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MILK FROSTING.—Ten tablespoonfuls sweet milk, one and a half cups of sugar; let boil six minutes; take off and stir until quite white; put in a little lemon, spread quickly before getting too hard, wetting the knife in cold water.

FRUIT CAKE.—Two cups of molasses, one cup of sugar, four eggs, one cup of cold coffee, one cup of butter, two teaspoonfuls of soda, one pound of raisins, one teaspoonful of cinnamon, one teaspoonful of cloves and seven cups of flour.

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VINEGAR PIE.—Stir gradually one pint of hot water on the well beaten yolks of four eggs, and add one cup sugar, half cup thick paste of flour and water, and two tablespoonfuls of good cider vinegar; season with lemon, one crust only. Beat the whites to a thick froth, mix with half cup sugar, spread on top of pies, and brown lightly.

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Notes of the Week.

FROM all appearances it would seem evident that the much talked-of union between the two native Protestant Churches of Italy, the Waldensians and the Free Church, will not be consummated. The two parties cannot agree on the name of the one united Church. The Waldensians demand that it should be called "Evangelical Waldensian Church," the others demand "Evangelical Church of Italy."

THE Parsees of Bombay have long been famous for their charitable munificence, add the example of the late Sir Jamsetjee Jejeebhoy, known throughout the civilized world for his liberality, is being emulated at the present day by another Parsee, Sir Dinshaw Manockjee Petit, Sheriff of Bombay, who has just offered the Government of Bombay one and one-half lakh (\$75,000), for the purpose of establishing a female college in that city.

A CONTEMPORARY pertinently remarks that the minister that is constantly on the look out among current events for the topics of sensational sermons on the Sabbath, and uses his Bible mainly for texts on which to hang these sermons, is almost anything but a preacher of the Gospel. He had better read his Bible more and study current events less. He will thereby better edify the Church, and be the means of saving more souls.

PORTUGAL, like Spain, is Roman Catholic, but it is not entirely barred to Gospel influences. In Lisbon four evangelists are labouring under the leadership of Canon Pope, of the Episcopal Church. The Scotch Kirk has in Senor Carvalho an active agent in the capital and neighbourhood. The Methodist evangelist, Ventura, has his headquarters at Oporto. A correspondent from Lisbon writes: "What we need most is native evangelists and preachers."

ALMA COLLEGE Announcement for the coming session has been received. This progressive Ladies' College is situated in the pleasant, picturesque and prosperous city of St. Thomas. It has amply fulfilled the promise of its promoters, and is to-day one of the most attractive and efficient educational institutions in Western Ontario. The directorate, the staff of instructors and the curriculum are sufficient to inspire the fullest confidence. To all appearance it has a brilliant and useful future before it.

THE Hawaiian revolution has taken place. The populace of Honolulu and the surrounding country forced the King to dismiss the Gibson ministry under the menace of dethronement. Kalakaua yielded, and a new government was created with William M. Green as Premier. The King remains in nominal possession of his prerogatives, although he is practically divested of all power. He has promised to accede to a new constitution, and to abide by the popular will. At the height of the crisis he offered to transfer his kingly powers temporarily to the diplomatic corps at Honolulu, but the offer was declined. The fallen Premier, Gibson, and his son-in-law are under arrest.

THERE is a curious story of clerical plagiarism in the summer number of the *Girls' Own Paper* which unintentionally illustrates the prevalence of the purchased MS. system in England and the comparative laxity of moral sentiment on the subject. John Headlam, a curate, who is a model pastor but a wooden preacher, gets out of his difficulty in composing sermons by purchasing a lot which happen to be from the pen of a governess in his parish, who is in love with him as he is with her, and the pair are ultimately married. We presume the story is a pure work of fiction; but, be this as it may, it throws a side-light on the methods of preaching in the Anglican Church which are the reverse of creditable.

DR. PETER BAYNE, in his life of Luther, pronounces the story of the reformer throwing his ink-pot at the devil a myth. Luther made no mention of it in his letters or conversations, and Matthesius gives no hint of it. But, while not literally authentic, no better instance exists, in Dr. Bayne's opinion, of a sound, vital, historical myth—a myth that is more expressively veracious than any one fact, because it is the embodied spirit of a thousand. "Luther, indeed, threw his inkstand at the devil, only he threw it, not once and one day, but every day, and all day long, during his abode in the Wartburg."

PROFESSOR CAMERON preached at the induction of the new professors at Aberdeen Messrs. Iverach and Robertson, in Ferryhill Church. Principal Brown addressed the newly inducted professors. During the devotional exercises, the *Christian Leader* informs us, an elderly man assumed a standing position during prayer, and, when he saw the congregation adopt a sitting posture, exclaimed excitedly. Sitting at prayer is pure heathenism! During the singing the people stood, but their censor reclined at his ease in a corner. When Professor Cameron gave out a hymn the elderly worshipper exclaimed. You may as well sing "Tam o' Shanter." He afterward was seen to enter into conversation with various members of Presbytery regarding what he conceived to be their laxity.

AMONG the costly ornaments for State occasions, possessed by the Pope, are four splendid tiaras, the most costly of which was presented to Pius IX. by Isabella of Spain, as a memorial of the proclamation of the dogma of the Immaculate Conception. Possibly a good many persons have wondered of what material the triple crown that always looks like such a weight on the Papal forehead is composed. In reality it is quite light. The tiara in question is built on stout cloth of silver, with a light framework inside of whalebone; and the magnificent diamonds, emeralds and rubies with which the structure blazes are set in a framework of gold filigree work. The sapphires of this crown are worth a small fortune, and the whole value of the symbolic ornament is about \$100,000. Another is reckoned at \$80,000.

NOWHERE in Europe have so many ladies crowded into the university lecture rooms as in Russia. This the statistics prove. In 1886 there were 779 women students at the Russian universities. Of these, 243 were in the philosophical department; 500 in the physico-mathematical department; thirty-six studied only mathematics. Of these 779, there were 587 members of the Greek Orthodox Church; 137 were Jewesses, 748 were single and thirty-one were married. The majority were daughters of noble political and military officials, namely, 437; eighty-four were clergymen's daughters; 125 merchants' daughters, etc. Fully eighty-five passed the final examinations at the close of the semester. In addition to these there are several hundred Russian ladies studying at non-Russian universities, principally in Switzerland and in Paris. The majority study medicine.

THE last one, thus far, says the *New York Independent*, of the martyrs of Prohibition is R. D. Gambrell, the young editor of the Prohibition paper of Mississippi. One would hardly suspect from the restrained manner in which Dr. C. E. W. Dobbs tells the story in this week's paper that he is the associate editor with Dr. J. B. Gambrell, young Gambrell's father, of the Baptist organ of Mississippi. The story is one of a terrible murder and a glorious martyrdom, and we trust Mississippi will retrieve her honour in punishing the murderer and honouring the martyr. At present the recklessness about human life, and the rarity of convictions for frequent murders, make the most serious aspect for Southern society. We happen to know a little town of 5,000 inhabitants, not very far from where Gambrell was killed, in which four murders have been committed within five years, and although

the murderers are well known they are walking the streets in security, and in which one young man of excellent character is shut out of society because he endured an insult instead of resenting it with a shot-gun.

DR. J. C. BURNS of Kirkliston was entertained to dinner in Darling's Hotel, Edinburgh, by Linlithgow Presbytery, in celebration of his ministerial jubilee. Afterward he was presented with his portrait by his congregation and other friends. Born in 1809 at Brechin, where his father was minister of the Cathedral Church, Dr. Burns had three clerical uncles, one of whom was a most prominent minister of the Presbyterian Church in Canada. One of these uncles was Dr. William Burns of Kilsyth, the second was Dr. Robert Burns of Paisley, afterward of Knox Church, Toronto, and latterly professor in Knox College, and the third, Rev. George Burns, parish minister of Tweedsmuir, and afterward Free Church minister of Corstorphine. On the maternal side also Dr. Burns is descended from a clerical family, the Chalmers of Aberdeen. His grandfather was the printer who founded the *Aberdeen Journal* in 1745. There still survives in Glasgow a lady of ninety-four, at whose house, when she was grown up, Dr. Burns used to be a visitor when a student in the university of that city.

HENRY C. BOWEN, of the *New York Independent*, holds a Fourth of July of his own at Woodstock, Connecticut. He succeeds in securing some of the most prominent men in the Republic as speakers on the occasion. Among others was Hon. William Windom, of Minnesota, who spoke on the saloon in politics. I insist, he said, that considered merely upon the lower plane of political economy, there is no one subject now before the American people, at all comparable in gravity and importance to this one. It embraces and involves problems of taxation, industry, prosperity, material progress, political purity, general intelligence, social order, personal and domestic security and even the foundations of government itself. In the wide sweep of its malign influence it touches and threatens the very warp and woof of our social, political and industrial organisms. How to curtail and finally destroy this evil is the great problem of the hour. Its solution stands next on the world's calendar of progress. It has been called for trial, and cannot be dismissed or postponed. The saloon has boldly entered politics, and it has come to stay until vanquished or victorious. Briefly stated, the question is, Shall the liquor power, with its dire and deadly influences, rule and ruin, or shall it be utterly destroyed?

REFERRING to the recent meeting of the unofficial Synod of the French Evangelical Churches at St. Quentin, Dr. Pressensé says: This association of Evangelical Christians for mutual support and encouragement is a great thing, and is educating them for the separation of Church and State, which is certainly among the eventualities of the future. It can hardly be disputed that French democracy is being hurried in this direction, both by the logic of its principles and the vehemence of its passions, which are only too likely to impart to this great reform a revolutionary character much to be lamented. But whenever the day comes when the bonds between Church and State are finally broken, the system of unofficial Synods will be found to have been excellent training for the Evangelical Reformed Church. It is this which gives special interest to its proceedings. The unofficial Synod just held at St. Quentin was, as we have said, the fourth. It was presided over by M. Bois, professor at Montauban, and brought together all the most eminent representatives of Evangelical Protestantism. Deputies were present from all the various Continental Churches. The deliberations were characterized by much soundness of judgment, but they are necessarily restricted to minor questions and points of detail till the time comes when the Church shall be set wholly free to govern her own affairs.

Our Contributors.

A COOL TIME AHEAD

BY KNOXONIAN.

Looking around for a cool topic for these hot days, we struck one. It is sufficiently cool to suit anybody. In a lecture recently delivered before the Royal Institute of London, by Sir William Thompson, the great scientist stated that a time will come when the sun will not emit enough of heat to maintain life on this globe.

This is a startling announcement. Nobody in this country would have for a moment supposed that the sun was losing its heating power. For the last two months it has heated up this part of the world with all its old-time vigour. Indeed a goodly number of people were beginning to think that the heating power of the furnace was increasing. Men who have to work under the fierce summer rays; ministers who take their holidays at home and recuperate by driving fifteen or twenty miles and preaching three times; congregations that snooze under an hour of the soporific with the mercury above ninety, may find some difficulty in believing that the sun is losing its power. But science is king these days, and if Sir William Thompson says that the sun is going to cool off and go out of the heating business, we are bound to believe it, no matter how hot we feel.

This theory about the sun furnishes a golden opportunity for that numerous class of people who take their troubles in advance. They should sit down at once, and not to worry over the terrible state of things that will exist when the sun cools off. It is a large subject. It gives great room for the imagination to work. The imagination is a lively faculty. Some people have such a lively imagination that they can work up a calamity at a moment's notice out of nothing at all. They can make a large-sized catastrophe without raw material. We have seen several women who could imagine an earthquake, or a cyclone, or a burglary, or a fire, or anything horrible without the slightest suggestion that anything of the kind was near. We have known some men who could even imagine they were dying when they consumed enough of solid food to sustain a lumberman. The imagination can work successfully with very little capital.

But the most sluggish variety of imagination is equal to the task of working up some misery out of this theory about the sun. It is cold enough in Canada now in winter. What kind of a winter will we have when the sun cools off? Furs are dear enough now, but what man of moderate means can wear a fur coat or buy furs for his wife and daughters when all the people of India and China and Japan and other hot latitudes take to wearing furs? There is room for any amount of imaginative agony here. Where will we get fuel to heat up with as the sun begins to lose its force? What will a cord of wood cost about that time? How high will coal go when the sun ceases to give us heat? A person who cannot put in some lively imaginative work on this fuel question has no imagination worth speaking of.

Other questions force themselves upon our attention. How can we get on without those tropical productions that add so much to the comfort of life? How are people to live without tea when the sun becomes too cold to ripen the tea plant? How are some men to do without tobacco? Think of that, ye disciples of the briar root, as you sit on the veranda these lovely evenings and enjoy your evening whiff. What on earth will become of you when the sun becomes so cold that the weed will not grow?

Our business people are discussing Commercial Union at the present time. One of the arguments in favour of unrestricted reciprocity is that our vessels will have more stuff to carry, and will of course make more money. But of what use will a vessel be when the lakes and rivers freeze up, as they certainly will do when the sun loses its power?

We may remark incidentally that Sir William Thompson does not expect that the sun will cool off for about ten millions of years. Anywhere between ten and twelve millions of years hence this world may be left out in the cold.

Some cross-grained, disputatious creature may feel inclined to say that if the sun does not cool off for ten or twelve millions of years, we are not likely to be affected by the cooling. Well, what of that? We are just as likely to suffer from the cooling of the sun

as from nine-tenths of the imaginary evils we worry about.

Does it seem very absurd to you that any one should worry over the theory that the furnace in the sun will go out in ten millions of years? Probably you do just as absurd worrying every day. It is not any more absurd to anticipate evils that are ten millions of years distant than to anticipate evils that have no existence at all.

Moral: Don't meet your troubles half-way.

THE HISTORY OF MISSIONS TO THE JEWS.

The Synod of the Low Countries in 1678, and the Moravians in 1764, led the van of missions to the Jews on a small scale, but with most encouraging results. When the missionary spirit was aroused in England at the commencement of the present century, the duty of giving the Gospel to the Jews was soon recognized; and the London Society for Jews, composed of Churchmen and Dissenters, was formed in 1809. Their zeal having carried them beyond their income, they got seriously into debt, whereupon a good Churchman offered to liquidate the £12,000 deficit, but on condition that the society should thenceforth become exclusively Episcopalian; and it was done so. This was in 1815. From the outset and all along, to their honour be it said, Churchmen have been far ahead of all other Christians in lively interest and liberality in the cause of Israel.

In 1842 the Evangelical Churches formed the British Society for Jews. The labours of these two societies have been owned of God, and are abundantly blessed. Subsequently the Presbyterian Churches of Scotland, Ireland and, more recently, of England also, established separate schemes for the Jews. The United States has had missions to the Jews, and has now at least one in New York. On the Continent there have been several efforts, and there are some still. All have been more or less successful in leading Jewish souls to Christ, and all have had much to learn from experience regarding the agent to be employed and the mode of operations best adapted for the spread of the Gospel among the Jews.

The following is an approximate tabulation of the paid agents now at work:

	Ordained	Lay	Teachers, etc.	Totals.
London Society....	25	25	91	141
British Society, besides a large number of volunteer helpers.....	14	9	2	25
Presbyterians about	10	6	40	56
United States "	2	2	5	9
The Continent "	7	6	15	28
	58	48	153	259
Of the above, England absorbs....	14	17	14	45
And Palestine.....	4	3	23	30
Leaving	40	28	116	184

As the Jewish population of the world consists of at least 7,000,000, and England and Palestine do not contain much over 100,000 between them, it follows that there is only one ordained missionary for every 200,000 Jews in all the rest of the world. There is a goodly number of volunteer helpers in England and elsewhere, but of these no statistics can be taken. Volunteers are most valuable and useful when working side by side with experienced, responsible agents.

Let us look at results. Competent statisticians compute that from 1,000 to 1,500 Jews are now annually being gathered into the different Christian Churches of the world. Here are some statistics to prove it.

In 1881 the Synod of the Russian Church reported 572 Jews baptized. The same year 122 were received into the Evangelical Church of Prussia, nineteen into the Lutheran Church of Hamburg, and about 100 into the Episcopal Church of the United States. A glance through the reports of the London and British Societies discovers forty-six baptized through the labours of the first, and fifty through those of the second during the same year. This gives over 900 known to have been baptized in one year, but that sum does not include the fruits of the labours of the Presbyterian and other Churches in England, the Continent and America;

nor those received into the Roman Catholic Church, which in Vienna alone were 181 in 1882, and no less than 263 in 1884. Many are received into particular Churches, of whom nothing is heard, for it is well known that the Jews of the higher classes shrink from publicity—it affects their status in the social scale.

