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T. H. LONG, Galveston, Texas.

Sparkles.

"A SCOLDING wife is not a joy for ever"
—she is only a temporary affliction.

ON his annual round: "What was it
Laurie etc?" "Why, 'twas 'baccalaureate."

A MAN who played the violin wretchedly
was said to be smart; in that he sawed
several chords per day.

"PASS I of course I'll pass!" replied a
twelve year-old girl (the other day). "Doesn't
my brother keep company with the school-
m'ams, and will she dare snub one of the
family?"

We were dining together at a French res-
taurant, and spied to our intense disgust a
fly in the soup. "Walter!" I indignantly
cried. My friend interposed, "Whatever
you do, don't mention the fly; they'll charge
it extra in the bill."

A GERMAN went to a friend and said, "To-
morrow I owe you \$20,000. I am ruined.
I can not pay it, and I can not sleep a wink."
The creditor said: "Vy didn't you wait to
tell me to-morrow? Now neither can I
sleep a wink."

A COLLEGE president says that every stu-
dent should thoroughly understand three lan-
guages—English, German, and French; and
an alarm-bell wants to know what will become
of the third—boating, boxing, and base-
ball—English is taken up.

"Time," says Charlie has married. Do you
know his wife? Is she a woman of any in-
telligence? Is she well-informed?" "Well-
informed," Well, I should say so. She has
belonged to the village sewing circle for ten
years and never missed a meeting."

A WELL-DRESSED gentleman sauntered up
to a street-car driver to ask him what time
it was, when the driver, with an emphatic
gesture, called out: "Keep away from that
mate. We kicked at a dude yesterday. He
isn't afraid of anybody."

"Yes," said Mrs. Towser, as she ex-
plained to the beauties of her flower
garden, "I have given it great care, and if
you come over in a week or two, I expect to
be able to show you some beautiful scarlet
pneumonia and China oysters."

"PAST I understand you are going
to be married again." Disconsolate wid-
ower: "Yes, your reverence." Priest: "But
your wife, P. W., has only been dead two
weeks." "At, W.: "Yes, yer reverence; but
sure ain't she as dead now as she iver will
be?"

A FLORIDA hotel-keeper was charging a
Western traveller three prices for bad ac-
commodations. "What will you do when
you have killed the goose that lays the golden
egg?" said the grumbling traveller.
"Wait for another goose!" said the hard-
hearted landlord.

A GAYLSTON child, little Charlie, was
having a wordy-war with the nurse. His
father sang out: "Now, Charlie, are you go-
ing to be quiet, or shall I come with a
switch?" "Never mind the switch, papa,"
responded the youngster, "I can set her
flight without your help."

AN Arkansas boy, writing from college
in reply to his father's letter, said: "So you
think that I am wasting my time in writing
little stories for the local papers, and cite
Johnston's saying, that the man who writes
extra for money, is a fool. I shall act upon
Dr. Johnson's suggestion, and write for
money. Send me fifty dollars."

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restlessness, crying sleep. Mother's
Worm Exterminator is pleasant, safe and
effective.

Is there anything more annoying than
having your corn stepped upon? Is there
anything more delightful than getting rid of
it? Holloway's Corn Cure will do it.

Mr. H. F. MacCarthy, Chemist, Ottawa,
writes: "I have been dispensing and job-
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Cod Liver Oil and Hypophosphites of Lime and
Soda for the past two years, and consider
that there is no better preparation of the
same kind in the market. It is very palatable,
and for chronic coughs it has no equal."

A WONDERFUL CHANGE.—Rev. W. E.
Gifford, white pastor of M. E. Church, Both-
well, suffered from chronic dyspepsia so badly
as to render his life almost a burden. Three
bottles of Burdock Blood Bitters cured him.

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THE DANGER OF OVER-EXERCITION

A stalwart man becomes weaker than
a child and then recovers his
former strength.

(Walter, N. Y. Observer)

In these days of rowing glants and athletic heroes
has physical development it more observed than ever
before since the time of the Althinas games. A man
who shows the elements of physical power is looked
up to far more than in the days of our ancestors possi-
bly because there are fewer specimens of well de-
veloped manhood than there. An ecstasy of this
paper met a magnificent specimen of physical power,
a few days since in the person of Dr. A. W. Mc-
Namee, of Waterloo. His muscles, which showed
unusual development, were as hard as wood. At his
request the writer sought to pinch him in the arms or
legs, but found it wholly impossible. A realization
of what is meant by an iron man was fully made mar-
fest.

"Have you always been stalwart as this?" in-
quired the news gatherer.

"Not by any means," was the reply. "When a
young man I was always strong and active and felt
that I could accomplish anything. This feeling I
took possession of me on one occasion that I at-
tempted to lift a bar which four men found it impos-
sible to move. I succeeded in placing it on the wag-
gon, but in two minutes from that time I was uncon-
scious and remained in for hours, and when I re-
covered I vomited a large quantity
of blood. From that day I began to grow weak and
sickly. I believe that I had suffered some internal
injury and experienced a general debility, which
increased in the effects produced by malaria. My
body was very weak. I had no appetite, and at
times I had food. My lips were parched and
cracked. I felt as though it were entirely
open at the top, and it gained me on the side in-
stead. In six weeks' time I had fallen away from
six pounds to less than two. I was in a most wretched
condition. I was completely discouraged."

"What did the doctors say about you?"

"Almost nothing. I consulted no less than six
different physicians. They all treated me and none
did me any good. At that time I was suffering in-
tensely. I could not sit upright, but was obliged to
rest in a cramped, uneasy position. I was compul-
sory to urinate every five minutes, and I passed over
three quarts every day. I was not living, I was ex-
isting."

One night (how well I remember it!) my wife had
put the children all in bed, when the feeling came
over me that I should live but a very short time. My
wife and I talked matters all over, and I gave the
most direct directions as to what she should do after I
was gone. I was not in a slightly condition by any
means, for the doctor, on leaving town the day fol-
lowing, bade me good-bye, saying he never expected
to see me again, for I was suffering with slight
disease of the kidneys in its last stages. Within the
next few days more than twenty friends came to
me good-bye. Among the number was Dr. John L.
Clark. He asked me what I had been using in the
way of medicine. I told him. He then recom-
mended a remedy of which I had heard much, but
about which I was very sceptical. If I had been an
element of power, it certainly was lacking in my
case."

"And so you did not try it?"

"On the contrary, I did try it, and to my surprise
it seemed to go to just the spot. Indeed, it was the
most pain relieving thing I had taken into my mouth for
months. I finished it."

"And didn't cure you?"

"Do you think it did?"

"Yes, indeed. What was it?"

"Wells' Safe Cure."

"A proprietary medicine?"

"Of course. What of that? I suppose I once had
as great a prejudice against advertised medicine as
any one could have. When I was studying medicine
at Ann Arbor, Michigan, I used to vow with the
rest of the class that we would fight all such remedies
at all times. When a man comes down to the last
hour, however, and bids his wife and friends good-
bye, such bigoted prejudices as these all vanish, I
can assure you, and any remedy that can cure a
gladly welcomed."

"And how have you been since then?"

"As well as better, than before."

"Do you still exert your strength?"

"Certainly. But I do not exert, as formerly,
my strength increasing every day, and my health
is number one. I know that my life was saved by
Wells' Safe Cure, and I believe it is the best med-
icine that was ever compounded by any chemist or
physician. I am willing the doctors should see it
me for such a statement if they choose, but I have
proven its truth, and am prepared to stand by it."

The above experience should be of great value to
all who are suffering. It shows the deceptive nature
of this terrible malady; that all symptoms are but
common to it, and that there is but one way by which
it can be absolutely avoided.

A Great Problem.
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KIDNEY & LIVER
MEDICINES,
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PURIFIERS,
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GREAT HEALTH
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IN SHORT, TAKE ALL THE BEST
quantities of all these, and the best qualities
of all the best Medicines of the World and
you will find that **WELLS' SAFE CURE** has
the most curative qualities and powers of
all that are known to man, and that they
will cure you when any or all of these, singly,
or combined, fail. A thorough trial will
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being superseded by Dr. Pierce's "Purgative"
etc. Sold by druggists.

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constituted of biliousness remedied by North-
rop & Lyman's Vegetable Discovery and Dyspeptic
Heartburn which harasses the dyspeptic
and all the peevish and chagrinful symptoms
established indigestion, are dispersed by the
tary corrective tonic and celebrated blood purifier.

Mr. R. A. Harrison, Chemist and Dr. De-
Laurieville, Ont., writes: "I can with confidence re-
commend Northrop & Lyman's Vegetable
Discovery and Dyspeptic Cure for Dyspepsia, Impure
Pimples on the Face, Biliousness and Constipation,
such cases having come under my personal observa-
tion."

Mrs. BARKMAN, corner Pratt and Broadway
has been a sufferer for twelve years through rheumatism,
and has tried every remedy she could hear of, but
received no benefit until she tried Dr. Thomas' Ec-
lectric Oil: she says she cannot express the relief
she feels at having her pain entirely removed and
rheumatism cured. There are base imitations of
this medicine for sale; see that you get Dr. Thomas' Ec-
lectric Oil.

Mrs. W. R. LAZIER, Dallas, Tex. writes:
"I had Dr. Thomas' Electric Oil the best medicine
I have ever used in my stable. I have used it for
urinary troubles, wind pains and cuts, and it
case it gives the best satisfaction. We use it
household remedy for colds, burns, etc. and a
perfect panacea. It will remove warts, and
them down and applying it occasionally."

THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, JULY 18th, 1883.

No. 29

NOTES OF THE WEEK.

THE Hon. William Elder, of the St. John "Telegraph," and Provincial Secretary, of New Brunswick, has had the honorary degree of LL.D. conferred upon him, by the University of New Brunswick. The compliment is well merited.

MASSACHUSETTS law allows an adjoining real estate owner to forbid the granting of a license to sell liquor. In Gloucester a saloon keeper tried to evade this provision by selling to a friendly third party a strip a foot wide from the side of his premises next to the objection, thus creating a new neighbour. But the courts have decided that the trick is of no avail.

LORD DUFFERIN was entertained at a banquet by the Empire Club, London, last week. Among those present were Mr. Lowell, Hon. Alexander Mackenzie, and Sir Charles Tupper. In reply to the toast of his health Lord Dufferin said he believed that before the close of next century the population of Canada would be forty millions. He also believed the English people were becoming more aware of the feeling of attachment towards the mother country existing in the colonies, and would never permit the Government to repeat the errors by which they had lost the United States of America.

UPWARDS of 12,000,000 copies of infidel and other atheistic publications are issued from the London press in one year, and to this enormous total must be added 29,000,000 copies of immoral publications, many of which are distributed among the working classes. This total is larger than all the issues of the combined Bible and Religious Tract Societies of that same city. The friends of truth and virtue ought to be diligent in sowing the good seed of the Word. The enemy is busy sowing tares.

FOR ritualistically disposed clergymen of the Episcopal Church, the errors and absurdities of Romanism have a great fascination. The Rev. Mr. Ritchie, rector of the Church of the Ascension, Chicago, whose ritualism provoked a controversy with his bishop, lately caused a sensation by announcing that at the conclusion of the service requiem mass would be said for the soul of Captain Daniel Fountain, who was drowned in Lake Michigan in the latter part of May, even the parishioners who sided with the rector rebelled at this step, and half the congregation left the church. Meanwhile, at the request of Fountain's widow, the mass was postponed.

THE Dominion Government has granted \$44,000 for the erection of schools for the Indian children of the North-West. According to the Prince Albert "Times" two of these schools will be located at Qu'Appelle; and one at Battleford, the first two being Catholic and the last Protestant. The "Times" argues that the money that Lieutenant-Governor Dewdney has secured would have been much better applied if devoted to the perfecting of the various schools on the Indian reserves than to the establishment of denominational institutions. In the former case it would have been beneficial to a much larger number of Indians than it will be under the system proposed.

THE fact was mentioned in these notes a few weeks since that a young man employed in the civil service, and belonging to a respectable family had been guilty of the unspeakable meanness of going through a mock marriage with his deluded victim. Meeting the unhappy girl a short time ago he proposed that she should again live with him. The proposal being rejected the half-intoxicated ruffian made a brutal attack on his defenceless victim, who was struck to the ground, kicked in a savage manner, and then left lying by the roadside in a helpless condition. And yet it would not do to make seduction a criminal offence. It might hurt the delicate feelings of a frivolous youth like the above.

