Karlskrona District has had an increase of three hundred and three during the quarter. Whether here or yonder, the good work goes on among the Scandinavians, for the New York Brooklyn Swedish Mission reports the reception of forty-three probationers.

THE present year is the one hundred and fiftieth since the first Moravian missionaries went forth. The Committee desire to raise a jubilee fund to commemorate this, to be appropriated for opening new missions. In the appeal sent out they say: "In 1732 two men represented the Moravian Church among the heathen—now there are 322 missionaries in the service, and the sphere of labour embraces Esquimaos in Greenland and Labrador; Indians in North America and the Mosquito Coast of Central America; Negroes in Dutch and British Guiana and the West Indies; Hottentots and Kaffirs in South Africa; Tibetans in the Himalayan regions of Central Asia, and the Aborigines of Australia; in all nearly 75,000 souls. In what more appropriate way can we manifest our gratitude than by a strenuous effort to advance the kingdom of our blessed Lord and Saviour among the heathen?" The receipts of this society have been for the past year about \$5,000 in advance of the previous year.

MR. AMENT, of the American Board, writes from Peking, North China: "In Peking we are beginning to see some of the results of the last ten years of work. One of the most encouraging features is the fact that our neighbours, some of them, at least, begin to take a little notice of our existence in other ways than by reviling us. It was only yesterday that a young man, son of a prominent official, desired to purchase a Bible, and, with an air of genuine sincerity, requested instruction in our doctrine. Yesterday, also, a literary graduate, teacher in a neighbouring gentleman's family, came, and drawing a copy of Mark's Gospel from his sleeve, wished to have it explained. He went away, expressing a purpose to examine its contents still further. We have in our employ a colporteur whom we have been wont to regard as more desirous to draw the Bible Society's money than to sell its books. However, to the surprise of all, he returned from a country trip a short time ago, and stated that a little revival was in progress in a village where he had been preaching. We were well aware that the officials had been making efforts to stamp out a certain false religion under the ban of the Government, and we were fearful lest his enquirers were only practical criminals who desired the foreigner's protection. But this did not prove to be the case, as was shown by his bringing to light two young literary men who were willing to begin a systematic study of the Bible. They have joined our winter station class, and thus far have proved themselves worthy of confidence."

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TORONTO, WEDNESDAY, JULY 12, 1882.

DURING Dr. Cochrane's absence in British Columbia, letters on Home Mission business should be sent to Rev. R. H. Warden, 260 St. James street, Montreal. Financial matters will be attended to by Dr. Reid. Dr. Cochrane expects to leave on Friday first, the 13th inst., and hopes to return early in September.

WE direct the attention of our readers to the very satisfactory announcement of Pickering College which will be found in our advertising columns. It is pleasing to learn that an institution conducted upon such correct principles, and governed by such wholesome regulations, is appreciated by the public. In such a case increasing financial prosperity may safely be taken as evidence of efficiency, and we understand the profits of Pickering for the past year very largely exceeded those of former years.

THE many friends of the Rev. Walter Inglis, Ayr, will be glad to learn that he is rapidly recovering from the very severe illness with which it some time ago pleased the Lord to afflict him. Though Mr. I. cannot as yet preach—nor would it be wise for him to attempt in any case such work for a good while to come—yet he is able to be out of bed the most of the day, and has so far recovered the use of the side affected as to be able to walk with a good deal of firmness, as well as to write at least short notes.

By appointment of the General Assembly, the annual collection on behalf of the French Evangelization Scheme of the Church is to be taken up on Sabbath, the 23rd inst. In cases where this is not practicable, it ought to be attended to on as early a Sabbath as possible after that date. A circular from the Chairman and Secretary of the Board has been mailed to the ministers and missionaries of the Church, soliciting active effort on behalf of this important scheme. It is to be hoped that the collections this year, in every congregation and mission station will be larger than in any preceding year.

THE statistical report at the late meeting of the Irish Assembly showed a considerable decrease in families, communicants, and funds during the year. This has been caused solely by emigration, and not by any lessening of the vital power of the Church. Presbyterianism in Ireland has great power, and though there may be a falling-off in numbers, the old spirit is still there. Some years ago there was a similar falling-off in the numbers of the U. P. Church in Scotland, owing to the same cause—emigration. This is one of the difficulties that we are happily free from in Canada. Congregations in the older parts of the country sometimes get weakened by removals, but a family moving to Manitoba is not necessarily lost to the Church.

AN American exchange has hit upon a cure for the miseries of Ireland. The cure is Presbyterianism. Our contemporary reasons in this way. Among all the suspects arrested during the past months, but *one* was a Presbyterian, and therefore if Presbyterianism abounded in the south of Ireland, there would be no discontent and no treason. In support of this view it might be urged that there is little or no discontent in Presbyterian Ulster. If the Shorter Catechism and the Confession would do these people more good than bayonets, it is a great pity that the Government or some other power did not give them the Catechism in their youth. The day has gone by when even Presbyterianism can do anything for the men who figure

as suspects. The government of Ireland is a problem that seems as far from solution as ever.

IN the near future, the General Assembly of our Church must declare in a way that cannot be misunderstood that congregations are not to be ruled by an organist, or choir, or precentor, or any party or parties connected with the music. What we need just now is a test case. Let some choir and organist attempt to ride rough shod over the Session. Let the Session take such choir and organist squarely by the throat—ecclesiastically speaking, of course—and then let the matter go before the Presbytery at once, if the session cannot deal with it. If the Presbytery has not back bone enough to carry out the law and discipline of the Church, then send the case to the Synod or Assembly. Let the Superior Court put its foot right down and settle the matter. Should the day come when the typical American organist—a young dandy who saunters into church late, with kids, cane, hair parted in the middle, and general patronizing air—should the day come when he and his choir rule, this Church had better cease calling itself Presbyterian.

THE Presbyterians of Embro must be attended to at once. They have introduced an innovation that cannot be passed over. Some weeks ago they renovated their large church at a cost of \$800. On the Sabbath on which the church was re-opened, these men of Zorra actually put down the amount in the form of a plate collection. Now, that kind of thing must not be allowed. If these people don't know enough to have a Church debt and raise money by socials, soirees, bazaars, and "such," they must be taught better. What is the Paris Presbytery about, that these innovations are allowed within their bounds? Some years ago, the next congregation to Embro—Thamesford—opened a very good new church, and actually paid for it the day it was opened. They need looking after, too. These Embro and Thamesford people must not be allowed to introduce such new-fangled notions. The general impression is that these congregations are conservative because they have no hymns and organs. The fact is, that they have introduced the newest of all things in Church matters—the cash system.

CONVENERS and other gentlemen who speak in the Assembly on the schemes of the Church, often contrast the amounts now raised for missions with the amounts raised ten, fifteen, or twenty years ago. This is, no doubt, a very pleasant standpoint from which to view the matter. Leaving out every other element, and simply comparing the figures of to-day with the figures of twenty years ago, we are doing handsomely. But supposing some sharp man, skilled in figures, undertook to show that, in proportion to our numbers and wealth, our liberality has not increased very much, he might be quite successful. In many parts of Ontario there was not one dollar thirty years ago for for every twenty that the people have now. Building an old log or frame church at a cost of less than a thousand dollars was a greater effort than building a ten thousand dollar one now. A ten-dollar collection in those days was a more liberal effort than a hundred dollar one at present. Are we really getting more liberal? or have our gifts increased simply because we have more money?

A MEETING of the Supreme Court of the Irish Presbyterian Church without a debate on the organ question would be like the play of *Hamlet*, with the part of Hamlet left out. The meeting which has just closed was no exception. Indeed, the war seems to have raged more fiercely than ever. The thunder of the captains and the shouting might have been heard at a great distance. The leader on the organ side was the Rev. H. B. Wilson, who, in a speech of two hours' length, full of force and fire, opened the battle. The Rev. Thomas Petticrew was the leader on the other side, and his principal speech is described as a masterly effort. The Rev. Archibald Robinson, the "war-horse" of the Irish Church, distinguished himself as Mr. Petticrew's assistant. In a house of over seven hundred, the anti-organ party had a majority of only fifteen. This vote, taken along with the small majority in favour of liberty in the U. P. Church of the United States, proves conclusively that liberty to use the instrument in any branch of the Presbyterian Church is merely a matter of time. The organ may be a good thing or a bad thing, but there it is.

THE PRISONERS' AID ASSOCIATION.

OF the many benevolent enterprises of our day, we are not sure that there is one more deserving of the sympathy and assistance of the community than that which aims to benefit the inmates of our gaols and reformatories, and to extend a helping hand to them when discharged, so that they may at any rate have the opportunity of retracing their steps and getting back to honest and honourable industry. Of course, a certain class, not by any means the highest or the best, will always sneer at such efforts, while they stigmatise them as the product of well-meant but very weak and ignorant goodlyism. It will be, as it has been, asserted that all such efforts do no good; that those who are once criminals are irreclaimable; and that the only way with such is when they are down to keep them so, and to let them go to their doom as rapidly and miserably as possible. Christianity and true patriotism will always take a different view and follow a very different course. In spite of all that is said to the contrary, the lot of the criminal is a very hard one, and especially so if there is any desire to get back to a better course of life. There is a stain upon his character, and every one is chary about having anything to do with him, or affording him the slightest opportunity of earning an honest livelihood. Penniless and characterless, no outlook can be drearier or more depressing than his when he stands as a discharged criminal at the prison gate. His associates in crime are ready to welcome him back to his former haunts and evil ways, and it is not at all wonderful if he yield to their solicitations and become more and more steeped in vice and crime. In such circumstances, is it not good policy and true economy to give encouragement and help to those who are trying to lift up the fallen and help the criminal to "better things?" This is just what the "Prisoners' Aid Association of Toronto" is doing, and with a very considerable amount of success. The work, however, is one which, though necessarily done for the most part in Toronto, has claims upon the support of the whole Province. The criminals in the Central Prison are gathered from almost every county of Ontario, and if not reclaimed they become a permanent burden and an ever-growing pest to the whole community. Surely, then, those who are doing all they can to help these persons to a new and better start when their prison days are over, ought to have the sympathy and assistance of every municipality in the country. At present they want to purchase a very convenient place on Bay street as the headquarters of their operations. It is to cost about \$3,500. There ought to be no difficulty in securing this sum. Many a wealthy man might give the whole amount, and be all the richer for his investment. Many comparatively poor can give their humbler contributions with their heartiest good wishes, and the thing would be done. We hope the appeal to the County Councils lately issued will meet with a cordial and liberal response. It will pay even in money, for each unreclaimed criminal costs the country more in a year than many people suspect, so that every one brought back to the ways of honest industry will save municipalities the amount of their subscriptions to the Prisoners' Aid Association many times over. The President of this Association is S. H. Blake, Esq., Q.C., and among the Vice-Presidents are the Hon. Edward Blake and Mayor McMurich. The Treasurer is Dr. A. M. Rosebrugh, and any money sent to any of these gentlemen will be gratefully acknowledged and utilized to the best advantage.