As to the position in life of those who embrace Christianity, listen to what an influential Jewish newspaper, the *Hamelitz*, says. "What losses we sustain through the spread of European culture among our people may be gathered from the statistics published in the *Neuzeit* by the heads of the Jewish community at Vienna, of Austrian Jews who have embraced Christianity. For the year 1884 only they amount to 263! Of these thirteen are lawyers, nine physicians, one dentist, four booksellers, three engineers, six university professors, lecturers and private teachers, nine governesses, eleven students of the Science College, seven of various other colleges, five magistrates, one artist, one banker's wife, seventeen manufacturers and influential members of the Bourse, one actress, four other stage players, three military officers, twenty-three clerks and bookkeepers, thirty-seven artisans and petty tradesmen—total, 138. The social position of the rest has not yet been ascertained. Since the year 1868, when complete religious liberty became law in Austria and all sorts of disabilities were removed, no less than 1,590 Jews have been received into the Church; and, as a rule there has been a steady rise each year in the number of Jewish conversions." Let it be well noticed that this is a statement made by the Jews themselves—it is a lamentation uttered by their leaders.

This shows that they belonged to all categories and grades of the community; and it proves also that those who imagine that only poor and distressed Jews embrace Christianity are wrong—either misinformed or blinded by unworthy prejudices.

For the above quotation see the *Jewish Intelligencer* of October, 1885, from which it appears that the number of Jews baptized by its agents, etc., as recorded in its annual report of that year, amounted to eighty-eight adults and twenty-three children, besides thirty-three Falashas.

The number of Jews baptized in Prussia in the eight old provinces of that country only, and admitted into its Established Church, were

In 1872, fifty-five; 1873, ninety; 1874, sixty-seven; 1875, fifty-four; 1876, fifty; 1877, fifty-seven; 1878, seventy-four; 1879, seventy-six; 1880, 120; 1881, 122; 1882, 126; 1883, 157.

Total of the twelve years, 1,058, and for the last four years, 535.

Of the agents of the London Society about ninety are Jews. Those of the British Society, with one or two exceptions, are also Jews; and so are most of the Presbyterian and other Churches. The Hebrew-Christian Prayer Union has a membership of nearly 300 Jewish believers; and over 120 are clergy, ministers, missionaries and theological students. Of these four classes there must be at least 500 throughout the Protestant world, including one bishop. In my first lecture I ventured to affirm that if a census could be taken of all living Hebrew believers and their children in all Christian Churches, it would probably exceed 100,000.

For some years past the conviction has been deepening in my mind, and I now firmly believe, that if instead of requiring or expecting converted Jews to become practically Gentile Christians, they were encouraged to celebrate the memory of the grand events of their national history, Christianity would spread far more rapidly among them. Englishmen, Italians and others do not forego their nationality and its anniversaries by becoming disciples of Christ, and why should the Jews? Why not permit them to observe their festivals—Passover, Pentecost, Tabernacles, etc., associating them with the marvellous events that ushered into the world the Christian dispensation? But I must not unfold this idea any further at present.

Let me quote an eloquent paragraph from a discourse on "The Present Relation of Israel to the World."

"The European continental press is mainly in Jewish hands, every department of periodical literature swarms with Jewish labourers. The newspaper press is under their control, and the corre-

spondence is mainly conducted by them. Taking a step higher, there we find them again. We ask for knowledge of the mysteries of the starry heavens, and the children of Israel become our instructors. The Herschells and the Aragos are the leaders of that lofty band of celestial travellers that journey among the stars. We cry for light upon the mysteries of revelation, and the children of Israel open the pearly gates of day, and light flows around us. Jahn, Hengstenberg, Tholuck, Krummacker and a host of others furnish us with Biblical criticism, didactic theology, and general sacred literature. We ask for a key to unlock a dialect of Moses and the Prophets, and a Hebrew takes one from his drawer, Gesenius gives us our lexicon and Nordheimer our grammar. We would have the dark chasm in early Church History filled up, and a bridge drawn across it in order that we may pass safely from inspired to uninspired history; the children of Israel furnish the materials to cover the chasm. Neander furnishes us with our incomparable Christian Church History, and Da Costa with a history of the Jews. What need I add more? These facts show that the Hebrew intellect is exerting a powerful influence upon the secular and sacred literature of the age." I would add the revered names of some living writers. Bishop Hellmuth, author of "The Biblical Thesaurus," and the Rev. Dr. Edersheim, author of "Life and Times of Jesus the Messiah," "History of the Jews," and many other excellent works, and there is that learned Talmudist, Mr. Hershon; not to name smaller stars in the firmament of Hebrew theological talent.

This is the people we are trying to win for the Lord Jesus, and for whose spiritual welfare we solicit your prayers, your sympathy and your material help and support. The work is arduous indeed, but our reliance is not on human might or power, but on the Spirit of the Living God, and on the grace of Him who said: "Lo, I am with you always, even unto the end of the world."—*Rev. A. Ben-Oliel, Rome.*

ON THE EAST COAST OF FORMOSA WITH REV. G. L. MACKAY, D.D.

BY C. A. COLMAN, CANTON, CHINA.

(Continued.)

The Chinese used to oppress the Peppohoans in various ways, they do not do so now, for "where the Spirit of the Lord is there is liberty," all liberty, civil and religious. This village is called Lam-hang-o.

On Monday morning we again crossed the bay, and stopped a few minutes in the Chinese town of So-bi. Here for the first time I saw real savages. They were a party of men and women who had lately submitted to the Chinese. The men were tattooed with two square patches, one on their foreheads, the other on their chins. The women had a broad stripe extending from ear to ear under the nose and lips. They had also their eye-teeth knocked out to increase their good looks.

Continuing our journey, we passed some sulphur springs by the roadside, not far from the town, and about noon we reached Ki-bu-lan.

The chapel here is a frame building with straw roof, and was built by the people at their own expense. In the afternoon Dr. Mackay had all the children in the chapel, reciting and answering questions from a catechism on the Bible. They recited and answered promptly and correctly.

In the evening ten were baptized, and Dr. Mackay preached to 120 persons, taking as his subject Ruth cleaving to, and Orpah leaving, Naomi, having a picture to illustrate his subject.

I forgot to say that Pastor Ahoa preached every night too, besides which he baptized many of those who were baptized.

Next morning we passed through the Chinese town of Tang-koe-soan, and through Lo-Tong again, where Dr. Mackay called on a friend, and pulled some teeth—indeed he and his preachers pulled teeth in almost every place we came to. About noon we got to A-li-san, where there is no chapel and no regular preacher as yet. Sometimes a preacher visits the place, but oftener it is an elderly man or woman, and sometimes young men or young women, who come, and each has influence with those of their own age, and so the work goes on and spreads and prospers.

The people came out and stood in two rows to welcome Dr. Mackay with hearty greetings and pleasant looks. They also killed a water buffalo

and a pig. The man who ordered the buffalo and pig to be killed also had two deer caught as a present to Dr. Mackay. The male has horns a foot or more in length. He has promised to give timber for two chapels, one in this village and one in a village a mile off. These two villages contain about 500 Peppohoans and a few Chinese.

After dinner we went to the next village, and Dr. Mackay wishing to take me to see the wild country, we went on accompanied by many of the villagers, many of them armed with guns and swords for fear of the savages. We soon came to a military post put here for the protection of settlers, and we called on the commander. Soon we passed a smaller post, and saw the Chinese clearing the ground of the tall wild grass. Their long spears were stuck in the ground beside them. Less than a hundred yards off was the tall grass as yet in a state of nature. Dr. Mackay asked them if they dared go in there, and they said, "No, the savages are there." The savages are always on the look out for Chinese or Peppohoan heads, and when they get one they make great rejoicing. A man is more honoured the more heads he has. He cannot get a wife till he has brought in a head.

One day when the doctor was eating his dinner in a Peppohoan village, suddenly a cry arose, and, rushing out, he saw six or seven Peppohoans with their guns going to attack some savages who had come down. They did not wait till all were prepared, but as each man got ready he rushed to the fight. In a few minutes all the men were out, while the children ran into the houses. The savages jumped back, fired off the guns and dropped into the tall grass. They were soon beaten off, but not till they had killed two Peppohoans, and they took one head, though they left seven or eight of their own dead on the field.

During the afternoon a number of preachers and converts came from other villages, and in the evening we had an outdoor meeting by torch-light and the light of the moon. The torches were made by cutting off bamboo poles just below one of the divisions and filling the cup with coal oil, using Chinese coarse paper as a burning medium. It was inspiring to hear 540 people singing praises to our Redeemer, when one remembered they were only now trying to cast off their idolatry and heathenism.

While they were singing I thought perhaps the savages were looking down from the mountain, less than half a mile off, and wondering what was up. Just at the close of the service some straw was seen burning near one of the houses, and a cry of "fire" was raised. It seemed for a moment as if there would be a panic, but Dr. Mackay started the girls singing and the crowd stood still. Had the rush continued some one would certainly have been much hurt.

These people are pressing Dr. Mackay to consider their needs before those of any other place, but he keeps them waiting to test them. When they get what they want they will prize it all the more.

The people of these villages combine hunting with farming, preferring the former.

March 9, 1887.—Fifteen years ago to-day Dr. Mackay arrived in Tamsui. Those of us who knew it congratulated him, and Ahoa told the people. From A-li-san we went to Chin-tsu-li-kan. The people meet in a house, but they intend to build at their own expense as soon as dry weather comes. Dr. Mackay will help a little; perhaps give as much as will pay for the painting. He says the Peppohoans here are all "our people," and the 200 Chinese near by are friendly. During the afternoon he and the preachers attended to forty persons who had diseases, besides pulling some teeth.

In the evening we had another open-air meeting, with an audience of 340 persons, and twelve were baptized. Just as Dr. Mackay commenced to preach a sound of singing was heard in the distance, and we started the audience singing to keep them company. It proved to be some young women, a boy and an old man, who came from another place to help these villagers learn a new tune.

Dr. Mackay pointed out to me here, and in other places, young men upon whom he had his eye, of which they are wholly unconscious, to see if they have the stuff in them to make his future students and preachers.

Next morning he called me to see six young maple trees which were growing in a small garden—the only ones that had come up in any place. He had

distributed seeds of the maple, beech, eucalyptus and cinchona trees, but only these six grew. He also distributed oats, wheat, clover and tomato seeds. The oats and wheat grew very well. All the clover he has is in his own garden and that of Mr. Jameson in Tamsui, while the people did not acquire a taste for tomatoes, except at one or two chapels, though there is a wild tomato indigenous to Formosa, some of which we had for supper once.

We got to Pi-than about ten o'clock. The chapel is a frame building, such as I have described before. A service was held at once, at which 162 persons attended and thirteen were baptized. At La-lau-a, where we arrived early in the afternoon, the chapel is part of a house, but the people intend to build as soon as they have dry weather. During the afternoon Dr. Mackay had the people singing, the girls by themselves, the women by themselves, the boys by themselves and the men by themselves. In the evening there was a congregation of 150 in the open air, and twelve were baptized.

Dr. Mackay told me the following about a carpenter who became a preacher: He was employed to do some work in the custom house at Tamsui, and when Saturday came he told them he would not be at work next day, as he was going to hear Dr. Mackay preach. They laughed at him, but when he did not come next day they reported him to the commissioner, who was a Frenchman. They expected that he should have been dismissed at once, but the commissioner said, "Let him go to work on Monday morning, and I will make inquiry about him." He took an early opportunity of asking Dr. Mackay, "Does a carpenter give his name, attend your preaching on Sundays?" "Yes," answered Dr. Mackay, "and every night in the week too." "Well, I did not believe it, but I will see that he gets his pay for Sundays." Dr. Mackay said: "Of course you can do as you please, but I would not advise that. If you have a Chinese book you can give the man, it would be appreciated." After this man became a preacher he went with Dr. Mackay to visit a man who was an applicant for baptism. On entering the house there they saw the idols still in their places. "Why," said Dr. Mackay, "you have not cleared your house yet." The man said he was quite ready to put them out, but his family was not willing. "Well," said the carpenter, "since we are here, and the man is willing, let us put them all out now." He was full of zeal, but Dr. Mackay said, "No, we'll preach them out;" and after a time they did.

Two hours' travel next day brought us to Ki-lip-an. The chapel here is of sun-dried bricks plastered with lime. The people expected us to stay over night, but after a service, at which 140 attended, we went on to Hoan-si-than by four o'clock.

The chapel here is a frame building—the first chapel built in all the plain. The people were a very bad lot, and some of the most influential Peppohoans, together with mandarin runners, tried hard to keep the Gospel out. Some of these adversaries soon died, and the truth triumphed, as it has done everywhere else where assailed in North Formosa. The people killed a young water buffalo and a pig in honour of Dr. Mackay's coming. The flesh of the former was the best of the kind I have tasted in China.

In the evening Dr. Mackay and Ahoa preached to an audience of 170 persons and baptized eleven, among whom was a Chinaman who lives some distance away, and who has been a hearer five years.

(To be continued.)

THE Rev. J. B. Wylie submitted to the Irish General Assembly the report on Temperance, which has this startling statement. "Ireland's drink bill in 1886, as taxed by Government, is—British spirits, £4,965,217; beer (made in Ireland), £165,851; total, £5,131,068. To form any correct idea from these figures two points need here also be kept in view. 1. All beer and ale imported into Ireland must be added to this amount, duty being paid on these where they are manufactured. 2. From causes on which we can make no comment here it is to be feared that a gallon of spirits, as taxed by Government, represents a much larger quantity as consumed by the people. It is certainly within the facts to say that Ireland last year spent £10,000,000 on drink. The actual figures show an increase over 1885, in the matter of spirits alone, of £210,547, which, though £103,811 less than in 1884, is a most deplorable record in view of the distressed condition of our unhappy country."

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

NOTES ON THAT MUCH ADMIRER HYMN,
"BLEST BE THE TIE THAT BINDS," ETC.

BY REV. D. MORRISON, M.A., OWEN SOUND.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers:
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

From sorrow, toil and pain,
And sin we shall be free,
And perfect love and friendship reign
Through all eternity.

The origin of this hymn is interesting. The author, Rev. John Fawcett, D.D., Wainsgate, Yorkshire, England, had settled down (in 1764) here as the minister of the small Baptist chapel on a stipend of £25 sterling a year. Here for several years he had been happy and successful, but in visiting London (1771) to supply the pulpit of the celebrated Dr. John Gill, now drawing to the close of his earthly career, he made such a favourable impression in his behalf, that on the pulpit becoming vacant the following year, this important charge was offered to him. He accepted the call, but in making his preparations for removal to London, he was so overcome with the parting from his greatly attached flock, humble though they were, that he determined to recall his acceptance, and remain at Wainsgate on his salary of £25 sterling a year. It was then that he wrote that most popular of all his hymns.

Blest be the tie that binds, etc.

It was an affecting scene that in which he came to this conclusion. He had preached his farewell sermon, several waggons stood loaded with his furniture and books. All was ready for his departure; but his loving people were not ready. They gathered about him, men, women and children, says his biographer, and pined with many tears that he should remain. Looking up, Mrs. Fawcett said to her husband: "Oh, John, John; I cannot stand this. I know not how to go." "Nor I, either," said the good man; "nor will we go. Unload the waggons, and put everything in the place where it was before," and so Dr. Fawcett resolutely turned to his work in Wainsgate. Such were the circumstances in which this hymn was born—a hymn associated with many a tender parting of friends—a hymn which has been sung on land and sea, amid the wilds of heathenism, and the peaceful scenes of Christian energy, for over a century and a half, and which will continue to be sung in similar scenes with beating hearts and tearful eyes, till He whose right it is shall reign from sea to sea, and from the river to the ends of the earth, and when, at length, He shall wipe away the tears from our eyes.

