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Sparkles.

An old tin kettle may not point a moral,
but we have frequently known it to adorn a
hall.

When a woman wants to be pretty she
bangs her hair, and when she wants to be
ugly she bangs the door.

A boy that was kept after school for bad
orthography excused himself to his parents
by saying that he was spell-bound.

"No, sir," said the practical man, "no
bric-a-brac on the mantle for me! It's a
nuisance. Where's a man to put his feet?"

Every man who carries a pistol ought to
be obliged by law to wear it in a belt at his
side, and have it labelled "emotional insani-
ty."

The newspapers often print the "last
words" of men, but never those of women.
The latter would take up too much room and
crowd out all the advertisements.

Mrs. HORNSPUN, who has a terrible time
every morning to get her young brood out of
their beds, says she cannot understand why
children are called the rising generation.

An Irish peasant being asked why he per-
mitted his pig to take up quarters with the
family, replied: "Why, not? Doesn't the
place afford every convenience that a pig can
require?"

Two Irishmen were travelling, when they
stopped to examine a guide-post. "Twelve
miles to Portsmouth," said one. "Just six
miles apiece," said the other. They trudged
on, apparently satisfied at the distance.

Dudes who chew the heads of their canes
are advised by a medical editor to have the
same of soft rubber instead of silver. It
makes less wear and tear on the gums, and
helps the teeth to come through just as well.

A TEMPERANCE exchange heads a column
with a patent medicine advertisement, under-
neath which is a large glass with a serpent
coiled around it, and the motto: "Touch
not, taste not, handle not." This is good
advice.

An English nobleman said to a brother
peer, who was complaining of the coldness
of the House of Lords whenever he ad-
dressed it:—"I am becoming accustomed to
it, but at first I felt like speaking to grave-
stones in a cemetery."

Never despise small things. The mos-
quito that sings sweetly by your bedside,
becomes a power when it gets its work in.
The little tack that lies so meekly on the
floor, may turn in an unguarded moment,
and make you howl with pain.

A "WHISTLING BUOY" has been placed
in the ocean at Southeast Ledge. That's
right, says the "Narristown Herald." There
are a number of whistling boys in the town
who should also be placed in the ocean—as
near the bottom as possible.

An old farmer said to his sons, Boys,
don't ever ever spekerlate or wait for somethin'
to turn up. Yer might jest as well go and
sit down on a stone in the middle of a med-
der, with a pail twist yer legs, and wait
for a cow to back up to yer to be milked."

A LITTLE girl unconsciously and touch-
ingly testified to the excessive drudgery of
her mother's life, when, on being asked, "Is
your mamma's hair grey?" she replied: "I
don't know. She's too tall for me to see
the top of her head, and she never sits
down."

If you wish to know whether you are an
honest man don't ask your mother, for she
will be partial and blind, and don't ask your-
self, for you are a very poor judge, but seek
the candid opinion of the man to whom you
have sold a horse, and you will surely get at
the bottom facts of the case.

A MAN fished a rich old gentleman out of
a mill pond and refused the offer of two
shillings from the rescued miser. "Oh, that
is too much!" exclaimed he; "I don't want
it;" and he handed back one and eleven-
pence, saying calmly, as he pocketed the
penny, "That's about right."

"Is it becoming to me?" asked she, as
she paraded in the costume of one hundred
years ago, before the man who is not her
lord and master but her husband. "Yes,
my dear," said he meekly. "Don't you
wish I could dress this way all the time?"
"No, my dear," he answered, "but I wish
you had lived when that was the style."

A LITTLE girl recently went to see her
grandfather in the country. She is fond of
milk, but firmly refused to drink any while
there, without giving any reason. When
she returned, she was asked, "You had nice
milk there to drink, didn't you?" "I guess
I didn't drink any of that milk!" she in-
dignantly replied. "Do you know where
grandpa got it? I saw him squeeze it out of
an old cow."



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work, Hop Bitters will surely strengthen
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'are young and growing too
'fast, as is often the case."

"Or if you are in the workshop, on
'the farm, at the desk, anywhere, and
'feel that your system needs cleansing,
'toning, or stimulating, without intox-
'cating, if you are old, blood thin and
'impure, pulse feeble, nerves unsteady,
'faculties waning, Hop Bitters is what
'you need to give you new life, health,
'and vigour."

If you are costive or dyspeptic, or
suffering from any other of the numerous
diseases of the stomach or bowels, it is
your own fault if you remain ill.

If you are wasting away with any
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death at this moment, and turn for a cure
to Hop Bitters.

If you are sick with that ter-
rible sickness Nervousness, you
will find a "Balm in Gilead"
in Hop Bitters.

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Complaint, Colic, Cramps, Dysentery, etc.,
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perfect. Unequaled for brilliancy. See the
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gists.

If your children are troubled with
give them Mother Graves' Worm Expeller
for safe, sure and effectual.

**ILL-FITTING boots and shoes cause
Holloway's Corn Cure is the article to
DR. W. ARMSTRONG, Toronto, writes:
"I have been using Northrop and Lyman's
Emulsion of Cod Liver Oil and Hypo-
phites of Lime and Soda for Chronic
Coughs with the best results. I believe it
the best Emulsion in the market. I have
tested the different kinds, I unhesitatingly
give the preference when prescribing to
my consumptive patients, or for Throat and
Lung affections."**

NOTES OF THE WEEK.

A MUNIFICENT proposal has been made by Mr. William Gooderham, of Toronto. He offers to the Methodist Church a site in Toronto worth \$50,000, provided the United Church will shut up Victoria and Albert Universities, situated in Cobourg and Belleville, respectively, and consolidate them in one building, to be erected on the site donated.

THE religious point of interest in Chicago is the Rev. Arthur Ritchie's High Church Episcopalianism. The case has assumed a new phase. At the request of his congregation he has written his resignation, and concluded to defy his bishop. He has recited mass for the soul of a young man who has been drowned, and in all of the service "candles, images, kneelings, intonings—everything one can see in a Roman Catholic church can be seen in the Church of the Ascension."

THE Rev. W. N. Clarke, D.D., pastor of Olivet Baptist Church, Montreal, preached his farewell sermon to his congregation on the 29th ult. Dr. Clarke, a graduate of Madison University and Hamilton Theological Seminary, has been unanimously called to and accepted the professorship of New Testament, Greek, and Homiletics in the Baptist College, McMaster Hall, Toronto. By the accession of Dr. Clarke, the faculty will be greatly strengthened, he being admirably adapted to the work awaiting him.

THE college in Rome of the Free Italian Church has done good work during last session. Four young men have finished their studies and entered on the work of the ministry. Signori Allegra, Frizziero, Maggi, and Faraone. Frizziero has gone to Rome to assist in the work of Signor Conti, and Allegra has gone to Venice to assist in the work of Signor Bericatto, both of whom are at present in Britain on deputation work. The others have gone to occupy important positions in their native country.

THE Rev. H. J. Nott, editor of the "Observer," the organ of the Bible Christian Church, died of paralysis at Bowmanville, after a brief illness. Mr. Nott was an earnest, zealous, and efficient minister of the body to which he belonged. For the last few years he has conducted the "Observer" with great ability and charitableness of spirit. His death was somewhat sudden. At first his illness was not supposed to be serious, and hopes of his recovery were entertained. On the afternoon of Sabbath week he fell asleep in the faith of the Gospel he loved to proclaim.

THE case of Mr. A. W. Williamson, M.A., of North Leith, selected to be Dr. MacGregor's colleague in St. Cuthbert's, is described by Dr. MacGregor as probably without a parallel in the annals of the Church of Scotland. Only two years ago he was a student in Edinburgh, and already he has been successively chosen as minister of two of the most important and influential congregations in the Church of Scotland. Mr. Williamson is a native of Thornhill, and was a school companion and intimate friend of Joseph Thomson, the young African explorer.

A CHURCH scandal of a very strange kind has just disturbed the serenity of a parish in the diocese of Bath and Wells, in England. The living had been for many years in sequestration, and the vicar had long been absent, his duties being performed by a curate-in-charge. It was lately discovered that the vicar had died in Wales last September. Neither the Bishop nor any other official had been informed of the vicar's decease, and the latter had continued to receive the emoluments, a dividend having been paid to the creditors as late as midsummer.

THE Scott licensing law appears to have worked well in Ohio for the public at large. Returns regarding the working of the law from seventy of the eighty-eight counties in the State show that one thousand

and nineteen recognized drinking saloons in those counties have been closed; 6,530 paid the \$200 tax, and 1,882 the \$100 tax. The aggregate amount realized from this tax is \$1,494,200. In Cincinnati it has filled the treasury and made a reduction in the rate of taxation possible. The proportion of saloons which have been closed by the law is twelve per cent.

PERSECUTION of the Jews still continues. The disclosures at the trial of the parties accused of murdering a Christian girl at Nyrreghaza, while showing the intensity of feeling directed against the Semitic race, have had but little effect apparently in allaying the misdirected popular indignation. The trial ended, as all thought it would, in the acquittal of the parties accused. Since their liberation they have received rude treatment at the hands of the mob. Rancorous outbreaks against the Jews have again taken place in Russia. At Ekaterinoslav great damage was done to property, and one account states that during the riot as many as a hundred Jews were killed and wounded.

STANLEY'S work on the Upper Congo appears to be prospering, notwithstanding the loss of five of his European companions, one of whom died from sunstroke, while another committed suicide. Stanley himself is well, and has formed several important native alliances in opposition to De Brazza and his annexation projects. He is now engaged on a ten months' trip up the Upper Congo to Stanley Falls, with a flotilla of three steamers and numerous light canoes, and after founding a new station—Bololo—hopes to reach the east coast in February. Meanwhile M. De Brazza has taken possession of the Loango Territory, as the natives have pilaged his vessel, the *Orinamme*, while the sailors were out of the way.

THE revolutionary movement at Badajoz was short-lived. The garrison there declared for a republic, and about four hundred citizens fraternized with them. The rising, in the interest of Ruiz Zorilla, was headed by military officers of some distinction. It is hinted by some that the rising was without political significance, having been originated as a stock-jobbing ruse. Though bulls and bears do not belong to the guileless class of animals, this can hardly be accepted as an adequate explanation of the revolutionary attempt. The authorities acted with great promptitude, proclaiming martial law throughout the province. Several of the insurrectionists were captured, and others sought an asylum across the frontier. The affair has ended ignominiously.

THE gentlemen of the press who contribute so largely to the public welfare, who are the most active promoters of all good movements, and who make tyrants tremble and evil-doers hang their heads in shame—the gentlemen who move the world are a hard wrought class. Their life, however, is not all monotony. If they have large capacity of work they have also large capacity of enjoyment. The Press Association of Ontario held its annual meeting in Montreal last week. Their bretheren of Quebec have been most cordial in their fraternal courtesies. Whether by river or rail, in town or in country the Ontario members of the noble fraternity have enjoyed a delightful time. A very graceful compliment in his absence has been paid to Mr. C. Blackett Robinson of THE CANADA PRESBYTERIAN, who has been elected President of the Ontario Press Association.

THE six young ladies who competed at the recent local examinations of the university at the Brantford Young Ladies' College, have all passed and stand high in the lists. Their names are Misses Ault, Balmer, Barr, Cockshutt, Patterson and Jamieson. In English Misses Barr, Balmer, and Patterson were equal, obtaining second-class honours. In history and geography Misses Cockshutt and Balmer were equal, first in second class; Miss Patterson and Barr equal, second in second class, and Miss Jamieson next in second class. In French Miss Balmer and

Jamieson are equal, securing first-class honours. Misses Barr, Patterson, and Cockshutt took second-class honours in this subject. This is the best exhibit the college has yet made. There were forty-eight candidates up from the different collegiate institutes, the Brantford institution being the only Young Ladies' College sending up any candidates. There were only twenty-five honours taken by the whole forty-eight candidates, and of these the five young ladies from the college carried off thirteen, heading the lists in almost every case. Practical results like these indicate the value of the educational work accomplished by this institution.

THE American continent is the happy hunting ground of the heterogeneous class of notoriety who live by the special favour of their fellow-men. During the last year, among a host of others, America has been visited by Johann Most, Mrs. Langtry and Oscar Wilde. The latest sensation is Monseignor Capel, the Catsby of Beaconsfield's "Lothair." He has been a most serviceable connecting link between Anglican sentimental moonshine and the Romish Church. In his residence at Pau he was just the sort of man to lead captive well-to-do silly women who had precious little else to do beside mooning around fashionable watering places. The superfine ecclesiastic has reached New York. Having lost no time he appeared in the pulpit of the Jesuit Church of St. Francois Xavier into which filed at the appointed hour a "procession of white-cassocked acolytes and vested clergy" to whom and a large congregation Mgr. Capel preached in his "purple cappa magna." The theme of his discourse was St. Ignatius Loyola. The outline of the sermon as given in the New York papers of the following day gives no bad indication as to the method by which he has been able to commend Catholicism to dreamy, yet unreflective, wealthy English people. He knows how to sugar-coat the distinctive teaching essential to Rome with the mellifluous inar that stifle reason and conscience. A comparison of Capel's Loyola and Carlyle's "Jesuitism" would suggest thoughts to the reader's mind.

WEEKLY HEALTH BULLETIN—The clear sky and slight wind prevailing during the week have greatly promoted the cooling of the atmosphere. Hence, although Bronchitis—in many cases chronic at this period of the year—has not increased, we find that Pneumonia has again appeared amongst the twenty most prevalent diseases. The other diseases of the respiratory organs such as Influenza, Tonsillitis and Consumption retain much of their previous position. Neuralgia and Rheumatism do not show any tendency to recede from their previous position, while Anæmia apparently has slightly advanced. Among Fevers, Intermittent claims the same position of prominence as it has for several weeks past, and Enteric has advanced to a position among the twenty most prevalent diseases. This we must expect to increase. It is a matter worthy of notice that Intermittent has for the first time shown its tendency to prevail in District IV., north of Lake Ontario, it having appeared in it for the first time in this week's Report. Amongst the contagious Zymotics, it is pleasant to notice the very general recession of Scarlatina, Measles, Mumps, and Diphtheria, none of them appearing amongst the twenty prevailing diseases. Whooping Cough, which, as before mentioned, has been epidemic in some places, shows a very marked recession, it having fallen from 3.5 to 2.7 per cent. in prevalence. Referring to the whole class of diseases, of which Diarrhoea is the prominent sign, we have to record as for several weeks past another increase. Thus Diarrhoea amounts to 14.3 per cent., where last week it was only 13; while Cholera Infantum and Cholera Morbus retain much of their old position. Dysentery has considerably increased. Judging from the many complaints made by anxious householders in this city of the condition of privies which have overflowed, and of lanes which are in a filthy state, and judging from this of other parts of the Province, it is greatly to be feared that filth will claim yet more children for its victims during the next month than it has even during the past.

OUR CONTRIBUTORS.

CHRISTIAN WORK IN ITALY.—III.

