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GRATED HAM.—The remains of cold ham grated finely on to buttered toast, or served in a glass dish by itself.
FEATHER CAKE PIES.—One teacup of sugar; one-half cup of butter; yolks of five eggs. Bake the same as custard pie. This will make three pies.
MUFFINS.—Three cups flour, one teacupful milk, one egg, one tablespoon sugar, two teaspoons cream tartar, one teaspoon soda dissolved in milk, one tablespoon butter.
GOOD SODA BISCUIT.—To one pint of sour milk take one-half teacupful (level, not heaping) of soda; a teacupful of salt, and one-half teacupful lard. Mix rather soft.
JELLY CAKE (which is splendid).—One and one-half cups of sugar; one-half cup of butter; three eggs; two-thirds cup of milk; three teacups of flour; two teacupfuls of baking powder; lemon to taste.
SNOW POTATOES.—Boil some potatoes until they are quite done, but not broken; let them stand a moment to flour, and then rub them quickly through a colander on to a very hot dish. Serve immediately.
DAMP CLOSETS.—For a damp closet or cupboard, which is liable to cause mildew, place in it a saucer full of quicklime, and it will not only absorb all apparent dampness, but sweeten and disinfect the place. Renew the lime once in a fortnight, or as often as it becomes slaked.
DELICIOUS BREAKFAST DISH.—For any family of six take three cups of mashed potatoes, one-half cup of flour, and half a teacup of sweet milk, two well-beaten eggs, and a little salt; mix well together, shape them small and drop them into hot lard, or roll them into little balls and fry them in a wire basket in boiling lard.
VELVET CREAM.—Put into a pan one ounce of isinglass, half a pint of sherry, the juice of a lemon and half the rind, with two or three ounces of sugar. Let it boil gently until the isinglass is melted, then strain through a piece of muslin into a pint and a half of cream. Keep stirring until nearly cold, and then put into moulds, first wet with clear water.
SPRING CARROTS WITH CREAM.—Choose very small carrots, scrape them well, cut them in halves, and blanch them for two minutes in salted water; put them into a stew-pan with some butter, add a little salt and sugar, let them fry gently until the moisture is reduced; sprinkle a little flour over them, add a small quantity of good white stock; let it boil, and remove it to the side of the fire. When the carrots are done, thicken them with the yolks of two eggs beaten smooth with milk or cream, and add a pinch of grated nutmeg and a piece of butter; as the butter dissolves, dish them up.
DOUGHNUTS.—Old-fashioned "raised doughnuts" are seldom seen now-a-days, but are easily made, after all: Make a sponge as for bread, using a quart of water and two-thirds of a cake of yeast, or a large half-cup of yeast; make this early in the afternoon; when the sponge is very light add a teacup of lard and half a cup of white sugar, two eggs, and enough grated nutmeg to flavour the dough. In the morning this sponge will be light; add a little flour as you use the dough, then cut the doughnuts, put them in a floured plate, and keep warm until you are ready to fry them, drop in very hot lard, and cook longer than you do fried cakes made with baking powder; sift powdered sugar over them, and send to the breakfast-table warm.

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In order to acquire the rights of full citizenship in the United States, the native-born must have reached the age of 21 years, and have gone through two full but short courses—of rheumatism, says a growler at our elbow. In Canada, however, the courses of rheumatism are not so short, running, it would seem, as long as thirteen years—at least in one instance, that of Mr. James Mahoney, sen., of Orillia, Ont., who says: "I have been a sufferer with rheumatism for the past thirteen years, and have tried, during that time, very many of the remedies advertised for it, but all without effect. Upon recommendation I was induced to buy a bottle of St. Jacobs Oil. The first application relieved me, and upon the second application the pain disappeared entirely and has not since returned. It affords me much pleasure to make this statement of my experience with St. Jacobs Oil, and I sincerely wish that every sufferer could know of its wonderful virtues."

NOTES OF THE WEEK.

PROF. F. N. HOPKINS, in his article on "The Presbyterian Cultus" in the "American Presbyterian Review," asserts that part of the Anglican Prayer Book owes much of its attractiveness to the pen of John Calvin, just as the Litany was received through the Reformed Church of Holland.

ON the 3rd inst. the Salvation Army had a great gathering at the Alexandra Palace. In the course of the day a letter was read which had been addressed by the Queen to Mrs. Booth, in which Her Majesty expressed her satisfaction at the efforts made to win many thousands to the ways of temperance, virtue, and religion. The Queen, however, declined to contribute to the fund now being raised for the purchase of the Grecian Theatre.

THE living of Feckenham, Worcestershire, England, was offered for public sale lately, but withdrawn, as only eighteen pence were bid for it. Two clergymen who questioned the auctioneer as to the legality of the proceedings are to be reported to the Court of Chancery for obstructing the sale. The auctioneer very properly told them that his simple duty was to expose the property for sale under the orders of the Court, and not to discuss the matter.

THE Royal Geographical Society have once more resolved to enter the field of African exploration, selecting as the scene of their efforts the hitherto unexplored regions lying along the equator between the coast and Victoria Nyanza. Mr. Thompson, the leader of their last expedition, has been again chosen for this task, and he will probably leave for Zanzibar towards the end of the year. It is supposed that the work will be completed in two years.

REV. MR. THOMSON, Established Church minister at Hoy, Orkney, appears to be regardless of the opinion of his Presbytery on the organ question. A motion having been made to enjoin immediate discontinuance of the harmonium in his church, he intimated that the decision of the Presbytery would not have the slightest effect. So long as he was minister of the church the instrument would be played. By five votes to three the Presbytery resolved not to interfere, but an appeal was taken to the Synod.

MR. WOLF, ex-American Consul to Egypt, himself not a Christian but a Jew in faith, testifies as follows: "The Board of Missionaries of the United Presbyterian Church in Egypt are doing a great and good work—doing it quietly, unostentatiously, unselfishly, and thoroughly and well. They are educating the Egyptians in the principles of honour and morality. I do not mean they are doing any denominational work, but the influence of the principles they are disseminating is vast, beneficial, and widely spreading. The Egyptian fellahen are regarding this country with respect and intelligent consideration. The example of our institutions will in course of time produce an effect that cannot but be good."

REV. EDWARD WHITE, Baptist minister of Camden Town, London, Eng., the advocate of the doctrine of Conditional Immortality, lately complained that Mr. Spurgeon's refusal to listen to that doctrine had formed a more serious obstacle to its popular diffusion than that of any other living man during the last twenty years. Mr. Spurgeon replies that he is fully prepared to take all the responsibility of the conduct ascribed to him, and he only trusts that he may have power to be a more serious obstacle still. He has the most profound regard for Mr. White, and something more tender than regard, but he regrets that he should be teaching such mischievous doctrine, and that so many should follow him in it.

MR. C. W. SAWYER, the friend of Mr. Moody, summoned from America by the evangelist to follow up his temperance work in Glasgow, is carrying it on

with great vigour and considerable success in the Maitland Street Free Church, Cowcaddens. For years he was himself in bondage to drink, and he can therefore appeal to drunkards with a power that is derived from experience. He is being assisted by several of those who have been reclaimed in Glasgow during the past few months. The evangelistic choir, led by a harmonium which is played on the broad steps of the church, sing the favourite hymns, and gather a crowd, which, after listening to a short address, enters the church. At the after-meetings the inquirers have been very numerous. Mr. J. S. Napier, Miss Bonar, and other devoted friends are actively at work in connection with the movement.

"A MERCHANT" writes to the London "Times" from Constantinople, stating that in Egypt the cry is "Egypt for the Mussulman Egyptians"—a cry that is rapidly being carried into effect. A similar cry prevails in Turkey, where also the Europeans may as speedily be driven out as they were in Alexandria. He adds: "Nothing will prevent this but the fear of consequences. The Oriental mind is only swayed by fear—fear, not of distant, but of immediate punishment. Already European, and notably British, influence is at its lowest ebb, but if the Turks once seize the idea that they may with comparative impunity massacre Europeans, or act so towards them as to drive them out of the country, it will not be long before the spark is applied to the already existing combustible materials, and the same results of weak policy which have been seen in Egypt will be witnessed in Turkey also."

AT a meeting of the Glasgow United Presbyterian Presbytery (South) on the 4th inst., on motion of Rev. W. Beckett, Rutherglen, seconded by [the Rev. W. Steedman, Eaglesham, the Rev. J. Elder, Busby, was asked whether he had seceded to the Established Church, and he replied in the affirmative. It seemed to Mr. Beckett that they did not require to pass upon Mr. Elder any sentence except what he had [virtually] passed upon himself. The case was one of *felo de se*, of ecclesiastical suicide, so far as they were concerned. In conclusion, he moved, seconded by Mr. Steedman, that Mr. Elder should be declared no longer a minister or a member of the United Presbyterian Church. The Rev. Dr. Knox, Pollok street, thought Mr. Elder should have shown more respect to the United Presbyterian Church than he had done in his indecent haste to leave it, and that the Established Church would have shown more respect to itself had it evinced less precipitancy in at once admitting—he would not call him a fugitive from their Church, but a member who had not been legitimately discharged.

A CORRESPONDENT of the London "Daily Telegraph" says: "It is four or five months since I first had occasion to call your attention to the grave symptoms of Pan-Islamic agitations. From Tunis, Tripoli, Cairo, and India, intelligence was forthcoming of a secretly-organized propaganda, the threads of which defied detection, but was evidently spreading rapidly amongst the Mussulman world of Asia and Africa. Strange to say, not the remotest trace of it was or is to be found amongst the Mussulman population of Europe, either in Bulgaria, Roumelia, or the occupied provinces. But elsewhere it has assumed formidable proportions. Secret emissaries, whom it is next to impossible to recognize as such, and who are influentially recommended and well provided with funds wherever they go, have been overrunning the two Mussulman continents for the past three years. The number of pilgrims to Mecca is largely on the increase. It is said in the East that he who goes to the holy city half a believer comes back a fanatic; at all events, he returns with a prestige which he did not possess before starting, and that has within the past few years been exercised on behalf of the Islamic revival movement. Those whose duty it has been to study the question have arrived at the conclusion that the pending agitation has a two-fold object—firstly, the regeneration of the Mussulman religion; and secondly, the emancipation of Islam from the Christian yoke."

WHAT promises to be a very useful Government Report has just made its appearance for the first time. It is entitled "Agricultural Returns to the Ontario Bureau of Industries," and contains statistics of the grain crops and wool product of the Province, collected on the 31st of May, along with statements of the condition of grain crops, meadows, and fruit, as shown by information collected on the 1st of July. For the collection of these valuable statistics the Bureau took advantage of machinery already in operation—that of the educational system—with very satisfactory results. The Report thus speaks of the manner in which the teachers have done the work: "The data for grain and wool statistics have been obtained, with the co-operation of the school teachers of the Province, direct from the farmers. Schedules were distributed through the schools to occupiers of five acres or upwards, with the request that they should be filled in and returned to the teachers on the 31st of May. School section reports were prepared by the teachers, and these together with the schedules were forwarded to the Bureau for revision and further tabulation by townships and counties. The work of the teachers, it is but simple justice to say, has been, as a whole, very satisfactorily and very cheerfully done. Many of the reports are models of neatness and accuracy." The information supplied regarding the condition of the crops on the 1st of July has been compiled from reports made on that date by five hundred correspondents scattered throughout the Province. The prospects, on the whole, are excellent, and if the crop should be safely harvested there will be a large surplus of grain for exportation.

THE Established Church Presbytery of Aberdeen, Scotland, at a meeting on the 4th inst., had under consideration a charge of "High-Churchism," or "Ritualism," brought by the elders of the East Parish Church, Aberdeen, against the Rev. James Cooper, M.A. The complaint set forth that Mr. Cooper had furnished the Sunday school with a litany against the wishes of the congregation; that at a daily prayer meeting "he had a kneeling-desk so placed as that when there his face is turned away from the people towards the east;" that he administered the communion to sick persons, and had private communion in the houses of his congregation, contrary to the Confession of Faith. They also averred that Mr. Cooper, in observation of what he termed "the holidays of the Church," last Christmas held numerous private practisings in the church, assisted by a brass band with fifes and drums. All these things, the elders maintained, Mr. Cooper had done without the sanction of the kirk-session, who, as well as many members of the congregation, were especially scandalized by Mr. Cooper's novel and alien preaching and practices in the administration of the ordinances. Under these circumstances, the petitioners asked the Court to admonish Mr. Cooper to desist from the practices complained of. The Presbyterial Committee appointed to consider these charges reported that in regard to the alleged innovations in the form of conducting public worship, however natural it may have been in the petitioners to come to the conclusion which they express, Mr. Cooper, in any of the changes he may have introduced, did not appear to them to have been influenced by a desire to assimilate the prayers and the mode of worship to those of the Church of England, and that the changes have been slight. In all the circumstances, the Committee think there is no reason why the Presbytery should take further procedure in regard to any points referred to in the petition, but they were of opinion that the Presbytery might seriously recommend to Mr. Cooper the propriety of taking every possible care so to frame his teaching, and so to conduct the services, that they might not be, as they seemed to have been, misunderstood. It would always be well for him, they added, to remember that the feelings of the minister may not be shared by members of the congregation, and were therefore, if expressed at all, to be expressed with caution and consideration. The report was adopted, Mr. Thomson withdrawing a motion for further consideration, and Mr. Fairweather entering his dissent.

OUR CONTRIBUTORS.

LESSONS LEARNED DURING VACATION.

A SERMON BY REV. W. A. M'KAY, CHALMERS CHURCH, WOODSTOCK.

Text: "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel." "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."—Numb. xiii. 2, 30.

I thank this congregation for the generosity which enabled me to leave home and to travel during the last four weeks; I thank specially the elders, Sabbath school teachers, and Christian workers, for the energy with which they have pushed forward every department of the congregation's work; and I thank God for the blessings vouchsafed the congregation during my absence. And now I trust that you, as well as myself, may be benefited by the lessons I have learned during my vacation. These four weeks have been good useful weeks to me—useful in giving me larger views of the world, and of human life and destiny; useful in strengthening conviction in the power of the truth; and useful in stimulating to greater earnestness in doing life's work.

Merely reading of Manitoba's millions of acres, and the thousands of emigrants going thither, gives but a faint idea of the extent of that land. When in Winnipeg, I heard a gentleman from this congregation, who is engaged there in the wholesale grocery business, ask a customer how long it would take him to get home with the provisions he had just purchased. The customer replied, "I will take the C. P. R. to Brandon (133 miles from Winnipeg); then if the weather is favourable, and my oxen hold out, I will get home in fifty days!" This may give some little idea of the country.

I recall the feeling which kept growing on my heart as travelling, for the most part with railway speed, I yet day by day looked out on the great wide land, caught glimpses of the vast boundless plains, and reflected that, so far as I had come, there extended still the mighty plains, and man busy battling to subdue it—building railroads, erecting telegraphs, constructing bridges, and calling towns and cities into existence as if by magic.

The Norwegian "dug-out," the farmer's shanty, the traveller's canvas-tent, and the great trains of emigrant cars moving westward, all on the former haunts of the bison and the wolf, filled me with a new sense of the wonderful career for man opening up in that part of our Dominion. To me this was the world in its onward movement, and with its forward look. The very problem of our future seemed working itself out under my eyes. All this filled me with a strange interest. It set me looking beyond the lines of material conquest. It led me to think of the deeper character and spiritual destiny of this new nation that is now being formed by a great migration from the world's old centres of population. I could not but ask myself, Is man to be only materially or even intellectually richer in the great future of our country? What is to be the religious outgrowth of this new and vigorous life? Shall not this vast Dominion, reaching from the Atlantic to the Pacific, become, in a high and holy sense, His whose dominion shall extend from sea to sea, and from the river to the ends of the earth? Why should we fear? The Sovereign Lord of all has it in His keeping. Such a reflection makes earth, sea, and sky full of the serried armies of God. I can see the King coming in His glory. I can hear the tramp of legions. The years are time-beats only, and the centuries hours in that Divine event to which the whole creation moves. The day is at hand when, not from this Dominion only, but from the great round globe as it revolves on its axis, there shall go up one universal shout of praise, "Hallelujah! for the Lord God Omnipotent reigneth!" Does not such a reflection give us larger and higher views of the world and of human life and destiny?

No fitter emblem of eternity does the material world afford than those illimitable western plains. And often is the devout mind led to think not only of the eternity of God, but of His power, His goodness, His glory. Think of these great wheat fields, extending as far as the eye can reach, waving in the breeze, rejoicing in the light of heaven, and ripening for man's food. What a rich provision our God makes for us! All His creatures wait upon Him; He gives them their meat in due season; what He gives them they gather;

He opens His hand, and they are filled with good. And what beautiful illustrations of God's glory do we sometimes see on these western prairies! Last Sabbath I preached and dispensed the Lord's Supper in a school-house in Dakota. Just in front of us there were thirty acres of prairie thickly covered with wild roses, the lilies trying to find room among the rose-bushes to receive the sunshine and exhibit their beauty. Imagine thirty acres of roses, lilies, and other prairie flowers all in full bloom, and the whole forming one great and beautiful bouquet. I saw it just after a slight rain, and the pearly drops still bedecked the flowers. The air around was redolent with sweet fragrance, even as if all sweet and precious incense had been poured out as one great libation to the God of heaven, on that beautiful Sabbath morn. I have travelled in Florida, the land of flowers; I have seen Dunrobin and its flower gardens, and I have visited a number of the more noted public gardens in Scotland; but for simple, artless, yet sweet and charming effect, I have never seen anything to excel what I witnessed last Lord's day in front of the little log school-house at Kensington, Dakota. And as my brother, myself, and about forty others of various denominations, sat down at the table of the Lord and enjoyed the simple memorials of Jesus' love, I thought of my dear Saviour as the Rose of Sharon and the Lily of the Valley; and my mind went out to the glowing language of the evangelical prophet, when, looking forward to the latter-day glory of the Church he exclaims: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

But my late experiences have also given me clearer and stronger convictions of the power of the truth as the great means for accomplishing God's glorious purposes in our world. Brethren, during these weeks I have mingled not only with the ordinary nationalities found in all our cities, such as English, Irish, Scotch, American, and Canadian, but also with French, Germans, Swedes, Norwegians, Icelanders, Chinese, Jews, and Indians; I have preached to small congregations of twelve or twenty persons, and to the large congregations of 1,500 persons; I have conversed with the rude and unlettered, and with the cultivated and refined; and I stand here to-night to declare my conviction, strong as my very being, that for the feeding and nourishing, the elevating and the refining, the reforming and regenerating of this new life in the west, there is nothing like the simple old story of Jesus and His love. It puts no difference between Jew and Gentile; it oversteps all boundaries of country, race, character, or condition, and addresses itself to the whole world. It speaks to the high and to the low, to the rude and unlettered, and to the educated and refined. The heart may be dull and almost insensible to every other high and noble appeal, but the amazing intelligence of the love of Jesus can make it thrill with excited gratitude. The solemn revelations of eternity can awaken the terror, can fire the hopes of the coarsest and most degraded soul. The unspeakable beauty and tenderness of our Lord's character can bring tears to the eyes that never wept before. The authority of His law commands the assent of the most corrupt conscience, and brings the hardest heart in fear and shame to the feet of Jesus.