Still Dr. Fawcett did make one or two moves during his long and honoured life—prolonged till July 25, 1817—till he had reached the ripe age of seventy-eight years; but he did not move so often as he was invited to. Among the invitations tendered him was the presidency of the Baptist Academy, Bristol (1795),—an honour he also declined. He was a man greatly beloved, of singular devotion and blessed in a high degree in his labours. His last service on earth was one to be remembered. The occasion was preaching before the Baptist Association, Yorkshire, shortly before his death. For a description of this, his almost last public appearance, we are indebted to the pen of Dr. Belcher, quoted by Mr. Duffield. This excellent minister has ascended the pulpit. A thousand eyes are fixed on him in love and admiration, and all present express their conviction by nods and smiles,

that a spiritual feast has been provided for them. As a good soldier of Jesus Christ, he has endured hardness for over half a century. His praise has been in all the Churches; his ministry has been greatly prized through the whole of that populous district, and his usefulness has been honoured at home and abroad; in the cottage and in the palace itself. He has now come to bear his dying testimony to the doctrines of the cross, and to bid farewell to the ministers and friends with whom he has been so long associated. Many of them have a strong presentiment that they shall see his face no more, and are prepared to receive his message as from the lips of a man who has finished his course with joy. As he rises in the pulpit, a deathlike silence overspreads the crowded congregation, and all ears are open to catch the words of inspiration. With deep emotion, and with a tremulous voice, he announces the text, Joshua xxiii. 14—"I am this day going the way of all the earth,"—and long before he finished his discourse the place has become a Bochim.

As an illustration of the power of this hymn, I may mention the following: At the close of the World's Convention of Sabbath School Teachers, London, England, in the fall of 1880, there were some affecting scenes of separation presented in which this very popular hymn played no insignificant part. One of these was in the Tabernacle of Rev. C. H. Spurgeon, that mighty man of valour who has slain his thousands and tens of thousands of the enemies of the King. He had been chosen to address the teachers in their collective capacity before separating for their various destinations. The occasion was one of surpassing interest. The great building was crowded, not only with a vast but an unusually intelligent audience; and among these not a few men and women of colour, hailing from different States of the neighbouring Republic. The address, as might be expected, was telling and tender, making deep and lasting impressions. It was a strange sight, and one that can never be forgotten by those who were present. The thought of so many Sabbath school teachers being there, the work in which they were engaged from Sabbath to Sabbath, the consideration that millions of young immortals were, to a large extent, depending on them for their best and holiest lessons, and, above all, the consideration that they would never all meet again till the trump of the archangel would summon them before the great white throne, seemed to possess the heart not only of the preacher, but every one present. The closing exercise was very impressive. It consisted of the singing of this hymn, "Blest Be the Tie That Binds," etc., and in order that all might the more easily realize their union with Christ and their union with one another, as well as the great work in which they were engaged from week to week, the preacher asked them to sing it with hands joined together, and this the great assembly, rising to their feet, were not slow to do; but the preacher, noticing that those in the gallery had no connection with those below—that they were cut off by the stairs leading to those galleries from having any communication—directed that a line of people should be formed on those stairs, to unite with each other, and connect all parts of the house into one united and unbroken multitude. Thus they sang, as they never sang before:

Blest be the tie that binds, etc.

Many a tear was shed that night. Many a brother felt his prejudices against caste and creed and colour giving way, and the goings forth of a larger charity, as he stood hand in hand with his neighbour, hailing, it may be, from a different clime, and trained under different circumstances. One poor coloured gentleman, standing before a friend of mine, was weeping with joy—the tears flowing in abundance over his dusky cheeks; and, on being asked why he wept, said with much emotion: "Oh, I never expected to see the like of this!"

Union is the theme of this popular hymn—that strange, sweet state in which two or more kindred spirits are bound so closely together by divine grace that the life of the one may be said to be the life of the other. The unions of which we often see the badges, and which are often obtruded on public notice, are not to be mentioned in the same breath with this. Around a common interest, pertaining only to the secular life, men will gather in bundles and claim that they are united. The drone of the bagpipe heard on a gala-day, even in this remote land, will

stir the soul of every one in a great multitude, but only such in the multitude as were wont to hear it in old times—on the heather of the mountains, on the bosom of the loch, when the clans were gathering. Such a sound, heard even at the distance of many years, will draw such together into a union of feeling and association respecting which all the rest in the crowd are utter strangers.

The same may be said of the great orator—a Gladstone or a Bright—who has met with a congenial audience, and who, carrying point after point, making all his views clear as day, raises them to ecstasy and sways them at his will; sways them as the wind the standing grain on the field, or the trees in the forest. His thoughts, for the time being, become their thoughts, his feelings their feelings, his purposes their purposes. Natural affection also works wonders in this way. There are hearts so finely knit together that no solvent but death can part. But this favourite hymn, struck out in a glorious hour of self-abnegation, under the afflatus of a purer love, and in view of the grand realities of the eternal world, point to a tie more enduring still—a tie binding us not only to the kindred spirits with whom we meet and mingle from day to day, but to that Great Spirit that is in communion with all true hearts, as the ocean is with all the streams of the world. There are moments in the Christian's experience when he is delightfully conscious of the presence and power of the Highest. In such moments the things of time and sense lose their significance, and the great realities of revelation fill the soul. In such moments we come very near to the life of Him who, though He was rich, yet for our sakes He became poor, whose meat and drink was to do the will of the Father,—to face self-denial in its hardest form, and make sacrifices—even unto death. Such was the case when Duff, the prince of modern missionaries, resolved to throw away his grand life on India's "coral strand," and John Fawcett, when he wrote these memorable lines, "Blest Be the Tie," etc. In such times the soul reveals something of its power over the gross vesture with which it is clothed, and displays a glory nothing short of divine. In such moments when thoughts come with a rush of inspiration, when imagination glows with the ecstasy of a new creation—when burning words flow from lips touched with prophetic fire—we are borne away beyond ourselves—above all that is petty and sordid. Then every ignoble thought is silenced, and every base passion is laid; and when the call for some great sacrifice is made, the grand conviction takes possession of us, and the deed is done. These are the premonitions of a larger life—the outflashes of the spiritual and divine; but alas! these are rare. There is so much to darken—check the flow of the electric current—the play of the vital energy that binds all the members of the spiritual body to the living Head. Still they point to a time when those wonderful words of the Lord Jesus shall be realized in all their fulness—those words that He uttered when the dark eclipse was passing over His own soul—when He prayed, and said: "Father, I will that they whom Thou hast given Me may be with Me. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me and I in Thee, that they may also be one in Us." It is a great thing to be conscientious, obedient to the restraints imposed by positive law, to be self-disciplined, honest and honourable; but in that case Duty has still the aspect of something foreign, the acknowledged restraints and constraints of authority. A much higher state of life was contemplated by our Lord in this prayer—contemplated also by St. Paul when he spoke of delighting in the law of the Lord after the inward man; and by another apostle when he spoke of a love casting out all the fear, and fulfilling all the commandments, because rising above them all. In such a case man is a law unto himself, and everything like restraint or constraint passes away under the fuller tide of the blessed life. It is only when a man can say with St. Paul, I delight in the law of the Lord after the inward man, or with the Psalmist, Oh, how love I Thy law; it is my study all the day, that he can be said to have entered fully into the blessed life, and become one with God. We speak of the union of two loving hearts, and the sacrifices the one is ready to make for the other. Such union is certainly close, binding, beautiful—the most beauti-

ful thing that has survived the Fall. But is there anything in such union worthy of the name, as compared with that of which we have been speaking? The hearts that glow with large expectations, that start out with the loftiest ideals of one another, may come in the course of years to lower their respective estimates, and the hands which were united at the altar by the glow of natural affection may drop asunder when that affection has subsided, as it is likely to do amid the worries and the weariness of a purely secular existence, and when all the pictures and poetry of the bridal morn have vanished. But they whom God and holy love have united—whom the Spirit of all grace has covered with the beauty of holiness, know of no such failures. In the worry of life—in the hard battle which they may have to maintain in the world for bread—there may be occasional alienations and misunderstandings, when high principle is tested and affection is wounded; but these defects pertain only to time, and are daily disappearing under that light, more and more largely diffused, and in which they will see all things clearly. Onward and onward they go, more loving, tried and trusted still. Onward and onward, hand in hand they go, with a rich experience of the Gospel in their souls, till the shadows flee away. Onward and onward they go, growing nearer to each other, and nearer to God, till they sleep together beneath the long grass at the bottom of the hill, under the wings of the Almighty, till the trump of the resurrection shall break upon the ears of an astonished world.

Now read the hymn in this light, and say whether John Fawcett did not do a fine thing when, at the tears of an attached people that would not let him go, he bade away the golden offer from London, quietly unloaded the waggons that stood waiting for departure, and sat down to his poor living at Wainsgate on \$125 a year—whether he did not do a fine thing when in sitting down he wrote :

Blest be the tie that binds, etc.

Beatus sit no-lus
Qui colligat una;
Affines terra spiritus!
Est similis spirita.

Pro throno, O Deus,
Offerimus precem;
Nostri conatus, spes, metus,
Solatia iidem.

Portamus onera,
Alterius alter,
Et saepe fluit lacryma,
Nam mutuos dolor.

Saepc avellimur;
Sed tamen speramus
Venturos; et, actus dolor,
Jam latii erimus.

Nos modo spes laeta
In via animat,
Dum quisque jam vidat supra
Et rem desideret.

Soluti terrenis,
Amore fruiti
Serenis amicitiiis
Et praemiis caeli.

ENCOURAGE THE PASTOR.

Encouragement is needful in every department of life. Approbation consoles, invigorates and incites. The minister needs its exhilarating influence. His work being arduous, difficult and trying, confronted with discouragement and opposition, and dark pictures oft flitting across his vision, he prizes the voice of cheer and favour. His soul craves it as eagerly as the starving man demands bread. When received, it is as balm to his weary spirit. It is his right and privilege.

As he is benefited by it, so are his people. The reflex influence tells advantageously upon them in better preaching, more efficient work, a more kind and appreciative ministry, a fuller, heartier and more responsive service, a longer, sweeter and more fruitful pastorate, and a more refreshing, congenial and helping intercourse and association.

In all kinds of work men need sympathy, especially the manifested interest of those in whose behalf they labour. Under its manifestations zeal is quickened, and activity aroused. The workmen feel that they are not alone, but have interested, friendly co-operators. Herein the pastor is no exception. He yearns for the sympathy of those for whose benefit he prays and preaches and toils. If it be free, spontaneous and constant in its expression toward him, he works with more buoyant spirit, greater fidelity and larger success.

Our Young Folks.

ALMOST.

"Almost Thou persuadest me."
"Thou art not far from the kingdom."
"Behold, now is the accepted time."

So near the door—and the door stood wide!
Close to the port—but not inside!
Near to the fold—yet not within!
Almost resolved to give up sin!
Almost persuaded to count the cost!
Almost a Christian—and yet lost!

Saviour, I come, I cry unto Thee,
O, let not these words be true of me.
I want to come to the point to-day,
O suffer me not to turn away;
Give me no rest till my soul shall be
Within the refuge! Safe in Thee!

A STORY OF A HYMN.

A party of tourists formed part of a large company gathered on the deck of an excursion steamer that was moving slowly down the Potomac one beautiful evening in the summer of 1881.

A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian, beginning "Jesus, lover of my soul." The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with:

"Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered courteously. "I fought under General Grant."

"Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night, eighteen years ago this very month. It was much such a night as this. If I am not very much mistaken you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadows hid me. As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night rang the words.

Cover my defenceless head
With the shadow of Thy wing.

Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. You were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner, and said with much emotion:

"I remember that night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that He has created came to me with peculiar force. If He so cared for the sparrows, how much more for man, created in His own image; and I sang the prayer of my heart, and ceased to be alone. How the prayer was answered I never knew till this evening. My heavenly Father thought best to keep the secret from me for eighteen years. How much of His goodness to us we shall be ignorant of until it is revealed by the light of eternity! "Jesus, Lover of My Soul," has been a favourite hymn; now it will be inexpressibly dear."

TELL MOTHER IT'S BROTHER WILL.

At a meeting in Chicago, Major Hilton related the following incident which occurred on the Scottish coast:

Just at break of day of a chilly morning, the people of a little hamlet on the coast were awakened by the booming of a cannon over the stormy waves. They knew what it meant, for frequently they had heard

before the same signal of distress. Some poor souls were out beyond the breakers, perishing on a wrecked vessel, and in their last extremity calling wildly for human help. The people hastened from their houses to the shore. Yes, out there in the distance was a dismantled vessel pounding itself to pieces, with perishing fellow-beings clinging to the rigging, every now and then some one of them swept off by the furious waves into the sea. The life-saving crew was soon gathered.

"Man the life-boat!" cried the men.
"Where is Hardy?"

But the foreman of the crew was not there, and the danger was imminent. Aid must be immediate, or all was lost. The next in command sprang into the frail boat, followed by the rest, all taking their lives in their hands in the hope of saving others. Oh! how those on shore watched their brave, loved ones as they dashed on, now over, now almost under the waves! They reached the wreck. Like angels of deliverance, they filled their craft with almost dying men—men lost but for them. Back again they toiled, pulling for the shore, bearing their precious freight. The first man to help them land was Hardy, whose words rang above the roar of the breakers: "Are they all here? Did you save them all?"

With saddened faces the reply came. "All but one. He couldn't help himself. We had all we could carry. We couldn't save the last one."

"Man the life-boat again!" shouted Hardy. "I will go. What? leave one there to die alone! A fellow creature there, and we on shore! Man the life-boat now! We'll save him yet."

But who was this aged woman with worn garments and dishevelled hair, who with agonizing entreaty fell upon her knees beside this brave, strong man? It was his mother!

"O my son! Your father was drowned in a storm like this. Your brother Will left me eight years ago, and I've never seen his face since the day he sailed. You will be lost, and I am old and poor. Oh stay with me!"

"Mother," cried the man, "where one is in peril, there's my place. If I am lost, God will surely care for you."

The plea of earnest faith prevailed. With "a God bless you, my boy!" she released him, and speeded him on his way.

Once more they watched and prayed and waited—those on the shore—while every muscle was strained toward the fast-sinking ship, by those in the life-saving boat. It reached the vessel. The clinging figure was lifted and helped to its place, where strong hands took it in charge. Back came the boat. How eagerly they looked and called in encouragement, then cheered as it came nearer.

"Did you get him?" was the cry from the shore.

Lifting his hands to his mouth to trumpet the words on in advance of the landing, Hardy called back: "Tell mother it is Brother Will!"

THE DOLLARS GO BUT THE LIE STAYS.

"Would you tell a lie for five cents?" asked a Sabbath school teacher.

"No, ma'am."

"For ten cents?"

"No, ma'am."

"For a dollar?"

"No, ma'am."

"For a hundred dollars?"

"No, ma'am; not even for a hundred dollars."

"For a thousand dollars?"

Henry hesitated. He could buy many things with a thousand dollars. While he was thinking, Charlie answered "No, ma'am," very positively.

"Why not?"

"Because when the thousand dollars are gone the lie is the same."

Which of these boys was the stouter, morally? Ten cents would have measured the moral-strength of some boys.

"SEEST thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men." The meaning of this old proverb is that the man who has done well in little things shall be advanced so that he shall not waste himself on work to which obscure and unambitious men are adequate. But the surest way to advancement is to be careful in little things.

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TORONTO, WEDNESDAY, JULY 20, 1887.

THE Andover professors of the New Theology may well say, "Save us from our friends." Some of these friends strenuously contend that the professors have not departed from the theology of the founders of the institution. The friends of the secular press set up a different and contradictory line of defence. Their contention is that the Old Theology was a "narrow, repulsive and inhuman system of belief," which it is worse than useless to teach in this generation. They also contend that it is folly to look upon the endowment as "cast-iron," and give the professors credit for teaching what is called the New Theology. Clearly both defences cannot be right. If the professors teach the Old Theology, they deserve neither credit nor blame for teaching the New; and if they teach the New, their more conservative friends cannot urge that there is no departure. The Andover professors are not the first men that have suffered as much from their friends as from their opponents, and unfortunately they will not be the last.

SOME wise man has said that the moment a teacher ceases to learn he becomes unfit to teach. The late President Hitchcock was evidently of that opinion. His manuscript lectures on Church History, says one who saw them, "were full of interlineations and interpolations representing the result of the latest researches of historians, philologists, physicists and commentators, so that no two successive classes in the seminary ever heard precisely the same lecture." And herein, no doubt, lay to a certain extent, the secret of his success. The labour of preparing these interlineations and interpolations kept the President's mind in a vigorous condition, while the additions freshened the lectures. There is no mystery after all about the way in which men like President Hitchcock retain their mental powers in old age. Money to purchase new books, travel and literary society are the prime factors of the problem in the case of any man who is willing to work. Monotony, poverty and the lack of contact with superior minds are the causes that often produce dulness and premature decay in the pulpit and professor's chair.