PROGRESS OF THE RIGHT KIND.

THE late Prohibition victory in Iowa has not been so much taken notice of as it deserves. As one of our exchanges phrases it, "a miserable Saturday horse race in Chicago mud would have had two or three times the space allotted to it in our great New York dailies that was given to this extremely important election. This shows how imperfectly the feelings of our weighty, thinking, moral public are even yet comprehended by those who purvey news." In Canada the case has been even worse. Any brutal prize fight, any paltry boat race, with all its betting and kindred abominations; any foul murder, or any piece of outrageous *crim. con.*, will any day get any amount of more prominence from our "leading dailies" than any such proceedings as those which have drawn the thoughts and kindly interest of so many of the very best people on the continent to Iowa and its voters.

By a majority of some forty thousand the people of Iowa have ratified the following amendment to the constitution of the State:—

"No person shall manufacture for sale, or sell or keep for sale, as a beverage, any intoxicating liquors whatever, including ale, wine, and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and shall hereby provide suitable penalties for the violation of the provisions thereof."

This means that the manufacture or sale of all intoxicating liquors, as beverages, shall be absolutely prohibited, though it does not prohibit such manufacture and sale for other purposes.

The plain design of this amendment is to put an end to the liquor traffic in the State, and that on the ground that it is regarded as the means of furnishing facilities for drunkenness. This victory has been secured chiefly by the women of that State, who there as well as elsewhere have been the greatest sufferers from this great cause. Of course a mere constitutional amendment will not execute itself. There must be added legal enactments and faithful officers of the law to administer such enactments. Instead, in short, of the work being over even in Iowa, it is only beginning. Eternal vigilance is the price of prohibition as of liberty. But still a great advance has been accomplished, and the necessary work in order to make it good will not be wanting. Society has a right to protect itself and to put down nuisances, and surely of all nuisances the liquor traffic is one of the greatest and most destructive. The Prohibitionists in Iowa know that they have a formidable and possibly a lengthened battle to fight, but they are prepared for it, and we have no doubt they will eventually be abundantly triumphant. In many parts of that State the liquor traffic has virtually been at an end for years past. Now the axe is to be laid to the root of the tree, and the manufacture of all intoxicants for use as beverages is to be stopped. Apostrophes to Liberty, of a more or less distracted character, will no doubt be soon considerably abundant, and foolish talk about "persecution" and "making men moral by legal enactments" will again do duty, as it has so often already done. But in the meantime the "world moves," and this good cause gathers strength from day to day.

GITEAU'S CLOSE.

THE close of the sad tragedy of the last year—only the sadder and more tragic from the grotesque violations of anything like decency and good taste on the part of all who had anything to do with the trial, sentence, and execution of the murderer of President Garfield—took place, as all know, on the 30th of last month. We have no wish to recall the horrible details or moralize over the way in which Garfield was buried and Guiteau was tried. The whole thing was too frightfully discreditable to the good sense and good taste of large portions of the inhabitants of the States. The guzzling and positive debauchery at the President's funeral, on the part of many who were understood to be of the better classes, were enough to make every respectable American hang his head with shame; while the exhibition from first to last in connection with Guiteau was simply frightful, down to the very end, when it was difficult to say whether the criminal or his so-called spiritual adviser played the sorrier part. Let us be thankful that it is at last over, and let the hope be cherished that even those who tried to manufacture out of a worthless and unprincipled crank, though by no means a lunatic, something like a wonder, if not an absolute hero, will speedily be ashamed of all they said and did in that connection. In the name of everything that is preposterous, why should criminals be either expected or allowed to speak to the people immediately before being "cast off?" Far better that they should pass away in solemn silence than that they should make the tragedy still more terrible by words too generally the offspring simply of diseased vanity, hardened bravado, or sneaking hypocrisy.

SLANDER REFUTED.

The following letter requires no introduction or explanation from us, further than to say that it appeared under the heading "Rev. Mr. Greenfield and Voluntaryism in North America," and was addressed "To the Editor of the Inverness 'Advertiser,'" from which paper we have clipped it:—

Sir,—My attention has been directed to a short paragraph in the "Advertiser" of date April 18th, in which Mr. Greenfield refers disparagingly to the "good done in Canada

under the Voluntary system," with the design of showing the undesirableness of Disestablishment in Scotland. Now, sir, the present controversy in Scotland is one in which I am not called to take part, although I have my decided convictions on the subject. When, however, I find a gentleman who was educated in Canada, and had a fair opportunity of achieving success among us here as a minister, but signally failed to do so, undertaking to speak for the ministers and people here, and implicitly attributing alleged want of success to the Voluntary system, I think I am only doing my duty in trying to prevent any such unfair deduction from the premises. The most ambitious advocate of Establishments if he were in Canada would find that this colony has *outgrown* Church Establishments, and, rightly, or wrongly, that an Establishment is an impossibility, except in so far as Popery has a *quasi* Establishment. This being the case, we have cause to be thankful for what "good" we have been able to do under the Voluntary system. We have not, however, nor have the United States, been so illogical, as Mr. Greenfield appears to be, as to infer that *because* the Church of God is not supported by taxation, *therefore* "the magistrate should have nothing to do with religion." On the contrary, we hold that as soon as the people are so imbued with religion that the majority desire the State to be governed by the law of God it will be done. "Government of the people, for the people, by the people," on the one hand, leads to the unhappy position of having godless rule when the majority of the people are godless or regardless, but it secures godly rule when the religious sense of the majority demands it, and this without any formal establishing of a Church or many Churches. It is a dream of Mr. Greenfield's, at which "the best men" of the United States would smile, that they "are moving in the direction of a national establishment of religion." The Mormon religion is even now giving trouble, simply because it has had a kind of recognition by the State. Roman Catholics are giving trouble because they wish grants of public money and land for Church purposes; but Mr. Greenfield will find only a few scheming politicians who *profess* to favour these demands. The mass of the people, best and worst, are against establishing any Church, while, at the same time, they loudly assert "we are a Christian nation."

Mr. Greenfield's assertion that "in North America people engage their ministers as they do their servants, and often treat them worse. If the clergy are faithful they are starved out, despite the fine promises made to them when called," has just enough of truth to make it a dangerous falsehood as a whole, and a slander upon the Christian people of North America.

Mr. Editor, I was a minister in Canada when Mr. Greenfield was a student, and I know whereof I affirm from a more exact, intimate, and extended acquaintance with the Church than Mr. Greenfield ever had. In the United States, under peculiar circumstances which have led to the "hiring" of ministers, and the vicious system of stated supply, there are undoubtedly many cases of hardship. But it is to be remembered that the ministers are, to say the least, equally responsible with the people for that state of things. They stoop to bargain directly for a salary, and regard the whole as a matter of business, and they think this the right way. No wonder, therefore, that the people act in accordance with the ministers' views and practice. In Canada West very little of this has as yet shown itself. The Anglican, Methodist, and Presbyterian systems discourage, and if *honestly* worked out would prevent the "hiring" of ministers. It must, however, be confessed, with regret, that in the Presbyterian Church very often when a good vacancy occurs there are not a few men who will stoop to direct negotiations with the people, and seek to arrange matters without reference to the Presbytery, and thus get themselves called. If Mr. Greenfield calls these "faithful" men, then I admit that very often when "the people" have had experience of their ministers for a short time, they want a change, and if they cannot get it they insist that the *arrangement* made between the applicant and his employers should terminate, whether the Presbytery agree or not, and thus stop supplies. But, Mr. Editor, who is to blame here? The "faithful" ministers of the Presbyterian Church in Canada, I am confident, will not ask Mr. Greenfield to speak for them. Their ideas of faithfulness and his conduct while in this Church do not accord so well as that would imply. But, Mr. Editor, while I admit that many of our excellent faithful ministers are not appreciated and have not such support as the people should give them, I fearlessly assert that our faithful men are highly esteemed and beloved by their people, and instead of being starved out, or not having the promises made at the time of calling fulfilled, with nine out of ten, declare that their salaries have steadily been advanced from time to time even without asking; and further, that rather than lose the services of such men "the people" in most places would do more than they are doing or have promised to do.

Mr. Editor, let the Scotch Churches settle the Establishment—or rather Disestablishment—question in the light they have in this the last quarter of the nineteenth century; but it is most unfair to circulate slanders and calumnies against the Christian people of North America for the sake of making a point against Voluntaryism as it is showing itself in Scotland.—I am, sir, yours truly,
JOHN LAING.

The Manse, Dundas, Ont., May 9th, 1882.

MISS ROGER, of the Indore Mission, had an audience of about 200 ladies in Knox Church, Toronto, on the afternoon of the 4th inst. She gave an interesting address, and exhibited a number of curiosities brought from her distant field of labour.

THE late Dr. David Arnot, of the High Kirk, Edinburgh, is credited with saying that the Highland ministers had so little to do that they became lazy. One of them, on being asked how he managed to pass his time, replied, "Oh, we dauner out and dauner in, and clyte down on a chair."

BOOKS AND MAGAZINES.

PICTURESQUE CANADA. (Toronto: Art Publishing Co.)—Parts 9 and 10 of this great work have been delivered. The subject is "Lumbering on the Upper Ottawa," followed in No. 10 by descriptions of "The Upper Lakes." The rare opportunity for wealth of illustration afforded by both of these subjects has been used to advantage.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls; Toronto: W. Briggs.)—The July number of the "Homiletic Monthly" is a good one. Among the more noteworthy contents of the Sermonic department we find one on "The Criminality of Neutrality," by J. H. Rylance, D.D., giving a clear exposition and a faithful application of the text, "He that is not with Me is against Me" (Luke xi. 23); one on "Total Abstinence," by the Rev. Joseph Cook, delivered in Mr. Spurgeon's Tabernacle, and founded on Romans xiv. 21, with the parallel passages Deut. xxix. 5, Leviticus x. 8, and Deut. xxii. 8; and an outline of a sermon on "The Power of the Atonement," by the Rev. John Hemphill, from Isaiah l. 18. The other departments of this number will be found very rich in suggestive matter.

FLOATING MATTER OF THE AIR. By John Tyndall, F.R.S. (New York: D. Appleton & Co.; Toronto: N. Ure & Co. Price \$1.65.)—Professor Tyndall may be supposed to hold a good many titles and degrees, though he does not always use them. Amongst the rest he is an M.D. of Tubingen, and in this volume he comes before us in the character of a physician, strongly reinforced by his acquirements as physical scientist. The book contains five essays on the floating matter of the air in relation to putrefaction and infection. Recent discoveries regarding the connection between minute living organisms and putrefaction are leading to new theories of contagion. People in general—wiser than they knew—have all along had an unconquerable antipathy to "dirt," but the head and front of its offending is now found in the fact that it teems with animal life. Even the mote in the sunbeam carries about the vitality that so often brings death where it lodges. This book supplies facts and principles on which will probably be constructed an improved preventive and curative system of dealing with contagious diseases.