There are those who, with fancied airs of superiority, treat Christianity as an effete system, and twit us who still love to preach and work in the name of Jesus as keeping up a hollow and worn-out conventionality. They point to the profanity, the drunkenness, the licentiousness of such cities as Winnipeg, and they say, "There is your Christian city! Where is the power of your religion now?" That there is in that city an awful amount of profanity and licentiousness cannot be denied, but we reply to our accusers: These sins exist, not because men are Christian, but because so many, like you, refuse to become such. Let men accept the religion of Jesus, and then their lives, like His, will become pure and holy and sweet and good. "But," continues the objector, "how is it that the Church is powerless to stem this flood of impurity and ungodliness?" Again I reply to the objector: The Church is weak, not because the truth in the hand of God's Spirit has lost any of its former power, but because so many, like you, inside and outside the Church, are prayerless, careless, and inconsistent; throwing cold water on the Church's zeal, putting impediments into the path of her progress, and frustrating the energies of her bravest soldiers.

My friends, let us not be deceived by mere surface appearances. Is the real life, even of this new and phenomenal city of the west, the low, degraded, and ungodly thing it is sometimes represented to be? No; I am persuaded it is not. What the objector points to is but the scum—the froth. The real, the true, the deep life—that which constitutes the salt of society—is not the first thing to strike the superficial observer on the street; it does not appear in the popular wrangling of political partisans, nor in the sensational tales and police reports of newspapers, but it exists in the hearts of God's people; it is nourished in the closet; it sweetens, refines, beautifies the home; it is seen in the prayer meeting, in the Sabbath assembly, and in all the business transactions, the engagements and enjoyments of those who possess it. [Several illustrations were given by the preacher, showing that there are many pious, God-fearing people in Winnipeg.]

Yes, my friends, this blessed Book has lost none of its power. It is still the support of the aged, the guide of the young, the consolation of the sick, and the hope of the dying. Yet some men, more cruel than the wretch that robs you of your daily bread, would deprive you of this heavenly treasure. But will you, can you part with it? No; a thousand times no.

"Let the world account me poor;
Having this, I ask no more."

Living or dying, in Woodstock or in Winnipeg, this is what we want; this is what all men want. And the great multitudes from the various nations of Europe that are now pouring into our North-West must be followed by our missionaries and brought or kept under the power of the Truth, or they will in time become thoroughly infidel, or pools of corruption, exhaling deadly miasma, that will at no distant day prostrate the energies of the whole nation.

Finally, I trust that during these weeks I have been stimulated to greater earnestness in doing life's work. On the 4th of July, that great American day, as I was waiting for several hours in the magnificent station-house at St. Paul witnessing a constant, unbroken stream of people passing to and fro, and listening to the booming of cannon, the crackling of guns, the ringing of bells, and all the noisy demonstrations which are thought by some to be necessary for the exhibition of loyalty and independence, I thought with myself what an eager, busy, exciting world this is, and I longed for "a lodge in some vast wilderness." And frequently, as I worked my way through the Main street of Winnipeg, and saw the crowds hustling and jostling one another in their eagerness to secure some temporal objects, I felt rebuked, as a minister of the Lord Jesus, for my comparative indifference in doing a work infinitely more important than the acquisition of earthly riches. I said, "What! will the emigrant, the farmer, the merchant, the grocer, the liquor seller, the lawyer, the real estate agent, be so diligent in pursuing, each his own purpose, good or bad as that purpose may be, and shall I, redeemed by the blood of Christ, and called to work for eternity in winning souls for Jesus,—shall I be lukewarm or indifferent?" When I saw the inconveniences and hardships endured, and cheerfully endured, by multitudes for the purpose of acquiring a competence or affluence for after days, I asked myself "What do I endure in doing the Lord's work? What sacrifices am I making?" The picture of John Knox came to my mind, who left his bed on a cold night to pray for his country, and when importuned by his wife to return, replied out of a full heart, "Woman, how can I sleep and my country not saved? O, God, give me Scotland or I die!" Would to God that all the ministers and all the people of all our churches were baptized with the spirit of the noble Scottish Reformer!—rather that they were baptized with the Spirit of Him whose whole life, from the cradle to the grave, was one continued sacrifice for the good of others.

Rise, my hearers—rise from doting on the things of time and sense. Death will soon come; then whose shall those things be? Look upwards, look forward. Live for God, and for the good that you can do. I have returned home, determined by the grace of God to labour more diligently in the work of saving souls. Will you not give me your hand, and before God enter into a solemn covenant to aid me by your prayers and your active co-operation?

Especially are we called upon to interest ourselves more deeply in the work of our Church in the North-West. The providence of God has taken that great

field and given it unto us. Do we accept the trust? Shall we not with true faith and courage "go up at once and possess the land which the Lord our God has given unto us?" The appeal is specially to the Presbyterian Church. It is well known that the great majority of those going to Manitoba are Presbyterians from Scotland, the north of Ireland, and Ontario. Most of these are devotedly attached to their Church, and love to worship under the blue banner in defence of which so many of their forefathers bled and died. But what little capital they bring with them is required to build houses and break up the soil, and they have little or none left for the support of Gospel ordinances. I hesitate not to say that the next five years will give permanent shape to the religious character of the North-West. If we are untrue to our trust—which God forbid!—multitudes will be lost forever, not merely to our Church, but, what is infinitely worse, to all Churches, and will sink into a cold, forbidding infidelity. But if we are only faithful, we are, I feel sure, quite able to overcome the land. The triumphs of the past forbid us to despair of the future. In 1872 we had only ten preaching stations in Manitoba, and now we have 156. We are co-workers with God, and the prospect is as bright as the promises of God are sure. God help us to realize our weighty responsibility, and to prove ourselves worthy of the solemn trust He has committed to us!

THE BASLE MISSIONARY SCHOOL.

Basle is an interesting old town, and until recently the meeting place of Switzerland, France, and Germany. Its inhabitants, numbering 45,000, are chiefly Protestant, and are distinguished for their enterprising character and great wealth. The münster, formerly the cathedral, is one of the finest Protestant churches in Europe, and contains many old monuments, reliefs, and frescoes. The tourist may pass an hour or two very profitably in its cloisters, the burial place of Erasmus of Rotterdam, of the reformers Ecolampadius and Grynæus, and many other distinguished men. The "Council Hall" remains as it was in 1431, when the Convocation of 500 ecclesiastics took place for the "reformation of the Church in head and members," but which, after disputing for several years, was dissolved in 1448, having meanwhile been excommunicated by Pope Eugene IV. A few steps from the münster is the museum, in which are some paintings and drawings by the younger Holbein, and in the library are many MSS., amongst them being "The Praise of Folly," by Erasmus, with marginal drawings by Holbein, and several of the writings of Luther, Melancthon, and other Reformers. But my object this time in spending a day or two in this old Roman city is not sights of this kind, interesting as they undoubtedly are, but to visit the Mission-Anstalts, as the Mission house is called, and to learn something of the practical working of an institution which has now more than a European reputation. The

EVANGELICAL MISSIONARY SOCIETY

of Basle was founded in 1815 by some German and Swiss members of the "Christian Society," which had been established during the last century. At first they did not contemplate a mission of their own, their intention being to educate young men for the service of the Dutch and English missionary societies already in existence. For this purpose they resolved to found an institute, or

MISSION SCHOOL,

which was opened in 1816 with seven pupils, the first director—or *inspector*, as he is here called—being the venerable Christian, G. Blumhardt, who died in 1838. This was the humble origin of an institution which has now attained an almost world-wide fame, and which, up to the beginning of the present year, has educated for missionary service as many as 1,112 young men. Of these, 750 have gone either as missionaries to the heathen, or as pastors to German congregations in Russia, North America, Brazil, and Australia. Of the remainder, some were found to be unfit, either mentally or physically, for the arduous duties of missionary life, and were sent to their homes, while others left for service in kindred societies. Of the 1,112, no fewer than 819 were Germans, chiefly from Wurtemberg; 203 were Swiss, and the remaining 89 were from other European countries. The sympathy manifested by German and Swiss Christians in the work of the institute, and the increasing interest it excited generally, encouraged the managers of the Society to

THE BASLE MISSION.

Their first attempts at independent action were made in Southern Russia (1821-1835), and in Liberia, in Africa (1827-1831); but these were not encouraging, and had to be ultimately discontinued. They persevered, however, and after encountering many difficulties, succeeded in establishing missions on the Gold Coast of Africa in 1882; on the Malabar coast of India in 1834; and in the province of Canton, in China, in 1846. At the present time this mission occupies 174 out-stations in these countries, with 183 European and four native missionaries. In addition, some 395 native assistants are employed as deacons, itinerary preachers, catechists, evangelists, and teachers. The converts number 14,561, of whom 7,557 are in India, 4,780 in Africa, and 2,224 in China. The pupils in their schools amount to 5,362, of whom 3,815 are in India, 1,205 in Africa, and 342 in China. About thirty of the missionaries in India and Africa are conducting mercantile and industrial establishments, in which the natives are trained to systematic habits of industry, and are fitted for earning an honest livelihood. Amongst these are five weaving establishments, two tile manufactories, a carpenter shop, a printing office with type foundry and mechanical shop in India, locksmith and carpenter shop in Africa, and several commercial institutions in both countries, which are said to confer great benefits upon the native populations.

THE MISSION HOUSE

is a handsome three-story building, with wings, erected in 1859-60. It stands in a park containing some three English acres of ground, which, with the building, cost \$100,000, nearly one-half of which was contributed by Mr. Merian, a wealthy citizen of Basle. The grounds are planted with trees and flowers, making pleasant, shady walks, and at one end is a boys' boarding school, and workshops where the students practise different handicrafts. On the ground floor of the main building is an ethnographic museum, containing many curiosities from heathen lands illustrative of the habits and customs of the people. There are also drawings and engravings of objects, interesting as showing the beginnings of civilization in particular countries. For example, I found a picture of the first church erected in Toronto, just as the town began to emerge from the woods which once covered the shores of Lake Ontario. On this floor, too, is the principal library of the institution, and the room in which united religious exercises are held—the prayer room, as they call it here. On the second story are lecture and class-rooms, and rooms for study; and on the third story are the dining, sleeping, and other rooms; while in the wings are rooms for the married professors, counting rooms, committee rooms, and book rooms. The number of

MISSIONARY STUDENTS

at present in the house is seventy-four, of whom fifty-nine are Germans, thirteen Swiss, one Russian, and one Austrian. They are all strong, healthy-looking young men, most of them from their youth having been accustomed to physical exercise of different kinds. They all sleep in one large room, make their own beds, and keep everything neat and tidy. Each class, of which there are six, has a room for study, which is supplied with a small library of books of reference, dictionaries and books for daily use, and is fitted up with desks, tables and everything necessary for the purpose it is meant to serve. The students remain in the institution from four to six years, according to the amount of learning they had on entering. German is the language in which all the studies are carried on. Besides the ordinary subjects of study in theological class-rooms, lessons are given here in drawing, piano, singing, gymnastics, and several branches of natural science, and from the first session [the students have what is termed a "predigt-uebung," or preaching exercise. The three most advanced classes—third, second, and first—in addition to their other work, study English; the second takes a course of anatomy and physiology, and studies the subject of heathen religions as well as the practical science of missions. The first or highest class, besides all these different topics, study pathology, medicine and clinics. Throughout the whole course of study, singing and gymnastics are never omitted during any term.

CONDITIONS OF ADMISSION.

Every young man who presents himself for admission into the institution must be at least eighteen years of age. Beyond the age of twenty-four or twenty-five

admission is allowed in only exceptional cases. No high degree of scholarship or scientific culture is necessary, nor any knowledge of languages except that of German. It is expected that the young men shall have received a good primary school education, and even that they have attended a gymnasium or industrial school for a time, or, at all events, that they shall have learned some trade. The state of their health is specially examined, the future exigencies of missionary life rendering it imperative that they be physically strong. Entrants must possess an awakened intelligence and a well-trained memory, and, in addition, a thorough knowledge of the Scriptures. It is not enough that the candidate for admission possess a moral and blameless life—he must be a converted person. Of this he has to furnish proof in a private letter, giving an account of his past life, and of the motives which induce him to adopt the life of a missionary. In support of this, he must procure the written testimony of a Christian who has known him, and these letters are to be in the hands of the director before the 1st of May each year. Once the student is admitted, his expenses are defrayed during the time he remains in the school. The Committee require, in return, an absolute deference to orders, without, however, legally binding the young men to give their services ultimately to the Basle Society. These conditions do not apply in the case of theological students, or professors of higher schools who desire to become missionaries in the service of the Society. These, as well as young merchants or artisans who wish to join the commercial or industrial establishments of the mission, can present themselves at any time, when their admission will be determined by special examinations.

DIRECTORS AND TEACHERS.

The principal directors of the institution are the Rev. Otto Schott and the Rev. Hermann Prætorius, both very superior men. With the latter I had much conversation, and, whether as regards physical or intellectual qualities, I have seldom met his equal. Indeed everything about the Mission House testifies to the great administrative capacities of these two men. The particularly lucid and satisfactory manner in which all reports in regard to the school are prepared, supplies evidence of their being admirably qualified for the high and responsible position they occupy. Their kind and gracious manner in the reception of strangers, and the trouble they take to supply the fullest information respecting the working of the mission, both at home and abroad, arrests attention, and creates at once an interest on the part of the visitor which does not pass away when he leaves the premises, but remains as a pleasant memory long after. The chief teachers are the Rev. A. Kinzler, a well-known theological author, and the Rev. Chr. Tischhauser. Besides these, there are four teachers who reside in the house, and four who come from the town to give special lessons.

THE EXPENDITURE

for the institution in Basle amounts yearly to the sum of \$18,000 dollars, while the missions in India, China, and Africa entail an expense of \$160,000. All these amounts are contributed by the friends of missions in Switzerland, Alsace, Baden, Wurtemberg and other German provinces.

IN CONCLUSION,

I cannot help expressing the wish that such of the students of the Canadian Theological Colleges as intend to make heathen lands the field of their future labours, could make it convenient to spend a few months or even weeks in this or a similar institution. I am sure they could not fail to receive hints in regard to many things of a practical character which would prove of great service to them in after years.

Basle, Switzerland, June, 1882.

T. H.

THE Winnipeg "Times" of July 14th says: "The prairie now presents a most beautiful appearance, its surface being almost entirely covered with roses of a beautiful colour and fragrance."

THE Russian Minister of the Interior has given instructions to the frontier authorities that they are to offer every facility to the Jews who have recently fled from the country to return to their old homes.

THE Crathie church, which is attended by Her Majesty when in Scotland, is not distinguished for the liberality of its members, the whole contributions to the schemes of the Church amounting to £20, and the total income to £101.

PASTOR AND PEOPLE.

AN EX-PRIEST IN A ROMISH CHURCH.

At the public meeting of the Paris Committee of the *Mission Interieure*, M. Fournau spoke as follows :

"My friend, M. Bertrand, has mentioned that I was formerly a priest. I am not ashamed of it; and yet all the clerical journals in France, thinking to insult me, have, in fifty-five departments, thrown it in my teeth, as if I were ignorant of the fact. Well, this is what happened to me lately in a Catholic church.

"Last Wednesday I entered the church of Paroy with the former Mayor of the Commune and my friend, M. Bouillat, who preaches to the people in the district of Clamecy. On entering this village church, the ex-Mayor said to me, 'You know this is where you are to lecture this evening.' I looked astonished; and M. Bouillat added, 'Yes, here—nowhere else.' I went round examining. It is a little church, about the size of the apse of the Oratoire; at the farther end I saw the cross for processions, St. Joachim, St. Anne, and bouquets of artificial flowers, still fresh. I said, 'This is a church still in use.' 'Certainly it is; but as the curé did not suit us, we have informed him that we intend giving it to the Protestant pastor.' [Laughter.] To that I answered, 'There has been no trouble in consequence?' 'You shall see,' said he; 'when the curé came to mass, there was not a person; now there is an audience of twenty or thirty.'

"That evening there were at least a hundred present. I noticed that, very curiously, they still kept to their old habits—the women sitting on the right, the men on the left of the altar. There were, however, more women than men. Many of them had never heard the Gospel preached. But, most singular fact of all! St. Joachim and St. Anne, like the idols in the 115th Psalm, had eyes and ears, but they saw and heard nothing of what passed that evening in the church. Suddenly, when I was about a quarter through with my lecture, we were disturbed by the sound of a violin playing a gay tune. The door opened, and a wedding-party entered—[laughter]—bride, bridegroom, bride's father and mother, etc., in all fifteen persons.