IT is generally supposed that the utterances of a public man delivered in public are common property which anybody may report, print, sell or otherwise dispose of as he pleases. The House of Lords has just decided that such is not the case. A Glasgow student took verbatim reports of Professor Edward Caird's lectures, and had them published, both he and his publishers believing that what a professor, preacher or other public teacher utters in public becomes public property the moment it is uttered. The Lords hold that the lectures of a professor are his own after they are reported by another; that the lecturer has full control over them, and can prevent their publication. Drawing the line on this question would be a particularly nice operation. Has every public speaker control over his utterances after they have been reported? The ground on which the decision seems to have been given was that the students

in a class room are a limited audience. True, but so is Parliament. So is a congregation. So is a General Assembly. Almost any audience is limited in some way. Under what conditions do the utterances of a public man become public property that anybody may use? In view of their Lordships' decision this is rather a nice question.

CANON WILBERFORCE, whose visit delighted so many Toronto people not long ago, was taken to task in Boston for saying that the "Irish question is the whiskey question." After explaining that he was not fully reported on the question, he says:

I am a Gladstone Home Ruler to the backbone, and have sacrificed not a little to this cause. What I contend is this, that it would have been impossible thus to have stamped Ireland under foot, if she were not weakened by her whiskey. The dram bill of Ireland is £2,250,000 annually more than the whole rental of the island.

There are two most important statements here. The first, That Ireland is stamped under foot, is a great deal from the lips of an English canon. The second, That the dram bill of Ireland is £2,250,000, or \$10,000,000 annually more than the whole rental of the island, throws a glare of fearful light on the Irish problem. The rental is high enough in all conscience, but ten millions more than the rental is spent in whiskey! If every Irishman would stop drinking, the rents, high as they are, might be paid, with ten millions to spare. But let no one throw stones at Ireland. Canada, or the United States, or Scotland, or England, could do almost any good work that money can do if there were no liquor bill to pay.

THE INFLUENCE OF GOODNESS.

NEXT to the influence of the Holy Spirit the most potent influence in this world is the life of a good man. This fact is illustrated at the present time by the tributes that are being paid to Drs. Hitchcock and Hopkins. We see friendly and appreciative comments on their life and work in such journals as the *Churchman* and the *Jewish Messenger*. The life of a great and good man touches society at many points. It influences thousands indirectly who say nothing on the subject until the life closes. There is encouragement here. Everybody cannot be a Hitchcock, but everybody can influence his fellow-men more or less by goodness. The greatest human power is the power of goodness. If people made the hundredth part of the exertion to obtain influence by goodness that many make to obtain it by cleverness, by scheming, by dodging and various other ways, they would be much more influential, and their influence would be more permanent. Influence that moulds character and lives is rarely obtained and never retained by scheming. Men often complain that they have little influence for good among their fellow-men. In so doing they may be stating a fact, but they are certainly not paying themselves a compliment. Goodness is a power; and devotion to duty is a power; self-sacrifice is a power. Any man has influence who has these qualities in a large measure. Dr. Hitchcock literally died in harness. The day before his death he spoke at the opening of a high school in Fall River. His voice was clear and ringing, and his admirable address was delivered with even more than his usual force and fire. He did not, like Elijah, go up in a visible chariot of fire, but he was taken home full of years and in possession of all his splendid intellectual powers. One almost envies the manner in which God took him home to his reward. It may be presumption in us to say anything about the manner of our death. Enough for us to know that our Father will arrange the time and place and manner. And yet who can help wishing that, like Dr. Hitchcock, he might fall at his post with all his powers unimpaired. Old age with undiminished influence, with unimpaired mental and bodily powers, is certainly a crown of glory, but old age with a feeble body and mind, lessening influence and friends decreasing in number, and perhaps in ardour, is quite a different thing. Most ministers, we think, would rather fall in the full maturity of their powers. The natural place for the soldier to fall is on the field with his "face to the heavens and his feet to the foe." Hitchcock and Hopkins are rare examples of old men dying without one sign of weakness or decay, and with influence increasing to the last hour. What greater kindness did God ever bestow upon any of His servants?

RETAIN THE SCOTT ACT.

THERE is considerable talk of efforts being made in several counties where the Scott Act is in force to secure its repeal. Petitions are being carried round for signature, and we may expect that agitation will soon be begun. Agitation will not endanger the Scott Act. The Temperance cause has never shunned discussion. The more its principles are canvassed, the greater everywhere has been its success. Danger from discussion is not to be apprehended. The results where the Act has been faithfully and vigorously enforced have been such as to fully justify the expectations of those who have laboured for its adoption. There are communities in which the Act has been a comparative failure; but that is not the fault of the measure itself. It may be safely affirmed that where there is failure it is simply because an honest and firm attempt to carry its provisions into effect has never been made. Where such a state of things exists, the very worst consequences may be expected. Violators of the law are emboldened, and they glory in setting it at defiance. In such places it is no marvel that even those who have no sympathy with the liquor traffic, and who are thoroughly convinced of its demoralizing effects, regard with alarm the state of things they know to exist. No wonder many are beginning to think that the Scott Act had better be repealed than that it should serve as an instrument of intensifying the evils it was enacted to remedy. It is stated by some who have excellent opportunities of knowing that in certain districts, where the Temperance Act is only nominally in force, a great deal of what may be termed defiant drinking goes on, and, worst of all, young men and lads, who under other circumstances would never think of such a thing, are among the chief offenders. It is very foolish of them, and much to be regretted, but it is a fact requiring immediate attention. Relaxation of the law does not meet, but only intensifies the evil. The remedy is not the voting down of the Scott Act, but insisting on its prompt and vigorous enforcement. It surely would not be a difficult thing to impress young transgressors that it is just as displeasing to appear before the Police Magistrate for violating the Scott Act as it would be to be called on to answer a charge of petty larceny.

The debates and divisions in the House of Commons, though effecting nothing practical in the way of Temperance legislation, showed unmistakably that public opinion on the question was advancing, not receding. If a majority of our legislators were not prepared to pass a resolution in favour of Prohibition, they were not prepared to vote against the Scott Act or in favour of provisions that would nullify its force. This in itself is a clear indication that popular opinion is not in any degree weakening on the desirability of the maintenance and extension of a measure that, notwithstanding defects, partial failure and many obstacles, has amply vindicated the wisdom of its enactment.

Where the Act has been honestly enforced the best results have followed. Many a victim of the drink habit has been reclaimed, has become a virtuous citizen, a comfort to his family and a happier man. Homes where wretchedness prevailed have become the abodes of happiness, thrift and contentment. Where want was common, plenty is now experienced, and wives and children are better clothed. The doleful predictions of depreciated property and decreasing trade have not been verified. Tavern property has no doubt become less valuable, but otherwise general prosperity has followed the proper enforcement of the Scott Act. The criminal calendar has been greatly abbreviated, and everywhere a better and more pleasant state of things prevails, wherever anything like an effort to give the Scott Act a fair trial has ever been made.

Not repeal, but the enforcement and extension of the Canada Temperance Act is the popular requirement of the time. While it is true that there is little danger of the agitation for repeal being successful, there must be no apathy on the part of Temperance workers. Being too confident in the rightness of their cause, and looking with unconcern on the efforts of their antagonists, would be certain to bring about disagreeable surprises. Whatever attempts are being made to secure the repeal of the Scott Act, there its friends must be on the alert, and prevent the slaughter of so beneficent a measure for curtailing the deadly traffic in intoxicating drink. It rests with the friends of Temperance whether they shall advance to greater victories, or by their inactivity, encounter defeat.

DR. M'GLYNN.

THE thunderbolt of excommunication has at length fallen on the devoted head of Dr. McGlynn, late pastor of St. Stephen's Catholic Church, New York. The days were when the Papal ban paralyzed the doomed victim, and spread consternation all around. These days have passed away, and, with the spread of civil and religious liberty, their return is impossible. The awful imprecations, spoken in the name of Him who will not break the bruised reed nor quench the smoking flax, can now only excite wonder at the awful arrogance that usurps Heaven's prerogative, and the superstitious dread with which deluded mortals fell prostrate in terror before erring mortals like themselves. Men may be cut off from the fellowship of a Church on earth, but few Roman Catholics now believe that Pope and Cardinals together can either shut or open the kingdom of heaven, so that when the sentence of excommunication is pronounced it is viewed with tolerable equanimity, and when directed against those whose crime consists in the expression of individual conviction, it helps to undermine the respect of those who still have faith in Romish pretensions.

Usually when one breaks with Rome it is insinuated that the outcast has been guilty of serious offences against morality, and persistent efforts are made to hunt him down by covering his name with infamy. Such tactics cannot be pursued in the case of Dr. McGlynn. He is a man of high personal character, and was devoted to his pastoral duties among the poor and suffering in his crowded parish. His strong intellectual powers and warmth of heart endeared him to his flock, and won for him general admiration. His personal character and standing in his Church, his name having been more than once mentioned in connection with preferment, makes him a difficult man to strike.

Dr. McGlynn has not broken with the Church of Rome. He professes to be as firmly attached to its doctrines and ritual as ever. His orthodoxy is not called in question, and he has raised no doubts as to the spiritual teaching of the Church from which he is thrust forth. He has espoused the economic theories of Henry George and these, not in his priestly capacity, but as a citizen of the United States Commonwealth, he has sought to advance. To his ecclesiastical superiors this was displeasing, and he was warned to retract and keep silence. This he refused to do, for the reason that while he recognized Rome as supreme in matters of faith, he had a perfect right to his own convictions on political and social questions. His attitude is not in the strict sense of the term Protestant, but no Protestant would care to go farther than he has done in asserting the inalienable right of every citizen, be his creed what it may, to act on his own conscientious convictions in the sphere of citizenship.

The demonstration in his favour in the Academy of Music, New York, when it was known that Dr. McGlynn was excommunicated, is significant of much. It shows that Papal fulminations are regarded by many adherents of the system as mock thunder. When the weapons of spiritual terrorism cease to awaken dread, they soon lose respect and become subjects of ridicule. The large hall was packed by eager thousands, and thousands more filled the overflow meeting in Irving Hall, and still excluded thousands crowded the streets. The speech of the evening was of course that delivered by the excommunicated priest. His intrepid courage was conspicuous. His manhood is equal to the occasion. He does not quail beneath the Papal sentence. The plea for the inviolability of the rights of conscience is powerful and just, and the arraignment of the Papal ambition to control the actions of men and nations has far more strength in it than the Papal excommunication.

The immediate effect of this last phase of the McGlynn case is no doubt somewhat uncertain. The Romish Church has a tight hold on the New York daily press. The journals of that city are in a mild way endeavouring to show that the priest of St. Stephen's is a wicked man in not bowing implicitly at the dictation of his ecclesiastical superiors. They reproduce the wise and foolish sayings of brother priests scattered through the country. Many of these, afraid to call their souls their own, mutter incoherent nonsense. It is a strange anomaly that prominent journals, eloquent when championing a Protestant heretic, and commending his defiance of ecclesiastical

authority, have no doubt that men in Dr. McGlynn's position should abjectly accept the dicta of the most absolute moral and spiritual despotism on the face of the earth. It may be that priestly persistency in seeking to ostracize Dr. McGlynn, aided by the guardians of personal freedom, the public press, will relegate the ex-pastor of St. Stephen's to comparative obscurity, but the power of Rome in New York has received a blow from which it will not readily recover. Papal supremacy in a free land is an impossibility, and every effort to grasp at power by the suppression of honest conviction not only weakens what Dr. McGlynn terms the Papal "machine," but makes it ridiculous. The opinion has been expressed that in this McGlynn affair Rome has blundered. People will be set a-thinking. It will be discovered that if in comparatively unimportant mundane affairs Rome makes mistakes, may it not blunder worse in matters of unspeakable importance in the spiritual realm?

Books and Magazines.

SARATOGA CHIPS AND CARLSBAD WAFERS. By Nathan Sheppard. (New York: Funk & Wagnalls; Toronto: William Briggs.)—A clever, chatty, racy series of descriptive and illustrated papers on topics suggested by visits to the famous American and German Springs.

GRACE MAGNIFIED. Evangelistic Addresses and Bible Readings. By Ferdinand Schiverea. (Toronto: S. R. Briggs.)—This little volume contains a commendatory letter by Hon. S. H. Blake, a sketch of the evangelist's life, and a number of simple, earnest and direct Gospel addresses.

INFANT PRAISES. A Collection of Sacred Songs, Hymns and Music. Edited by John R. Sweney and William J. Kirkpatrick. (Philadelphia: John J. Hood.)—This is a good collection of hymns for young children. Many of the standard favourites appear in it. It is well and clearly printed and published cheaply.

THE DUTY OF THE CHURCH IN THE CONFLICT BETWEEN CAPITAL AND LABOUR. By Robert Ellis Thompson, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is a clear and masterly application of Christianity to one of the pressing problems of the time. It is all compressed in a small tractate of twenty-five pages.

ENGLISH AS SHE IS TAUGHT. (New York: Cassell & Co.)—The paper which appeared in a recent number of the *Century* attracted much attention at the time. It is now neatly reprinted for general circulation. Mark Twain describes it as "a darling literary curiosity, made by a teacher, and all the examples in it are genuine; none of them have been tampered with or doctored in any way." It will afford amusement and suggest thought.

ABRAHAM, JOSEPH AND MOSES IN EGYPT. By Alfred H. Kellogg, D.D., Philadelphia. (New York: Anson F. Randolph & Co.)—The volume reproduces a series of able lectures delivered before the theological seminary at Princeton, New Jersey. Their design is to show that harmony exists between the Scriptural history and the Egyptian monuments as to the position of the patriarchs. These lectures are worthy of attentive perusal.

PEOPLE AND PASTOR. Duties Involved in the Important Relation. By the Rev. Thomas Murphy, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—The author of this little book has been a most successful pastor, and the counsels he here gives are the ripe fruit of his own abundant experience. The book is the people's side of pastoral theology, and tells them a great many things they ought to know if they would do their part in making the work of the pastor successful.

THE CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The July number of this admirable magazine contains a number of descriptive and copiously illustrated papers. There is one on "Rajah Brooke—The Last of the Vikings," "The Valley and City of the Great Salt Lake," by Hugh Johnston, D.D. Rev. E. A. Stafford, LL.D., has a good poem, "The Seen and the Unseen," and Rev. A. C. Courtice, B.D., gives a sketch of James Nasmyth, the inventor of the steam hammer. The varied contents of the magazine afford pleasant and profitable reading.

THE MISSIONARY WORLD.

CENTRAL INDIA MISSION—REV. J. F. CAMPBELL'S REPORT.

(Continued.)

Outside preaching in Rutlam has been limited both by our circumstances and by the fact that people often came to our own house in such numbers as sufficiently to occupy my time and strength. It has been carried on mostly by my helpers, and even in the form of what is ordinarily called street preaching. Especially in beginning work in a city I prefer to obtain an invitation or permission to speak in a shop or counting house open to the street, or the raised platform in front of some house, which affords sitting as well as standing room to those really willing to listen at some length, and is within hearing of passers-by, this is more in accord with the custom of the country, arouses less prejudice and avoids the possible complaint of blocking the way, and creating disturbance; and hitherto we have found no difficulty in obtaining such.

Schools are not as much called for in Rutlam as in some places, for the State supports what is called the Central College in the city, with an English gentleman at its head, and some small girls' schools; and also a number of village schools. In addition there are numbers of private schools which are attended in preference to the State ones, though fees are required in the former, and, with the exception of a small entrance fee, not in the latter, the reason being one that would tell against us, also that the only instruction which most parents desire is what will enable their boys to calculate quickly in the bazaar, sign their names, and possibly read and write a letter in Rangri, the local corrupt dialect. A number of boys have asked me to open a school and teach them myself, but it has not seemed wise to do so, for the present at least, and the small attempts at vernacular boys' schools which have been made are hardly worth mentioning.

A girls' school was begun by Mrs. Campbell in June, before which the native Christian girls, occasionally joined by others, were taught in our own house. Dhondibai, Raghu's eldest daughter, was appointed mistress, and Hannahbai, Bapu's wife, has taught in it when the state of her health has not prevented. The desire for female education has largely been awakened, or rather the prejudice against it to be overcome; and other difficulties have had to be encountered. When the first room taken was given up for a larger and quieter one, the opposition of the former owner was aroused, such warnings were given the parents as that the girls would be murdered, and the attendance dwindled to one or two. Another impediment was the difference of the dialect, which is always more marked among females than men; teachers and taught at first found some difficulty in understanding each other. But in the new year there were twenty-seven on the roll, and such progress had been made as elicited an expression of gratified surprise from Colonel and Mrs. Martin, who then visited the school and distributed prizes and presents, some of them their own gifts and some from Canada. This visit of the political agent of the district and his "Mem Sahib" doubtless did good in more ways than one. Since then Mrs. Campbell has most of the time been on tour with me, and the season for marriages has been telling for the time on the attendance of this and all other schools. But the prospects are so good that we are arranging for another girls' school in another part of the city.