THE number of Scottish ministers who took part in the memorable events of 1843, is now rapidly diminishing. In the Free Church the Disruption ministers who still survive number in the Synod of Lothian and Tweeddale, 14 as against 50 deceased; Merse and Teviotdale, 6 and 12 deceased; Dumfries, 3 and 10 deceased; Galloway, 1 and 8 deceased; Glasgow and Ayr, 21 and 68 deceased; Perth and Sterling, 8 and 40 deceased; Fife, 6 and 25 deceased; Angus and Mearns, 13 and 27 deceased; Aberdeen, 8 and 38 deceased; Moray, 8 and 20 deceased; Ross, 2 and 21 deceased; Sutherland and Caithness, 5 and 17 deceased; Glenelg, Orkney, and Shetland, 3 and 26 deceased. In the Synod of Argyle there is no survivor, and 19 have entered into rest. Since March, 1881, 22 Disruption ministers have died.

In addition to the Ladies' Medical College in Toronto the establishment of another at Kingston is now assured. There is room for the existence of both. The one will afford educational facilities for the eastern portion of Ontario, while Toronto will meet the needs of the west. In Kingston an effort to obtain a five years' endowment for the Ladies' Medical College there has been crowned with success. A board of provisional trustees has been chosen, and a charter will be procured at once. The faculty will be appointed immediately, and all arrangements made for opening early in October. The provisional trustees are Mrs. J. K. Trout, M.D., Toronto; Mrs. Dickson, Mrs. Wm. Hart, Mrs. Britton, and Miss Gildersleeve, of Kingston; Sir R. J. Cartwright, Hon. G. A. Kirkpatrick, Messrs. A. Gunn, A. P. Knight, John Carruthers, Henry Folger, Wm. Hart, E. J. B. Pense, and R. V. Rogers.

SOME interesting facts are stated in the report of criminal statistics of the Dominion for 1881, recently issued. Only sixteen of the forty-one persons charged with murder were convicted, and the whole of these sixteen were from rural districts; four of them belonged to the agricultural class, eight to the domestic, two to the industrial, and two to the labouring. Nine of them were married and seven were single. Nine were unable to read, and seven had received an elementary education; fourteen were Canadian by birth, one English, and one from the United States. Over one-half of the 9,575 convictions for drunkenness (or 5,248) were in the Province of Ontario, 3,027 were married and 393 widowed. The convictions of all kinds for 1881 29,225, as against 28,209 for 1880. There were less in 1881 in Ontario and Nova Scotia, and more in 1881 in Quebec, New Brunswick, Prince Edward Island, British Columbia and the North-West.

THE overflow of the Thames at London, Ontario, adds another to the many calamities of this disastrous year. The rising of the waters was swift, sudden, and destructive. Like most sad occurrences it was unlooked for. At this season of the year such an overflow of the river is unusual. In the spring freshets are anticipated and their effects guarded against; this is the first instance in the history of the Forest City in which the destructive waters have broken loose and brought desolation to many in midsummer. Seventeen lives are reported lost. Men, women, and children were carried helplessly down the raging stream. Most of those who perished were children. The destruction of property has also been great. Many industrious people who had exercised self-denial and economy in order to obtain a home they could call their own had the result of years' toil swept away by the current. These river flats are dangerous places to build houses on.

THE Free Library has had to encounter many difficulties. Like all good movements it has had to struggle for existence. It has been attacked directly, and indirectly. It has survived all these attacks, and a fair measure of prosperity may now be anticipated for this most praiseworthy undertaking. The office of librarian, has at length been awarded to a gentleman

who is thoroughly qualified for the position. He has unreasonably it seems, been in some quarters subjected to carping criticism. One member of the Board has seen fit to protest against the appointment by his resignation. Of course he knows his own business best but it is one of those things difficult to understand. It is encouraging to the friends and well-wishers of this institution to learn that similar endeavours are proving successful. The demand for books at the Free Library in Portland is very large, and shows extensive reading. There is an increasing demand for books at the Free Public Library in St. John, N.B., which the commissioners are endeavouring to meet. It is possible the Library may soon have to be opened more frequently than it now is. The people of Toronto are not behind those of Portland or St. John in intelligence. They will appreciate the Free Library when it is opened.

At this season of the year, when drowning accidents too frequently occur, it is important that the following facts, communicated by an expert swimmer to the Hamilton "Times," should be generally known. "I have been a swimmer for a considerable number of years, so that I must know something about floating, and the way to do it is this: When you find yourself in deep water you will sink first a few feet down, but if you do not struggle you will come quickly to the surface again, which on reaching immediately draw a full breath, throw your head back, and this will have the effect of placing you in a recumbent position on the surface of the water. Now, this is a most critical time for those who don't know what to do next. Extend your arms at once on a level with your shoulders, palms of hands downwards, fingers close together, so that the water cannot penetrate them, and begin gently paddling the water with the movement of the hands from the wrist only. Extend your legs quietly and slowly in a line with your body. If you raise your arms or your legs above the surface of the water you will sink, but if you have the presence of mind not to do so, or struggle about, you will never sink, so long as you keep paddling gently, without exertion, with your hands, and so you may float on until you are picked up or until you are numbed by cold."

WEEKLY HEALTH BULLETIN.—The conditions of the weather, and the prevalence of the various diseases reported are, with a few minor exceptions, almost the same this week as last. Diseases of the respiratory system are with the exception of Bronchitis and Consumption very low in degree of prevalence. These two, but especially the latter, being of a chronic nature, do not exhibit at any time great fluctuations. Neuralgia and Rheumatism, the latter very largely chronic, do not exhibit any great tendency in either the direction of increase or diminution. Anæmia still shows a degree of prevalence of a character remarkable for the season. Amongst Fevers, Intermittent, which last week had advanced to the first position in degree of prevalence, still maintains the same distinction. Typho-Malarial, in small amount, is reported from District III, Muskoka, and Parry Sound. Enteric does not appear this week. Amongst contagious zymotics, the most prevalent is Whooping Cough, Measels having receded till it amounts to not more than two per cent. of the total diseases. Diphtheria, again appearing amongst the six diseases in two western Districts, while not showing a great percentage degree of prevalence, is peculiar from the fact of its now appearing prevalent in one District, and again in another quite remote. Its endemicity and apparent intimate relations to certain local conditions would thus seem to be beyond doubt. In such cases we cannot assume that special atmospheric influences are necessary to its existence. Diarrhoea, and its relations, Cholera Morbus and Cholera Infantum, all appear to be advancing more or less steadily into that prominence which experience has taught is inseparable from the later summer months. Their relations to filth in air, food and water have been too frequently mentioned to require repetition.

OUR CONTRIBUTORS.

MISSION WORK IN MANITOBA.

MR. EDITOR,—Copies of the following communication, prepared by the Rev. James Robertson, have been forwarded to the conveners of the Colonial Committee of the British Churches. The synopsis which it contains of the progress of our Church in the North-West, will be equally interesting to readers of THE PRESBYTERIAN.

W. C. Brantford, July 9th, 1883.

Many thanks for giving my former letter to the Scottish public and for commending our work. This communication contains a synopsis of the report of the Presbytery of Manitoba to the General Assembly on the Home Mission operations conducted within its bounds during the past year. During last season about 8,000,000 acres of land were settled, chiefly along the lines of railway. The settlement is of course neither continuous nor dense, and hence the maintenance of churches and schools is rendered difficult. Fifty-one new stations were organized and constituted into eleven new congregations, while six of the older congregations became self-sustaining. Since the beginning of this season fourteen additional congregations, or parishes as you would call them, were outlined in territory settled last season, but for which no provision could be made till this season owing to lack of men and means. This means a gain of twenty-five congregations in eighteen months, or about 75 per cent. Students from our colleges were placed in charge of no fewer than twenty-six mission fields this spring and when they return to college in autumn there is no great prospect of any supply being available during the coming winter for those important districts.

Along the lines of railways villages and towns are springing up with great rapidity and becoming centres of social and intellectual life. In these we want to give visibility to religion and to let Bible truth exert its influence in moulding the young life of the country. The growth of the country is, even to us living here, simply marvellous. Four years ago there was not a railway within one hundred and fifty miles of Winnipeg, to-day the steel highway stretches over seven hundred miles to the west of it, with branches to the South-West and North-West. A line 427 miles in length connects Winnipeg and Thunder Bay furnishing an outlet in summer through Canadian territory. Twelve years ago there was not a settler in south-western Manitoba where to-day there are sixteen congregations connected with our Church. In central Manitoba there were no settlers at that date west of Burnside, while to-day there are twenty-nine congregations in this territory; and if we had ministers and the means to support them in part we should have nearly double as many. At Brandon two years ago there was not a settler, while to-day there is a town of 4,000 souls. A little more than a year ago the country west of Brandon was an unknown wilderness except to a few travellers and explorers, to day there are tens of thousands of settlers there; large areas are being brought under cultivation, and centres of trade are getting fast established.

The growth of the Church during these years has kept pace with the growth of the country. Strenuous efforts have been put forth to provide the settlers with the Gospel and with comparatively satisfactory results. The table subjoined will show the growth:

	1871	1883
Self-sustaining congregations	1	10
Preaching stations	9	225
Ministers and missionaries	4	67
Families connected with congregations	198	5,000
Amount contributed for religious purposes	£440	£13,000

The gain in families and mission stations is thus seen to be about 2,500 per cent.; in ministers and missionaries about 1,700 per cent.; and in contributions for religious objects 3,000 per cent. The expenditure of means for the advancement of religion in a field of such capabilities, is like the sowing of seed grain in our dark, rich soil—it is sure to yield an abundant harvest.

Some progress was made last year in church and manse building, but here again want of means hampered sadly. Eleven churches and their manses were erected at a cost of about £6,500, the people themselves contributing about two-thirds of the cost. There is a prospect of a much larger number being built this season. The necessity for churches and

manses is clamant. Services are sometimes held in sod houses where the minister can scarcely stand erect. Sabbath schools in such places are almost impossible, but they exist. The opening and closing exercises are frequently conducted in the house, and the class exercises attended to out of doors. In warm, fair weather this is practicable, but in inclement weather the schools must be discontinued.

Manses are a greater necessity than churches. Houses are not to be had to rent in a country where all are beginning life and neither minister nor congregation is able to build a manse. In winter, where the thermometer falls occasionally to 40° below zero, a warm house is a prime requisite of comfortable existence and successful work. Seventy-two degrees of frost do not mean the same thing in Manitoba as in Scotland, but still intense frost will entail suffering even here, especially upon women and children unless they are well housed. Our missionaries in the North-West are a noble and devoted band of men, but that is no reason why their comfort should not be looked after and their strength reserved for the work of their Master. This has not been the case in the past.

As anticipated in the former letter a large number of Scotch people are coming to Manitoba this year. From Highland glens and Lowland straths they come and to stay as surely as Saxon and Norseman took possession of the Motherland in the days of yore; and they are welcome. There is abundance of land yet to be possessed and people of industry and thrift will find here a generous soil and salubrious climate; but we are anxious about their religious well-being. The Scottish churches have interested themselves in the past in a laudable way, to assist those who went out from their bosom in obtaining the means of grace in the time of their poverty. Mission work in Ontario and Nova Scotia received generous aid and the effect of it is seen to-day. A larger expenditure of means in early days would have added very much to the strength and efficiency of our Church in the Provinces named. When thousands of your people are flocking to this land to lay the foundation of a new, and we think, a great State we feel sure that you must be solicitous that they and their children may enjoy the means of grace from the outset. The Church of England in England and many of its wealthier members are giving timely and liberal aid to the Bishop of Rupert's Land and the Bishop of the Saskatchewan for Mission work, and the Scottish churches and people we feel confident will manifest an equally generous spirit; and if our work is to be successful we must grapple with it now. The operations of our churches must keep pace with settlement else the future will tell a dismal story. The judicious expenditure of a £1,000 now will do more good than £5,000 six or eight years hence. The nation is now in its youthful plastic state. Its thought is only taking shape. The yearnings of its people are healthy, but they must be shaped and guided aright. Our Church is doing its best in the circumstances, but it is not doing, nor can it do enough in justice to other interests. There is in Canada and especially in the North West a thorough fusion of all Presbyterian elements. But for this we could not succeed at all. The size of the Church in the Eastern Provinces of the Dominion and the vast work to be done show that, however willing, unaided the Church cannot give the Gospel to the new comers. Between 75,000 and 100,000 are expected this year. More than one half of them are here now. Nothing is yet done for their spiritual welfare.