ANTS, BEES, AND WASPS. By Sir John Lubbock. (New York: D. Appleton & Co.; Toronto: N. Ure & Co. Price \$2.25.)—This is vol. xiii. of the "International Scientific Series." It contains a record of observations on the habits of the Social Hymenoptera. Upon everything connected with the natural history of these insects—more especially that of ants—Sir John Lubbock has long been regarded as *the* authority, the discoveries which he has made regarding their mode of life having aroused considerable interest and no small measure of wonder throughout the world. He ought not to be sneered at as a trifler for giving his attention to creatures generally regarded as insignificant. The value of knowledge does not depend on the bulk of its object, and truth is to be highly prized whether it come to us through the telescope or through the microscope. Sir John's investigations appear to have been conducted with great care and patience. When he wrote the preface to the volume now before us, he had in his room a colony of ants which he had kept under close inspection for more than seven years; his conclusions as to their habits, powers, intelligence, etc., have been tested by varied and repeated experiments; he has considerably modified the hastily-formed opinions of more imaginative observers than himself; and still he claims for the ant the place next to man in the scale of intelligence.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for the following objects, viz.: A Member of First Congregation, Lachute, Home Mission \$5, Foreign Mission \$5; A Friend, Vaughan, for Home Mission, \$35; Friend, Strathroy, Foreign Mission \$1, French Evangelization for Rev. C. Chiniquy, \$1; Thank-offering, an Amateur Farmer, Ottawa, for Foreign Mission, China, \$5, Foreign Mission, India, \$5, French Evangelization, for Rev. C. Chiniquy, \$5; Anonymous, Peterborough, per W. R. Kingan, Foreign Mission, 75 cents; Executors of last will of late Mrs. Asher, Elora, for China Mission, \$173. Mrs. Asher left a like amount to the London Missionary Society (late Dr. Livingstone's) and to Old Calabar Mission of U. P. Church.

CHOICE LITERATURE.

HOW HE WON HIS CROSS.

"Come, tell us, sergeant, how did you win your cross?" This question was put up by one of a number of young soldiers who stood around Sergeant Manchot in the grounds of the Invalides. The person addressed was an old, one-armed man, who seemed to think that a certain air of fierce, unsmiling gravity most became a soldier of the empire; but who, it was well known, had one of the kindest hearts under the outer form of stern severity. On being thus questioned, he took a well-used pipe from his mouth, slowly puffed out a column of smoke, drew himself as erect as age would permit him, and replied,

"Won my cross? Yes, *mon enfant*, you say right; in those days we had to win a cross—it was not given. It was worth winning, too. We didn't, with the emperor, gain glory by fighting against one another. There were no barricades then—no battles in the streets of Paris. That great man, so wonderful in his genius, so indomitable in his courage, who always conquered, would not allow it; and let me tell you, no one dared to do what he said he should not—the soon made short work.

"Ah! those were the days when we knew what true freedom was. There were none of your Republicans, your Orleansists, your old or your new parties. We were all Frenchmen then—Frenchmen, do you hear me, my children? It was against the enemies of *la belle France* we fought—against those who hated the great nation because it was so glorious.

"Yes, it was against them we Frenchmen always fought; and when traitors did not betray us, we always conquered. They could never defeat him, the emperor, by fair means. Ah, with what glory he covered France!"

The old man's eyes glistened with enthusiasm, and his face glowed.

"But all this is changed now," continued the old soldier in a mournful tone. "France, shame upon her! does not care what her enemies do. The Grand Army is no more. But you wish to know how I gained my cross. Well, I will tell you, for it will show you what a man the emperor was.

"It was the 6th of November. For a long time our march had been full of glory. The enemy had fled before us, for whenever he tried to stand we defeated him. We had reached Moscow—that fatal city. We were to have wintered there. But what did these cowardly villains of Russia do? Why, as you know, they burnt down their town.

"We were compelled to retreat; and a terrible march we had had, what with frost, snow and hunger. It was the 6th of November, I say. We had just fought the battle of Viazma, and won it of course. The emperor, in his order of the day, said we had annihilated the enemy. Still we had to retreat, not before the Russians—no, we had crushed them, I tell you—but before the weather; it was terrible. Oh, what frost! It froze the very marrow in our bones. Oh, what snow! It cut our skins; it blinded us; we sank in it to our knees as we marched. We had been *en route* since six o'clock, and it was now past noon. An awful march it was. The ground over which we passed was strewn with our dead and dying. Not that we saw much of the foe—no, those we had not killed knew too well what they would get if they came near us. It was that terrible cold and the empty stomachs that did for us. When these made any fall behind, the rascally Cossacks, hanging all around as like a swarm of bees, either killed and plundered them, or, if they were at all able to walk, stripped them, and then tying them to their horses, made them run at their sides till they dropped from cold, hunger, and fatigue.

"Many of the officers and men in my company had thus perished. All were dispirited—no song, no shout, no joke, and what was worse than all, no grumbling. The sullenness and recklessness of utter despair had taken hold of us.

"Our captain was a terrible little man—not a braver one than he in the whole army. And then, you see, we were all brave. He did not stand more than so high" (pointing to his shoulder), "but he would have his own way—he made us do it; if he said no, it was no, if yes, then yes; he would not change. We called him Captain Tête, and my faith! it was a good name, for he was obstinate.

"He had been a stout, red-faced man; but now, how changed!—thin, pale, and haggard. Nothing could, however, drive away his look of firmness. He was hardly able to keep up with us; but he was determined not to give in as long as he had life, so on and still on he crawled. He had wrapped his shoeless feet in his handkerchiefs, which were now deeply stained with the blood that oozed from his wounds. Two or three times I had offered him my arm for his support, but he had refused it angrily.

"What! said he, 'do you think I can't walk as well as another? Am I a child? Every one needs all his strength for himself.'

"At last he told me if I dared to bother him with my offers to assist him, he would have me punished severely. So what could I do?—he always meant what he said. But, obstinate as he was, he could not hold out any longer. With a faint cry of 'Ah, it is all over with me! *Vive l'Empereur!*' he fell on the snow.

"All over, my captain? oh, no, not while Corporal Manchot is here!"

"Why, who is that? Is that you, Manchot? You are not with your regiment, how is that? Leave me; my battles are all fought. But stay; here, take my cross and my purse, there is not much in it. I wish for her sake there was more, but the emperor will not forget her when you reach France. Ah, *la belle France!* I shall not see you again! Go to Voroppe, near Grenoble; there you will find an old woman eighty-two years of age, it is Madame Marton, my mother. Kiss her for me on both cheeks, give her the purse and cross, and tell her how I died. *Vive la France!* *Vive l'Empereur!* Now go—join your company. Adieu—go."

"Not unless I take you with me. Come."

"Come! How can I come? Fool that you are, don't you see I cannot walk, or do you think I should be lying here?"

"Nevertheless, come." With that I lifted him on my shoulder.

"What are you doing? Put me down, I tell you; put me down."

"Put you down? What! to lie and die on the snow, or to be murdered by those thieves of Cossacks and then stripped? Oh, no, captain, I shall not do that; you need not ask me."

"Impudent rascal that you are! I do not ask you, I order you; disobey me at your peril."

"Excuse me, captain, you need not trouble yourself to speak. See, you can do nothing—you are too weak to struggle."

"What! am I not to be obeyed? Ah! if I survive this day you shall suffer for it. By the word of Captain Tête you shall."

"Survive! Why not? Of course you shall. I'll carry you all safe. Survive! *ma foi!* And I, Corporal Manchot, here!"

"Villain! lay me down, I say. What? you won't? Oh, you know you would not dare to treat me so if I was strong; but, alas! I am weak, and you take a base advantage of me."

"Well, captain, let me have my own way now; when you are strong again I will obey you, as I have always done."

"Rascal that you are!"

"All this while I was trudging on as well as I could, and that was very badly. It was hard enough to walk when I had only myself to carry, but with the captain on my shoulders it was a little more difficult. My company was now out of sight; it was of no use trying to overtake them—that was impossible. All around me stretched an immense, treeless, snow-covered plain. Nothing was to be seen upon its wild waste but the black patches and the little mounds which showed where the dead and dying were. In the far distance, against the snow-laden horizon, I could see a few moving specks, which I soon discovered were a number of Cossacks, who, at a gallop, were swiftly drawing nearer to me.

"Ah! then it is all over with us, captain," said I; but he made no answer; he was insensible. "Well," said I to myself, "I am not going to die, nor to let him neither, without a good hard struggle for it; that would not become a soldier of the empire. No; if they come near me it will cost some of those vile Cossacks dear, they shall know what a Frenchman can do; I will stop that abominable hurrah of one or two of them, or my name is not Manchot."

"I had not much time to think, for they drew quickly nearer, with that wild, wretched yell of theirs. Call *téméraires!* Bah! nasty, dirty, savage-looking fellows; with their bony, ragged, ugly little horses. Why, they were only fit to kill the wounded and the dying—to injure and plunder those who could not help themselves—not to fight against Frenchmen.

"Well, but what was I to do? I laid the captain down, and covered him over with snow as well as I could. Then, seeing a number of corpses lying together in a heap, I went and laid down among them, pretending that I too was dead.

"The better to hide myself, I turned over a body, and was horrified to find it was that of an old comrade of mine, who had fought by my side on the glorious field of Austerlitz, Sergeant Sabra. A braver and a better soldier there was not in the whole Grand Army. At any other time I should have been much grieved, but now all my thoughts were taken up with how was I to escape the enemy. So I crept as well as I could under the corpse of the sergeant. The Cossacks were on us. Never did I think myself so near death as then. They galloped right over us, and in doing so the hoof of one of the horses came down upon me, and smashed my left arm. Ah! my children, you may be sure it was not easy for me to keep from calling out—the agony was so very great. To keep in the cry that seemed to force itself from my heart, I almost bit my lips through. Well, having done what mischief they could while on horseback, they passed on—those murdering, thieving villains.

"I then ventured to look up from my hiding-place. All, as I thought at first, were gone. I was glad of this, for what can one man, with a broken arm, do against a hundred with two arms, and on horseback? As I cautiously looked around, still lying where I had hid—for I was too old a soldier to betray myself until I knew that the whole coast was clear—I saw that one of the enemy still remained behind—a big, ugly scoundrel, who, dismounted and leading his horse, was at this time bent on the plunder of an officer. At this sight my anger made me forget my pain. I felt hurt that so pitiful a villain should have it in his power to injure a brave man.