Zenana visiting has been mostly confined to the houses of Bohras, business men of the Shia sect of Mohammedans. Seven of these houses have been visited, representing a large number of women who have been very friendly, and listen, some of them eagerly, to the reading and explanation of the Word and the singing of the hymns, without the usual attraction of being taught to do fancy work or to read. Other houses are open, and it is hoped will be visited this year.

The lending library, which I gathered in Mhow, Mr. Builder kindly handed over to me, and it has about forty readers on its list.

The dissemination of Scriptures and tracts has been carried on as formerly, the larger ones sold, and the leaflets given away.

(To be continued.)

Choice Literature.

JACK
(Concluded)

Now it befell, that when they were rounding Eastern Point, and not till then, they bespoke the *Destiny*, which was outward bound, and signalled them. She drew to speaking distance, and her skipper had a word with the master of the *Daredevil*, but he spoke none too loud and made his errand quickly, and veered to his own course and the boats parted company and the *Daredevil* came bustling in. They were almost home.

It was remembered afterward that Jack was badly frost-bitten upon that voyage; he looked badly, he had strange ways, the men did not know exactly how to take him. He was overheard to say:

"I ain't a-goin' to go to Georges' again."

Rowe Salt overheard this, after the skipper of the *Destiny* had signalled and tacked. Jack was sitting aft alone when he said it, looking seaward. He had paid little attention to the incident of the *Destiny*, but sat staring, plunged in some mood of his own which seemed as solitary as removed from his kind and from their comprehension as the moods of mental disorder are from the sane.

So then, with such dexterity as the ignorant man could muster, Salt got his friend below, on some pretext, and stood looking at him helplessly.

"You don't look well, Rowe," Jack suggested pleasantly.

"Jack," said his dory mate, turning white enough, "I'll make no bones of it, nor mince nothing, for somebody's got to tell ye, and they said it must be me. There's a warrant after ye. The sheriff's on the tug betwixt us and the wharf. She's layin' off of the island, him aboard of her."

"I never was in prison," faltered Jack. "The boys have always bailed me."

"Taint a bairn's matter, Jack, this time."

"What did you say?"

"I said it wasn't a bairn's business. Somebody's got to tell you."

Jack gazed curiously up into his friend's face.

"What was it that I done, old boy? Can't you tell me?"

"Let the sheriff tell you. Ask the sheriff. I'd rather it was the sheriff told you, Jack."

"Tell me what it is I done, Rowe Salt, I'll tell you."

He looked puzzled.

"The sheriff knows more about it nor I do," begged the fisherman; "don't make an old messmate tell you."

"All right," said Jack, turning away. He had now grown very quiet. He pleaded no more, only to mutter once:

"I'd rather have it from a messmate."

Rowe Salt took a step or two, turned, stopped, stirred, and turned again.

"You killed somebody, then, if you will know."

"Killed somebody?"

"Yes."

"I was drunk and killed somebody?"

"Lord help you, yes."

"I hope," hoarsely—"Look here, Salt, I hope Teen won't know."

"I say, Rowe," after a long pause, "who was it that I killed?"

"Ask the sheriff."

"Who was it that I killed?"

"The skipper'll tell you meebly. I won't. No, I vow I won't. Let me go. I've cone my share of this. Let me up on deck! I want the air!"

"I won't let you up on deck—so help me!—till you tell!"

"Let me off, Jack, let me off!"

"Tell me who it was, I say."

"Oh, dear, the poor fellow don't know,—he really don't."

"I thought you would ha' told me, Rowe," said Jack with a smile,—his old winning smile, that had captivated his messmates all his life.

"I will tell you!" cried Rowe Salt with an oath of agony. "You killed your wife. You murdered her. She's dead. Teen ain't to home. She's dead."

They made way for him at this side and at that, for he sprang up the gangway and dashed among them. When he saw them all together and how they looked at him, he stopped. A change seemed to strike his purpose, be it what it might.

"Boys," said Jack, looking all about, "ye won't have to go no bail for me. I'll hide my account this time."

He parted from them, for they let him do the thing he would, and got himself alone into the bows and there he sank down crouching, and no one spoke to him. The *Daredevil* rounded Eastern Point, and down the shining harbour, all sails set, came gayly in. They were almost home.

Straightway there started out upon the winter sea a strong, sweet tenor, like a cry. It was Jack's voice,—everybody knew it. He stood by himself in the bows, back to them, singing like an angel or a madman,—some said this; some said the other,—

"Rock of Ages, cleft for me!
Let me hide myself in Thee;

Thou must save, and Thou alone.

When I soar to worlds unknown,
See Thee on Thy judgment throne,"

sang Jack.

With the ceasing of his voice they divined how it was, lone instinct, and every man sprang to him. But he had leaped and gained on them.

The waters of Fairharbor seemed themselves to leap to greet him as he went down. These that had borne him and ruined him buried him as if they loved him. He had pushed up his sleeves for the spring, hard to the shoulder, like a man who would wrestle at odds.

As he sank, one bared arm thrust above the crest of the long wave, lifted itself toward the sky. It was his right arm, on which the crucifix was stamped.

White and gold as the lips and heart of a lily, the day blossomed at Fairharbor one June Sunday, when these things were as a tale that is told. It was a warm day, sweet and still. There was no wind, no fog. The harbour wore her innocent face. She has one; who can help believing in it to see it? The waves stretched themselves upon the beach as if they had been hands laid out in benediction; and the colours of the sky were like the expression of a strong and solemn countenance.

So thought Mother Mary, standing by her husband's side that day, and looking off from the little creature in her arms to the faces of the fishermen gathered there about her for the service. It was an open air service held upon the beach, where the people she had served and loved could freely come to her—and would. They had sought the scene in large numbers. The summer people, too, strolled down distant and different and hung upon the edges of the group. I hey had a civil welcome, but no more. This was a fisherman's affair; nobody needed them; Mother Mary did not belong to them.

"The meetin's ours," said Rowe Salt. "It's us she's after. The boarders ain't of no account to her."

His brother Jim was there with Kowe, and Jim's wife and some of the respectable women neighbours. The skipper of the *Daredevil* was there, and so were many of Jack's old messmates. When it was understood that Mother Mary had adopted Jack's baby, the news had run like rising tide, from wharf to wharf, from deck to deck,—everybody knew it by this time. Almost everybody was there to see the baptism. The Fairharbor fishermen were alert to the honour of their guild. They turned out in force to explain matters, sensitive to show their best. They would have it understood that one may have one's faults, but one does not, therefore, murder one's wife.

The scene in the annals and the legends of Fairharbor was memorable, and will be long. It was as strange to the seamen as a leaf thrown over from the pages of the Book of Life, inscribed in an unknown tongue, of which they only knew that it was the tongue of love. Whether it spoke as of men or of angels, they would have been perplexed to say.

Into her childless life, its poverty, its struggles, its sacrifices and its blessed hope, Mother Mary's great heart took the baby as she took a man's own better nature for him; that which lay so puny and so orphaned in those wild lives of theirs, an infant in her hands.

Jack's baby, Jack's baby and Teen's, as if it had been anybody else's baby, was to be baptized "like folks." Jack's baby, poor little thing, was to have his chance.

The men talked it over gravely; it affected them with a respect one would not anticipate, who did not know them. They had their Sunday clothes on. They were all clean. They had a quiet look. One fellow who had taken a little too much ventured down upon the beach, but he was hustled away from the christening and ducked in the cove, and hung upon the rocks to dry. One must be sober who helped to baptize that baby.

This was quite understood.

They sang the hymn, Jack's and Teen's; of course they sang the Rock of Ages, and Mother Mary's husband read "the chapter" to them, as he was used, and spoke with them; and it was so still among them that they could hear each wave of the placid sea beat evenly as it listened to the beating of a near and mighty peaceful heart. Mother Mary spoke with them herself a little. She told them how she took the child, in despair of the past, in hope of the future, in pain and in pity and in love; yearning over him and his and those who were of their inheritance, and fate, their chances and their sorrows and their sins. She told them of the child's pure heart within us all, which needs only to be mothered to be saved; which needs only that we foster it to form it; which needs that we treat it as we do other weak and helpless things, whether in ourselves or in another. What was noble in them all, she said, was to them like this little thing to her. It was a trust. She gave it to them, so she said, as she took the baby here before their witnessing, to spare him from their miseries if she might.

They were touched by this, or they seemed to be, for they listened from their souls.

"We'd oughter take off our hats," somebody whispered. So they stood uncovered before the minister and Mother Mary, and Jack's poor baby. The sacred drops flashed in the white air. Dreamily the fishermen heard the sacred words:

"In the name of the Father: And of the Son: And of the Holy Ghost. Amen."

But no one heard the other words, said by Mother Mary, close and low when she received the child into her arms again and bowed her face above it:

"My son, I take thee for the sake and for the love of thy father and of thy mother."

But the fishermen, used not to understand her, but only to her understanding them, perceiving that she was at prayer, they know not why, asking of heaven they knew not what, the fishermen said: *Amen. Amen.*

THE END.

BOOK MAKING BEFORE THE AGE OF PRINTING.

Of course the Chinese were ahead of Europe. Their chronicles record printing upon silk or cotton in the century before Christ, paper being attributed to the first century after Christ. It is certain that many hundred years ago they had begun to put writing on transfer paper, lay this face downward on wood or stone, rub off the impression or paste on the transparent paper, cut away the wood or stone, and take an impression in ink which duplicated it: original. First, probably, they cut the letters into the block, leaving white letters on black ground, which method, Didot thinks, was known to the Romans and was the process referred to by Pliny; afterward they cut away the block, leaving the letters raised, to print black on white. This last process is attributed to Foong-Taou, Chinese minister of state in the tenth century, who was driven to the in-

vention by the necessity of getting exact copies of his official documents. Indeed, there is detailed tradition of a Chinese Gutenberg, one Pi-Ching, who in 1041 carved cubes of porcelain paste with Chinese characters, afterward laking them, and literally "setting" the porcelain types by help of parallel wires on a plate of iron in a bed of heated resinous cement. These types he hammered or planed even and pressed close together, so that when the cement hardened they were practically a solid block, which could be taken to pieces again by melting the cement. But Pi-Ching was born out of time, in the wrong country, and to the wrong language. The Chinese word alphabet contains at least 80,000, possibly 240,000, characters (the National Printing office, at Paris, made types for 43,000), and for the lesser number the Chinese compositor would require a large room to himself, where he could wander among 500 cases "looking for a sign," while Chinese wood engravers will cut on pear-wood, or on the hard waxen composition used for that oldest of existing dailies, the *Pekin Gazette*, an octavo page of characters for forty or fifty cents—a hundredth part of the cost of coarse work, a thousandth of the cost of the finest work, here. The Chinese printer, without a press, but with a double brush like a canoe paddle, inking the block with one end, and pressing the paper laid on the block with the dry brush at the other end, prints two thousand sheets a day, on one side only, which are then bound into a book by making the fold at the front of the sheet, and stitching through the cut edges at the back. A fair sized book is sold for eight or ten cents, and there is little inducement for improvement. Playing-cards, invented probably in Hindostan as a modification of chess, and then engraved on ivory, were made in China and in Hindostan centuries ago, and thence they seem to have made their way into Europe, probably through Saracens or Jews, before 1400.

Meanwhile the business of book-making by copying had a curious development in two directions. The industry so flourishing in Cicero's Rome had dwindled to nothing by the sixth century. The great libraries had been destroyed. Few could write their names; fewer could read. The Irish monks alone preserved the art of illuminating, and from the island of Iona shed such light as they could throughout Europe. Charlemagne himself could not write, but used a curious monogram to picture his name; he was the more ready, it may be, to permit his English adviser, the monk Alcuin, to require that every monastery should maintain a scriptorium, and every convent or bishop should employ a permanent copyist "using only Roman letters," for the making of books. The Church monopolized this art up to the twelfth century, when the ignorance of the inferior clergy, and later the influence of St. Francis d'Assisi, who forbade Bible, breviary, and psalter to his order, made way for the lay booksellers who congregated about the great schools of theology like Padua and Paris. But the Church still arrogated superintendence and censorship; the University of Paris required "the stationers, vulgarly called booksellers"—the first name coming from their selling at a station or shop—"to tell the truth, without deceit or lying, touching the price of books," which was fixed by four master booksellers appointed by the University, with four demers profit when sold to teacher or scholars, or six demers when sold to the public. Even then the bookseller might not buy a book for sale until it had been exposed five days in the hall of the university, and its purchase declined by teachers and scholars; and he was obliged to loan it for copying, at a small fixed price, to any student giving security. Consequently the university was, later on, compelled to fulminate against base booksellers who, naturally desiring to earn a living, did not uphold the dignity of their profession, but mixed it up with "vile trades," such as "frizzettes and like haberdashery," as modern booksellers have also been compelled to do. Vellum became scarce, and the richer buyers disdained paper. This fact promoted the differentiation of book-making into two distinct divisions: On the one side the superb missals of the religious orders and the daintily written and bound troubadour books of the courts; on the other, a flood of alphabets, primers, creeds, prayer books and crude school books, wonderfully cheap, from a groschen up, made by unprofessional copyists, demanded as the result of the Church school work of such early reformers as Wycliffe and Huss, and the general awakening of Europe. The fraternity of St. Luke, existing in Paris in 1391, the Company of Stationers, in London, 1405, and the book trade guilds in other cities, show the extent of the industry.—R. K. Bowker, in *Harper's Magazine* for July.

GLASS PAINTING IN AMERICA.

Just now the tendency is to revert to the painting of glass, the colour being laid on the surface and attached to it by baking in a heat that fuses the colour without melting the glass. This process is confined thus far to the painting of faces and hands and the smaller details of a design, and is this degree is not objectionable. The facility it offers for evading mechanical difficulties is so great, however, that there is danger that our decorative artists may yield to the temptation as those of Europe have done. This is greatly to be deprecated, as it would tend almost as its birth to ruin one of the most original and successful of our decorative arts. The daring exhibited in grappling with this art has been one of the surprising points in the making of American stained-glass windows. Mr. Lafarge has executed some designs in flowers of extraordinary intricacy and beauty as well; many are familiar with his famous battle-window at Cambridge; and he has recently surpassed himself in the magical splendour of the Ames memorial window at Easton, Massachusetts. The Tiffany Glass Company has achieved a grand success in an enlarged copy on glass of Dore's "Christ in the Praetorium" for a church in Milwaukee, no less than forty feet long, and twenty feet wide. These artists have likewise apprehended the fact that such a window must have for its first object the passage of light, and that any design disturbing that idea has failed of its purpose.—S. G. W. Benjamin, in *New Princeton Review* for July.

THE PROBABLE ULTIMATE VERDICT ON NAPOLEON.

It seems to be well-nigh useless to expect at present from the English-speaking public a fair and reasonable estimate of Napoleon Bonaparte. But any one who really tries to enter into the circumstances that surrounded him, into the problems he had to meet, into the conditions of European political, legal and social life which existed in his day, will rise from his studies with a very different notion of him from that generally entertained. For the first fifty years of the century Napoleon's character and acts were attacked by the Legitimist and Conservative party; during the second half of it Republicans and Liberals have joined in the assault. That Napoleon was as enlightened and liberal a ruler as the stormy condition of the times and the imperfect state of political knowledge and capacity of the populations of the Continent allowed him to be will very likely be the ultimate verdict.

Meantime, Napoleon is tried by standards of public and private morals which critics and historians never dream of applying to his contemporaries. He is harshly dealt with on all sides. Yet it is something gained that recent writers on the condition of Europe in Napoleon's day have come to recognize the utility and beneficence of his legislative and political labours. It tends to show that the race-prejudice which is so strong in the Anglo-Saxon, and the constitutional difficulty which men of our stock always have in appreciating the problems which face other nations, have, to a certain extent at least, been overcome. The sooner these obstacles are levelled, the sooner we shall arrive at the truth of history.—*John C. Ropes, in Scribner's Magazine for July.*

EXTRAVAGANCE IN COLLEGE.