HARBOUR MISSIONS IN MEDITERRANEAN PORTS.

There is perhaps no class of men who more need sympathy and help from their fellows than sailors, especially those "before the mast." The merchant service of all nations is recruited, for the most part, from the lowest type of men—the thriftless and immoral—men unaccustomed to control their passions—many of them alone in the world, without a friend, without ambition, without even hope. Their life at sea, too, is always a hard one; they know nothing of home life, and the Sabbath to them brings no cessation of labour. Even when they are treated as human beings, which is far from being always the case, they are constantly exposed to the dangers of the deep, to sufferings and to death in its most terrible forms, and yet it is only within a comparatively few years that any one thought of these poor men, or made any effort to alleviate their physical and moral condition, or to minister to their spiritual necessities. In 1818 attention was first called to the need which existed for doing something to ameliorate the condition of British sailors, and in that year was organized the

BRITISH AND FOREIGN SEAMEN'S SOCIETY,

a society which has been the means of conferring immense benefits not only on sailors themselves—mentally, morally and spiritually—but on shipowners, underwriters and on all "who go down to the sea in ships, that do business in great waters." There are now some twenty-nine stations in England where this society is actively carrying on work on behalf of sailors, while in connection with it are similar societies at Antwerp, Rotterdam, Hamburg, and many other European ports. My object at present, however, is to give some information in regard to work in some harbours on the Mediterranean, beginning with

ALEXANDRIA.

The Mediterranean, as is well-known, was the birth place of mercantile navies, as of commercial, colonizing and christianizing forces generally; and from its geographical position, it must ever be a great centre of shipping enterprise. And here again it was the British Society which took the initiative, in trying to improve the condition of the sailors who frequent the harbours of the "Great Sea." In 1854 a "Bethel" flag was given for use in the port of Alexandria, and in 1859 the Rev. William Gooby was sent, at the expense of this society, to be the first missionary to the sailors of this ancient seaport. From that time the mission began to develop rapidly, and has proved to be a great light in a dark land. The Pacha of Egypt being asked for a more suitable vessel in which to meet with the sailors, at once replied that although a Mohammedan, he was no bigot, and was always ready to help forward anything likely to do good. An iron ship was found and fitted up at an expense to the Pacha of £500. As the result of this mission, I mention only the fact that a young sailor here first received those religious impressions which led ultimately to his becoming the active and efficient secretary of the B. and F. Sailors' Society, whose name is now favourably known in almost every great harbour of the civilized world. During the burning and bombardment of Alexandria last year, the "Bethel" remained uninjured though the Society's depot in the town was burned.

MALTA

is the place of call for all outward and homeward-bound vessels, more than 4,000 touching at its harbours in the course of the year. Captain Stephens during the last fifteen years made 18,717 visits to ships, conversing with the sailors, selling 2,401 Bibles and Testaments, and giving away 14,651 Gospels in various languages. He has now a steam launch in which he sails from port to port and which greatly increases his opportunities of usefulness, and facilitates the good work in which he is engaged. At

NAPLES

Mr. Burrows labours with great assiduity and success, everyone testifying to the great improvement in recent years amongst the sailors who frequent the harbour, as regards temperance and morality. There is also an international hospital here in which sailors are cared for with great skill and tenderness by an able physician and an English directress—both of whom

do their utmost to make the house as much like a home as possible.

The saloon of the mission ship here is the rendezvous for sailors at all times, and particularly at Christmas when it is made one of the happiest and merriest spots in Naples. The chapel and reading-room are then prettily decorated with flowers and illuminated Scripture texts. The tables are spread with refreshments including tea, bread and butter and immense *pannidi milano* as a substitute for Christmas cake. Along with the sailors meet the English and other foreign residents of the city, and a pleasant time they have, the programme consisting of songs and readings and short addresses, the sailors contributing the best part of the evening's amusement. The meetings on these occasions are models of denominational and international unity, ministers of all sects, and people of all countries, testifying by their presence, to their interest in the work in which Mr. Burrows and his assistants are engaged. To the support of this mission, the American Seamen's Society contributes largely.

LEGHORN.

The Rev. Dr. Stewart of the Free Church of Scotland has laboured here for thirty-eight years, in advancing the cause of the Gospel in Italy. His work on behalf of Italian missions is well known; but it is less known that during all these years he has done what he could for the sailors, visiting the port of Leghorn, and that, towards this work, beset for want of appliances with many difficulties, he has ever cherished a peculiar and loving interest. The success of the floating Bethels at Genoa and Naples has suggested to the friends of Dr. S. the idea of presenting him with a similar one for Leghorn, and funds for this purpose are at present being raised. They believe that in this way, they will fittingly testify their appreciation of a life of rare devotion, and by the "Stewart Testimonial Fund," will aid and consolidate a most useful work amongst the sailors who are in the habit of visiting Leghorn. This brings me to

GENOA

which, according to captains who have been round the world, possesses the handsomest and most commodious seamen's chapel afloat. Genoa, through the opening of the St. Gothard Tunnel has become the most convenient port of transit for goods to and from Switzerland and the south of Germany. Its geographical position is favourable to trade between the Levant, the south of Russia and central Europe—and great efforts are being made to provide increased accommodation for shipping and commerce in the port, for the improvement of which the late Duke of Galliera left twenty million francs. The harbour consists of a semi-circular bay about two miles in circumference, which is protected by two long piers, on which are placed lighthouses, one of which rises more than 400 feet above the sea-level. When the moles in process of construction are completed, the largest ships will be able to approach the quays and unload without the aid of lighters. In the inner harbour is moored the

"CALEDONIA"

the new floating chapel which was opened for service on the first January, 1882, and which forms a most comfortable meeting place for sailors of all nationalities. This mission was begun in 1872 by the Rev. Donald Miller, the resident minister of the Free Church of Scotland—a man of great administrative capacity who speaks English and Italian with equal facility, and who has shown himself the friend of every movement calculated to promote the spiritual interests of Italy his adopted country. The Scotch Church, 4 Via Peschiera, built under his superintendence, is a model of beauty and taste. The "Caledonia" was also constructed under his watchful eye, at Sestri near Genoa, and has proved in every sense a complete success. The extreme length of the ship, which is rectangular in form, is seventy-six feet, and the extreme breadth twenty-six feet—the cost being £1,800 sterling, which was all raised by Mr. Miller's personal exertions. At the stern are two comfortable rooms with bookcases and other conveniences—one for Mr. Jones the English missionary, the other for Sig. Delfino, the Italian colporteur. Next to these is the main hall which is capable of seating 150 men—a moveable partition at the other end of this hall divides it from the sailors' reading-room which is large enough to seat fifty men; and here nightly sailors come to read, a library of selected books being provided for their use,

as well as several monthly and other periodicals; pens, ink and paper are also placed at their disposal in case they wish to write letters—a great boon for men who have no rooms in the ships, nor any conveniences for writing. No wonder a young man remarked one night: "my poor old mother would not have to complain of my neglect if now and then I had a place like this to write in." I was told that occasionally the reading-room is so full that with common consent they adjourn to the chapel and have service. On other occasions Mr. Jones asks them to join in praise and prayer before separating. "This is far better," said a Scotch sailor one night, "than going ashore and getting drunk." The attendance at the

SUNDAY SERVICES

varies from twenty to eighty according to the number of ships in port and the state of the weather. On these occasions mission boats go round to gather the men. I was present lately at two successive Sunday evening services—Mr. Jones preaching on one occasion and Mr. Miller on the other. The attendance was good and the singing excellent. Mr. Jones, who had been a sailor himself, knows the peculiar trials and difficulties against which sailors have to contend and in what language to address them. He is quite enthusiastic, and spends his whole time in going about amongst the English ships in the harbour, and in reading and conversing with the sailors, and in this way prepares them for visiting the Bethel. The weather during the past winter was very inclement, still the attendance on Sunday evenings was 4,929. The previous year the number had been 6,309. Mr. Jones has also a weekly Temperance meeting, and in the course of the last year 210 men signed the pledge.

THE COLPORTEUR

is occupied principally in selling Bibles and Testaments and other books in different languages. While doing so aboard the emigrant ships, he is often called upon to combat opposition in the form of superstition and bigotry or scepticism and profanity. He has occasionally also to engage in discussions with priests in presence of large groups of passengers—to meet objections to Diodati's version of the Scriptures—to see Bibles torn up or thrown overboard. But he has also opportunities of reading the Bible and of holding profitable conversations with well-disposed listeners. He visited last year more than 13,000 emigrants, and to some of them made sales of the Bible and other books.

On most of the small coasting vessels Sig. Delfino is always sure of a welcome; and for nearly ten years the crews of these boats have listened to his readings and comments on portions of the Bible. Many of these sailors he considers to be really Christians, though they have not the courage always to avow it before others. By patience and perseverance which are greatly needed in such work, he has won the confidence of many of the dock labourers who were once his greatest opponents, often insulting him and throwing lumps of coal at him—now they come to him for books, for conversation, and even for advice in regard to family troubles. Being gifted with the faculty of turning all conversations to religious subjects, he has occasions daily of witnessing for Christ amongst men who pride themselves in being careless, sceptical and profane, so that in the midst of much that is discouraging there are not wanting proofs that his testimony to the truth has been instrumental in leading some poor erring ones to the cross.

Unhappily, there are too many sailors who still disgrace themselves and their country by vicious conduct; but the contrast between the present state of things on shipboard, and that which existed fifty or even thirty years ago is very striking. A chaplain to seamen recently stated that "wickedness of every kind was then the rule. Officers and men, with few exceptions, threw off all restraint and abandoned themselves to work iniquity with greediness. From the admiral to the afterguard, from the captain to the cook, all were, as a rule, in the same condemnation. Drunkenness abounded: blasphemy, impurity and insubordination were prevalent. It was almost as much as a man's life was worth to be found engaged in any religious service, or to be suspected even of having any regard for his soul's welfare. It was not believed that a man could be a Christian and a sailor at the same time. Indeed a true description of the condition of seamen in those days would be unfit for general reading." Happily now the consistent Christian, the man who has the courage to reprove sin in the fore-castle,

or to pray at a Bethel meeting, is the man who is found to be generally the most honoured and respected in the ship's company. Many causes have undoubtedly contributed to this altered state of things; and amongst the chief of them have been these Bethel meetings and other agencies employed by the friends of the sailor in Britain and in other countries.

I should perhaps have stated that the expense of the Genoa, harbour mission last year amounted to 9,753 lire, or a little over \$1,950, which is composed of grants from American and British Seamen's Societies, donations from ship captains and crews, and subscriptions from friends of the mission. T. H.

Torre Pellice, Italy, 10th July, 1883.

THAT LEAKAGE.

MR. EDITOR,—The leakage here referred to is found within the ubiquitous vacancies of our Church, and consists chiefly of these three things: loss of members and adherents, loss of contributions, and loss of spiritual tone and vigour. The total loss to our Church every year in these respects is simply appalling, and far exceeds what is known, save to those who have for years been collating facts and summing up the aggregate.

But without entering into particulars on this score, I pass on to the purpose of this communication—viz., to direct the attention of all whom it may concern to a remedy which in some fair measure may be at once practicable and prompt in good results.

A great mistake is being made, the writer would respectfully submit, in treating all vacancies as if they were on the same footing while they differ so widely in the inducements they are able to hold out to candidates.

Large and flourishing congregations, strong in money, strong in numbers, and in working forces, can secure during a vacancy the very best preaching talent in the Church, and can select from a wider circle a pastor, because able to hold out better inducements of usefulness and comfort than scores of able ministers possess where they now are. Consequently, while a year's vacancy does entail even on those not a little injury, it is for the most part much less than is sustained by weak and "undesirable" vacancies.

It is to the latter alone that attention is directed, and for them that the remedy is suggested; and indeed it might be advisable to apply the remedy, meantime, to only one section of our weak congregations—viz., those known as "supplemented charges."

The proposal is that Presbyteries limit the time to three months for such vacancies to secure a minister by call. Failing to do so within that time, the Presbytery should appoint a man to the field for a specified period—say two years, or three, as may be judged best—such person's relation to the congregation being that of an ordained missionary, and a seat in Presbytery accorded to him.

In support of this proposal the following points are respectfully submitted:

1. The right to call is not totally taken away. Three months are allowed the people, and, in nine cases in ten, congregations would make as good selection in twelve weeks as in twelve months.

Moreover, the fact that they had only a short time to do this in would act as a wholesome spur to be up and doing instead of waiting listlessly for a year or more for "something to turn up" that might result in giving them a pastor.

2. If objection be made to the right of Presbytery thus to limit to three months, or to any period, the opportunity to call, it is replied:—

(1) That already limitations are in force in other matters—e.g., a pastor is entirely denied to a supplemented charge unless a specified amount per family and per communicant be given. And now last Assembly goes further, and fixes a minimum stipend, up to which the poorest congregation must come. No additional infringement of principle takes place then, if a time-limit be set within which a call must be given.

(2) Then, further, let it be borne in mind that these supplemented charges are getting a money-grant to make up the required amount, and surely it is only fair that others, too, should have something to say in the matter of pastoral settlement, when the *ab extra* part proposed is so manifestly for their advantage, and to be exercised by so safe a party as a Presbytery.

3. But, the fact would be, few, very few, congregations would raise objection; on the contrary, most

would hail with delight a scheme which would deliver them from their present unsatisfactory condition.

4. In many cases the appointee of Presbytery would, on or before the expiry of his term, receive a call from these very people, or be petitioned to stay another term. Should he leave, however, the vacancy would be of short duration, and the loss to the congregation much less than under our present system.

To avoid misapprehension and opposition, a number of minutiae would have to be attended to—e.g., the plan and its benefits would need to be explained to the people; due care taken by the Presbytery that the person sent be suitable for the field, etc., etc.

There is another side to this question, which is passed over here, but which, with your permission, will be taken up again—viz., the benefits to many, many ministers.

At present attention is respectfully called to the evil and to the remedy proposed above. If it is good, may it receive a fair and full trial; if anyone has a better to offer, let the better have the preference.

Lindsay, August, 1883.

J. HASTIE.

MINISTERIAL SUPPORT.

MR. EDITOR,—Recently I had occasion to attend a meeting of one of the Presbyteries, and there heard a call read in favour of a certain minister, offering as stipend the munificent sum of \$700 per annum, and requiring in exchange only three services each Sabbath!

I could hardly believe my ears, and was not astonished when several members expressed strong dissatisfaction.

It is a disgrace that the Church, so stringent in the matter of training for the pulpit, demanding eight years of a collegiate course, should at last have her sons thrown on congregations who can so little appreciate merit as to offer such a pittance.

Is it not an insult to intelligence? Really churches so exacting in the performance of pastoral duty, at the same time doling out starvation stipends, deserve to be without a minister.

I could understand a case where some of our poor brethren had difficulty in providing suitable maintenance; but, even they, by a slight effort, could accomplish better things than the above.