"Ah! I said to myself softly, 'if I, Corporal Manchot, can help it, you shall never boast of what you are now doing. So I seized a musket with my right hand, loaded it, and prepared to take aim. In doing this I made some noise which alarmed the thief; he started, listened, rose from his knees and looked around, but saw nothing. Not satisfied with that, he walked right round the heap where I lay, at only a few yards' distance. You may think I did not make any noise then. I even breathed as lightly as I could. He saw—he heard nothing, so, with his confidence restored, he went back to finish his work. With that I lifted my musket—but if you ever should try to lift your musket to your shoulder to take aim with your left arm shattered, you will find it a very awkward thing to do.

"My instinct—the instinct of a veteran, see you—told me that, so I did not try, but rested my musket on the body of a dead comrade and took good aim—very good, you may be sure, for my life depended on it—fired—when, bang! his battles were all over, as the captain had said to himself; he leaped up, flung out his arms, and fell dead.

"This raised my spirits—it somehow seemed a good omen to me that I should escape. But how? Ah! I did not yet see that. I returned to where I had buried the captain in the snow—dug him out—tried all I could to lift him again on my shoulder, but could not do it because of my broken arm.

While I was endeavouring to raise him, my pulling him about revived him—he opened his eyes and saw me leaning over him. At first he did not understand how things were, but soon recollecting himself, he said with as strong a voice as he could, though that was very weak,

"What, corporal, you here still? Am I then not to be obeyed? Did I not tell you to leave me and join your company? Why, if these things are allowed, there will soon be no discipline in the army! If I live, you shall be soundly punished—you shall, on the word of Captain Tête."

"This persistency of his displeased me, so I replied to him more sharply than I should,

"*Ma foi!* captain, if you are going to be so obstinate, Manchot will imitate you, or he is not a corporal in the Grand Army. If you stay here, he stays too, so say no more about it; what I have said I will do."

"He looked offended, but said nothing—poor fellow, he could not, for he soon became insensible again. Night was now fast coming on, so I went and gathered as many cloaks as I could—alas! there was no scarcity of them—and wrapped him in them.

"Then I sought for something to eat.

"It was well I had finished off the Cossack, for I found on him a flask of brandy, which he had evidently taken from one of our officers, and some bread.

"Returning to the captain, I poured a little spirits down his throat, which revived him; I then made him eat and drink, and took some bread and brandy myself. It was now dark, and there was nothing for it but to wait till morning, to see what that would bring forth. I knew the rear-guard of the army was not past, and had some hopes that we might be picked up by them.

"Never shall I forget the fearful horrors of that night. It never ceased to snow. The cold seemed to pierce into one's very vitals, and freeze up the marrow in our bones, and the blood in the heart. Nothing was to be heard but the growling of the wolves and the gnashing of their jaws, as they gorged themselves on the plentiful banquet which lay around. I felt that the frost was gradually mastering me, and that it would soon numb all my limbs. I was certain I could not hold out much longer, so recalling the few simple old prayers which I had learnt from the good curé when I was a boy, I fell on my knees and repeated them. This seemed to give me new strength.

"Depend upon it, children, there is nothing will so revive a man as prayer. What, young wisacre, you are sneering at that, are you? You think I am very foolish, do you? Well, wait till you have gone through as much as I have, and faced death and danger as often, and perhaps you will think as I do. By the time I had finished my prayer, morning began to dawn. The snow had ceased for a little. Through the dimness of the early dawn I saw a group of French officers at a little distance. To draw their attention I shouted as loudly as I could, and jumped up. They drew near.

"Hallo! how is this? Why are you not with the army? said a short, determined-looking man, dressed in a light gray overcoat lined with fur.

"Yes, young hope of your country, it was the emperor and I do not expect France will ever give you such a general to fight under. It was the emperor, but I did not know it. He was the last man I should have expected to see there, so I replied:

"Why am I not with the army? Look here—pointing to the captain and my arm—with this more, and this less, how could I be? I wish with all my heart I was there instead of here."

"Sire," Ah! then I knew it was the emperor, the bravest of the brave, that trust of the true, that wisest of the wise. I did not know what to do or say, so I gave him the salute as well as my benumbed and stiffened limbs would allow. "Sire," said one of the suite, "I saw this man yesterday carrying an officer on his back."

"Is it so, corporal?"

"Sire, my general, what could I do? The captain could not walk; he fell down. Was I to leave him to die, or to be murdered by those cowards of Cossacks? I knew it was wrong, and I did it in spite of his orders—he was very angry with me; but I could not help it, so I tried to carry him. The Cossacks rode over me, and broke my arm; I could do no more. Pardon me, Sire."

"The emperor smiled, yes, my children, he smiled" (here the veteran's eyes glowed with honest pride at the remembrance)—"he smiled at me, Corporal Manchot, and talking a huge pinch of snuff, said,

"It is well, very well, my brave fellow—that to me, yes, to me who now stand before you—'It is well, very well, my brave fellow'—those were his very words; as I heard them, I forgot my cold, my hunger, and the pain of my arm."

"See here, this is for you—with that he opened his coat, took from his breast the cross, and pinned it on mine. Oh! what joy! what ecstasy! what pride! Decorated and with the emperor's own cross!

"He then called to Davoust, and ordered that I and the still insensible captain should be carried forward in his own waggon. So I escaped from the horrors of that retreat from Russia—but not from the punishment the captain had threatened me with. As soon as he found that he and I were safe with our regiment, he placed me under arrest for fourteen days, for what, he said, had been a gross breach of discipline. Ah! he always fulfilled his promise, did Captain Tête—he is a general now.

"What he had done to me was told the emperor. I have heard he was much amused; he ordered my release, at the same time raising me to the rank of sergeant. That, *mon enfant*, is how I won my cross. The ribbon I wear here where every one may see it; the cross lies next my heart, where it shall always be in life and in death."—*Cassell's Magazine.*

MR. FRANCIS MURPHY completed his month's temporary crusade in Aberdeen on the 29th ult., when between 2,000 and 3,000 persons assembled in the Music Hall. It was announced that 25,000 persons had accepted the blue ribbon badge in the city, of whom, however, 10,000 were totalitarians previous to the visit of Mr. Murphy.

THE OCEAN.

As we stand then, to-night, looking forth upon the ocean, what do we behold? At first sight only a barren waste of waters, surrounding the continents and covering three-fifths of the surface of the globe. It is a pathless and desolate expanse, which seems designed to check the intercourse and to defy the authority of men. No cities are built on its heaving and treacherous breast; and the bustle of human life, the roar of human activity, ceases at its edge. The realms of space above our heads are hardly more appalling in their silence and their solitude than the boundless ocean plains, where no living thing appears to break the oppressive stillness with its movement or its cry, and only wave chases wave from end to end of the horizon. No barrier of mountains, lifting their snowy summits to the clouds, would seem to arrest the progress and mock the power of mankind, like this great wall of water which the Almighty hand has reared around the nations.

But man has conquered the sea, and if you observe it again, you will perceive that it is not a barrier to keep nations apart, but a bond to bring them near and to unite them together. The trackless expanse, at which we were just now looking, is furrowed by a million keels. The cunning of the human mind has traced upon it a network of paths, along which the commerce of the world swiftly and safely moves. Its dreary solitudes are, bright with sails, and the music of human voices has broken the spell of silence which had settled upon it; science and daring have robbed it of its terrors, and have brought it into subjection to the human will. It has become a great and free highway, over which thought and wealth may pass from land to land. It has made all the nations neighbours, and widely sundered peoples familiar friends. To traverse it is no longer a matter of desperate adventure, it is an incident of a holiday. It has been explored, mapped out, subdued, and the voyage across it, which was once involved in hardly less uncertainty and peril than that in which a soul sets forth upon the unknown ocean of another life, is now an experience of which almost every detail may be anticipated and of which the end may be predicted to an hour. When forty-six years ago the French astronomer sent word to all the observatories of Europe that on such a night, at such a point in the heavens, a new planet might be seen, it was rightly held to be a marvellous example of the power of the human mind. But it is a hardly less signal display of man's mastery over nature, when, after pushing steadily forward for many days, through sunshine and storm, through mist and darkness, on the North Atlantic, the captain of the vessel in which you are sailing says quietly to you: "At nine o'clock this evening, in that direction, you will see the light on Fastnet Rock." The ocean has been tamed and civilized and made a part of the habitable globe.—*Rev. E. B. Coe, D.D.*

WEATHER AFFECTING THE MIND.

Dull, depressing, dingy days produce dispiriting reflections and gloomy thoughts, and small wonder when we remember that the mind is not only a motive, but a receptive organ, and that all the impressions it receives from without reach it through the medium of senses which are directly dependent on the condition of light and atmosphere for their action, and therefore immediately influenced by the surrounding conditions. It is a common-sense inference that if the impressions from without reach the mind through imperfectly-acting organs of sense, and those impressions are themselves set in a minor æsthetic key of colour, sound, and general qualities, the mind must be what is called "moody." It is not the habit of sensible people to make sufficient allowance for this rationale of dullness and subjective weakness. Some persons are more dependent on external circumstances and conditions for their energies—or the stimulus that converts potential kinetic forces—than others; but all feel the influence of the world without, and to this influence the sick and the weak are especially responsive. Hence the varying temperaments of mind changing with the weather, the outlook and the wind.—*Anon.*

GEMS.

The rarest of all gems is not the diamond, which follows after the ruby. This in its turn allows precedence to the chrysoberyl—popularly known as the cat's-eye. The true stone comes from Ceylon, though Pliny knew of something similar, under the name of zimlampis, found in the bed of the Euphrates. Can we wonder, when we look at one of these singular productions of nature, with its silver streaks in the centre, and observe, as we move it ever so slightly, the magic rays of varying light that illumine its surface, that it was an object of profound reverence to the ancients? The possessor was supposed never to grow poorer, but always to increase his substance. The largest known is now in the possession of Mr. Bryce Wright, the well-known mineralogist. It is recorded in the annals of Ceylon, and known to history as the finest in the world. Two stars of lesser magnitude shine by its side, and we are informed that three such stones are not known to exist elsewhere in the wide world.—*London Graphic.*

FISHING WITH ELECTRIC LIGHT.

A French yachting paper describes the new apparatus which is used with the permission of the Government of that country for fishing by electricity at night. It consists of a globe of glass within which the electric light is shown. Two conductors encased in gutta-percha are arranged so as to meet one another on the inside, very much on the same principle which is now familiar to all visitors to the Crystal Palace. They communicate with a fishing boat anchored at a convenient distance, and can, of course, be set into activity by the occupants of the boat. As to the globe, it is attached to a weight below and a float above, so that it can be raised or lowered to the desired depth. As soon as the carbons are ignited and the glass is in proper position, all the sea in its vicinity is illuminated brilliantly, and the fish,

over whom light is well known to exercise an irresistible influence at night, come eagerly, and sometimes in large schools, within the rays. They may be seen from above disporting themselves in the unaccustomed brightness, and little dreaming of the sinister purpose with which the little fête is organized for them. It is then that other fishing-boats, armed with nets, come up and set to work at the unconscious victims, which they surround as well as they can without interfering with the apparatus connected with the lighted globe. It may be supposed that this device is calculated to operate with much deadly effect whenever it is used; and there seems to be much doubt whether it will ever be allowed as a recognised kind of fishing within territorial waters. Indeed, the license granted by the Government is said to be merely provisional, and for the purpose of testing the new machine.

