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# THE CANADIAN PRESBYTERIAN

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## NOTES OF THE WEEK.

REV. DR. SOMERVILLE, the eminent Scottish Evangelist, is in Paris with his son, holding meetings for the English-speaking population.

THE Orange celebrations in Ireland on the 12th passed off without disturbance except in a few cases of shooting and stoning. Only one death is reported.

ON the 27th ult. a Protestant school-house in a rural parish in the County of Galway, Ireland, was sacked by an organized band of thirty Roman Catholics from a distance. They took particular care to throw all the Bibles they could lay their hands on into the sea.

WE again remind our readers of the annual collection on Sabbath first on behalf of the French Evangelization scheme of the Church. With liberal giving there should be earnest prayer for the outpouring of the Holy Spirit on the missionaries and others engaged in the work.

THE article on "Apostolical Succession," by "Stylus," which will be found in this issue, arrived too late for insertion last week. We have still another article on the same subject, entitled "Rome and Canterbury," for which we could not make room this week, but which we will publish in next issue.

PRINCIPAL GRANT of Kingston is enjoying a brief holiday visiting old friends in the Maritime Provinces. Principal Macvicar has been in the west for the past month, opening a church in Orangeville and preaching in the Central Church, Hamilton, the pastor of which is gradually recovering from his recent severe illness.

THE following words of the Emperor of Germany are right words, spoken at the right time, and in the right country: "If there is anything capable of acting as a stay to us in the life and turmoil of the present time, it is the support alone to be found in Jesus Christ. Let not yourselves, therefore, be misled, gentlemen, by the tendencies prevailing in the world, especially in our days; and do not join the great multitude who either entirely leave the Bible out of account as the only source of truth, or falsely interpret it in their own sense."

THE General Assembly of the Presbyterian Church of the United States (North), at its late meeting at Saratoga, adopted the following resolution: "That in view of the increased attendance of church members at theatres and operas the Assembly bears earnest and

solemn testimony against this practice as inconsistent with Christian duty, since it not only gives countenance and support to an institution justly described by a former Assembly as a school of immorality, but is in itself spiritually hurtful, and tends to obliterate the line which should always be plainly visible between the followers of Christ and the world."

WHEN His Honour the Lieutenant-Governor of the North-west Territories visited the Presbyterian Mission School at Prince Albert last September, he offered prizes, amounting in value to \$18, to be competed for at the summer examination. The prizes were for proficiency in reading, writing, and spelling. The examination was held recently, and Mr. D. C. Johnson, the teacher, reports the awards as follows: Reading—1st, Harry Reid; 2nd, Frances Emma Taylor; 3rd, Maggie E. Finlayson. Writing—1st, Christina Isabella McKay; 2nd, Henrietta Black; 3rd, Alexander Sutherland. Spelling—1st, Christina McBeath Sutherland; 2nd, James Fleit; 3rd, Isabella McKay.

REV. HENRY WARD BEECHER in addressing the "Business Men's Society for the encouragement of moderation" advocated total abstinence as the best policy for the sake of body and mind. While there is a difference of opinion among the people upon temperance, all unite in regarding intemperance as a terrible evil. "I have had probably as much cerebral fatigue as most men," he said, "and at times have not only had the cares of a large congregation on my mind but the cares of State, and I never used stimulants to keep me and give me strength for the work." He encouraged the Society, as they were trying to get the old drinkers not to drink.

THERE are those who affect to regard the re-establishment of Romish bishops and archbishops, with territorial titles, in Scotland, as a matter of no moment; but there are also those—and they not the most ignorant of the papal *modus operandi*—who look upon this concession as one of the most serious encroachments made upon Protestantism for many years. The Scottish Reformation Society in its annual report expresses its forebodings in the following words: "It shall be written for the generations to come that one of the darkest years which Scotland has ever passed through has been the year when her reformation from Popery was formally reversed by the re-establishment of the old Popish hierarchy in her land."

THE following, from "Church and People," refers to a minister known to some of our readers: "We would also gladly dwell upon the strenuous efforts made by the Scotch or Third Presbyterian Church, Jersey City, to make for themselves a stronghold of their Presbyterian Zion. Suffice it, however, now to note, that new life seems to have been infused into the membership of this congregation since the installation a few months since of their present excellent and popular pastor, Rev. Mr. Stobbs, late of London. A liberality and self-denial are being exercised by this people for the support of their gospel privileges which are worthy of all praise. The membership is growing, and the buds of prosperity are so numerous in every department of their church work, as to give sure indication that the summer of their full prosperity is nigh."

FOR some time religious services have been held in the Queen's Park by Rev. David Mitchell, pastor of

the Central Presbyterian Church, Toronto, aided by a number of his Session and Sabbath school teachers. These meetings though unannounced soon began to attract attention. The services are short and instructive, seldom lasting longer than an hour. Few go away, and the many who are coming soon make up an audience of several hundreds, who listen with rapt attention to the preacher. The audience is deeply silent and respectful, and already evidence has been given of much good having been accomplished. On Sabbath week Rev. D. J. Macdonnell, and last Sabbath Rev. W. S. Rainsford, were the principal speakers. Their addresses were very interesting and appropriate. Next Sabbath Rev. G. M. Milligan, and on the 27th inst. Rev. Dr. Potts, will take their turn of preaching in the park."

IN accordance with an official announcement a congregational meeting of Croke's Church, Toronto, was held on Wednesday evening, the 9th inst., the Rev. Professor Gregg, D.D., Moderator of Session, presiding. Mr. R. J. Hunter, the secretary, read the minutes of the former meeting, upon which a slight discussion ensued regarding a resolution to the effect "That no minister be called to the congregation who has not been heard as a candidate." A member contended that this resolution had been withdrawn, but the Moderator gave it as his opinion that the resolution was carried by a small majority, the minutes were accordingly confirmed. It was then moved and seconded that the congregation is ready to call a minister. It was moved in amendment by Mr. W. Lamb, and supported by Mr. P. G. Close, the Chairman of the Trustee Board, that the congregation was not ready for a "call," as some were anxious to hear other candidates. The amendment was carried. A unanimous resolution recommending the appointment of a student or probationer to labour in the congregation in order to relieve Dr. Gregg brought the meeting to a close, it being understood that Dr. Gregg will remain Moderator of Session. There was but a small representation of the congregation present.

THE tactics of Archbishop Lynch are pretty thoroughly exposed by a shrewd and vigorous writer in the "Orange Sentinel." We quote a few sentences from the last issue: "We venture to express the hope that in dealing with him [the Archbishop], our Protestant writers and speakers will avoid complicating their arguments by raising any points which may be in dispute between the various sections of the orthodox Protestant Churches,—one of the main purposes and expectations of that gentleman in the publication of his letter having been that he might thus be able to set our Protestant ministers slapping one another in the face about non-fundamentals, and so divert public attention from the heresies and abominations of his Church by turning the whole subject into an interne-cine wrangle amongst the Protestants themselves; and that whilst they are bandying about charges of Popery against each other, the real culprit may escape unscathed and triumphant. This is one of the effects which the Popish Archbishop confidently expected to produce, whilst he, having nothing else to do but stand by as a spectator and clap his hands and laugh at them, would then wind up the whole affair with a great sermon, or a swaggering letter to the "Globe" about the wonderful unity (?) of his miracle-mongering Church; which amounts to nothing more than the wonderful ignorance of her dupes! For how can *unity in error* be any proof of truth?"

## PASTOR AND PEOPLE.

### THE TRUE TEST OF MANHOOD.

But what is it for which consciousness and the best experience of our race unite in saying that the immediate advantage and pleasure of the senses must be surrendered. Jesus described it to His tempter as "The Word of God." "Not by bread alone, but by every word that proceedeth out of the mouth of God." And the word of God includes two notions, one of revelation and one of commandment. Whenever God speaks by any of His voices, it is first to tell us some truth which we did not know before, and second to bid us do something which we have not been doing. Every word of God includes these two. Truth and duty are always wedded. There is no truth which has not its corresponding duty. And there is no duty which has not its corresponding truth. We are always separating them. We are always trying to learn truths, as if there were no duties belonging to them, as if the knowing of them would make no difference in the way we lived. That is the reason why our hold on the truths we learn is so weak. And we are always trying to do duties as if there were no truths behind them; as if, that is, they were mere arbitrary things which rested on no principles and had no intelligible reasons. That is the reason why we do our duties so superficially and unreliably. When every truth is rounded into its duty, and every duty is deepened into its truth, then we shall have a clearness and consistency and permanence of moral life which we hardly dream of now.

Every word of God, then, is both truth and duty, revelation and commandment. He who takes any new word of God completely gets both a new truth and a new duty. He, then, who lives by every word of God, is a man who is continually seeking new truth and accepting the duties that arise out of it. And it is for this, for the pleasure of seeing truth and doing its attendant duty, that he is willing to give up the pleasures of sense, and even, if need be, to give up the bodily life to which the pleasures of sense belong. As a man keeps or loses his capacity of doing this, of weighing these two against each other, and deciding rightly which is the more precious, he keeps or loses his manhood. The real first question that you want to ask about any new man whom you meet, and whom you desire to measure, is not whether he is rich or poor, fashionable or unfashionable, learned or unlearned, but whether he has kept his capacity; whether if God showed him that something was true and out of that truth there issued some duty for him, he would be able and willing to put his comfort aside, and take the duty and perform it. I think that one of the most interesting things about our relations to our fellow-men is the way in which we feel in them the presence or the absence of this capacity. I do not say that our feeling about them is unerring. Again and again we find ourselves mistaken. But about almost every man whom we know, I think we have some feeling of this sort. To each one we apply this test. Two men are living side by side, in the same comfort, in the same easy business. Every want of each is satisfied completely. How is it that I know about these men that if God were to make known to both of them together the truth that a multitude of His people were being wronged, and the consequent duty were plain to both of them that they ought to brave everything and sacrifice everything to claim their rights for the oppressed, one of them would certainly leave his house and all his luxuries without a moment's hesitation to go and do the work, and the other would refuse the task, and let the wrongs go on unrighted till the judgment day? Why is it that we feel the difference? Why is it that we cannot help thinking whether every man is living by bread or living by the word of God? It is because that is the real fundamental mark of manhood. It is because all other distinctions between man and man are superficial and insignificant. That alone lets us see thoroughly what sort of men they are.

### NAAMAN THE LEPER.

He was a man of position and dignity, captain of the hosts of Syria, "a great man with his master, and honourable." He was a skilful general, for "by him the Lord had given deliverance unto Syria; but he was a leper." With all his honour and dignity and wealth he was a miserable man, and without hope, for

his disease was, by natural means, incurable. What did all these things profit to a man who was a leper? Our day has its honourable and successful men. Fortune smiles on them, and they are the envy of the envious; but they are lepers. The leprosy of sin is on them, and it is incurable by any natural means.

Naaman was wise in his readiness to hear advice. When the little maid who waited on his wife told of the prophet in Israel, and when word was brought to him, he heard and acted upon it. Many men would have treated lightly the talk of a child, even though it promised healing.

Naaman erred ignorantly in going for a cure to the king of Israel, and not to the prophet of whom the little maid had spoken. He knew little of the God of Israel, and thought only of the royal power, obedience to which, in his own land, priests and prophets alike accorded. The letter written to the king was, "I have sent unto thee my servant Naaman, that thou mayest recover him of his leprosy." A mistake not unlike his is that of troubled souls who seek salvation, not of Christ, but of the Church. They recognize the outward appearance of power, and would find a cure in forms and ceremonies as powerless to help as was the king of Israel to heal the Syrian leper.

Naaman erred again, and more seriously in his anger at the simple method of the prophet. He had arranged in his mind a programme. He was an important man. The prophet would know him as the general-in-chief of mighty armies, and would do him honour, would "stand before" him and "pray unto the Lord his God, and strike his hand over the place, and recover the leper." This programme seemed reasonable and good, and when the prophet simply "sent a messenger unto him, saying, Go and wash in Jordan seven times," he "was wroth," "and turned and went away in a rage." Many persons, like Naaman, have their own plan of salvation arranged. They think, surely there will be first alarm and dread of punishment, then will follow so many hours of conflict, followed by repentance, deep and bitter, then suddenly light will break in, and they will rejoice. Other conversions have been in this order. Indeed, it is the approved and usual way. The word comes "believe," "come unto me." There is no programme or ceremony, but a simple plan which requires simple obedience. He who hesitates because he has not proper feelings, or is not fitted by passing through all the proper stages, or cannot do some great thing for his own salvation, commits like folly with Naaman, who was angry because the cure was according to God's plan, and not his.

The same readiness to hear advice which led Naaman first to seek the prophet, saved him now from his own anger. His servants saw his folly, and pleaded with him. He heeded, and was saved. His desperate need, no doubt, induced him to hear and try every remedy proposed. So the sinner, in his need, should heed the voice which calls him, and lay hold of the only hope.

### RELIGIOUS HABITS.

Right habit is like the channel, which dictates the course in which the river shall flow, and which grows deeper and deeper with each year. Right habit is like the thread on which we string precious pearls. The thread is, perhaps, of no great value, but if it be broken, the pearls are lost.

We have need to cherish all our right habits and to keep them inviolate. We need to have habits for the employment of our time, for our sleeping and our waking, for our work and our resting, for our eating and our drinking. The housekeeper who does not have habits (which, indeed, is but another name for system) will find that the week's work lags frightfully, and is achieved only at a great and needless expense of toil and pains.

We need to borrow the force of habit in the discharge of our religious duties. Devotion should be a habit. We should have a place of prayer and an hour of prayer. We should read the Scriptures with system, not opening here or there, as may chance.

Our benevolence should be a habit. We should give, not at the impulse of feeling, not under the spur of a stirring appeal, but in the pursuance of a habit, conscientiously formed and persistently maintained.

Religious labour should be a habit, whether it be labour in the Bible school or individual labour by the wayside. We should minister to the sick, the poor, the ignorant, habitually. Going to the house of the

Lord and to the prayer meeting should be a habit, a habit not broken in upon by aught save absolute necessity. Not seldom one feels, "I would like to attend that concert, or to accept this invitation to spend the evening with a friend; no harm can come of my being absent this once from the prayer meeting;" or, "I am tired and sleepy; and I will stay at home this morning." It is not much, perhaps, in one sense, but it breaks the thread, and the pearls will be scattered.

And when we speak of attendance at the prayer meeting and the place of worship, we do not refer to wandering about, going to this or that church because there is some new light there, or some flaming evangelist; going to this or that prayer meeting because there is some special interest. We mean going to your own stated place of worship, your own prayer meeting, filling your own place, not some one else's place. Although you may now and then forego what would seem a great pleasure and privilege, yet in the long run you will find yourself spiritually the gainer, and will be doing vastly more good. The place where you are needed is not where the crowd is, but where the crowd is *not*.

The wheel of an engine has dead points and centres, where the engine can exert no direct power over the machinery. The wheel has to rely on the impulse already received to carry it past the dead point. It goes over this point by the force of habit. The soul reaches dead points in its spiritual history. Perhaps some great trial has come, some change in circumstances; perhaps there is a temporary loss of interest; if one considers only the state of his feelings to-day, he would desert his closet and the place of prayer. Of course the effect of this would be to aggravate the spiritual ill from whence it comes. Then is the time when religious habit is invaluable. It carries the man past the dead point, keeps him in the path of duty; and soon the way of duty becomes also the way to happiness.

### EACH IN HIS OWN WAY.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said: "What is that in thine hand?" With this rod, with this stick, thou shalt save Israel. And so it proved.

What is that in thine hand, Shamgar? An ox-goad with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is that in thine hand, David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is that in thine hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me, give them to God; and the multitude is fed. What is that in thy hand, poor widow? Only two mites. Give them to God; and behold! the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God. Break it and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church till now. What has thou, Dorcas? My needle. Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman. God wants each one of you to serve Him where you are. You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face but by being like Him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for Him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites. A poor girl who had nothing but a sewing machine used it to aid a feeble church; all her earnings above her needs were given towards building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two

wites, the woman with the alabaster box, and Dorcas and her garments; you do as much and have as great reward.—*The Bible Student.*

### TENDER HEARTEDNESS.

This is not only one of the highest, but one of the sweetest and most peaceful of Christian experiences. A tender, pure, gentle heart is the loveliest object in the sight of God, the most acceptable in the eyes of good people, and certainly the richest treasure that can be borne in the breast.

It is not only an exhortation but a very precious command of the Holy Spirit, "Be kind and tender hearted one to another." This is just the opposite of human nature; but the divine Spirit has overcome human nature, with His nature which is love. The sufficiency of the Word and Spirit of God to soften and refine these rough hearts of ours is immeasurable, if we will only consent to go down deep enough in humility and self-abnegation.

1. A truly spiritual and tender heart suffers more pain from its own infirmities and mistakes than it does by all the injuries that can be done it by others. Such a heart is so keenly alive to its own unworthiness and nothingness, that it can bear sweetly and cheerfully the representations or injuries of others; but it will weep and prostrate itself in secret over any unintentional wound it may have caused some one else. Of course, if such a one is made the instrument of awakening a guilty conscience, that is not wounding a person properly speaking. That is the work of God. But a tender heart in the Bible sense, grieves over all unnecessary pain.

2. A tender heart will feel specially drawn out in prayer for its enemies, or those who in any wise may have evil "entreated" it. In such a case, this praying for foes will not be a mere pious fit, or spasmodic exertion of the will, but real prayer—in which the Holy Ghost will draw the heart out in such a warm stream of intercession, that it will find real delight in loving and praying for those who least esteem it.