"I had begun by pointing out the nature of sin, and, taking the parable of the Prodigal Son, had shown how Jesus taught a free salvation. From this I drew the deduction that a Christian, who knows what it is to be saved through grace, and that God has drawn him out of spiritual destitution, should know how to wear his new garment without staining it—a duty ignored by too many Protestants. 'Yes, brethren,' I said, 'we must not soil the new robe Christ gives us; we no longer belong to ourselves, but to God, through Jesus Christ.'

"My audience, whom all this astonished—for to them it was all new—listened most attentively.

"I then spoke of marriage, for the wedding-party had just come in; preached a marriage sermon, in fact, to these good people, who appeared very serious. When I reminded the *nouveaux mariés* of the vows they had taken the day before, pointed out the meaning of the *yes* they had pronounced, referred to the duties incumbent on them, I saw more than one tear in the eyes of the elder ones. As for the younger people they were quite touched. I ended by telling the story of a poor lost girl, who had returned to her parents, to find in their home a refuge in which she might begin a better life, and be purified by association with the old father and mother, who had mercifully received her. I applied this illustration to any one of us who returns to God the Father, and said, in conclusion: 'My friends, as we are in church, we will pray as usual here;' and I repeated the Lord's Prayer, all the audience standing and attentive.

"As they went out, the violin was silent. The father of the bride said to his son-in-law, 'Well, my children, here is a man who has taken nothing from us, and he has preached you a better and longer sermon than the priest who made you pay nearly three pounds for his Latin this morning.' Thus I gave a nuptial blessing *à la Protestante* in a Catholic church.

"You will perhaps say that we went beyond our right. Your forefathers, the old Huguenots, had no scruple in occupying Catholic pulpits; and if certain laws disappear (as I hope), I believe that one day I shall boldly mount the pulpit to preach Jesus in those

churches which now only re-echo words not understood or teachings of which our Lord has said—'Ye make the law of none effect through your traditions.'

INDIA.

[We copy the following lines by Dr. Murray Mitchell, who is at present in Southern India, from the July number of the *Free Church Magazine*.—ED. C. P.]

I.

Of Eastern lands the fairest,
O Indian land, art thou;
With richest gifts and rarest
Kind Heaven doth thee endow.

Thy sun, rejoicing, beameth
With cloudless glory bright;
Each mighty river streameth
To spread abroad delight.

Most sweet thy bud and blossom,
And thy full harvest store
Is poured into thy bosom
Till thou canst ask no more.

And high, 'mid lands renowned,
O Indian land, wert thou;
With ancient honour crowned
Was thine all-queeny brow.

II.

And yet my heart is breaking,
O Indian land, for thee;
That thou, thy God forsaking,
Reft of true life shouldst be.

Yea, on thy soul is sorrow,
And darkness of the tomb;
O when will dawn a morrow
To chase the night of gloom?

Thy sons have toiled for ages
In mines of deepest thought;
Yet bootless all thy sages
And mightiest men have taught.

Immersed in gross delusion,
When wisest most they seem,
Their learning is confusion,
Their knowledge is a dream.

III.

But now Heaven's light is falling,
O Indian land, on thee;
And love's own voice is calling
To life and liberty.

From ages of transgression
Haste to the Father's feet!
So, penitent confession
Shall full forgiveness meet.

Then, of all realms the fairest,
Rise, India! from the dust,
Strong in the grace thou sharest,
Strong in thy perfect trust!

In garments of salvation
And holy beauties clad,
Praise, O thou new-born nation,
The Christ that makes thee glad!

THE WORLD'S GREAT FORCE.

Here is Christianity. Whence came it? What is it? It is a force in the world, a prodigious force. It has revolutionized society. It has lifted man out of himself. It has changed the face of the world. There it lies imbedded in more than eighteen centuries of human history; and history of no mean sort—the best record of the race. Buddhism and Brahminism are older, and are linked with more peoples. Mohammedanism, not so old, has to do with a greater multitude. The adherents of these systems have outnumbered the adherents of Christianity. Numerically they are at the lead. But if you weigh men, or weigh nations, there are no numbers of either that can be put in the scale against Christendom without kicking the beam. Christianity has held her own, and made her conquests amidst battles of thought, with discussion at white heat. She herself has been a "beam of light shot into chaos," irradiating the darkness and restoring order. She has not thrived amid moral abominations by wearing pitch upon her garments; but her breath has been as a broken alabaster box of ointment. Because of her coming, men have been ennobled and beautified and given new moods of joy. Her truth has held the best mind of humanity—held it and possessed it, and gotten the reluctant homage of it, against all and most persistent effort of learning and science to make that truth a lie. Christianity has withstood all attacks from all foes and come off victor. There never has been an institution so fiercely and bitterly and resolutely opposed. A

giant and defiant heathenism, a corrupt and bigoted priesthood, a persecuting, world-conquering state, a proud and reasoning philosophy, a subtle and ingenious scepticism, a sneering and malignant infidelity, a plausible and self-recovering humanitarianism, impelled by the hate and the scorn and the pride and the obstinacy of men's natural hearts—these all in succession, and often conjointly, have set themselves to the task of rooting Christianity out of the world's life. "The days of this hated religion are numbered," they have shouted, as some fresh foe has entered the arena to make it bite the dust. And yet to-day millions rest on it their dearest hopes; it is flinging its forces, with an enthusiasm of energy beyond all precedent, into the very centres of heathenism; it is banding the world with lines of light; the sun never sets without new records of its conquests; "our best of uttered prayers are in its storied speech;" our grandest thoughts of God are born of its quickening touch; and the best that men know of immortality was brought them in the revelation-hour of this new gospel. . . . The prodigious force of Christianity comes from the personality of Him who rode into Jerusalem upon an ass's colt. This Christ, whoever He is, has not only originated a system, but He has put Himself in it, as its very life, and soul and power. . . . What Christianity has done, Christ has done; what Christianity professes to do, Christ professes to do. If Christianity reveals a way, Christ is the way. If Christianity teaches truth, Christ is the truth. If Christianity brings life, Christ is the life.—*Christianity's Challenge*, by Rev. Herrick Johnson, D.D.

SPEAK A CHEERING WORD.

Did you ever go out in the morning with a heart so depressed and saddened that a pall seemed spread all over the world? But on meeting some friend who spoke cheerily for a minute or two, if only upon indifferent matters, you have found yourself wonderfully lightened. Every child dropping into your house on an errand has brought in a ray of sunshine, which did not depart when he went his way again. It is a blessed thing to speak a cheerful word when you can. "The heart knoweth its own bitterness" the whole world over, and good words to such hearts are "like apples of gold in pictures of silver." Even strangers we meet casually by the way, in the traveller's waiting-room, are unconsciously influenced by the tone we use. It is the one with pleasant words on his lips to whom strangers in strange lands apply for advice and direction in their perplexities. Take it as a compliment if some wayfarer comes to you to direct him which street or which train to take; your manner has struck him as belonging to one he can trust. It is hard sometimes to speak a pleasant word when the shadows rest on our hearts, but nothing will tend more to lighten our own spirits than doing good to another. When you have no opportunity to speak a cheering word, you can often send a beam of sunshine into the heart of some sorrowing absent friend by sitting down and writing a good, warm-hearted letter.

THE RESTLESS FAMILY.

It is a hard lesson for some good brethren to learn, but it is a very needful one, that where God puts us we ought to stay, and what God assigns us we ought to do. His place is always the right place. I well remember that my own earliest field of labour was a most difficult and discouraging one, and I foolishly determined to quit it at the first opportunity. My forbearing Master kept me there, and presently a most abundant revival rain descended upon the little field, and made it sweet and blooming as a garden of roses. I narrowly missed losing one of the richest mercies and most profitable lessons of my whole life. Oh, how often our strength lies in *sitting still*! One object in recording the story of Jonah must have been to teach us never to run away from the post of duty. That ticket to Tarshish cost the poor prophet the loss of his money, the loss of his time, the loss of his credit, and but for God's interposition would have cost the loss of his life. There is no field of spiritual labour that does not contain its full share of stones and stumps and stubborn soil; it is not a change of place that is needed so much as a *change of heart* toward the difficult work to be done.

There is still another sort of restlessness that every child of God is tempted with, and that is the desire to shirk painful loads and to run away from the rod of discipline. Far wiser and better would it be for us to

seek strength from heaven to stand fast and firm like an anvil under the blows. It is not best to remove a vessel from under a rain-spout when it is being filled. When our loving Father is dealing with us, let us strive to keep still until His wise and needful surgery is accomplished. Oh, that our restless and rebellious souls would learn that many a loss is really a gain, many a hindrance may become a help, many a humiliation may lift us nearer toward holiness, and many a cross may be transformed into a priceless crown. God often hedges us up in order to help us forward; He empties our house and home of treasures in order to fill our hearts out of His own gracious fullness. Certain we are of one thing, and that is, that the restless spirit must be left outside the gate when we get to heaven. If that be so, why carry it all the way thither?

Rest in the Lord and wait patiently for Him; fret not thyself in anywise to do evil. In quietness and to confidence shall be your strength. The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass. These are God's messages to the members of the Restless family; he that hath ears to hear, let him hear.—*Dr. Cuyler, in Evangelist.*

PALESTINE AND THE JEWS.

The attention of Europe and America has been drawn anew, by the persecution of the Jews in Russia, to plans for forming Jewish colonies in Palestine. Mr. Laurence Oliphant, formerly member for the Stirling Burghs, thinks that the funds raised for the relief of the Russian exiles can be wisely appropriated to aiding in their emigration to eastern Palestine. It is strange that a man so clear-sighted in many matters should indulge such an illusion. There is really no present prospect of a Jewish occupation of Palestine. Three things must be secured in order to ensure the success of such a colony as Mr. Oliphant wishes to see established; and not one of these has yet been secured. The permission of the Government, colonists, and a place to live in, are all "conspicuous by their absence." Dr. H. H. Jessup, of Beirut, Syria, in a well-informed paper which he contributes to the July number of the "Catholic Presbyterian," shows how fixed is the determination of the Turkish Government to prevent anything like organized colonization by non-Mohammedan communities in any part of Syria or Palestine. The Constantinople journals have stated plainly that the Sultan will not allow the germs of a Jewish kingdom to be planted in Palestine. Even were the Sultan willing, there are other insuperable obstacles. The existing population stand in the way. The Jewish model farm near Jaffa is financially a failure. The old and infirm, the pauperized wards of European Israelitish societies, may continue to settle in Jerusalem, to be fed out of the Rabbis' fund, and die in the city of David; but the time when the Jews will occupy the cities and towns and till the soil of Palestine seems as far distant now as at any period since the days of Julian the Apostate. None of the Jews at present in Palestine are farmers; and Dr. Jessup seems to incline to the notion that it is part of the Divine plan that they should thus keep aloof from the stable occupation of tilling the soil, in order that they may continue to be strangers and wanderers in every kingdom under heaven.—*Christian Leader.*

IS JESUS ON YOUR CROSS?

You may be bearing a heavy cross—a cross that bears you to the very earth with its weight and crucifixion—and yet receive no power of life from it, because Jesus is not on it.

There is an old legend that "when the Empress Helena went to the Holy Land in search of the true cross, excavations and great researches were made, and at last three crosses were discovered, but how were they to decide which was the true cross? They approached a dead body, and laid one cross after another upon it, and when the cross of Jesus touched the cold, lifeless form, it at once sprang up in new life and vigour."

We use this fable to illustrate a great spiritual truth. When the cross of Christ touches dead souls, they spring into new life. The presence of this new spiritual life is the test of the genuineness of our Christianity and our fidelity to the cross.

Jesus said: "If any man will be My disciple, let him

deny himself and take up his cross and follow Me." Surely the Master did not mean the rich crosses that glitter on high altars; and tower above lofty domes; or the beautiful crosses that crowd richly-furnished dwellings; or the crosses worn as ornaments, alike by the rich and poor. These bring no life from the dead. Too often they are meaningless symbols, that mock heaven and mislead men.

But there is a true cross with a Christ upon it, that brings life, joy, and gladness to dead souls. It is the cross of doing duty when it is hard to do it; of standing by the right even unto death, if need be; of following Jesus even though He leads through desert places and fiery furnaces. It is the cross of yielding heart, life and will to Him, and walking humbly and obediently in His commandments; toiling on patiently in the sphere of duty He assigns; meekly and patiently doing His will, and joyfully accepting trials because of love for Him.

Reader, is Jesus on your cross? Does it bring spiritual life to your soul? and are its fruits to be seen in your daily life?—*The Christian Woman.*

A CHEAP AND SHAMEFUL PLEA.

"We have enough heathen at home. Let us convert them first before we go to the heathen abroad." "That plea," says Phillips Brooks, "we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is." As to the relative importance of Home and Foreign Mission work it is sufficient to say: "This ought ye have done, and not leave the other undone." All the world is the field of the Church, and the Master's imperative, urgent "Go ye!" is still thundering through the ages, rebuking the sloth and weakness of the disciples, and inciting the most heroic devotion and effort for the salvation of the world.—*Evangelical Messenger.*

NOBLE WORDS.

As the fire flies from the flint under an iron hammer, so many of the loftiest purposes and far-reaching plans have been struck from Christian hearts under the friction of noble words made by the indefinable force of personal power. Progress lies through the gateway of speech not less than through the cultivation of solitary thought. It is the heavenly-appointed agency for stirring up the gift within us, for interchanging our best sentiments, for disseminating truth, for reaching with transforming influence the springs of character and of action for proclaiming God. "Go home to thy friends," said our Saviour to the restored demoniac, "and tell them how great things the Lord hath done for thee, and hath had compassion on thee." To tell others about Himself, His grace, His willingness to save, His good tidings, is exactly what the Master wishes each of us to do, and in the doing of which He has promised great reward.—*Christian at Work.*

NOTHING teaches patience like a garden. You may go round and watch the opening bud from day to day; but it takes its own time, and you cannot urge it on faster than nature directs.

"I CANNOT decide," is the answer of many on whom the claims of Christ's service are urged. Ah! but you do decide whenever the subject is brought to your thought. To say, "I cannot to-day choose the service of Christ," is only another way of saying, "I can and will for to-day refuse the service of Christ." A choice is made one way, if not the other.—*S. S. Times.*

"SINCE I began," said Dr. Payson, when a student, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Luther, when most pressed with toils, said, "I have so much to do that I cannot get on without three hours a day of praying." General Havelock rose at four, if the hour for marching was six, rather than lose the precious privilege of communion with God before setting out. Sir Matthew Hale says, "If I omit praying and reading God's Word in the morning, nothing goes well all day."

MISSION NOTES.

THE Rev. George Brown, of New Britain, said in a recent missionary address in Australia, that when recently in Melbourne he had an interview with Mrs. Turner, the widow of the Rev. Nathaniel Turner, one of the early missionaries of Tonga, who was present at the reception of the first five Tongans into the Christian Church. Now there are no idols and no idolators in Tonga, but the entire population is professedly Christian.

THE Synod of the Reformed Presbyterian Church in the United States is enlarging its mission in Syria, from which it has good reports this year. At Latakiah and Suadea it has thirteen missionaries, against eleven in 1880; and 125 communicants, a gain of ten. Its schools have been increased from sixteen to twenty-three, with 586 pupils, an increase of seventy-nine. The contributions of the native members have advanced from 973 to 2,541 piastres. The value of a piastre is about three and a half cents.

THERE are several interesting items of news from the Turkish missions of the American Board. The Armenians are revising for use the Armenian Testament, under the seal and approval of the Patriarch, to the disgust of some of that faith at the idea of having a Protestant Bible. The American Education Society, which benevolent-minded persons in England have been ignorantly aiding, is said to be really an infidel organization, and doing incalculable harm to Armenian youth. The probabilities point to a reformed Armenian Church. The present organization cannot bear up against the inroads of infidelity.

A MISSIONARY in Japan writes to the "Christian Intelligencer" as follows: "Mr. Cook's visit to Japan and its results we must regard as very providential in several particulars. First, though he came very unexpectedly to us all, he could not have come more opportunely. It was in May, when all the schools were in session, giving the pupils in all the cities an opportunity to hear him, as also all the members of the missions. At Kobe, without previous arrangement, we found the members of the American Board of Missions, and all their native pastors and helpers, assembled in their annual meeting. The last day of their session was given to addresses on Japanese religion by natives and foreign brethren, and closed with an address by Mr. Cook, effectively rendered by an interpreter. A similar appositeness of time was seen, in Mr. Cook's arriving by the same vessel that brought from India Bennett, of obscene literature fame. He with Olcott and others had been vilifying Christianity in India, and doubtless would have attempted it here among the sceptical Japanese but for the presence and addresses of Mr. Cook. This is one of those adaptations of Providence that witness to God's superintendence in the world of mind as of matter, in allowing no invasion of disease without providing a preventative for it. Of his addresses—three in Yokohama, two in Tokio, one in Nagoya, two at Kobe, one at Osaka, and one at Kioto—the subject-matter was the religious needs of Japan and a reply to Materialism. His utterances on both these subjects were very strong. No preacher of the Gospel could have expressed himself more fully on the great distinctive doctrines of Christianity. The necessity of the miraculous in Revelation, and the doctrines of the New Birth, and the Atonement, were most powerfully enforced. The effects of Christianity, and persuasives to its hearty acceptance, were powerfully presented. His embrace of the Bible in his arms, and his recommendation to take its truths into the system of individual and national life, will not soon be forgotten. The heavy blows dealt to Materialism, to Spencer, Bain, and Huxley, will not be without effect. Numbers of the students of these authors heard these lectures in Tokio, Nagoya, Osaka, and Kioto, where all the principal English schools are established; and the results, we believe, will be very perceptible in the new turn philosophy will take in this empire. The effect on Christian students and preachers will be very decided, in making them not afraid of science and the true scientific method, clear thought, and loyalty to evidence."