There was no excuse in the instance cited, for it appeared a far more liberal salary had been paid when the church was no better off than now. What seemed to be the main object was a reduction in the former rate, because the gentleman called has now less, from a monetary point of view, than the \$700.

Out upon such miserable tactics! Honestly, I felt ashamed while listening, and could not have believed Presbyterians would resort to actions so mercenary.

Now, sir, is it not high time something was done to remedy this crying evil? Cannot the highest court in the Church insist on the minimum salary being provided, viz., \$750 a year? It should be \$1,000.

I have since made enquiry, and find the call mentioned is not singular, and ministers seem to be to blame in not bringing so deplorable a state of affairs prominently before the people.

Let an appeal be made to the whole Church, and, unless I read the times badly, I believe the very large majority would respond so liberally as to wipe out forever the present standing disgrace.

Aug. 3, 1883.

A PRESBYTERIAN.

STROME FERRY.

MR. EDITOR,—In your last number I find the following: "Dr. Kennedy, of Dingwall, has issued an appeal for funds to defend the men who are to be tried at Edinburgh for their protest against the breach of the Sabbath laws and the desecration of the Lord's day by the railway company at Strome Ferry."

I write to say that I feel such a deep and sympathetic interest in this event that I should be happy to act as a medium for receiving and transmitting to my old and valued friend, Dr. Kennedy any subscriptions that may be sent to me for that purpose.

I will publish the names of the subscribers—or such names as each subscriber may wish published—with the amount opposite, and will also publish Dr. Kennedy's acknowledgment of the amounts, in THE PRESBYTERIAN.

Port Hope, 4th Aug. 1883.

D. CHISHOLM,
Barrister-at-Law.

THE MISSION FIELD.

THE General Synod of the Reformed Presbyterian Church in North America at its late session in Philadelphia determined to take steps to re-enter the foreign mission field.

A LETTER from India says that the past year has been the most prosperous in the history of the United Presbyterian Mission in that country. The increase in membership has been over fifty per cent. More than two hundred have been baptized in the district of Sealkot alone.

THE Presbyterian Mission in Persia has been granted by the Shah a site for a chapel for the use of the Protestant community in Teheran on the condition that Mussulman children shall not be admitted to the chapel, or receive instruction therein, and that no other Mohammedan, of whatever age, will be allowed to attend the services held in the building, or receive religious instruction there.

THE Woman's Prayer Union for China, with headquarters in London, now has 316 members banded together to pray daily for the women in China, and to seek personal guidance as to how they may help them, and also to seek to interest others in the spiritual condition of the women of China. Twelve members of the Union have been led to devote their lives to missionary work, and are now in China.

THE German Evangelical Foreign Missionary Society is composed of German ministers of the Reformed and the Lutheran Churches in the United States. It is supporting the Chutteesburg Mission in India. The missionaries at Bisrampur are Rev. T. O. Lohr and wife, assisted by five native helpers. The missionaries at Raipur are Rev. A. Stoll and wife, assisted by a native helper. The Society is publishing a paper in New York in German, entitled "Der Deutsche Missionsfreund."

THE Southern Presbyterian Mission at Hangchow, China, has been rejoicing in a revival. Rev. A. Sydenstricker writes, May 12: "Last Sabbath seven persons were received into the communion of this church, one of them by letter from Soochow; and there are six more applicants. One very interesting feature in this work of grace is the number of teachers that have boldly come forward to confess Christ publicly. These are teachers in our schools and men of influence in society. Some of them are very zealous, and have already proved excellent helpers in the work."

A MISSIONARY writes from Japan: Our Christians have received a new measure of faith. Backsliders confess their sins and return to duty. The people have a mind to work, talk, preach, bring their friends to church and Sunday schools. Our chapels were never so full, our pastors never had so many inquirers before. God seems to have opened the eyes of the People. Said a Japanese minister to me yesterday: "People understand the truth better with one day's instruction than with a month's teaching heretofore." In country and city alike there is a great desire to hear the truth; and this too with high and low.

To previous notices of the revival in Turkey we are gratified by being able to add that, as a fruit of this work, fifty-seven were at first received into the Adona church and over a hundred others were applicants for admission. In the midst of the late conference at Constantinople Secretary Clark received a telegram from Adona announcing that there are manifest signs of a fresh awakening. At Hadjin, and at Tarsus also the work has been scarcely less remarkable; and two churches in Eastern Turkey have received, respectively, forty and fifty members as the fruit of revival. A noticeable feature of the work is the great numbers that crowd the prayer-meetings.

THE Rev. R. W. McAll, who is superintendent of the McAll Mission in France was born in England, in December, 1821. Its mission work is pledged to undenominationalism, and conducted in every respect with a most scrupulous avoidance of every clerical aspect. It is the John the Baptist of the evangelical movement in France, preparing the way for all Church work, and useful alike to every religious denomination. By the co-operative union of its method it is doing the work more economically than single denominations could do, and they receive a share of its fruits commensurate with the extent of their co-operation. There are now over eighty halls in use, and through the mission over 15,000 people are reached by Gospel truth each week.

PASTOR AND PEOPLE.

A SATURDAY HALF-HOLIDAY.

For the sake of the people, for the Sabbath, for the sake of the Church, let us push for a Saturday half holiday.

For the sake of the people. They need it. Our mechanics and day labourers work longer and harder, under more exacting climatic conditions, than do their fellow workmen in Europe. Their wages are higher, and their creature comforts more, but for men who are not to live by bread alone, these are poor compensation for the privileges which they sacrifice. If the great majority of our workmen use their leisure hours for pleasure rather than profit, if they read for amusement rather than information, if it is difficult to get them to engage in educational, moral, or religious work, the cause will too often be found in over-work, producing physical and mental exhaustion. The drain on their physical resources is very great, and it is full time an effort were made to stay it.

The writer has many pleasant recollections of Saturday half-holidays across the sea; of happy family reunions, of merry picnic parties, of short excursions by rail and boat, of long walks to places beautiful and of historic interest, of quiet evenings with book and magazine, under shady trees or beside cheerful fires, of Workingmen's Institute lectures and concerts, and a host of other agreeable methods of putting the wear and worry of the week behind. He recalls the leisurely marketing done by parents and housekeepers in the early evening, and then the preparations for the Sabbath—the general washing, scrubbing and boot-blackening, which helped to secure the Sunday rest—and the many scenes which realized in this late day Burns' tender picture of the "Cotter's Saturday Night." He has heard the advantages of America as a home for emigrants discussed by mechanics in the shop and by the fireside, and knows whereof he affirms when he says that the Saturday half-holiday has often turned the balance in favour of Great Britain with men of fine feeling and religious character. It is time our workmen, who are blessed above their fellows in many ways, should be made the equal of any in this matter.

For the sake of the Sabbath. How to save the Sabbath is one of the great problems pressing for solution. We have been acting altogether on the defensive; let us make an aggressive movement. To secure Sunday let us seize on half of Saturday. The excuse for most of the Sunday sight-seeing, Sunday pleasure-seeking, Sunday social visiting—is that, for the male population there is no other time. It is true. The man who is required to work from Monday morning to Saturday night, without a stated time for recreation, may beg, borrow or take time, but he very truly has no time, and is not at all likely to take it. Give him this half-day and the excuse for Sabbath-breaking is very much weakened. A large trades-union, with headquarters in New York city, adopted the Saturday half-holiday some three years ago. Previously the annual excursion of that society was held on Sunday, but since then on Saturday. It is not too much to expect that the same results would follow the adoption of this system in many other cases, and the Saturday half-holiday help largely toward the saving of the Christian Sabbath.

For the sake of the Church. Socialist and infidel writers and speakers are gaining a hearing where Christian teachers have practically no influence. To win the working classes we must interest ourselves in the things which interest them. The frequent struggles against the tyranny of great corporations, the endeavour to retain manhood in a system which has so divided and sub-divided labour that it is hard for man to be more than an animated machine, the aspiration to secure better homes and a fairer portion of the fruits of industry—these things call for Christian counsel, Christian sympathy, and Christian co-operation. If the working classes have lost confidence in the churches, the first duty of the churches is by sincere words and works to seek a renewal of that confidence. Let us begin with the Saturday half holiday. Champion it! Secure it for the people, and the reward shall be ours. It will help the people, and no less will it help the Sabbath and the churches. Leave this work to unbelievers, and then, though the people will still be gainers, the Sabbath and the churches will be no whit helped. We commend the subject to Christian teachers, Christian employers and Christian workmen.

BE THOU FAITHFUL.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. ii. 10.

The following lines were suggested on hearing a sermon from the above text by the Rev. James Little, M.A., St. Paul's Church, Bowmanville, July 29th, 1883.

Courage, brother, do not weary,
Though the journey may be long;
Though the heart be filled with sorrow
Soon will come the victor's song
Nerve yourself for every conflict;
To your Great Head be your faith.
Let His presence promise cheer thee
Be thou faithful unto death

Count the talents God has given,
Lace the reins to you made sure,
And "be faithful" to the Saviour
To the end the fight endure;
For the "crown of life" is given
To the conqueror then as now,
And the laurel wreath unfading
Shall be placed upon thy brow

Art thou weary, faltering, brother?
Has thy cross been hard to bear?
Has no sunshine crossed thy pathway?
Have the shadows brought despair?
Turn to Jesus with your sorrows—
Bear up nobly 'mid the strife;
For to him that overcome
There remains "a crown of life."

I think of those who fought, not faltered—
Those brave heroes of renown,
Who dyed the heather with their blood,
Who wear the martyr's crown—
And with strong, unyielding purpose,
With a calm, implicit faith,
Bear the crosses, wage the conflicts,
Be thou faithful unto death.

Southwell, July, 1883. THOS. YELLOWEARS.

LYTE'S HYMN, "ABIDE WITH ME."

About forty years ago, Wilson, in his "Noctes Ambrosianae," says: "Have you seen a little volume entitled 'Tales in Verse,' by Rev. H. F. Lyte, which seems to have reached a second edition? Now, that is the right kind of religious poetry." The Christian world has unanimously agreed that Wilson was right.

Lyte was born at Kelso, Scotland, in June, 1793, but owing to narrow means was compelled to struggle hard for his education. He graduated from his studies with honour, however, but settled down into a "dreary Irish curacy," where he toiled until compelled by ill-health to resign. He finally settled at Brixham, where he toiled for twenty years under many a cloud of pastoral difficulty and discouragement.

The hymn,

"Abide with me: fast falls the eventide,"

was written here as the shadows of the dark valley were closing his labours on earth. Though he was, as he says, scarcely "able to crawl," he made one more attempt to preach and to administer the holy communion. "O brethren!" said he, "I can speak feelingly, experimentally on this point; and I stand before you seasonably to-day, as alive from the dead, if I may hope to impress it upon you, and induce you to prepare for that solemn hour which must come to all, by a timely acquaintance with, appreciation of, and a dependence on the death of Christ."

Many tearful eyes witnessed the distribution of the sacred elements, as given by one who was already standing with one foot in the grave. Having thus given, with his dying breath, a last adieu to his surrounding flock, he retired to his chamber, fully aware of his near approach to the end of time. As the evening of the sad day gathered its darkness, he handed to a near and dear relative this immortal hymn, with music accompanying, which he had prepared:

"Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail and comforts flee,
Help of the helpless, O abide with me.

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away.
Change and decay on all around I see;
O, Thou, who changest not, abide with me."

The Master did abide with him the few mere days he spent on earth. His end is described as that of "the happy Christian poet, singing while strength lasted;" and while entering the dark valley, pointing upwards with a smiling countenance, he whispered, "peace, joy!"—*Epis. Register.*

BLESSED is the man whom eternal truth teacheth, not by obscure figures and transient sounds, but by direct and full communications.—*Thomas a Kempis.*

THE DIFFERENCE.

You may hold in your hand two little eggs. They may look so much alike that you can hardly tell them apart. You can see no reason for preferring one to the other. But let them be hatched and one becomes a beautiful bird singing joyously in the air of heaven, the other a venomous snake, crawling in hateful malignity over the earth. We are all of us now in the egg state. What we really are and what is to be our immortality does not depend on our present outward appearance—on how we look in the eyes of our fellow-men. It depends on what ruling principle of life God sees within us, on what He sees we are adapted to become when fully matured. The man whose name is written in heaven may seem not very different from others about him. He may even seem in some respects less beautiful in his surface character and life than many whose names are not written there. But God sees that he is a bird's egg and not a snake's egg. God sees that he has within him such a germ of spiritual life that when this material egg shell that we call the body is broken and thrown off, and that innermost germ of character is fully developed he will be found in harmony with God, and fitted to sing the song of Moses and the Lamb in heaven.

That is what makes the great difference in men here now as God sees them. The Christian has been born of God. He has received into his heart the germ of a new creature. He has within a principle of spiritual life different from that which any man has who is not a Christian, and when the infirmities of the flesh and the evil tendencies that have been inherited from sinful ancestors shall have been sloughed off and the entire nature shall have been brought into harmony with this dominant principle of life—this spirit of loyalty to God—then that men will be found prepared for companionship with the angels in heaven. He will himself be like them, filled and guided by the same spirit which governs them.—*Advance.*

MOHAMMEDAN CIVILIZATION.

Civil government in Palestine, says Dr. Mendenhall in his recent volume, "Echoes from Palestine," is in an anarchic condition, the result of Turkish rule, and its insipidity is as manifest in lawlessness, irregularity, despotic tendency, and indifference to the interests of subjects at Jaffa as elsewhere in the country. Civilization is adrift throughout the Mohammedan empire. The central government at Constantinople, no less than the pashalics in the remotest dependencies, is destitute of a knowledge of the first principles of social order, and exercises its authority from the motives of plunder oppression and a false religion. Stagnation in business, decay of morals, extinction of public spirit, evaporation of patriotism, are among the inevitable results. Turkish authority is fatal to every public interest, and destructive of every private virtue. Constantinople, the residence of the Sultan, is an un-governed city, without mayoralty, city council, police, or any local laws, all authority exercised being purely voluntary. If this is the civil condition of the capital of the empire, what must be the condition of the provinces? The Turkish empire is a mass of provinces, held together by force, paying tribute to the Sultan, and receiving in return little protection and no benevolent consideration whatever. Apparently unified, no national idea pervades the empire; no patriotism throbs in the breast of the Arab; no modern spirit actuates the Turk. The advocates of the doctrine of the union of Church and State are referred to its most lamentable illustration in Mohammedan countries. This, perhaps, is the stumbling-block to progress; and the only hope of civilization in these lands is dis-establishment. A false religion, enthroned in the government, and enforced throughout the empire, has resulted in a series of false products—a false government, false society, false purposes, false wars, a false past, a false present; and a false future is in store for it.

WHOEVER is sensible of his own faults carps not at another's failings.—*Persian.*

WHAT we can do is a small thing, but we can will and aspire to great things.—*John Tauler.*

THE things which we enjoy are passing, and we are passing who enjoy them.—*Archbishop Leighton.*

FLIES spy out the wounds, bees the flowers; good men the merits, common men the faults.—*Hindu.*

AUGUST 15th, 1883.]