To love our enemies so tenderly that if we are not oblivious to their ill-will, we shall deeply sympathize with them in their trials and afflictions, is one of the sweetest and most Christ-like experiences of a human soul. Oh what a miracle of love that God can take a vile, hard heart and so transform it by divine processes as to bring it into so magnanimous and heavenly a disposition.—*Western Christian Advocate.*

### WHAT A GLASS OF WINE DID.

The Duke of Orleans was the eldest son of King Louis Philippe, and inheritor of whatever rights his father could transmit. He was a very noble young man—physically noble. His generous qualities had made him universally popular. One morning he invited a few of his companions to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He did not become intoxicated; he was not in any respect a dissipated man; his character was lofty and noble; but in that joyous hour he drank just one glass too much. In taking the parting glass he slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered his carriage; but for that one glass of wine he would have kept his seat. He leaped from his carriage; but for that one glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer-shop near by, and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile.

CHRISTIANITY is strongest when it uses least of the world's policy. It is surest of a hearing when it speaks in natural voice, states exact facts in the simplest forms of speech, and is absolutely free from anything like a malicious spirit toward bitterest antagonists. When Christians secretly gloat over the misfortunes or sufferings of infidels, then is Satan throned and not Christ.

DEATH is only the prelude of a new life. Decay is only the preparation for reconstruction. Nothing in nature perishes. There may be dissolution; but there follows, inevitably, resolution into new forms. Matter itself, strictly speaking, is indestructible. And if the material perish not, surely the immaterial is secure from extinction. If the clay shall endure, how much more the spirit?

## OUR CONTRIBUTORS.

### TRINIDAD.

ADDRESS DELIVERED BEFORE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA AT OTTAWA, JUNE 17TH, 1876.  
BY REV. J. CHRISTIE, MISSIONARY, FROM TRINIDAD.

Trinidad is the most southerly of the West Indian Islands. It is situated about latitude 10° north, and at a short distance from the coast of South America. Its length is 54 miles and its breadth from 40 to 44 miles. Its area is 1,750 square miles. It was first discovered and settled by the Spaniards, who retained possession of it more than 200 years, till its cession to Great Britain in 1797. At present only about one-eighth of the land is under cultivation, but almost the whole of it is believed to be quite capable of being cultivated. The chief products of the island are sugar and cocoa. The population number between 120,000 and 130,000, and the exports for some years past have averaged \$7,000,000 annually. I have given the figures to show that Trinidad is in a highly prosperous condition, and that it has before it a bright future as regards material things. It is the most prosperous of the British W. Indian Islands. British Guiana or Demerara, on the mainland, not far from Trinidad, is also in a similar condition of prosperity, and the well-being of these lands is considered to depend chiefly on the presence in them of that people about whom I wish to address you this night.

The population of the island is between 120,000 and 130,000, made up of 10,000 whites, 80,000 negroes and coloured creoles, and from 30,000 to 35,000 coolies. These latter are the persons in whom we are specially interested. These coolies are pure Hindus, natives of British India. They have come to the West Indies to labour on the sugar plantations. After the abolition of slavery in the British Dominions, in 1838, the West Indian Islands began to sink rapidly in importance. Many estates were abandoned, and many who were formerly rich were brought almost to poverty. The reason simply was that the negroes, on being set free from slavery, considered that they were also set free from the necessity of working. In Trinidad the attention of the leading men was soon drawn to India as a source from which labourers might be procured. The first shipload of immigrants was brought in 1845, and from that time this mode of immigration has been carried on until there are now in the island between 30 and 35,000 Hindus, styled usually coolies. Stringent regulations have been made by the governments of Great Britain and India in regard to the welfare and protection of the immigrants, and these regulations have been I believe well observed.

After ten years' residence in the island they have the option of a return passage free to India or a grant of ten acres of land if they wish to remain, and that they are well satisfied with their lot is shown by the fact that only about one-fourth return to India, and many of these again come back to Trinidad.

About 10 per cent. of the coolies are Mohammedans, the remainder Hindus. This heathen population remained in the island for twenty-two years until the arrival of Rev. J. Morton without any effort being made to bring them to a knowledge of Christianity, except that one Christian proprietor at his own expense tried the experiment of bringing a catechist from one of the Episcopal colleges of India to labour among the coolies on his estates. For a time the work seemed to be going on with great success, and many were baptized; but in the end the catechist turned out to be utterly untrustworthy, the work was abandoned, and now that estate is considered by Mr. Morton the most hopeless part of his field. This attempt teaches us two lessons:

1. That to employ native agents without having some one qualified to oversee and examine their work is perilous.
2. That to baptize adults without having good evidence of their sincerity, and means for their future training, is worse than useless.

### CHARACTER OF THE COOLIES.

We find much ground for encouragement in our work in the character of the people. A small percentage of the coolies belong to the Brahman caste, but the bulk are of the labouring castes of India. They are purely Hindus, but a change comes over them on coming to Trinidad. In India they are bound down under an iron system of caste, cramped and fettered in almost every way. Not only is there that vast system

which divides the whole people into the castes of priests, soldiers, merchants and labourers, but these castes are subdivided into others, as every man is bound to follow the trade or occupation of his father.

Cramped in this way their minds become dulled, and under the terrible tyranny of the Brahmins, they are crushed and humiliated to the condition of slaves. After even a short residence in Trinidad, with a change of occupation and an acknowledgement of their rights, they become far more manly and enterprising. A great difference is noticeable between new coolies and those who have been for some months on the Island. A spirit of enterprise and thrift is soon developed among them, there is a general desire to better their condition, and the coolie population of Trinidad is now taking a stand above the general negro population of the island.

In my special district at least three-fourths of the houses erected in the villages for the lower classes during the last five years are owned by coolies and rented to the negroes. Almost without exception the shops in the country districts belong to persons who were originally brought to the island as simple field labourers. Some of them are even engaged as planters in the cultivation of the sugar cane, having small estates of their own.

We feel therefore that to gain them over to Christianity will not only be a good thing for them personally, but that it will ultimately have a salutary and powerful effect upon any country in which they may dwell. If left to themselves, however, so that they may graft the Creole vices upon the peculiar Hindu vices, then the West Indian Islands, the fairest spots that beautify the surface of the earth, will become morally the blackest and most hopeless blots in God's universe. The orientals, with their false religion and their vices, are invading the West Indies as they are the continent of America, and if we do not Christianize them they will heathenize us.

As to their attitude towards Christianity and the probability of its taking a speedy hold on their minds this I may say. They are not prone to the good. The world, the flesh and the devil have a hold on them, and although we believe that their minds are not at rest, for most of them have some religious duties to which they strictly attend, yet even if we had them by themselves it is not to be expected that they would immediately turn with eagerness to the Christian religion, but when to this I must add that they have little but evil examples before them in the so-called Christians whom they daily meet, immediate and extensive success is not to be expected. Yet I can testify that they hear us readily, respectfully and seemingly with great interest. They acknowledge that our words are "good words," though many of them are inclined to put off the consideration of them to a more convenient season.

### OUR WORK.

Our work began with the arrival of Mr. Morton in 1867. He settled in a place called Jen village, seven miles from San Fernando. He immediately gave himself earnestly to the study of the language, to gaining an acquaintance with the people, and the instruction of the young. A school was opened in a short time. The work went on quietly in the face of many difficulties. On the arrival of the Rev. K. J. Grant in 1870, Mr. Morton moved to the town of San Fernando, and he and Mr. Grant laboured together in the whole of that field till the spring of 1874, when Mr. Morton returned home on furlough. On his return to Trinidad, in the fall, Mr. Morton settled in a new district called Savanna Grande embracing a part of his first field with a large extent of new ground. In Dec. 1873 I was sent out as the third agent of the Church and settled in a district called Couva. The work in each of our fields is much the same in character. It consists (1) in preaching the Gospel to adults; (2) training the children in the schools.

1. *Preaching.* This is done entirely in the Hindustani language whenever and wherever we can get people to listen to us. There are now on the whole field five churches, in which worship is conducted in much the same mode as in churches at home, to audiences of Christians and any who may come with them; but the great bulk of our work is on the Sabbath and on week days, on the estates, in the houses of the people, or in the hospitals, wherever they can be gathered together.

2. *Schools.* This important branch of work has from the beginning largely engaged attention, and through the kindness of the proprietors of estates a large sum-

ber of schools have been organized and conducted. Instruction is given in English, reading, writing and arithmetic, also to the older children in Hindustani, and to all, daily lessons in the Bible and catechism both in English and Hindustani.

These schools have borne good fruit already. Several children trained in our schools are now occupying places of trust. A number of others have by the kindness of various Sabbath schools in Canada been kept on at school, and form a class of young people from among whom we have already drawn some teachers, and from among whom we hope to obtain many who will in time become catechists and pastors of native congregations.

Even in the case of children who have only attended our schools for a few months we feel that our labour has not been lost; at least this much has been done, a bond of love has been formed between them and us by which in the future we will be able more easily to influence them. Many instances also have occurred in which the parents have through the children been brought to a knowledge of Christianity and have been baptized.

During the past year more than 800 children were in attendance in twenty-one schools, and since the mission has been started between 3,000 and 4,000 have been present at least for a time. We have now in Trinidad twenty-one buildings used as school-houses and which are also used for preaching services.

In the admission of candidates for baptism we try to exercise great care. We demand from them in almost every case such a knowledge of their own language that they may be able to read the Bible, and we only baptize those who after strict examination seem sincerely to wish to be followers of the Lord Jesus. In some we have been disappointed, but the proportion of such is not large. The conduct of the greater part has been very satisfactory. They are attentive to the ordinances of religion and the duties of Christians. They renounce the use of spirituous liquors, opium and Indian-hemp. They are ready to work for the good of their heathen countrymen, and they give freely for the support of Christian ordinances. The greater part of them give a tithe of their earnings for this purpose and some do more than that. Gajadhar, who was trained in one of our schools and who is now a teacher at \$8 per month, gives twenty-five cents every Sabbath day. His father and mother, who earn together by hard work from \$10 to \$12 per month, give the same amount, so that that family are giving \$26 a year for the support of the Gospel; which is more than 50 per cent. above the average contributions per family for all purposes both congregational and for the schemes of the Church in 1877 in this wealthy Presbyterian Church in Canada.

If we are able to go on as we have begun in time our coolie churches will not only become self-supporting but will be able to help send the Gospel to others.

One remark as to the effect of our work on the minds of outsiders. In this, all the large proprietors of estates in Trinidad have endorsed our work by giving large grants of money, amounting in all to nearly £750 stg. yearly, and only one of these men is a Presbyterian. The success of the work is also attracting the attention of other Churches, and some are evincing a desire to engage in the work also, especially as there is one part of the island in which, from want of funds, we have been unable to do anything. Our earnest hope however is that their plans may be relinquished. It is not desirable under any circumstances that the island, which is small, should be subdivided, and we fear evil results from the way in which they propose to enter on the work, that is by sending among the people native catechists who will be under the charge of one of the regular ministers in the island, but one who knows nothing of the Hindustani language. As it has been in the past we fear that such an arrangement will only result in evil, but if we do not occupy the whole field soon we cannot object.

#### WHAT IS THE ULTIMATE AIM OF OUR WORK.

1. We feel that by carrying on the work vigorously in Trinidad we will be able to do something also for India. Earnest young men, with the new ideas learned in the western world, set free from the fetters of caste, and above all imbued with the spirit of the Lord Jesus, would become powerful agents in elevating the inhabitants of India.

It is true that it may be many years before we can send many such back to India. We discourage their going at present as much as possible for we need all

our help in Trinidad, yet during the past year two men of this stamp went back to India from Trinidad. Of one of them in whom I was specially interested I wish to speak. His name is Balaram. He was a Brahmin. When he came to Trinidad he was able to read the Sanscrit, the Mah-rati and the Hindustani languages. He was baptized about nine years ago by Rev. J. Morton, and on my going to Trinidad he came to me and was employed by me first as a teacher and afterwards as a catechist, and I can testify to his earnest Christian spirit. He thought often about his family who live in Indore. When he heard that Mr. Douglas had gone there as a missionary he wished to communicate with his people. This was done through Mr. Douglas and the result has been that Balaram has returned to India, and before he went Mr. Douglas wrote me that he hoped to be able to give him work as a catechist immediately on his arrival.

Kantu, who accompanies him was for five or six years one of Mr. Morton's most trusted teachers, and he is willing to engage in school work in India if the missionaries wish. So that our little mission in Trinidad has given to the Indore mission one catechist and perhaps a teacher, and if they continue as they were with us we believe that they will prove valuable helpers.

#### II. OUR WORK IN THE WEST INDIES.

Not only may we have some effect in India but I feel that there is an important work before our Church in the West Indies. As I said before the prosperity of Trinidad and British Guiana is a result of coolie immigration. The success of the system has been so great that the attention of the authorities in the other islands has been drawn to it, and now coolies are being imported into nearly all the British West Indian Islands, and the prospect is that before many years the coolies will be the main population in point of importance in the West Indies.

In Trinidad the work of Christianizing them has most unexpectedly been entrusted to the Church in Canada, and if our mission is well and firmly established there we can easily stretch out to surrounding islands.

#### WHAT ARE OUR NEEDS.

We need at least one more missionary and several more schools, one large district of the island is as yet totally untouched, and with our present staff we can do nothing in it; 8,000 or 9,000 remain who cannot possibly hear or learn the way of life, "How can they hear?" They are not even like the destitute people in almost every district of this land, able to read God's Word if it were given to them. Nominally living in the rays of the Christian sun they are yet in total darkness and blindness. We have been calling for another missionary for the past three years but the answer is, "The treasury of the Lord is empty." Brethren, I do not think we are asking extravagant things. When I think of the work to be done I feel that to attempt to carry on the whole work with such a force is presumptuous. What are four missionaries among 35,000 people. The utmost we will be able to do will be to organize the work over the whole island, employ what agents we can, and in this way attempt to bring the Gospel to the people generally.

I feel that we are not asking anything unreasonable. As I have travelled through your fair land, I have seen many churches whose cost far more than equals the total amount that has been expended up to the present in mission work in Trinidad. I have seen small towns and villages where three or four servants of Christ are toiling away with churches half filled, until as it has been said in the United States—nearly the same must be true of Canada—that there is one minister for every 700 souls. Can we not have one for every 7,000? Brethren, you applauded when I told you of what our coolies were doing themselves for the spread of the Gospel. We feel that God's Word justifies us in asking from our people, poor as they are, one-tenth for the Lord. If it is right in Trinidad, would it be wrong to tell the people of Canada that God expects as much from them?—if we are doing what is right, would it not be right? Is it not the duty of those who have vowed before God to proclaim the whole Gospel to those committed to their charge to fearlessly tell their people that they are not doing their duty till they give at least one-tenth to the Lord.

Forgive me if I have erred in thus speaking, but, brethren, I may not know the wants and the circumstances of this land as you do, but I feel that I realize as none of you can do the state of the poor heathen in

Trinidad, and from that mere handful I try to realize in some part the pitiful condition of the millions in other lands who wander in darkness, who are suffering under that disease whose remedy is in your hands, but upon all of whom, in less than fifty years, the sun of righteousness might rise with healing in his wings, if the Christian Church throughout the world were willing to dedicate even one-tenth of their substance to the Lord.

#### APOSTOLICAL SUCCESSION.

It is scarcely ever safe to interfere in family quarrels. It is generally best to observe a discreet silence and allow the interested ones to settle their disagreements between themselves, but it is impossible to avoid hearing naughty things which are said, especially when voices are raised in the warmth of debate till they are distinctly audible across the street. And if one is overheard thinking aloud on the matter one can scarcely be taken to task very sharply, especially if his own reputation is tacitly involved in the discussion. A case in point is now before us in the matter between the newly-elected Bishop of Toronto and the Roman Catholic Archbishop. The question involved is whether the relationship existing between their churches is that of mother and daughter, or that of sisters, and sisters of equal age, and it has attracted an unusual degree of interest from the fact that it has sprung from an election, long and severely contested. It was felt by very many that that election was a contest between the two parties in the Episcopal Church, in which each manifested their deep interest by putting forth their whole power as if in a battle for life. The result was in a manner before the public when the matter issued in the election of Dr. Sweatman; but many felt that until the Bishop spoke officially it was not possible for any but those who knew him personally and intimately to estimate accurately the relative gain or loss to ritualism or orthodoxy. Thus the "charge" of the Bishop to the Synod was read with deep interest by very many who had watched the conflict earnestly even outside of the communion of the Episcopal Church. And it may be said safely, the manly, straightforward and broadly catholic views so clearly and honestly expressed, were read with sincere pleasure by all those who hold to simplicity of worship and evangelical views of truth. It would scarcely have occurred to any one, looking at the address from that point of view, to take exception to certain utterances in which the superiority of the Episcopal Church to the other churches was taken for granted or asserted, because the assumption is well known—we expect to hear it on such occasions—and especially because the Bishop, in the simplicity of his heart and the earnestness of his purpose, had no intention or desire to make invidious distinctions at the time, but was evidently laying his hand on whatever would best serve the purpose of helping him clearly to set forth his position in regard to the vexed question of which his election had been the solution.