THERE is no religion in making yourself miserable. God loves to make poor sinners happy. In the Old Testament He bids you delight yourself in the Lord, and promises the desires of your heart. In the New He says: "Rejoice in the Lord always."

THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, JULY 26, 1882.

THE Rev. R. H. Warden, of Montreal, requests us to ask ministers and missionaries kindly to return him immediately the addressed postal cards sent them recently, containing names and addresses of Sabbath school superintendents.

"If Atabi Bey is the lineal successor of Oreb, the Prince of the Midianites, as his Eastern biographer would make out, the sixty American marines who have landed at Alexandria to preserve order may, by an easy stretch of the imagination and a touch of Anglo-Israel lore, be deemed to be the fit and proper successors of Gideon's valiant band—at all events, judging by the talk of their leaders about the conduct of the Alexandria bombardment, pithy help the modern Jericho about whose walls they go blowing."

GIDEON "wasn't thar." His "valiant band" never went blowing about the walls of Jericho. It was the camp of the Midianites they had to do with. Oh, ye benighted secular editors, when will your blunders have an end? We wonder which of you has been showing off his ignorance this time. Let's see. What! surely not. Yes, there it is, written plainly enough on the back of the slip: "Montreal 'Witness,' July 15th." Hurb-sh-sh! "Tell it not in Gath."

THE Indore Missionary Society of Quebec, which held its annual meeting in May, though a small Society, has done good work. Its members raise their funds by their own handiwork—meeting once a week for two hours to read and work. They procure orders from shops for knitting, etc., as well as private orders. By this means, without resorting to either bazaars, concerts, or entertainments, they raise a considerable sum during the year for Missions. During the past year they raised upwards of two hundred dollars in this quiet and self-denying way—one lady earning twenty dollars by lace work alone, and another nearly as much by copying music. This Society for several years supported two Bible men in Indore, until deprived of one of their agents, and they at present support one, besides assisting the day schools and doing other work in aiding French evangelization, &c. Their example shows that where there is a will there is a way, and that God will bless patient, steady work for Him to the workers as well as to the cause for which they work.

DURING a recent visit to the Maritime Provinces we had ample opportunity of observing the condition of the Intercolonial Railway. The statements made in letters published by a city contemporary some time ago prepared us to find the road in an almost hopeless state of ruin and decay. Quite the contrary, however. The roadway is kept in good repair, the rolling stock is sufficient in every respect, and the railway altogether is in first-class condition; indeed, it would be difficult to find in the Dominion a better equipped, a better managed, or a safer road than the Intercolonial, notwithstanding all that the "Globe" has published to the contrary. It is but proper to add that much of the present prosperity of the Intercolonial Railway is due to the excellent management of Mr. D. Pottinger, the general superintendent at Moncton, N.B. Mr. Pottinger is no politician, but a thoroughly practical railway man. By dint of industry, coupled with ability of no mean order, he has gradually risen from a subordinate place to the proud position he occupies to-day, and the universal verdict of those conversant with the facts is that "the right man is in the right place."

WE are in receipt of the new Calendar of the Young Ladies' College, Brantford. An advertisement announcing the re-opening appears in another

column. The past year has been a most successful one in the history of this institution, and judging from the recent appointments made in the staff, there is every prospect that its past reputation shall be maintained this year. In addition to the staff of last year, we are pleased to see the name of the Rev. R. F. Beattie, M.A., B.D., who has recently taken charge of the First Presbyterian Church in that city. He takes charge of the subjects of Mental Philosophy and Logic, for which he is specially well qualified, being a medallist of the University in that department. To the vacancy created by the recent death of Professor Whish, J. Edmond Aldous, B.A., Trinity College, Cambridge, has been appointed as Director of the Music Department. Professor Aldous has already gained much distinction as a teacher and composer. In the Modern Language Department, we find the name of Miss Fluhmann, who has been for the past six years teacher in the High School, Montreal, and who brings with her a well-sustained reputation. The College is entering upon its ninth year under the most favourable circumstances.

THE RICH AND POOR AT CHURCH.

IS it a fact that church-going is more and more confined to the wealthy or well-to-do, and that, in short, a seat in a church is regarded as a luxury in which the poor are scarcely expected to indulge? If so, how has such a state of things come round? Who is to blame for what, so far as it exists, must be unwholesome and injurious? It is alleged that Protestant churches especially suffer from this evil, and that the more "evangelical" the congregation, the more likely it is to be made up of the prosperous and respectable, among whom "the poor" are not welcome, and from associating with whom, even as Christian brethren and sisters, they very naturally recoil. The expense incurred in keeping up the various departments of one of these "thoroughly respectable" "Church homes" is said to be so very considerable, that the poor are frightened away from having anything to do with them. No doubt it is added, that all are said to be welcome, whether they contribute much or little; but their pride, or what they themselves would call proper self-respect, will not allow them to be connected with any organization in which they cannot "pay their way," and they consequently either never venture across such thresholds, or very speedily withdraw, under the impression that, whatever it may be to others, such is no "Church home" to them. Now, it is quite possible that in too many cases there may be some truth in all this; yet, the more carefully the whole is examined, the more it will be seen that there is not nearly so much as is often alleged. Fine, fashionable, expensive churches, with the due amount of mortgage and yearly interest upon them, and all things else in correspondence, may appear to involve a very large yearly tax upon the pockets of their frequenters. But, after all, this cannot be the reason why what are called "the poor" should fight shy of them; for even where there is very considerable liberality displayed by the less able supporters of such churches—a liberality quite equal to that of many far better able to contribute—the amount either given or expected is not nearly equal to the whiskey or tobacco bills, to say nothing of those two items combined, of many an one who is ready enough to plead poverty as an excuse for religious indifference. The Church of Rome, it seems, is not afflicted with this intensely "respectable" weakness, and this may very well be, as the whole genius of that system has not untruthfully been described as one which makes and keeps the great mass of its adherents poor, and issues naturally in a priesthood in purple and a people in rags. The Church of England, it seems, also keeps fast hold of a due modicum of the poverty-stricken, though its great boast is its social gentility and the support of the "cultured." The Presbyterians, the Baptists, and in a less degree the Methodists, are specially suffering, we are assured, from this churchly dry rot of excruciating "respectability" and mere mammon worship and "gigmanity" in Christian sanctuaries. Is this true? Account for it as any one may, it is unquestionable that the great mass of the adherents of those churches belong to the middle classes—the thrifty in short, well-to-do and comfortable sections of the community. They will be found to be made up, as a whole, of those who are neither very high nor very low in the social scale. What is called "society" has but few representatives among them, and the worshippers of "gentility," es-

pecially when intellectually weak, very frequently "see it to be their duty," at a certain stage in their upward progress, to seek a ritual more ornate, "fellowship," more congenial to their cherished aspirations, and one more "helpful," if not to their Christian progress, at least to their social advancement. But is it truthfully to be laid as a crime to the charge of any of those Churches that they either specially attract the comfortable and well-to-do of the community, or very speedily make those who join them to be regarded as such? We submit that it is the very reverse. The whole tone, tendency and teaching of the Churches specially condemned, because specially "evangelical," naturally awaken such thoughts, aspirations, and resolutions as result in more or less noticeable material well-being. They are the merchants, the shopkeepers, the mechanics, the working men and women of ordinary life; and if they are more than usually thrifty, prosperous, and comfortable in their several walks of life, as compared with many who had opportunities equally good and a start equally encouraging, the more credit, not the more disgrace, to the Church whose teaching has had such beneficial effects, and to the religious atmosphere which has to such an extent produced a godliness so evidently profitable both for the life that now is, as well as for that which is to come. Ask many a well-to-do mechanic, among Presbyterians, Methodists, and Baptists, what has been the great secret of his comparative success, and his present comfortable surroundings, and he will unhesitatingly and truthfully reply—his religion. He will tell how it has quickened his intellectual faculties, elevated and purified his moral and religious aspirations, rendered his conscience more sensitive, his sobriety more unmistakable, his trustworthiness more marked, his diligence more constant, his tastes more simple and refined, his habits more regular—in short, his whole being far different and far better from what they were in other days; so that if he is not now poor and dependent he may thank his religion in a great measure for the change. If it is said that "the poor" in the Churches referred to get scant attention, and are even occasionally treated with something like insult, we should be glad to have better evidence of the fact than mere unsupported assertion. As a general thing, we most strongly contend that it is not true, and that in those cases where there is even the appearance of such a thing, it may in general be traced as much to the super-sensitiveness of those who think themselves neglected, as to the superciliousness of those who are blamed for culpable neglect or *hauteur*. Besides, the very fact of those churches being of democratic and popular character tends to the production of this very over-sensitiveness which is the root of most of the mischief. In some churches, where the social gulf between the members is both wide and deep, the attention and patronage of the high is taken thankfully and humbly as a mere matter of course—a sort of charity to humble dependents for which they cannot be too effusive in their gratitude. It is different where the separating line is not so unmistakable. There the relatively poor and the supposedly social inferior are apt to be on the watch against anything which may have even the appearance of condescension or patronage. We at once say that it is a matter for great regret that the social intercourse among members of the same congregation should often not be greater than it is, and that people may attend the same church with others, and even sit in the next pew for years, and yet remain comparative or even total strangers. But let us be just. Who are those often chiefly to blame for such a state of things? Not the "rich;" not even the "church ladies," who more or less, it is said, "run" the affair, and are often blamed for taking too much upon them. On the contrary, those who are comparatively poor and struggling are often, as we have said, in this respect the greatest offenders. They resent what they think "patronage" when anything rather than patronage was intended. They repel advances which were really as friendly and sincere as could be thought of. They "shy off" in their moody and ever-wakeful pride, and don't give those they are jealous of a chance to show what they are and what they mean. They construe any notice into something like insult, and even unintentional neglect or oversight is set down as unquestionably a studied and unpardonable offence. We are not taking one side more than the other in saying all this. All that we want to insist upon is that the fault complained of is not always on one side, and that whether in the church or out of it,

if there were less diseased suspiciousness, less watching for insult when none is intended, less resenting the very appearance of patronage when patronage is not thought of, there would be more friendliness all round, and fewer class antagonisms and social alienations. We have known and know individuals as kindly and considerate as can well be imagined, and as anxious as possible to be on the most friendly, humane, and Christian footing with those who may not be so well to do as themselves, and who have yet found their advances steadily ignored or repelled by the very persons who may all the while be complaining of the coldness of fellow Church members, or the purse-proud isolation of "comfortable Christians." There is no denying the fact that the "gold ring and the gay clothing" have still, as of old, far too great an influence both within the Church and without. But at the same time let us be just, and acknowledge that

"Pride may be pampered when the flesh grows lean ;
Humility may clothe an English dean."

In short, there is no denying the fact that there is something wrong with the Church which has no poor connected with it; but it is equally unquestionable that there is something wrong with the Christianity the great mass of whose adherents continue, especially in a country like this, poor, shiftless, and uncomfortable; for with the highest spiritual blessings which genuine Christianity imparts, it develops energies, promotes habits, and stimulates aspirations which, if not issuing in wealth, have a natural tendency to result in "well-being," and in individual as well as in family comfort. Let anyone look round his own neighbourhood and ask, "What in nine cases out of ten may be the cause of the discomfort and poverty to be met with all round?" and he will have to answer, "Sin; habits which Christianity, understood, believed, and acted out, would naturally and to a great extent effectively cut up by the very roots." Christianity does not indeed make the blockhead a wise man, or the shiftless to be full of tact and energy; but it makes both a great deal better than they would otherwise be, and promotes far more effectually than all the crude nostrums of so-called "moral and social renovators," which have been so often ushered in with such an affectation of wisdom and such a parade of omniscience, to be in due time as discredited and scorned as would be the proposal of any common tramp to transmute a brass farthing into a golden guinea through means of a woollen rag and a little whiting, duly utilized by the requisite amount of friction.

The Churches of Christ at the present day are certainly not what they ought to be, and His followers, whether rich or poor, come far short of their obligations and aims. But in the meantime it is as manifest as is the sun at noon-day that they are the most potent forces at present in existence and operation for the moral elevation and material advancement of the race. Indeed, what other forces are in operation in this direction which do not, directly or indirectly, owe all their power to the teaching of that Christianity which very likely their promoters may affect to ignore and oppose? We have not been able to discover even one, while the lives and characters and conduct of most of those who have claimed to have discovered "a more excellent way" sufficiently explain the failure of their various plans for the moral and social elevation of the race, seeing they have proved so conspicuously that they have failed even at the fountain-head.

SCANDALS IN THE CHURCH.

WHEN any scandal, even the smallest, breaks out in a Church, it seems to give great comfort and encouragement to a considerable class in the community who are neither very brilliant intellectually nor models of personal propriety. They grin and chuckle and wink in a way which to themselves appears very knowing, but which to others conveys only a revelation of obliquity and baseness. They are pleased to find others as bad as themselves, if not a great deal worse. The worst possible view is sure to be always taken, and there is no fear of their charity hiding a multitude of sins. They seem to feel rebuked in the presence of moral excellence, and have no comfort till they have secured evidence that that excellence is a sham. Indeed, even when they know it is genuine, they wish it were otherwise, and, like the Portland merchant and Dr. Payson, would give their five hundred dollars, if they had them, to verify that which even they know to be a lie. Curious spiritual

phenomenon this, yet easily accounted for—often recurring in different guises, yet in them all substantially the same.

We have no wish that the world, either within or without the Church, should speak or feel tenderly about scandals. It is a tribute of honour which they unconsciously pay to that very Church when they make the most of it. It is their confession that in such cases they must bring to bear a higher standard of judgment than they are inclined to apply to their own conduct or to that of their cronies. What with themselves would pass as matters of course, nay, with a slight dash of meritoriousness about them, are simply awful when found in the Church of Christ. All right. We thank you, friends, "for teaching us this word," and for even once making use of this standard, though it be in malignity and scorn. Hold it up. It is well worthy of all your efforts, whoever may thereby be brought to shame. Nay, it may help even you

To rise on stepping-stones
Of your dead selves, to higher things.

Shipwreck of character, individual inconsistency, failure in realizing a lofty ideal, must always be matters for sorrowful regret to any mind of even moderate elevation—to any heart of even passable purity. But with others very different feelings are awakened, and no one need wonder. Sometimes the scandal is terrible, and the consequent injury widespread and enduring. Sometimes it has to be carefully nursed in order to its appearing even passably outrageous. But in any case, "woe unto the world because of scandals!" How they make the enemies of God to blaspheme! How often they at least raise a laugh, and very possibly bring to nought a holy resolution!

This last kissing scandal at Brampton was but a very poor affair, yet how it has set very small wits agog, and led to many harsh judgments and offensive inuendoes! We pass no opinion on the subject except to say that what had remained untouched for two years might in any case, and considering all the circumstances, have well continued so for all the future.

We can only add that, whatever were the facts in this instance, it is a matter of notoriety and regret that some very excellent ministers of more than one denomination, both in Canada and elsewhere, have been and are offensively prone to what was charged against Mr. Willoughby. It is very possible that they may mean nothing wrong, but the whole thing is more honoured in the breach than in the observance. They need not think that in this way they promote their ministerial usefulness, or even their personal popularity; and though, of course, there is not one law for the pulpit and another for the pew, yet—"a word to the wise is enough," whatever their age and whatever their honours!

ASSEMBLY'S FOREIGN MISSION.

EXTRACTS FROM DR. G. L. MACKAY'S LETTERS.

In a letter from Bang-kah, Formosa, Dr. Mackay gives an account of his journey up the rapids from Sin-tung to Sa-kak-eng, and also of his walk across the plains, which were like furnaces, at ten o'clock in the forenoon. At the latter place he preached to several hundreds of hearers, among whom were fifty or sixty converts. He goes on to say:

"We have to spend money to repair chapels which were injured during the storms of 1881. The Church should know how the money goes. I regret—I feel grieved to tell you that the white ants are all over the house in which we live, and the 'dry rot' in the rafters, etc., has ruined the roof. Masons are at work, and have one side of the roof off. Mr. Junor's house is also in a ruined condition. What can we do? The Church in Canada should know about this."

"On Sabbath, converts arrived from stations twenty miles distant, having walked all the way. Women also appeared from Kelung, etc. It was burning hot, but we had a grand and glorious gathering. Six helpers addressed the people before I spoke to them. God is opening up the high places for the Gospel of our Redeemer. I am told of more than a dozen who became convinced by one address since my return. My subject was 'Dr. Duff and India.' God bless our poor efforts! 'Oxford College' (named after Dr. M.'s native county in Canada, and which presented him with a large contribution to his work in Formosa) is going up famously. And \$500 more from a dear departed Christian, for Formosa! Hallelujah! God reigns! So poor Formosa is remem-

bered in Christian Canada. Ten thousand blessings rest on the friends of her who has gone before, and who in her last moments thought of this heathen isle."

"This house is riddled with white ants. They are actually in the walls, and made their way from the bottom. The wood-work in many parts is entirely eaten away. I don't consider the house safe to live in, but don't care for that! Life or death—all one! But I do hope the Church will know where some money goes. We must repair, or have the building on our heads."

"I am just back from our Southern churches, having visited four of them. The rain poured down in torrents nearly all the way. I visited very many villages near the base of the hills, and preached the gospel forty-two times. We had grand evening meetings in the chapels. God is, as in days past, blessing a poor labourer's efforts. The masons are building 'Oxford College.'"
T. L.

OBITUARY.

The late Mrs. John McVicar, who died on the 9th inst., at the residence of her son-in-law, Mr. Donald Guthrie, Q.C., and for some time M.P. for Wellington, was a native of the south end of Cantyre, Argyleshire, Scotland. Some forty-six years ago the family, then consisting of the parents and ten children, came to Canada and settled near Chatham. Both father and mother were persons of vigorous constitutions, high intelligence, and sterling integrity. They passed heroically through the oft-told difficulties incident to pioneer life in Canada, and always felt confident of the great future in store for the land of their adoption.