Scientific and Useful.

A CHARMING way to flavour custards is to beat fruit jelly with the whites of the eggs; red raspberry jelly and quince jelly are especially nice for this.

HORSE-RADISH root boiled in salt and water, with a little vinegar, is good to send to the table with roast meat of any kind; cut it in thin slices and use it as a garnish.

A HANDSOME tidy is made of linen seine, with the ends fringed, or with drawn work at each end, or it may have this work and the fringe at the bottom only. Then with black etching silk work some pretty figure in the centre. A vine-like border is a great addition.

A LOVELY cushion for a gift or to adorn your own parlour is made by embroidering a spray of old-fashioned pinks on a ground of pale blue. Around the edge of the cushion put a full puff of pale pink satin. Where the puff is joined to the blue satin sew a good-sized pink silk cord. The cushion when completed should be about half a yard long, but not quite so wide.

SALMON, either fresh or canned, may be made a delicious dish; if fresh, boil the fish in salted water until it is tender, then put a layer of bread or cracker crumbs in the bottom of a pudding dish, then a layer of fish; season with pepper and salt; fill the dish with alternate layers of fish and crumbs; wet the bread crumbs with milk, or, if this is too rich to suit your taste, use hot water. Bake for a long hour, and have the top well browned. This is a dish especially designed for supper.

ONE reason why corn bread is so often unsuccessful is that the batter is made too thick; it should be thinner than for johnny-cake, as the flour helps to thicken it. Then one ought not to rely too implicitly on receipts; some kinds of flour and meal thicken more than others, so it is well to observe carefully the first time you use flour or meal from a new sack. On account of this difference many cooks prefer to purchase flour by the barrel, even for a very small family.

RED raspberry pudding is made in this way:—To two ounces of butter allow three ounces each of sugar and flour; beat two eggs very light, and mix with the sugar; then add the flour and the butter, which you have warmed so that it will mix readily, a little salt and grated nutmeg may then be stirred in. Butter some coffee cups, and in the bottom of each one put a tablespoonful—a large one—of jam, or two tablespoonfuls of fresh berries; then pour the pudding mixture over them. Leave a space at the top, so that the pudding may rise a little. Bake for half an hour, and serve with cream and sugar, or with wine sauce.

A VERY agreeable dish for dinner is made by cutting up some lamb in pieces the size you would serve on each plate at the table; put them in a saucepan with a large lump of butter, and cook until both sides are brown; then pour over hot water enough to cover the meat; let this cook slowly for an hour, then remove the meat from the stew-pan; make a rich gravy, adding to the water in the pan an onion sliced thin, plenty of pepper and salt, any herb you like, or in place of the onion, and before putting in the flour to thicken the gravy, put in a quart of green peas, and cook them for from fifteen to twenty minutes; skim them out, thicken the gravy, and serve meat and peas and gravy all in one deep platter.

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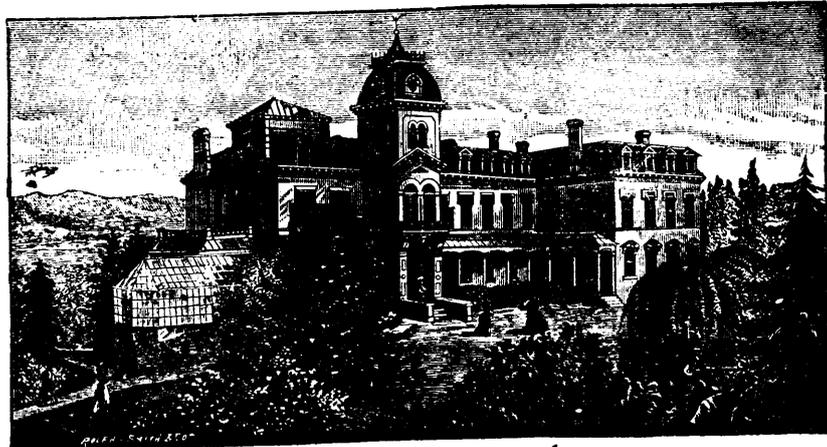
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—1883—
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TORONTO, WEDNESDAY, AUGUST 15, 1883.

MR. C. BLACKETT ROBINSON returned last week from an extended tour in Britain and on the continent of Europe.

THERE was a fine gathering at Embro the other day. It consisted of the professional men given to the world by the Zorra congregation and its offshoots. The number is sixty—twenty-nine clergymen, twenty-one doctors, and ten lawyers. A large proportion of the sixty were present. The re-union lasted two days and seems to have been very successful. We doubt very much if another congregation in the Dominion can show such a record. Presbyterianism and education always go together. The typical Scotch Presbyterian nearly always sends a boy to college. Now, that this re-union has been held, we have a suggestion to make to the men of Zorra. Would it not be a fine thing to continue the celebration a little longer, and let the closing part take the form of raising about three thousand dollars for the Knox College Endowment. How many of these twenty-nine ministers were educated at Knox? A majority if we count right. There were some good speeches at the re-union—some very good poetry quoted. Now let the whole township give one rousing speech—THREE THOUSAND DOLLARS FOR KNOX COLLEGE. That speech if well delivered will wake up the Zorra boys as far west as the Rocky Mountains.

SCARBORO' is a fine old township. One of the best things about Scarboro' is its Presbyterianism. Our congregations there have been ministered to by excellent and able pastors for many years. Scarboro' has had some noble elders whose intelligence, piety and zeal, made them men of influence among the people. Good preaching and good government when brought to bear on such material as the Scarboro' men always bears fruit. Part of the fruit is \$2,000 for the endowment of Knox College. But why should Scarboro' lead among rural congregations in this endowment? Scarboro' is not an exceptionally rich township nor is it very thickly peopled with Presbyterians. A hundred townships could be named quite as wealthy and in which there are as many Presbyterian people. We hope many of these will respond as promptly and liberally to the call for endowment as did Scarboro'. We believe many of them will. Some of the Scarboro' men put down their hundred dollars without a word of discussion. They knew the cause is good one and acted accordingly. We are persuaded that many more of our wealthy western farmers will do the same thing in the same handsome manner. We have two or three Presbyterian townships in our mind's eye that we think will head off Scarboro'. Go on Gentlemen. THE PRESBYTERIAN will watch the record.

"I MUST stay at home this summer," says many a weary toiler. You should be very thankful if you have a home to stay in. A holiday trip is not all pleasure. Once upon a time a respected minister of our Church was spending a few days in a hotel in an Ontario summer resort. One evening he remarked to his companions that he thought of taking a croquet mallet to his room. The mallet was needed for offensive and defensive purposes. There was company in that room. There may not have been "millions in it," but there were very many. They attacked the minister, and would neither allow him to meditate nor sleep. A man

who stays at home has at least the satisfaction of knowing that he may retire without a croquet mallet. Then he avoids dusty cars, crowded steamboats, and other inconveniences that usually fall to the lot of the man who has holidays. He also saves his money. If you cannot get a holiday abroad do the next best thing—come as near taking one at home as you can. Slack off a little in the work; don't worry, don't get excited; keep cool, and enjoy life as much as possible. Sleep all you can, and don't give your brain any severe exertion. Take an occasional day or half day's recreation. There may be as nice places to visit within a few hours' ride of your home as some of the places your neighbours will travel several hundred miles and pay a hundred dollars to see. Don't sit down and mope because you "can't go this summer." Your turn will come. Be thankful you have a home to stay in.

A KEEN discussion in the press always brings the truth to the surface. Since last May the religious journals in the United States have been vigorously discussing the "ministerial famine." So far as the Presbyterian Church is concerned, it is proved by figures that cannot be explained away, that such famine does exist. The principal causes, too, are now well known, and can be stated in a condensed form. They are: (1) inadequate support. A few have princely incomes, but the many are barely able to support their families, and of these a large number are supported by means that are degrading to an honourable man; (2) unemployed ministers become indifferent and disheartened; (3) "the gossip criticism and twaddle" to which a candidate and minister's family are subjected disgusts self-respecting men; (4) short pastorates; (5) the dead line of fifty; (6) the solution of every little difficulty that arises between pastor and congregation by asking the pastor to go. He must make all the sacrifices and not the congregation. Now, we ask any candid and intelligent man if most of these causes are not at work in our Church? If so, must we not expect that similar causes will produce similar results in Canada? Our state of society becomes more like that of the United States every day. The old country element is fast dying out. The fore-going are at work here and must, if not checked, produce the same results. Scarcely a month passes that we do not see the sixth cause in operation. Presbyteries may think they "make peace" by making vacancies, but they may make a famine at the same time. Young men fit to be ministers will hesitate to enter the ministry under such humiliating conditions. Who can blame them?

CHRISTIAN BROTHERHOOD.

THERE is a current impression that Christianity as it was embodied in the average practice of the apostolic age was about perfect in its manifestations. We look back to the beginning of the Christian era to seek for the highest excellence of doctrine and practice. There is a reason for this. The Sacred Scripture contains the inspired body of Christian doctrine. The churches of those days enjoyed the inestimable privilege of apostolic teaching and guidance. In the truths revealed and in the method of government in the early Church, we have most valuable principles to guide us still. It is, however, a mistake to suppose that in the practical every day life of Christians in the apostolic age there was the beau ideal of Christian excellence. The devotion and self-denial of the early Christians reached an elevation of moral sublimity that no subsequent age can surpass. The separation between the Church and the world was more distinctly marked then than it has ever been since. But even during the life-time of the apostles many dark shadows brought the brightness of Christian perfection into bolder relief.

No careful reader of the New Testament epistles needs to be told that serious defections from the better spirit of a pure Christianity marked the chequered life of the early Church. The invariable conditions of human nature and the peculiar circumstances of the first converts, surrounded by pagan neighbours and heathenism wrought in all the associations of the past and the usages of the present rendered it difficult for many to attain to a high state of conformity with the requirements of the Christian faith. The actual conditions of social life and the traditions of the past were powerful obstacles to be overcome by those who would live soberly, righteously and godly.

From the earliest ages of Christianity the saying attributed to its enemies has come down: "behold how these Christians love one another." The predominance of this characteristic and essential Christian virtue evoked the wonder and admiration of all who beheld its manifestation. It is ever so. No moral or spiritual force has such power to touch the human heart as a genuine and sincere affection. Foes might controvert its doctrines and dispute its claims, but the embodiment in actual practice of the principle of Christian love was irresistible. The exercise of this beautiful characteristic was however far from being universal in the primitive Church. The New Testament makes it plain that less worthy exhibitions had a place in the worshipping assemblies in early times. That fragment of the New Testament which Luther too hastily characterized as a *strawberry epistle*, the intensely practical Epistle of James, gives a vivid picture of a trait of human nature noticeable in those primitive days. It is not very much changed in our own times, but is a little. We can still see come into our assemblies the man with a gold ring, in goodly apparel, but somehow we do not often see the poor man in vile raiment among the worshippers of these days, not at least in fashionable churches. Both in conversation and in print these rigid distinctions prevalent in the Christian society are frequently remarked upon. Their existence is not denied, is in fact undeniable. What is more hopeful it is admitted as an evil. Many who recognize the evil strive more or less to overcome it. The removal of those discriminating lines is a problem that seriously presses for solution. To accept as inevitable the present condition of affairs in this respect would be to misunderstand the spirit of the Gospel and to misinterpret the teachings of the Master. If no earnest effort is made to remedy this palpable defect, matters, if left to themselves, will soon become worse, not better. One mode of solution attempted has been the erection of chapels for the poor, and gorgeous churches for the rich. This, however, is only a temporary expedient. In the nature of things it cannot be permanent. Pity if it could be. It may arise naturally out of our artificial civilization, but with an ideal Christian state it has no congruity. Said a high-toned New York professor of "fashionable" Christianity: "It is dreadful to ride in the street cars with these greasy mechanics." "But," he was asked, "will you not have to associate with them in the future life?" "No! thank God, in my Father's house are many mansions." A truth worthy of remembrance, not by bigoted exclusives alone but by all of us, especially in connection with our Christian principles and practice is—"The rich and the poor meet together and the Lord is the maker of them all."

Arbitrary rules for the removal of this acknowledged evil are not of very much value. Here, as elsewhere, there is plenty of room for the display of meaningless cant. It is not the ostentatious shake of the hand, voluble inquiries in tender falsetto after the health of each other, and the sweet but artificial condescension of expert mannerists; much more than these are requisite. We must learn to think much less of ourselves and a great deal more of each other than it is at present customary to do. Let us not forget the common brotherhood of humanity. There is the higher unity of Christian fellowship uniting us by the bond of faith to the Elder Brother. The cultivation of the Christ-like spirit will help greatly the removal of an anomaly that repels many from Christian society and disfigures the life and beauty of the one family named in heaven and earth.

A CRIME AND ITS CAUSES.

A TERRIBLE crime was committed on a Toronto street last Tuesday at midnight. A young man, named Marony, in humble circumstances, but industrious and respected, was shot down by a lawless ruffian. The victim of this unprovoked crime was the chief support of a widowed mother. Accompanied by a friend, he was returning from his work. The young men stood for a few minutes talking at the corner of the street. A man, an entire stranger, accosts them and invites them to drink with him. This invitation the young men decline, whereat the aggressor takes offence. Instantly a scuffle follows, and the accursed revolver flashes in the light of the gas lamp. The inoffensive youth is shot, and death is almost instantaneous. A policeman at hand rushes to capture the red-handed murderer. The officer has a narrow escape for his life, for the reckless criminal

fire two shots at him before he is disarmed. The lifeless form of the young man is borne home to his grief-stricken mother. The assassin has to answer for his crime.

There were three things leading up to this cruel and unprovoked murder. The unjustifiable habit of carrying firearms is one of these. The practice is illegal in Canada. It is high time that our neighbours to the south of us enacted a stringent law for the repression of this barbarous and dangerous habit of going about with deadly weapons concealed on the person. The possession of a revolver too often makes a murderer of a man who in other circumstances would only be a passionate fool.

But then this loose, unbridled passion is in itself a dangerous incentive to crime. In the lamentable instance referred to it was too evident that the murderer of Maroney was a man devoid of self-restraint. A refusal to drink with an entire stranger could not possibly be construed into an affront to be expiated with life.

But another obvious cause that led to the crime of last Tuesday was strong drink. This dreadful tragedy is an added illustration of the terrible evil that the drinking habit entails. In this instance it is clear that young Maroney lost his life because drink had maddened the brain of a lawless man who carried a revolver in his pocket.

FRANCE AND THE VATICAN.