Could not some of your young active licentiates come over and help us? Could not the Church make a grant of £60 or £80 to a few of them for three years? Could not some of your wealthy men give each a donation of £200 or £100 to assist in building a house that would be manse and church for a time? Ten or fifteen men so equipped could do more for the furtherance of the Gospel here than in any field that I am acquainted with. These questions suggest to you the most effective way in which the Churches of Scotland and Ireland could assist us. If the scheme outlined seems large our necessities must be our excuse for presenting it. I can assure you, dear Sir, that, were you to receive the letters that come to me from God-fearing men and women pleading that a missionary may be sent them, you could not help being urgent to shamelessness. And surely if the four churches named with the wealth of their membership were to undertake such a work it could and would be accomplished, and with blessed results to the country and the churches concerned. There is that giveth and yet in-

creaseth. To have letters going home from men engaged in this work, men that were known to your people personally could not but have a beneficial effect on the spiritual life of the church they left. The Rev. Dr. Cochrane of the city of Brantford is the convener of our Home Mission Committee. He is conversant with the whole work and has done much to extend it. He can furnish any information desired. Of course any information I can give will be forwarded with pleasure. I send you a copy by mail of last years report, and a copy of a map of our work. You will also find a copy of our church and manse building report. With thanks for past favours, believe me, yours truly, Winnipeg, July 5th, 1883. JAMES ROBERTSON.

SHOULD SABBATH SCHOOLS BE CLOSED DURING THE SUMMER?

MR. EDITOR,—Now because there are in some of our city schools a number—certainly not a half—who can afford to go away for one, two, three, or four weeks during the summer months, does it follow that the precious privileges of the Sabbath school shall be denied to those who are compelled to remain at home? We think not. How about the young people who are boarding in the city? If they are weak Christians, striving to follow the Master, do they not need someone to open the Word of God to them, and confirm them in the faith, pointing them to the strength alone able to save in every hour of temptation. And, if they have no settled conviction on religious matters, are they to be left free to the allurements of idleness, fashion and custom? Notwithstanding the fact that we are devoutly thankful because of our Canadian Sabbaths, we are disquieted when we remember that it is fashionable in this our land for large numbers to aimlessly wander through the "cities of the dead," having levity as a characteristic of the conversation of immortal spirits surrounded by such awful, though silent eloquence, evidencing God's just hatred of sin. And we are painfully reminded that, though Christian workers may rest (?), the emissaries of the devil will be especially busy. Are we not invited and encouraged to break the whole law of God by excurting—either by boat or rail—thereby making it impossible to "remember the Sabbath day, etc.?"

What about the children of ungodly parents? And those of Christian parents who are not alive to their duty in this regard? Shall they be left free to go with the "crowd," and to form evil habits, unrestrained, unchecked, that perhaps may wean them from ever again darkening the door of the "house of Christian instruction?"

We cannot trespass on your kindness by prolonging this letter, or we would like to show that besides those mentioned, the children of Christian parents; the teachers; the Church, and the world are all greatly benefited by the grand system of international Sabbath school lessons, and can't afford to dispense with these, and the hallowed associations and influence of the Sabbath school for seven or eight weeks in summer. We see no reason for closing the Sabbath school at any time, but think we could better afford to do so at any other time than now, because temptations to Sabbath-breaking are more numerous.—Read 1 Tim iv. 15, 16. VIGILO.

THE DELEGATES TO THE PAN-PRESBYTERIAN COUNCIL IN IRELAND.

MR. EDITOR,—I tender you my heartfelt thanks for your candid, and manly comments on the "blunder" committed by the General Assembly in the omission to include a few representative Irishmen in the delegation to Belfast next year. It would have been a graceful, and many think a well deserved tribute to the Irish element in our Church, including a large number of the membership, as well as of the ministry. It would have shown how ready the Assembly is to honour, and put forward Irish brethren on suitable occasions. And there is not in the immediate future the prospect of an occasion so opportune for doing the graceful thing, which unhappily has not been done. That there are Irish ministers in the Church, recognized as representative men, who could have appeared on any platform with credit to themselves, and to the Assembly that sent them, and gratification to the Church and people of the Green Isle, is too well known, and acknowledged to require any argument. And the misfortune is not mitigated by the fact that the same men sent to former councils are sent this year again, which of itself is liable to be interpreted

on the other side of the Atlantic as an advertisement of intellectual feebleness and poverty on the part of our Church, and that, by our own public confession. It was a topic of very free comment among members of the Assembly at London, especially among the Irish ministers, but none of the latter could with any good grace, call the attention of the Assembly to the oversight. That it will mar the pleasure of those who go to Belfast next year is to be regretted.

July 7th, 1883.

AN IRISH MINISTER.

[As this subject has had space assigned it in these columns proportionate to its importance, as both sides have been accorded a fair hearing, and as further controversy would be unlikely to serve any good purpose, it is desirable that this discussion should now terminate.—ED C. P.]

WINTER SUPPLY FOR MANITOBA STATIONS.

MR. EDITOR,—Will you permit me to call the attention of our ministers and members, interested in our work in the North-West, to the fact, that on the return of our students, and other missionaries, at present giving supply during the summer months, there will be no less than *twenty six fields and 210 stations*, left destitute during the coming winter. In a letter just received from the superintendent of missions he says: "If possible a number of young men should be got to remain permanently, but if this cannot be done, let men be sent for six months till they can be replaced. There are thirty six Presbyteries in the Church, all, surely twenty-four could be spared out of these for that time. Students from college could assist in supplying their pulpits, and neighbouring ministers could lock after congregational work. If congregations in a time of vacancy, can manage to get along, surely they might be able to contribute in this way towards the mission work of the Church. Unless action in this direction is taken at once, we must as a Church suffer heavy losses."

If any of our ministers and licentiatees can respond to this urgent appeal, or if any of our Presbyteries can recommend good men who are willing to act as catechists for the coming winter season, I shall be glad to receive their names, or they can correspond direct with the Rev. James Robertson, of Winnipeg.

WM. COCHRANE,

Convener Home Mission Com.

Brantford, July 9, 1883.

OBITUARY.

MR. JOHN ROBB, ELDER.

During the present year the Church has sustained a great loss by the death of many of her prominent and devoted elders.

One more has been added to the list by the removal of Mr. John Robb of London township, who was for many years a faithful elder in the Proof Line congregation. Mr. Robb was a native of Aberdeenshire, Scotland, whence he emigrated to Canada in the year 1834.

He first settled in the Township of Nichol where he lived for two years. He then removed to Southwood where he lived for twelve years, and thence to London where he continued to reside till the day of his death.

Having an active mind and great zeal for the advancement of the Redeemer's kingdom, he had no sooner settled in his new home than he entered heartily into the work of the Sabbath school, and many of those now living to mourn his loss have the testimony of their own experience to the faithfulness of his labours.

At that time the late Rev. Mr. Skinner, his brother-in-law, was pastor of the Proof Line congregation, by whom the subject of this memoir together with Mr. John Carmichael (who still survives) was ordained to the eldership in 1854, from which time until death he continued to be an active member of the session.

Few families can present such a record as that of our deceased brother. In 1842 he married Elizabeth Smith, daughter of one of the elders in the late Mr. Proudfoot's church, and she with fourteen of a family, six sons and eight daughters, survives to cherish his memory. Death for the first time entered the household when the husband and father was taken away, although for some time Mr. Robb had been suffering from feeble health and the infirmities of age, it was not till near the end of March that serious symptoms were developed. From that time he continued to

sink, suffering at times great agony, until the 18th of May when he quietly resigned his spirit to Him who gave it. His body was carried to its last resting place by his own sons.

Mr. Robb was a Christian of a very high type and of singular consistency of character. He was not only a punctual worshipper, in the House of God on the Lord's day, but in his daily walk and conversation the Gospel of Christ was preached and the precepts of His law enforced by the integrity with which he put into practice the profession which he made.

In the home the members of his family breathed the atmosphere of the sanctuary, and they all survive, not only as monuments of God's grace, but also of His willingness to bestow the richest of His blessings in answer to the prayer of pious parents. Of his death it is unnecessary to speak. We know how he died from the way in which he lived. His life was a continual preparation for eternity, and to him death was only the passage through the gloomy portals that open into the realms of everlasting bliss. Blessed indeed are the dead that die in the Lord.

GOSPEL WORK.

FINDING LOS' SHREEP AN LEEDS

The meetings held in connection with the visit of Messrs. Moody and Sankey, and their helper, Mr. Scroggie, were most successful; the tide of blessing has been flowing into our churches, and not only there but amongst the working class all around. A drayman stopped me on Wednesday, to ask if we could speak to the men in the railway yard as he believes many of them are under deep impression. Already I can count upon eight new members for my class, and others have been roused to new life.

In going to my Bible-class, on Wednesday, March 28, I found a man who had for three years abstained from strong drink, and been an earnest Christian, but during the severe weather this winter he had broken his pledge, and had been drinking sadly. He saw me first, and said:

"Are you seeking me?"

"Yes, I want you at the class to-night."

"Oh, I'm too bad to go there; I'm going to the public-house."

"No," I said, "you must not go there again, if I have to follow you all night."

He looked astonished, but submitted, as many a drunkard will, and went to a cocoa-house, to have a cup of tea, and wait until my class was over; another man from my class stayed with him.

By nine o'clock he was sobered, and very wretched, quite sure he had sinned far more than "the man that ate husks," and he feared there was no hope for him—he was sorely burdened with his load of sin. Two men tried to take him home, but at every step he seemed more miserable.

"I can't go home with this burden on my conscience; will you pray with me?"

"Yes, I'll go to your lodgings, and ask God to forgive you."

"No," he said, "not there, my mates will laugh at me. I dare not do it."

Poor fellow! his distress increased so much, that at the top of New Briggate he again stopped, and said:

"If you will kneel down just here, I believe God will save me!" Remembering the Salvation Army's meeting-place close by, we guided him there. He went straight forward to be prayed for, and pointed to Jesus. He was truly penitent, and cried from his heart, "God be merciful to me a sinner." At once the Saviour met him with pardoning love. "He's done it again," he cried. "Does my face look different? When God forgave me before, a friend said that my face showed the change." And, indeed, it did: this time, too, the burden was gone, and the light of God's presence had come instead. He then signed the pledge, with a very trembling hand, but with a new trust in God to keep him firm to his promise, knowing well how weak human strength is against the strong temptation that has already caused him to fall.

"Will you give me two pledges, for my mates?" was his next request. In coming out of the room, a man asked my friend if he had given God his heart. "No," he said, "He's taken it," and was speedily on his way home, assuring me I need not watch him any more, he could go home now with his burden gone. He proposed to return to his class again the next night, but was hindered. He has been at the Mis-

sion services every night since, growing stronger day by day.

On the last Friday of Mr. Scroggie's services, I again found my friend in the after-meeting, wanting to see me. He had brought one of "his mates" with him, and the man was under deep conviction of sin, he was easily persuaded to join the other inquirers, and I trust he too is enjoying the blessing of pardon.

C. R. S.

THE MISSION FIELD.

THE Church Missionary Society (Anglican) in India numbers 100,000 communicants.

THE Grand Duchy of Luxembourg is the only state in Europe where the Bible is forbidden by law to be sold.

THE income of the London Missionary Societies of all denominations amounts to \$7,000,000. The Bible and Tract Societies add over \$2,000,000 more to this grand total.

JAPAN has now (according to the Rev. J. D. Davl.) seventy-five ordained foreign missionaries and about fifty ordained native pastors, also about two hundred native evangelists and colporteurs.

THE China Inland Mission shows an increase of contributions of \$4,000. The venerable London Missionary Society reports an increase of \$35,000. The Baptist Missionary Society, an increase of \$10,000.