But other eyes were looking on, and men had scarcely more than expressed their satisfaction or their disapproval, when a statement appeared equally clear, and clothed in language quite as unmistakable, calling on the Bishop to give the grounds on which he based the claim of his Church to an independent apostolical succession and further to explain how the Church could be at once a or rather the Church, of the Reformation and at the same time a Church which could trace an unbroken and distinct autonomy from the apostles. To these enquiries there have been one or two replies, but, however they may satisfy the writers themselves or those who, with them, have a *hair line* of apostolical succession drawn across the eyeglass of their ecclesiastical theodolite, they leave the matter just where it was to those who are not in possession of such an instrument. There is a handful of dust thrown in the air, and a dexterous shifting from one foot to the other. Some kind of ecclesiastical necromancy is indulged, in which we are asked to behold a Church in England before St. Augustine; to close our eyes and then to behold once more the Church of England in all the glory of an *unbroken* apostolical succession. But, to use an expression unworthy of the subject, but quite in keeping with the dignity of such reasoning, this system of "now you see it, and now you don't" will scarcely do, and we still wait to hear the Bishop himself in reply. Our sympathies as a Church go heartily with him and with those by whose exertions he has been elected, in their clear, bold, but

kindly utterances on the great evangelical principles which underlie the controversy; but since the question has been raised, we want in all earnestness and surely in no uncharitable spirit, to hear it answered. For, be it remembered, that, upon this very claim rests an assumption of essential superiority to all the other Churches of the Reformation. And while we have an interest in such an assumption made over us by a sister Church we have a still deeper interest, and one we trust springing from still more worthy motives. We believe that the assumption—and we say it is an assumption—serves to bind to the heart of a noble Church a thing *unreal* and *untrue*, and therefore a thing which, although it may feed human pride, is the cause of weakness to her spiritual life and of internal distraction and ceaseless conflict.

The Church of England needs no such rotten prop to lean upon. It is her weakness and not her strength. In her service, in many respects unrivalled in chaste beauty, solemn grandeur, and deep devotion; in her learning, in the culture which she has been a special instrument in fostering and extending, and in the earnestness and generous Christianity of multitudes of her children, she has a heritage for which she and our common Christianity have reason to thank God. And we feel assured that her brightest days of usefulness and honour will come when she resolutely strikes away with her own hand that old ivy-covered superstition and seeks her whole evidence of union, not to the apostles but to Christ Himself, in her vital Christianity, as a branch of the living vine. STYLUS.

#### "MODERN UNIVERSALISM AND MATERIALISM."

The author of the above work is a respected minister of the Church of England, at Haysville, Ont. Mr. Softley, we are persuaded, has done a good service to the cause of truth in publishing. The times certainly demand that the important subject which his book deals with should be carefully considered, and that all opinions regarding it should be brought to the light of Scripture. Many treatises bearing on the great question of the future, or on certain parts of this question have, within the past few years, issued from the press in Britain and America. We are not aware, however, of the publication of any book which makes such a volume as that before us unnecessary.

The title of Mr. Softley's work indicates a very extensive territory to be surveyed; and whilst all parts of this wide region are not equally subjected to scrutiny, a careful perusal of the work will show that its title is justified. The first ninety-four pages of the book are devoted to the consideration of Universalism and Restorationism; and the remainder of the treatise (about two hundred pages) is occupied with the theory of Conditional Immortality—involving the doctrine of Materialism. The views of the Rev. R. N. Oxenham, S. Cox, and A. Jukes, as representing the Restorationists, are examined in detail; and whilst there are expressions and interpretations of passages in Mr. Softley's argument which we would not be held as entirely endorsing, our decided opinion is that he has overthrown the main reasonings of the writers named, and has given a valuable statement of the grounds on which the orthodox opinion rests. An excellent feature of the entire work is its perfect submission to Scripture. When the mind of the spirit is ascertained, the writer regards any point as decided beyond appeal.

In the second part of his work Mr. Softley deals chiefly with the Rev. E. White; whose "Life in Christ" is certainly the ablest defence of Conditional Immortality which has recently been made—perhaps the ablest altogether. We cannot even summarise the argument, but can confidently recommend those who would see how hopeless it is to plead Scripture in favour of Mr. White's views, to study carefully this part of the volume. We have here not merely the refutation of particular interpretations given by Mr. White, but excellent statements as to the "Nature of God," "Nature of Sin," etc., showing that the whole texture of Scripture teaching is against the theory of Conditional Immortality.

A chapter is devoted to the theory of Prof. Birks, "The modern via media," with which the views of Farrar and others seem nearly coincident. We hope that Mr. Softley's volume will have good circulation. It is entitled to it on the ground of its merits, and on the ground of the vast importance of the theme dis-

cussed. We can speak of this work as careful, earnest, and devout; while the writer's knowledge of the subject with which he deals, and of the writers whom he has undertaken to refute, will not be questioned by those who follow him through this interesting addition to Canadian authorship.

The punctuation is not faultless, the semicolon being frequently, in the beginning of the book especially, used for the comma. There are also a good many sentences which would need to be somewhat modified in construction. The excessive use of the word *such* is a slight blemish. These are matters which can be remedied in a second edition; which, we hope, will soon be required. W. C.

#### ANGLO-ISRAEL.

MR. EDITOR,—I suppose that your correspondent "Always Ready" purposes giving in detail the arguments which are popularly set forth for the purpose of identifying the Anglo-Saxon races with the ten lost tribes of Israel. I have looked into the subject, and while admitting the plausibility of the arguments, I am so satisfied of their sophistical and illogical character that I sympathize with Professor Campbell in thinking that ridicule and the *reductio ad absurdum* is the proper way of dealing with them. At the same time it is likely that many will for a time be amused and bewildered by the statement which we may expect from your correspondent. So, for the sake of your readers as well as for "Always Ready," who wishes to discuss the subject, I will submit a few queries and leave the matter there until I see how the question is presented.

1. What constitutes *identity* in this question? Is it lineal and natural descent, or the possession of external features? If the latter how *can* it prove the former? For example no amount of external resemblance *could* prove another child to be Charlie Ross. Even a mother, as in the Tichborne case, may be deceived, but one historical fact will upset all claim to identity. Now the known history of the families which constitute the Anglo-Saxon excludes the possibility of their being of Israelitish origin. Ethnology and Philology will decide this question.

2. Suppose it could be shown (1) that certain blessings were promised to God's Israel, (2) that the Anglo-Saxon race enjoyed these blessings, (3) that *only God's Israel could enjoy them*, then it would follow that the Anglo-Saxon race is God's Israel. Still what is meant by God's Israel? Does it mean Israel according to the flesh? (Rom. ix. 6, 8, "They which are the children of the flesh, these are not the children of God," also Rom. ii. 28; Gal. iii. 9, 14, 29, or Israel according to the spirit in faith? If the latter, then the Anglo-Saxon race may be spiritually God's Israel and inheritors of God's promises without being naturally descended from the ten tribes. Besides it cannot be shown that *only the natural descendants of Jacob* are to enjoy the spiritual blessings promised to the seed of Abraham. "In him all the families of the earth are to be blessed."

3. What would "Always Ready" say to the following statement? Certain promises were made to Israel, God's people, *if obedient*. Israel was disobedient, therefore failed to obtain them. But the Anglo-Saxon race was obedient, became God's people, and obtained the promises. Therefore the Christian Anglo-Saxon race is now what Israel, according to the flesh, was formerly, "the people of God," and enjoys Abraham's blessing. But they are not of Israel by fleshly descent, and if Israel repents and becomes obedient they also shall again become God's people and share in the promises.

4. In making out the *lost* ten tribes, (1) Why is not Levi included? (2) Why is Benjamin included and not Judah? (3) Were the promises not made to Judah? (4) Do we know anything more about Levi and Judah, *as tribes*, than about the others? Surely the selection is arbitrary. By all means let us "prove all things." Let "Always Ready" produce his proof, and if he can show that the Saxon, Norman, Celt, Jute and Scandinavian elements of the present Anglo-Saxon races of England and America are descendants of the sons of Jacob, we shall receive it. But no accumulation of evidence which only shows that certain promises made to God's covenant people are in part fulfilled to the Anglo-Saxon race, can establish their natural lineal descent from the *ten* lost tribes.

ENQUIRER.

A. L. O. E.

MR. EDITOR,—In the December number of the "Family Treasury," as many of your readers will recollect, a very interesting notice was given of Miss Charlotte Maria Tucker (the well known A. L. O. E.), whose writings for the young have such a deservedly wide circulation. In November, 1875, Miss Tucker landed in India, where she is now actively engaged in Christian work. The article referred to is well worthy of perusal, but all that is meant now is to draw attention through your columns to an appeal which Miss Tucker makes and which is transcribed in the February number of the "Treasury." Her own words are sub-joined. I would merely premise that Batala, where she is labouring, is described as an ancient town, twenty-four miles from Amritsar, the holy city of the Sikhs, and inhabited by a mixed population of 24,000 Hindus, Mohammedans and Sikhs. Miss Tucker says: "At this lonely out-station we see with thankful joy the church of living stones gradually rising. Where two years ago (save the catechist's family) a noble Brahmin convert stood alone, facing a fierce storm of affliction for Christ's sake, we have now quite a little flock of those who confess the Saviour. This has, humanly speaking, been greatly owing to a school for native Christian boys having been established near Batala—a light shining in a dark place. During the last three months we have had six adult baptisms (besides those of children), and we are likely to have more. In what was a stronghold of bigotry, a spirit of inquiry has been awakened; seven Zenana schools have been opened; and in thirty-five homes the Zenana teacher is welcomed. We thank God and take courage. It is now time to think of collecting funds to build a church at Batala. A commencement has been made by a liberal donation from a lady in England. I appeal to kind friends in Britain to help us to gather bricks for our church by contributions, either in money or in work, to be sent to the care of William Tucker, Esq., 16 Queen's Gardens, Hyde Park, London, W." With joyful confidence A. L. O. E. makes this appeal to her brethren and sisters in Christ, who count it one of their most delightful privileges to lay their offerings at His feet."

In the article in the "Family Treasury" for February, Mrs. Elmslie (the writer) says further: "I would only add to this appeal from Miss Tucker's own pen a practical suggestion. Would it not be well for all who have, from childhood upwards, enjoyed the charming writings of this most gentle and genial author, to show their grateful appreciation of her works by aiding her in this way?"

On the 20th of April the Rev. J. B. Mullan, pastor of St. Andrew's Church, Fergus, brought these articles in the "Treasury" before the Sabbath school of the congregation, and suggested how appropriate it would be if all Sabbath schools where Miss Tucker's writings had been read with delight and edification were to contribute likewise, as they might be able, to the special object her appeal draws attention to. In connection with this the Sabbath school referred to has resolved to contribute five dollars towards the church at Batala. Might not many others of our Sabbath schools feel pleasure in contributing to the same object in amounts within their power, say from one dollar upwards. Contributions from schools might be sent to you, and after a limited time forwarded to the address Miss Tucker gives. A. DINGWALL FORDYCE.

Fergus, July 9, 1879.

SIGNOR GAVAZZI, the Italian orator whose name was so well known on this continent a quarter of a century ago, has been preaching in London to immense congregations. He is labouring to evangelize Rome at present, and says that there never was a time so opportune as the present for spreading the doctrines of the evangelical faith among its benighted people or a greater eagerness evinced for hearing and learning the truth. "All that was wanted was earnest and devoted men to preach the Gospel, and pecuniary help."

THE Rev. W. T. Eustis said in a sermon before the Yale Theological Seminary that the need of the age was more practical teaching in applied theology. He said that he had a Bible class of young men, among whom were several bank clerks, and he recently put to them the question, "If funds were entrusted to you as a trustee, would you have the right to invest them in a savings bank and take the interest to your own use?" Several replied it would be perfectly legitimate. This want of faith in the ethics of the gospel is the great heresy of our day.

## BOOKS AND MAGAZINES.

### *St. Nicholas.*

New York: Scribner & Co.

The number of "St. Nicholas" for July has eight extra pages and more than eighty illustrations. It is a number exactly suited to summer holiday reading.

### *The Amphion.*

Detroit, Mich.: Roe Stephens.

The July number of the "Amphion," a musical monthly magazine, contains four long pieces of popular music and quite a quantity of very readable letter-press.

### *Littell's Living Age.*

Boston: Littell & Co.

The numbers of the "Living Age" for the weeks ending June 28th and July 5th respectively are to hand, containing a most inviting assortment of articles from the foremost English periodicals.

### *The Young Scientist.*

New York: 14 Dey street.

The "Young Scientist" is well fitted for being placed in the hands of boys as an introduction to the sciences. It is a monthly publication. The June number gives instruction in several useful and attractive arts.

### *The Cultivation of the Memory.*

Philadelphia: Eldredge Brother.

This volume is No. II. of the excellent series of Manuals for Teachers now in course of publication by the Messrs. Eldridge. It forms a valuable contribution to the literature of the art and science of teaching.

### *The Fortnightly Review.*

Toronto: Belfords, Clarke & Co.

The current number of the "Fortnightly" contains the usual quantity of matter, important and readable. Rev. R. W. Dale, well known as an eloquent preacher, has entered the political arena and appears as the author of an article on "Liberal Candidates at the Next Election."

### *The Preacher and Homiletic Monthly.*

New York: The Religious Newspaper Agency.

The July number of the "Preacher" furnishes the usual liberal supply of sermons, etc., of various shades of thought, and more or less orthodox, but all characterized by ability. Such names as those of Dr. Bellows, Dr. Darling, Dr. Hanna, Dr. Duryea, Dr. Jessop, Dr. Burchard, and Dr. Joseph Parker, will attract many readers.

### *Scribner's Monthly.*

New York: Scribner & Co.

For judicious selection of instructive and interesting contributions; for force, incisiveness and originality of editorial matter, and for wealth and beauty of illustration, "Scribner" occupies a foremost place among American periodicals. If any one doubts the justice of our verdict, let him peruse the July number and judge for himself.

### *Rose-Belford's Canadian Monthly.*

Toronto: Rose-Belford Publishing Co.

The July number of the "Canadian Monthly" is fully up to the average in literary excellence, interest, and attractiveness. The illustrations accompanying the article on "The Northern Lakes of Canada" will bring familiar scenes back to the eyes of many readers with vivid distinctness. The poem on "Dominion Day, 1879," by *Fidelis* is, both in conception and execution, worthy of the subject, of the author, and of the magazine in which it appears.

### *The Princeton Review.*

New York: 37 Park Row.

The readers of the "Princeton" will bear us out when we say that it is fully as ready as any other publication to deal with the most prominent questions which occupy the minds of thinking men in the present day, while unlike many other publications it treats these questions in a manner which is exhaustive, conclusive, and generally in accordance with sound philosophy and with Scripture. The contents of the July number, now before us, will justify and illustrate these remarks.

### *Sunday Service Trains, not Needed, Immoral and Illegal.*

A Sermon preached in Knox Church, Dundas, on 1st June, 1879, by Rev. John Laing, M.A.

When the secular encroaches upon the sacred—when, in the eager pursuit of pleasure and worldly gain, the institutions and ordinances of religion are

trampled upon—the Christian community must arouse itself to action, and the pulpit must take the lead. In saying this we only give the pulpit its own place, without at all ignoring the responsibilities of the religious press. It is encouraging to find, among the ministers of the Presbyterian Church in Canada, one here and one there and still another yonder, regardless of consequences to themselves personally, taking the stand in relation to public evils to which their position calls them. Of this we have a pre-eminent instance in the sermon now before us, directed against the running of "service trains" on Sabbath between Hamilton and Dundas. Mr. Laing approaches what he considers his imperative duty with solemnity, earnestness and anxiety. After exposing the sophistry of the promoters of the enterprise, who pretended to run the trains for the accommodation of church-going people, he gives a masterly defence of the Sabbath. The whole is conceived and expressed in a spirit of Christian love and kindness, but that does not detract from the incisiveness of the reproof or from the plainness with which the iniquity is laid bare. The sermon has been printed by request, and only for private circulation; but, in view of the many attempts now being made to secularize the Christian Sabbath, it ought to be placed within reach of every congregation in the Church.

### *Man's Moral Nature.*

By Richard Maurice Bucke, M.D. Toronto: Willing & Williamson.

In the shape of a handsome octavo volume of 200 pages we have here an essay by the Medical Superintendent of the Asylum for the Insane, London, Ont. It will undoubtedly attract attention and give rise to discussion, for it is not at all one of those compilations so common in the present day, but a fresh, original and suggestive work. Though evidently an adept in physical science and not ignorant of metaphysics, the author does not follow in the ruts made by previous writers, but strikes out new paths for himself. At the same time he is not in the least degree dogmatic or conceited, and does not present his conclusions as absolute or even certain, but modestly submits them for consideration. Perhaps the most startling part of the book is the chapter on the "Physical Basis of the Moral Nature." This basis Dr. Bucke thinks he finds, not in the brain, but in the great sympathetic nerve system, extending from the base of the brain, along the sides of the spinal column, and connected with the heart, stomach, etc. The brain, he regards as the seat or basis only of the intellectual nature. To the reader it would sometimes seem as if the author, by the term "moral nature" meant only the emotional nature—the feelings, such as love, hatred, grief, joy, anger, etc.—but he must also include the sense of right and wrong, of good and evil, for, in support of his theory, that the seat of the moral nature is in the trunk and not in the brain, he tells us that he knows of "no example of a man of great moral elevation—a religious founder, a supreme artist—who has not been up to the ordinary standard of humanity both in height and weight." Some of his other proofs are that "the languages of all nations and of all times refer the emotions to the heart;" that "the intellect is less developed and the moral nature more developed in woman than in man," the former having a smaller brain and a fuller sympathetic nervous system; and that "those who have the best and highest moral natures live longest," while at the same time "length of life depends upon the degree of perfection of the great sympathetic nervous system." The bearing of these and other arguments upon our author's conclusions will be called in question. But although the reader may not accept the views advanced, he will still admire the book for its suggestiveness and vigorous thought; and he will, without falling into the error of putting the effect for the cause, learn from it at least this: that the moral nature and the great sympathetic nervous system have much more to do with each other than has been generally supposed.