THE relations between the Vatican and the French Republic are not, and have not for a long time, been very cordial. The Kulturkampf in Germany was followed in France by the unmistakable hostility to the Romish Church of Gambetta and his immediate followers. The expulsion of the Jesuits and the closing of many religious houses widened the breach between the Pope and the republicans. The anomaly of State support for religion could not be better emphasized than it has been during the last few years in France. The Church has struggled hard to maintain its hold, and the civil power has been as steadily driving it back step by step. A member of the cabinet has to take charge of the administration of ecclesiastical affairs. While the relation between Church and State continues, and while such an office exists, it might be supposed that its occupant would not only be a large-minded man of executive ability, but that he should be more or less in sympathy with religious ideas. Such a man, however, was not appointed while the influence of Gambetta prevailed. M. Paul Bert, the minister of religion, is an avowed infidel of the most pronounced type. In such circumstances the Church had few favours to expect.

The war between Rome and the republicans increased in intensity. Jules Grevy, however, is not an extremist. A short time since a correspondence, initiated by the Papal authorities, was begun with the President of the French Republic. As far as it has proceeded it has been characterized by moderation of statement and feeling on both sides. A conciliatory tone pervades the communications of the Pope and the President. Both express the desire of reaching a common understanding relating to the ecclesiastical affairs of France.

The bitter warfare of the last few years may for a time disappear. It will only be for a time. These antagonistic forces cannot long be reconciled by concordats. The respite can only be one of armed neutrality. While the Church and State entanglement continues, ambitious ecclesiastics and agnostic statesmen can hardly be expected to dwell together in unity. The first step towards the solution of the difficulty is the severance of the tie which binds these incongruous yoke-fellows. The practical application on the continent of Europe of the aphorism, "a free Church in a free State," will bring about a much more satisfactory condition of things than can ever be hoped for from an ill-assorted paction between Church and State, such as is now possible in France. The friends of civil and religious liberty, with good reason, believe that evangelical truth and Christian morality would more readily commend themselves to the hearts and consciences of Frenchmen when dependent for support on the convictions of their adherents, and not upon compulsory taxation. The M'All Mission in Paris is far more vital and beneficent than the fashionable Lenten services at Notre Dame. The State would be no less stable because it released itself from the doubtful advantage of priestly intrigue.

BOOKS AND MAGAZINES.

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL. Edited by Rev. Stephen D. Peet. (Chicago Jameson and Morse.) Though specially designed for the promotion of antiquarian research, this magazine contains several articles full of interest to general readers. Its editor is enthusiastic in his chosen pursuit and contributes an article on "Village Defences, or Defensive Architecture in America," with illustrations. Among other specially good articles may be mentioned "Ancient Mexican Civilization" by L. P. Gratacap; "The Religion of the Omahas and Ponkas," by J. O. Dorsey, and "The Migration of the Indian Races," by the editor. There are also some curious and interesting Linguistic and Ethnologic Notes. The "Antiquarian" worthily occupies an important field of inquiry. The constituency it represents is a growing one.

THE HOMILETIC MONTHLY. (New York Funk and Wagnalls) "The Homiletic Monthly" for August fully maintains its usual high standard of excellence. Three foreign preachers, Dr. Benson, Archbishop of Canterbury, Rev. C. H. Spurgeon, and Rev. Eugene Bersler, of Paris, are represented by sermons, while Drs. T. Sany, Wynn, Haynes, Hargis, Herby and Weaver represent different sections and denominations of this country. Best of all, Dr. R. S. Storrs' already famous Address at Union College Commencement, "Manliness in the Scholar," has been specially revised by him for the "Monthly" and appears in this issue. Dr. Ormiston's scholarly "Commentary on the Epistle of James," Dr. Howard Crosby's "Light on Important Texts," Dr. Broadus' interesting "Critical Estimate of Several Preachers," Rev. D. C. Hughes' "Homiletic Studies in Hebrews," Rev. A. McElroy Wylie's "Things New and Old," and Rev. Lewis O. Thompson's "Prayer-Meeting Service," are all continued, and all profitable. The nine editorial departments are always sparkling and helpful, and this number is no exception.

AGNOSTICISM. By the Bishop of Ontario. (Kingston: Published by request of Synod.)—This is a Lecture by Bishop Lewis delivered in St. George's Hall, Kingston, on the occasion of the meeting of the Synod of the Diocese in June last. It contains nothing that an ordinary well informed "Clergy" should not know at this time of day; but it is a capital lecture for all that. It probably exaggerates the prevalence of agnosticism, but it is as clear as a sunbeam on its want of a sound logical basis. If the intelligent laity of the Church of England would "read, learn and inwardly digest" this tract of thirty pages, by a Bishop of their own, they would see the true inwardness of agnosticism. If the non-intelligent dudes of all churches who profess to be agnostics because it is fast and fashionable were to read it, they might possibly have their superciliousness shocked, and obtain a glimmering of the supreme impudence of those ignorant penny a liners who are constantly telling us with all the airs of the sages that "all competent judges are agreed," "every educated person is aware," "the best qualified judges tell us" "it can no longer be questioned." All this is treated in Bishop Lewis' lecture, as it well deserves to be, as empty yet mischievous falsehoods. The Bishop shows very clearly that if the strength of a chain is the strength of its weakest link, then agnosticism essentially is hopelessly weak.

OLD TESTAMENT ETHICS VINDICATED. By Rev. W. A. Jarrel. (Greenville, Texas. W. A. Jarrel.)—This is a valuable contribution to apologetic literature. It is designed for popular use. In brief compass the superiority of Old Testament morality is clearly set forth. The author has devoted much time and patient research to the study of the important subject on which he writes. He does not bewilder the reader with cumbersome processes of investigation, but in short space gives with marvellous clearness the results and the grounds on which they are based. He is intimately conversant with the latest phases of scientific, ethical and theological discussion, so that there is much freshness in the mode of exposition as well as in the subject itself. The propositions laid down in the volume are "Old Testament Ethics, Germinal and Preparatory to New Testament Ethics," "Indispensable Rules to Old Testament Interpretation." The Old Testament lays the only Ethical Basis. "The Sabbath Essential to old Old Testa-

ment Ethics," "Revelation Essential to Old Testament Ethics," "Old Testament Care and Tenderness for Animals," "Old Testament Laws Concerning Treatment of Enemies, Heathen and Strangers," "Old Testament and Servants," "Women, Marriage, the Family, Chastity according to the Old Testament," "Answer to Infidel Objections which are Especially Urged," and "Old Testament Ethics in Basis and Structure, Morally Faultless, Spotless and Holy." These propositions are maintained in a direct clear and convincing style. The attention of the reader is at once enlisted, and the discussion of these topics is both brief and comprehensive. This vindication of Old Testament Ethics deserves a wide circulation. It is written in the interests of truth and righteousness.

WINTER IN INDIA. By Right Hon. W. F. Baxter, M. P. (New York: Funk and Wagnalls.)—This is a recent issue of Messrs. Funk and Wagnall's cheap Standard Library series. The next best thing to enjoying personally the pleasure of a trip abroad is to read a reliable account by an intelligent traveller of the places visited, the chief features of attractive interest, and above all life like descriptions of the social conditions existing in other lands. Mr. Baxter, who for many years has occupied a seat in the British House of Commons, and who has sat on the Treasury Benches, is a man of general literary culture. He has written on social, political and economic subjects, besides other sketches of travels. This narrative of a winter journey to India is most interesting. The reader feels as if he were a member of the travelling party. In some respects he is better off, for he is saved many of the discomforts incident to Indian travel so graphically described in the present volume. It is however, more than an agreeable book. It imparts in an interesting manner a large amount of useful information regarding the resources, condition, and prospects of this vast dependency of the British empire. Being a Christian man he took occasion to direct his attention to the missionary problem as it presents itself in India. His testimony in this respect is valuable. The book abounds in quotable passages, but space limitations for the present confine us to the following:

My wife spent the forenoon of our last day in Agra in accompanying Miss Johnston, a lady from Berkshire connected with the medical mission, on her visits to several of the zenanas of the poorer women of the city. Miss Johnston carried her medicine chest with her, and administered to those who stood in need of her aid. These poor people have no means of getting medical advice, as no man, unless connected with the family, is allowed to visit them; and the best that can be done is for their husbands to tell their symptoms to a doctor. Some of the houses were very poor and extremely wretched, totally destitute of furniture, and the lives of their inmates appeared to my wife to be one of utter misery. The women received the medicines with the greatest gratitude. Surely this is the most potent lever that a missionary can use!

RECEIVED "Bengough's Cosmopolitan Shorthand Writer," containing an excellent portrait of George B. Bradley, and a few humorous illustrations. "The Sidereal Messenger," conducted by William W. Payne, Director of Carleton College University. The number for August contains discussions and much interesting information on astronomical, mathematical and cognate subjects.

THE REV. MR. BURNEI wishes to call the attention of the Beneficiaries of the Temporalities Fund to a mistake in the circular addressed to them on the thirty-first July last. The appointed place of meeting is St. Paul's Church, Montreal; not St. Andrew's.

THE London "Times" has recently published some interesting and valuable statistics regarding the religions of India. It shows that out of a grand total of 254,889,516 people there are 187,937,450 adherents to the various sects and castes of the Hindus. The number of Mohammedans is 50,937,450, of demon worshippers, 6,420,511; of Buddhist, 3,418,000; and 1,862,634 native Christians. The number of Roman Catholic Christians was set down at 963,058, or a little over half of the whole. Indeed, a strict scrutiny is stated to have brought out the total of native Protestant Christians as only a little over 500,000. But this number shows the very satisfactory increase of eighty-six per cent. in ten years, as in 1871 the total was only 318,363. Thirty years ago the number of native Christians was only 102,951. In 1861 this number had increased by fifty-three per cent., and again in 1871 by sixty-one per cent.; so that there has been for some time back a rapid and unbroken progress.

CHOICE LITERATURE.

NEAT REBUKES.

A rebuke may sometimes be very effectively put into practical form. Thus, at a time when there was a heavy duty upon French gloves, a packet addressed to the French Ambassador having accidentally come undone, the Custom House authorities discovered that it consisted of gloves, whereupon they sent it on as an unpaid post-letter; and though the double postage amounted to more than the single duty, it was paid without comment. Very neat and characteristic, in the way of practical rebukes, was that of Talleyrand to a faithful but too inquisitive confidential servant, whom he saw from the window of his apartment coolly reading a letter entrusted to him to deliver. On the next day a similar commission was confided to the servant, and to the second letter was added a postscript, couched in the following terms:—"You can send a verbal answer by the bearer. He is perfectly well acquainted with the whole affair, having taken the precaution to read this previous to its delivery."

Dean Ramsay, in his "Reminiscences," tells a similar and equally characteristic story of an old Forfarshire lady. She knew the weakness of her man-servant, and when she wished a note to be taken without delay held it open, and read it over to him, saying, "There, noo, Andrew, ye ken a' that's in't; noo dinna stop to open it, but just send it off."

Not bad in its way either was Lord Chesterfield's practically humorous rebuke of the craze for having far-reaching portrait galleries of ancestors. In his own gallery he placed two old heads, inscribed respectively Adam de Stanhope and Eve de Stanhope.

Of the rebuke indirect, one of the finest examples is that attributed to Dr. South. Once, when preaching before Charles the Second, he observed that the monarch and several of his attendants had fallen asleep. Presently one of the latter began to snore, whereupon the bishop broke off his sermon, and exclaimed: "Lord Lauderdale, I am sorry to disturb your repose, but let me entreat you not to snore so loud lest you awaken his Majesty." Less direct, but more severe, was a rebuke said to have been spoken from the pulpit by a Dissenting minister of modern times. While he was preaching he was annoyed by some young people in the congregation whispering and giggling. He paused, looked at the disturbers, and said: "I am always afraid to reprove those who misbehave themselves, for this reason: Some years since, when I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service a gentleman said to me: 'Sir, you have made a great mistake. That young man whom you reproved is an idiot.' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot." During the rest of the service, the story concludes, there was good order.

Incisive and dry, as becomes its nationality, was the rebuke of the Scotch shepherd to Lord Cockburn of Bonaly. That nobleman was sitting on the hillside with the shepherd, and observing the sheep reposing in the coldest situation, he said to him: "John, if I were a sheep, I would lie on the other side of the hill." The shepherd answered: "Aye, my lord, but if ye had been a sheep, ye would hae had mair sense."

Less epigrammatically neat, but more richly deserved, was the following rebuke to an unnamed lord, quoted in Selden's "Table Talk":—"A

great lord and a gentleman talking together, there came a boy by loading a calf with both his hands. Says the lord to the gentleman, 'You shall see me make the boy let go his calf;' with that he came toward him, thinking the boy would have put off his hat, but the boy took no notice of him. The lord seeing that, 'Sirrah,' says he, 'do you not know me, that you use no reverence?' 'Yes,' says the boy, 'if your lordship will hold my calf, I will put off my hat.'"—*All the Year Round*.

KATE.

There's something in the name of Kate
Which many will condemn;
But listen now while I relate
The traits of some of them.

There's deli Kate, a modest dame,
And worthy of your love;
She's nice and beautiful in frame,
As gentle as a dove.

Communi-Kate's intelligent,
As we may well suppose;
Her fruitful mind is ever bent
On telling what she knows.

There's intri-Kate, she's so obscure,
'Tis hard to find her out;
For she is often very sure
To put your wits to rout.

Prevari-Kate's a stubborn maid,
She's sure to have her way;
The cavilling, contrary jade
Objects to all you say.

There's alter-Kate, a perfect pest,
Much given to dispute;
Her prattling tongue can never rest,
You cannot her refute.

There's dislo Kate, in quite a fret,
Who fails to gain her point;
Her case is quite unfortunate,
And sorely out of joint.

Equivo-Kate no one will woo;
The thing would be absurd,
She is so faithless and untrue,
You cannot take her word.

There's vindi-Kate, she's good and true,
And strives with all her might
Her duty faithfully to do,
And battles for the right.

There's rusti Kate, a country lass,
Quite fond of rural scenes;
She likes to ramble through the grass
And through the evergreens.

Of all the maidens you can find,
There's none like edu-Kate;
Because she elevates the mind
And aims at something great.

THE LARD KING.

Mr. Peter McGeoch, the great Chicago speculator in lard, known at the Chicago produce exchange as "the lard king," owing to the vast extent of his transactions, has at last come to grief, and with him, and as a consequence of his failure; a number of other smaller kings. We are glad of it, and only wish that all such kings might come to a like fate.

The business of buying and selling "futures" as it is conducted by stock and produce speculators, is simply downright gambling under the forms of bargain and sale, as much so as betting at a faro table, or betting on a horse-race, or betting on the result of an election. The seller sells what he has not and never expects to have, and the buyer buys what he never expects to receive. The transaction between the two is simply a bet on the future price of the article that is nominally the subject of the contract. The seller, in the language of the speculator, is a "bear," and wants the price to go down as the means of winning the bet. The buyer is a "bull," and wants the price to go up as the means of putting the bet in his favour. Their relations to each other are not those of legitimate traders at all; but simply the relations of gamblers. Their relations to so-

ciety are of the same character. The business in which they are engaged supplies no want of the general public, any more than gambling supplies the wants of the general public. Their contest with each other is practically that of enemies. The "bear" does his best to fleece the "bull" by depressing prices, and the "bull" does his best to fleece the "bear" by raising prices. The upshot of the struggle is, that one loses and the other gains, and that neither has done anything that is of the slightest service to human society.