AN encouraging report comes from the Fiji Islands. In one district more than one hundred have been propounded for admission to the church, and one of the old chiefs has given \$750 toward a house of worship which is to be both fire and hurricane-proof.

ACCORDING to the "Missionary Review's" tables the foreign missionary societies of the world show a gain of 308,643 communicants in the past year. They spent a little less than \$8,500,000. The home churches could not show a corresponding increase for their outlay.

A NEW movement, in conjunction with the successful McAll mission in Paris, is the effort to secure a central hall as a restaurant and reading-room for the special benefit of the shop-girls of Paris, where they may be secured from the temptations which are inseparable from the usual Parisian cafe.

A COLPORTEUR in Hungary sought out a man who on his last visit had been loud in his praises of Renan, but who had undergone a blessed change. Producing his Bible, bearing every mark of constant perusal, he exclaimed, "This friend and I shall never more part, for I have found out that when the blind lead the blind both fall into the ditch."

COREA, the last nation under the sun nearly, has opened its doors to Christian nations—through the efforts, we believe, of an American Consul at the Co-rean Court. A Methodist and his wife offer \$1,000 to the Missionary Society of the Methodist Episcopal Church to enter that Hermit Nation at once. Corea's population is estimated at from two to sixteen millions.

THE London Missionary Society has five missionary ships. Two of these have gone to Guinea; two are cruising, and one is among the islands of the South Seas. The missionaries who are taken from place to place on these vessels, have pleasant times of leisure while at sea; but more than make up what looks like holiday by the hard work they have to do among the natives while on shore.

THINK of Robert Morrison's waiting seven years for his first convert in China; or Adams' ten years at Port Natal, or the London Mission Society's ten in Madagascar, and thirty in Madras Presidency without any, and fifteen in Tahiti for its first convert, or the Baptists' twenty-one years for twenty-one converts among the Teloo-coos, as compared with the gains of the last ten years, counted by tens of thousands.

THE "Indian Witness" states that "evidences multiply every year that the Holy Spirit is moving upon the great deep of Hindu and Mohammedan thought in India. Many thoughtful men are found who are deeply impressed with what they know about Christ, and the spectacle of devout Hindu worshippers in Christian churches may be witnessed in Calcutta every Sunday. We have recently heard of a pandeyet being called to excommunicate a number of Christians, not one of whom had been baptized. In another place a Christian friend found a company of Hindus assembled together for the purpose of seeking the way of salvation. They seemed to be earnest and sincere, and were more than half-Christian in their faith."

PASTOR AND PEOPLE.

THE PRECIOUS OINTMENT.

Among those puzzling things which baffles reason, and are settled only by the Christian when he leaves them with his Master, resting securely on the promise, What I do, thou knowest not now, but thou shalt know hereafter, we have to reckon the early death of such a missionary as McLaren. Reading the sketch of his labours and their sudden close in a recent number of the "Interior," my eyes were blinded with tears, and the question came to my lips, "Wherefore this waste?" Looking at it from the earthly side, wherefore is the precious ointment so lavishly poured forth, and the alabaster box so often broken, in the history of that most heroic of all crusades, the modern missionary work of the Christian Church? Under the palms of Africa, on the slopes of the Himalayas, in the jungle shadows, in the islands of the sea, and in the crowded cities of China, are sleeping our beloved, who fought the good fight, and finished their course, it seems to us, all too soon.

We think of the costly preparation of the complete equipment, of the high resolve, of the perfect consecration, and of the self-denial of friends and kindred, and then we think of the strong young lives quenched, the blade struck from the hand, the dying before anything has been accomplished. The mystery deepens, and we fall back on that firm standing-ground of the divine sovereignty, and our full surrender to the will of God, for comfort and re-assurance.

Perhaps it is not for us to know just how much or how little has been done in any given case. The Master has had the full day's work from His servant, of that we may be sure, and has made no mistake, when He has bidden them come up higher. More still than this, we have a right to infer from the teachings of the Bible. The Master has work to do for those who have gone yonder, and employs them on His errands, in that home as in this, and whether they toil here in the absence of the body, or there are in the presence of the Lord, they are equally in the way of this appointment.

Nor can I believe that the Lord, who, in His material economy of the universe, suffers no waste, and whose gracious ordering is so complete that no destruction of any atom is possible anywhere, but that every physical particle, in some form or other, is always serving His purpose, allows any loss in His spiritual economy. The waste is apparent only. One of these days we shall see that it is not real. From the early grave of a missionary, therefore, there comes a clarion call to us who remain to be more generous in giving, more earnest in prayer, more thorough in consecration, and more determined to lift up the banner of Christ in the midst of those who sit in darkness—

"Tell it out among the heathen that the Lord is King."

If I were a minister, and had a missionary sermon to preach, I think I would go for illustration to the life of such a man as Lord Lawrence, who saw the hope of India in the devotion of Christian missionaries. I would go to the books of travel, which fall from the press like the leaves from the trees in autumn. For instance from "The Golden Chersonese," that picturesque book by Miss Isabella Bird, I would cull the description of the dreadful prison at Naam-Noi at Canton, with its horrors exceeding those of Dante's hell, its fearful every-day cruelties, and monstrous tortures, and its crosses, on which poor wretches are evermore bound with tight cords, and slowly hacked to death.

Miss Bird says of the crosses she saw here: it was a rude jibbet of unplanned wood, roughly nailed together, barely eight feet high, and not too heavy for a strong man to carry on his shoulders. Most likely it was such a cross, elevated but little above the heads of the howling mob of Jerusalem, which Paul had in view when he wrote of it: "But made Himself obedient unto death, even the death of the cross."

Not until we are ready to tell that old story of Calvary, ceasing not till the idols fall, and men's hearts are changed by the touch of the atoning blood, may we reasonably hope to see the triumph of foreign missions which we have a right to expect. Religion has science and civilization for her handmaids. What she lacks is a thoroughly aroused and vitalized conscience on the part of professed Christians.

When morning and evening at the family altar the

missionary is remembered, when the broken ranks are filled up without delay, when the money is poured in golden streams into the Lord's treasury, not doled from reluctant purses which tremblingly count the cost, and when parents joyfully give their sons and daughters to this grandest place in the van of the Redeemer's army, then may we look to see the Lord's kingdom come. Let the precious ointment be lavished at the feet of Him whose feet were pierced for us.—*Mrs. M. E. Sangster, in Interior.*

"CONSIDER THE LILIES."

Not gold, nor diamond-flash of dazzling brightness,
No costly thing of earth Thou gav'st for thought,
But these sweet, simple flowers, beside whose whiteness
The great king's glory all would seem as nought.

Thou knewest how soon must fade all earth's poor splendour,
Worthless her wealth to Thine all-seeing eye;
The short-lived glimmer of her pomp and grandeur,
Fleeting and transient—only born to die.

Thou would'st not give our love to earth's frail treasure,
But to the lilies, beautiful and pure.
They toil and spin not, yet their lips' full measure
Thou metest, and their day is kept secure.

Oh! lilies, well I love your snowy pureness,
That once the Master, deigned, while here, to trace—
Pledges of His dear love, whose truth and sureness
Are faintly mirror'd in your beauty's grace.

Meek teachers! Could I learn this lesson given—
If God so clothe the grass with beauty rare,
Shall he not guard us all the way to heaven,
And guide our footsteps till we enter there?

Lord, give to me a soul of lily-whiteness
Washed in that blood that Thou hast shed for me;
Thy Spirit's light to gild earth's gloom with brightness.
And show the path, through mist and cloud, to Thee!

And give me faith, that on Thy love relying,
From doubt's dark thrall I may be ever free;
And clothe me, Lord, that in the hour of dying
Thy righteousness, fair robe, my dress may be!

So would I walk, by Thee, my Guide, befriended,
Joyous with joy that knows not sad decay;
That when earth's sun has set, her brief day ended,
My morn may break and shine to cloudless day.
Moosomin, N. W. T. M. A. NICHOL.

CHRIST-LIKE BROTHERLINESS.

There is a very common religious living which strengthens selfishness. It climbs the mountain-top and there builds its tabernacle, sitting and singing its hymns about heaven, and crying deliciously over them. It cannot think how anybody can like to go down among those dreadful lepers and frightful demoniacs and outcast women and the noisy and vulgar people. Be quite sure that the highway of holiness does not lead us up there for a dwelling-place. It takes us down into the market-place and teaches us to do our business there, honestly and generously, as we would be done by. It takes us into the lanes and by-ways of the city and teaches us to see in every want and every sorrow a claim upon our pity and help. It takes us home and helps us to remember how the children feel, and to consider the neighbours and servants. This is what we are to set before us as the outcome of our faith and prayer—a *gracious considerateness for other people*. And that not as busybodies, much less as patrons, but with a simple Christ-like brotherliness, a considerateness that does not only concern itself about men's souls, and that which helps them heaven-ward, but which runs through all the commonest round and ways of daily life. We are to carry such a sense of indebtedness to our dear Lord and Master that we shall be always trying to find opportunities and outlets to bless others; we are to live finding in all the daily intercourse with men a hundred fresh channels by which the Father's love may flow into their midst.

For His sake, for the sake of others, for our own sakes, let us strive after this as the fairest and only satisfying token of a holy life—this unflinching brotherliness.—*Rev. Mark Gwy Pearse, in Illust. Christian Weekly.*

THE SILENT POWER.

We are apt to be most deeply impressed by those forces in nature which manifest themselves to our outward senses in prodigious and awful forms. But the cataract, the cyclone, and the earthquake are only manifestations of the power of hidden forces whose silent processes and operations we cannot see; but upon which depend conditions necessary to our

existence and to the stability of the earth itself. The rose and the lily, the glowing hues of sunset, the dreamy cloud-flecked summer sky, the fragrant morning "when jocund day sits lightly on the mountain-tops," the refreshing dews and showers—all these are the beneficent results of combining forces whose operations are not apparent to the merely sentient eye; and truly these phenomena are not less wonderful to the understanding mind than Niagara and Etna. This hidden working power is the love of God, which

"Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms on the trees."

In human society we have parallel forces and results. Revolutions and wars strike us as the greatest exhibition of the power of moral forces. We hear their thunders, we see their lightnings. But there is a silent, active, persistent, ever-augmenting, irresistible force in the world, which is love. Fragrant as the rose, modest as the violet, beautiful as the lily, this trinity of love found its sweetest and highest form of expression in the person, life, and teachings of Jesus. No region of darkness, nor cold, nor danger, is inaccessible to it. No power or obstacle can successfully resist its progress. It has penetrated the "dark continent," traversed the frozen wastes of the north. It overthrew the barbarous despotism of the Cæsars, and has survived storms and floods, and the wreck of nations, to blossom out in this latter day all over the earth where the Gospel of Christ is taught—in hospitals and missions, and schools and homes, for the poor, the oppressed, the ignorant, the afflicted and sinful.

How beautiful! how wonderful! how mighty! is love—the love of God.—*Christian Home.*

SOMETHING TO CRY OVER.

Dr. John Hall, in an article entitled, "A Thing to Cry Over," touches in a pathetic manner the common habit of laughing at drunken men. Dr. Hall stood on a boat in New York harbour. Not far off was a well-dressed but tipsy young man. Beside the doctor was a plainly dressed man. When Dr. Hall saw the people laughing at the drunkard, he saw in his neighbour's eyes such a sad, pitying look that he said to him: "They should hardly laugh at him." Said the man: "It is a thing to cry over." Then he told Dr. Hall of his own wife, who took to drink in Scotland, and who promised to reform if he would come to this country, but did not, and died of drunkenness, and when the doctor hoped that he had comfort in the children, he said: "One, the second, is; she is a good child. The oldest is not steady—I can do nothing with her; and the youngest, a boy, can't be kept from drink. I've sold my place, and am going to a town in Ohio where, I am told, no liquor can be had—to try to save him." Dr. Hall closes as follows: "Who would not wish for abstinence societies, tracts, books, ministers, sermons, young people's pledges, humane laws? One almost cries out for anything that will stop this slow, cruel murder of home love, of men, of women, of little children, of hope, of peace, of immortal souls."

A BEAUTIFUL TESTIMONY.