The very parents who speak so bitterly of the encouragement given to young men's extravagance by the modern college life have carefully trained their sons for just the life which they have found. Usually men in moderate circumstance, they have never compelled, their sons to earn a dollar in their lives, or to know the cost or value of money; or to deny themselves anything within their reach, or to do anything except spend money when a favourable opportunity offered. The sons, passing for the first time beyond the father's eye, and able to plead circumstances which parents cannot deny from personal knowledge, are in a fair position to deplete the paternal pocket book, and have never been trained to refrain from improving such an opportunity. It is not for his own selfish gratification that the son joins this or that college society, or takes all the college papers, or "goes with the nine" to watch an intercollegiate game in another college town, or does any of the other things for which his father has to pay,—not at all; it is only because he would be ostracized in college if he refrained from such indulgences. Such are the statements which accompany the periodical petitions for cheques; and the father, finding it easier to curse college extravagance than to take the trouble of ascertaining the true state of the case, continues his mistreating of the boy by paying his bills until, at the end of the college course, the son is turned loose upon the world to find at last what a dollar really means.—*The Century for July.*

WRONG MAXIMS OF PHYSICAL AND MENTAL EXERCISE.

"Cultivate both mind and body along the line of the least resistance."
"Study yourselves; and, most of all, note well wherein kind nature meant you to excel."

These are the sentiments that are shaping the tendencies of the age and moulding our systems of mental and physical education. In neither case are we looking for improvement in blood and tissue, or for the promotion of organic perfection. The leading object is to achieve immediate success in social aims and distinctions, and a false method is taken of attaining even this. In the effort the welfare of both body and mind is frequently jeopardized, and the foundation for vigorous health undermined.

Nowhere are these tendencies to degeneration more apparent than in the radical changes that take place in the physique through impaired nutrition. These changes can readily be observed by comparing the measurements of those in feeble condition with the typical or normal standard as shown by the (my) chart. This comparison need not be limited to individuals, for it is fully as applicable to schools, clubs, classes or communities.—*D. A. Sargent, M.D., in Scribner's Magazine for July.*

MINT MACHINERY.

In former times coins were often cast—and indeed some of the most beautiful specimens of numismatic workmanship known, such as the medals of Giulio Romano, were so made. Striking from engraved dies has, however, been practised from early times; most of the Greek and Roman coins, as well as those of India, were thus formed. The invention of the rolling mill and the disk cutter, which seems to have been suggested by Leonardo da Vinci, who designed many of the medieval coins, has served to perpetuate the method of striking. The impression of the dies was originally given by blows from a hammer, a method which continued to be used as late as 1662, owing to the prejudice of the "moneyers," who resisted the introduction of machinery for the purpose. The hammer was, however, gradually replaced by the screw press, and this machine, of much the same form as that used by Benvenuto Cellini, who made coins for Pope Clement VII., figured in Akerman's plate of the coinage room of the Tower, published in the early part of this century. Boulton in 1790 first applied steam power to the press, and his screw press continued to be employed in the Mint down to 1882, when the lever press of Uhlhorne was exclusively adopted.—*Good Words.*

IDEALS.

There is but one bird sings like that!
From Paradise it flew,
Out to the world, with wavering plumage gay,
When on creation's glad, awakening day
The morning wore the dew.

It is not nightingale or lark.
Oh, a diviner bird!
In moon touched forests, sweet with night and dew,
In dawn stirred meadows, when the Spring goes through,
Its voice was never heard.

Its nest? In boughs of fadeless bloom,
Nowhere that we can see,
The winds have never found it, and the rain
Of wasting autumns beat the leaves in vain
On that immortal tree.

Its age, its country? No man knows.
Born for the world's delight,
No bird that goes through splendours of the dawn,
Or homeward comes, down quiet twilight dawn,
Has wings for such far flight.

Can no one find it? All the world
Is seeking it afar.
Each in his "n has cried, "Lo, it is mine!"
Oh, bitter sweet! Still is the joy divine
Farther than flower from star.
—*Juliet C. Marsh, in The Century for July.*

WHEAT AND THE WORLD.

Could imperial Rome have only grown sufficient wheat in Italy to have fed her legions Caesar would still be master of three fourths of the earth. Rome thought more in her latter days of grapes and oysters and mullets, that change colour as they die, and singing girls and flute playing, and cynic verse by Horace, anything rather than corn. Rome is no more, and the lords of the world are they who have masters'ip of wheat. We have the mastery at this hour by dint of our gold and our 100-ton guns, but they are telling our farmers to cast aside their corn and to grow tobacco and fruit and anything else that can be thought of in preference. The gold is slipping away. These sacks in the market, open to all who thrust their hands in, are not sacks of corn, but of golden sovereigns, half sovereigns, new George and the dragon, old George and the dragon, Sydney Mint sovereigns, napoleons, half-napoleons, Belgian gold, German gold, Italian gold, gold scraped and scratched and gathered together like old rags from door to door. Sacks full of gold, verily I may say that all the gold poured out from the Australian fields, every penny-weight of it, hundreds of tons, all shipped over the sea to India, Australia, South Africa, Egypt, and, above all, America, to buy wheat. It was said that Pompey and his sons covered the great earth with their bones, for each one died in a different quarter of the world, but now he would want two more sons for Australia and America, the two new quarters which are now at work ploughing, sowing, reaping, without a month's intermission, growing corn for us. When you buy a bag of flour at the baker's you pay fivepence over the counter—a very simple transaction. Still you do not expect to get even that little bag of flour for nothing; your fivepence goes over the counter into somebody else's till. Consider now the broad ocean as the counter, and yourself to represent thirty-five millions of English people buying sixteen, seventeen or eighteen million quarters of wheat from the nations opposite, and paying for it shiploads of gold.—*The English Illustrated Magazine.*

THE SONG OF BIRDS.

To a certain extent we may take the sounds uttered by birds and animals as an index to their emotional condition. If you hear a man humming an air as he walks along, you conclude either that he is a lunatic or that he is happy. Spontaneous song, whether of birds, animals or man, is possible only when the singer is cheerful. A pianist may of deliberate purpose play a set piece, but he will never successfully improvise when he is miserable. The song of our hedge warblers, though it of course contains inherited elements, is essentially an improvisation: it is by no means necessary to their existence or their perpetuation. Developed at first as an adjunct to sexual selection, it has been extended as the highest exponent of pleasure of all kinds. It begins each year in the breeding season, but it is by no means confined to that season. Our woods and fields are vocal all the summer, and until late in November. In some species there appears to be a partial silence in the month of August, but the song breaks out again in harvest time, to be continued until the winter. It therefore has no exclusive, or even principal connection with the pairing time; rather it is a welcome to the time of roaming; the skylark pours forth its song to the rising sun, while the bittern, with his hoarse cry, welcomes the approach of night. The song is the appropriate expression of the joys of freedom, and the first result of captivity is the cessation of its strains.—*The Nineteenth Century.*

A MEMORIAL tablet has been placed in the hall of the house at Greenock, in which John Galt, the novelist, and father of Sir A. T. Galt, died.

MR. HASLETT, mayor of Belfast, says he has never slighted the temperance pledge he gave to his mother when he was fourteen years of age, and he hopes he never will. A great Irish difficulty was caused by the national characteristic, hospitality, which was so easily gratified by indulgence in "a half-one." But he had invited the Lord-Lieutenant to dinner and he had no wine on the table, and his lordship highly approved of the arrangement.

British and Foreign.

THERE are thirty three candidates in the field for the east parish, Greenock.

PRINCIPAL RAINY and Dr. Somerville presented the Free Church address to the Queen.

BARON HINDLEY, of the firm of Allsop the brewers, has left a personal estate sworn at \$2,785,000.

THE Commissioners of Woods and Forests have sanctioned the plans for the restoration of Dunblane Cathedral.

ARCHDEACON BARDSLEY, bishop elect of Sodor and Man, is a vice-president of the National Temperance League.

MORE than forty parish churches in England have abolished the appropriation of seats during the past year, and in every case the result has been an increase in the church funds.

BISHOP ELICOTT states that since Victoria ascended the throne, 2,000 new churches have been erected in England, and 8,000 restored, entailing altogether an expenditure of \$150,000,000.

At the sale of Lord Crawford's library a copy of the Mazanin Bible, the first book printed with movable metal types, was sold for \$113,250. It was bought at Sotheby's thirty years ago for \$3,475.

PRINCIPAL CAIRNS, along with Mr. Copeland, the pastor, conducted the services at Cairn, which were in commemoration of the jubilee of the Church, completing the fiftieth year since its erection.

PRINCIPAL RAINY and ten other representatives of the Free Church were present at the jubilee ceremony in Westminster Abbey. The laymen included Mr. Taylor, Mr. Innes and Mr. Campbell White, of Overton.

A BASUTO ploughing up what was used to be the camp of the Cape mounted rifles, at Morosi's mountain, found a bottle of French brandy. After disposing of its contents he buried the bottle in the hope of getting a crop next season.

MR. WILLIAM SWANSON, called to assist Dr. J. H. Wilson, of Barclay Church, Edinburgh, is a son of the distinguished Chinese missionary and Moderator of the English Presbyterian Synod. He has just been licensed by Caithness Presbytery.

REV. KENNETH A. MACLEAN, of Ayr, has been elected by a considerable majority to succeed the late Dr. Shanks, at Craigrowrie; the other candidate was Rev. W. A. Liston, of Mauras.

MR. ROBERT LEE, son of the late principal, complains that Mr. W. T. Dobson, in his book on the Bassandyne Bible, has appropriated without acknowledgment original information given in his father's "Memorial for the Bible Societies of Scotland."

THE sum of \$16,450 has been subscribed for the Foreign Mission Fund, in personal donations ranging from \$5 to \$2,500. It is intended to raise \$100,000 to place the fund on a satisfactory basis. A shilling from each member of the Church would yield \$45,000.

MR. AUGUSTINE BIRRELL's second series of "Obiter Dicta" do not please the critics so well as the first; they are agreeable gossip, written in a crisp and vivacious style, with a vein of humour and a command of literary allusion. But the form is much superior to the substance.

THE vicar of St. Luke's, Birmingham, has introduced a picturesque innovation in his mixed choir of ladies and gentlemen; the ladies have just been put into surplices, tastefully designed in Scotch lawn with pleated backs, the costume being completed by purple velvet caps.

DR. JOSEPH PARKER, in one of his sermons in the City Temple recently, said he had been astonished at the interest taken in the Queen by their American friends. He could have sold his Abbey ticket for \$500 to an American; indeed, one American had offered \$2,500 for a ticket.

THE "closure" is becoming a favourite institution in Ireland. At least so it proved at the late General Assembly where, as soon as a discussion threatened to be tedious, somebody moved "That the debate do now close," and in a great majority of cases the resolution was carried unanimously.

"CARMEN SYIVA," the Queen of Roumania, whose exquisite tales are so human and so imaginative, has translated the Queen's "Journal" into Roumanian, with notes on Scottish customs. A specially printed copy has been presented to the British Queen. Its popularity has caused its issue in a "people's edition."

OVER 15,000 drunk and disorderly persons were arrested in Lanarkshire during 1886. But not one case was found by the police during the year in the county of Shetland and the burgh of Lerwick, while Orkney, Kirkwall and Dornoch had but one each. Inverness, excluding the burgh and including Skye, had only ten.

MR. JOHN DUNCAN, chaplain of Ayr Asylum, formerly an elder in the West Church, Rothesay, and who was at one time superintendent of the sailors' home at Greenock, has died in his eightieth year. He was a prominent temperance reformer. His funeral sermon was preached in the chapel of Ayr Asylum by his son, Rev. D. M. Duncan.

THE senate of Dublin University has conferred the degree of LL.D. on Principal Cunningham, of St. Andrews, whose son is the distinguished professor of anatomy at Dublin. Dr. Haughton, who proposed the graces, said it was Principal Cunningham who had the moral courage to first introduce the principle of short sermons into the Church of Scotland.

THE Edinburgh Free Presbytery, by nine to seven, resolved to petition against the bill which proposes to give powers to school boards to establish day industrial schools, supported out of the rates. It was urged that the measure would encourage dissolute parents in their heedless courses, and also that the religious difficulty would come up in consequence of the association of Catholic with Protestant children.

Ministers and Churches.

THE Rochesterville Presbyterian Church congregation has purchased a lot on Preston Street for \$950.

IT is said that the Rev. James Barclay, of St. Paul's Church, Montreal, has received a call to Melbourne, Australia.

THE Rev. J. Thompson, of Knox Church, Ayr, was presented with a purse of \$33 on the occasion of the Church picnic on Thursday week.

THE Rev. C. Chiquay is visiting Gladstone, Manitoba. He is the guest of Mr. Stalker. He preached in the Presbyterian Church last Sabbath.

THE sum of \$300 is required to complete the repairing of the First Presbyterian Church, built by Rev. Mr. Macdowell, at South Fredericksburg.

THE Rev. A. Urquhart, of Regina, is enjoying a month's holidays. Professor Bryce is ministering to the spiritual needs of his charge during his absence.

THE Rev. R. D. Frazer, of St. Paul's Church, Bowmanville, on his return from the Pacific coast, addressed his congregation on "The Far West and the Churches."

THE second concert of the Woman's Foreign Missionary Society of Knox Church, Charleston, held recently in the Presbyterian Church of that place, was of a very interesting nature.

THE Rev. D. A. McLean, a recent graduate of Knox College, Toronto, has received an unanimous call from the congregations of Kemble and Sarawak, in the Presbytery of Owen Sound.

A GRADUATE of Princeton, of five years' standing, will supply pulpit for absent ministers for one or more Sabbaths till end of September. Address: W. H., care of CANADA PRESBYTERIAN, Toronto.

THE Rev. W. Louthard, pastor of St. Andrew's Church, Picton, returned on Tuesday from his tour via Winnipeg to Victoria, B.C., looking very much invigorated by his lake, prairie and mountain trip.

A STRAWBERRY and ice cream festival was held recently in Knox Church, Holland, at which not a few enjoyed a pleasant hour. The entertainment consisted of speeches, reading and music by local talent.

REV. S. HOUSTON, of Cooke's Church, Kingston, appeared before the Irish General Assembly, and presented the claims of the home mission department of the Canadian Church. He made a favourable impression.

A VERY enjoyable and successful lawn social was held at the Presbyterian Manse, Grand Valley, on the 6th inst. The attendance was large, and all entered heartily into the various kinds of amusement. Proceeds, \$30.

THE appointment by the Quebec Provincial Government of Mr. John H. Sempley, merchant, as Irish representative Catholic School Commissioner, and of Principal MacVicar as Protestant School Commissioner, has given general satisfaction.

THE Rev. Thomas Lowry, formerly secretary of the Foreign Mission Board, is on a visit to his son in law, Mr. James Whaley, Milverton. The reverend gentleman is declining in health, and unable to take part in public devotional exercises.

THE Presbyterian Church, Napance, has undergone a thorough course of repairs during the past few weeks, adding very materially to its appearance and comfort. The Rev. A. Young, who has been absent for several weeks, has returned, and resumed his pastoral duties.

THE garden party given by Mrs. S. T. Ferguson and Mrs. Joseph Sanderson, under the auspices of the Presbyterian Church, Cartwright, on Dominion Day passed off very successfully. Various sports were indulged in. A good tea was partaken of, and a very pleasant time spent.

THE Winnipeg *Free Press* states that the Rev. Dr. King is succeeding admirably in his efforts to wipe off the remainder of the mortgage debt of \$4,500 upon the Manitoba College. A few days ago he appealed to the people of Portage la Prairie, and met with a most generous response.

THE Presbyterians of Douglas, in the Presbytery of Lanark and Kenfrew, held their picnic on July 1. They also had a bazaar. A number of speakers were present, and a good programme was carried out. The amount realized was \$212, which will be contributed to the Church Building Fund.

PROFESSOR HENRY DRUMMOND, author of "Natural Law in the Spiritual World," is at present on a visit to this continent. He is now the guest of Mr. D. L. Moody at Northfield, Mass. Professor Drummond, during his stay, will address the students of several colleges on religious matters.

MR. A. M. McMECHAN, B.A., of Toronto University, 1884, son of Rev. J. McMechan, Port Perry, was awarded a fellowship in German at the late commencement in Johns Hopkins University, Baltimore. A fellowship entitles to \$500 per annum for two years, and exemption from college fees.