All this is quite bad enough when stocks and bonds are the subjects of such speculative transactions. But when, as has become the fact at the great produce exchange of the country, the necessaries of life, as wheat, flour, pork, beef, lard, butter, etc., enter the arena, and their prices are kicked about in all directions under the manipulations of produce gamblers, the business, so-called, is an intolerable nuisance to those who need to buy and must buy these articles for daily consumption. Produce gamblers, betting with each other and betting against each other, fix the price, and not the natural and healthy law of supply and demand. The general community including all legitimate traders all consumers, must bear the consequence of this gambling. Market prices are taken out of the current of natural laws and forced into the channel of artificial spasms. The result is bad for business and bad for morals.

Some attempts have been made by law to stop such gambling in the necessaries of life; but hitherto law has not been very successful in suppressing the evil. It goes on full blast at Chicago, just as if there were no law in the State of Illinois against it. The evils are, perhaps, difficulties, possibly insurmountable difficulties, in stopping this sort of gambling by the mere agency of law. The essential difficulty consists in enacting a law that will hit the evil, and at the same time not hit other things that ought to be let alone, and then in so executing the law as to make it do this work and do nothing else. Whether this is practicable or not, we are glad when the evil turns its penal agency upon the evil doers and severely punishes them. We have not a tear to shed over the failure of the "Lard King" if it shall make him so absolutely bankrupt that he can never rise again, all the better. If it were a fixed law that every gambler shall in the end lose all that he ever wins, and at last die in squalid poverty, he harm would come to the general interests of the world.—*Independent*.

THE BATTLE OF LUTZEN.

The King sang with his soldiers Luther's grand hymn, "Eine feste Burg ist unser Gott," and then his own battle song "Verzage nicht, du Hauslein klein!" He addressed, first to the Swedes, then to the Germans, two of the noblest orations before a battle that history records. In an enthusiasm of heroism he threw off his cuirass and cried, "God is my armour!" Wallenstein was suffering from gout in the feet. Although his stirrups were thickly padded with silk he could not ride, and took his place in a litter. He called his officers together and gave them his orders, which were to fight chiefly on the defensive. Gustave gave out the war cry, "Gott mit uns!" Wallenstein gave to his troops as a battle cry "Jesus Maria!" About eleven the mist cleared a little, and the fiery King himself headed the attack upon the imperialist lines and ditches. Gustavus, riding alone with his cousin, Duke Franz von Lauenburg; the page, Luebeling, and a groom, stumbled upon an imperial ambush. His horse, maddened by a bullet, threw its rider and fled. The King received a bullet in the arm and another shot in the back. This second shot

was, as the Swedes maintain, fired by Lauenburg, who left the King to his fate, rode away, and afterward joined the imperialist side. German historians speak doubtfully on the point, and the question of Lauenburg's treachery may be considered an open one. The imperialist soldiers did not believe that the King could be alone with so small an escort. They, however, took Gustavus to be an officer of rank, until he cried out, "I am the King of Sweden, and seal with my blood the Protestant religion and the liberties of Germany. Alas! my poor Queen!" The Imperialist soldiers then killed and stripped him, and the tide of battle rode past the dead body. The faithful page, who alone remained with Gustavus, tried vainly to mount the King upon his own horse. The poor lad died, five days afterward, in Naumburg, of his wounds. So fell Gustav Adolf. Lutzen was like a victory of Trafalgar with Nelson lost. His own side were startled when—

"The loose rein dangling from his head,
Housing and saddle bloody red,"

the King's horse rushed back into their lines. They did not know that he was dead; they supposed him taken prisoner. A kind of sacred fury possessed the troops, and the spirit of Gustavus rendered them invincible. Wallenstein sustained an overwhelming defeat, and before night was in full flight toward Leipsic. Herzog Bernhard remained in the field as victor of Lutzen. Wallenstein's own baggage was pillaged by his own people. He had been grazed by a bullet, but was not hurt. He was believed to bear a charmed life, and the day of Lutzen strengthened the belief. The imperialists lost many officers of note. The gallant Pappenheim, the knightliest of Wallenstein's commanders, and Colorado were both killed. Piccolomini had five horses shot under him. Holk, Terzky, Harrach, and many others were severely wounded, but, apart from the greatness of the victory, the sadness of Lutzen was and remains the soldiers death of Gustav Adolf. Wallenstein rewarded highly and punished severely. He distributed 82,210 gulden among officers who had behaved well; but he executed as cowards eleven officers by the sword, he hanged others, some had their swords broken by the hangman under the gallows, and the names of many were nailed in infamy on the gibbet. A Te Deum, on the first news of the battle, was performed in Vienna; but Wallenstein, at least, knew certainly the magnitude of the defeat that he had suffered.—*The Nineteenth Century.*

A SURE CRITERION OF CULTURE.

A friend had returned from a neighbour's funeral, and remarked that as she looked down upon her peaceful head, resting on its smooth, coffin pillow, she never saw Mrs. Tompkins look so comfortable in her life.

And, indeed, it was a great change for her, and for her family also. The great, freckle-faced boys could not sit now toasting their rough boots about the kitchen fire while mother walked over and around them to get their meals. They would have sometimes to go out into the snow and rain to bring in the wood and draw up the water by the old, creaking windlass for themselves, now that the poor, patient drudge who did all these errands for them had gone from their midst. Oh, yes, they would "miss her;" but how they would have stared had she ever called upon them to do any of those things they considered "woman's work" while she was with them!

It was a bad way to bring up boys, I admit, but it was hard work to make headway against the example of such a father. He had, from the start, expected his wife to attend to all the affairs about and around the house, and even the wood-pile, in hurrying times. She was to do her work

with no facilities for lightening it, and the more she could "make out" without help or outlay the "smarter woman" she was. I have known a great deal of ambition of this kind in rural districts, but it is greatly to be hoped that it has had its day. I have no doubt, however, but that the Tompkins boys are repenting over the lessons learned at the home fireside in new homes of their own. Their very faces betokened a low organization.

You will everywhere find, both in nations and in families, that the grade of culture can be almost surely gauged by the way in which woman is treated. A traveller in a European country saw this curious division of labour. A woman walked along with a large tub of water on her head, and a man went by her side with a ladle to dip out the water and pour it on the plants. Where such customs prevail, you will find the type of manhood but little above "the beasts that perish."

A noble, Christian man said he should never forget the chivalrous devotion of his father to his invalid mother, who died early. He was a hard-working man, but every morning he took all possible pains to make the day easy and comfortable for her. He demed himself, and worked over hours to provide comforts for her—in everything placing her first in his thoughts. Nothing was said about it, but the little boy looking on silently took in a lesson that in later years developed in him a noble character which the world loved to honour.

There are homes unblessed by such a thoughtful father, but sons may, if they will, take an upward rise and become much more gentlemanly and respected than ever their fathers were.—*Adella, in Farm and Fireside.*

HOUSE DECORATION.

Out of the mass of inharmonious colourings and decorations that of late years have become a mania with many, happily some things of real beauty and lasting worth have been evolved. For instance, the use of hard wood in natural colours has superseded the old fashioned, staring white paint for interior work. For those who do not find this available, it is but a comparatively small expense to cover the white with some of the pretty olive colours, sage green, grays, or drabs in two shades. They are all desirable. Even the expense of a professional painter can be dispensed with, as some member of the family can do the work quite well with a little care and practice. Use a small, partly-worn brush for such work, as it lays the paint on more evenly; use but little paint on the brush, apply lightly and smoothly as possible.

In the colouring of walls, neutral tints have the most pleasing effects, though brighter colours may be introduced in the frieze to advantage. The dull Pompeian reds are handsome for halls and dining-room, while lighter shades of olive, buff, or gray are preferable for chambers.

So also the carpets should be of subdued colours and delicate figures. Especially should this be so where bright rugs are used. The fine checked and tinted matings are neat and useful for chambers. With a bright rug here and there, and tasteful cretonne curtains, the effect is quite charming.

Rugs are quite invaluable for brightening faded carpets and worn matings, and are gradually coming within the means of all, as they are more generally used.

In furnishing, one should have in view the general harmony of a room. Plenty of red is desirable, but a bit of it here and there is much more effective than a mass of scarlet. A table-

cover, scarf, vase, or tidy, a bright ribbon run through the wicker chair, or looping back a curtain will brighten up a room wonderfully.

A little observation and taste will go farther than a long purse in the arrangement and decoration of a house to render it artistic and beautiful.—*Western Agriculturist.*

THE SIN OF FRETTING.

There is one sin which, it seems to me, is everywhere and by everybody under-estimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is common as air, as speech, so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets—that is, make more or less complaining that statement of something or other, which most probably every one in the room, or on the stage, or the car, or the street corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we were born to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke there is blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—*Exchange.*

OLE BULL'S BABYHOOD.

Ole Bull had an uncle who, in addition to being the publisher of the Bergens (Norway) first newspaper, was a good player on the violin as well. This Uncle Jens used to amuse himself with little Ole's extreme susceptibility to music. When he was three years old, the uncle often put him in the bass-viol case, and hired him with sweetmeats to stay there while he played. But the candy could not keep him quiet long, the eyes would kindle, and the little feet begin to keep time. Running out he would seize the yard-stick, and, with another small stick for a bow, attempt to imitate what his uncle had played.

Seeing the child play this rustic and soundless fiddle, his uncle bought him when he was five years old a violin, "as yellow as a lemon." He used to tell later how he felt carried up to the third heaven when his own little hand first brought out a tune from that yellow violin. He loved it and kissed it; it seemed to him so beautiful. To the surprise of the family, he played well on it from the first, though he had received no instruction. He would stand by his mother's knee while she turned the screws which would not yield to his little hand; and the tuning was not easily accomplished, since his ear made him very critical even at that age. His uncle taught him his notes, at the same time that he was learning his primer.—*Memoir of Ole Bull.*

It is not a good plan to have the white lawn and cambric dresses "done-up," as the phrase is, to lay away for the winter, for the expectation that they will look fresh and be ready for immediate wear in the spring will be disappointed. Of course they should not be put away dirty, but the starching and ironing may well be left till spring; only common calicoes should be starched and ironed before packing away.—*N. Y. Post.*

MINISTERS AND CHURCHES.

THE corner stone of a new Presbyterian Church was laid at Flesherton lately by the Rev. John Smith of Toronto.

THE annual excursion of College Street Presbyterian Church Sabbath school took place on the 6th inst. Lorne Park was selected as a most eligible place for holding the picnic. The steamer "Hastings" carried a very large number of scholars, with their teachers, parents and friends, to the scene of the day's enjoyment. A most enjoyable time was spent by all present. Not a single mishap marred the pleasure of the occasion.

THE pulpit of St. Andrew's Church, Ottawa, vacant by the removal of the Rev. D. M. Gordon to Winnipeg has been filled by the ordination and induction of Rev. W. T. Herridge, B.D., to the pastoral charge. On the 5th inst. he was introduced by the Rev. Dr. Jenkins, of Montreal, who at the close of an appropriate discourse, spoke in a kindly strain of the excellencies and qualifications of the new pastor of St. Andrew's. Mr. Herridge preached an able discourse in the evening from the text, "Jesus Christ and Him crucified." He enters on an important charge under favourable and encouraging circumstances.

THE death of the Rev. James Cameron of Chatsworth is announced. He was attacked by typhoid fever which resulted fatally on Monday last. Mr. Cameron was a diligent and successful student. He prosecuted his literary studies at Edinburgh University, of which institution he was a gold medallist. He studied theology with success at Knox College. Ordained and inducted to the pastoral charge of Chatsworth in 1858, he continued minister of the same congregation till his death. Mr. Cameron for several years edited the "Christian Monthly" and the "Presbyterian Year Book." A man of high character and amiable disposition, a minister of devoted fidelity to duty, Mr. Cameron's death occasions sincere regret to all who knew him, and by many his name will be held in loving remembrance.

THE new Presbyterian church at Winchester Springs was dedicated to the service and worship of Almighty God by Rev. George Burnfield, M.A., B.D., of Brockville, on Sabbath, July 27th. The edifice is a neat and well proportioned frame building, 30 x 30, and will comfortably seat two hundred and fifty people. It is built after the most modern style of architecture, and the interior is beautifully finished and well furnished. This congregation has made wonderful progress during the past two years. Not even an organized mission station existed then. Two years ago there were only some eight or nine Presbyterian families in the whole place. Now there are about thirty. The church cost about \$2,000, and the trifling debt now remaining is more than provided for. This is the second new church that our missionary, Mr. James Sutherland, has been instrumental in building within the last two years, and he is at present engaged in raising funds to build a third in the village of Chesterville, in which undertaking he has met with most encouraging success. No doubt the Presbyterians of Chesterville within a year will have a house of their own, in which they can meet to worship the God of their fathers. They should have had such over twenty years ago. On the following Monday evening Rev. Mr. Burnfield delivered one of his famous lectures on "Palestine." It was highly appreciated, and proved remunerative to the Building Committee, the proceeds amounting to \$4125.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 31st July. The Revs. Messrs. J. W. Mitchell, J. Bryant, J. K. Henry and W. McKee being present, were invited to sit with the court. Reports from the commissioners to the late General Assembly were received. An overture to the Synod of Toronto and Kingston was adopted, praying the Synod to take steps for carrying on missionary work among the several thousands of lumbermen who follow their calling in the northern portion of the Synod's bounds, and are very imperfectly supplied with the means of grace. A call from the congregation of Second Innisfil was set aside in consequence of intimation received that it would not be accepted, and leave was granted to the moderator of the session to moderate in a call again at such time as may be desired. Similar leave was granted to the moderators of the sessions of First West Gwillimbury and Cook-