This character, of which Christ was the perfect model is in itself so attractive, so altogether lovely that I can not describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truths which He taught and the sufferings He endured for our sakes. I tremble to think what the world would be without Him. Take away the blessing of the advent of His life and the blessings purchased by His death, in what an abyss of guilt would man have been left! It would seem to be blotting the sun out of the heavens—to leave our system of worlds in chaos, frost, and darkness.

In my view of life the teachings, the labours and the sufferings of the blessed Jesus there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep of which he is justly the object. It is with sorrow that my love for Him is so cold and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside His teachings as a delusion, to turn men's eyes from His example, to meet with doubt and denial the story of his life. For my part, if I thought that the religion of scepticism were to gather strength and prevail and become the dominant view of mankind I should despair of the fate of mankind in the years that are to come.—*William Cullen Bryant*

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TORONTO, WEDNESDAY, JULY 18, 1883.

Now that the Assembly meeting is over and the reports before us THE PRESBYTERIAN rises to make a few remarks. On this occasion—we learned this phrase from the clergy—on this occasion we ask our readers to glance at the statistics. The first thing that strikes us is that the rush to the North-West has been making serious inroads upon a good many congregations. Four Presbyteries—Bruce, Lindsay, and Peterborough, report a decrease in membership. We quite expected that there would be a falling off in Huron and Bruce. For some reason or other a large proportion of the people who have gone from Ontario to the North-West have gone from the splendid agricultural counties that form a large part of the Presbyteries. Why the exodus should have been greater from these counties we cannot explain but we believe is the fact. No doubt the same causes have been at work in Lindsay and Peterborough and in two or three Presbyteries that report a very small increase. As a rule, the increase has been greatest in Presbyteries that have several thriving towns or a large city within their bounds. This rush to the North-West has made the past year a peculiarly trying one for many ministers. It is very discouraging to a faithful minister to see his congregation melting away. Still most of the people are in our own Church. They swell the Presbyterian ranks all the way from Lake Superior to the Pacific. Some are in the American Church in Dakota and other places, and we hope they set a good example to our American cousins.

THESE statistics throw a flood of light upon the fact that there is an immense difference in fields of labour. A short time ago Mr. Pitblado moved from Halifax to Winnipeg. Last year St. Andrew's Church, of which Mr. Pitblado is pastor, added 204 members to its roll and had but two removals. The seven congregations of Mr. Pitblado's former city taken together, report a decrease of seventeen. The ministers in both cities are equally efficient and faithful, and the difference in results is mainly the difference between Halifax and Winnipeg as fields of labour. A still more striking comparison may be made to illustrate this fact. The net gain in St. Andrew's Church, Winnipeg, last year was within six of being as great as the net gain in the Presbyteries of Maitland, Stratford, Owen Sound and Brockville. The Metropolitan Presbytery of Toronto had a net increase of 152 members or fifty less than St. Andrew's Church, Winnipeg. Verily there is a great difference in fields of labour. This may seem to some a very common-place fact to dwell upon at great length, but we do so for a special purpose. Ministers are often grossly wronged because their fields of labour are not taken into consideration. Young ministers too often pass harsh judgments upon their brethren without taking the field into consideration. Old and sensible ministers know better. Congregations in search of a minister too often take up the statistics and judge a man coldly by the figures without asking any questions about his field. The field is not everything but it is a great deal. Before you pronounce any man a failure, always ask what were his chances for success. All of which we say without the least thought of underrating the good work that is being done in St. Andrew's, Winnipeg, by Mr. Pitblado. He would do honest work anywhere, but if he laboured a hundred years in his old city, or in some other

places we know, he might not see as much success as he did last year. Moral: There is a great difference in fields.

PRESBYTERIANS are not as migratory as some denominations we could name; but even Presbyterians do move about in this country at a wonderful rate. Toronto is usually considered a solid city, but see how our people go through the churches. One congregation received last year 54 members, but 53 removed; another received 131 but 92 removed; a third 56 but 53 removed; a fourth 39 but 43 removed; a fifth 54 but 70 removed; a sixth 60 but 61 removed; a seventh 78 but 69 removed; an eighth 79 but 89 removed; a ninth 90 but 115 removed. In all these congregations the increase has been large, but the removals have been large too, showing that in our fluctuating population many go through a church, rather than into it. Indeed a congregation in any Canadian city or town is an ecclesiastical tunnel through which a certain number of people go every year. If a hundred go in at one end, some number near a hundred is sure to go out at the other. There is no help for it but put as many as possible into the tunnel.

ANOTHER glance at the figures shows that the most hopeful fields of labour just now are in Manitoba. We mean hopeful in so far as figures can indicate hopefulness. The Presbytery of Manitoba, last year added 824 to its membership, while the removals were only 83. Quite likely most of these 83 merely moved from one congregation to another. A number of the congregations report no removals. We have heard and read a good deal about people coming back disgusted from the Prairie Province. If there is any truth in these statements they evidently do not apply to Presbyterians. The figures clearly indicate that our people go to stay. Success to them. They are missed in many a congregation in the other Provinces, but if they lay the foundations of Presbyterianism broad and deep, and solid in the North-West, the Church cannot lose by the change.

SHOULD CHURCHES BE CLOSED IN SUMMER?

FOR several years past a custom has prevailed in American cities of closing churches during the summer season. It is difficult to assign a satisfactory reason for the practice. Languid worshippers feel a degree of discomfort in remaining through a service during the dog days. Most well-to-do people can afford to go to Long Branch, Cape May or some other fashionable place, by the ocean. Some cross the Atlantic and seek health and recreation in European travel. The pastors require a holiday. What more convenient arrangement for accommodating these parties than by locking the church doors and allowing pastor and people to disperse for the heated term at least? When this is said little else can be advanced in favour of a custom that were it more general than it is, would be productive of very grave consequences.

The religion of Jesus is not a matter of fashion, neither is it an affair of times and seasons. It is not desirable to reduce it to a level with the operation or any other period of the year. Public worship should not be put on one side to accommodate the exigencies of fashion. Granting that summer holidays are a necessity of modern life, it does not follow that the great mass of toilers are able to avail themselves of any lengthened absence from the city during the summer or any other season. They have to stay pretty much throughout the year. Why deprive them and their families of the opportunity of enjoying the privileges of the open sanctuary on the day of rest? They need the aid of Church ordinances for the nurture of the Christian life. They incur a grave responsibility who close the door of the Christian sanctuary for several weeks in summer.

Besides the church can easily be kept open without interfering with the pastor's much needed holiday. Supply can readily be had. In the United States there is a large number of ministers without charge, whose services might be advantageously utilized. Many ministers settled in village and country congregations, who are not in a position to afford a vacation would gladly undertake a few weeks service in a city charge. To them it would be an agreeable change. When their brief term of service was over they would return to their own spheres of action all the better for the variety they enjoyed,

and the impetus received. Such interchange would be a benefit to the churches. A kinder state of feeling would be promoted among the congregations. It might be that a fastidious city congregation would not in every case have sermons faultless in literary polish and perfect in logical concatenation addressed to them, they might have occasionally to listen to discourses characterized by homely vigour, and not always consonant with good taste. What then; would they seriously be injured by a wholesome variety? Zeal and sincerity in the proclamation of Gospel truth would not be injurious to the most refined congregation. Besides a change of this kind would only tend to make their own past, all the more appreciated when his holiday has come to an end.

Almost any arrangement by which the continuity of worship is maintained would be preferable to the closing of a church during the summer holidays. These are not the days when consistent and uniform testimony on behalf of religion ought to be maintained to create an impression in the public mind that with it is a matter of indifference whether a church is kept open or not. People are ready to plead excuses without much regard to their validity. There is no wisdom in giving the opponents of religion a colourable pretext for imagining that its professors are indifferent to the wants of the people, by preferring to shut up their churches rather than be at the trouble of maintaining ordinances when the mercury points to the eighties.

Christian people are protesting against the desecration of the Lord's day. The American people are eloquent on the subject of foreigners introducing most undesirable methods of spending the Sabbath. Protests lose much of their force when made by people who keep their church doors closed when Sabbath comes round. Many of the members of Christian families will think that they have a reasonable pretext for going on one of those monster excursions on the Sabbath day. In too many cases such a course needs only a beginning. The temptations to neglect public worship to which the young in large cities are exposed are far too numerous, it is without Christian churches even involuntarily adding to them. The reasons against the custom of closing churches during the summer months are so grave that its continuance causes astonishment. This is a practice that fortunately has not yet found favour with Canadian churches. It is an error to be avoided, not an example to be followed.

ANOTHER STROKE AT LOTTERIES.

PUBLIC opinion opposed to lotteries is gaining strength. This is a favourable indication. Here in Canada the press has, with a few interested exceptions, spoken vigorously in condemnation of a pernicious practice. Public officials have bestirred themselves to put the laws against games of chance in operation. Action was not taken soon enough to prevent the London Masonic lottery, but it has been sufficient to nip in the bud a crop of schemes suggested by that illegal enterprise. Present appearances are such that those inclined to speculate on human credulity, if restrained by no better considerations, are for the present imbued with a wholesome dread of the consequences a violation of the law against lotteries entails. Legal restraint in this particular is both necessary and just. The unthinking, who are too easily beguiled by the hope of gaining money they have not earned ought to be protected from the sharpers, whose mode of operation appeals to the lowest instincts of human nature. There is not much pity for the victims of confidence men. Some are of opinion that they richly deserve to be fleeced since they are so willing to trust the plausible rogues who worm themselves into the confidence of the unsophisticated traveller, but nobody entertains the notion that these sharpers should escape the penalty of their roguery. On the same principle the projectors of lotteries ought to smart for the tricks they play on the gudgeons they capture by the greed of gain.

For many years lotteries on an extensive scale have been in existence in some of the southern States. The Louisiana lottery, in particular, has flourished for a long time. Its demoralizing effects have been felt extensively. It has ministered to the gambling passion over the whole Union. Many a blighted life is directly traceable to its evil effects. Its circulars have fallen into the hands of many Canadians. Not all of them have thrown these missiles into the waste

basket. The Louisiana lottery has plied them with a temptation they were unable to resist. Some of them have drawn trivial prizes they were permitted to pocket for the purpose of keeping up the illusion and tempting them to throw good money after bad. The many have had the enjoyment of parting with hard earned money to those who both toil and spin as the spider toils and spins to lure the unsuspecting victims into his web.

The American authorities are convinced that it is high time to put an effective check on this lottery business. The Postmaster-General has issued orders forbidding the transmission of lottery circulars through the post-office, and declining the payment of money-orders to lottery agents in New Orleans. Those whose craft is endangered by this salutary action have not acquiesced in it willingly. They have carried their appeals to the court as a last resort, and at length the order of the Postmaster has been sustained. While the appeal was pending the order was held in abeyance, but now it is announced that it will be enforced. This action will strike a heavy blow at the southern lotteries. They will be very much impaired, but it is to be feared they will continue on a much restricted scale. Those who engage in such methods of gaining money have ingenuity and cunning sufficient to enable them to evade the mode of restriction now to be put in force. The evil is blighted, not uprooted.

With this, as with other popular vices, a healthier tone of moral feeling is requisite. Laws for their repression are right and proper, but no law, however just can be effectively carried out unless sustained by the moral sense of a community. Where there is a sneaking fondness for the evil proscribed, there is always a degree of laxity in the enforcement of the law. There are people who avow that they see no evil in a lottery. When they have a chance to invest their money in one, the fact that it is forbidden by law will not deter them. The slender hope of drawing a prize is sufficient to over-ride all other considerations. The habit of betting on almost all contingents events has much to answer for in preparing a promising field for lottery speculators. An election, a boat race, or a trotting match invariably occasions a betting mania. The sum staked may in many instances be small. The results are by no means insufficient. They increase the force of the gambling fever and spread the demoralization it always occasions. Those who in an apologetic way plead for gambling point to operations in stocks and say that if gambling in lotteries is bad so is stock gambling. In this they are quite right. Gambling is evil wherever it is found. The object with which it is associated does not disinfest its character. A lottery for church purposes does not make gambling holy, though a law on our statute books with a mysterious lenity legitimizes church lotteries within certain limits.

THE SCOTT ACT IN HALTON.