While cherishing a truly liberal and catholic spirit, they were devotedly attached to the Presbyterian Church. The deceased, who was the mother of twelve children, attained to the unusual age of ninety-two, and is survived by four sons and three daughters, and many grandchildren. Her decision of character, faith, courage and perseverance are deeply impressed upon her children. She lived to see them all in positions of comfort and usefulness. Her eldest son, Duncan, who has done much to advance the religious, agricultural, and general interests of the county of Kent, still retains the original homestead in the township of Chatham. Her youngest son, the Rev. Dr. D. H. McVicar, was for some time pastor of Knox Church, Guelph, afterwards of Cote st. Church, Montreal, and is now Principal of the Presbyterian College. He was last year Moderator of the General Assembly. Her second youngest son, Dr. Malcolm McVicar, has for twenty-five years held high educational positions in the United States, has written successfully on education in the form of text books and otherwise, and is now Professor of Apologetics and Exegesis in the McMaster Hall, Toronto.

Of late years, Mrs. McVicar elected to reside with her son-in-law, Mr. Guthrie, from whom and from her youngest daughter, Mrs. Guthrie, and her daughter Helen, she received the most devoted attentions. She lived in the affection of the entire family group, comprising, along with those just named, seven grandchildren. She had long exercised a lively Christian faith and hope, and enjoyed for many years, with the greatest satisfaction and gratitude, the unwearied ministerial and pastoral services of the Rev. Dr. Wardrope, Guelph.

On Sunday morning, the 9th, she peacefully, and without any apparent pain, fell asleep in Jesus. The remains were taken for interment to the family burying ground on the old homestead.

Appropriate funeral services were conducted on the following Tuesday afternoon, in the First Presbyterian Church, by her former pastor, the Rev. A. McColl, and at the grave by the Rev. Wm. Walker.

PRESBYTERY OF HAMILTON.—This Presbytery met in Hamilton on the 17th day of July. Besides routine business, Mr. Hutt, catechist, was appointed to supply Port Dalhousie till the end of the year, and Mr. J. H. Simpson, student catechist, to supply Merritton and South Waterdown. Bromley and Port Dover asked for leave to have moderation in a call, which was granted. The standing committees for the year were appointed. All sessions were instructed to hold missionary meetings in the congregations as early in the season as possible.—The Presbytery sanctioned the erection of a new church at Thorold.—JOHN, LAING, Pres. Clerk.

CHOICE LITERATURE.

THE LEADING HAND.

Deacon Baker laid down his religious weekly, raised his "specs" until they rested on the top of his shiny bald head, grasped firmly the arms of his Elder-Brewster arm-chair, crossed his legs and looked meditatively into the fire.

Whenever Deacon Baker raised his "specs," assumed that position, and said he had something to say, we knew it would be worth hearing.

The deacon's household was a primitive one; in it many of the old customs were preserved. There were old-fashioned chairs, settles, fireplaces and occupations. There were clothes for every day and Sunday garments—the latter laid away during the week, folded and perfumed, made one think there might be a religion in dress. There was a Sabbath observance that made one feel that there still remained

"A day of rest and beauty,
A day of peace and love."

There was nothing stilted or forced, and we boys, who had been sent up from the city to get exercise and health on the farm, took in the simple piety that abounded there as we did the sunlight and the healthful air of the hills.

Father had been there before us, and he often said he owed much of his success in life to the wholesome teachings of the good deacon—teachings that came, as come spring-time and autumn, in their course. There was the opening of a furrow here, the dropping of a seed there, and at length a reaping of good resolves and purposes that astonished even ourselves; for we hardly knew whence they came.

My brother Ben was quicker in perception than myself, and he always said that the deacon was of the same sort as other people, and that away back he possessed the same frailties and failings; only he had mastered them—compelled them to yield.

"I have heard people in prayer-meetings," said Ben, "tell about being 'monuments of God's saving grace,' 'brands plucked from the burning,' and all that; I don't put the deacon in that line, but I am certain that at some time, and in some place, he has gone wrong."

I always tried to make out why Ben could think so, and I always ended as I began—in wonder. The evening of which I write, it all came out.

"I have just read a little circumstance," continued the deacon, "that puts me back a matter of fifty years. You can read for yourself what I allude to; but what I am going to tell has never been in print.

"Fifty years ago, come April, I was fourteen years old, I remember the day, and more particular the night, as 'twere an hour since. I see my old home as 'twere before me now—the sloping roof, the big flat stone at the door, the maple trees, the orchard, the well-sweep; I see the shadows they cast, for the moon was up; I see myself standing in the road and looking back; I hear the words I said,—they have always sounded in my ears, more or less, coming back from the past as the echo from the hills: 'The world is wide,' I said, 'and I mean to try it; I will go where I can do as I like, where I can be my own master.'

"Poor fool that I was! I left a pleasant home, a dear mother, and a good father—ran away. My only stock in life was a defiant will and a purpose to do as I had a mind. I had rebelled because my father insisted on my obeying him without question. I found other things wide besides the world. I found there was a great distance between the starting out and the getting to; that a poor boy with a bundle, and a good place with kindness and pay in it, were out of sight with each other, as is our country on the one side and China on the other. I found it was one thing to plan what I could do, and another to do it.

"I have often heard people say that I was good because I was born so—that 'twere the natur of things. I am not one of them sort who call themselves 'vile worms of the dust;' I trust I have attained some measure of grace, and I have got it by hard discipline. I would like to tell all my life from fourteen to seventeen, but there is no time to-night, and there is this particular circumstance I want to dwell on.

"I can't say I had no principle at seventeen years old; but I can say the good in me was about all covered up. I have often thought of myself then as a rich piece of ground run over with weeds. My plans were how to deceive my employers, how to get the most for the least, and to get square with the world because I had set myself against it. My mother had forgiven me for running away, and had gone to heaven; my father had brought home a new wife, who had no call for me, and there seemed no hand to hold me back. And this is what struck me so forcibly in that piece in the paper, that there is a leading hand of Providence; that it is ever stretched out and above us; that its grip is often loose—that it lets one go and go, as 'twere,—but at last it reaches out and snatches one back—as I would snatch you from the edge of the falls—and flings him upon a height from which he can never more descend.

"I was seventeen years old when the Hand reached me. I had about touched bottom; I had contemplated, but, thank God, not committed crime. I had planned with two companions to rob my employer. We had engaged passage on an East Indiaman to sail at break of day; when the robbery would be discovered we would be on the high seas. In them days there was no telegraph to get ahead of us, and we had no fear of being caught. I was to remain in the store, secreted among some old boxes; at a certain hour I was to let in my companions, and together we would do the desperate deed. Well do I remember that night; it was dark, and outside it was still; inside there was noise enough. I could hear my heart beat like taps on the door; the blood forced into my head with a whizzing sound; there were strange, unnatural whispers in my ears, and I could have sworn I heard the clanking of chains and the opening and closing of prison doors. My own breath became painfully audible, and was fanned back into my face like a hot flame. I could endure darkness no longer; I crept out from

the boxes; I groped about until I found a candle; I lit it, and seeing a piece of written paper, I took it up and read it. It seemed to me like the handwriting on the wall. Some time I will show it to you; I have it laid away. This is what was written:—

"It may be thou art on the verge of ruin; if so, turn back; from a sinful purpose it is never too late to retreat. The path of evil thou hast well trodden; forsake it: disused, the grass will grow upon it; thou wilt perceive it no more."

"Some would say it was chance laid that paper in my way; I tell you, boys, it was the hand of Providence; it grasped me and flung me clean out of my wicked ways. I kept guard in that store all night; my comrades, seeing the light, thought I was caught and would tell on 'em, and so they shipped in the East Indiaman, and in the morning were far away. With all my bad surroundings gone, I began as 'twere a new life.

"I have heard it said, 'The sins of youth become the smarts of old age.' That may all be, but the sting is taken out of my smart; I have bound up my bad days like a book fastened with clasps, and I seldom open it; for I hold, what God has forgiven, man may forget. But that little piece in the paper brought it all back to my mind clear as noonday."

"Deacon Baker," said brother Ben, grasping the old man's hand, "I knew it—I knew you had fought with temptation and beat it."

"Did you ever," said I, "hear from your companions?" "Yes; there was a missionary aboard the ship; through him the Lord caught hold on them. One stayed out to India, and I've heard he did a great deal of good there; the other one became master of a full-rigged ship, and went down on her, standing by his duty like a man, refusing to get into the last boat because he was one too many. O boys, I often think of them old days at home before I ran away. I can never make out what possessed me to do as I did, and turn my back on them that loved me. I tell you it's an awful thing to go out into the world from the home that has held you so long and so tenderly, without a leave-taking and a God bless you."

"Boys," said the deacon, when he bade us good-night, "I hope you will never have to be pulled back with the force I was, and never forget there is above you a leading Hand."—*Observer.*

THE SILENT SEARCHERS.

When the darkness of night has fallen,
And the birds are fast asleep,
An army of silent searchers
From the dusky shadows creep;
And over the quiet meadows
Or amid the waving trees,
They wander about with their tiny lamps
That flash in the evening breeze.

And this army of silent searchers,
Each with his flickering light,
Wanders about till the morning
Has driven away the night.
What treasures they may be seeking
No man upon earth can know;
Perhaps 'tis the home of the fairies
Who lived in the long ago.

For an ancient legend tells us
That once, when the fairy king
Had summoned his merry minstrels
At the royal feast to sing,
The moon, high over the tree tops,
With the stars refused to shine,
And an army with tiny torches
Was called from the oak and pine.

And when, by the imps of darkness,
The fairies were chased away,
The army began its searching
At the close of a dreary day;
Through all the years that have followed
The seekers have searched the night,
Piercing the gloom of the hours
With the flash of the magic light.

Would you see the magical army?
Then come to the porch with me!
Yonder among the hedges
And near to the maple tree,
Over the fields of clover
And down in the river-damp,
The fire-flies search till the morning,
Each with his flickering lamp.

—Henry Ripley Dorr.

THE FOUNTAIN OF FIRE.

The volcano of Kilauea is always in action. Its lake of lava and brimstone rolls and surges from age to age.

As the great volcano is within the limits of my parish, and as my missionary trail flanks it on three sides, I may have observed it a hundred times, but never twice in the same state.

On one occasion, when there with a party of friends, we found the door of entrance to the floor of the crater closed against us. A flood of burning fusion, covering some fifty acres, had burst out at the lower end of the path, shutting out all visitors, so that we spent the day and night upon the upper rim of the abyss.

On another occasion I found the great South Lake filled to the brim, and pouring out in two deep and broad canals at nearly opposite points of the lake. The lava followed these crescent fissures of fifty or more feet deep and wide, until they came within half a mile of meeting under the northern wall of the crater, thus nearly enclosing an area of about two miles in length and a mile and a half in breadth. A pyrometer, sent out by Professor J. D. Dana, was put

into my hands to measure the heat of melted lava. I had taken it with me twice to the crater unsuccessfully, the fusion being too deep in the lake to be reached. I had also sent it up by others, with instructions, hoping to get it inserted; but failing, I went up with my friend Dr. Lafon. We descended the crater and travelled south about two miles, when a vast mound like a truncated cone rose before us. Not recognizing this elevation, I said to my companion, "This is a new feature in the crater; I have not seen it before. It is about where the lake used to be; but let us pass over it, and we shall probably find the lake on the other side." With the instrument in hand we began to ascend the elevation on an angle of about twenty degrees. When half-way up, there came over a splash of burning fusion, which fell near our feet. Our hair was electrified, and we retreated in haste.

Going to a little distance, we mounted an extinct cone which overlooked the eminence we had left, when lo! to our amazement, it was the Great South Lake of Fire, no longer, as often, one to two hundred feet below us, but risen to a level of about twenty-five feet above the surrounding plain, and contained by a circular dam of cooled lava some three miles in circumference. The scene was awful. Over all that high and extended surface the fiery billows were surging and dashing with infernal seething and mutterings and hissings. The whole surface was in ebullition; and now and then large blisters, many feet in length, viscous films of the consistency of glutinous matter, would rise in gigantic bubbles, created by the lifting gases, and then burst and disappear.

We were struck with amazement; and the question was shall we again venture near that awful surface? We could frequently see the lava flood spilling over the rim like a boiling cauldron; and what if the encircling dam should burst, and pour its deluge of fiery ruin over all the surrounding area! But unwilling to fail in our experiment, we came down from the cone, and carefully, and with eyes agaze, began to ascend the wall. Again and again we were driven back by the splashes of red-hot lava. We persevered, and watching and dodging the spittings, I was at last able to reach so near the top of the dam as to thrust the pyrometer through the thin part of the upper rim, when out burst a gory stream of lava, and we ran down to await the time of the withdrawal of the instrument. The shaft of the pyrometer was about four feet long, with a socket, into which I had firmly fastened a ten-foot pole. When at last we grasped the pole and pulled, the strength of four strong arms could not dislodge the pyrometer. We pulled and pulled until the pole was wrenched from the socket. The instrument was fast beyond recovery, and with keen regret we left it in the hardened lava.

We turned to retreat from the crater, and before we had reached the upper brim we looked back, and saw the awful lake emptying itself at two points, one of which appeared to be in the very place where we had stood half an hour before. The whole southern portion of the crater was a sea of liquid fire, covering, as I estimated, about two square miles, with a probable depth of three feet.

I have heard great avalanches of rocks fall from the outer walls of the crater some eight hundred feet into the dread abyss below with thundering force. At the distance of two miles I have heard the southing and sighing of the lava waves, and upon the surface of that awful lake I have seen, as it were, gory forms leaping up with shrieks, as if struggling to escape their doom, and again plunging and disappearing beneath the burning billows. To stand upon the margin of this lake of fire and brimstone, to listen to its infernal sounds, the rolling, surging, tossing, dashing, and spouting of its furious waves; to witness its restless throbbings, its gyrations, its fierce ebullitions, its writhing, and its fearful throes as if in anguish, and to feel the hot flashes of its sulphurous breath, is to give one sensations which no human language can express.—*From Life in Hawaii, by the Rev. Titus Coan.*

SUDDEN WHITE HAIR.

Sorrow, not time, frosted the bright tresses of Mary Stuart and Marie-Antoinette; and theirs were not the only queenly heads that have been prematurely whitened by care and anxiety. While Hanover was waging an unequal contest with Prussia, a lady in attendance upon the consort of the brave blind king wrote thus of her royal mistress: "In the last two months her hair has grown quite gray, I may say white. Four months since one could hardly discern a gray hair; now I can hardly see a dark one." A similar change has often taken place in the course of a single night. One of the witnesses in the Tichborne case deposed that the night after hearing of his father's death, he dreamed he saw him killed before his eyes, and found, on awaking, that his hair had turned quite white. An old man with snow-white hair said to Dr. Moreau: "My hair was as white as you see it now, long before I had grown old. Grief and despair at the loss of a tenderly-loved wife whitened my locks in a single night when I was not thirty years of age. Judge, then of the force of my sufferings." His white hairs brought no such recompense with them as happened in the instance of the gay gallant who had the hardihood to hold a love-tryst in the palace grounds of the King of Spain. Betrayed by the barking of an unsympathetic hound, the telling of the old story was interrupted by the appearance of the king's guard. The scared damsel was allowed to depart unchallenged; but her lover was held captive to answer his offence. Love-making under the shadow of the royal palace was a capital crime; and so overwhelmed with the horror at the idea of losing his head for following the promptings of his heart was the rash wooer, that before the sun rose his hair had turned quite gray. This being told King Ferdinand, he pardoned the offender, thinking he was sufficiently punished.

When the Emperor Leopold was about to make his grand entry into Vienna, the old sexton of St. Joseph's Cathedral was much troubled in his mind. Upon such occasions it had been his custom to take his stand on the pinnacle of the tower, and wave a flag as the imperial pageant passed by; but he felt that age had so weakened his nerve that he dared

not again attempt the perilous performance. After thinking the matter over, he came to the conclusion that he must find a substitute; and knowing his pretty daughter had plenty of stalwart suitors, the old fellow publicly announced that the man who could take his place successfully should be his son-in-law. To his intense disgust, the offer was at once accepted by Gabriel Petersheim, his special aversion, and the special favourite of the girl, who saw not with her father's eyes. On the appointed day Vienna opened its gates to the new-made emperor; but it was evening, or near upon evening, when the young flag-bearer welcomed the procession from St. Joseph's Tower. His task performed, Gabriel would have descended from the airy height, but found his way barred. Two wretches had done the treacherous sexton's bidding, and closed the trap-door of the upper stairway, leaving the brave youth to choose between precipitating himself on the pavement below, or clinging the cold night through to the slender spire, with but ten inches of foothold. He chose possible life to certain death; but when rescue came with the morning, his eyes were sunken and dim, his cheeks yellow and wrinkled, his curly locks as white as snow. Gabriel Petersheim had won his bride at a fearful cost.—*Chambers' Journal.*

ADAPTING CONSCIENCE TO CIRCUMSTANCES.

It was an Ohio man who, when a terrible storm set in one night, rushed into the house of a neighbour and cried out:
 "Jones, this is the ending up of earth."
 "I'm afraid so—I'm afraid so," was the reply.
 "And what shall we do?"
 "Make our peace with heaven."
 The wind blew still stronger, the house began to shake, and the excited man exclaimed,—
 "Jones, you lost five bushels of wheat last fall?"
 "Yes."
 "And you have your suspicions?"
 "I have. The man who took my wheat had better own up."
 "Can you forgive him?"
 "I can."
 "Well"—
 Here the wind suddenly stopped, and after a look through the window the conscience-stricken man turned and finished,—
 "Well, I was going to remark, if I meet him I'll advise him to call around."—*Youth's Companion.*

SLEEP.