### EGYPT IN BONDAGE.

The judgment of the world will be lenient toward the rule of the deposed Khedive of Egypt. Very severe criticisms have been made of him, and most of them are just too, according to the Western standard. He did not rule wisely, as European or American governments rule. He did exceeding foolishly and saddled Egypt with a debt appalling in its magnitude. But the civilized world has much to thank the late

Khedive for. By his appointment and support, two of the best savans of Europe—Messrs. Mariette and Brugsch, both of whom wear the title Bey—have been collecting and arranging the antiquities of Egypt, giving to scholars facilities hitherto unequalled for the study of the ancient history of the country. His part in the development of Egyptology would alone send his name down to future ages. What he has done along the Upper Nile and in Soudan, though done chiefly with the view of enlarging his territory, has been directly in the interests of civilization and humanity. He has sent armies, under English and American officers, against the slave-dealing tribes of the great interior country, who have conquered the savages and released the slaves. Whatever may be said of his encouragement of slavery in his own dominions, his armies have dealt a hard blow at the utterly inhuman traffic in the interior.

The position of the Khedive after the interest on the foreign debt was defaulted was a very trying one to a man of the spirit Ismail had shown. He was educated in France, and, returning to Egypt with Western ideas, undertook, on his elevation to the post of viceroy, in 1863, at once to increase his own power and to introduce those features of European civilization which had pleased him most. Entering heavily into the cotton trade during the war in the United States, he accumulated an immense private fortune, which may have led to the extravagances which have brought disaster to the Egyptian finances. Almost his first act on becoming viceroy was the promotion of the plan of the Suez Canal, and he busied himself at the same time with schemes to add to his power and secure his independence. He offered the Sultan double the amount of Egypt's annual tribute, or \$3,600,000; and received in return, in 1867, the title of Khedive and substantial additions to his authority. Six years later, further concessions from the Sultan made him in all but the payment of tribute an independent monarch, who felt himself strong enough to exercise the power he sued for, with or without the Sultan's permission. Borrowing for his schemes of improvement large sums of money from England and France, he found that he had so entangled himself he could no longer maintain his independence. England and France came forward in the interests of the chief creditors of the Khedive, and insisted that the management of the finances should be resigned to their representatives, Messrs. Wilson and Bignieres. The Khedive could do nothing but bow in humiliation to the decisions of his creditors. Thereafter he became almost a cipher in the administration of the government. Whatever he might think of the wisdom of the policy adopted by his foreign ministers, he could not change it; while his people, staggering under the weight of taxes, saw the foreign administrators only as agents of creditors, determined to collect the money due, though starvation of the taxpayer were the result. The Khedive endured his humiliation a year, and then decided that, come what might, the portfolios of finance and public works should no longer be in the hands of foreigners. So on April 8th he dismissed Messrs. Wilson and Bignieres; and not all the persuasions nor threats of the representatives of England, France, Germany, and other governments of Europe could induce him to reinstate them. He preferred enforced abdication to a position without power, and he has, therefore, given place to his son. The Sultan, who has quite as little independent authority left him as had the Khedive, received his orders for the removal of Ismail I. from London. How the Mohammedan power has fallen!

The future of Egypt is an uncertain one. The present Khedive may throw off the foreign yoke, as his father did. Egypt may be separated from Turkey, and even be annexed to England or divided between England and France. It is not likely that either of these countries will release their hold until their claims have been settled, and they have other interests which must always make them concerned in the fortunes of Egypt. The best thing that could happen to Egypt now is separation from Turkey. It receives no benefits whatever from the government of the Sultan, and the tribute of \$3,600,000 (which, says the firman of the Sultan to the Khedive, "thou shalt pay the greatest attention to remit each year, without delay and in its entirety") could be put to much better use in the payment of the debt. With an annual revenue of \$35,000,000 and an economical administration, Egypt, as an independent power, could in time handle even a debt of \$450,000,000.—*N. Y. Independent.*

**Scientific and Useful.**

**BARLEY WATER.** Wash two ounces of pearl barley in cold water until it does not cloud the water; then put it into half a pint of cold water over the fire and boil it for five minutes; next drain off this water, put the barley into two quarts of cold water, set it over the fire, and let it boil until it is reduced to one quart. Strain, cool, and sweeten slightly, if desirable. Pearl barley contains starch and mucilage, and makes an exceedingly soothing and refreshing draught in cases of fever and of inflammation of the membranes of the stomach and bowels.

**LETTUCE** is one of the few vegetables that one might have the whole year, and we think it is eaten with a better relish in the winter and early spring than at any other time. The system then seems to demand variety and change—when the cold is relaxing, the days lengthening, and the warmth increasing. Every family that has a fine little garden-spot can enjoy the luxury with very little trouble. All that is necessary is to build a frame of coarse boards, cover it with a closely-fitting glass sash, and place it in a sunny spot, somewhat protected. In this plant the lettuce sets about six inches apart, in good ground, and keep them properly watered. They will grow all winter, and in the early spring will form beautiful large heads, to encourage the appetite and grace the table. The earlier in the autumn this operation is begun the better.

**BROWN THICKENING FOR GRAVIES.**—Take half a pound of flour and sift it after drying it thoroughly on a newspaper before the fire. Melt half a pound of butter in a porcelain saucepan; skin the top and pour off all that is as clear as good salad-oil. Wash out the saucepan and pour in the melted butter and flour; stir over a quick fire with a wooden spoon. The stirring must be continued until the whole mass begins to change colour. As soon as of a light fawn colour, take from the fire, throw in a large slice of onion—this will give the thickening a nice flavour—and keep stirring until it stops bubbling; take out the onion and turn into an earthen pot. When cold it has the appearance of light-coloured chocolate, and very little will give a rich brown look to gravies. If rightly made it will keep good for weeks, and as brown thickening is almost a necessity where gravies and sauces are properly made, I have found it convenient to prepare two or three pounds of butter at a time.

**THE BLESSING OF LABOUR.**—I believe that for most men more than eight hours' work per day is required for the maintenance of physical, mental, and moral health. I think that for most men, including operatives, mechanics, farmers, and clergymen, more than eight hours' labour per day is necessary, in order to keep down and utilize the forces of the animal nature and passions. I believe that if improvements in machinery should discharge men from the necessity of labouring more than six hours a day, society would rot in measureless and fatal animalism. I have worked more than ten hours per day during most of my life, and believe it is best for us all to be compelled to work. It would be well, I think, if we could make it impossible for an idler to live on the face of the earth. Religious teachers are not without responsibility for having taught that the necessity of labour is a curse. The world owes most of its growth hitherto to men who tried to do as much work as they could. Its debt is small to the men who wished to do as little as possible.—*June Atlantic.*

**KEEPING ICE IN THE SICK ROOM.**—For those who have an abundant supply of ice this may not be a matter of much moment; but for poor people, who may rarely use ice except in sickness, and to whom the expense is not insignificant, the following hints from an English source may be useful: "Cut a piece of flannel, about nine inches square, and secure it by a ligature around the mouth of an ordinary tumbler, so as to leave a cup-shaped depression of flannel within the tumbler to about half its depth. In the flannel cup so constructed pieces of ice may be preserved for many hours; all the longer if a piece of flannel from four to five inches square be used as a loose cover to the ice-cup. Cheap flannel, with comparatively open meshes, is preferable, as the water easily drains through it, and the ice is thus kept quite dry. When good flannel with close texture is employed, a small hole must be made in the bottom of the flannel cup; otherwise it holds the water and facilitates the melting of the ice, which is, nevertheless, preserved much longer than in the naked cup or tumbler. In a tumbler containing a flannel cup, made as above described, of cheap, open flannel, at 1c. (20 cents) a yard, it took ten hours and ten minutes to dissolve two ounces of ice, whereas in a naked cup, in the same conditions, all the ice was gone in less than three hours.

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TORONTO, FRIDAY, JULY 18, 1879.

## SABBATH SCHOOL CONTRIBUTIONS FOR MISSIONS.

ONE of the most gratifying features in connection with the reports presented to the Assembly last month was the increasing interest manifested by the youth of the Church in missionary work. Four or five years ago the total contributions of our Sabbath schools for mission purposes were only a few hundred dollars, whereas last year the amount raised exceeded eight thousand dollars.

This is most encouraging, indicative as it is of a greatly increased interest in missions on the part of both teachers and scholars, and augurs hopefully for the future of our Church.

In some of our schools there are regularly organized Juvenile Missionary Associations, where the average contribution per scholar reaches as high as two dollars. In other schools each class has its missionary box, into which the members put their contributions every Sabbath; whereas in others a collection is taken every Lord's day for missionary objects. Last year, so far as we are able to gather from the reports presented to the Assembly, about 250 Sabbath schools of our Church contributed to missions. Gratifying however as this is, there remain nearly 1,000 Sabbath schools which last year did nothing for the missionary schemes of the Church; for, including mission fields and the several branches of pastoral charges, there are upwards of 1,200 Presbyterian Sabbath schools in the Dominion, and we know of no reason why every one of these schools should not contribute to missions. In many of them, because of the small number of children in attendance, or because of the poverty of the parents, the amount would necessarily be small, but this is no reason why the missionary spirit should not be evoked and the opportunity given to contribute for the advancement of Christ's kingdom. We suppose that none of our Sabbath schools has a lower average attendance than ten, and that there are few families

who are unable to give each of the children attending Sabbath school one cent every Lord's day. A school of only ten children would at this rate raise \$5.20 a year. Suppose that of the 1,000 non-contributing Sabbath schools the average attendance in each is thirty or 30,000 in all, and that each scholar contributed a single cent every Lord's day, the total aggregate contributions for missions in these thousand schools would be \$15,000 every year. How much good might be accomplished by this sum? It would be sufficient to maintain several more missionaries in connection with our Foreign, our French Evangelization, and our Home Missions. Is it however practicable to get this large sum from our Sabbath schools in addition to the amount raised last year? Quite practicable. We are satisfied that we have under-estimated rather than over-estimated the amount that might be got from the non-contributing schools, and that if every school superintendent in our Church would but take the matter in hand earnestly and vigorously a very much larger sum would be obtained and a renewed impulse be given to all our missionary enterprises. Apart from the financial gain, who can estimate the benefits to the teachers and scholars of these schools?

This is a matter which should engage the attention of Sessions and Presbyteries. We hear a good deal from time to time of Sabbath school conferences and conventions, and we sometimes think that the results of these are frequently less practical than could be desired. Here is a practical subject, affecting not simply the prosperity of the great missionary schemes of the Church, but, what is even of greater importance, the best interests of the youth of our Sabbath schools. We would like to see this matter taken hold of by Presbyteries and Sessions and some plan introduced into every school whereby a missionary spirit would be evoked and contributions obtained for the furtherance of the kingdom of Christ.

Meanwhile we hope that superintendents will without delay bring the matter before their teachers and scholars and at once begin to aid the missionary schemes of the Church.

## STRUGGLING INTO LIBERTY.

THE question of organs and hymns has again been before the Irish Presbyterian General Assembly. It proved so absorbing that much valuable time was spent upon it. To the organ, the morning, afternoon and evening of one day were devoted. Hymns occupied the attention of the house during the entire evening and even well on to the bewitching moment when the sun is seen gilding the horizon with his golden beams. It is rather curious to find the Assemblies of Ireland and Scotland giving the hours of night to warm debate. They go through with a subject though they should have to sit up all night for it. They seldom adjourn any great discussion from one sederunt to another.

Upon the vote being taken, it was found that a majority of thirty-five were against granting liberty to use the organ, and a ma-

majority of sixty-eight recorded their names against the preparation of a hymn-book. On account of these resolutions, those congregations which unanimously favour instrumental music must content themselves without it for some time to come, and such as wanted to employ hymns in the public service will have to be satisfied with the well-worn and time-honoured version of the Psalms. It would be well however, for the majority in this case to look facts in the face, and prepare for acting in a generous and disinterested manner in the future. That the issue upon the organ and hymn questions should be determined by such small numbers, is an earnest of the time when the majority will be in the ascendant. When we consider the numerical force of the Irish Presbyterian General Assembly—there being well-nigh seven hundred ministers with corresponding ruling elders—the majorities we have indicated are very small indeed. A few years ago, and they were much larger than now. It does not take one to be a prophet to foresee the time when congregations will be granted liberty in regard to the use of the organ, and when the Irish Church will authorize the publication of a Hymn Book.

Such at all events has been the history of these questions in sister Churches. It is not long since the United Presbyterian Synod of Scotland compelled a Glasgow congregation to shut up an organ which had been built in their new church. The minister and people in this case thought they had an inherent liberty to introduce the instrument, and theirs became a test case for the whole Church. After lengthened, and keen and earnest discussion both in Presbytery and Synod, an adverse vote was taken to the use of the organ, which of course became law for the entire body. But the minority were in earnest. They represented a majority of the people who favoured instrumental music. They were determined, and the consequence is that today the congregations in this Church enjoy the hard won liberty to introduce the organ when they see fit. The battle was also severely waged in the Established Church. Again and again liberty in this regard was denied. But about fifteen years ago the party in favour of instrumental music triumphed, and already the "kist of whistles" may be heard in several hundreds of parish churches.

In the Presbyterian Church in Canada there is the greatest harmony in regard to these matters. The use of the organ is allowed to those congregations which are unanimously in favour of it, and already the instrument may be conspicuously seen in not a few of our churches, both in cities and throughout the country. All controversy upon the hymn question is practically ended, and a large and influential committee are now at work upon what we trust will become the Hymn Book of the Church in another year.

It is curious to find admissions made upon the floor of the Irish Presbyterian Assembly to the effect that harmoniums and hymns are now very generally used in the Sabbath schools, and at social gatherings of the congregations. This is another of those straws that indicate the course of the stream. In another

year or two the Irish Church will be no exception to what is almost the general rule of Presbyterians in regard to instrumental music and hymnology.

### HOW TO REACH THE MASSES.

**T**HIS is the question of questions. We have heard many learned papers upon the subject. We have been present at several animated discussions regarding it. The hearers or readers of sermons know from experience that it is a popular theme with preachers generally. But it is evident that clever theories, profound essays, interesting debates, or even earnest and eloquent discourses, will not solve the problem. In a word, the only way of reaching the masses, is to go to the masses.

But much depends upon the persons who undertake the mission. It is sometimes said that this work is specially adapted to lay preachers, and certainly when any one who is well endowed with common sense and kindly sympathy addresses himself to the task of speaking to the churchless, it must be followed with a blessing. It is common to speak of Mr. Moody as a layman, though to the general view he is an authorized ambassador not from one, but from all the evangelical Churches. As an evangelist to the masses, Mr. Moody has certainly proved himself to be a workman needing not to be ashamed. It is impossible to tell the number of persons who have been reached by his voice, while the good he has done to countless human beings is incalculable. There are, however, many grades of preachers to the masses, from the educated, impressive Moody down to the eccentric, half-witted Flockhart; and possibly such as the latter, with his quaint and homely methods, taking sinners literally by the neck, speaking to them withal the words of truth, will be found on the great day rejoicingly bringing his sheaves with him.

It gives us much pleasure to observe that a well-concerted movement upon the masses is being made by the clergy of this city. For some time it had been known that one of our ministers was holding weekly Sabbath meetings in the park, and now we notice with pleasure that several prominent clergymen have actually preached in the open air, and that others of similar calibre are to follow. The place we think is well chosen, as Christian men and women who have been brought into contact with it, have been deeply pained by the kind of discussion which is being carried on there every Sabbath by a variety of speakers representing every shade of opinion. Frequently this has not the semblance even of earnest, intellectual discussion. Coarse jokes are attempted by the speakers, often violent tirades are made upon the churches, the clergy, the Sabbath, and even the Bible. The infidel and the sceptic laugh at the religion of the Bible, and however ineffective the words of such may be with the thoughtful and experienced, they may prove very damaging to the young. Sometimes these discussions are accompanied with blasphemies that are shocking to the ear even of the careless. There is all the time a bantering and

mocking spirit evinced, which cannot be corrected by the few who occasionally mount the rostrum and try to speak a few words of practical common sense. In these circumstances those who have this matter at heart cannot but rejoice that we have clergymen amongst us who are trying to solve the deep and difficult problem of reaching the masses.

In this city we have somewhere about one hundred churches to seventy-five thousand of a population. Only a few of these may be said to be full. The danger is that with so many churches a spirit of competition will arise that seeks to enrich one at the expense of the many. But in this movement of the clergy to reach the masses, there is competition of the right sort. We presume that all our churches might be full were this a city of church-going people, and we trust that the evangelistic services now being held in the park by the ministers will have the desired effect of bringing many to the foot of the cross, and ultimately into living relationship with the churches and into active Christian work for the good of others.

### ROMISH ORDINATION.

**MR. EDITOR.**—Two communications have recently appeared in your columns in regard to the reception by the General Assembly of an ex-priest of Rome, one from a minister and the other from a member of the Church. Neither of these communications deserves much sympathy, because the former seems to be dictated by a spirit of opposition to the French Evangelization Scheme of the Church, and both appear to betray considerable ignorance on the subject.