THE annual convention of the Halton County Branch of the Ontario Prohibitory Alliance was held recently. The principal topic of consideration at this anniversary was the working of the Scott Act in the County of Halton. The Act has now been in force in that county sufficiently long to produce appreciable results. The effort to secure the adoption of the Scott Act in Halton, occasioned great excitement on the part of its friends and opponents. Feeling ran high. By the one party every effort was made to secure the adoption of the measure; nothing was left undone by the other to insure its defeat. The friends of temperance were successful in the contest, but the discussion has never yet entirely ceased. The losing cause has by no means been silent. In local journals the zealous correspondent waxes eloquent on the evasions of the law, and with the most discouraging failure, seeks to make out a case that the prohibition of the sale of liquor in the county of Halton is encouraging drunkenness in certain cases.

Those who get intoxicated "on principle" are not numerous, nor likely to become so. What is the principle according to which the fervent opponents of "sumptuary" laws feel constrained by duty to get drunk? Is it that they are affected by the irritating power of the law, or are they impelled by the highest form of self-sacrifice? They are prepared to sacrifice much in order that facilities for drinking may be afforded to the people who are least able to stand temptation. They are willing to endanger health, domestic comfort, reputation, and what modicum of com-

mon sense they have been blessed with in order that intoxicating drink may be within easy reach of the masses. In fact they are willing to risk a species of martyrdom, rather than yield to the tyranny of temperance. It is to be hoped the few who are ingenious enough to put the blame of their intemperate habits on the Scott Act will receive the sympathy and esteem they deserve. They are not a numerous class. Good men are all too scarce!

The delegates to the recent Halton convention were unanimous in their testimony concerning the beneficial effects of the Scott Act. It had done much to repress intemperance. To many it had been a great boon. The removal of temptation had made sober men of several, formerly addicted to drinking habits. It was at the same time admitted that drunkenness had not been entirely suppressed in the county. Drink could be obtained in towns, and of course introduced from adjoining counties.

The convention recommended the appointment of Vigilance Committees throughout the county, to aid in enforcing the law. Considerable dissatisfaction was also expressed with the lax manner in which the License Inspector performed his duties. There is an impression that the present official is not in sufficient sympathy with the Scott Act. The convention has made a representation to Government on the subject. The friends of temperance have good reason to be satisfied with the results of the first year's operation of the Scott Act in Halton County.

BOOKS AND MAGAZINES.

HARPER'S YOUNG PEOPLE. (New York: Harper and Brothers.) This weekly magazine is eagerly looked for by the young people in these latitudes, as it cannot fail to be everywhere. It maintains its high place, and that is a foremost one in the rank of children's magazines.

RECREATIONS. By E. A. Stafford, A.B. (Toronto: William Briggs.)—This is a small volume of poems by a very popular Methodist minister. The longest and the best poem in the volume is "Homeward." It abounds in thoroughly good description, and contains many excellent and profitable reflections. The little volume is neatly got up, and the printing is clear and beautiful.

WOMAN AT WORK. (Brattleboro' Vt.: Frank E. Housh.)—As the title indicates this is a publication in the interest of ladies. It claims to be "a literary magazine devoted to the record and encouragement of Woman's Work." The variety of the contents, the ability with which many of the articles are written, and the general tone of the publication justify the claim. There are several serial stories in the present number. It also contains a portrait of Lucretia Mott, who forms the subject of the opening article.

CASSELL'S FAMILY MAGAZINE. (Toronto: J. P. Clougher.)—This favourite monthly is really what its title imports, a "family magazine." It is as it deserves to be a welcome guest in many homes. The tone of the publication is thoroughly healthy. Articles on almost every subject of home interest, serial tales, poetry, sketches and appropriate selections make an excellent number for July. A "Family Parliament" affords a convenient opportunity for the discussion of current topics of general interest, the debate in the present number being on the question "Is it Wise to Promote Emigration?" "Cassell's Family Magazine" has also a large number of excellent illustrations.

THE BYSTANDER. (Toronto: Hunter, Rose & Co.)—The publication of the "Bystander" has been resumed as a "Quarterly Review of current events, Canadian and General," instead of a monthly serial as formerly. The new mode of publication has its advantages. The contents of the "Bystander" are more likely to receive thoughtful consideration than a monthly issue would be able to secure. The claims of business are so absorbing that far too little time is left for reading. The conditions of Canadian life are not so favourable to literary culture as they will yet become. The "Bystander" is to be commended in that it occupies a distinctive place in Canadian literature, and it is admirably fitted to aid its development. Goldwin Smith wields a facile pen. There is a charm in his style that no reader can resist, however much, in some of his opinions, he may differ from him. These opinions are expressed with a manly freedom that entitle them to the fullest consideration. What

the "Bystander" says on any subject of current interest is sure of a respectful hearing. The present number contains reflections on the principal political occurrences of the last quarter, and as a consequence the subjects discussed in the late parliamentary session occupy a prominent place in its pages. The contributions to Canadian literature are briefly noticed. There are incisive notices of the leading events in the United States, England and on the continent of Europe. Under Thought and Opinion there are characteristic notes on "Mrs. Carlyle's Letters," "Genius and Morality," "Materialism and Morality," "Methodist Union" and other topics in which many just opinions are expressed. "The Bystander" by its ability and excellence will maintain for itself a high place in public esteem.

THE PULPIT TREASURY. J. Sanderson, D.D., Managing Editor. (New York: E. B. Treat.)—The third number of this new publication has now been issued. It is growing in excellence and value. The wide diffusion of the discourses of some of the most prominent representatives of evangelical theology must have a beneficial influence. To those engaged in the active work of the ministry, such a magazine will prove of great value in making them acquainted with the style of pulpit ministration which some of the leading churches enjoy. It is sometimes objected that such publications are a temptation to mental indolence. This would be a manifest perversion of their purpose. No minister of any intellectual independence would dream of using this and similar magazines as other than suggestive and instructive aids to faithful study of the truth for his own sake and for the benefit of those he addresses. "The Pulpit Treasury" is distinctively evangelical, while it is undenominational. Representative men in the various branches of the Church contribute to its pages. The principal discourses in this number are by Rev. J. H. Vincent, D.D., on "A Present Incarnation," Rev. S. I. Curtiss, D.D., on "Is there Probation after Death?" a communion discourse on "Gethsemane in Prospect" by B. M. Palmer, D.D., and a Children's Service; "The Prayer of the Warrior Jew," by Rev. J. R. Macduff, D.D. The subject of the Ministerial Sketch in this number is Dr. J. H. Vincent, of the Methodist Episcopal Church, a famous worker in the cause of the Sabbath school. There is a portrait of Dr. Vincent and an engraving of the Metropolitan Methodist Episcopal Church, Washington. The selections are remarkably copious, varied and useful. The substantial merits of the "Pulpit Treasury" ought to insure its success.

THE PRESBYTERIAN REVIEW. (New York: Anson D. F. Randolph & Co.)—This high-class theological quarterly is an evidence that scholarship is sedulously cultivated and largely appreciated in the American Presbyterian Church. Readers no doubt could be found who would prefer shorter papers and more variety than those that find a place in the "Presbyterian Review"; there are others who would be disappointed were the subjects selected less exhaustively treated than they are in its pages. The opening article, in an excellent spirit, discusses "Modern Miracles." It is based on a criticism of the opinions advanced in Rev. A. J. Gordon's "The Ministry of Healing," Rev. W. E. Boardman's "The Great Physician," and Dr. Theodore Christlieb's "Modern Doubt and Christian Belief." The main theme discussed in the article is the Faith Cure. It is from the pen of Dr. Marvin Vincent, and is worthy of careful perusal. Professor S. H. Kellogg, D.D., institutes a careful comparison of "The Doctrines of the Buddha and the Doctrines of the Christ." A thoughtful paper on "Infant Salvation and its Theological Bearings" is by Professor George L. Prentiss, D.D.; and Oscar Craig submits "Spencer's Philosophy and Theism" to a careful and candid examination. By far the longest of the Notes and Notices is devoted to a review of the work of the late General Assembly at Saratoga. Dr. A. A. Hodge gives a summary of the proceedings in which a number of clear, crisp, critical notes are interspersed. This is followed by a learned exegetical note on II Peter ii. 8, and a critical notice of the Journal of the Society of Biblical Literature and Exegesis. Large space is devoted to critical notices of noteworthy books recently published in the departments of Exegetical, Historical, Systematic and Practical Theology and General Literature. These notices are compact and well written estimates of the more important works recently issued from the press. The present number of the "Presbyterian Review" is solid, substantial and instructive.

CHOISE LITERATURE.

"AT DAWN O' DAY."

A long dun stretch of land, a darkening, ominous autumn sky; a chill misty wind blowing up from the mighty Atlantic.

And two persons, a man and a woman, walking slowly along the beach—he a great, awkward, muscular fellow, clad in the rough homespun garb of the Canadian peasantry; she a slender, fragile little creature, more child than woman. A scarlet woollen shawl, part of which formed a hood for her bent head, enveloped her.

One bare hand drew the folds together beneath her chin; the other was slipped through her companion's arm and rested in his firm hold.

"Don't you mind any stories you may hear about me, Marjorie," he was saying with a suspicious airiness of manner; "don't! I'm not much of a church-going chap, to be sure, and I like to have a bit of fun, now and then, with the boys up at the Point; but I pay my dues regularly at Christmas and Easter, and—don't you mind them, Marjorie! I suppose," with a quick, sidelong glance, "Pierre Lechesne has been spreading false rumours about me."

Something he saw in the grave face beside him impelled him to continue:

"We used to be good friends—he and I—when we were both boys together. But now—now there is nothing he would not do to injure me—nothing! You know why, dear."

Her silence answered him.

"They are growing wealthy rapidly, the Lechesnes. It is said that Pierre is to build a new house in the spring. Already his sisters wear dresses of silk, and go to gay Ottawa in the winter time. I'm afraid," with a savage laugh, "you've made a bad bargain, Marjorie. You too could have worn grand gowns. You too might have been as fine a lady as any of them, had you so chosen."

"Don't," she protested softly.

"It's a mean place, anyhow, this God-for-gotten corner of creation!" he went on, his strong, black brows knitting in a frown. "I wish I could take you away from here—I will soon. There are no happy memories to bid you stay."

"No," she answered. And then as though his last words had struck a chord hitherto silent, "You knew my mother well, Leon?"

"Yes I was but a clumsy lad when she and your father come here, and you—ah, what a pretty wee one you were! With the money which they had brought with them from England they bought a farm. I have heard the neighbours talk much about them. They were young, full of hope, and they would be rich, by-and-by, they said. They made a staunch fight, but the winter, the work, the unaccustomed hardships conquered. He died of fever, and she—"

He broke off abruptly.

"Go on!" she said quietly.

"I don't know, of course, Marjorie but—they—say—"

"Oh, go on!" she cried, with sudden bitterness. "I know! Speak it out! I though those around should be ashamed to breathe the word—she of starvation?"

"Mignonne! they didn't think she was so poor. She had concealed the fact. She was always very proud. Every one spoke well of her, regretted her—"

She stopped him with a gesture.

"I think," she said sadly, "that even at the cost of being less tender to the dead, we should be more gentle to the living."

He smiled down at her curiously.

"That's one of your queer notions, Marjorie. But you mustn't be too hard on the folks, dear. They had Pere Michaud sing mass for her soul, and they put a tall white cross above her grave. They were very kind afterward—"

She lifted to his, blue eyes bright with scorn.

"Yes," she repeated, "afterwards!"

The wind had increased in volume. As they turned, it blew against them so fiercely that Leon Pelltier flung his arm about his companion to sustain her.

On the horizon a mighty host of black scudding clouds were pitching their tents for battle. The greenish waters of the Gulf were capped with foam.

"It's coming up!" he said; "we're going to have a big storm."

She clutched his sleeve in sudden, nervous fashion.

"On, no! A storm!—I am afraid, Leon!"

He laughed indulgently.

"That's you, Marjorie! You're too delicate a flower to blossom up here, petite. You're not like the rest of them. You've got a lower voice, and softer ways, and, as I said before, queerish notions. And now you're afraid of a storm!"

He laughed again—a good, mellow, resonant laugh.