THE Rev. A. D. McDonald, of Seaford, preached in the Presbyterian Churches of Prospect and High Bluff during the absence of the pastor, Rev. H. McKellar, who went along with the Rev. Dr. Wardrope, Convener of the General Assembly's Foreign Mission Committee, to visit the Indian missions of Okanase and Beulah.

THE ladies of Grand Bend Presbyterian congregation, on the 1st of July, attracted a large number of friends by their good and abundant refreshments, which were served in the beautiful grove on the lake shore. A quiet and pleasant day was spent, giving satisfaction to all, especially to the ladies, who realized over \$115 by their refreshments.

THE recent Presbyterian picnic at Gladstone, Manitoba, was a great success, and everybody seemed to enjoy themselves. The choir, under the leadership of Mr. Mason, discoursed sweet music. The orators of the day were Rev. Messrs. Stalker, Rowand and Kinby, also Messrs. K. McKenzie, M.P.P., T. S. Morton, C. P. Brown and P. H. Moore.

THE induction service of Rev. J. S. Duxton to Knox Church, Brandon, was held recently. The Rev. A. Currie, of Virden, preached the sermon, Rev. J. H. Bell, of Portage la Prairie, conducted the induction service; Rev. S. C. Fraser addressed the minister, and the Rev. Mr. Sutherland addressed the people. There was a large attendance. The following evening a welcome social was held.

THE Innerkip Sabbath school held its annual picnic on Robert McLean's flats on July 1. The committee of management is deserving of great praise for the completeness of the arrangements by which the day's enjoyment was heightened, and the occasion made one of more than usual success. Much interest was manifested in the games. Music for the occasion was furnished by the choir under the leadership of Mr. E. Rowel.

THE annual picnic of the congregation and Sunday school in connection with the Bank Street Presbyterian Church, Ottawa, came off recently at Cummerland. The excursionists left in the morning on board the *Empress*. The trip proved a very pleasant one for those who took part. An interesting programme of sports and various kinds of amusements was arranged, and the prizes gained in the athletic contests were awarded to the winners when returning home on board the steamer.

AN interesting service of song was recently held in Eskine Presbyterian Church, Meaford. During the evening an address, giving expression to the congregation's appreciation of the labours of the pastor, Rev. A. T. Coulter, and their kindly feeling toward him, was presented. The address was accompanied by a purse containing \$75. A resolution, granting Mr. Coulter four weeks' holidays, was also cordially passed. These evidences of his people's good feeling were suitably acknowledged by the pastor.

THE Rev. Mr. Eastman, of Oshawa, got a cordial reception on his return from the Assembly and the trip to the Pacific Coast. A welcome social was held in the basement of the church, which was beautifully decorated for the occasion. Hearty, informal addresses were presented on behalf of the congregation, the Session, the managers and the pastor's Bible class, to which were added kind words from the pastors of the sister Churches of the town. Music, recitations and ice cream contributed to the pleasures of a very enjoyable evening.

A MEETING was lately held in the Town Hall, Crosshill, in front of the building of the Presbyterian Church. The Revs. Mr. McKay, Milverton, and Mr. McKibbin, of Millbank, addressed the people. The addresses were well chosen and appropriate, and contained much that will be food for thought for many a day to the hearers. After the addresses, a subscription list was handed round, and the handsome sum of \$640 was subscribed, which, with the subscriptions yet to be handed in, will bring the amount up to, or over, \$1,000. The congregation is to be congratulated on the success of the meeting.

THE annual picnic under the auspices of the ladies of St. Andrew's Church, Pickering, came off, as previously announced, on the 1st July, at Gordon's Grove, which is becoming quite famous as a picnicking resort. It proved a great success numerically, socially and financially. The tea and refreshments provided by the ladies were all that could be desired, both as regards quantity and quality. An attractive feature of the entertainment was the presence of Mr. Sparke's steam-yacht, in which the children sailed up and down the river to the delight of young and old. The sum of \$50 was realized.

THE annual festival of Ancaster and Alberton congregations, Rev. Herbert C. Ross, pastor, was held on Dominion Day in the grove belonging to Captain Walker, our energetic reeve and Sabbath school superintendent. We were favoured with beautiful weather. St. George's Band was present, and delighted the large number of visitors. The young ladies "who served tables" looked really charming, and the receipts, amounting to \$151, gratified the workers. The previous evening a successful garden party was held at the residence of Mr. Hanning, Alberton. A very enjoyable time was spent, and great credit is due to the ladies of both congregations.

IT is stated that the Rev. J. G. Mackintosh, D.D., of Philadelphia, has been secured to conduct the opening services of Cooke's Church, Toronto, which has been undergoing extensive repairs. Dr. Mackintosh commenced his ministry about twenty-five years ago in Connor, Ireland, in one of the largest congregations in connection with the Irish Assembly. On the retirement of the late Rev. Dr. Cooke from the pulpit of May Street Church, the eloquent minister of Connor was called to succeed him, from which church he was called to his present charge. The Rev. Samuel Tyle, of the Central Church, Hamilton, succeeded Dr. Mackintosh in the pastorate at Connor.

LAST week the annual picnic of Central Presbyterian Sabbath School, Hamilton, was held at the Brant House, the steamer *Mazepa* taking about 500 scholars and their friends down. As soon as the party arrived the various committees immediately began their work of providing games for the young people. After an abundant and hearty repast, another season of amusement was indulged in, and then the party adjourned to the boat, each and all feeling that they had spent a season of thorough enjoyment. Much credit is due to Mr. Rutherford, the superintendent, and the lady teachers for the systematic manner in which every detail was so successfully carried out.

A VERY successful picnic was held at the Park on Saturday under the auspices of St. Andrew's Church, Sabbath school, Berlin. The weather was all that could be desired,

and the attendance of school children and their friends was large. The children assembled at the residence of Mr. D. B. Dewar, from which place they were conveyed to the grounds in carriages. Various sports were indulged in during the course of the afternoon, and valuable prizes were given to the lucky winners. After having done justice to the ample supply of tempting viands prepared by the ladies of the congregation, and enjoyed themselves to their hearts' content, all wended their way to town after having spent a very pleasant afternoon.

LAST week, the corner stone of the new Presbyterian Church at Glenallan was laid by Mr. A. S. Allan, M.P.P., of Clifford, in the presence of a large assembly. The silver trowel wherewith to lay the stone was presented to Mr. Allan by Mrs. George Jackson. After adjourning to a shady grove, addresses were delivered by Rev. Mr. Harris, Methodist minister of the place; Mr. Allan, M.P.P.; Rev. John Davidson, of Alma; Andrew Semple, M.P., of Fergus; Rev. J. B. Mullen, of Fergus; Rev. H. Rose, M.A., of Elora; Rev. J. A. R. Dickson, B.D., of Galt, and the Rev. Henry Norris, pastor. The brass band of Drayton was in attendance—discoursing sweet and charming melodies. Proceeds, over \$225.

THE Presbyterian Church, Ospringe, held the annual picnic on the 1st, and although there were several meetings of a similar kind in the neighbourhood, they secured a large attendance. Amusements of various kinds were provided for the young people. The tea fully sustained the reputation of the ladies in charge. There were good speeches by Messrs. R. Wood, S. McLachlan and Rev. Messrs. Fowler, of Everton, and H. Reid, of Erin, also a humorous reading by Mr. J. Strachan, the whole being enlivened by music by the choir of Burns Church, Erin, and the Acton Brass Band rendered spirited music that was also much enjoyed. The proceeds, after paying all expenses, amounted to about \$92, which will be placed to the credit of the building fund.

THE *Hamilton Times* says. The movement set on foot some months ago to establish a memorial fund to the late Dr. Tassie, principal of the Galt Grammar School, has been highly successful. The contributions, with interest added, amounted to \$2,610 (\$972.06 received in Hamilton \$1,638.75 in Toronto). With this sum, after deducting \$39 for expenses, an annuity of \$340 (payable quarterly) was purchased from the North American Insurance Company. The subscriptions were received from all parts of Ontario and from a number of places in the North-West, Quebec, United States and one from Gibraltar. A letter, accompanied by a certificate which entitles Mrs. Tassie to the annuity of \$340, was presented to her at Peterborough on June 27. The signatures to the letter were those of Messrs. Edward Martin, John Billings, Charles Cockshutt, T. H. Stinson, R. O. Mackay, H. G. Hopkirk, John Eastwood, D. J. Macdonnell and Wm. Davidson.

As formerly, the 1st of July was celebrated by an anniversary in connection with St. Andrew's Sabbath School, Sonya. On former occasions these entertainments have been a success, financially and otherwise, but through the perseverance of an energetic committee, this year's celebration completely eclipses all former efforts. Addresses were delivered by the Rev. Messrs. Cockburn, of Uxbridge, Henderson, of Oakwood, and McLaren, of Cannington. At half-past four, tea being announced as ready, all withdrew to the shed, where ample justice was done to the good things supplied by the ladies, and a better spread is seldom witnessed than was sat down to on this occasion. In the evening the Rev. Mr. Dobson delivered an able address to an appreciative audience. On Monday evening a social was held, at which the Rev. Mr. McLaren, of Cannington, delivered his illustrated lecture on "How to Live Right," which was well received by all present. The proceeds amounted to the handsome sum of \$121.80.

AT a recent educational meeting, the Rev. G. L. McNeil, of St. Andrews, N. B., speaking on improved methods of teaching, said, as reported in the *St. John Sun*, that we are to be congratulated that our educational lines had fallen in pleasant places. To look at the school houses of New Brunswick was an education in itself. He was glad to live in the last half of the nineteenth century, rather than in the first. The good old times are a fiction. Think of the log school houses where our grandfathers went to school! Surely we live in better times. Bacon and Newton might attend school at Fredericton, or take lessons from many of the teachers present, with profit. Still we must pay tribute to the old times when the schoolmaster depended largely upon the stout birch rod that he kept on the desk before him. The speaker, however, did not object to a judicious mixture of birch rod and moral suasion. He was thankful that we had climbed from those old schools to be teachers and lawyers and preachers. Though we are fifty years nearer perfection in educational matters, we are not perfect. We try to teach too many things. We forget that depth is better than breadth. Rev. Mr. McNeil thought that there should be no secular schools, and gave sound reasons for his belief. Mr. McNeil made some very telling points, and was frequently greeted with applause.

THE Rev. R. J. M. Glassford, a student of Knox College, has laboured as a missionary, with great acceptance, at Waulaushene, Sturgeon Bay, Port Severn and Fesserton, and a short time ago he was called to become minister of these places in connection with the Presbyterian Church. Last week the Presbytery met in the Union Memorial Church, and proceeded to ordain Mr. Glassford. The Rev. H. Knox preached an able and appropriate sermon, Rev. D. James addressed the people in a powerful and impressive manner, and Rev. Dr. Gray presided, and addressed the minister. He was ordained by the laying on of the hands of the Presbytery, and inducted into his new charge. The Rev. Mr. Morgan, Methodist minister at Coldwater, being present, took part, by request of Presbytery, in the services. The large church was filled to the very door with the residents of the village, and members from the neighbouring congregations. Great interest was taken in the services and

ceremonies of ordination, and the congregation remained to the close. One of the most interested and delighted hearers was the venerable and well-beloved widow of the late Hon. W. Dodge, who, along with his liberal-minded son, Mr. A. M. Dodge, erected the church in memory of the late Theodore Luck. The church was tastefully adorned with flowers and beautiful bouquets. The singing, conducted by a union choir, would have done credit to a large city. Mr. Glassford received a very warm welcome from his congregations, and enters on his field of labour with encouraging prospects of success and usefulness.

THE NEW PRESBYTERIAN CHURCH AT BIRLIE, MAN., was opened on a recent Sunday by service morning, afternoon and evening. The Rev. Dr. Cochrane, of Brantford, preached morning and evening, and the Rev. Mr. Wallace in the afternoon. Dr. Cochrane's sermons were impressive and impassioned discourses on the Christian life and the ways of Providence. He fully sustained his reputation as a pulpit orator. The singing by the choir was excellent, and the selections good. The solos sung by Mrs. Sharman, of Birлие, and Mrs. J. D. McLeod, of Neepawa, were particularly worthy of notice. The new church, which is a fine-looking building (30 x 60, including choir room), was filled to the doors during all the services. It is capable of seating 250 people, and its cost is about \$2,000. The interior is plastered, the seats are of oiled and stained wood work, the pulpit and platform of dark wood. Behind the pulpit desk is the choir loft, capable of accommodating a large choir, and prepared for the new pipe organ which was expected to arrive in time for the opening. Mr. Travis, of Birлие, who has just spent a successful musical term in England, presided at the organ. The collections during the day amounted to about \$100, which will leave only about \$600 debt on the church. The entertainment in the Presbyterian Church the following night was fairly successful. Dr. Cochrane's lecture on Whitfield kept the attention of the audience to the last. A spicy humour, neatly introduced, lent a charm to the discourse, for which the reverend lecturer won the thanks of his hearers. Several musical selections enlivened the programme.

PRESBYTERY OF PARIS.—The ordinary meeting of this Presbytery was held on the 12th inst. in Chalmers Church Woodstock, Rev. D. M. Beattie presiding. Rev. G. Munro, Embro, was appointed Moderator for the current year. The resignation of the Rev. T. Atkinson of the pastoral charge of Knox Church, Ingersoll, was accepted. Rev. George Munro was appointed Moderator of Session, and entrusted with the supply of the pulpit. The following resolution was unanimously carried. The Rev. Dr. Cochrane, of Zion Church, Brantford, in this Presbytery, having completed twenty-five years of service in that congregation, the Presbytery desire to put on record their gratitude to the Great Head of the Church for sparing their brother, and giving him grace and strength to labour through such a lengthened period in the pastorate of that congregation, and for the great success with which his pulpit and pastoral labours have been blessed. They further bear grateful testimony to the distinguished services which he has rendered during all these years throughout the bounds of this Presbytery, being ever ready to aid the brethren, and always abounding in the work of the Lord. More especially do they, with much gratification, refer to his ceaseless activity and untiring labour in the cause of Home Missions, over which he has presided as the honoured Convener of the General Assembly's Committee for so many years. The earnest prayer of his brethren is that he may be long spared to his congregation, and to the Church at large, and that he may be greatly honoured and blessed in exercising an ever increasing power for good, by means of the press, the platform and the pulpit.—W. T. McMURRIEN, *Pres. Clerk*