IN HARBOUR.

I think it is over, over—
I think it is over at last:
Voices of loeman and lover,
The sweet and the bitter, have passed:
Life, like a tempest of ocean,
Hath outblown its ultimate blast.
There's but a faint sobbing seaward,
While the calm of the tide deepens leeward,
And behold! like the welcoming quiver
Of heart-pulses throbb'd through the river,
Those lights in the Harbour at last—
The heavenly Harbour at last!

I feel it is over, over—
The winds and the waters surcease.
How few were the days of the Rover
That smiled in the duty of peace!
And distant and dim was the omen
That hinted redress or release.
From the ravage of Life, and its riot,
What marvel I yearn for the quiet
Which bides in this Harbour at last?—
For the lights, with their welcoming quiver,
That thro' through the sanctified river
Which girdles the Harbour at last—
The heavenly Harbour at last!

I know it is over, over—
I know it is over at last.
Down sail; the sheathed anchor uncover;
For the stress of the voyage has passed:
Life, like a tempest of ocean,
Hath outblown its ultimate blast.
There's but a faint sobbing seaward,
While the calm of the tide deepens leeward,
And behold! like the welcoming quiver
Of heart-pulses throbb'd through the river,
Those lights in the Harbour at last—
The heavenly Harbour at last!
—*Harper's Magazine.*

COLLECTING OLD POSTAGE STAMPS.

Some years ago the inquiry was started in France, why the convents and congregations collected the old postage stamps by the million. The French postmaster-general, struck by the singularity of the fact that none of the religious congregations ever purchased postage stamps, investigated the subject, and was told that the priests of each diocese received large quantities of stamps from correspondents desirous of making offerings or paying for masses, and that these were used in paying for letters. He was not satisfied with this explanation, and commissioned M. Mace, the chief of the detective service, to make further investigations. The official reported that the convents collected old stamps that had been used to sell them again to dealers in various parts of the world, to be absorbed by collectors. M. Cochery was not satisfied with this explanation, which proceeded on the assumption that several millions of philatelists were yearly added to many millions already interested in the collection of stamps of various nations. This year the Post-office Department has renewed its inquiries, stimulated by the fact that the work of collecting old stamps is going on more actively than ever, and that several dealers have opened their shops in Paris. M. Cochery has his suspicions that all is not honest in this business, but the Paris authorities decline to co-operate any further, and thus the matter stands. This same thing has been done extensively in other places, but it is for no good purpose in the end. Stamps cannot be collected in quantities at any cost excepting for the purpose of defrauding the government, by cleaning and using them over again.

MR. PAUL TULANE, of Princeton, N. J., has given to the Board of Trustees in New Orleans property in that city valued at \$2,000,000, for the endowment of a college for the education of its white young men.

PRINCIPAL TULLOCH has raised quite a commotion by his statement in the Assembly that the only great name associated with Voluntarism is that of Vinet. He is being asked if he never heard of John Locke, Robert Hall, John Foster, Andrew Fuller, Angell James, Dr. Owen, C. H. Spurgeon, R. W. Dale, Dr. McLaren of Manchester, Lindsay Alexander, and a large number of others. The names of Milton and Daniel Defoe may be added to the catalogue.

HERE is one of Mr. Spurgeon's latest hits: "Mrs. Partington uttered more of the truth than she thought when she said: 'Dear me, nothing don't do me so much good as to go to church Sunday morning, and hear a precious minister dispense with the Gospel!' Yes, dear soul, that is exactly what some of them do: they give us anything and everything but the glad tidings of salvation, and then they wonder that their chapels become empty. Yet it does not do to say as much, or you will have a hornet's nest about your ears."

BRITISH AND FOREIGN ITEMS.

CETEWAYO will leave Cape Town on July 12th for England.

MILITARY preparations at Woolwich for Egypt have been completed.

Of the 1,150 convicts in the Ohio penitentiary, but seventeen are women.

THE Bedouins are threatening to become a source of trouble in Egypt.

FENIAN emissaries are said to be actively engaged against the English in Egypt.

Of the 160 Southern Presbyterian churches in Texas, seventy-five have no pastors.

ARABI BEY proposes to confiscate the property of Europeans who have fled the country.

FRANCE proposes to make a thorough extermination of the wolves that infest some of its districts.

GUITEAU's avenger has appeared in the shape of a crank from Chicago, who has gone to Washington.

A SIMLA despatch says 12,000 men could be assembled in Bombay for transport to Egypt in twenty-four hours.

OFFICIAL statistics show that there are 1,580 Americans or Irish Americans in Dublin without visible occupation.

THE Lutheran and Reformed churches in Constance united this year for the first time in observing the Week of Prayer.

THE National Conference of the Dunkard Church, in session recently, near Wabash, Ind., was attended by 20,000 people.

THE annual meeting of the British Association will be held this year at Southampton, and will commence on the 23rd August.

THE last clause of the Repression Bill was passed in the Imperial House of Commons by a vote of 69 to 6, after a 32 hours' sitting.

A REPRESENTATIVE meeting at Newport has unanimously resolved that a Sunday-closing Bill for the Isle of Wight should be introduced.

A TUNE played on a church organ in New Britain, Ct., was distinctly recognized by telephone in Worcester, Mass., a distance of 90 miles.

FLEMING, a Director of the City of Glasgow Bank, has been sentenced to eight months' imprisonment for connection with the failure of the bank.

THE Queen has been pleased to appoint the Very Rev. Principal Tulloch Dean of the Order of the Thistle, in place of the late Rev. Dr. Macleod.

THREE acres of a subterranean forest ten feet below the surface were recently brought to light in Crowland, Lincolnshire, Eng., as workmen were excavating some clay.

WHILE recently draining a swampy meadow in Freehold, N. J., the remains of a mastodon were uncovered, the bones being plainly distinguishable, though greatly decomposed.

MR. DARWIN has left £146,000. To his friends Sir J. D. Hooker and Prof. Huxley he has bequeathed £1,000 each; all the rest goes to his widow, five sons, and two daughters.

A STUDENT of philosophy in Berlin has been sentenced to three months' imprisonment for having stolen as many as twenty hats and overcoats from various restaurants and cafes.

THE sum of £131 has been collected toward the bust of Burns which it is proposed to place in Westminster Abbey. One-half of the Scottish members of Parliament have subscribed.

THE body of Guiteau was buried in the north-east corridor of the Washington gaol, and, so far as is now known to the contrary, the remains will lie undisturbed by any future sepulture.

JOSEPH COOK delivered five lectures in Yokohama and Tokio, which were highly praised by the Japan papers. His intention was to lecture in Shanghai, China, before going to Australia.

AT Oxford, on the 14th ult., the honorary degree of D. C. L. was conferred upon Sir William Muir, Mr. Goldwin Smith, Mr. Robert Browning, Mr. Allen Thompson, and Mr. G. F. Watts.

A COLLECTION of books relating to the history of the Province of Brandenburg, valued at over \$30,000, has been presented by an unknown donor to the city library of Berlin, the capital of that Province.

"GREAT PAUL," as the new monster bell for St. Paul's Cathedral, London, is called, has been put in position after fifteen hours' lifting, and was dedicated with a religious service of chants and special prayers.

SCOTLAND gives the encouraging report that crime is greatly decreasing in her borders. In the years 1840-42, the convictions averaged 1,120 per million inhabitants, while in 1876-80 they were but 570, a decline of nearly 50 per cent.

DURING 1881 there were in Alexandria 8,075 deaths, being 38 per 1,000 of population. Among the resident foreigners the rate was 43.76 per 1,000. Both rates are very high. The last census showed the whole population to be 212,034, of whom 164,718 were Egyptians and 47,316 foreigners.

THOUGH New York has the largest population of any of the States, it is only the fifth in density of population. The rate for the whole country is 17.29 per square mile. Rhode Island has 254.87 per square mile, Massachusetts 221.78, New Jersey 171.73, Connecticut 128.52, and New York 106.74. Germany has 205 inhabitants to a square mile.

AN extraordinary ceremony has just been performed at Barmen by the Bishop of Lichfield. Some two months ago a man named Blaise committed suicide in St. Paul's churchyard by hanging himself over his wife's grave, and the burial ground being thus considered to have been polluted, the Bishop was asked to re-consecrate the ground, and a solemn service was held in the church.

MINISTERS AND CHURCHES.

THE Rev. E. D. McLaren, of Brampton, is on a trip to Muskoka for the benefit of his health.

THE Rev. W. A. Mackay, of Woodstock, preached in Knox Church, Winnipeg, on the 2nd inst.

PLANS for the enlargement and improvement of Zion Church, Brantford, are under consideration.

THE Rev. John Pringle, B.A., of Georgetown, Ont., has received a unanimous call to Kildonan, Manitoba.

THE congregation of North Mara and Longford have addressed a call to the Rev. H. Sinclair, of Oro.

A CALL from St. Paul's Church, Walkerton, to the Rev. John Morley, has been sustained by the Presbytery of Bruce.

A STRAWBERRY festival held in the school room of the Central Church, Galt, on the evening of the 3rd inst., was largely attended.

AT a meeting of the Presbytery of Bruce, on the 4th inst., the Rev. John Scott tendered his resignation of the charge of North Bruce.

ON the afternoon of the 3rd inst. the Sabbath school of St. Andrew's Church, Berlin, enjoyed a very pleasant picnic at Spring Valley, the residence of Mr. James Gibson.

A NEW Presbyterian Church was opened at New Mills, Restigouche, on the 18th ult. The services were conducted by the Rev. W. Aitken, of Newcastle, N.B., and Rev. T. Nicholson, pastor of the congregation.

ON the evening of the 3rd inst. a strawberry festival was held in connection with the Presbyterian Sabbath school at Ailsa Craig. Among the speakers was the Rev. Jeffrey Hill, of Seaforth, who delivered an entertaining lecture on "The Soul of Sense in Things Absurd."

A PICNIC was held in connection with the Presbyterian Sabbath school at Kilsyth on the 28th ult. Ball-playing, croquette, swinging, dialogues, recitations and music, with addresses by Rev. Mr. McKenzie, Mr. J. H. Casey, and Rev. Jas. Duncan, filled up a pleasing programme.