"Not for myself, Leon," she whispered tremulously; "I do not fear for myself, I—I was thinking of that other storm about a month ago, when the White Swan went down, and they said—"

"Stop!" he cried, his voice breaking hoarsely in on the panting words, "what do you know about such—such things? The vessel was out of repair, quite unable to stand a high sea. There! I didn't mean to be harsh just now. Come up the cliffs. Steady—so! the rocks are slippery. Now, my darling, give me your sweetest kiss. I'm off for awhile."

"Where?"

"Oh, just up to the point for an hour or two. If the storm catches me, I may stay till morning. Goodnight."

With a swift terrified motion she flung her arms around his neck, and pressing her pale face against his breast broke down in convulsive sobbing.

"Don't go, Leon—don't go to-night, dear. Something may happen—the tide along the beach—the storm—something. Don't go!"

"Why, Marjorie! why, little one, how nervous you are," he cried cheerily. "What can harm me? I'm used to rough weather. I've been knocking 'round in storms ever

since I was able to stand alone; and I know every step along the shore as well as the path through your garden."

He was stroking her soft hair with one broad, loving hand.

"As I was saying, Marjorie, this place doesn't suit you, and as soon as the first May flowers blossom in the forest I am going to take you up to Monsieur Le Cure's house and I shall say to him: 'Mon pere, this is she whom I desire to make my dear wife.' And when he has married us we shall go away together over the wide Atlantic. We shall turn our backs forever on this northern country, where the winters are so long, the skies so bleak, the blast so cold. In your mother's land, where the air is sunny and young hearts are young, we shall make our happy home."

She lifted up a face transfigured.

"Is it true?" she whispered. "Oh, Leon, is it true?"

"Don't you know it is, Marjorie?"

"I only know I love you!" she cried, with a queer, wild rapture. "My creed is, I love you. My future—I love you!"

He bent and kissed her. A moment more and he was scrambling down the steep cliffs, sure-footed as a chamois.

He looked up. She was still in the same spot where he had left her, her scarlet shawl a vivid dash of colour against the sombre sky.

"Au revoir," he shouted. "I'll be back, sweetheart, at dawn o' day."

She turned and walked slowly homeward. She paused before a long, low building surmounted by a rude cross—the village church. It stood some distance in from the road, and was partly surrounded by a grave-yard, which latter its tombstones rendered pallidly conspicuous.

She pushed open the wooden gate and went up the path, and entered the church, that strange, smiling radiance still lingering in her eyes. It was a feast day, and within benediction had but lately been pronounced, for the air was heavy with the clouds and sweet with the perfume of incense.

The moments slipped by. The dim fragrance of the incense grew fainter. Dusk draped the unesthetic roses, the bare branches—all the rigid and pathetic poverty of the little place with gentle fingers. Brighter through the shadows gleamed the star of gold.

It was quite dark when Marjorie Grant emerged. She stood a brief space, as though in indecision. To her right lay a field, across which the villagers had worn a path. Yes, it would be shorter than the road.

Walking swiftly on, her head bent in opposition to the wind, she became conscious of a figure striding before her. At a narrow gate leading out of the enclosure they both paused in order that two men approaching from an opposite direction might pass through.

They were talking, and Marjorie instantly recognized their voices as those of young farmers of the town, neither of whom had any reputation to spare—such individuals as are generally suspected, even when not definitely accused.

"Yes," announced one, evidently under the influence of liquor, "he'll not fail us. He'll be at the Cape to-night—Leon Pelltier."

"Shut up, you fool!" commanded the other, with an oath.

Then they had passed through. The girl caught her breath gaspingly. Leon—to-night—at the Cape!

The man before her turned, and so, for the first time, caught sight of her.

"What!" he cried, "is it you, Marjorie?"

She fell back a step. Instinctively her hand sought her heart. Had he also heard?

"Yes," she answered, "it is I."

"So Pelltier is going up to the Cape to-night? Rather rash on his part," with grim insinuation.

"Let me pass, Monsieur Lechesne."

"I'll be up a bit of the road with you," carelessly. "I'm going your way."

She walked rapidly on, he keeping step beside her.

"It isn't so long since the White Swan went down. I should think Leon would be more prudent. It is very soon for him to be at his old tricks again."

"Be careful," she said, quietly. "You may go too far, Pierre Lechesne."

She could barely discern the dark outline of his figure. The wind was tearing her shawl from her shoulders and whirling it about in fantastic frolic.

He laughed. But just as they reached the farm-house gate he caught her by the arm and forced her to face him.

"Look here, Marjorie," he said brusquely, "Where is the use of trying to deceive me? You're afraid that vagabond lover of yours is in a scrape; you know you are! You're trembling like a leaf this moment. Give him his congé. I'm a rich man, and, what's more, an honest man, and I'll marry you to-morrow if you'll only say the word. Why don't you throw him over?"

"Because I love him."

His tense grasp on her arm relaxed. He did not speak for a little while. When he did it was in a tone strangely subdued and humble.

"And I love you well enough to help you to the throne of your happiness even at the cost of my own. Listen, Marjorie! You know what you fear. I will avert it. I shall saddle Napoleon and ride up to the Cape. I shall find him and warn him, and tell him you need him. If you will only trust me I will do all this without faintest hope of reward. Will you?"

Her panting breathing alone broke the silence.

"Will you?" he repeated.

He might save him yet if—if there was need of salvation! Was it not possible that he was more generous than they had ever given him credit for being? And no other chance remained.

"I—trust you."

"Good! There is no time to be lost. If I tell him you require his presence he may not believe me. Prejudice has hardened him against the friend of his youth. Give me the ring you usually wear to show him as proof that I came from you."

"Oh, no! he gave it to me. I cannot part with it—no!"

"Quick! it grows late—perhaps too late!"

She tore the trinket from her finger—a tiny circlet, devoid of intrinsic value, but to her priceless.

He took it and strode away into the night.

She turned and went wearily up the path. A rosy-checked old dame looked up from her task of preparing the evening meal as she came into the tin sparkling kitchen.

"Mere de Dieu!" she shrieked, "but we shall have a storm! And if the wreckers are out to-night—"

Horror left the sentenced unfinished.

Within a quarter of an hour from the time he had parted from Marjorie Grant, Pierre Lechesne entered the village post-office and hastily scribbled a line to the authorities of a neighbouring town. A moment more and it flashed over the wires:

"Wreckers and smugglers at the Cape!"

All Canadians know the Cape—a bare, narrow strip of land, crowned with a light-house, which juts out into the Gulf of St. Lawrence.

The battle began. The cannon of the thunder crashed and roared; the spray rained against the rocks like shot; the gleaming blades of lightning outleaped and gashed the black night with wounds of flame. A few men, clustered together in a cranny of the cliffs, muttered to one another as the fierce fray went on.

"There is no danger—now," urged a voice.

"Curse you, keep cool!"

"I say, Pelltier, what would Ma'mselle Marjorie think if she saw you—"

"Sacre! hold your peace. I am a desperate man. This is my first cruise—and my last. It must be—it is the only avenue to prosperity. But don't mention her, Jacques Le Blanc—don't dare to!"

"Hark!" cried the first speaker, as a faint peculiar whistle pierced the air. "That's Jean's signal. All's well! Come!"

They crept from their covert and up the shore like river rats. Some stationed themselves at the entrance, some scaled the stair. A cry arose.

"They come—the constables! Voila! let us fly! Ah, Sainte Marie! too late!"

A terrible struggle there in the night and the storm. Shrieks, blows, oaths, mad resistance. Finally, the "click-click" of handcuffs.

A man holding a lantern flashed its light full on the face of the foremost prisoner. He started back in feigned dismay.

"You! Leon Pelltier!"

The other looked at him despairingly, their enmity for the time forgotten.

"Marjorie!" he murmured.

Lechesne lifted his disengaged left hand, so that the glimmer from the lantern clearly revealed the ring which adorned his little finger.

"Oh, I'll take care of Marjorie!" he laughed significantly. Pelltier's cheeks crimsoned. A curse crashed between his clenched teeth. He strove frantically to free his hands from their iron fetters. Again Lechesne laughed, but he also moved away.

With the first chill light of morning Marjorie Grant was down on the cliffs. She descried in the distance the figure of a man running fleetly up the winding, sandy path.

"Oh, God be thanked! Leon!"

But it was not Leon.

"Pierre—Pierre Lechesne!" she cried as he came nearer. "What news? You found him; he is coming home? he was not there at all? it was all a mistake?" in timorous joy; "a cruel mistake, and—"

"There was no mistake—none! The wreckers of the White Swan made another attempt last night to extinguish the light. This time they were unsuccessful. They were watched and captured—every man of them. They had been doing some smuggling, too, I believe. They are mostly young fellows from Cocagne, Point du Chene and Shediac—The constables have marched the whole crowd to Westmoreland gaol."

"But he was not among them. Ah, say he was not among them—Leon!"

She was leaning eagerly forward, her quivering lips apart. He hesitated, then he spoke with pained reluctance:

"He was the first man arrested."

"You did not warn him—save him! And you promised—"

"I trusted you—"

"I did my best, but—I was too late!"

"Too late?"

She stood and stared at him a moment, the salt spray beating in her face like hail. Then she put both hands to her head in dull, bewildered fashion; and, turning, walked away. But the next day she was down on the cliffs at dawn, and the next and the next, and for many weary days and weeks and months after that.

Accounts few, vague, unsatisfactory, of a trial and conviction at Fredericton drifted to the desolate French hamlet.

"We always knew he was a scamp," nodded the old gossips, speaking of Leon Pelltier. "None of our daughters were ever good enough for his lordship. He must choose for his fiancée that little, yellow-haired English girl. Bien! Chacun a son gout!" And they would shrug their shoulders disdainfully.

"Marjorie is a fool!" declared others younger. "Losing her good looks and chance of a husband for the sake of a man who may not see daylight with free eyes for half a dozen years yet."

"Ah, if the foreign mam'selle had not such strange notions in her pretty head!" sighed more than one admiring swain.

May came, and the May flowers were in bloom. Marjorie went into the woods and gathered a cluster. When she went down to the beach next morning she wore the sweet, pink things in her bosom.

That day the curé sent for her. She went up to the presbytery in obedience to the summons. He spoke to her seriously, but gently, too. "My child," he said, "he to whom you had given your heart has proved most unworthy of your love. He is parted from you by his own sin. It is but just. The grief which now controls your every action is

unchristianlike. We must not rebel against the crosses which the good God may see fit to lay upon our shoulders. "Oh, mon pere," she burst out passionately, "you do not understand! You are good and wise, and I thank you. But I - I am young, and - alone. What is there who is there I care for here? The people and I have nothing in common - nothing. I come of a different race, from a different land. There was only one heart which understood me, helped me, cherished me, and I have lost it! My life is empty. Don't talk to me of submission!"

"Your life need not be empty," he answered her. "Fill it with the noblest duties of a woman, those which cluster around the hearth of home. An honourable gentleman seeks you for his wife. What say you?"

"Whom?" "Monsieur Lechevaine."

She stepped back with a soft indrawing of her breath. "Non, mon pere!"

She had taken her May flowers from her bosom, and was arranging and rearranging them with alim, deft fingers. She would hold them away from her the better to observe the effect, and then bend her face over them to inhale their fragrance.

"Your reasons, my daughter?" Pere Michaud questioned rather sternly.

"Because Leon is coming back," she replied, still busy with her task.

"When?" he cried aghast.

"Did you know?" she asked, smiling up at him from her flowers with softly brilliant eyes. "He is coming back at dawn o' day."

And she went away with the blossoms in her hand. May passed. And many Mays passed. It would be a loving eye, indeed, which could now discern beauty in Marjorie Grant's face. It had grown thin and colourless and haggard. It looked aged and ungodly. There were pathetic wrinkles where had been velvet dimples. In the village they had come to regard her with a sort of complacent pity. When the flashy, over-dressed bride whom Pierre Lechevaine had brought home from Ottawa noticed her, and inquired concerning her, her husband smiled and tapped his forehead significantly with his finger.

She had abandoned, too, all fancied feminine attempt at adornment. She wore her rich brown hair brushed plainly away from her white cheeks, unbound by any ornament or bit of bright ribbon. Only they noticed, when the May flowers were in bloom, she it was who discovered the first and sought the last. Through the glass of time the sands of nine years ebbed fully. The winter came on intensely severe. Despite all protest and entreaty, Marjorie Grant persisted in making her way down to the cliffs in the blizzards of the early morning.