PRESBYTERY OF STRATFORD.—A meeting of this court was held in Knox Church, Stratford, on the 12th inst. Mr. Pantou was appointed Moderator for the next six months. The Session records of Hibbert, North Easthope and Shakespe were presented for examination. A subject for popular sermons was prescribed for Mr. Perrie, student, who is labouring within the bounds. Mr. Hamilton gave in the report of the Presbytery's Home Mission Committee, and stated that the supply of the pulpit of North Mornington had been very unsatisfactory in that some of those appointed had failed to appear. In view of this report, the following resolution was passed:—The Presbytery hereby express its deep regret that repeated disappointment has been experienced in the supply of the pulpit of North Mornington, and would call the attention of the Central Committee to this fact, hoping that such action may be taken that when an appointment is made it will be met, or failing that, an explanation be sent why such failure occurred. Standing committees for the year were appointed. Reports from several of the commissioners to the General Assembly were given. A letter from Mr. McPherson was read, setting forth his refusal to formulate his charges against Mr. Wright on the ground that the Presbytery had failed to deal with his whole case in a way to promote righteousness and peace. It was resolved, That Mr. McPherson's letter to the Presbytery of May 19, 1887, be laid on the table on account of his absence. The Clerk was instructed to forward a copy of this resolution to Mr. McPherson, and instruct him to be present at next meeting of Presbytery. The Presbytery then adjourned to meet in the same place on the second Tuesday of September next, at half-past ten a.m.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in Port Hope on the 5th inst. There were present seventeen ministers and three elders. The Clerk reported that Messrs. Cleland and Beattie had been allowed to retire from the active duties of the ministry, and to have their names placed on the list of aged and infirm ministers. Messrs. Sutherland, Duncan and McKenzie were appointed a committee to prepare a suitable minute in connection with the death of the late Rev. J. W. Smith, of Grafton. Messrs. Mitchell, Carmichael and McCree, ministers, and Mr. J. F. Clarke, elder, were appointed a committee to be

a medium of communication between parties willing to give and to receive help in the conducting of evangelistic services. On motion of Mr. Bennett for a modification of the law requiring the students in the mission fields to appear at meetings of Presbytery before leaving the field, it was agreed, on motion of Mr. Mitchell, That the committee having supervision of students within the bounds have authority to determine in each case whether or not the student shall appear personally before the Presbytery as hitherto required by our regulation. The conference on the subject of Systematic Benevolence was deferred until next meeting. Delegates were appointed to visit the several mission fields within the bounds as follows: Mr. Hay to visit Chandos and Burleigh; Mr. Carmichael, Havelock and Stony Lake; Mr. Mitchell, Harvey; Mr. Craigie, Minden and Haliburton. Reports were received from the fields of Minden and Haliburton as to difficulties in the working of the fields, and necessary action was taken thereon. The former standing committees were appointed, with the exception of the name of Mr. Carmichael for that of Mr. Mitchell as Convener of the Committee on the State of Religion. The next meeting of the Presbytery was appointed to be held in St. Andrew's Church, Peterborough, on September 13, at ten o'clock a.m.—WILLIAM BENNETT, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this court was held at Belleville on the 4th and 5th days of July. Rev. J. Cumberland was appointed Moderator for the ensuing six months. There were tabernacled and read two calls—one from St. Andrew's Church, Seymour, etc., and the other from Chalmers Church, Kingston. The former was in favour of Mr. Jacob Steele, B.A., licentiate. The salary offered was \$800 and a house. The call was accepted, and arrangements made for Mr. Steele's ordination, etc., on the 19th July. The latter was in favour of Mr. M. Macgillivray, M.A., of St. Andrew's Church, Perth. The stipend promised was \$1,700 and a manse. It was decided to forward the call with relative documents to the Presbytery of Lanark, etc. Messrs. Millard and Smith were granted leave of absence for a time—the former on the ground of ill-health, and the latter to take the place of Dr. Smith, formerly of St. Andrew's Church, Kingston, during his canvass on behalf of the Endowment Scheme of Queen's College. Mr. Young obtained a letter of commendation for use in securing assistance to effect certain needed repairs on the Presbyterian house of worship at Napanee. From the report of the Home Mission Committee it appears that the vacancies are being filled up, two appointments of ordained missionaries having been made since last quarterly meeting—namely, by that of Mr. Childerhose to St. Columba, etc., Madoc, and that of Mr. G. A. Yeomans to Glenvale, etc. Regulations for the better working of the mission fields and the guidance of missionaries were submitted and adopted *ad interim*. Arrangements were made for the dispensation of the sacraments in the several mission fields as follows. Mr. Gray at Sydney, Mr. McIlroy at Wilbur, Mr. McAulay at Matawatchan, Messrs. Maclean and Gracey at Sharbot Lake and Piccadilly, Mr. Givan at Carlow and Maynooth, and Mr. Childerhose at Thanet, etc. Standing committees for the year were appointed, of which the following are the Conveners: on State of Religion, Mr. Mackie; Sabbath School Work, Mr. Young; Home Missions, Mr. Maclean; Examination of Students, Mr. Houston; Temperance, Principal Grant, and Sabbath Observance, Professor Mowat. The congregation of St. Andrew's Church, Gananoque, was congratulated on account of the valuable improvements effected on their house of worship.—THOMAS S. CHAMBERS, *Pres. Clerk*.

ACKNOWLEDGMENTS.—Dr. Reid has received. 1. Amateur Farmer, Ottawa, \$10, equally to Foreign Missions (Formosa) and Etomanga; 2. Preceptor Senex, \$10, thus, Colleges, \$1, Home Missions, \$2, Widows and Orphans, \$1, Aged and Infirm Ministers, \$3, Manitoba College, \$1, French Evangelization, \$2; 3. A Friend, Sullivan, \$5, Home Missions; 4. A Friend of Missions, \$100, equally to Home Missions and Stipend Augmentation; 5. A Friend, \$5, Foreign Missions; 6. A Friend, Fergus, \$150, equally to Home Missions (British Columbia), Aged and Infirm Ministers' Fund, and Manitoba College Fund.

Sabbath School Teacher.

INTERNATIONAL LESSON.

July 31, 1887. } **THE TEMPTATION OF JESUS.** } Matt. 4: 1-11

GOLDEN TEXT.—He is able to succour them that are tempted.—Heb. ii. 18.

SHORTER CATECHISM.

All who yield to God's call enjoy great and precious blessings here on earth. These are justification, being regarded as righteous in God's sight, for Christ's sake; adoption, being received into the family of God, redeemed; and sanctification, being made holy. Every one who is effectually called enjoys all these blessings. All who are justified become the sons and daughters of the Lord Almighty, and they are made holy, for without holiness no one can see the Lord. These great blessings are the source of many others, such as joy and peace, through the Holy Spirit.

INTRODUCTORY.

Having been baptized in the Jordan, and having received the visible approval of the Father by the manifestation of the Holy Spirit, Jesus is led into the wilderness east of Jerusalem by the same Spirit. There He remained for forty days, and was subjected to severe temptation by the Devil. From the nature of the case, as well as from the narrative of Scripture, Christ's was a real temptation, not a mere allegorical conflict with the power of evil. Christ is true man, the false promises held out to him and the Temp-

ter were all real. Why was the pure and sinless One exposed to the fiery darts of Satan? The object was twofold. As the Messiah, Christ was made perfect through suffering. In His Temptation, as well as in all His subsequent life and death, He was declared to be the Son of God with power. He had received the Father's approval by the descent of the Holy Spirit. His Messiahship was also sealed by His triumphant endurance under the test that the temptation supplied. In all points He was tempted, like as we are, yet without sin, that His example might give us strength to endure temptation, and that we by the same means which He employed might be enabled to overcome the Tempter.

I. The Appeal to Bodily Appetite.—If Thou be the Son of God, Jesus did not doubt his Sonship. The Devil did not doubt it; his object then was to insinuate such a doubt to the mind of Jesus, or rather to tempt Him to presume on the fact, and urge Him to an unworthy exercise of His power to minister to His immediate necessities. During these silent days in the wilderness the Saviour, absorbed in earnest thought on the mission He had come to accomplish, like Moses in the mount and Elijah in the desert, was reduced to bodily weakness. He had abstained from food. Luke tells us "He ate nothing." Now exhausted nature craved sustenance. Food was not at hand. Satan appears, not in hideous guise, for then no one would listen to him, but in cunning, deceptive appearance as an angel of light. The Tempter suggests that the stones lying around might, by the exercise of Christ's miraculous power, be converted into bread. It was by the leading of the Spirit that He was in the wilderness. To exercise miraculous power for His own deliverance would have been the presumptuous setting of His own will against that of His Father. It is significant that the first recorded word spoken by the Saviour after His entrance on His public work was "It is written," thus setting the seal of His authority on the genuineness of the Scriptures, and thereby teaching us that it is the most effective weapon for the repulsion of the Tempter. The quotation from the book of Deuteronomy was a most apt application of the Scripture to our Saviour's case. "Man shall not live by bread alone." This is what the Israelites were told when they complained of hunger in the wilderness. No man does not live by earthly bread alone. It is the bread that perishes. The soul of man can only be fed and sustained by the words that proceed from the mouth of God. The soul that is not fed by the Bread of Life that came down from the heaven is sure to die of hunger. The Word of God foiled the Tempter, and he then resorts to another device. The Devil is very persistent.

II. The Appeal to a Presumptuous Trust in God's Promises.—The scene of temptation changes from the wilderness to the holy city. The new version correctly reads that Satan conducted Jesus not to "a" pinnacle but to "the" pinnacle of the temple. It was no part of the sacred building itself, for people were not permitted to ascend the roof. The south-east angle of the wall enclosing the outer court was probably the place where the second temptation occurred. From this point the spectator could look down into the valley many feet below. To leap from that wall would in ordinary circumstances be instant death. Wete the Saviour to make this leap in the presence of the people unharmed, they would at once recognize Him as divine. Satan, discomfited by the Word of God, seizes that as a weapon for the accomplishment of his purpose, and beginning again with "If Thou be the Son of God," urges Jesus to presume again on Divine power, and plausibly quotes from Psalm xci. but he omits an essential condition of the promise—"To keep thee in all thy ways." To this form of temptation, with an apparently plausible Scripture support, comes the quick response, "It is written again." Again is Scripture the impenetrable shield to repulse the Tempter's dart, and Scripture is its own best interpreter. To Satan's "for it is written," the Saviour rejoins "It is written again, thou shalt not tempt the Lord thy God." When in God's providence danger confronts us in the path of duty, we can rest on God's promises, with calm confidence, that is faith. If we rush into danger where we have no business to be, that is presumption. We have no reason to expect that God will suspend the operation of His natural laws to save us from the effects of our own folly.

III. To Gain Success by Wrong Means.—The third and last form of temptation was the most daring of all. Before the Saviour the Devil spread out the splendour and glory of the earthly kingdom. Christ came to be king, and to rescue men from the usurper. The Devil knew this, and he was bent on His defeat. With the daring impiety of him who had rebelled against the majesty of heaven, Satan offers all these to Jesus if He worship him. Against this form of temptation the pure soul of Jesus rises in holy indignation, and in tones of stern rebuke says: "Get thee hence, Satan," and again drawing another arrow from the quiver of the Word He adds, "For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." That is the sole condition for all men, and the Son of man will not, cannot, swerve from it. In this last desperate effort to entrap Jesus, what terrible pride, what awful impiety the devil displays! The Holy One of God to worship and serve him who was a murderer from the beginning! Baffled at every point, the Devil retires discomfited, and now God's messengers, the angels, minister to Him who overcame, and who from that moment on through all time is able to succour them that are tempted.

PRACTICAL SUGGESTIONS.

Trials and temptations cannot be avoided. Christ did not escape them.

The sin does lie in being tempted, but in yielding to temptation.

Temptation never meets us squarely; it always comes in disguise.

The Word of God is the only sure weapon of defence against temptation.

Resist the Devil, and he will flee from you.

Those who do not sincerely worship God are in the service of the Devil.

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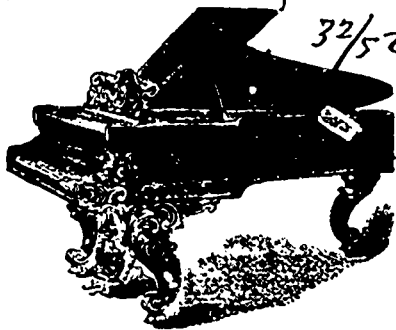
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- 64 Blue-eyed Nellie
- 65 The Minstrel Boy
- 69 The Heart Bowed Down
- 70 Take Back the Heart
- 72 The Faded Coat of Blue
- 73 Der Mule Stood on the Shteamboat Deck—Reclitation
- 77 My Old Kentucky Home, Good Night!
- 79 Thou Art so Near and Yet so Far
- 80 The Swoon of Bunker Hill
- 84 I'll be All Smiles to-night, Loro
- 85 Touch the Swallow's Homeward Fly
- 89 Silver Threads Among the Gold
- 93 Her Bright Smile Haunts Me Still
- 94 Sunday Night, when the Parlor's Full
- 95 The Gypsy's Warning
- 98 Sprigging in the Lane
- 102 'Tis But a Little Faded Flower
- 103 Touch the Swallow's Homeward Fly
- 104 The Girl I Left Behind Me
- 105 Little Buttercup
- 106 His Sisters and his Cousins and his Aunts
- 107 Carry Me Back to Old Virginia
- 108 Kitty Wells
- 109 Billy's Appeal to His Ma
- 111 When the Swallow's Homeward Fly
- 112 The Old Man's Drunk Again
- 116 I Am Waiting, Faded Dear
- 117 Three Perished in the Snow
- 118 Slight Hints—Comic
- 119 Take Me Back to Home and Mother
- 121 Come Sit by my Side, Little Darling

- 121 Kiss Me, Mother—Kiss Your Darling
- 122 A Flower from Mother's Grave
- 123 The Old Log Cabin on the Hill
- 125 The Girls are Out To-day
- 127 The Babies on Our Block
- 134 The Sidmore Fancy Ball
- 135 The Hallway Door
- 137 Darling Bessie of the Lea
- 141 Old Wooden Rocker
- 142 Speak, Only Speak
- 143 Dancin' Around with Charlie
- 144 Where Art Thou Now, My Beloved?
- 146 You May Look, but You Mustn't Touch
- 149 Balm of Gilead
- 150 There's Always a Seat in the Parlor for You
- 152 I've Done Her Now, I'm Weeping
- 153 Pull for the Shore
- 154 Nearer, My God, to Thee
- 158 Massa's in de Cold, Cold Ground
- 159 Say a Kind Word when You Can
- 160 Cure for Scandal—Comic
- 165 I Cannot Sing the Old Songs
- 170 I'm Lonely Since My Mother Died
- 172 Tenting on the Old Camp Ground
- 173 Give no Flirtation—Comic
- 174 Flirtation of the Whip—Comic
- 176 Don't You Go, Tommy, Don't Go
- 179 Willie, We Have Missed You
- 182 Over the Hills to the Poor House
- 185 Don't be Angry with Me, Mother
- 186 The Old Village School on the Green
- 189 Darling Minnie Lee
- 190 Hat Flirtation—Comic
- 191 Flirtation of the Fan—Comic
- 194 Why Did She Leave Him
- 196 Thou Hast Learned to Love Another
- 204 You Were False, but I'll Forgive You
- 208 Old Log Cabin in the Dell
- 209 Whisper Softly, Mother's Dying
- 211 Will You Love Me When I'm Old?
- 213 Gathering Shells by the Sea Shore
- 215 By the Sad Sea Waves
- 216 Enter into the Garden, Maud
- 218 Where there's a Will there's a Way
- 219 God Bless My Boy at Sea
- 220 Annie Laurie
- 221 Sherman's March to the Sea
- 222 Come, Birdie, Come
- 223 Now I Lay Me Down to Sleep
- 224 Ever of Thee
- 225 Love Among the Roses
- 226 Der Deltcher Gal
- 227 Old Arm Chair (as sung by Ned Barry)
- 228 The Sailor's Grave
- 233 Oh! Them Golden Slippers
- 244 Morning by the Bright Light
- 246 Now, hit a Gentleman Full
- 249 Nobody's Darling but Mine
- 251 But My Little Shoes Aways
- 252 Darling Nellie Gray
- 253 Little Brown Jug
- 254 Ten Bells
- 257 Good-bye Sweetheart
- 260 Sadie May

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Is generally looked upon as a winter beverage, when, in reality, its strengthening properties are perhaps more requisite during the hot months of summer, when our appetites fail us—we do not feel inclined to eat anything: and yet we require something to keep up our strength. By taking two or three cups of Johnston's Fluid Beef during the day, it will be found to strengthen, refresh and nourish the system, and supply in every respect the place of meat diet.

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"Yes, my child, yes; but is the future tense of due."

THE more you collar and cuff a Chinaman the better he likes it.

USE Campbell's Cathartic Compound for liver complaints and bilious disorders.

LIFE asks: What relation is the Queen to the Guelph of Mexico? We would simply say, nephew mind; she is neither Pa-na-ma.

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"Did you hear of the accident to Jones?" "Why, no; what happened to him?" "Well, he fell from his lady's favour, and broke his engagement."

GREAT GAIN.—"I used a great deal of doctor's medicine for kidney complaint during five years, was getting worse all the time until I tried B. B. B. I took three bottles, gained in weight from 30 to 150 lbs. I can highly recommend Burdock Blood Bitters to be a good medicine." Thus testifies John Walton, of Springfield, N. B.

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FOR coughs and colds, use Allen's Lung Balsam. Relief is warranted or money refunded.

"HERE, you young rascal, give an account of yourself. Where have you been?" "After the girls, father." "Did you ever know me to do so when I was a boy?" "No, sir; but mother did."

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AFTER LONG YEARS.—"I was troubled with liver complaint for a number of years, finding no cure. I tried B. B. B. I took four bottles, and am perfectly cured, strong and hearty." Mr. Maria Askett, Alma, Ont.

AN aged divine had occasionally to avail himself of the assistance of probationers. One day, a young man, very vain of his accomplishments as a preacher, officiated, and on descending from the desk, was met by the old gentleman with extended hands, and, expecting high praise, he said, "No compliments, I pray." "Na, na, na, my young friend," said the parson. "Nowadays, I'm glad o' anybody."

A KANSAS minister recently joined in marriage a young couple a few minutes before the departure of the Kansas Central train going east. The groom gave the clergyman \$5 and departed happy. A few days thereafter, the minister was surprised to receive a letter from the new husband enclosing another \$5. The letter stated: My wife is so much better than I expected that I feel I owe you \$5 more.

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