town, and of Barrie. A report was received from the committee appointed to deal with the congregation of Guthrie Church, Oro, regarding the resignation of the charge by Mr. S. Hutcheson. In accordance with the committee's recommendations, the Presbytery resolved to accept Mr. Hutcheson's resignation, taking effect on 12th August; to enjoin payment of arrears of stipend; to permit Mr. Hutcheson to occupy the S. B. Ardagh manse until such time as the Presbytery may require it again, on condition that he pay insurance and keep the building in repair. Mr. Hutcheson's application for leave to retire from the active duties of the ministry was laid on the table, as nothing can be done in the matter till next General Assembly. Mr. Gray was appointed to preach the pulpit vacant, and to act as moderator of session during the vacancy. A petition was presented from a number of the members of the church and others for the organization of a new congregation in Mitchell Square, Oro. After petitioners were heard, a committee was appointed to meet at some convenient place in the township of Oro, with the petitioners and the commissioners from neighbouring congregations, to consider whether the organization desired should be granted, and whether a re-arrangement of the congregations in Oro may be necessary. The members of the committee are Messrs. R. N. Grant, W. Fraser, D.D., D. H. McLennan, A. McDonald, ministers, and Mr. W. I. Forbes, elder. The Presbytery, having been informed of the illness of Mr. W. Anderson, of Rosemont and Mulmur, for ten weeks past, and of the doctor's requirement that he should have absolute rest for six weeks to come, expressed its sympathy with their brother, and agreed to provide supply of his pulpit for the latter period. A large deputation from the congregations of Bradford, Second West Gwillimbury, Scotch Line, and St. John's attended to support a petition for moderation in a call with promise of \$850 stipend and manse. The petition was granted, and Mr. S. Hutcheson appointed to moderate at as early a date as possible. A deputation from the congregations of East Nottawasaga, etc., intimated their desire that an ordained minister be appointed to labour among them for a year. They promised \$700 stipend. It was agreed to comply with the wish of the congregation if possible, and the Home Mission committee were instructed to use endeavours to find a minister for the duty. Mr. John Garioch, a resident of the township of Bethune, in Muskoka, who has voluntarily ministered to the religious interests of his fellow-settlers, appeared, on invitation of the Presbytery, and, having satisfied the court, was appointed catechist. Mr. S. Craig, student, applied for and received leave to enter on a course of theological study. A plan for canvassing the congregations on behalf of the Endowment Fund of Knox College was submitted by Mr. Gray, and approved. The next meeting of Presbytery will be held on the last Tuesday of September, at one p.m., in the Presbyterian church, Orillia.—ROBT. MOODIE, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met at Pinkerton on July 17th. The Rev. J. Eadie was appointed moderator for the next six months. A memorial was read from St. Andrew's Church, Paisley, asking to be received, as a congregation, into the Presbyterian Church in Canada. Messrs. George Brockie and Wm. McLeod were heard in support of the petition. On motion it was agreed to receive said congregation, as a congregation in full standing, and Dr. Moffat was appointed moderator of session. A call to Rev. J. T. Paterson, from the congregation of Meaford and Griersville, in the Presbytery of Owen Sound, was laid on the table, and arrangements were made for citing the congregation of Hanover and North Normanby to appear for their interests at an adjourned meeting of the Presbytery to be held in Knox Church, Paisley, on August 7th, at two p.m. Mr. Currie reported that he had moderated in a call to North Kinloss, Riversdale and Enniskillen, which came out unanimously in favour of Rev. Wm. Gallagher; stipend promised, \$650 per annum and manse. The call was sustained and put in the hands of Mr. Gallagher, and his acceptance thereof having been intimated, his induction was appointed to take place at Riversdale on August 14th, at eleven a.m. Dr. Moffat to preach and preside, Mr. Mordy to address the minister, and Mr. Anderson the people. On application leave was granted to the managers of the church at Port Arthur to sell a portion of the glebe lot. The moderator of session of Knox Church, Paisley, was empowered to moderate in a call on the 31st

of July, at eleven a.m. Mr. Tolmie submitted the quarterly Home Mission Report, recommending the Presbytery to make arrangements for the supply of Manitowaning during August and September, Tarbut during August, and the appointment of a minister to visit the other fields on Manitoulin and Algoma Mills, and to dispense ordinances. Messrs. Wardrope, Duff, Currie and Mackenzie were appointed in terms of the recommendation. Dr. Scott having introduced the subject of Knox College Endowment Fund, it was agreed to express cordial approval of said scheme and earnestly recommend the object to the liberality of the members and adherents of the Church. The following were appointed standing committees for the year: Home Missions—Revs. Tolmie (convener), McLennan and Blain, and J. McFarlane, elder. Finance—Revs. Eadie (convener) and Duff, and James McKinnon, elder. Statistics—Revs. Gourlay (convener), Dr. Moffat, and G. McNally, elder. State of Religion—Revs. Dr. Scott (convener), and Ferguson, and Ang. McKinnon, elder. Sabbath Schools—Revs. Dr. Moffat (convener), and Mordy, and J. Hall, elder. Temperance—Revs. D. Wardrope and P. Currie, and Mr. Kirkland, elder. Examination of Students—Revs. Dr. Scott (convener), Gourlay, Mordy, Anderson and Ferguson. Arrangement of Business—Revs. Gourlay (convener), Dr. Scott, and John McKinnon, elder. The next meeting of Presbytery was appointed to be held in Westminster Church, Teeswater, on Tuesday, September 18th, at three o'clock p.m. An adjourned meeting was held within Knox Church, Paisley, on August 7th, Rev. J. Eadie, moderator, presiding. The call from Meaford and Griersville to Mr. Paterson was taken up and considered. It was reported that intimation of the call had been made to the congregation of Hanover and North Normanby, and the citation had been duly served. Papers having been read and parties heard, the call was put into Mr. Paterson's hands and accepted by him. On motion of Dr. Scott, seconded by Mr. Ferguson, it was resolved that the Presbytery agree to the translation of Mr. Paterson and instruct him to wait for and obey the orders of the Owen Sound Presbytery. Mr. Mordy was appointed to preach and declare the charge vacant on the first Sabbath of September, and to act as moderator of session during the vacancy. Messrs. Ferguson and Mordy were appointed a committee to prepare a minute antecedent to the translation of Mr. Paterson. The moderator of St. Andrew's Church, Paisley, was empowered to moderate in a call when the session and congregation may be prepared. A Presbyterial certificate from the Presbytery of Hamilton, transferring Mr. James Herald, ordained missionary at Port Arthur, to this Presbytery, was read and received, and Mr. Herald's name was ordered to be added to the roll. There was produced and read a call from Knox Church Paisley, to Rev. John McKay, of Milverton, in the Presbytery of Stratford. The call was signed by 193 members and 114 adherents, and was accompanied with a guarantee of \$1,050 per annum of stipend, to be paid quarterly. Commissioners from the congregation having been heard, it was agreed to sustain the call and order its transmission to the Presbytery of Stratford. Mr. Tolmie was appointed to prosecute the call before said Presbytery. Dr. Scott, convener of the Committee for the Examination of Students, introduced to the Presbytery Mr. J. C. Smith, theological student in Knox College, who read a discourse, with which the Presbytery expressed its high satisfaction. An application was made by Mr. John Anderson, a licentiate of the Church of Scotland, to be received as a probationer of the Church, the consideration of which was postponed till next regular meeting of Presbytery.—JAMES GOURLAY, M.A., *Pres. Clerk*.

PRESBYTERY OF OTTAWA.—An adjourned meeting was held in St. Andrew's Church, Ottawa on the 2nd August, at which important business was transacted. Two calls from the Presbytery of Brockville were taken under consideration and disposed of in the usual way. The one from Morrisburgh and Iroquois was in favour of Rev. G. D. Bayne, of Wakefield; the other from Kemptville was in favour of Rev. H. J. McDiarmid, of East Gloucester. An *in hunc effectum* meeting will be held on the 14th inst. to dispose finally of these calls. Mr. W. T. Herridge, B.D., pastor-elect of St. Andrew's Church underwent examination in the afternoon, was ordained and inducted into the pastoral charge of the congregation of St. Andrew's Church in the evening, in the presence of a large congregation. Mr. Bennett preached, the

moderator, Mr. Jamieson, put the usual questions to Mr. Herridge and ordained him, the Presbytery laying on their hands, after which Dr. Moore addressed the pastor, and Mr. Clark the people. The Rev. Mr. Herridge, sen., the father of the newly inducted pastor, being present, engaged in prayer. It was a commonly expressed opinion that all the services were deeply interesting and impressive. The salary of Mr. Herridge is to be \$3,000 per annum and use of a manse. On Tuesday the 7th August the regular quarterly meeting of Presbytery was held. There was an unusually good representation of members for the month of August. Mr. Bayne, of Wakefield, was appointed moderator for the next six months. Several church records were examined and attested in the usual form. Messrs. Donaldson and Nesbitt, a deputation from the Hull congregation, addressed the court in reference to having such a change effected as would give them a minister to themselves, the afternoon services as at present not being so much in the interest of the congregation as services morning and evening would be, and stating that they thought \$350 might be raised if they had the full time of a minister or missionary devoted to the congregation. There was, after deliberation, a committee appointed to confer with the congregation anent the matter. The chief difficulty in the way was the unusually large grant that would be required from the Home Mission Fund. The matter will be disposed of at the meeting on the second of October. Written exercises were read by Messrs. Rondeau (French) and Pollock (English), students, and approved by Presbytery and the clerk was ordered to certify them to college accordingly. An exercise was prescribed Mr. Higgins, not present, to be given in to the committee on the examination of students before he leaves the field. Mr. Bayne reported on the ordination and induction of elders into the French Presbyterian Church, Masham. Mr. Henry Brown appeared before the Presbytery and made application to be admitted as a student for the ministry of the Church. His application was received after examination as to his motives, and he was instructed to meet with the Presbytery's Committee on the examination of students to guide him as to the year of the literary course on which he should enter. Mr. W. H. Geddes, who had completed his theological curriculum, appeared to undergo examination for license, and after examination, was licensed to preach the everlasting Gospel of Christ. Dr. Moore submitted the report of the Committee to prepare a finding on the Presbyterial visitation of the congregation of Carp and Kinburn, which was received and adopted. Mr. Farries gave a cheering account of the progress being made in the mission field of Plantagenet and Mr. Pollock, student missionary there submitted a subscription list, in which the amount of about \$450 was promised toward the missionary in that field. The Presbytery unanimously agreed to make application for a grant of such an amount as would enable them to secure the services of an efficient missionary. Dr. Moore reported on the work of French Evangelization within the bounds, and laid such facts before the Presbytery as revealed a state of things demanding strenuous effort on the part of our Church, if we are to keep pace with the cry for help which comes to us from some of the stations visited by himself in the course of the past month. In one of the fields the evidence of progress in the presence of opposition and persecution is showing itself. Certain recommendations, all of which were adopted, were submitted. Standing Committees for the year were struck. Deputations were appointed to visit the mission fields within the bounds and hold missionary meetings before the student missionaries return to college. Messrs. Findlay (convener), Bayne, Shearer, and Scrimger were appointed a deputation for the mission fields of Aylwin and Desert, Cantly and Portland, Chelsea and East Templeton. Messrs. McDiarmid (convener), McClelland, McKay, and Higgins were appointed to visit Bearbrook. The scheme for the visitation of congregations within the bounds paying less than \$750 and manse was considered and arrangements for entering upon the work made, so as to have the report respecting those who may be able to do this without aid before the Presbytery at the October meeting. It was agreed to hold the next quarterly meeting in Bank Street Church, Ottawa, on the first Tuesday of November, at ten o'clock a.m. Presbytery adjourned, to meet in St. Andrew's Church, Ottawa, on Tuesday, 2nd October, at ten o'clock a.m.—JOSEPH WHITE, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIV.

Aug. 26, }
1883. }

GIDEON'S ARMY.

{ Judges vii.
1-8.

GOLDEN TEXT.—"The sword of the Lord and of Gideon."—Judges 7: 20.

CENTRAL TRUTH.—The Lord can save by many or by few.

CONNECTION.—Two hundred years had passed away. Four times the people had run into idolatry, and four times they had been oppressed and evil-intreated by enemies; sometimes for many years. Othniel, Ehud and Barak had been raised by God to deliver them. Under the fourth oppression (by the Midianites), when the people "cried unto the Lord" (Judges 6: 7) God raised up Gideon.

NOTES.—Gideon: a "mighty man of valour," who "through faith turned to fight the armies of the aliens." (Heb. 11: 32, 34.) He governed in Israel forty years. (Judges 8: 28.) When called to rescue Israel from the Midianites he sent messengers to the tribes and blew a trumpet (Judges 6: 34) to gather them together. But God gave Gideon two signs. A fleece was wet with dew, but there was no dew on the ground. The next night there was dew on the ground and none on the fleece. Gideon gathered an army of 32,000 men, but God reduced it to 300. Each man had a pitcher with a torch in it and also a trumpet. They kept the torches in the pitchers so as not to be seen until they got close to the Midianites. Then throwing down the pitchers they raised the torches aloft, blew the trumpets with all their might and shouted the battle-cry, "The sword of the Lord and of Gideon!" The Midianites were utterly confused at the sudden blaze of the torches and the shrill sound of the trumpets, and fled in terror. Midianites: an ancient people who bought and sold goods in Palestine in the time of Jacob. (Gen. 37: 28.) Moses fled from Egypt to Midian (Ex. 2: 15), and married the daughter of a priest of Midian, Jethro (Ex. 3: 1). The Midianites lived in the peninsula of Arabia near Mount Sinai. They had large herds of cattle and camels, and jewellery in abundance (Judges 8: 26), which Gideon took for spoil.

I. GIDEON'S ARMY.—Ver. 1.—Jerubabab: a name that was given him from his destroying the groves and altars of Baal. It means, "Let Baal plead;" thus speaking of Gideon as one who was "in conflict with Baal." Gideon: a "hewer," or "feller." Well of Harod: supposed to be a great fountain seen at the foot of Mount Gilboa, north side. In the valley: of Jezreel, here six miles wide (north to Moreh or "Little Hermon").

Ver. 2.—Too many: if they gained the victory, they would think it was their own bravery, and not the Lord's might that had prevailed. Mine own hand hath saved me: God would not let Israel say that. It is God who saves us from the yoke of sin!

Ver. 3.—Whosoever is fearful and afraid, let him return: and the Midianites being more than four to one, 22,000 of the people went home discouraged. Oh! faint hearts, when God was among them! From Mount Gilead: perhaps there was another "Mount Gilead" west of the Jordan—some elevation so called. Or "Mount Gilead" might be a rallying cry, indicating the cause or standard of Gideon, who was of Gilead. Some think it is a copyist's error for "Gilboa."

II. THE LORD'S THREE HUNDRED.—Ver. 4.—Yet too many: still the people would think they delivered themselves. What a foe to all right trust *self-trust* is! I will try them: test them, or put them to the proof. The army would know nothing of this—only Gideon. We often do not know when we are being tested: but we have the benefit of the trial all the same.

Ver. 5.—Lappeth of the water: in the East they often throw up water into the mouth with the hand very skilfully. Much less time consumed than in getting down to the water with the mouth. These men showed watchfulness and zeal. They would suppose they were marching to battle, and would waste no time, nor indulge themselves.

Ver. 6.—Three hundred men: Gideon's three hundred, the three hundred at Thermopylae, Scarlett's onset of three hundred at Balaklava—thus in history "three hundred men" have often distinguished themselves. Bowed down: the Rabbies explain it that these men had been accustomed to abject and long prostrations in Baal's worship, and the two different actions indicated (though unthought of by themselves) who were of Baal, and who of Jehovah.

Ver. 7.—By the three hundred men: by these men who have been drawn out of the large number; by the men of *faith*; for God can save by many or by few. What an influence, for ages after, this deliverance must have had on the public mind.