Dr. Lincoln, in the *Youth's Companion*, says: "Seven hours is the well-known average which suits most adults. Young persons in their teens require eight or nine hours; under ten, a longer time.
 Students had better find by trial that length which suits them, and keep to it. They will not succeed in winning time for study by curtailing their hours of sleep; the effort may be sustained by force of will for a considerable time, but is highly dangerous.
 In order to produce its legitimate result, sleep should be sound, and taken at a regular time. It is best for most persons to get a considerable portion of the night's rest before midnight, and this custom should be maintained, if formed with regularity; for late rising on the succeeding day will not make good the fatigue which comes from occasional late study on the night before.
 Bad sleep is often caused by an overloaded stomach or overtaxed brain. A very hearty meal should not, usually, be eaten within two hours of bed-time; for both the sleep and the digestion are likely to be badly performed in such a case. And no exciting mental occupation should be engaged in at the close of an evening. The last half-hour before bed-time had better be given to recreation, light reading, or a walk.
 Sometimes sleep is prevented by fatigue and hunger. A person who eats a light tea at six and goes to bed after an industrious evening at eleven, will often find it beneficial to take a crack-r, or a glass of milk, or some other light nourishment, shortly before going to bed.
 There ought to be abundance of fresh air in the sleeping-room. The windows should be opened, even in winter, two or three inches.

THE ANTS' COWS.

The slave-making tribes are not occupied solely with the capture of working slaves. They frequently spread out over plants to carry off the aphides, or plant-lice. These are their cattle, their milk cows, their goats. So we see that in one sense the ants are a pastoral race. They are very fond of a sweet liquor which drops from two little teats carried by the aphids at the extremity of the back. So the ants scatter over the surface of vegetables, sucking this fluid from individuals by turn as they encounter them. At other times the warrior ants, accompanied by a retinue of their slaves, swoop down on the aphides, carry them off, and imprison them in their dwellings, in order to milk them at their leisure and there they are nourished and cared for exactly like stalled animals. An ant nest is, therefore, more or less rich in the luxuries of the table according to the number of aphides it possesses.
 Ants are so greedy for this honeyed milk that, to procure it more conveniently, they make covered ways to the plants most inhabited by these insect-cows. It is even said that, to insure a richer harvest from the aphides, they often leave them on the plants, but with finely-tempered earth build there a species of little stables in which to imprison them. Several of these surprising constructions have been examined, and of their purpose there can be no doubt.
 Some ants, in place of drawing this saccharine juice, of which they are so fond, from other animals, find an abundant supply of it in their own bodies. This is seen in the honey ant. These strange insects are found in Mexico, where they inhabit little subterranean galleries. At a given time the abdomen of a certain number becomes globular,

transparent, and full of a saccharine matter to such an extent that it is of the size of a small cherry. This animal honey has a delicious taste, and it is regularly sought for by the Mexicans, who dig up the subterranean houses to collect the insects, which, after being deprived of the head and abdomen, are served up in plates as dessert.—*A World of Wonders.*

INSTANTANEOUS PHOTOGRAPHY.

The July "Century" contains an entertaining paper by Colonel George E. Waring, reviewing Stillman's recently published work on "The Horse in Motion," and reproducing many of the photographs taken at the private race-course of Governor Leland Stanford, of California, by Mr. Muybridge, a photographer of San Francisco. It is said that the consecutive positions of the legs in the stride of a running horse as revealed by these pictures seem ludicrous, and almost impossible. The testimony of the zoetrope has, however, silenced all criticism, and Mr. Muybridge's public and private representations, here and abroad, have been received with the highest favour. At some of his lectures in London, the Prince of Wales and other members of the royal family were among the interested listeners. It is said that Meissonier has recently modified a painting to conform to Mr. Muybridge's theory as revealed by these pictures.
 The method by which the photographs have been taken—the result of years of experiment—is substantially as follows: At one side of the track is a long building arranged for photographic work, containing a battery of twenty-four cameras, all alike, and standing one foot apart. On the other side of the track is a screen of white muslin and a foot-board. The screen is marked with vertical and horizontal lines, and the foot-board bears numbers indicating separate intervals of one foot each. The instantaneous shutters of the cameras are operated by electricity, and their movement is governed by such powerful springs that the exposure is estimated to be about one five-thousandth of a second. The contract by which the shutters are sprung is made by the breaking of a thread drawn across the track at about the height of the horse's breast, there being one thread for each camera. In his slight through the air, therefore, he brings each of the twenty-four cameras to bear upon him at the moment when he passes in front of it, and that camera represents his position at that instant. The series of representations indicates the consecutive positions at each of the twenty-four feet covered by the instrument. In a series showing a horse trotting at speed, the spokes of the sulky are shown as distinct lines quite to the felloe of the wheel, indicating an extremely short exposure. In a fast run, the tufts of the horse's tail, as it waves with his stride, are clear, marked.

LITERATURE OF THE SWORD.

The literature of the sword has been as widely extended as its use. When the story-tellers and troubadours of the Middle Ages told or sang about a noble knight, his trusty sword was mentioned almost as often as himself. In those days, many of the swords were named, and in reading about them you might almost suppose that they were actually personified, and that they thought out in their own minds, and carried into execution, the brilliant deeds that are recorded of them. We all have heard of King Arthur's famous sword "Excalibur," and of the sword of Edward the Confessor, which was called "Curtana," the cutter, although we are told it was not very sharp. But even before the days of chivalry, the favourite swords of warriors bore titles and names. The sword of Julius Cæsar was called "Crocæ Mors"—"yellow death;" and the four blades used by Mohammed were called "the Trenchant," "the Beater," "the Keen," "the Deadly." The sword of Charlemagne, called "Joyeuse," is famous in story.
 Not only were names given to swords, but inscriptions intended to indicate their quality, or the deeds they were expected to perform, were engraved upon their blades. Some of these were of a very vaunting and boastful spirit. The best inscription upon a sword of which I ever heard was one upon an old Ferrara blade, which read thus: "My value varies with the hand that holds me." On a great many of the blades made at Toledo was the inscription: "Do not draw me without reason, do not sheathe me without honour." Among the vaunting inscriptions was this: "When this viper stings, there is no cure in any doctors' shops." A Sicilian sword bore the announcement: "I come," meaning, probably, that everybody else had better get away; while a Hungarian sword declared: "He that thinks not as I do, thinks falsely." These are but a few of the legends by which a man's sword, in the days when cavaliers and warriors used to do as much talking as fighting, was made to imitate its master.—*From "Swords," by John Leaver, in St. Nicholas for July.*

GOVERNOR ST. JOHN, of Kansas, is to address the New England Reformed Men's Meeting, at New Hampshire, August 15.
 MR. HUBERT REGGIO, of Smyrna, Turkey, formerly a resident of Boston, has been decorated by the Sultan of Turkey with the insignia of the Order of Osmanlie, for the signal services he rendered to the inhabitants of the Island of Chio, which a year ago was devastated by earthquakes.
 THE astounding fact is given in the "Congregationalist" that Mr. Walter C. Jones has given to the English Church Missionary Society for the development and use of the native churches of Japan and China £72,000, or \$360,000, making the late gifts of himself and his son to the Lord's treasury £130,000, or \$650,000.
 GIROLAMO SAVONAROLA has at last been honoured by the erection of a monument in Florence, the city in which he was hanged and his body burned nearly four centuries ago. The inaugural ceremony took place last week. The monument bears a life-size marble statue of the great reformer, upon the pedestal of which is the inscription: "Regenerated Italy to Girolamo Savonarola, after 384 years."

BRITISH AND FOREIGN NEWS.

THE amount contributed on Hospital Sunday in Liverpool realized £9,600.
 THE Prohibitionists of Nebraska are preparing for a vigorous campaign this fall.
 THE first arrest under the Repression Act occurred in the county of Kerry on the 15th.
 THE Irish Arrears Bill passed through committee in the House of Commons on the 17th.
 GENERAL GARFIELD's writings, it is said, are to be published in November next in book form.
 A CHINAMAN was married to an American girl by a Christian minister at Springfield, Ill., last week.
 GEORGIA people are enjoying a splendid wheat harvest this year, and ask the Governor to appoint a day of thanksgiving.
 THE Archbishop of Canterbury has subscribed £5 towards the Buildings Acquisition Fund of the Salvation Army.
 THE King of the Sandwich Islands wants immigrants, and proposes to set apart \$2,000,000 to pay their way thither.
 THE revenue of South Australia for the fiscal year just closed amounts to £2,245,000, an excess of £175,000 on the estimate.
 THE Madrid Gazette announces that the advent of a direct heir to the throne is hoped for at the beginning of December.
 FOUR hundred Russian refugees have been sent from Philadelphia back to Europe because they have no visible means of support.
 THIRTEEN coloured teachers have been appointed by the School Board in Petersburg, Virginia, the first ever appointed in that city.
 THE German Ambassador having returned to Berlin it is thought that negotiations between Germany and the Vatican have been suspended.
 REV. G. F. PEACOCK, of Brooklyn, who has gone to assist Mr. Moody in Scotland, is to be absent from his own charge for three months.
 THE body of Earl Crawford and Balcarres, stolen from the family vault some months since, has been found in the grounds of Dunech House, the family seat.
 MILWAUKEE's brewers are boycotting all the merchants and others who even tacitly favour the enforcement of the Sunday law against liquor selling and play acting.
 THE new industrial school which the English Government established last year at Bradford has just been opened, and another one is being started at Bristol for which \$200,000 is appropriated.
 CETEWAYO will arrive in London about August 18, but will return to Africa in September, as it is thought that later in the year the climate of England would be injurious to his health. During his stay in England the Queen will grant him an audience at Osborne.
 JAPAN advices state that cholera increases slowly about Tokio and Yokohama. Several high officials have been attacked. A daughter of Prince Arizugawa, the Emperor's uncle, has died from its effects.
 A TREATY between the United States and Corea has been concluded, under which three Korean ports will be opened for trade, while Corea's independence of China is recognized by the American Government.
 RUSSIA has an effective liquor law. Only one rum-shop is allowed in a village, and the dealer, who is appointed by the Government, is liable to dismissal, fine and imprisonment, if he allows any one to become drunk.
 THE steam whaler *Hope* in charge of Sir Allen Young, arrived at Hammerfest, in the extreme north of Norway, on her way to the Spitzbergen seas, where she will prosecute the search for Mr. Leigh Smith's missing yacht *Eira*.
 THE widow of Abraham Lincoln died on the 16th inst. at her home in Springfield, Ill. She has been an invalid for many months past. She was the daughter of Hon. Robert S. Todd, of Lexington, Ky., and was married to Mr. Lincoln in 1842.
 FROM all parts of the United States comes reports of the death of little boys from lockjaw, caused by wounding of the hands with toy pistols on the 4th of July. The number of deaths in the United States from this cause during the last two or three weeks probably exceeds one hundred.
 TURKS, Greeks and Bulgarians are to have the International Lessons in their own languages. The American Board has engaged the Rev. Dr. R. R. Meredith to prepare simple notes on the lesson, and these are to be translated into the languages of the Hellenic peninsula by competent scholars.
 CAPTAIN CONDER and Lieutenant Mantell have returned to England, bringing with them the portable trophies of their first campaign in eastern Palestine. These include a map of five hundred square miles of country, besides notes, plans, drawings, and photographs connected with their work in Moab and Gilead.
 ONE of the Chicksaw Indians proposed to the American Bible Society to pay half the cost of supplying the school children of his tribe with New Testaments, if the society would pay the other half. The Bible Society accepted the offer, and forwarded him a box of five hundred New Testaments, which he is now distributing.
 JOHN BRIGHT, in the House of Commons on the 17th, referring to his resignation, stated that he had nothing to explain or defend. He believed that the moral law should be applied to nations as well as individuals, and the proceedings be disappointed were a violation thereof and of international law. If he had not sooner retired it was because of his high regard for Gladstone and his other colleagues. Gladstone highly eulogized Bright, saying that he agreed with his principles, but not with his application of them.

MINISTERS AND CHURCHES.

THE Rev. John Porteous, late of Port Dalhousie, should now be addressed at Galt P. O.

A STRAWBERRY festival, held on the 10th inst., in aid of the Choir Fund of Knox Church, Goderich, yielded nearly \$40.

THE congregations of Elgin and Athelstane, in the Presbytery of Montreal, have given a call to the Rev. Samuel Houston, of Bathurst, N.B.

THE Rev. J. A. Turnbull, B.A., Goderich, is appointed Convener of the Home Mission Committee of the Presbytery of Huron, instead of Mr. Stewart. Probationers and others having to do with vacancies in that Presbytery should correspond with him.

THE Rev. Principal Caven, D.D., conducted divine service in the congregations of Innerkip and Ratho on Sabbath, 16th inst. The attendance was large, and all were much interested with the doctor's very instructive and stimulating discourses. The kind and encouraging words to these congregations and to the newly inducted pastor will be long and gratefully remembered by them.—COM.

THE Rev. T. F. Fotheringham, M.A., who left Norwood several months ago for California on account of his wife's ill-health, has returned to Canada, and is now residing at 10 Hayter street, in this city. We regret to learn that Mrs. Fotheringham has not received any permanent benefit from her visit to the Pacific coast, and that the state of her health at the present moment is such as to cause much anxiety to her friends.

KNOX CHURCH, Embro, having been completely renovated, the reopening services took place on the 18th of June. The Rev. James Little, of Princeton, preached on the occasion, with his usual ability, to very large audiences. At the morning service there must have been over a thousand persons present. The collection for the day amounted to \$712, which covered all expenses within a small fraction. The church has been kalsomined and frescoed, and the pews and pulpit modernized. The changes have increased the seating capacity.—COM.

THE Huron "Expositor" gives the following account of a strawberry festival held by the Ladies' Aid Society of the Presbyterian Church, at Auburn, on the 6th inst. "The grounds were all that could be desired. Swinging, croquet, quoits and music were the principal amusements, not forgetting the sumptuous repast prepared by the young ladies, in which all joined heartily. The tables were loaded, and 'groaning' under the burden. All spent a pleasant afternoon, and dispersed about seven o'clock, feeling satisfied with the hospitable manner in which they were received. The proceeds amounted to \$27."

THE Annual Report of the Managers of St. Andrew's Church, Sarnia, for the year ending 31st March, 1882, presented at the annual meeting of the congregation on the 1st of May, is now printed and circulated in pamphlet form. The total income is given as \$8,139, and the ordinary income \$2,962. The weekly and quarterly contributions and the ordinary collections show an increase of \$418.65 over the previous year. The Missionary Society made the following appropriations to the schemes of the Church: Foreign Missions, \$170.65; Home Mission, \$280; Synod Fund, \$2; Presbytery Fund, \$15; College Fund, \$100; Aged and Infirm Ministers' Fund, \$15; Widows' Fund, \$15; Assembly Fund, \$15. This does not include the Sabbath school contributions, which were as follows: Home Mission, \$60; Foreign Mission, \$55; "Dayspring," \$35; French Evangelization, \$60. Among the many indications of the increasing prosperity of this congregation we notice an addition of \$300 to the pastor's salary.

THE ordinary prayer meeting in Zion Church, Brantford, on the evening of the 13th inst., was very largely attended. Touching references were made in the prayers offered and the addresses given by several of the members to Dr. Cochrane's absence during the next two months. After the usual lecture by the pastor, Mr. Thos. McLean, Session clerk, read the following minute of Session, expressive of their feelings towards him: "At a meeting of Session, held in the vestry of Zion Church, on the second day of July, 1882, *inter alia*, they resolved to record their appreciation of the high honour conferred upon their respected and beloved pastor, not only in being elected Moder-

ator of the General Assembly, but still further in being chosen to the important mission of visiting the churches in British Columbia, thus recognizing his ability and high qualifications to be the ambassador of the Church on a mission requiring, in an eminent degree, the spirit of wisdom and understanding. The Session would further record their great thankfulness to Almighty God for the marked evidences of divine favour enjoyed by their pastor during his long ministry with this church. Their earnest prayer is, that on the mission now to be undertaken, God may grant their pastor His abundant blessing, greatly enrich him with spiritual gifts, and endue his words with heavenly power, and after leading him through a successful mission, blessing him with journeying mercies by sea and land, return him to his church and family once more, strengthened in body, invigorated in mind, and with more and more experience, be long spared to build the Church and cause of Christ in this place."

At the funeral of the late Mrs. Smith, wife of the Rev. T. G. Smith, D.D., of St. Andrew's Church, Kingston, which took place on the 19th ult., the Rev. Professor Williamson spoke as follows: "It was hoped that the Rev. Professor Mowat, who was a frequent and much-valued visitor of our departed friend in her last illness, would have been here in time to have addressed you on this occasion. It has not, however, been possible for him to be so. I have therefore been requested to say a few words with reference to her whose loss we so deeply mourn, and who being dead yet speaketh to us by the bright example which she has left. The lives of Christian women are usually much more devoid of incidents such as those which ordinarily excite interest than those of men; yet in the intimacy of their homes, in their quiet and unobtrusive walk in society, and in the church, they find fields of usefulness in which their labours are often more valuable and successful than those of many Christian men, who, engaged in that wider sphere in which their avocations lie, occupy more prominent places in the eyes of those around them. Our much-loved friend was one who could not fail to impress even those who were comparative strangers to her with the conviction of her intrinsic worth. When she came first to Kingston, in 1874, she at once attracted the affections of the members of the congregation and of all others with whom she became acquainted by her gentle and winning manners, and such as she appeared to them then to be she continued to the last. Nor is it to be wondered at, for her outward manner was only an indication of the Christian faith and love which were its source. While tenderly watching over her large and young family, she laboured even beyond her strength in ministering comfort to the sick and to the poor. Early in the beginning of last year, however, her health gave way, and in the autumn a change of climate was sought, first in Colorado and then in California, but no permanent relief was the result, and, feeling her strength rapidly failing, she resolved to return without delay to her home and her dear ones there. With a brave unselfishness, even in her weak state, fearing lest her husband should be drawn away from his pastoral duties in order to see her safely back, she so arranged her plans that he should not know of her having left Colorado until it was too late for him even to meet her on the way. In the same self-denying spirit, when deeply attached friends, a gentleman and his wife, from Wisconsin, wrote to her, offering to come for her and accompany her to Kingston, she declined their kind offers lest she should put them to inconvenience and expense. Alone she arrived at the manse, but so enfeebled as never to pass alive beyond its gate again. It might be said of her by those who knew her best, 'Behold a Christian indeed.' She was early brought to the Saviour. Throughout her life she walked with God in an abiding trust in her Redeemer's righteousness and loving care, growing in grace and in meekness for a heavenly inheritance, and to her latest hours she was able, with childlike and perfect confidence, again and again in prayer to pour out the inmost thought and longings of her soul to Him. The Sabbath before she passed away, being then very low, she expressed her joy at the thought that she would close it in heaven, and be no longer burdensome to her dear and kind friends. It was not, however, then to be, but it came at last, and having patiently endured, she fell asleep in Jesus. She seemed to have no doubt of her being His, and in few cases could we have greater grounds for assurance of a happy death in the Lord."