The letter from a "Member" speaks of "hair-splitting professors" of the "criminal laxity" of the Assembly, of the "shade of Knox," and of the necessity of ex-priests taking a course of study in one of our Colleges, in ignorance of the fact that the ex-priest received by last Assembly did study during the past two or three sessions in the Montreal Presbyterian College; and that in the days of Knox and Luther it was not, we believe, the practice of the Church to require the re-ordination of Romish priests connecting themselves with the Reformed Church. The writers of both communications seem to think that the Assembly took a new departure last month in the reception of Mr. Internoscia, whereas in former years several ex-priests have been received and in the case of none of them was re-ordination required. There is room for difference of opinion as to the course which should be adopted when ex-priests of Rome desire to enter the ministry of the Protestant Church. Some, regarding the Church of Rome as in no sense a branch of the Church of Christ, think re-baptism as well as re-ordination necessary, while many able and devout divines, including the greatest theologian of the present century—the late Dr. Hodge of Princeton—are opposed alike to re-baptism and re-ordination. Without expressing any opinion as to the principle involved, or without here discussing the question on its merits, the writer simply desires to express his disapproval of the manner in which your correspondents have treated the subject, and to correct the erroneous impression their letters are calculated to have.

Two years ago a committee was appointed by the Assembly to consider the whole matter. This committee prepared and submitted an able report, and the Assembly, last month, without expressing any opinion on the matter, agreed to send down to Presbyteries the principle involved in the subject so that the mind of the Church might be obtained and action taken in accordance therewith by a future Assembly.

There is one point in the letter of a "minister" to which attention ought to be directed. Assuming that the Assembly recognizes the Church of Rome as a branch of the true Church of Christ, because it received an ex-priest without re-ordination, he recommends that the money expended on French Evangelization should hereafter be given to Home and Foreign Missions, on the ground that there is no need to maintain missionaries among a people where there is al-

ready a branch of the Church of Christ at work. Carry out this principle, and to what will it lead? Not only would missionaries be withdrawn from many foreign fields but from a very large number of our own Church's Home Mission ones, for there are few of these in which we do not find the Church of Rome, the Episcopal, Methodist and other branches of the Church at work.

It seems to the writer that the argument is largely in the other direction. If it be right to plant Home Missionaries and maintain them by our contributions in districts where there are missionaries of the Methodist, Baptist and Episcopal Church, and where the Bible is found in every home and its saving truth faithfully preached every Sabbath, is it not the bounden duty of the Church to plant French-speaking missionaries and maintain them by our contributions in priest-ridden districts of our own land where the school house is rarely seen, where the Bible is an unknown book and where the fundamental doctrine of salvation by faith alone in a crucified Redeemer is never heard?

Surely the recommendation in the letter of your correspondent will be received with a feeling stronger than that of astonishment, and instead of lessening it will tend largely to increase the contributions of our people to the French Evangelization Scheme of the Church. As the annual collection for this scheme takes place on Sabbath first, any erroneous impression which may have been made by the communications referred to, ought if possible to be removed. X.

**PRESBYTERY OF KINGSTON.**—The quarterly meeting of this Presbytery was held at Picton on the 8th day of July. Rev. Walter Coulthard was appointed Moderator for the ensuing six months. A number of the members were absent, and a resolution was adopted requiring them to give reasons therefor at next meeting. The congregation of St. John's Church, Pittsburgh, asked and obtained leave to mortgage for a specified sum their church property for the term of five years. The action of the clerk in transferring Mr. J. G. Stuart, B.A., to the Toronto Presbytery to be examined for license was approved. The request of Mr. H. Cameron, B.A., to be transferred to the Presbytery of London for examination with a view to license was granted. Messrs. John Ferguson, M.A., B.D., and George McMillan, B.A., delivered their prescribed discourses, and were examined on all the subjects required. The Presbytery pronounced their trials highly satisfactorily, and licensed them in due form to preach the Gospel. The trustees of the Presbyterian congregation of Picton asked and obtained leave to mortgage for specified sums their manse and other church property, respectively, to enable them to complete alterations on their church building. The changes when effected on the structure will thoroughly renovate and modernize it. A conference on Sabbath school work was held in the evening, when addresses were given by Messrs. Gallaher and Wilson. Mr. Smith, Convener, of the Presbytery's Home Mission Committee, presented a report, *inter alia* recommending the appointment of certain parties as deputations to visit all the supplemented congregations and mission stations before the next meeting, for the purpose of securing increased liberality on their part, and thus reducing, and if possible doing away with their need for assistance from the Home Mission Fund. In view of the Assembly's injunction on this matter the Presbytery adopted the recommendation, and instructed those intrusted with this work to see that there be in each case a suitable organization for attending to the finances. They were encouraged in this step by the action of the Picton congregation in declining to accept the supplement granted them, and by the intimation that the United congregations of Roslin and Thurlow were resolved to dispense with any further aid after October. The following were appointed the Home Mission Committee for the ensuing year: Messrs. J. G. Smith (Convener), H. Gracey, M. W. Maclean, M.A., and T. S. Chambers, ministers, and Messrs. W. G. Craig and G. S. Hobart, elders. An adjourned meeting was appointed to be held at Napanea on Tuesday, the 22nd instant, at half-past seven o'clock p.m. for the transaction of important business. —THOMAS L. CHAMBERS, Pres. Clerk.

**THE LADIES' AID SOCIETY OF GUTHRIE CHURCH, HARRISTON,** held a bazaar and strawberry festival on Tuesday, 1st inst. The refreshment tables were well patronized. The proceeds amounted to \$151.95.

## CHOICE LITERATURE.

ISIDOR GOLDSTERN.

The train between Leipzig and Dresden has stopped at one of the smaller stations on the line. It is a hot summer day of 1874, and the young rabbi in the corner of one of the carriages pays little heed to the passengers waiting on the platform. Suddenly, as the train is about to move on, the door is flung open, and a gentleman hastily steps into the same compartment. The travellers greet each other in the kindly German fashion, and then both are silent, the rabbi going over again in thought the fair scenes of his journey; his companion watching earnestly the grave, intelligent face opposite him.

At length the latter breaks the silence with a question. "Are you an Israelite?"

Quickly the rabbi answers, "Yes;" but searches the stranger's face for the reason of the inquiry.

"You are astonished at my question. I will explain it to you. As often as I see a face with the features of the covenant people, I feel as if I had found a fellow-countryman. I am no Jew, as you see, and yet I am a Jew."

"How can that be?"

"I have been grafted into the Jewish tree, and have the circumcision, not of the flesh, but of the heart, which is of more value, as the law and the prophets testify (Deut. x. 10, xxx. 6; Jer. iv. 4). Do you know the prophets?"

The rabbi smiled. "A six years' old child amongst us knows the law and the prophets."

"But," said the other, "are they understood aright?"

The Israelite was roused. At first, with conscious rabbinical knowledge and dignity, he supported his side of the argument by quotations from the Talmud and the Midrash. They reasoned of sin and righteousness, of the Messiah and of faith in him; and as the discussion went on, the stranger was quiet and calm, but his opponent became eager, passionate in his desire to refute words which fell on his ears with a strange, half-familiar authority. From the law and the prophets themselves the stranger proved that only by a believer in Christ could they be rightly understood, that indeed such believers were the true Israelites.

At last the rabbi exclaimed, passionately, "Sir you are either a minister or a missionary."

"Neither," answered his fellow-traveller; "I am a merchant."

Utterly taken aback, and angry with himself and his opponent, the Jew cried out, "Sir, it is written in the Talmud, 'Thou shalt not even look upon the face of the godless man;' and so saying, he turns his back upon his companion.

There is silence in the carriage after this; but the station at which the merchant is to leave is drawing near. Now the train stops, and the good man feels that he cannot leave without saying a kindly word.

"I will not disturb you; but I should like to give you one good wish in parting. May the Holy Spirit enlighten your mind, that you may rightly understand the law and the prophets!" And so the two travellers part, and the train speeds on till the fair Dresden is reached.

The word of the wise has been as a nail fastened by a master of assemblies, and the rabbi can no longer find pleasure in the sights and sounds of interest that greet eye and ear. He ponders how he might have refuted the arguments of the unlearned man who had been his fellow-traveller; but passage after passage from the Talmud seems to crumble away beneath his touch as he tries to build his faith upon it. Some glamour has come over him in this Saxon land. He will go home, and once more build around his mind a wall of words drawn from his old folios.

Farewell, Germany. Once more in far off Lemberg in Galicia, surely Isidor Goldstern will be at rest.

And so he goes back to the old life—the life that he had lived nearly thirty years—a Jewish boy over whose childhood hung the shadows of Talmudic lore, but whose home was bright and warm and sacred; a Jewish youth over whom the shadows gathered deeper, the brightness meanwhile not increasing, for the deep true love of his heart had been given to a maiden whose social position was not equal to his own, and his parents refused to arrange the marriage. His father died; but mother and children lived in the old house—the mother superintending and holding in her hands the money of the family; and to his mother Isidor still rendered reverent obedience.

No word about his untest may pass his lips; but mother and friends see that he is not like his former self, and they resolve to make what is in their eyes no mean sacrifice—to consent to the betrothal of Isidor with the daughter of Bernfeld the despised Jew.

The relations had reckoned well. Goldstern seemed to become a new man, and in the prospect of the joyful future to forget the gloom which had for so long hung over him.

Yet he continued his intimacy with a certain cousin whose dangerous views were well known to the other relatives.

Among Jewish women the passion for gold and precious stones is very strongly developed; and, mindful of this, Goldstern went in the beginning of the year 1875 to a jeweller with whom his family had long done business, to choose some ornaments for his betrothed and for his unmarried sister. The jeweller was confined to his room by illness, but sent a message to the effect that it was with pleasure he allowed Goldstern to have any of his goods on approval, and that he would gladly accept payment by instalments. Goldstern chose what he liked best, and carried the ornaments to his home, to show to his family, who approved of his taste in the selection.

The wedding-day came, and passed with all the pomp and ceremony of such a day amongst the Israelites, and the newly-wedded pair settled quietly in the old home, where the bridegroom's mother still held sway. A pleasant time it was at first, with very little to distract their thoughts from their newly-acquired happiness. Even household cares scarcely came near them, for the house-mother managed everything, and paid all bills out of the family purse.

And so the Passover drew near and the gladness of the

spring-time. But Isidor's gloom was gathering again, and it was with dread he looked forward to the solemn feast. Words uttered by his fellow-traveller of the previous summer came back with fresh force to his mind—"The Messiah must have come, and Jesus is the Messiah;" and the struggle in his mind was renewed.

The evening of the Passover in a Jewish home. The lamplight falling on happy faces and shining furniture and whitely-scrubbed boards. Isidor and his wife have joined the family circle at Bernfeld's house. The prayer-books have been opened, the wine-cups filled, and the blessing spoken. Then the house-father tells the story of their people's deliverance from Egypt, and a conversation follows on the same subject; but the happy faces become troubled and sorrowful and angry when Goldstern joins in the conversation with strange words to which no orthodox Jew might listen calmly. And when finally he declares his conviction that Jesus of Nazareth was none other than the Messiah who had come to deliver his people from a stronger bondage than that of Egypt, a wild excitement rose around him.

Goldstern remained calm. The die was cast. Bernfeld seized the sacred lamp, intending to dash it into his face.

Another confession was demanded from Goldstern in the course of the following days, and still he witnessed quietly that Jesus is the Lamb of God. Then his kindred spat upon him, and in the renewed excitement his person was in danger. Only his wife still clung to him, and the cousin whose belief was secretly the same as his own; but his mother was his bitter enemy, and the consequence of her enmity was, for Isidor, poverty. All his money was in her hands, and to obtain an equitable settlement in a court of law had become almost an impossibility for one in his position, against whom all Jewry, rich and poor, was banded in direst hate.

In this Lemberg—"Jerusalem in Austria," as it has been called, where the Jewish population far exceeds the Christian—his position was one of daily increasing peril, and the London Society's missionary, Lotka, advised him to leave Lemberg, and to work for his living in some other place. But even for that money failed him, and to obtain enough to pay his travelling expenses, etc., he resolved to pawn his wife's jewels. She alone knew of his plan for flight, and promised to follow him. He had read of the Scotch mission in Constantinople, and thither he went. On the way he wrote to his mother, begging her, for the sake of her mother-love, to recover the jewels which he had pawned, and to pay the amount due for them to the jeweller from whom he had originally obtained them, for this purpose instructing her to use the money which she held belonging to him. He enclosed the pawn-ticket in his letter, and continued his journey with a lighter heart.

Goldstern did not remain long in Constantinople. The life there was strange to him, and he turned his steps to a town nearer home—Buda-Pesth. There, after some weeks of solitude and increasing penury, in which, however, the New Testament became more precious to him than ever, he made the acquaintance of Mr. König, who obtained him a situation on the Hungarian Railway. The hours were long and the pay poor; but Mr. König was unwearied in his instructions, and under them Goldstern's knowledge and faith increased. After a time his dearly-beloved wife succeeded in joining him, and with mingled feelings they embraced their first-born child.

But Goldstern could not long remain concealed. A Lemberg acquaintance met him one day on the street. "So! It is here you are hidden. In a few days all Lemberg shall know it." And in a few days a deputation of Jews arrives. They enlist the chief rabbi of Pesth on their side, and find their way to Goldstern's dwelling. There a stormy scene takes place. "You shall be cursed and spit upon; you shall lose your child," they cry. The poor wife trembles, and prays her husband to return to his people. Their voices become soft and beseeching. "Come back! Home and friendship and happiness are waiting for you. Come back! Fame and honour and love are waiting for you." His uncle offered him on the spot thirty thousand guildens if he returned.

But Goldstern stood firm; and from that time there was no more rest for him in Pesth; assaulted on the streets; his dwelling entered in his absence and his wife threatened and terrified; his means of support not increasing; and at last, sorest of all, the child he loved so fondly died.

Then his wife broke down. Her love for her husband alone had supported her thus far. God in anger, she thought, had sent this blow, and she cried out, "I would go back to-day, my husband—my husband is like a rock!"

The persecution still continued, and at length it was deemed a measure of prudence that Goldstern and his wife should remove to Breslau. There his instruction was conducted by Pastor de la Roi of the London Society; and from an aged Christian watchmaker Goldstern received much valuable counsel and help in his journey Zionward. But it was a weary time. Constant employment was not to be had.

For some time the Rhenish and Westphalian Union for Israel had been interested in Goldstern. And now a small sum of money was sent to help him; and after much correspondence on the subject with the friends who had helped him in Pesth, the Union resolved to invite Goldstern and his wife to come to Cologne,—this with the intention of being able to help him more efficiently, by placing him in a position in which he could earn enough to support his wife and himself.

Eventually, however, they went to Barmen, as it was considered that Goldstern's learning and habits of thought so well fitted him for becoming a missionary to his own nation, should his own desire be in accordance with this view; and in Barmen his theological training could be completed at the mission-house, and his character thoroughly tested. Thanks to the kindness of a few friends, a suitable dwelling was found, and here for a time Goldstern and his wife lived quietly and happily, feeling the pressure of poverty indeed, but ever experiencing fresh proofs of the kindness of the Christian friends among whom their lot was cast.

One cloud, however, flitted across the horizon. Goldstern was falsely accused of being one who made his living by going from town to town and working upon the feelings of Christians. The accusation arose from the similarity of his

name to that of one who really had been guilty of such a proceeding, and from the desire of some not friendly to the cause of Christian missions to fasten reproach and ridicule upon them. The details of the circumstance need not be related here. Suffice it to say that they only served to produce a still higher estimate of Goldstern's sterling worth.

A little daughter was born in Barmen, and by her father joyfully dedicated to the Lord in Baptism. But at the mother's heart a secret pain lay heavy; for Frau Goldstern, in all else his faithful companion, had not stood by her husband's side when the waters of baptism were sprinkled on his own brow, and she was still outwardly and in heart a Jewess.

A sad foreboding came upon her, too soon to be overcome by a heavier grief and more real sorrow. Suddenly on a winter morning, in the beginning of 1876, Isidor was arrested on the stair leading to his own house, and without being permitted to take leave of wife or child, was thrown into prison.

His relatives in Lemberg had found a way to attack him at last. At their instigation he was now arrested on the accusation of having fraudulently obtained the jewels which he had given to his wife and had afterwards pawned to defray the expenses of his journey when he fled from Lemberg. The indictment accused him of having immediately pawned the jewels which, it was alleged, he had obtained under a false pretext. So far was this from being a true statement of the case that, on the contrary, Goldstern had shown the earrings to all his family circle; his wife had had them in her possession for several weeks; and on leaving Lemberg, Goldstern had specially requested his mother to clear this debt out of the funds which she held belonging to him.

Had Isidor remained in the Jewish faith there would have been no prosecution for what was certainly not wilfully dishonest, though it may have been a trifle careless at the beginning. But in all this we must remember the peculiarly dependent relation of Jewish children to parents, and also the fact that Goldstern had never suspected the possibility of his mother refusing to pay his debt with his own money. And now, whilst dark clouds gather round the little household from the direction of their former friends and relatives, the kindness of those to whom Isidor had become related in the bonds of Christian love shines with pure, unbroken ray. The price of the ear-rings is at once produced, but not being accepted, Goldstern remains a prisoner, and, as a prisoner, after weary weeks of waiting, he is taken to his old home, the far-distant Lemberg. The journey thither was accomplished in much pain and weakness—sometimes recognized by travellers of his own nation, and then cursed and mocked; sometimes cheered by tokens of Christian love, but nearly always conscious of the strong upholding of the Lord.