Ver. 8.—Victuals in their hand, and trumpets: the question may be asked, "Did the rest of the 32,000 men do anything to help Gideon's victory?" Yes; they left provisions for the three hundred, and each chief of a band left his trumpet and torch (or "lamp") so that each man of the three hundred, posted a distance apart, and blowing his trumpet, and flashing his torch, and breaking his "pitcher," would seem in the darkness like the leader of a band. And the Midianites would think an overwhelming host had suddenly attacked them.

PRACTICAL LESSONS.

1. The victory of Gideon is a strength to good principles all over the world, and for all time. Christianity is engaged now in just such an onset, and the enemy is "beneath us in the valley."
2. Whenever God has work to do, He finds a man to do it.
3. In as small things as "lapping water," a man's character is revealed and tested.

BRITISH AND FOREIGN ITEMS.

OUT of 11,030 sittings in the ten city established churches in Glasgow, only 5,205 are let.

IT is generally anticipated in University circles that the Deanery of Exeter will be offered to Canon Liddon.

CANON LIDDON has been working hard on his "Life of Dr. Pusey," and hopes to have it published this year.

TWELVE per cent. of the suicides in England, and twenty-five per cent. of those in Germany are due to intemperance.

UNITED STATES bonds to the amount of \$5,000,000 each are owned by the Duke of Sutherland and Sir Thomas Brassey.

A PASSION play is to be produced at Emerald, a small village near San Francisco, it is said, as a summer attraction next year.

AN analysis has been made of the waters of the Nile, which shows that it is infected with putrid matter to above the cataracts.

AT the funeral of the Duke of Marlborough Dr. Horatius Bonar's hymn, "I heard the voice of Jesus say," was sung by the mourners.

LORD PENZANCE has sentenced Rev. Mr. Mackonochie, the well-known ritualist to deprivation of ecclesiastical preferment with costs.

A SOUTH CAROLINA Baptist church contains in its old record the expulsion of a woman for "doing too much talking in the neighbourhood."

REV. DR. ANGUS, for thirty years President of Regent's Park Baptist College, London, has received testimonials recently to the amount of \$12,000.

IN a Massachusetts liquor trial the Court said that if a druggist delivered liquor over a counter in a public place to those who called for it, then he kept a public bar.

IN all parts of India preaching in the public squares has been practised largely by Christian missionaries, and they are now imitated by both Hindoo and Mohammedan priests.

THE Rev. Thomas J. Norris, pastor of the Nazareth Primitive Baptist Church in Alabama, went to his church while ill and presided over a conference meeting lying in a bed.

MR. GEORGE F. BARBOUR, of Bonskeid, has contributed £1,000 for the establishment of an hospital at Choo-chow-foo under the auspices of the Chinese mission of the English Presbyterian Church.

THE Palestine exploration fund has indirectly recovered from a Bedouin tribe, east of the Jordan, pieces of skin containing portions of Deuteronomy and the Commandments made about 800 years B.C.

PLACER mining in the old style has been revived in San Francisco. Gold was discovered in digging a cellar, and several men have since been industriously using pans, at a profit of about \$3 per day.

PHILADELPHIA has found cheap cabs possible. The Reading Railroad Company, as well as the Pennsylvania, is now running hansoms and four-wheelers, and there are still others engaged in the business.

Pius IX.'s statue is now in the Church of Santa Maria Maggiore, Rome, under the chief altar. Pius IX. is represented on his knees praying. The statue cost 50,000 francs, and was paid for by the cardinals.

DR. Bagg has written to the newspapers indicating that in his opinion the resolution of the Aberfeldy congregation to dispense with the necessity of their minister speaking Gaelic is illegal and un-presbyterian.

THE oldest episcopal clergyman in London is dead. Mr. Abbiss, who had been for sixty-four years rector of St. Bartholomew-the-Great, in West Smithfield, has suddenly passed away at the age of ninety-three.

IN addition to the Back Bay Park in Boston, with its costly bridges and viaducts, and the ornamental embankment on the Charles, the Cambridge side of that river is to be improved by private enterprise to match it.

CARDINAL HOWARD, who has arrived in England from Rome, is said to be charged by the Pope with a mission of special importance to the Roman Catholic Church in Great Britain, and also with a semi-official mission to the Foreign Office.

CANON ANSON, who recently resigned the rectorship of Woolwich, in order to engage at his own expense in mission work in the North-West of Canada, has declined the bishopric of Central Africa, and will pursue his original intention.

DR. C. WORDSWORTH has intimated his intention to resign the office of Bishop of Lincoln. He is seventy-six years of age, and does not feel physically able to overtake any longer the spiritual oversight of the largest diocese in England.

ON a recent Sunday the people's warden of St. Paul's Pendleton, Manchester, and the ritualistic vicar had a struggle in the chancel for the bag containing the offertory. The vicar snatched the bag from the warden, and the money was scattered on the floor.

A BOSTON rascal got a living for a while by hanging around the post-office, pretending to be a clerk, and inducing silly people to give him the money they wanted to send in registered letters. He told them that "under a new rule" they would get no receipt.

DR. JOHNSON, of Belfast, having gone to South Africa for the benefit of his health, arrived at Lovedale at the time of Dr. Somerville's visit, and took part in several of the special services held by the Scottish evangelist. His addresses, full of spiritual energy, made a deep impression.

OUR YOUNG FOLKS.

WHO TAUGHT THE BIRDS.

"My little bird, pray tell me now,
Who taught you how to sing?"
"Why, it was God, for don't you know,
'Tis He does everything.

"He taught me how to build my nest,
He taught me how to fly,
And how to find the worms to feed
My babies when they cry.

"And when the summer days are gone,
And nights are long and chill,
He tells me how to find a place
Where it is summer still.

"He tells me just the course to take,
And just how far to go,
That I may never frozen be,
Nor buried in the snow."

This was what the birdie said,
As he hopped about the tree,
And swung upon the branches—
'Twas the answer he gave me.

THE VAIN OLD WOMAN.

There was once an old woman so poor that she had no house, but lived in a hollow tree. One day she found a piece of money lying in the road. Full of joy at her good fortune, she began to consider what she would buy with the money.

"If I get anything to eat," she said to herself, "I will quickly devour it, and that will be the end of the matter. That will not do at all. If I buy clothes, people will call me proud, and that will not do, and, besides, I have no closet to keep them in. Ah! I have it! I will buy a broom, and then everybody I meet will think I have a house. A broom is the thing. A broom it shall be."

So the old woman went into the next town and bought a broom. She walked proudly along with her purchase, looking about her all the time to see if people noticed her and looked envious, thinking of her house. But as no one seemed to remark her, she began to be discontented with her bargain.

"Does everybody have a house except me?" she said to herself crossly. "I wish I had bought something else."

Presently she met a man carrying a small jar of oil.

"This is what I want," exclaimed the old woman, "anybody can have a house, but only the truly rich can have oil to light it with."

So she bartered her broom for the oil, and went on more proudly than ever, holding the jar so that all could see it. Still she failed to attract any particular notice, and she was once more discontented. As she went moodily along she met a woman with a bunch of large flowers.

"Here, at last, I have what I want," the old woman thought. "If I can get these, all that see me will believe I am just getting my house ready for a brilliant party. Then they'll be jealous I hope."

So when the woman with the flowers came close to her she offered her oil for them, and the other gladly made the change.

"Now I am indeed fortunate!" she said to herself. "Now I am somebody!"

But still she failed to attract attention, and, happening to glance at her old dress, it suddenly occurred to her that she might be mistaken for a servant carrying flowers for her

master. She was so much vexed by the thought that she flung the bouquet into the ditch, and went home to her tree empty-handed.

"Now I am well rid of it all," she said to herself. — *Adapted from the German, by Arlo Bates, in the August St. Nicholas.*

WHAT HELPED THEM.

Three little German girls, whose friends were in America, wanted to go thither. They were from eight to twelve years old, and the question was how to get them across the great ocean and away into the interior of America. There was no one to go with them, they must go alone, and no one could tell what troubles might assail or what dangers might surround them. But their friends had faith in God, and before they sent them out they got a book, and on the fly-leaf of it they wrote a sentence in German, in French, and in English, and they told the little children when they started:

"If you get into trouble, or need any help, you just stand still and open this book, and hold it right up before you."

Then they started off on their long journey by railway and by steamship, from place to place and from port to port: and wherever they went, if any trouble occurred or any difficulty arose, the children would stop and open the book, and hold it before them, and they always found some one who could read German or English or French, and who was ready to help them on their way.

And what were those words which proved such a talisman and protection to these children among strangers and in a strange land? What were the words that made the careless civil and thoughtful, and the rough and reckless kind, that gave them protection and help in every hour of need and opened doors before them? They were the words of One who lived on the earth long years ago, and who, though He has passed away from human vision, yet holds His grasp upon the minds of men. These were the words:—"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

STEPHEN ALLEN'S POCKET PIECE.

Among the victims of the "Henry Clay" disaster, over twenty years ago, was Stephen Allen, Esq., an aged man of the purest character, formerly of New York. In his pocket-book was found a printed slip, apparently cut from a newspaper, of which the following is a copy:—

Keep good company or none. Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that no one will believe him.

Drink no kind of intoxicating liquors.

Ever live (misfortune excepted) within your income.

When you retire to bed think over what you have been doing during the day.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquillity of mind.

Never play at any game of chance.

Avoid temptation through fear you may not withstand it.

Earn money before you spend it.

Never run into debt, unless you see plain, a way to get out again.

Never borrow if you can possibly avoid it.

Do not marry until you are able to support a wife.

Never speak evil of any one.

Be just before you are generous.

Keep yourself innocent if you would be happy.

Save when you are young, to spend when you are old.

Read over the above maxims at least once a week.

THE VIRTUE OF A CHEERFUL FACE.

In one of the boarding schools situated in a densely-populated district of Glasgow, Scotland, on the morning immediately succeeding the short vacation at the New Year time, the young lady and gentleman teachers at the head of the "infant" section were made the delighted recipients of a present from their young charges. The gifts, which were entirely unlooked for, consisted of two of those highly ornate short-cakes, with appropriate sentiments in sugar which we were all as children familiar with, and which as "old fogies" we do not entirely taboo. The purchase, doubtless, had been made at one of the neighbouring confectioners, and the young donors laid their offerings blushing and in childish fashion, without a word, before their teachers. Both were alike astonished, but the gentleman managed to stammer out some thanks. The young lady's delight was more lingering, and she, blushing, inquired what she had done to merit such kindness. For a time no response was made, until at last a chubby boy on a back bench chirruped out, "'Cause you're aye smilin', Miss." It was a day of smiles after that.

BE SURE TO SING.

Much of the service in the Sunday school is made up of the singing of sacred hymns and songs. This is all right and good. The angels sing. We also read of much singing in heaven. Song began in heaven, and it is heavenly to join in holy song.

A little girl who was being told of the song of the angels when Christ was born, said, "Did Jesus sing?" Yes, He did sing. He sang a hymn with His disciples on the very night He was betrayed. See Matt. xxvi. 13.



FOR THE KIDNEYS, LIVER & URINARY ORGANS THE BEST BLOOD PURIFIER.

There is only one way by which any disease can be cured, and that is by removing the cause—whatever it may be. The great medical authorities of the day declare that nearly every disease is caused by deranged kidneys or liver. To restore these therefore is the only way by which health can be secured.

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PUBLIC NOTICE IS HEREBY GIVEN that the undersigned have been authorized by the trustees of the Brockton Presbyterian congregation to offer for sale by public auction at their Auction Rooms, No. 43 Yonge Street, Toronto, on Saturday, the first day of September, 1883, at 12 o'clock noon, the following valuable property (which is no longer required for the use of the congregation), that is to say: All and singular that certain parcel or tract of land and premises situate, lying and being in the township and county of York, and Province of Ontario, being composed of lot number one and part of lot number ten on the north side of Dundas Street in the said village of Brockton, and also on a plan of lots registered in the Registry Office of the county of York as number 157, and which shall be better known and described as follows, that is to say: Commencing where a stake has been placed on the north side of Dundas Street at its intersection with the east side of St. Clarence Avenue, thence easterly along the north side of Dundas Street, south 45 degrees thirty minutes west one hundred feet, thence north sixteen degrees west parallel with the east side of St. Clarence Avenue to the south side of a line twenty feet wide, thence south seventy-four degrees west to the east side of St. Clarence Avenue, thence south sixteen degrees east one hundred and twenty feet more or less to the place of beginning. Terms—10 per cent of the purchase money at the time of sale, balance in two weeks thereafter.

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DIED.

At Mount Pleasant, on 2nd August, 1883, the beloved wife of Rev. Thos. Alexander, at the advanced age of seventy-eight years—having been afflicted with paralysis for eight years and nine months, which she bore with singular patience and resignation. Her latter end was peace.

Her body was interred in the Mount Pleasant Cemetery, on Saturday, 4th inst., and her funeral sermon was preached by Dr. Cochran, of Bradford, to a large congregation in the Presbyterian Church from the text "An old disciple." Acts xvi. 16. Much sympathy is felt for the bereaved husband under the circumstances, as they had lived together for forty-nine years.

MEETINGS OF PRESBYTERY

WHITBY.—At Dunbarton, on the 14th of August, at eleven a.m.

LINDSAY.—At Woodville, last Tuesday of August, at eleven a.m.

SARNIA.—At Strathroy, on the third Tuesday of September, at two o'clock p.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 17th, at three o'clock p.m.

MAITLAND.—At Bluevale, on Tuesday, 18th September, at eleven o'clock a.m.

PETERBOROUGH.—In St. Paul's Church, Peterborough, on the fourth Tuesday of September.

SAUGWEN.—In St. Columba Church, Priceville, on the third Tuesday of September, at eleven a.m.

STRATFORD.—At Widder St., St. Mary's, on the second Tuesday of September, at ten a.m.

LONDON.—Second Tuesday in September at eleven a.m.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of September, at ten a.m.

PARIS.—In Zion Church, Brantford, September 25th, at eleven a.m. Ordination and designation of Mr. Bulder to the Foreign Mission Field evening of same day in Zion Church.

CHATHAM.—At Fletcher, on the third Tuesday of September, at seven o'clock p.m.

TORONTO.—The next meeting of this Presbytery is to be held in the usual place on the first Wednesday of September, at eleven a.m.

MONTREAL.—In Morrill Hall, Presbyterian College, Montreal, on Tuesday, the 2nd Oct., at ten a.m.

QUEBEC.—In Sherbrooke, on the 11th of September, at ten o'clock a.m.

GLENGARRY.—Next ordinary meeting on third Tuesday of September.

MANITOBA.—At Brandon, on the third Tuesday of September, at seven p.m.

BRUCE.—In Westminster Church, Teeswater, on Tuesday, Sept., 18th, at three o'clock p.m.

BARRIE.—In Orillia, on the last Tuesday of Sept., at one o'clock p.m.

HURON.—In St. Andrew's Church, Blyth, on second Tuesday of September, at eleven a.m.

OTTAWA.—Next quarterly meeting in Bank Street Church, Ottawa, on the first Tuesday of Nov., at ten o'clock a.m.

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