WEDNESDAY, the 19th July, was a great day in the history of the Orillia Presbyterian Church. For the first time in its history of upwards of thirty-one years, a minister was to be inducted over them. The Rev. J. Gray, who was ordained as their minister on the 21st May, 1851, having felt constrained to resign, through infirmity, on the 31st November, 1881, the congregation, at a meeting held on the 15th May, 1882, unanimously chose the Rev. R. N. Grant, Knox Church, Ingersoll, as their minister. At a meeting of the Presbytery of Paris, held on the 4th July, Mr. Grant signified his acceptance of the call, and the necessary steps were taken for his induction. The congregation prepared with great enthusiasm for, to them, so unusual an event. The Session, along with several members of the congregation, met Mr. and Mrs. Grant on their arrival, on the 18th July, and accompanied them to their temporary home with Mr. F. W. Thomson. A sumptuous repast was prepared on Wednesday for the Session and Presbytery, in honour of Mr. Grant, by Mrs. Paterson, one of the few surviving members of the Church when first organized. At two o'clock p.m. the Presbytery assembled in the church. The Rev. R. Fairbairn, B.A., Moderator, opened the meeting. There were present on the platform, besides the members of Presbytery, Rev. E. B. Harper, D.D.; J. B. Armstrong and S. P. Rose, of the Canada Methodist Church; Rev. Dr. Wardrope and Rev. Mr. MacGregor, of Guelph; and Rev. J. Duff, of Elora. An excellent sermon was preached from Philippians ii. 15, by the Rev. J. K. Henry, lately ordained as minister of Bond Head and Cookstown. The Rev. J. Gray, who presided on the occasion, gave a brief narrative of the proceedings in the case, and put the prescribed questions to Mr. Grant. Most appropriate addresses were made to the newly-inducted minister and to the congregation by the Rev. G. Craw and the Rev. R. Moodie respectively. Mr. Grant was, at the close of the meeting, accompanied to the door by the Moderator of Presbytery, and cordially welcomed by a large number of his flock. On returning, a cheque for \$300 was handed to Mr. Grant, as his first quarter's stipend in advance. All who were present expressed their great satisfaction at the induction services. They were brief, practical, suitable, and well deserving of any encomium passed upon them. In the evening, a grand reception entertainment was held in the spacious school-room of the church. Its size and appearance were much improved by the opening, though in an unfinished state, of the infant class-room. This addition is being built and presented to the little ones for their use by the other classes of the school. Upwards of four hundred partook of the good things provided for them. At 8 o'clock the tables were removed, and the large room filled to overflowing with a deeply interested audience. The Rev. J. Gray, who acted as chairman, then called upon the choir, who opened the second part of the programme with appropriate singing. The choir, numbering about thirty voices, with Mr. A. Mackay as leader, were highly commended for the harmony and excellence of their singing. Speeches of great power and vigour were made by the Rev. Drs. Harper and Wardrope, and by Messrs. MacGregor, Armstrong, Duff, Rose, and Moodie. The proceedings were closed with an able and effective speech by the Rev. R. N. Grant. With the pronouncing of the benediction by the Rev. J. K. Henry ended one of the most delightful and successful gatherings ever held in Orillia. Mr. Grant is to be formally introduced to the congregation on the 23rd inst., by the Rev. Dr. Wardrope. He enters on his work with great and encouraging prospects of usefulness, and with much that is favourable and hopeful. May the Lord enable him to preach the gospel in demonstration of the Spirit and of power!—COM.

PRESBYTERY OF HURON.—This Presbytery met in Bayfield on the 11th inst. Mr. Stewart was appointed Moderator for the ensuing six months. A call from the congregation of Exeter to Rev. John Gibson, B.A., was sustained—the call was unanimous; stipend promised, \$700 with a free house. Mr. Turnbull, of Goderich, was appointed Convener of Home Mission Committee. Moderation in a call was granted to the congregations of Rodgerville and Chiselhurst, the congregations promising to pay an annual stipend of \$800, with a manse; the moderation to take place on the 25th inst. The following minute was adopted respecting the translation of Mr. Hartley to the

congregation of Bluevale: "The Presbytery of Huron, while agreeing to the translation of their brother, Mr. Hartley, who for several years held one of the pastoral charges within the bounds of this Presbytery, cannot allow the occasion to pass without placing on record their testimony to his ability as a preacher of the Gospel, and to his courteous bearing towards his brethren in the ministry. Moreover, he was always found ready to assist officially whenever his services were called into requisition. The Presbytery sincerely desire that the divine blessing may accompany their brother in his new sphere of labour; also, that whatever trial or difficulty may have fallen to him may prove to enhance his usefulness in the future, and aid him, through grace from on high, to win the plaudits of the Master, 'Well done, good and faithful servant.'" Messrs. James W. Orr and David Perrie were recommended to the Board of Examiners of Knox College as suitable candidates for the ministry. The standing committees for the year were appointed to take charge of the schemes of the Church. The Presbytery is to meet again at Clinton on the second Tuesday in September, at ten a.m.—A. McLEAN, *Pris. Clerk.*

PRESBYTERY OF GUELPH.—This Presbytery held its usual bi-monthly meeting on Tuesday, the 18th inst., in St. Andrew's Church, Guelph. There was a large attendance, and a great amount of business fell to be transacted. The following is a brief report of the matters of chief interest: After making up the roll and reading the minutes of last meeting, the Presbytery proceeded to the election of a Moderator in room of Mr. Middlemiss, whose term of office had expired, and who received the thanks of the Presbytery for the very able and efficient manner in which he had discharged the duties of the chair for the past twelve months. By a unanimous and cordial vote, Mr. Wm. Millican, of St. John's Church, Garafraxa and Mimosa, was called to the position. Commissioners from Kirk Sessions to elders to represent them in Presbytery and Synod was read, approved, and the persons specified therein had their names put on the roll, and a Committee consisting of the pastor and representative elders of the churches in Fergus and Elora were appointed to prepare a scheme of missionary meetings and sermons, and report at next ordinary meeting; Mr. James Middlemiss, Convener. Commissioners to General Assembly lately held at St. John, reported their diligence in the matter, and their conduct was approved. The list of vacancies and Mission Stations was revised, when it appeared that there were two of the former and two of the latter. Auditors were appointed to examine the books of the Treasurer and report. A Committee on Finance for the year was chosen; Mr. Thomas McCrea, Convener. Mr. J. C. Smith reported that, in accordance with leave granted, he had gone to Eramosa, and after preaching in the First Church there had moderated in a call which had come out unanimously in favour of Mr. Angus McKay, a licentiate of the Church. The conduct of Mr. Smith in moderating was approved. The call was laid upon the table, signed by ninety-eight members in full communion and thirty-four adherents, all duly certified, accompanied by a guarantee of stipend to the amount of \$750 annually, with a manse and glebe of fifty acres of land. The call was then sustained as a regular Gospel call, and having been placed in the hands of Mr. McKay, who was present, he at a subsequent period signified his acceptance of the same, when the Presbytery appointed a meeting, to be held on the 1st of August in Chalmers Church, to hear his trial discourses, the subjects of which were to be assigned to him by the Clerk, and make arrangements for his ordination and induction, should his trials be found satisfactory. Satisfactory reports were received from the Committee appointed to visit Ireston respecting arrears against the congregation there to certain funds. The report from the Committee to Glenallan and Hollin respecting a similar matter was read, and the Committee was re-appointed, with the addition of Mr. Smellie and Mr. Middlemiss to travel farther in the matter and report at next ordinary meeting. It was reported that the General Assembly had agreed to the memorial of the Presbytery in reference to Mrs. Smyth, relict of the late Rev. D. Smyth, of Eramosa, to place her name on the list of annuitants on the Widows' and Orphans' Fund, on condition of the payment of five hundred dollars into that fund. Mr. Middlemiss and Mr. Smith reported that the Assembly had most cordially

agreed to the request to retain the name of Mr. Torrance on the roll of Presbytery. Mr. Russell, of Hawksville, was instructed to carry out the decision of the Presbytery at a former meeting, as to the calling in of the assessors then appointed to act with the Session of Hawksville and arrange for the election of a trustee for the Elmira church property. The Clerk submitted an estimate of the bare travelling expenses of Commissioners to the late General Assembly, and the amount per family that would be required to be raised in the congregations in the bounds to meet the same. The estimate was approved, and he was instructed to issue notices to congregations. On application made, leave was granted to the congregations of Nassagaweya and Campbellville, and of the First congregation, Guelph, for moderations in call which they intended to give. Agents were appointed to look after the different schemes of the Church in the bounds. The Clerk reported the supply received for the ensuing quarter, from the Committee on the Distribution of Probationers, and the allotment he had made of the same. Leave was granted to the congregation of St. Andrew's Church, Berlin, to mortgage their church property in the sum of \$2,500, to cover improvement and repairs they intend to make on the same. In accordance with a resolution passed by the General Assembly at its meeting in St. John, the name of Mr. John Wilkie, Missionary to Indore, was put upon the roll of Presbytery, as it was by it that he was ordained as a missionary of the Church to foreign lands. Next ordinary meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of September. The roll was called and marked, and the proceedings were closed by pronouncing the Apostolic benediction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXII.

Aug. 6. } **THE FRUITLESS TREE.** } Mark 11: 12-23.

GOLDEN TEXT.—"Herein is My Father glorified, that ye bear much fruit."—John 15: 8.

TIME.—Monday, the day following the triumphal entry. Vers. 20-23: on the next day—Tuesday.

PLACE.—Vers. 12-14; 20-23, on the way from Bethany. Vers. 15-19: Jerusalem.

PARALLEL.—With vers. 12-14; 20-23, Matt. 21: 17-22, with vers. 15-18. Matt. 21: 12-13. Luke 19: 45-48.

Notes and Comments.—Ver. 12. "From Bethany" where He had rested the night before, probably in the house of Martha and Mary; though some suggest that He had passed the night in the open air, in solitude and prayer. "He was hungry." He would work a miracle for the hungry multitude, but not for Himself.

Ver. 13. "A fig tree" a common and much-esteemed article of food. Matthew tells us it was by the way-side; "bearing leaves;" and therefore holding forth the promise of fruit; "if haply:" if therefore; "nothing but leaves, for the time of figs was not yet." we cannot enter into a lengthened explanation of this, as to the various kinds of figs and fig trees—suffice it for our instruction, that, as *Trench* says: "That tree, by putting forth leaves, made pretensions to be something more than others, to have fruit upon it, seeing that in fig trees the fruit appears before the leaves. Yet when the Lord drew near, it proved to be but as the others, without fruit, as they." It was, if we may so speak, a hypocritical tree—a tree of false pretences—and as such was condemned.

Ver. 14. "Answered:" Christ's answer to pretence. "No man:" that which fails to serve Christ is not worthy to serve man. One miracle of judgment among so many of mercy, and thus to teach a solemn lesson. The reference to Peter in ver. 21 suggests him as the source of this account.

Ver. 15. "Into the temple—to cast out:" now comes the judgment which His looking round the last lesson had foreshadowed. This traffic took place in the court of the Gentiles (see plan). Connect this fact with the words of the Saviour in ver. 17, "for all nations:" a market was held for the sale of animals and things necessary for the Temple service—none the less a desecration. "Money changers:" the Temple tribute had to be paid in Jewish coin, while the currency was Roman; hence the necessity of exchanging it, for which, doubtless, the collectors found the Temple a convenient place. "Sold doves:" the offerings of the poor—Luke 2: 24.

Ver. 16. "Would not suffer—any vessel:" they were using it as a thoroughfare—a use of the Temple which the Pharisees sanctioned, because it was only the court of the Gentiles, and as such of no consequence. Jesus taught by His stern act better thoughts; how He accomplished it we do not know: there must have been something in Him that inspired awe and reverence.

Ver. 17. "My house:" a combination of two scriptures, Isa. 56: 7; and Jer. 7: 21; "for all" (Rev. "the") nations, or as *Bengel*, "to all nations." You have only given the Gentiles this outer court, and you have made it for them "a den of thieves;" a scathing and terrible rebuke. In this scene the indignation of Jesus flames forth, as it only did in a

similar incident in the earlier part of His ministry, or in His denunciation of the hypocrisy of the Scribes and Pharisees.

Ver. 18. But the men who ought to have suppressed the traffic, only winked at it, likely enough making a profit out of the matter, "feared" Him, and therefore plotted "how they might destroy Him." they had not formed this determination for the first time, but it was renewed now; the "how" was the question, answered probably the very next night by the proffered treachery of Judas.

Ver. 19. "When even:" Rev. reads "every evening:" conveying the idea of His practice the whole of that week.

Ver. 20. The narrative returns to the fruitless tree. From Matthew we might suppose that the withering followed immediately on the sentence; but Mark gives clearer details—not contradictory. Matthew, as his manner was, gives the complete picture at once. Yesterday full of leaves, to-day withered and "dried up from the roots:" solemn parable of the destruction of the fruitless and wicked—1 Thes. 5: 3.

Ver. 21. Again we note the minuteness of detail which tells of a participator in the scene. The language of Peter implies an interval such as Mark gives: "Thou cursedst:" Peter's words, not Christ's; yet a curse it was—not passionate, vindictive, but calm, judicial, and intended to convey a great moral lesson.

Vers. 22, 23. "Have faith:" and marvellous as this appears, you shall be able to do greater things; faith is the secret of power; "whosoever shall say—shall not doubt—he shall have whatsoever he saith:" these promises must be read in connection with verses 25, 26, and other passages where limitations are expressed or implied. We are not to suppose that foolish or useless, let alone harmful requests, will be granted because we believe; but God gives us these broad promises to lift us up to the possibilities of faithful prayer, for our errors are far oftener on the side of doubt than of presumption. Have any of us proved the full power of faith?

HINTS TO TEACHERS.

Dangers.—Do not lose sight of the spiritual teaching of the two incidents in this lesson, by much talk about the incidents themselves. Like many others we have had in this course of lessons, the picture of the cleansing of the Temple and of the withering away of the fig tree will be so attractive as to detain us too long, unless we fully understand that the value of each is in its symbolical teaching.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1) The cleansing of the Temple (vers. 15-19). (2) The marvel of the fig tree (20, 21). (3) A lesson of faith (22, 23).

On the *first* topic, we may show that this was another proof of Christ's anger against covetousness and fraud; it was not simply that the Temple, the place of worship, the "house of prayer," was desecrated by being made a noisy market, but that, in addition to this, dishonesty was there; it was "a den of thieves." Jesus Himself worked in the Temple, but it was work of merciful healing; for we find from Matthew that after He had cleansed the Temple, the blind and the lame came to Him there, "and He healed them." No house of God is desecrated to-day by deeds of love and kindness; rather, such places should be the centre of all such work. But there is no spot on the whole earth that is not profaned by such men and such work as Christ indignantly cast out of the Temple. Rise from this to the higher truth as taught in 1 Cor. 3: 16, 17, and 6: 19; and urge that the bodies of your scholars, the temples, made not with men's hands, but by God Himself, for His dwelling place and glory, should be kept free from everything that would defile, and cast out their Maker and Lord. Show how they may be kept pure by the word of the living God, and the blessedness that will follow here, and in that place where the Lord himself is the Temple forever.

On the *second* topic, show that this was a symbol, teaching the worthlessness and the doom of mere profession. The fig tree was fair to look upon; it had promise of fruit; it said, as it were, Look at me, how luxuriantly fruitful I am; come and take of my fruit. But it was fruitless—all show, pretence, nothing but leaves. Then came its destruction; its hypocrisy and deceit were its ruin; it pretended to have fruit, but had not, and so the righteous anger of the Master withered it by a word. You will know the truths taught here; caution earnestly against profession without possession. There should be the former, but only because there is the latter. Outside religion alone—mere show—will not stand the searching glance of the Master.

The *third* topic has come before us in various aspects during this year, so that we need not dwell on it. (Refer to notes on ver. 23.) We do not know—we have never realized what undoubting prayer can do. Sometimes we come across sublime illustrations of it—John Falk, George Muller, Immanuel Wichern, and his "Das Rauhe Haus," with a noble army of men and women of faith—yet they would be the first to say how far they had been from realizing the full power of faith.

Incidental Lessons.—Of the *first* topic—That there is a reverence due to the Father's House; this the Saviour vindicated.

That Christ's Temple is the human heart. Shall we not seek to keep it pure?

Of the *second* topic—That profession only, is the mere leaf of godliness, hypocritical and deceitful.

That leaves are a promise of fruit; where Christ finds one He looks for the other.

That that which is fruitless is practically dead, and only fit for the fire.

That our scholars should bear fruit.

That Christ sees the leaves; shall He see fruit?

That the time of fruit is now.