At last, as if in a dream, he found himself being led along the familiar streets of Lemberg. He could remember the two iron rings in the synagogue to which heretics were bound while being scourged, and he knew that not so very long ago a whole family (excepting one son) had been poisoned on suspicion of leaning towards Christianity, and a young Jewish maiden, who had declared her faith in Jesus as the Messiah, had been deliberately murdered. We need not marvel that his heart almost failed him for fear. This was his darkest hour. But what was his surprise and joy to find kind and able friends from the Rhine, who had arrived to Lemberg before himself. His beloved pastor and a Christian lawyer had come thither, at no small sacrifice of time and money. They had been hospitably received by Christian friends, whose ancestors had been Jews, and now were prepared to aid Goldstern by their counsel. The pastor was soon obliged to return home, but the lawyer remained during the four months of imprisonment which preceded Isidor's liberation. Of these months let one instance suffice.

It is about four o'clock in the afternoon, and already almost dark in the cell where Goldstern and several other prisoners are confined. They have been relating wild deeds of wickedness, and are determined that their new fellow-prisoner shall tell his story too. They will help him with their advice and experience, they say; only, they must know why he has been brought there. The wild faces gleam out from the darkness as they bend forward where the feeble light from the gas-lamp in the court-yard falls through the window-bars. At last Goldstern speaks, and tells his simple story. He is there, persecuted by his own family, for the sake of the Lord Jesus, in whom he believes, and in whose name he had been baptized.

For such a story his audience was unprepared, and Goldstern is horror-struck by the torrent of abuse and mockery that is poured not only at him, but also at the name of his blessed Master (this not by Jews alone). From that day every hour of Goldstern's sojourn amongst them was made doubly bitter for him. But all this only served to make him cling more closely to his God, and to pray more fervently for grace to be granted to his persecutors and to himself. And his prayer was answered.

Summoned before the judge, his father-in-law tried to win him back first by gentle words, assuring him that if he would only return to the faith of his fathers he would at once be liberated. But Isidor stood firm. Then the old man swore that he should "rot in prison," and added, "It is in my power." But Isidor testified steadfastly to his faith in Christ, and was again sent to prison, while the judgment was delayed on account of another charge being brought against him. The court eventually refused to admit this second charge, but from one reason and another the final trial did not take place till the 31st of May. Meanwhile Goldstern's influence in prison was telling powerfully for the truth of the gospel, and before his liberation it had become a daily practice for the other prisoners to gather round him while he read and explained a chapter in the Bible.

During all this time the untiring love and zeal of Goldstern's Rhenish friends was beyond all praise. With unshaken confidence in his integrity, and unwavering trust in God, they continued to aid Goldstern by every means in their power. And when at length he was set free, being unanimously pronounced not guilty, they received him again in their midst with joy like that of the parent who has protected his child in toilsome and dangerous ways, and has brought him safely back to his home.

## BRITISH AND FOREIGN ITEMS.

THE Church Missionary Society of England has commenced work in Gaza.

FATHER HYACINTHE'S lectures in Paris on Religious Reform are crowded to overflowing.

THE "Jewish Times" computes the whole number of Jews in the world at 6,503,600.

THE "Scriptural Reading Union" commenced its fourth year July 1, with over 20,000 members in all parts of the world.

THERE have been 3,000 mission churches established throughout the world by the various foreign missionary societies.

PROF. CONTI has founded at Florence a society of National Catholics, based on the acceptance of the abolition of the Pope's temporal power.

AFTER thirty-four years of service, Mr. W. Edwyn Ship-ton, is about to retire from the Secretaryship of the Young Men's Christian Association of London.

REPORTS from Rome say that Dr. Newman is so ill that there are fears that he will not be able to do much more than to be buried in his new Cardinal robes.

IT is stated that the sale of books in San Francisco is not now as great as when the population was much smaller, a fact not complimentary to the taste or intelligence of the city.

THE "Reformateur," a Protestant paper recently established in Paris for the purpose of inducing conversion from Catholicism, suspended publication with the twentieth number.

MR. HENRY VARLEY, after two years' evangelizing labours in Australia, has returned to London, and had a public reception June 9, at his old church, the Tabernacle on Notting Hill.

FIVE hundred French Canadians have come from Rhode Island on a pilgrimage to the shrine of Ste. Anne de Beaupre, on the shore of the St. Lawrence, near Quebec. Are there no saints in New England?

As the workmen were demolishing a house at Perth Amboy, built in 1684, they found an old Danish Bible that had been printed in 1664, in the mason work, half of which was in a good state of preservation.

THE Bavarians drink annually about 147½ gallons of beer per person; the annual outlay for it is over \$65,000,000. In Nuremberg the average for each inhabitant is 212 gallons; in Munich, 248; and in Ingolstadt, 528 gallons!

THE children of a coloured Sabbath school in Philadelphia, when asked what Nehemiah reproved the people for doing, showed that they understood the case by their smart reply, "For a-huckstering fruit an' veg'tables on Sunday."

THERE has been an increase of about 56,000 members of the Established Church of Scotland since the last return five years ago. This increase has been at the rate of 12 per cent. while the population of Scotland has only increased 4 per cent.

CANON FARRAR is to appear as an author once again. His "Life and Work of St. Paul," will be published next month by Messrs. Cassell, Petter & Galpin. It will be in two volumes, uniform with the Library Edition of the "Life of Christ."

JOHN KING, a crippled newsboy in Cincinnati whose eager craving for books led him to devote his savings to the accumulation of a library, has recently made the munificent present to the public library of the city of 2,500 volumes of standard value.

THE Pure Literature Society of England recently celebrated its silver wedding in London, the Earl of Shaftesbury presiding. In its active work it does not publish any book or paper, but examines and selects and promotes the circulation of approved publications from all sources.

THE "drink bill" of Great Britain for 1878 footed up to the enormous figure of \$710,944,500, an increase of \$8,350 over the bill for 1877. To this may be added \$60,000,000 of indirect expenditure. During the last seven years the British and Irish people have drunk \$4,936,603,345 worth of liquor.

THE Ragged School Union of London expends about \$130,000 a year in endeavouring to elevate the lowest and poorest classes. It has 30,500 children in Sunday-schools, 5,849 in day schools, and 9,267 in night schools. It maintains 75 ragged churches, manages 82 lending libraries and 75 penny banks, besides superintending mothers' meetings, men's clubs, Bands of Hope, and a variety of children's meetings.

THE publisher of a new religious paper in Silesia, has improved on the plan of giving chromos, which has been so popular elsewhere. He promises to give to each new subscriber a small portion of earth from the graves of martyrs at Rome that has been enriched by their blood. And to those who procure new subscribers he offers seeds and cuttings of plants from the garden of the Vatican, that had been touched by Pius IX., and earth out of the catacombs!

THE missionaries of Turkey are reporting various signs of an increasing liberality of Greek and Armenian Christians toward Protestants. Mr. Parmelee, of Trebizond, tells in a recent letter how he and the Armenians and the Roman Catholics as well, were invited to attend the funeral of the Greek archbishop of the province, who died at the age of 105. The archbishop had been known for his benevolence and liberality and had lived a blameless life. Mr. Parmelee attended the funeral services and made a brief address in Armenian, the Armenian bishop speaking in the Turkish. The Roman Catholics were not represented. Afterward Mr. Parmelee received a call from a bishop and a committee of the Greek Church, and was thanked for his address, and was instructed also to send their thanks to his Mission Board in America. Before the deputation left Mr. Parmelee's house they requested a copy of his address. The meeting was a very pleasant one.

chaser, can not have failed to notice the dragon clutching in his claw a ball or a pear-shaped jewel. In the various forms of their art expression, crystal, both in China and Japan, commands a high value, both pecuniary and symbolic. In the airy realms of imagination, and in the markets where men buy and sell, rock-crystal is among the precious things.—*Harper's Magazine for August.*

## IF THE SAHARA IS FLOODED, WHAT?

The only important objection which has thus far been urged against the undertaking has arisen in the apprehensions expressed by a few scientists that the evaporation produced by so large and so shallow a body of water, exposed to the tropical sun, would be sufficient to deluge northern Europe with incessant rains, and to reduce materially the temperature in all the countries north of the Alps. It has even been feared that winds freighted with moisture on crossing the cold summits of the Alps, would precipitate vast volumes of water and produce a degree of cold which would give Denmark and Northern Germany a semi-Arctic climate and produce a glacial epoch farther north. It is not probable that all such apprehensions arise out of a misunderstanding as to the topography of the Sahara and North Africa? The entire region to be flooded is practically shut in by mountain chains on all sides. The Atlas mountains on the north, lifting their snow-clad peaks in some instances 12,000 feet, afford a sufficient bulwark for the protection of Europe from increased humidity. The only possible northerly outlet for air currents from El Juf would be across Tunis in a north-easterly direction over the widest part of the Mediterranean. Currents moving in that direction, if they reached Europe at all, would touch the shores of Greece after they had lost most of their humidity. M. de Lesseps, after a careful examination of the question, is convinced that it would result in the general improvement of the climate of Europe rather than to its detriment. The advantage of the increased evaporation to North Africa cannot be over estimated. The snow-clad cliffs of Aban, lying to the east of the proposed sea, and the Kong Mountains to the south, would bring down upon the parched desert grateful rains, which, with the assistance of cultivation, would in time, no doubt, redeem thousands of square miles from the desolation of the sands.—*Scribner for July.*

## QUEEN ELIZABETH'S HOUSEHOLD ACCOUNTS.

Elizabeth had returned to Hatfield. The most interesting relic of the time is her account book from October, 1551, to September, 1552, a kind of confidant in which it is delightful to search in order to obtain some indications of character. Her cofferer was still Thomas Parry, whose re-instatement she had obtained during the summer of 1549. In truth, Sir Robert Tyrwhit, in his examination of accounts, on the occasion of the great and painful inquiry of January, 1549, had found the cofferer in default. But it would seem that Parry had shown himself a more trustworthy guardian of his young mistress' secrets than exact administrator of her income, and that she had forgiven him this minor offence in consideration of his more important service. Besides, it seems as if all was accurate afterward. The year's income was good enough—£5,890 sterling, worth £30,600 at the present time. Elizabeth's household was composed of thirteen gentlemen and several servants. Her personal expenditure is very small. What in the way of dress in a year are a couple of bodices at twelve pence, lining at fifteen pence, silk at four pence? We are just in the height of Puritan strictness. A Bible at twenty shillings—another Bible and some other books at twenty-seven shillings—no books of light reading—some presents to lute and harp players—as alms, a little more than seven pounds—a sum that may be considered as sufficiently remarkable in comparison with the excessive parsimony afterward displayed on this head. On the whole account, this budget balances with a credit of fifteen hundred and seven pounds in favour of the receipts. It is creditable to know how to keep accounts, and not to get into difficulties. But the whole gives us an impression of hardness, almost deception, as if under a smiling country, volcanic rocks were found at the first blow of the pick.—*From Youth of Queen Elizabeth, by Louis Wiesner.*

## SPECULATION.

Since the creation, it is estimated that 27,000,000,000,000,000 have lived on the earth. This sum divided by 27,864,000, the number of square miles, gives 1,314,522,086 to a square rod, and 5 to a square foot. Suppose a square rod be divided into 11 graves, each grave would contain 100 persons. But this is speculation, and of no benefit to the 1,000,000,000 that now exist, 500,000,000 of whom are invalids, 33,000,000 dying each year. What they most want are the facts concerning Dr. Pierce's Family Medicines. For years his Golden Medical Discovery has been the standard remedy for the cure of all scrofulous, throat and lung diseases. While for over a quarter of a century, Dr. Sage's Catarrh Remedy has been unrivalled as a positive cure for catarrh. The testimony of thousands of ladies has been published, certifying that Dr. Pierce's Favourite Prescription positively cures the diseases and weaknesses peculiar to women. For full information, see the People's Common Sense Medical Adviser, an illustrated work of over 900 pages, price (post-paid), \$1.50. Over 100,000 copies sold. Address the author, R. V. Pierce, M.D., Buffalo, N. Y.

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Frau Goldstern, who had suffered much cruelty at the hands of her father during her husband's imprisonment, and had seen her second little one fade away from the lack of proper food, hesitated no longer to be baptized. Her brother and her husband's cousin also joined the Christian Church.

The persecuted couple returned to Barmen, where they still reside.

## THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

By far the most valuable fruit of the Chautauqua plan, at least in an educational sense, will come from the Chautauqua Literary and Scientific Circle. This was the natural outgrowth of the Assembly; but it had its origin as far back as 1856 in an attempt made by Dr. Vincent in Newark, New Jersey, to establish a course of home study and reading for young ministers who had lacked early advantages. Several meetings were held in furtherance of the project, but it was finally abandoned for the time. In August, 1878, Dr. Vincent felt that the time had arrived for the resumption of the plan on a more extended scale. His travel and experience had convinced him that there were hundreds of men and women in all the ranks of life, who had from various causes failed to secure the benefits of a liberal education, but who were anxious for knowledge, and would gladly pursue a course of home study if in some manner their investigation could be placed under judicious guidance. They were conscious of their needs, and willing to make the necessary individual effort, but they lacked a knowledge of the right means and direction of their labours. It was to meet this want that the C.L.S.C. was organized. The plan, in brief, embraces the following features: first, it has a prescribed curriculum covering four years; second, its aim is to give the college student's outlook; third, it covers in special courses the entire range of study in art, science, literature, and history (the general and initial four years' course may be thought circumscribed or superficial, but this only prepares the way for exceedingly thorough courses afterward); fourth, it is based upon religious truth, and embraces Biblical studies from an evangelical standpoint; fifth, the course of study is carefully prepared by expert and practical scholars—college professors, scientific students, and teachers of experience; sixth, a series of examinations is held by means of printed questions sent to each member of the class (the first list of questions is before us, and appears to be devised with exceeding skill; any one who answers a reasonable percentage of the inquires must have pursued the course faithfully, as no system of "cramming" would make it possible to meet the test successfully); seventh, a diploma will be given to all who complete the four years' course (to this diploma will from time to time be added seals for the special courses completed, and it may in time become valuable from the number of special seals attached to it, each of which, issued by the professor in charge, shall certify to really hard and faithful labour); eighth, each member is kept in constant communication with the president by reports and by printed circulars containing suggestions and items of interest in connection with the course of study (this plan keeps alive the interest of the members, and affords a constant stimulus to faithful study).

The register for membership was opened on the 10th of August, and by the 20th of November—when entries for the first class were closed—contained over eight thousand names. From the reports received it is known that about that number are actually engaged in the prosecution of the prescribed course of study at the present time. When it is borne in mind that the effort is entirely voluntary, that the textbooks for the year cost the members about five dollars, and that on an average forty minutes must be devoted to the course each week-day for nine months, the result will be admitted to be exceedingly gratifying and significant.—*Harper's Magazine for August.*

## JAPANESE ROCK-CRYSTAL.

In every house of the better sort in Japan there is a *tokonoma* or raised special place for keeping objects of art and beauty. The evolution of the aesthetic out of the useful is nowhere better illustrated than in the history of the *tokonoma*, which was anciently the sleeping-place or recess for the bed. Now it is a place of honour, occupying one-half of a side of the parlour or best room, its finish and appointments being superior to those of any other part of the house. It is a recess two feet deep, and raised four or six inches above the matting covered floor. In it hang suspended on the wall a *kakemono*, or scroll-painting on silk, a bronze or porcelain vase of flowers, a fan-holder with its tiers of open fans ready for use, besides other works characteristic of native art.

One of the objects often seen is a *dai*, or stand, gold-lacquered, or made of perfumed, carved or rare wood. The *dai* is one or two feet high, and has on the top a black velvet or crimson crape cushion, or a silver claw, whereon reposes a globe of rock-crystal. Pure, flawless, transparent, a perfect sphere, it seems like a bubble of spring water hovering in the air. Often the *dai*, or stand, is a piece of elaborate art in bronze, porcelain, or lacquer, representing a beetling crag or lofty inaccessible rock, crested with the flawless jewel. Around the base the waves curl and foam, and up the side moves in crackless coil a jealous dragon, with eager, outstretched jaws, and claws ready to grasp and bear away the precious prize. Or, on a pyramid of waves hardened in bronze, with silver foam, flecks on the polish of the rolling mass, will repose inviolate the gem sphere.

The Japanese virtuoso loves to have among his collection at least one bronze of wave and stormy petrel, where amid the recesses of the hooked foam, nestle a half-dozen or more of small crystal balls, from the size of a marble to that of an apple. In nearly all Japanese art and bric-a-brac stores will be seen these gems on sale, and unless the foreign buyer's nerves are very strong, the prices asked will be very likely to startle him as though he had been touched by an electric eel.

The merest tyro in Japanese art, be he admirer or pur-

## MINISTERS AND CHURCHES.

A PIC-NIC held in connection with the congregation of Knox Church, St. Mary's, on Dominion Day, realized \$150.

ON Friday evening, 4th inst., a social was held in aid of St. Andrew's Church, Blyth, which proved successful, financially and otherwise.

THE children of the Sabbath school in connection with the Presbyterian congregation of Wingham enjoyed their annual pic-nic on the 1st inst.