ST. ANDREW'S CHURCH, London, is undergoing renovation, and will be re-opened about the 1st of August. In the meantime the congregation meets in the Victoria Hall. The pastor, Rev. J. A. Murray, is spending his vacation at the seaside, and in his absence the services are conducted by the Rev. Dr. Kemp.

REV. MR. MCCRAE was inducted into the pastoral charge of the Cobourg congregation on the 5th inst. Rev. E. F. Torrance, M.A., presided, Rev. James Cleland addressed the minister, and Rev. W. Bennett the people. The preacher was the Rev. Mr. Ross, of Harwood. In the evening a social reunion was held in the church for the purpose of welcoming the new pastor.

THE Huron "Expositor" of June 30th says: "Rev. Daniel Allen, the former esteemed pastor of the North Easthope Presbyterian congregation, assisted his successor, Rev. Mr. Stewart, in the services connected with the communion on the last Sabbath in May, and on the evening of the following Tuesday a large deputation of the congregation met at the manse and presented the reverend and venerable gentleman with a kindly-worded, friendly and affectionate address, accompanied by a well-filled purse. This venerable minister was the first pastor of the North Easthope congregation, coming when the township was new, some forty-four years ago, and continuing to minister to their spiritual wants for thirty-seven years.

ON the 2nd inst., the Rev. D. A. McCrae, of St. Matthew's, Osnabrock, who has accepted a call to Cobourg, preached his farewell sermon to an overflowing congregation. On the Friday evening previous, an address was presented to Mr. McCrae on behalf of the session, congregation, Sabbath school, and Young People's Association, expressing their deep regret at parting with him and Mrs. McCrae, and their earnest and united prayer that God would bless them as abundantly in their new field as He had done here. Both were also made the recipients of several costly gifts. During Mr. McCrae's pastorate of only three years, over 300 new names have been added to the communion roll, and very remarkable progress has been made in all other departments of Church work.—*Com.*

THE following is from the Brockville "Recorder" of June 30th: "The First Presbyterian Church was well filled last night with citizens, to listen to the lecture on a journey from Jerusalem to the Dead Sea by the Rev. Mr. Burnfield. Col. Wylie occupied the chair. Mr. Burnfield commenced his lecture by a history of the Holy City and its various sieges. He gave a most interesting description of all points of interest, and pictured in vivid language the sufferings of the Jews in defending their liberties from the attacks of their enemies. He then, in a most interesting manner, led his hearers along from Jerusalem to the Dead Sea, noticing as he went along all the important villages on the route mentioned in the Holy Scriptures, the appearance and manners of the inhabitants, the hatred of Mahomedans to Jews and Christians, and many other circumstances occurring to the lecturer, evincing that he must have been a close observer of everything going on around him on his interesting journey. The lecture was listened to with breathless attention, and at its close Judge McDonald, seconded by Sheriff Patrick, moved a vote of thanks to Mr. Burnfield for, as was expressed, the most interesting lecture they ever had listened to. Mr. Burnfield had a number of articles brought from the Holy Land displayed on a table, which were most eagerly examined before the audience departed. Among the articles were a plough and harrow, which Mr. Burnfield bought from an Eastern farmer while in use in the field; stones from Solomon's Temple; a mosaic specimen; water from the Jordan and the Dead Sea; the rose of Sharon, and several old coins, one of them a coin of Alexander the Great. The present lecture is the first of a series, and we hope, when the course is concluded, Mr. Burnfield may be induced to publish the whole in book form."

THE following notice of the late Mrs. Campbell, of Harriston, is from the Harriston "Tribune" of 29th ult.: "It is with feelings of deep sorrow that we this week chronicle the death of Jeanie Langton, beloved wife of Rev. J. Campbell, pastor of Knox Church. The circumstances attending this melancholy case tend to render it unusually sad. Mrs. Campbell for the past year had been contemplating visiting her parents in Pembina, Dakota, and with this object in view she left here on Thursday, June 8th, with two children, per T. G. & B. R. Mr. Campbell accompanied her to Owen Sound, where she took the boat in company with her aunt on the following Monday morning. The passage proved a long and tiresome one, owing to storms and fog, the boat only reaching Duluth on Saturday. Here the travellers remained until the following Monday morning, when they started by train for Minneapolis, where Mrs. Campbell had a sister residing. During the trip Mrs. Campbell appeared in her usual health, but felt very weak, and troubled with pains in the lungs. Upon reaching her sister's she at once took to her bed, and a doctor was called in, who discovered no alarming symptoms, but on calling again the following morning pronounced the case a very dangerous one, and advised sending for her friends. Messages were at once sent to Mr. Campbell here, and to deceased's mother and father in Pembina, but before any of them arrived her spirit had fled to a better land. Mr. Campbell left here on Wednesday, and arrived at the bedside of his departed wife about noon on Friday. Preparations were at once made for returning here. The friends here were notified, and on Monday evening Mr. Campbell, accompanied by a number of Mrs. Campbell's relatives, arrived per G. W. R. The meeting was a sad one. Some four or five hundred citizens had assembled at the station; and if pure, heartfelt sympathy, expressed in silent action, could have lifted the load of grief from the heart of the reverend gentleman, it would have been accomplished upon this occasion. The body was conveyed at once to the parsonage, followed by an immense concourse of friends. The funeral took place at three p. m. on Tuesday, and was attended by over one thousand sympathizing and sorrowing friends. The procession was formed at the manse, with twelve ministers at the head, followed by the Church elders and managers, hearse, friends of deceased, six divisions public school children numbering over three hundred, the general public on foot, followed by a number of carriages. The procession continued to the church, where a short but very impressive service was held, the church being crowded, and many not being able to gain admission, after which the procession reformed and proceeded to the cemetery, where the body

was laid in its last resting place. The sad event has cast a gloom over this town that will require time to efface."

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Belleville on the 3rd and 4th days of July. The chief items of business transacted were as follows: Dr. Smith was appointed Moderator for the ensuing six months. Sand Bay was erected into a station in connection with Lansdowne and Fairfax, and Mr. Gracey was empowered to moderate in a call in this charge. Arrangements were made for the formation of a Session at Mill Haven and Ernestown. The Presbytery's Home Mission and Examining Committees were re-appointed, with the addition of Mr. Gracey to the latter. Dr. Smith is Convener of the former, and Mr. Maclean of the latter. As none of the parties concerned were favourable to the change contemplated by Mr. Chambers in his resignation of the Glenburnie section of his charge, he asked and obtained leave to withdraw it. Rev. Godfrey Shore was received into the ministry of the Presbyterian Church, authority to that effect having been granted by the General Assembly. A Committee was appointed to frame a circular based on the resolutions adopted at the Sabbath school conference, with instructions to distribute printed copies of it among the Sabbath schools of the bounds. The following resolution of condolence with Dr. Smith was adopted: "That this Presbytery expresses the deep sympathy of its members with the Rev. Dr. Smith in the sore bereavement he has recently met with in the death of Mrs. Smith, and commend both him and his family to Him who afflicteth not willingly, and further instruct the clerk to convey this expression of sympathy to Dr. Smith."—THOS. S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF PARIS.—The regular meeting of this Presbytery was held on Tuesday, the 4th inst., in Dumfries St. Church, Paris. The Rev. John McEwan, of Ingersoll, was chosen as Moderator for the ensuing year. The Rev. John Gray, of Orillia, and Rev. Professor Bryce, of Winnipeg, being present, were invited to sit with the court as corresponding members. The Presbytery entered on consideration of the call from Orillia to the Rev. R. N. Grant, of Knox Church, Ingersoll. Parties being called, there appeared on behalf of the Presbytery of Barrie Rev. John Gray, and for the Orillia congregation, Mr. Allan, elder; and for Knox Church, Ingersoll, Messrs. Birse, Hewit, Merchant, and Boles. Parties having been heard, and the call having been placed in Mr. Grant's hands, with the request that he intimate his mind in reference thereto, he signified his acceptance of the call. It was thereafter moved by Dr. Cochrane, seconded by Rev. Mr. Robertson, and agreed, that the translation sought be granted, and the pulpit of Knox Church, Ingersoll, be declared vacant on and after the 23rd inst. Further, the Presbytery, in parting with their brother, Mr. Grant, do so with great regret; they bear testimony to his diligence and active labours as a member of this court, his willingness to serve the brethren on all occasions in the pulpit and on the platform, and the very valuable services he has rendered to the various religious enterprises in the Church at large. They desire to record, with gratitude to Almighty God, the marked success that has attended Mr. Grant's labours as pastor of Knox Church, Ingersoll, during the past ten years, and they sympathize very deeply with that congregation in the loss of a minister so highly esteemed, and pray that the Great King and Head of the Church may very speedily send another under shepherd to go in and out among them and break to them the bread of life. The Presbytery finally assure Mr. Grant of their best wishes for his abundant success, and they follow him and his beloved family with their earnest prayers to his new sphere of labour. The Rev. J. Little, of Princeton, was appointed to declare the pulpit vacant on the 23rd inst., and Mr. McMullen was appointed Moderator of session during the vacancy. The Presbytery then proceeded to hear Mr. McKinley's trial discourses and to examine him for ordination, and said discourses and examinations having been unanimously sustained, his ordination and induction were appointed to take place on Tuesday, the 11th inst., at Innerkip, at three o'clock p.m., Rev. W. A. McKay to preside, Rev. R. Scrimgeour to preach, Rev. J. Ballantyne to address the minister, and Mr. McMullen the congregation. The Presbytery then adjourned to meet in Knox Church, Ingersoll, on Tuesday, 19th September, at twelve o'clock noon.—W. T. MCMULLEN, *Pres. Clerk.*

MEETING OF FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee (Western Section) met on the 4th inst. in the lecture-room of Knox Church, in this city, Rev. Professor McLaren, Con- venter, in the chair.

It was resolved to send a lady missionary to India in the middle of October. The services of two ladies who offered to act as missionaries were accepted, and they were instructed to obtain a medical education.

It was also resolved to communicate with three young men who had finished their collegiate course in regard to their undertaking foreign mission work.

Professor McLaren, who intended leaving for the North-West on the 10th, was authorized to make ar- rangements for the sale of the town lots at Prince Albert, N.W.T.

The usual Executive Committee, and a Juvenile Committee, were appointed, and, after disposing of some other business, the Committee adjourned.

GOSPEL WORK.

MR. MOODY'S LAST SERMON IN COWCADDENS.