The fruits for which Christ looks.—Gal. 5: 22, 23; Eph. 5: 9.

Main Lessons.—Privileges and profession without fruit. The sin and doom.—Isa. 5: 1, 7; Lam. 2: 6; Amos 8: 10; Matt. 3: 8-10; Luke 13: 6-9; Rom. 2: 25, 28, 29.

OUR YOUNG FOLKS.

"GUARD!"

Guard, my child, thy tongue,
That it speak no wrong.
Let no evil word pass o'er it;
Set the watch of truth before it,
That it speak no wrong,
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise;
Guard, my child, thine eyes.

Guard, my child, thine ear!
Wicked words will sear;
Let no evil words come in,
That may cause the soul to sin.
Wicked words will sear;
Guard, my child, thine ear.

THE CALL BOY.

You would not know Jim Blake if you were to see him now; why, I had to look twice, and then I wasn't quite sure.

A few years ago, when he used to turn "cart-wheels" along the busy streets, and stand on his head at street corners for a half-penny, he was the roughest little ruffian that ever upset an apple-stall or dodged a policeman round a lamp-post. But now! why, he's a perfect gentleman—of course I mean compared with what he was.

I was walking up to town one morning, when I first saw him in the middle of an excited crowd, fighting like a little madman with a young crossing-sweeper about his own size. I never could find out what they were quarrelling about, but I fancy they couldn't quite agree as to whose property the crossing was, and so were trying to settle it in that silly way. I believe the matter was really settled by policeman X., whose two eyes fell upon them just as I came up, and whose two hands followed suit with very startling results.

Jim didn't stop to argue with Mr. X., not he, but started off like a small express train, lest he should find himself X-pressed to the wrong station.

The next time I saw him he was at a Boys' Home, with a face as bright and clean as the dish-covers that used to hang above the mantelpiece in my old grandmother's kitchen. You see, like these old dish-covers, he had been polished up a bit, and though when they had him bright and shiny they didn't hang him up above the mantelshelf, they put him in the way of being quite as useful, for they made him "call-boy" on board a river steamer, and I am quite sure, if you heard him calling out "Ease 'er," "Stop 'er," and "Turn 'er astern," you would agree with me that the biggest dish-cover ever yet invented was never half so useful as is Jim Blake.

To tell the truth, Master Jim is just a little proud of being "call-boy" on a steamer. Why, I fancy sometimes he almost thinks himself as important as the captain himself as he shouts out the orders to the engineer below, and what is better still, the captain is so pleased with him that I heard him say the other day that he would not mind cruising all round the

world with Jim to help him manage the ship. The fact is, Jim knows almost as well as the captain does, how to command a boat. He knows when to call out "Go on ahead," without waiting to be told, and do you know he told me one day as he was leaning against the brass railings of the engine-room steps, that somehow it seemed to him as if he'd got a little sort of "call-boy" inside him. Said he: "Sir, you wouldn't hardly believe it, but as I was a-walking past some of them fine shops ashore t'other day, I see a reg'lar strap-pin' pilot coat a-hangin' up quite temptin' like outside a shop, and I ses to myself, I ses, it's getting a bit cold a-mornings now, aboard, and there ain't nobody 'ud see me if I nicked it. You know, sir, I ain't one to stop long a-considerin' about most things, so I just heaved up alongside to haul it in, when this yer little 'call-boy' inside me, he says, says he, 'Ease 'er, stop 'er, turn 'er astern,' and I tell yer, sir, it fetched me right straight up perpendickler-like, and turned me right round, and then, without stoppin' a moment, this yer little chap he says, as plain as ever I said it myself, says he, 'Go on ahead,' and I went on ahead, sir. I've been goin' on ahead, sir, ever since, and 'cept when danger's near I don't mean to stop going on ahead for anyone, and maybe some day I'll be captain of the smartest steamer afloat."

Ah, it's wonderful how useful a good "call-boy" may be, for you see what the little "call-boy" inside Jim Blake did for him.

Why, if it had not been for him, Jim Blake would have become a thief, and if he had become a thief I don't think he would ever have held up his head again. How thankful Jim Blake now is that this little "call-boy" within him was on the lookout and warned him of his danger!

We've all got little "call-boys" somewhere inside our jackets, and the way to keep them on the lookout is to attend to what they say. If the engineer on the steamer paid no attention to Jim Blake, I am quite sure Master Jim would soon get tired of calling out to him, and I am certain the boat would soon go wrong; and if we do not mind what these little "call-boys" inside say, they will very soon leave off calling, and these little ships of ours, with which we are travelling upon the sea of life, will very soon be wrecked and cast away.

It is a grand thing for us when we learn in early life to listen to the voice of conscience.

A TALK WITH TOM.

You want to know, Tom, what is the first quality of manhood?

Well, listen. I am going to tell you in one little word of five letters. And I am going to write that word in very loud letters as though you were deaf, so that you may never forget it. The word is "Truth."

Now, then, remember truth is the only foundation on which can be erected a manhood that is worthy of being so called.

Now, mark what I say, truth must be the foundation on which the whole character is erected, for otherwise, no matter how beautiful the upper stories may be, and no matter of how good material they may be built, the edi-

fice, the character, the manhood will be but a sham which offers no sure refuge and protection to those who seek it, for it will tumble down when trial comes.

Alas! my boy, the world is very full of such shams of manhood, in every profession and occupation. There are lawyers who know that they have never had any training to fit them for their work, who yet impose upon the people, and take their money for giving them advice which they know they are unfitted to give. There are ignorant physicians who know that they are ignorant, and who can and do impose upon people more ignorant than themselves.

Now, I want you to be a man, and that you may be that I want you first and foremost to be true, thoroughly true. I hope you would scorn to tell a lie, but that is only the very beginning of truthfulness. I want you to despise all sham, all pretence, all effort to be otherwise than we are.

When we have laid that foundation, then we can go on to build up a manhood, glorious and godlike, after the perfect image of Him the perfect Man, who said that He was born that He might bear witness to the truth.

CHRIST'S CHILDHOOD.

If I asked, "How old are you?" you would give an exact answer: "Eight and a half"—"Just turned ten"—"Eleven next month." Now, you have thought of God's "holy child Jesus" as a little baby and as twelve years old in the temple, but did you ever think of Him as being *exactly* your own age?—that He was once really just as old as you are this very day? He knows what it is to be eight and nine and ten years old, or whatever you may be. God's word has only told us this one thing about these years—that He was a *holy child*.

"What is holy?" It is everything that is perfectly beautiful and good and lovable, without anything to spoil it.

Why did He live all these holy child-years on earth, instead of staying in heaven till it was time to come and die for you? One reason was, that He might leave you a beautiful example, so that you might wish to be like Him, and ask for the Holy Spirit to make you like Him. But the other was even more gracious and wonderful; it was "that we might be made the righteousness of God in Him;" that is, that all this goodness and holiness might be reckoned to you, because you had not any of your own, and that God might smile on you *for His sake*, just as if you had been perfectly obedient and truthful and unselfish and good, and give you Jesus Christ's reward, which you never deserved at all, but which He deserved for you.

He took your sins, and gives you His righteousness; He took your punishment, and gives you His reward. It is just changed over, if you will only accept the exchange.

THE Queen of Madagascar enforces a penalty of ten oxen and two pounds on any person found manufacturing intoxicating drink, and a lighter fine upon those who sell and drink it.

Words of the Wise.

TAKE very little account of what your neighbours think of you, but think much of what God thinks of you.

FALSEHOOD is in a hurry; it may be at any moment detected and punished: truth is calm, serene; its judgment is on high: its King cometh out of the chambers of eternity.

MOST men call fretting a minor fault—a foible, and not a vice. There is no vice, except drunkenness, which can so utterly destroy the peace and the happiness of a home.

I HAVE seldom seen much ostentation and much learning met together. The sun, rising and declining, makes long shadows; and at mid-day, when he is highest, none at all.—Hall.

To indulge anger is to admit Satan as a guest, but to indulge malice is to close the door upon him as an inmate; in the one he finds a transient lodging, in the other a permanent home.

TRUE taste is forever growing; learning, reading, worshipping, laying its hand upon its mouth because it is astonished, casting its shoes from off its feet because it finds all ground holy.

MAN, it is not thy works which are mortal, infinitely little, and the greatest no greater than the least, but only the spirit thou workest in, that can have worth or continuance.—Carlyle.

If thou expect Death as a friend, prepare to entertain him; if thou expect Death as an enemy, prepare to overcome him; Death has no advantage but when he comes as a stranger.—Quarles.

GOD'S treasury, where he keeps His children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.—Fenelon.

Do not wade far into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, "it passeth away, for indeed it is but a temporary need." Never suffer your goods to become your God.—Spurgeon.

I DEEM it as absurd and illogical to affirm that there is no place for a God in nature, originating, directing, and controlling its forces by His will, as it would be to assert that there is no place in man's body for his conscious mind.—W. B. Carpenter.

WHAT a comment on the unsatisfactoriness of worldly pleasure was given by the German poet, Goethe, who, at the age of eighty-three, after having drunk his fill of all the wells of sensual enjoyment, said that he had not had three weeks of real happiness in his whole lifetime!

It is one of the highest tributes to music that religion can use it. It is one of the highest proofs that religion brings joy into the heart that when men have found God they want to sing. It is no slight authentication of our Lord that angels sang at His birth.—Dr. F. A. Noble.

It is narrated of the great sculptor, Michael Angelo, that when at work he wore over his forehead, fastened on his artist's cap, a lighted candle, in order that no shadow of himself might fall upon his work! It was a beautiful custom, and spoke a more eloquent lesson than he knew! For the shadows that fall on our work—how often they fall from ourselves!

A GOOD story is told by Dr. Johnson of a father hearing the voice of his child behind him as he was picking his way along the mountain side. "Take a safe path, papa; I'm coming after you." Ah! if older Christians, while passing along the rugged hill of life, would only remember that young Christians and children are coming on after them, how much more circumspect they would be concerning the path taken!

CHRYSOSTOM beautifully says, for our comfort: "I have a pledge from Christ—have His note of hand—which is my support, my refuge, and heaven; and though the world should rage, to this security I cling. How reads it? 'Lo, I am with you always, even unto the end of the world.' If Christ be with me, what shall I fear? If He is mine, all the powers of earth to me are nothing more than a spider's web."

THE sun dial receives many shades, and each points to the sun. The shadows are many; the sunlight is one. Life's sorrows still fluctuate: God's love does not. And His love is unchanged when it changes our lot. Looking up to this light which is common to all, and down to the shadows on each side that fall, in time's silent circle, so various for each, is it nothing to know that they never can reach so far but what light lies beyond them forever?—Meredith.

SONGS, One Cent Each.

- 1 Baby Mine. 121 Kiss Me, Kiss your Darling. 239 Whisper Softly, Mother's Dying.
2 The Old Cabin Home. 123 A Flower from Mother's Grave. 241 Will you Love Me When I'm Old.
3 The Little Ones at Home. 124 The Old Log Cabin on the Hill. 242 Annie Laurie.
4 See That My Grave's Kept Grandfather's Clock. (Green. 130 Comin' Thro' the Rye. 243 Sherman's March to the Sea.
5 Where Was Moses when the Light Went Out? 131 Must We, Then, Meet as Strangers. 244 Come, Birdie, Come.
6 Sweet By and By. 132 The Kiss Behind the Door. 248 Love Among the Roses.
7 Whoa, Emma. 133 I'll Remember You, Love, in My Prayers. 252 Old Arm Chair (as sung by Barry).
8 When you and I were Young, Maggie. 146 You May Look, but Mustn't Touch. 239 The Sailor's Grave.
9 When I Saw Sweet Nellie Home. 150 There's Always a Seat in the Parlour for You. 242 Farmer's Daughter; or Chickens in the Garden.
10 Take This Letter to My Mother. 152 I've no Mother Now, I'm Weeping. 243 Oh! Dem Golden Slippers. Poor, but a Gentleman still.
11 A Model Love Letter—Comic. 158 Massa's in de Cold, Cold Ground. 246 Nobody's Darling but Mine.
12 Wife's Commandments—Comic. 159 Say a Kind Word When you Can. 251 Put My Little Shoes Away.
13 Husband's Commandments. 165 I Cannot Sing the Old Songs. 252 Darling Nellie Gray.
14 Little Old Log Cabin in the Lane. 166 Norah O'Neal. 255 Little Brown Jug.
15 Marching through Georgia. 167 Waiting, My Darling, for Thee. 258 Ben Bolt.
16 Widow in the Cottage by the Sea. 169 Jennie the Flower of Kildare. 259 Good-Bye, Sweetheart.
17 The Minstrel Boy. [Sea. 170 I'm Lonely Since My Mother Died. 260 Sadie Ray.
18 Take Back the Heart. 172 Tenting on the Old Camp Ground. 260 Tim Finnigan's Wake.
19 The Faded Coat of Blue. 176 Don't You Go, Tommy, Don't Go. 273 The Hat My Father Wore. I've Only Been Down to the Club.
20 My Old Kentucky Home, Good-Night. 180 Willie, We have Missed You. 275 I've Only Been Down to the Club.
21 I'll be all Smiles To-Night, Love. 182 Over the Hills to the Poor House. 277 Kiss Me Again.
22 Listen to the Mocking Bird. 197 Furtation of the Fan. 279 The Vacant Chair.
23 Her Bright Smile Haunts Me Still. 198 Why did She Leave Him? 280 The Sweet Sunny South.
24 Sunday Night when the Parlor's Full. 199 Thou Hast Learned to Love Another. 283 Come Home, Father.
25 The Gypsy's Warning. 203 There's None Like a Mother You Were False, but I'll Forgive. 284 Little Maggie May.
26 'Tis But a Little Faded Flower. 204 You Were False, but I'll Forgive. 286 Molly Bawn.
27 The Girl I Left Behind Me. 205 You Were False, but I'll Forgive. 288 Sally in Our Alley.
28 Little Buttercup. 206 You Were False, but I'll Forgive. 290 Poor Old Ned.
29 Carry Me Back to Old Virginia. 207 You Were False, but I'll Forgive. 292 Man in the Moon is Looking.
30 The Old Man's Drunk again. 208 You Were False, but I'll Forgive. 295 Broken Down.
31 I Am Waiting, Essie Dear. 209 You Were False, but I'll Forgive. 300 My Little One's Waiting for Me.
32 Take Me Back to Home and Mother. 210 You Were False, but I'll Forgive. 301 I'll Go Back to my Old Love Again.
33 Come, Sit by My Side, Darling. 212 Kiss Me, Kiss your Darling. 302 The Butcher Boy.
34 213 A Flower from Mother's Grave. 305 I've Gwine Back to Dixie.
35 214 The Old Log Cabin on the Hill. 308 Where's My Boy To-Night?
36 215 Must We, Then, Meet as Strangers. 310 The Five Cent Shave.
37 216 Norah O'Neal. 319 Linger Not, Darling.
38 217 Waiting, My Darling, for Thee. 326 Dancing in the Sunlight.

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TRENT NAVIGATION

Notice to Contractors.

THE letting of the works for the FENELON FALLS, BUCKHORN and BURLEIGH CANALS, advertised to take place on the fifth day of July next, is unavoidably postponed to the following date:

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

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

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MEETINGS OF PRESBYTERY.

- QUEBEC.—In Scotstown, on Wednesday, 6th September, at 10 a.m.
LINDSAY.—At Lindsay, Tuesday, 29th August, at eleven o'clock a.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 18th, 1882, at three o'clock p.m.

Births, Marriages, and Deaths.

MARRIAGE. At the residence of the bride's sister, Beaverton, on the 10th inst., by the Rev. J. Carmichael, M.A., of Markham, Dr. Alexander Robinson, of Hamilton, to Alice Maud, second daughter of the late Jacob Pingle, Esq., of Markham.

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Welland Canal Enlargement. NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails, on FRIDAY, the FIRST day of SEPTEMBER next, for the deepening and completion of that part of the Welland Canal between Roney's Bend and Port Colborne, known as Section No. 34, embracing the greater part of what is called the "Rock Cut."

Plans showing the position of the work, and specifications for what remains to be done, can be seen at this office, and at the Resident Engineer's office, Welland, on and after FRIDAY, the EIGHT-EENTH day of AUGUST next, where printed forms of tender can be obtained.

By order. A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 15th July, 1882.

Rev. Wm. Ormiston, D.D.,

Will (D.V.) preach in

St. James' Square

Presbyterian Church

Next Sabbath, 30th July, 1882, at 11 a.m. and 7 p.m.

The Public are cordially invited to attend.

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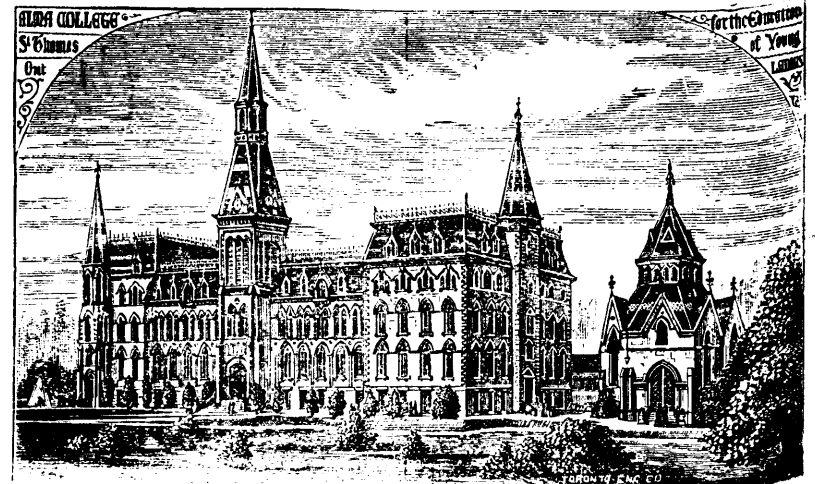
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