ON Saturday, the 5th inst., the Sabbath school in connection with the Presbyterian congregation of Windsor, Ont., had a trip by steamer and a pic-nic on Belle Isle.

THE Presbyterian congregations of Seaforth and Harpurhey are to be formally united on the last Sabbath of this month. Rev. Mr. Barr, who has been pastor of the Harpurhey congregation for twenty years, retires.

THE congregation of St. Matthew's Church, Osna-bruck, has given a cordial and unanimous call to Mr. D. L. McCrae, a graduate of the Presbyterian College, Montreal, and licentiate of the Presbyterian Church in Canada.

THE Young Ladies' Association of the Central Presbyterian Church, Hamilton, gave a social entertainment on Thursday evening, 3rd inst. With the aid of vocal and instrumental music and refreshments a pleasant evening was spent.

REV. MR. YOUNG, of Napanec, has resigned his pastorate, and his congregation are cited to appear for their interests before the Presbytery of Kingston on the 22nd inst. It is reported that Mr. Young has been invited to take a position in Knox College.

MR. D. L. MUNRO, B.A., a student of Knox College, has just returned from completing his theological studies in Edinburgh. We learn that he has received a unanimous call from the Franklin street Presbyterian Church of Lansing, the capital of Michigan.

A PARLOUR social in aid of the organ fund of St. Paul's Church, Hamilton, was held on Thursday evening, the 3rd inst., at the residence of Mr. James Hutchison in that city. The music, readings, etc. were much enjoyed by the large company assembled. The proceeds amounted to a handsome sum.

REV. CHARLES CAMERON was inducted into the pastoral charge of the Presbyterian Church at Cots-wold on the 3rd inst. Rev. Mr. Nicoll preached on the occasion from Heb. iii. 19. Rev. D. W. Cameron presided and proposed the constitutional questions and also addressed the minister, and Rev. J. Baikie addressed the congregation.

ON Friday, the 27th ult., the ladies of the Presbyterian congregation of Selkirk, Manitoba, presented the Rev. Alex. Matheson, on the eve of his removal to another field of labour, with handsome easy chairs for himself and Mrs. Matheson. The gift was accompanied by an appreciative address, expressing regret at parting, and good wishes for Mr. and Mrs. Matheson's comfort and success in the new field. To this address Mr. Matheson made a feeling reply.

THE Rev. Alexander Ross, M.A., late of Pictou, Nova Scotia, was, on the 2nd July, inducted into the pastoral charge of Woodville congregation in the Presbytery of Lindsay. Mr. Elliott preached on the occasion, Mr. Macnabb presided, Mr. McGregor addressed the minister, and Mr. Cockburn the congregation. The congregation was large, and extended to the newly inducted pastor a cordial and enthusiastic welcome. In the evening there was a social gathering in the basement of the church as a mark of welcome to Mr. Ross. A few hours were very agreeably spent. The entertainment consisted of short addresses given by several members of Presbytery, interspersed with excellent music rendered by the choir.

THE annual tea meeting of Knox Presbyterian Church, Palmerston, was held in the church on the evening of the 26th June. Tea was served in the basement. The entertainment was in every respect most successful. At eight o'clock the pastor, Rev. D. W. Cameron, took the chair, and reported progress during the past two years. In that time, notwithstanding many changes by removal and by death, the net increase of the church membership is 118, making now a total of 225 church members. During that time he had united in marriage thirty-one couples,

baptized forty-three children, and accomplished several other items of Church work. Rev. Messrs. Campbell and Baikie of Harriston, and Veale of Palmerston, made suitable and interesting addresses. Choice music was discoursed by the church choir, also Mr. Yule of Moorefield and his talented sons added much to the pleasure of the entertainment in the department of music. Miss Kitty Waldon presided at the organ. The proceeds of the entertainment were \$110, leaving the net amount for the church of over \$95.—COM.

THE new Zion Presbyterian Church of the town of Orangeville, was opened by divine service on Sabbath 22nd of June. Rev. Principal Macvicar, LL.D., Presbyterian College, Montreal, preached morning and evening, the Church being filled to its utmost capacity. Rev. Prof. McLaren, of Knox College, Toronto, preached in the afternoon to a large and attentive audience. Over three thousand persons were present at these interesting services and will not very soon forget those who for the first time preached Christ to them within the new walls of His own sanctuary. The collections on Sabbath and proceeds of Monday evening meeting amounted to about \$1,000. The Monday evening meeting was very interesting. Appropriate addresses were given by Rev. Mr. McFaul, of Charleston, Rev. D. J. Macdonnell, of Toronto, Rev. Mr. Griffith, of Orangeville, and Principal Macvicar, of Montreal, after devotional exercises of praise and prayer. At the close the pastor of the congregation, Rev. Mr. McIntyre, made a few observations. He noticed the fact that nearly all the denominations in the town gave up one of their own services on Sabbath, in this, and other ways giving substantial tokens of goodwill, for which, not only on his own but on the behalf of his people, he gave thanks. He said that his chief ambition was that Christ would reign and be preached in the temple now dedicated for His worship and glory, and that many would be won to Christ through the preaching of the cross. He concluded by, saying that all he wished to say or could say was more than embraced in the words—

"To Father, Son, and Holy Ghost,  
The God whom we adore,  
Be glory as it was, and is,  
And shall be evermore."

The meeting then closed after singing and prayer. The Sacrament of the Lord's Supper was dispensed the first Sabbath of this month. 18 new members were received, making in all 78 new members added to the volume since the induction of the present pastor 18 months ago.

PRESBYTERY OF LINDSAY.—At Woodville, on 2nd July, the Presbytery of Lindsay met. Minutes of former meeting read and sustained. Session records and treasurer's accounts were ordered for examination at next meeting. Arrangements were made for dispensing the Lord's supper at the mission stations, and deputies appointed to visit the supplemented congregations. In the afternoon the Rev. A. Ross, M.A., was inducted to the pastoral charge of the congregation. Rev. Mr. Elliott preached, Mr. Macnabb presided, Mr. McGregor addressed the minister and Mr. Cockburn the congregation. Mr. Ross was duly introduced to the congregation and session and the deacons handed him a quarter year's stipend in advance. A fruit festival was held in the evening. Next meeting of Presbytery, at Lindsay, on the last Tuesday of August at 4 p.m.—J. R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF PETERBORO'.—This Presbytery met at Millbrook on the 5th inst., fifteen ministers and nine elders were present. Mr. Bell was chosen Moderator for the next six months. Mr. Henderson, formerly of the Methodist body was received as a student of the Church, leaving it for the college authorities to assign him his standing. Mr. Bennett gave notice that he would move at next meeting of Presbytery "that delegates to the Assembly from year to year be chosen at our meetings in January." In view of the action of last General Assembly (Resolution anent Home Missions, No. 12,) delegates were appointed to visit the supplemented congregations and mission stations: within the bounds "with a view to the reduction of the grants." Messrs. White and Clarke to Chandos and Burleigh, Mr. Torrance to Harvey, Messrs. Bennett and McFarlane to Minden and Haliburton, Messrs. Ewing and Cameron to Dunsford and Bobcaygeon, Messrs. Fotheringham and Bell to Warsaw and Dummer. Delegates to mission stations were instructed to arrange for the dispen-

sation of sealing ordinances in connection with their visit. The attention of the members was called to the resolution of Assembly (No. 10) requiring every minister to read to his congregation, on or before the last Sabbath of September, the circular to be prepared on the necessities of the Home Mission Fund and to give every individual an opportunity of contributing to the same. A standing committee consisting of Messrs. Bell (Convener), Torrance, Bennett, McWilliam and F. R. Beattie, ministers, with Sheriff Hall and John Carnegie, elders, was appointed to take the oversight of students labouring within the bounds. The above comprise the only items of business interesting to the public. The next meeting of Presbytery was appointed to be held at Cobourg on the last Tuesday of September at 10.30 o'clock a.m.—WM. BENNETT, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.—The quarterly meeting of this Presbytery was held in St. Paul's Church, Montreal, on Tuesday, 8th July. There were about thirty members present. Rev. J. Coull, Valleyfield, was elected Moderator for the ensuing six months. Messrs. John Mathieson, B.A., J. Munro, B.A., J. W. Penman, D. L. McCrae, and C. E. Amaron, B.A., were, after examination, licensed to preach the Gospel. Messrs. M. H. Scott, B.A., and S. J. Taylor, B.A., were transferred for license to the Presbytery of Lanark and Renfrew. The Rev. A. Internoscia was received as a minister of the Presbyterian Church. Rev. R. H. Warden was appointed Moderator of the Canning street Church, Montreal, and Rev. C. A. Doudiet, Moderator of the St. Hyacinthe Church. An application from the Rev. Mr. Perry to be received as a minister of the Church was referred to a committee consisting of Dr. Jenkins, Messrs. D. Paterson, P. Wright, J. Nichols, A. C. Hutchinson and P. Nicholson. The Home Mission report was submitted by the Rev. R. H. Warden, Convener of the committee. Among other recommendations of the report, adopted by the Presbytery, was one appointing deputations to visit the aid-receiving congregations and stations within the bounds, with a view to the reduction of the Home Mission grants. The deputations were as follows: The Rev. R. Campbell to Mille Isles, New Glasgow and Ogdensburg; the Rev. J. Nichols, to Farnham; the Rev. D. W. Morison, to Laguerre; the Rev. J. Scrimger, to Joliette; the Rev. J. McCaul, to Avoca, Harrington, Arundel and DeSalaberry; and the Rev. R. H. Warden to Laprairie, St. Hyacinthe, and Taylor Church, Montreal. Arrangements were made for holding missionary meetings in all the congregations of the Presbytery during the month of September, and also for dispensing the ordinance of the Lord's Supper in all the vacant congregations and mission stations. Mr. Warden reported that \$850 had had already been received, chiefly from the city churches, towards the special effort on behalf of the Home Mission deficit. The Rev. C. Brouillette tendered the resignation of his charge of St. Louis de Gonzague, and the following committee were appointed to confer with the congregation in regard to the matter: Messrs. P. Wright (Convener), J. S. Black, Jas. Patterson, Jas. Watson and A. C. Hutchison. The Presbytery adjourned to meet in St. Paul's Church, Montreal, on Wednesday, 1st October, at 11 a.m.

PRESBYTERY OF BRUCE.—This court held an adjourned meeting at Pinkerton on the 10th inst, for the induction of Rev. John Eadie, etc. The church was well filled with an intelligent and interested audience. The Rev. J. Straith preached a very impressive discourse from 2nd Corinthians 2, 16. "To the one we are the savour of death unto death; and to the other the savour of life unto life." He then narrated the steps taken in the call, put to Mr. Eadie the questions usually put to ministers before induction, offered the induction prayer, and in the name of the Presbytery, inducted him into the pastoral oversight of the congregation of Pinkerton and West Brant. The Rev. Mr. Moffat then addressed suitable words of counsel and encouragement to the newly inducted minister, and Mr. Duff addressed the people in pointed and forcible terms in relation to their duties and responsibilities. Prayer being offered and the benediction pronounced by Rev. J. Scott, Mr. Eadie received a hearty welcome from the people of his charge as they passed out of the Church. Mr. Eadie having intimated his willingness to sign the formula when asked to do so his name was added to the roll of Presbytery and he took his seat as a member of court. There was sustained a call from Hanover in favour of the Rev.

Mr. Johnston, probationer. The salary promised is \$600 per annum with \$60 to pay for house rent. There was read an extract minute of General Assembly transferring West Brant from the Presbytery of Saugueen so as to be united to Pinkerton, forming one pastoral charge under the care of the Presbytery of Bruce. Also transferring to the Presbytery of Bruce the following pastoral charges, namely, Free St. John's, Walkerton, North Brant and West Bentinck, Balaklava, Hanover and North Normanby. Also an extract minute of Assembly setting forth that the following congregations had been detached from the Presbytery of Bruce in order to be included in the formation of the Presbytery of Maitland, namely, South Kinloss and Lucknow; St. Andrew's Church, Lucknow; Langside; Knox's Church, Ayr; Huron; Knox's Church, Kincardine; St. Andrew's Church, Kincardine; Chalmers' Church, Kincardine Township. It was agreed to place the names of those brethren transferred to us from the Presbytery of Saugueen on the roll of Presbytery according to the date of their ordination, and to remove from the roll the names of the members of court transferred to the Presbytery of Maitland.—A. G. FORBES, Pres. Clerk.

OBITUARY.

At her residence, Quaker Hill, Uxbridge, on the third day of July, Isabella Galloway departed this life in the 68th year of her age, and in the 47th of her married life.

The deceased was a native of Dumfries-shire, Scotland. She was married in 1833, and came immediately with her husband to New Brunswick where they remained until the following year, when they removed to Canada. They made a stay of a few months in the Township of Scarborough, after which they took up their abode in the Township of Scott, 6th concession, where they remained until the fall of 1876, when they retired from the farm and removed to Quaker Hill, Township of Uxbridge. Mrs. Galloway's death was very sudden; having burst a blood-vessel in the lungs which were much weakened by a previous attack of inflammation. For more than a year previous to her death she was troubled with extreme weakness of body and was frequently heard to say that her end was near.

Her greatest desire was to be clothed with her Saviour's righteousness. She was a member in full communion with St. Andrew's Church (Presbyterian), Quaker Hill, in which churchyard her body is interred. A husband, seven sons, and two daughters mourn her loss. They sorrow not as those who have no hope. WM. J. SMYTH, Minister, Quaker Hill. *Manse, Quaker Hill, July 14th, 1879.*

MR. MOODY is of opinion that evangelistic work outside the churches in large cities is a mistake. He has found that the converts have not attached themselves to any religious organization. He thinks that it is better to address small audiences in the churches, where the result of his work will be more likely to remain. We have often feared that many of those who were impressed and moved at monster meetings came to nothing permanent.

HERE is a specimen of the practical temperance work which churches can do. A Sunday or two ago, in some of the churches of Newark, New Jersey, notices were read requesting the congregations to read carefully the published list of applicants for bar-room licenses, that they might appear before the Board of Excise and protest against license being granted to any one keeping a disorderly house or violating the the Sunday law. We hope that the thing was taken up.

SOME of our readers must have read the address of Robert G. Ingersoll at his brother's grave. Colonel Ingersoll has been known for some time as an earnest opponent of Christianity. He has expended a great deal of strong rhetoric on what he terms "the superstitions and follies of Christian people." But as we read this address we cannot help feeling that Christians build on a better foundation than he has. His utterance is the utterance of despair. "A wreck must work at last the end of each." Such is his language. And yet, it is remarkable how even he, unbeliever though he is, turns to some dim hope of something after death. "In the night of death hope sees a star, and listening love can hear the rustle of a wing." Yes; there is something in us all—call it an instinct or what you may—there is something in us that will not permit us to rest in the creed of annihilation.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXX.

July 27. } VICTORY OVER DEATH. { 1 Cor. xv. 50-58.  
1879. }

GOLDEN TEXT.—"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11: 25.

HOME STUDIES.

- M. Matt. xxviii. 1-20. The resurrection of Christ.
- T. John xi. 21-44. Christ the resurrection and the life.
- W. 1 Cor. xv. 1-11. Buried and rose again.
- Th. 1 Cor. xv. 12-34. Christ the first fruits of them that slept.
- F. 1 John 19-29. The dead shall hear His voice.
- S. 1 Cor. xv. 35-58. Victory over death.
- S. Dan. xii. 1-13. As the stars for ever and ever.

HELPS TO STUDY.

In this wonderful chapter the curtain of the hereafter is lifted, and we are permitted to look upon the mysteries of the eternal state. Its theme is the resurrection, a doctrine which rests upon God's word only, and is without proof except from the pages of holy writ. The apostle discusses the general subject under four divisions: first, the evidences of a resurrection (ver. 1-34); secondly, the resurrection body (ver. 35-54); thirdly, the condition of saints living at the time of their Lord's appearance (ver. 51-54); fourthly, the practical and present application of the doctrine (ver. 55-58). The last two topics are treated upon in our lesson. The living saints shall be changed into the likeness of their risen Lord, while those that sleep in him shall break forth from their graves at his summons, robed in new, immortal bodies, and death shall be at an end for evermore. Over this glorious prospect the apostle bursts into a song of triumph, anticipating the conquest, and offering adoration to Him by whose might the victory shall be won.

I. A GREAT CHANGE.—vers 50-53.  
This I say: An emphatic summing up of the argument concerning the character of the resurrection-body (v. 34-51), which he has asserted will be—Celestial—Incorruptible—Glorious—Mighty in power—Spiritual. Give proofs of each. **Flesh and blood:** While in Paul's writings the word "flesh" is generally employed to mean the condition of sinfulness; this expression "flesh and blood," denotes our physical, mortal nature. **Cannot inherit:** "Are not able to inherit." As the ocean cannot be crowded into a lake, so the narrow limits of the physical must fail to receive the eternal. **Kingdom of God:** Not the gospel kingdom here, set up in the heart; but the heavenly and eternal realm hereafter. **Corruption:** That which by the laws of its being doomed to decay cannot possess immortality. These earthly bodies are noble, but too lowly for the heavenly estate.