As Mr. Moody proceeded to plead with this great crowd to decide at once for Christ, he could scarcely express the yearning that filled his soul. He told them how on one occasion, when he was preaching one of a course of sermons on the last hours of the Saviour, and had spoken of Christ being con- demned at Pilate's bar, he must leave the further consideration of the subject till the following Sabbath, and he entreated them during the week to consider how the Holy Ghost was testifying in their hearts to the righteousness of Christ's claims upon their undivided love, and, he added, *I shall expect your decision next Sabbath.* But at that very time the great fire had broken out, and many who had heard the sermon were called to their account before the night was past. The fire-bell was ringing while he was preaching. Ever since that time he has exhorted his hearers to *decide on the spot.* When the sermon ended, Mr. Moody wanted to pour out his heart in prayer that the people might not yield to the procrastinating spirit; but after a few moments he found himself un- able, through the tide of feeling, to lead in prayer, and, amid the tears of hundreds, another friend led in sup- plication. Thereafter, the hearers flocked in hundreds to the inquiry room; and so the evangelist's last Sabbath evening sermon, at the present time, was followed by a blessing which was the direct answer to the prayers of many "that the last service might be the most fruitful of all."

Mr. Simpson reports that upwards of five hundred people walked from Kirkintilloch to attend the fore- noon meeting in the Circus last Sabbath, and many were dealt with personally.

It was also stated that seven young men walked several miles to the nine o'clock meeting in the City Hall on Sunday morning. Two were Christians, and five were not; but when they returned home these also had believed.

Mr. Moody referred on Monday to the marvellous way in which the hymns had been blessed to the conversion of souls, and especially "Take me as I am." When it first came into his hands he little thought how effective it would prove. At the first free break- fast he attended here, that hymn was owned to the conversion of a poor woman. "A young lady who leads a choir in one of the city churches traces bless- ing to the same hymn; while it was being sung she dedicated herself to Christ. She came after the meet- ing to tell me 'the great transaction' was 'done.' The man on the benches told me he was saved through that hymn; and in all parts of the city I have heard of blessed results from it."

Rev. James Scott reports: "The Evangelistic Association has received great blessing, and looks for more. Fervent brotherly love prevails among the directors. There is also a spirit of liberality. We have only to mention that we need money, and it comes."

THE EXTRAORDINARY SYMPATHY

Mr. Moody's work has elicited is seen by the fact that about fifty of the chief cities and towns of Eng- land, besides many in Scotland and Ireland, have sent urgent requisitions for a visit from him and Mr. San- key. A meeting of delegates was held in London to discuss with him future arrangements, each pressing the claims of his locality.

Finally, Mr. Moody said it would be seen from the number of places represented at the meeting, and the many urgent requisitions that had come from other towns in all parts of the country, that he had a life- time's work laid out before him. It would be manifest, therefore, that he and Mr. Sankey could not visit all these places. He did not intend to spend the remain- der of his days in England, if the Lord spared him long. He felt that his work was more in America. A very important requisition had just come from Chicago, signed by 1,500 of the leading people in the city, and by some Roman Catholics, beseeching them to return thither, and saying they should never have left it. He thought if he devoted some months now in the principal towns in Scotland, then giving some twelve months in England, with a visit to Paris and Ireland, and after that about a year in London, he should have finished his mission in this country. If the friends who were present to-day could arrange for a week or fortnight of meetings at each place, having the ground well prepared, and being ready to follow up the work when Mr. Sankey and he had passed on elsewhere—on both these points he laid great stress—they would in that way be able to cover more ground. The matter was ultimately referred to the arrangement of the London committee. Mr. Moody would be thankful to be relieved of the anxiety of considering and deciding these matters.

Mr. Moody then referred to the plan which had been adopted in Glasgow, of having competent evan- gelists to break fresh ground in different parts of the towns. In this way various evangelists had conduct- ed meetings in Glasgow for the last four months with great success. There had been many conversions; indeed, he believed that in some cases the fruit had been larger than at the meetings at which he himself was present.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIX.

BLIND BARTIMEUS.

July 23, 1882.

Mark x. 46-52.

GOLDEN TEXT—"The eyes of the blind shall be opened."—Isa. 35: 5.

TIME—Late in March, A. D. 30; about a week before the crucifixion.

PLACE—Jericho, on the road to Jerusalem.

PARALLEL—Matt. 20: 29-34; Luke 18: 35-43.

Notes and Comments.—Ver. 46. "Jericho:" the city of Palm Trees; find on map; get from scholars particu- lars of its history. Lying in the Jordan valley, not quite twenty miles "down" from Jerusalem; destroyed by Joshua; rebuilt; all along a place of importance and beauty, but to-day the site of a miserable little village. "Great number of people:" doubtless on their way to the Passover feast. "Blind Bartimeus:" the prefix 'Bar' means son, and occurs frequently in the New Testament; so he was the son of Timeus. Blindness prevails in the East. While in Northern Europe there is only one person blind in a thousand, in Egypt there is one in every hun- dred. The climate, the flies, and neglect, together produce this. As blindness, so begging very common. Bartimeus had chosen the best place for begging, "the highway:" the road to Jerusalem. Here is faith. The people spoke of Jesus as the Nazarene, the blind man cries to Him as the "Son of David," amid all the opposition and hatred, how widespread was the seed of faith. "Have mercy:" he knew his misery and want, and believed that Christ could help him.

Ver. 48. "Many charged." possibly the disciples among them. They had made a similar mistake not long before. They ordered him to "hold his peace;" "cried the more:" true perseverance. He knew that this was his only oppor- tunity, now or never. "Thou Son of David:" again Jesus suffers Himself to be spoken of as the Messiah before all the people; the time of manifestation was nigh. "Have mercy:" a model prayer, short and to the point.

Ver. 49. "Stood still:" the hand of prayer can stay the Son of God. "Commanded:" Jesus would teach these rebukers a lesson, and make them helpers instead of hin- derers. "Of good comfort—He calleth:" the call of Jesus is always full of comfort.

Ver. 50. "His garment:" the outer mantle or robe; or- dinary he would have gathered it round him, but his in- tense eagerness prevented that, and he just cast it away; "rose:" lit. leaped up—REV. "sprang up." "Came to:" guided by the people; he needed no second telling.

Ver. 51. "What wilt thou?" Jesus knew, but for the sake of the man himself, and those who stood by, he asked. "Lord:" REV. "Rabboni:" the word so translated occurs only here and John 20: 16. It was the highest form of respect—the gradations were Rab, Rabbi, Rabbon, Rabboni. Bartimeus knew his need, and prayed straight for that. So should we.

Ver. 52. "Go thy way:" thy prayer is granted; "thy faith," not thy merit or thy prayer, "hath made thee whole." Matt. says (20: 34) that Jesus touched his eyes—a complete, perfect cure. **WHOLE,** a wonderfully significant word in all its connections. "He followed Jesus," unbidden and

yet not forbidden, "in the way:" towards Jerusalem—Luke says (18: 35) "glorifying God:" joining the company in that festal, sacrificial procession, the Leader of which was at once King, Priest and Sacrifice.

HINTS TO TEACHERS.

Cautions.—There are discrepancies in the accounts of this miracle as given by the three evangelists, and these dis- crepancies have troubled some tender hearts; don't let them distress you, teacher, nor yet worry your scholars with them; discrepancies are not contradictions. If your scholars are of sufficient age and intelligence to understand, show them how the apparent difficulties may be met. Matthew says there were two blind men; Mark and Luke say one. Doubtless there were two, but one was so well known in the city, the circumstances were so notorious, that Mark and Luke single him out, as if he alone was healed; or, as Lange suggests, that Bartimeus might have cried out first, and then another in similar suffering, hearing his peti- tion, might have joined in it. Then Matthew and Mark say that the miracle was performed as Jesus was leaving Jericho, Luke "as he was come nigh." Bengel suggests that "the one cried to Jesus as he drew near the city, but that He did not cure him then, but on the morrow at His going out of the city." There are other explanations, but rest as- sured, whether we have the right one or not, that there is no contradiction.

WHAT AND HOW TO TEACH.

Profatory.—We have here a wonderful Gospel picture. Perhaps there is no other single miracle that com- bines so many lessons of a sinner's coming to and healing by Jesus. The central thought is, The way of coming to Jesus.

Topical Analysis.—(1.) The Blind Beggar (vers. 46, 47.) (2.) The Mistaken Multitude (ver. 48.) (3.) The Healing Saviour (vers. 49-52.)

On the first topic, teach that blindness and poverty are types of sin—Matt. 23: 16, 17, 24; Rev. 3: 17; and so we see in this poor man a representation of what we all are un- til Jesus in His Gospel comes to us. None so blind as those who see not their own condition and sinfulness. None so poor as those who are without God in the world and with- out hope; added to this he was helpless, unable to better himself a single whit. But Jesus came that way, and he did not miss the golden opportunity. He began to cry to Jesus—to pray. Show the characteristics of his prayer. It was instant—so soon as he knew, he began to pray; it was earnest—he cried out, so much that the spectators were dis- turbed; it was to the point—he knew what he wanted, and asked for it, like Peter sinking, or the publican in the Temple; it was a prayer of faith—he believed that this was, indeed, the promised Messiah, the Saviour of Israel; it was a persevering prayer—the rebuke of the people only made him cry the more, "Have mercy on me;" and, finally, he let nothing hinder—his outer garment symbol of the filthy rags of our own righteousness was cast aside, and he went as he was to Jesus. So, teach, must we go in prayer, feeling our need, having faith in Jesus, and earnestly, perseveringly asking the blessings of salvation.

On the second topic you may teach much the same truths as when the disciples rebuked those who brought little chil- dren to Christ; they knew not the loving heart of the Master, His infinite tenderness and readiness to bless. Urge that no word or action of your scholars should hinder any in com- ing to Jesus. Some may go to Him quietly by night, like Nicodemus; others on the busy highway, noisily, like this man; but if they are seeking Jesus, oh, hinder them not!

On the third topic we may note how the cry of the sufferers to Jesus never fell on unheeding ears. No matter where, no matter what doing, by whom surrounded, His ear was ever open to their cry. Jesus heard this poor man; "He stood still" (all the narrators note this); commanded him to be called—those who before hindered are made to help; asked him, "What wilt thou?" got the answer from the man's heart, "Lord, that I may receive my sight," and healed him at once. The healing was immediate, because the faith of the blind man was full and mature, unlike some others, who, brought to Christ by their friends, had to have their spark of faith raised into a flame by the words or actions of the Saviour. Show how, while in the last lesson Jesus refused one request, in this He readily grants another. Ask why.

Ask, finally, if Bartimeus had failed to cry out now, if he had stopped when the people told him, what would have been the result? Blind to the end. The application is evi- dent.

Superintendent, don't forget to-day that beautiful piece, "Jesus of Nazareth passeth by;" also the equally appro- priate "Jesus Christ is passing by."

Incidental Lessons.—Of the first topic:

That sinners are blind, poor and helpless.

That our only hope is in the mercy of God.

That the preaching of the Gospel is a perpetual passing by of Jesus.

That we should not delay crying to Jesus; this is the ac- cepted time, the day of salvation.—2 Cor. 6: 2.

That no one, nothing, should avail to keep us from Jesus.