**Behold:** An exclamation, to call special attention to what follows. **Lift up your eyes to the glorious picture I present. I show you:** "I tell you." As if answering the question, "What shall become of those living when the resurrection takes place?" **Mystery:** A truth hitherto concealed, now for the first time made known. God reveals truth, not all at once, but by slow unfolding, as the minds of men are ready to receive it. **We:** The humblest disciple may feel honoured in the thought that he is included in the apostle's "We." **Shall not sleep:** In the New Testament no saint is spoken of as dead; but the departure of a disciple is always called sleep. Children of God may fall asleep, but they never die. The reference here is to those Christians who may be living on the earth at the time of our Lord's appearing. **Be changed:** There will be a transformation, without the pangs of death, from the earthly, decaying state, to the immortal resurrection body.

**A moment:** Literally, "in an atom, or instant of time." **Last Trump:** As trumpets are sounded to assemble armies, so at the close of earth's history, the final trumpet blast shall summon the nations of the living, and the innumerable hosts of the dead. Christ's calls to men may now be unheeded, but his command then must be obeyed. **Incorruptible:** The flesh which shall then enswathe the souls shall be immortal, and beyond the reach of death and decay. **And we shall be changed:** After the resurrection of the sleeping saints will come the glorification of the living believers—1 Thess. iv. 15. **Must:** Literally, "it is necessary," because the earthly body cannot endure the weight of glory and immortality. **Put on:** "Become clothed with." The resurrection body is represented as a new garment enrobing the spirit. "We must be clothed with grace here, if we would be clothed with glory hereafter."

**What a hope this is!** Then there will be no more sin, but a rapture of holiness. As now we bear the image of the earthly, then we shall bear the image of the heavenly—the degraded likeness of man will be transformed to that of the glorified Christ!—John i. 12; Rom. viii. 29; 1 Cor. xv. 48, 49; Eph. ii. 10; Ph. iii. 10, 21; 1 John iii. 2; Rev. xxi. 7.

II. A GREAT VICTORY.—vers. 54-57.  
The saying that is written: A free translation, such as was usual in quotations from the Old Testament, of Isa. xxv. S. "He will swallow up death in victory." **Death is swallowed up:** The prophet Isaiah describes a glorious future, to be ushered in by the Messiah; but according to the prophetic custom, presents a picture in which events far and near are grouped together; while Paul definitely fixes the period of this triumph to be at the resurrection. In the page of the New Testament is revealed clearly what in the Old is shown with uncertain vision.

**Where is thy sting?** Death is figured as a venomous beast, armed with a poisonous, deadly sting. The apostle, with prophetic anticipation, standing in the resurrection light, sees death despoiled of his power, a conqueror in chains.

**Grave... thy victory:** Over the whole world the grave is victorious, dragging all mankind into its bosom, until earth becomes one vast field of sepulchres. The Christian looks forward to a day when its conquests shall be ended, and its prison doors shall be thrown open. **Sting of death is sin:** Sin alone brought death into the world; sin alone makes death to be dreaded; sin alone gives death power to slay beyond the grave. **The strength of sin:** The power of sin. That which makes any act sinful is the law against it, for without law there can be no responsibility or obligation.

**Thanks be to God:** Let us never forget that all our victories and our power to obtain them, come from the grace of the Omnipotent. **Who giveth:** The expression is in the present tense, for the victory is in the future, the promise and gift of it are ours now. Faith grasps that which is to come, and turns expectation into enjoyment. **Through our Lord Jesus Christ:** As the Father is He from whom our triumph proceeds, so the Son is He through whom it is received. Christ is the channel through which every honour and blessing comes to men. Without Him we are slaves in chains waiting for our doom; with Him we are triumphant champions waiting our crown.

"The sting of death is sin; and the strength of sin is the law." But Christ has taken away the sting of death, because he has taken away our sin; and He has robbed it of its power, because He has fulfilled the law. Through his own death He has destroyed him who has the power of death in order that He might "deliver them, who, through fear of death, where all their lifetime subject to bondage"—John xi. 25, 26; Rom. v. 17, 21; vi. 5; viii. 3; Ph. iii. 10; 2 Tim. i. 10; Heb. ii. 14, 15.

III. A GREAT WORK.—Ver. 58.  
**Steadfast, unmoveable, abounding:** These three words form a climax: first, firmness of faith in the resurrection; then resistance to every storm of opposition; lastly, energetic action, impelled by confidence in the divine promises.

Because of the victory that every believer shall obtain through Christ, he ought earnestly to work for the Saviour while he is here. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless."—Col. ii. 7; Eph. ii. 8-10; 1 Thess. iii. 12; iv. 1; 2 Thess. i. 3; 2 Tim. iv. 2; Jas. ii. 14; Heb. xiii. 21.

REV. C. H. SPURGEON, in an autobiographic speech not long since, gave some interesting facts about his life. Among others, he said he well remembered a little old woman, poorly dressed, coming into the vestry some years ago at a time of great straits, which not a soul in the world knew, not even a deacon of the Church; and she said to him, in the most strange way: "Thus saith the Lord, behold I have commanded a widow woman there to sustain thee." She put down £50 on the table, vanished, and he had never seen her since. He never knew her name even, and never should, perhaps, until the Day of Judgment. He supposed she would be in Heaven now; it was some years ago, and she was very old then. Things had happened so, and his impression was that they would occur again.

IN Hungary the Government seems determined to provoke a contest with the Protestant Church. It has decided to place the Protestant school under the exclusive control of the State, the aim being to destroy the Lutheran element in the numerous German schools.

A PRESBYTERIAN minister in Colorado has within a year organized two churches, built one house of worship and a parsonage, bought a church organ, established two Sunday schools and three prayer-meetings, taught three catechism classes, and supplied six preaching stations.

AN extensive revival is in progress in Germany and promises to be fruitful of good results to the churches. The movement extends along the entire Rhine Valley, and at Dusseldorf alone 200 conversions are reported. A Conference has been organized on the English plan and was to be held in that city on June 5th and 6th. Prof. Christlieb has taken great interest in the work, and a little tract written by him and entitled "The Gospel of Marah" has had a wide circulation and done much good.

MEETINGS OF PRESBYTERY.

- OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.
- BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.
- BARRIE.—Next meeting at Barrie on Tuesday, 29th July, at 11 a.m.
- STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9.30 a.m.
- LINDSAY.—At Lindsay, on the last Tuesday of August, at 4 p.m.
- KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.
- MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.
- BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.

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BORN.

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## OUR YOUNG FOLKS.

## LIVING IN AN OMNIBUS.

"CHIPS, ma'am? Only five cents a basket," said a little voice, as I stood at my gate one morning, deciding which way I should walk.

Looking around, I saw a small yellow-haired, blue-eyed boy, smiling at me with such a cheerful, confiding face, that I took the chips at once, and ordered some more.

"Where do you live?" I asked, as we waited for Katy, the girl, to empty the basket.

"In the old 'bus, ma'am."

"In what?" I exclaimed.

"The old omnibus down on the Flats, ma'am. It's cheap, and jolly, now we are used to it," said the boy.

"How came you to live there?" I asked, laughing at the odd idea.

"We were Germans; and when father died we were very poor. We came to this city in the spring; but couldn't get any place, there were so many of us, and we had so little money. We stopped one night in the 'bus that was left to tumble down on the Flats behind the great stables. The man who owned it laughed when my mother asked if we might stay there, and said we might for a while; so we've been there ever since, and like it lots."

While the boy spoke, I took a fancy that I'd like to see this queer home of his. The Flats were not far off, and I decided to go that way and perhaps help the poor woman, if she seemed honest. As Katy handed back the basket, I said to the lad,—

"Will you show me this funny house of yours, and tell me your name?"

"O yes, ma'am; I am just going home, and my name is Fritz."

I saw him look wistfully at a tray of nice little cakes which Katy had put on the window-seat, and I gave him one, saying, as he put it in his pocket, very carefully,—

"How many of you are there?"

"Six, besides mother."

I just emptied the tray into the basket, and we went away together. We soon came to the Flats behind the stables, and there I saw a queer sight. A great shabby omnibus of the old-fashioned sort, with a long body, high steps, and flat roof, with the grass growing about its wheels, and smoke coming out of a stove-pipe poked through the roof. A pig dozed underneath it; ducks waddled and swam in a pool near by; children of all sizes swarmed up and down the steps; and a woman was washing in the shadow of the great omnibus.

"That's mother," said Fritz, and then left me to introduce myself, while he passed his cake-basket to the little folks.

A stout, cheery, tidy body was Mrs. Hummel, and very ready to tell her story and show her house.

"Hans, the oldest, works in the stables, ma'am, and Gretchen and Fritz sell chips; little Karl and Lottie beg the cold victuals, and baby Franz minds the ducks while I wash; and so we get on well, thanks be to Gott," said the good woman, watching her flock with a contented smile.

She took me into the omnibus, where everything was as neat and closely stowed as on board of a ship. The stove stood at the end, and on it was cooking some savory-smelling soup, made from the scraps the children had begged. They slept and sat on the long seats and ate on a wide board laid across. Clothes were hung to the roof in bundles, or stowed under the seat. The dishes were on a shelf or two over the stove; and the small stock of food they had was kept in a closet made in the driver's seat, which was boarded over outside, and a door cut from the inside. Some of the boys slept on the roof in fine weather, for they were hardy lads, and a big dog guarded the pig and ducks, as well as the children.

"How will you manage when the cold weather comes?" I asked.

She shook her head, and looked sober for a minute as she stroked the white head of baby Franz, who clung to her gown; then a smile broke over her face, and she answered trustfully,—

"I do my best ma'am, and keep a brave heart in me; for I remember the dear Gott is a father to such as these; and He won't let them suffer."

"You may be sure of that," I said heartily, and resolved that her beautiful faith should be rewarded by finding friends close by her.

"We are saving to get clothes for Gretchen and Fritz to go to school in the winter, ma'am. Karl and Lottie make toy furniture, as the father taught them; and when the bad weather comes they can sit warm in the 'bus, and make their bits of chairs and tables as well as ever. They can earn but little yet; still, they are so good I can leave Franz with them, and old Spitz, the dog, while I go out washing when it gets too cold to work here."

"Perhaps some kind person would take one of the children, and so lessen your care," I said; for I rather coveted pretty Lottie.

"Ah, but no! I could not spare one, even to you, best ma'am. They are my treasures, and I keep them all, all, as long as I can find bread to give them," cried the mother, gathering her flock into her arms, and feeling herself rich in spite of her poverty. I said no more, but slipped a bit of money into pretty Lottie's hand, and said good-bye.

A happier, healthier, busier set I never saw; each had work to do, and did it cheerfully. Often they had hunger and cold to bear, but bore it patiently. Very seldom did any of the pleasant things that children like come to them; but they were contented, and enjoyed playing with oyster-shells, old shoes and broken crockery as much as many children enjoy their fine toys. Few mothers have more loving children, or do more for them, than good Mrs. Hummel; and I think I never saw a happier family than those little red-cheeked, yellow-haired Germans, as they gratefully smiled and nodded at me from the steps of their funny omnibus home.

## KIT MIDGE.

KIT MIDGE was thought in the family to be a wonderful little cat. She enjoyed sitting in the sunshine; she liked to feast up-

on the dainty little mice; and O, dear me now and then she liked to catch a bird!

This was very naughty, of course; but the best trained cats have their faults. On morning Kit ate her breakfast with great relish, washed her face and paws, smoothed down her fur coat, and went into the parlour to take a nap in the big arm chair.

The sun shone full in her face; and she blinked and purred and felt very good-natured, for only the night before she had caught her first rat, and for such a valiant deed had been praised and petted to her heart's content.

Well, Kit Midge fell asleep in the chair, with one little pink ear turned back, that she might wake easily, and a black tail curled round her paws. By-and-by one eye opened; and peeping out she saw her mistress walking across the room with a dear little yellow-bird in her hand, which she placed on a plant that stood on the top shelf of the plant stand.

Now, Midge had looked with longing eyes for weeks upon a lovely canary, which sang on its perch far out of her reach; and I suppose she thought this was the same bird among the green leaves.

But she was a wise little cat; so she slept on, with both eyes open, until her mistress had left the room. Then Kitty came down from the chair, and creeping slowly to the stand made a spring, and seized the birdie between her teeth. Then, jumping down, she dropped the bird on the carpet, smelled it, looked ashamed, and sneaked away.

It was only a stuffed bird; and when her mistress, who had been peeping in at the door all the time, said, laughing, "O, Kit Midge, I am perfectly ashamed of you!" Kitty just ran out of the room and did not show herself the rest of the day.

Kit Midge was never known to catch a bird after that.—*Nursery.*

## WILL HE SUCCEED?

IN nine cases out of ten, a man's life will not be a success if he does not bear burdens in his childhood. If the fondness or the vanity of father or mother has kept him from hard work; if another always helped him out at the end of his row; if instead of taking his turn at pitching off he stowed away all the time—in short, if what was light fell to him, and what was heavy about the work to some one else; if he has been permitted to shirk, until shirking has become a habit; unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of his weak and foolish parents.

On the other hand, if a boy has been brought up to do his part, never allowed to shirk his responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens has become a matter of pride, the heavy end of the wood his choice, parents as they bid him good-bye may dismiss their fear. The elements of success are his, and at some time and in some way the world will recognize his capacity.

"A PRUDENT man foreseeth the evil and hideth himself, but the simple pass on and are punished." Proverbs xxvii 12.

Words of the Wise.

HOPE is the blossom of happiness.

THE Christian life is not knowing nor hearing, but doing.

A MAN that is young in years may be old in honour, if he has lost no time.

GOD'S favour must be sought in time, if we would enjoy it either in time or eternity.

THERE is no right faith in believing what is true unless we believe it is true.

THE most dangerous of all flattery is the very common kind that we bestow upon ourselves.

HUMANITY is of all the graces the chiefest when it doesn't know itself to be a grace at all.

THE loud tones in which some people appeal to reason imply that reason is a great distance from them.

VENTURE not to the utmost bounds of even lawful pleasures; the limits of good and evil join.—*Fuller.*

THE man whose sole ambition is to win applause of the world is sure to be disappointed, whether he wins or loses.

WE may know enough to satisfy ourselves, yet not be able to say enough to silence the cavils of a subtle adversary.

WHEN we would have others to do that which is good, we must act toward them prudently, and tenderly, and give them time.

BE thyself blameless of what thou rebukest. He that cleanses a blot with blotted fingers makes a greater blot.—*Quarles.*

HAPPY is he who has learned this one thing, to do the plain duty of the moment quickly and cheerfully, whatever it may be.

VIRTUOUS and gracious affections are excited by good society, and Christians warm one another by *provoking* one another to love and good words.

HANNAH MORE says that there is one single fact that one may oppose to all the wit and argument of infidelity, that no man ever repented of Christianity on his death-bed.

FAITH demonstrates to the eye of the mind the reality of those things that cannot be discerned by the eye of the body. It is the firm assent of the soul to the divine revelation and every part of it, and sets to its seal that God is true.

O LORD JESUS, when we see that Thou hast burst the gates of death, that Thou hast trodden on the neck of sin, that Thou hast broken the head of Satan, that Thou hast led captivity captive, and opened the gates of heaven for believers, we may well sing, "Thou hast a mighty arm."—*Spurgeon.*

CHRISTIANITY is the true citizenship of the world; and universal peace, and the free exchange of all lands and tribes of their several peculiar goods and gifts are possible only as all are grouped around, and united by, the cross of a common Redeemer and the hope of a common heaven.—*Wm. R. Williams.*

THERE is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all His; He made it all, gives it all, and He has simply trusted it to us for His service. A servant has two purses, the master's and his own; but we have only one.—*Almond.*

All this world is God's own field,  
Fruit unto His praise to yield;  
Wheat and tares therein are sown,  
Unto joy or sorrow grown;  
Ripening with a wondrous power  
Till the final harvest hour:  
Grant, O Lord of life, that we,  
Holy grain and pure may be.  
—*Dean Alford.*

In all Buddhist temples a tall and broad-leaved lily stands directly on the front of the altar. Its idea is as beautiful as its workmanship. It represents that, just as the pure white flower may grow out of the mire and filth, and blossom into loveliness, so may the heart of man raise itself above the wickedness and corruption of the world into a state of spotless purity.

"I CAN conceive," said Lord Erskine, "a distressed but virtuous man, surrounded by his children, looking up to him for bread when he has none to give them, sinking under his last day's labour, and unequal to the next, yet still supported by confidence in the hour when all tears shall be wiped from the eyes of affliction, bearing the burden laid upon him by a mysterious Providence, which he adores, and anticipating with exultation the revealed promise of his Creator, when he shall be greater than the greatest, and happier than the happiest of mankind."

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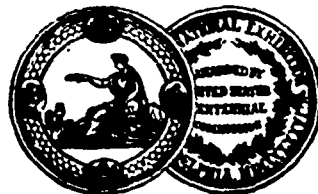
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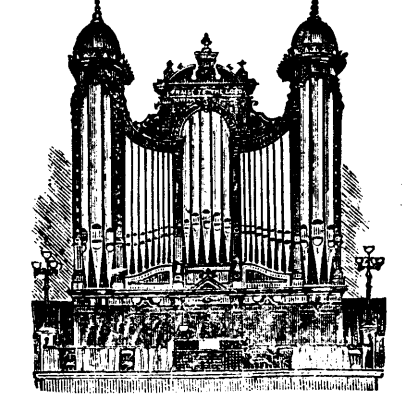
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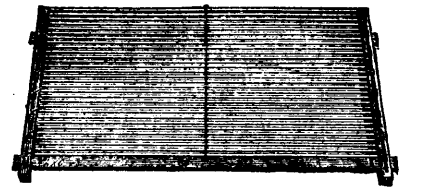


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