That everything must be cast aside that would be a hin- drance in our approach.

Of the second topic:

That we must never hinder or throw a stumbling block in the way of any who are crying to Jesus.

Of the third topic:

That Christ never turns away from those who cry to Him, no matter how poor and wretched.—Mark 12: 43; Luke 13: 11.

That His ear is ever open to their cry, and His hand ever ready to heal.

That those whom Jesus saves should follow Him "in the way."

That those who follow Him to His Cross shall rise with Him to His Crown.

Main Lesson.—The prayer of faith never misses the blessing. See the many incidents already taught this year. Chap. 1: 30, 40, 41; 2: 11; 5: 26, 27, 36, 41; 7: 29, and elsewhere.

OUR YOUNG FOLKS.

LITTLE SUNBEAMS.

Once upon a time the sunbeams and the clouds had a quarrel. It was early one morning, just as the sun was about to send his children, the sunbeams, over the world, and when some of the first golden rays had begun to kiss the tops of the mountains which were nearest to heaven.

On these mountain tops some clouds had been resting all night. It was their nature to be damp and cold; and when they felt the warm glow, they knew, if it lasted long, they should melt quite away. So they said to each other, "This will never do; it is all very well, now and then, to be melted away, and sent up as a mist into the great sky, but we do not choose to be served so every morning. It is quite proper that the sunbeams should know we are strong as well as they, once in awhile."

So the clouds drew closer together, and sent messengers to their relations in the north and west to come and help them. The messengers were small clouds which could sail very fast across the sky; and soon, at their call, floating slowly up, like great birds with purple wings outstretched, came flocks of other clouds, which twined their wings together, so that in a little while they spread all over the sky, and the warm sunbeams could not pierce through them to dry up the night dews from the flowers.

"This is poor work," said the sunbeams. "The roses will be so wet and cold, they will never be able to send out their sweet scent, and the bees will get no breakfast."

"Oh, yes," said another, "and I am afraid the children will miss us, and be cross and unhappy."

"And I wanted to go into the corn fields," said another. "I have kissed the ears so often that they are getting golden already, and now they will be thrown back a whole day."

"Let me speak kindly to the clouds," said a little sunbeam, pressing forward; "let me tell them that we know they love the earth, and water it, and make the seeds start into life, and then perhaps they will open one little hole and let me through."

So the little sunbeam talked to the clouds, and begged that they would not be angry, but would help them still in their work of blessing to the earth, until his gentle words so melted the heart of one misty cloud, which was lighter and softer than the others, that, with a shower of repentant tears, he opened a crevice in the purple curtain and the little sunbeam glided through.

Downwards he darted with a smile of joy, longing to shine his very brightest, and give a message of love and hope from his brothers who were prisoners in the sky.

There was a poor weed growing by herself in the middle of a field. She was a wild creature, not very gay or beautiful, and with only one small blossom.— This morning she was feeling very sad, and had been thinking, being chilly and uncomfortable, that she had better give up growing any more. She had neither much scent nor pretty colours, nor did she think

that anybody cared about her; in fact, she had made up her mind that it would be better if she were to die.

But at this moment down came the little sunbeam right into her face, kissed away her tears, and shone so lovingly upon her that her one blossom looked quite bright in the dull morning, and actually began to smell sweet, so that a bee, who was passing by, very hungry and low-spirited, stopped by her, and popping his busy sucker down the middle of her tiny flower, found a drop of sweet honey.

"Buzz, buzz," said the bee, "that's the first taste I have had this morning; thank you, good little weed," and, as he flew away, the heart of the poor wild blossom was full of joy.

Not far from the field stood a palace. Very mournful it looked, under the dark sky, with its grey walls and ivy-covered towers, as if it wanted a whole flood of sunshine. It happened that just when the little sunbeam darted down through the hole in the clouds the old prince was standing at one of the windows, and he noticed its bright ray—all the more striking from its contrast with the gloomy sky—falling on a tumble-down cottage, which stood at one corner of his park. As it caught his eye this thought passed through his mind: "That little sunbeam goes straight to the poor cottage, and tries to cheer it with its light. Ought not I to do the same?" And he resolved in future to think more about his poor neighbours.

Now, I do not know how long the clouds kept up their quarrel, or when they again became fellow-workers with the sunbeams, but I have heard that, in the end, love is sure to be the conqueror, and that when a quarrel is only on one side, it cannot possibly last long; so I suspect that cloudy morning turned out a very bright day; that the bees had all had their breakfast; that the corn grew riper and riper, and the children were as merry as ever. Only I hope the sunbeams have told them their secret, and that they will follow their example and give smiles and kind words wherever they go, for they may see that even little sunbeams can do good, and that we need not wait for great opportunities to shed on the dark spots of earth gleams of goodness and kindness, heavenly gleams from that world whose sunshine is LOVE.

SWIMMING TO CHURCH.

A little girl who lived in Africa, one Saturday afternoon came in her little canoe with two bunches of plantains to sell to the missionary. When she was going away, Mrs. B— said to her, "Now you must not forget that to-morrow will be the Sabbath day, and you have already promised to come every time." "Yes," she said, "I will surely come if I am alive." And so she did; but no one knew how she got there, until at the close of the service she told the girls that in the night her canoe had been stolen, and none of her friends would lend her one; but she had *promised* to come to church, and so she felt she must. How did she come? Well, she swam! The current was swift, the water deep, and the river fully a third of a mile

wide; but by swimming slant-ways she succeeded in crossing the river.

If this little heathen girl, who know only a little about the gospel, could take so much pains to keep her word, and to keep holy the Sabbath day, how much more should favoured British children keep the fourth and ninth commandments!

CHILD'S PRAYER.

Our Father in heaven,
We hallow Thy name!
May Thy kingdom holy
On earth be the same!
O, give to us daily
Our portion of bread!
It is from Thy bounty
That all must be fed.

Forgive our transgressions,
And teach us to know
That humble compassion
That pardons each foe;
Keep us from temptation,
From weakness and sin,
And Thine be the glory
Forever. Amen.

THE FORGOTTEN ONE.

"To think that my brother could forget me," cried Charlotte, large tears coursing down her cheeks, "when I have loved him so, and longed for our meeting again!"

"It is because you are so changed that he does not remember you; you were very little when you parted," replied her mamma. "You will always be together now, and know, and love each other as before."

"But it will always grieve me to think that he forgot me!" sobbed Charlotte.

"Did you ever forget a friend?"

"I think not, mamma."

"Who is your best friend?"

"Jesus Christ, the Saviour."

"Did you never forget Him?"

"Oh, yes! often, often."

"And yet He loves you far more than you love your brother. *How your forgetfulness must grieve Him?*"

Do you ever think of this? Before the throne of glory, Christ remembers us from day to day. Shall we, then, ever forget Him who intercedes for us?

CONSCIENCE.

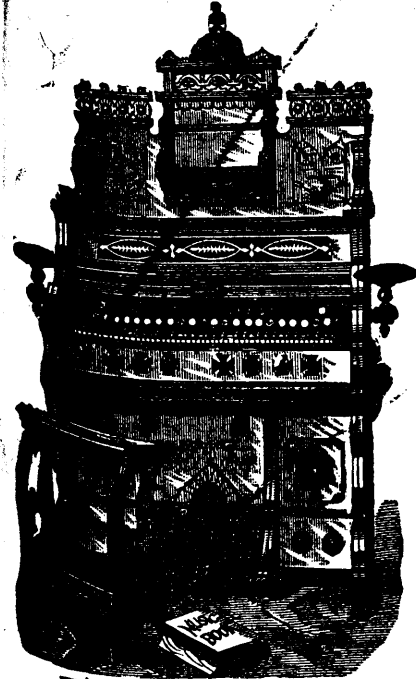
A little girl once went into a room intending to speak to her mamma, but found no one there. She looked around. She spied a large basket of cake standing on the table. "O!" she exclaimed to herself, "I must just have one piece."

Now, what was it that kept saying to her, "Don't touch it?" It was *conscience*. Again: after Helen had eaten the tempting cake, who was it that kept accusing her? Not her mother, for her mother had not seen her do it. It was *conscience*.

What was it that made Helen look so guilty at the tea-table that her mother had to ask her, "Helen, are you ill?" It was the whisper of *conscience*.

Now, what is *conscience*? It is that within us which judges of right or wrong; that voice within which accuses or excuses an action; the voice which approves or disapproves of the conduct of ourselves or of others.

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 - 11-French Horn, 8 foot tone.
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DATED, WASHINGTON, NEW JERSEY, JULY 12, 1882.

N. B.—As this special offer is limited and will not be repeated, if you have not all the money in hand, it will pay you to borrow a part from your friends, and thus secure the best organ that can be offered, at a less price than an ordinary organ by other makers is usually sold at.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, Hamilton, Ont.," will be received at this Office until THURSDAY, the 6th day of JULY next, inclusively, for the erection of

POST OFFICE, ETC., AT HAMILTON, ONT.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, Hamilton, on and after Thursday, the 15th day of June.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, the blanks properly filled in and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.
By Order,
F. H. ENNIS, Secretary.
Department of Public Works, Ottawa, 24th May, 1882.

NOTICE.

Time for receiving tenders for the above works is hereby EXTENDED until MONDAY, 31st July next, and the time for seeing the plans and specifications to Monday, 17th July next.

By Order,
F. H. ENNIS, Secretary.
Department of Public Works, Ottawa, 24th June, 1882.

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Tenders will be received until Wednesday, the second day of August next.
Plans, specifications, etc., will be ready for examination (at the places previously mentioned) on Saturday, the fifteenth day of July next.

By Order,
A. P. BRADLEY, Secretary.
Dept. of Railways and Canals,
Ottawa, 20th June, 1882.

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MEETINGS OF PRESBYTERY.

- CHATHAM.—In the First Presbyterian Church, Chatham, on the 18th of July.
QUEBEC.—In Scotstown, on Wednesday, 6th September, at 10 a.m.
WHITBY.—In Newcastle, on Tuesday, 18th July, at ten a.m.
GUELPH.—In St. Andrew's Church, on Tuesday, July 18th, at ten a.m.
LINDSAY.—At Lindsay, Tuesday, 29th August, at eleven o'clock a.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 18th, 1882, at three o'clock p.m.
HAMILTON.—In Central Church, Hamilton, on Tuesday, July 18th, at ten o'clock a.m.
BARRIE.—Special meeting at Orillia, on Wednesday, 29th July, at two p.m., for induction of Rev. R. N. Grant. Ordinary meeting at Barrie, on Tuesday, 29th July, at eleven a.m.

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BIRTH.

On the 4th inst., the wife of the Rev. Chas. McKillop, B.A., of Admaston, of a son.

DEATH.

At Minneapolis, Minn., on the 21st of June, Jeanie Langton, beloved wife of the Rev. John Campbell, Harrison, Ont.

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