"I must go!" she would say, to them. "You know he is coming at dawn o' day?"

But a time came when they found her lying upon the rocks stark and unconscious. They bore her home, and through the long winter she lay ill unto death.

The May flowers were flushing all the mossy hollows when she rose up feeble as a child. As soon as she could walk she dragged herself out to the forest and gathered a great bunch of delicate sprays.

"At dawn o' day!" she whispered.

All night she listened as the clock in the farm-house kitchen called the hours. It was still quite dark when she crept down the path—to the cliffs—to the beach, the May flowers in her hand. A faint grayness came into the air—the cool, fresh twilight of a summer dawn.

Hark! footsteps!

Some one was coming along the shore—a man; a big, hulking fellow with a closely-cropped head, and a skin which had been bleached to pallor by the atmosphere of a prison.

He stopped short. What was that lying there? A woman? He bent above the prone figure, with the bloodless face upturned to the brightening sky.

"God! Marjorie!"

He staggered back. She half lifted herself on one shaking hand and looked up at him.

"Leon! it is—dawn!"

What bitter truth did he read in those loving, burning eyes! He crushed her to his heart with a terrible, passionate cry.

"No! it is night—black night!"

Out of a sea of pearl the sun upfloated a disk of gold. Its rare light laughed across the river on the wee waves stumbling up the sand—on the white sails of a fisherman's boat—on a little child at play.

Aye, and on something else!

It lay upon the shining beach, some rosy blooms upon its bosom.

The day had dawned!—Our Continent.

THE INTERIOR OF GREENLAND.

Baron Nordenskjold is now fairly on his way to Greenland for the exploration of both coasts and of the interior of that island continent. His programme is given at length in "Nature" for May 10. The following extracts contain his hypothesis as to the interior.

The geological nature of Greenland, very similar to that of Scandinavia, seems to indicate a similar orographical formation—viz.: a formation formed of mountainous ridges alternating with deep valleys and plains, while one may even assume that the culminating line of the land in Greenland runs, as in England and Sweden and in both American continents, along the west coast. The winds, therefore, which should produce snow in the interior, must, if coming from the Atlantic, have in the first instance crossed the broad icebelt generally encircling the east coast of Greenland, and then the mountains on the coast, some of which we know are very high, and, if coming from Davis Sound, the mountains themselves. In both cases the wind must assume the character of the "Fohn" wind—i.e., it must, after passing the mountain-chains on the coast, be dry and comparatively warm.

These causes are not only the reason of the dry, warm "Fohn" winds in Switzerland, and the very remarkable cir-

cumstances that it is under winds from the snow-covered mountains that the snow disappears in Swedish Lapland, but they play also an important part in the climatic condition of the whole globe. They are, for example, the cause of the difference in climate and flora of the two sides of the Andes, of the east and west coasts of Terra del Fuego, and the eastern and western parts of Australia. They are the chief cause of the deserts which cover the interiors of Asia, Australia, the northern portion of Africa, and certain parts of America, while in Sweden they produce the constant western winds, and the consequent prolonged drought which invariably occurs in spring time in the central part of the country. The same laws of the temperature and moisture of the air must also prevail in Greenland. Here too the ocean winds must be moist, and this moisture is usually deposited in the form of snow on the mountains along the coast, whereas all those reaching the interior, whether from east, west, north, or south, must—if the orographical construction of the country is not entirely different from that of others on the globe—be dry and comparatively warm. And, in consequence of this circumstance, the snow-falls in the interior of Greenland cannot be sufficient for maintaining a "perpetual" inland ice.

It cannot, however, be asserted that the country should here form a deserted, treeless tundra; one encounters in Siberia forests with giant trees under climatic conditions far more severe than those we may assume are to be found in the interior of Greenland. That the country should prove true to its name has besides been asserted by the celebrated botanist Hooker, from his studies of the flora of Greenland; and even the natives on the west coast themselves have a suspicion that such is the case from the large herds of reindeer which from time to time are seen to migrate across the inland ice to the west coast. It is most probable that the interior, if free from ice, is like a North European high plateau, with a flora far more copious than that of the coast. But this I maintain, that whether the interior of Greenland is richly covered with forests, as the late round the frigid pole of Siberia, or is a treeless, ice-free tundra, or even a desert of perpetual ice, the solution of the problem of its real nature is so important, and of such consequence to science, that there could hardly, at the present moment, be conceived an object more worthy of an Arctic expedition than to ascertain the true conditions of the interior of this peculiar country.

CRIME IN THE ENGLISH ARMY.

The criminal statistics of the army at home for the year 1882 show that upon an average strength of some 90,000 non-commissioned officers and men, representing about one-half the army, there were 8,319 court-martials held and 131,434 minor punishments. The number of fines for drunkenness—for the most part included among the minor punishments—was 18,460. The total number of offences dealt with by the 8,319 courts-martial was 11,927. There were two cases of mutiny, 1,308 of desertion, 1,639 of absence without leave, and 3,873 of making away with necessaries. The offences in relation to enlistment such as concealment of previous discharge, fraudulent enlistment while already belonging to the Queen's service, and making false answers on attestation, numbered 854; violence and disobedience of superiors, 753; minor insubordination and neglect of orders, 876; quitting or sleeping on post, 290; drunkenness on duty, 969; drunkenness not on duty, 800; disgraceful conduct of various kinds, 292; while 2,271 offences, not coming under any of the above heads, are classed as "miscellaneous."

A BENEVOLENT INVALID.

True charity is always beautiful, but that it should need to be exercised in the direction here described, gives painful evidence of privation, that is far more general than might be supposed.

Professor T. H. Pattison has given in the Chicago Standard an account of the charitable ministrations of Mrs. Spurgeon, the wife of the well-known London preacher. Though an invalid, shut up in her sick chamber, she has for years "ministered to the necessities of the saints." Her "Book Fund," made up of what she can save by economy and self-denial, together with the unsolicited offerings of others, has replenished the library of many a pastor whose meagre salary would not allow him the luxury of new books. And the books have been accompanied with donations of clothing for the scanty wardrobe of the wife and children. These gifts have been sent not to Baptists alone, but to needy pastors of all evangelical denominations. Thus by her sweet, unostentatious ministries Mrs. Spurgeon has been illustrating the Gospel that her gifted husband preaches.

A SPEECH FROM THE THRONE.

George II. on a certain occasion, being informed that an imprudent printer was to be punished for having published a spurious (king's) speech, replied that he hoped the punishment would be of the mildest sort; because, he continued, he had read both, and, as far as he understood either of them, he liked the spurious speech better than his own.

An abundant harvest is predicted in Wales.

Henry M. Seybert, who endowed the Chair of Moral and Mental Philosophy in the University of Pennsylvania, will ed \$1,000 to be expended in investigating spiritualism, in which he was a believer. A Committee has been appointed to do the work. Persons professing superhuman attributes will be scientifically examined.

An agent of the University of Heidelberg purchased in London half a dozen human skulls for the cabinet of anatomy. At the Custom House the German officials poured over the skulls, but found no explicit directions how to classify skulls. As "bones" they would be duty free, but they were uneasy skulls, and so they decided that they were "worn effects."

BRITISH AND FOREIGN STAFFS.

In twenty-nine months the population of Berlin has increased 80,000.

MAY Laffan, the Irish novelist has been married to a Scotch professor named McNabb.

THERE is a coloured church in New York city whose leading members have property valued at \$4,000,000.

It is calculated that fifty Atlantic liners will be able to lie broadside on the quay now being made at Antwerp.

THERE are seventy Roman Catholic papers in the United States, of which twenty are published in New York city.

THE Jews have a working-men's club in London, to which the women are freely admitted. It is conducted on temperance principles.

A cloud has darkened the mind of Mlle. de la Ramée, better known as "Ouida." She is, in consequence, strictly secluded.

One of the London, England life insurance offices has decided to allow a reduction of 10 per cent. on the premiums paid by teetotalers.

M. RENAN, who twenty-one years ago was removed from the professorship of Hebrew in the College de France was last week elected vice-rector.

KIRK-ALBY has at length placed a monument, a free-stone obelisk, over the grave of its old parish minister, Dr. Martin, Edward Irving's father-in-law, who died so long ago as 1837.

THE Rev. Syleman Herring, vicar of St. Paul's, Merkenwell, states that during the past seven years he has attended 4,000 deathbeds, baptized 3,400 children, and churched 2,300 women.

SIR JAMES G. BAIRD, Bart., is the convener of a committee of fifty, including the Kirk-session, appointed to fill up the vacancy in St. Cuthbert's, Edinburgh, caused by the resignation of Mr. Barclay.

AT the Lochcarron communion a short time since not a few of the worshippers had come forty and fifty miles. Gaelic services were held on the sea shore near the manse in the presence of thousands.

THE Rev. A. W. POOLE, who has been appointed by Archbishop Benson the first bishop for Japan, is a pronounced Evangelical. The Primate is probably wishing to make amends for his "martyred Land" speech.

THE Marquis of Bute, in laying the foundation stone of a new Jesuit College at Garnethill, Glasgow, expressed a hope that "the close of the sixth historic millennium may possibly herald a Sabbath day's mass for the people of God."

THE Auditor of St. Louis, named Heath, went to prison for three years for stealing public money. His wife obtained the divorce to which the law entitled her on account of his felony; but when he was released a few days ago, she re-married him.

AN elderly beggar woman quoted Scripture to a London magistrate to show that begging was "church-like." She said she was only carrying out the precept, "Ask and ye shall receive; seek and ye shall find," but the Justice committed her.

CANON FAREAR has set a good example by opening a bazaar on behalf of a new Wesleyan chapel for the Welsh in London. In burning words he spoke of the duty of all Christians uniting together, sinking minor differences for the glory of God.

THE Rev. WM. PALMER, the last surviving member of the Oxford Tractarians, has in the press a new edition, with introduction and supplement, of his account of the movement. The work was originally published in 1843, and has long been out of print.

AN American organ was used at both services the other Sunday in Westbourne Church, Glasgow, of which Mr. Orrock Johnston is pastor. This is the first case in which instrumental music has been employed in the Sabbath services in a Free Church.

THE enormous gas main now being laid through the Westminster district is the largest in London. The diameter is four feet. Over twenty-three miles, in four diverging lines, have already been laid from the great gas works at Beckton, the work having been begun ten years ago.

MR. GEORGE STEEL, of Annan, in opposition to Principal Talloch, thinks there is no reason to believe that the three leading Churches in Scotland will ever depart from the principle that the professors of theology should, like the ministers, be under the control of their respective presbyteries.

MR. W. YOUNG, session-clerk of Church Street Church, Berwick-on-Tweed, has passed his ninetieth year, and is still discharging efficiently his official duties. In 1820, as a member of Synod, he witnessed in Bristo Street Church, Edinburgh, the union of the Burgher and anti-Burgher denominations.

THE oldest of the twenty-four Disruption ministers in the recent Free Church Assembly was Dr. George Mackay, of Inverness, still hale and hearty at eighty-seven. Dr. Keith is the father of the Church according to date of ordination; but Mr. Waters of Burghhead is the oldest in years, being now past ninety.

Peter Grob, a Chicago iron founder, wealthy and high-tempered, went with his family to sail on the lake, but all the boats were engaged. He waited for one of them to come in, only to learn that the man in it, proposed to keep it another hour. He offered double price, but in vain. Writely exasperated, he drew a pistol and killed himself.

THE Luther Festival at Erfurt has been fixed for August 5th. It is worth noting that the present year is the fourth centenary of Raphael's birth as well as of Luther's, the apostle of the Renaissance having been born on the 10th of November, 1483. Sabbath 24th ult. was the second centenary of a third great German poet, Goethe, who first foreign missionary sent out by Germany.

MINISTERS AND CHURCHES.

THE Rev. Mr. Cameron presided, at the moderation in a call to Rev. J. M. Crag, on the 3rd July, by the congregations of Dunbarton and Highland Creek.

THE Presbyterian congregations of Parkhill and McGillivray have sent a call to Rev. G. C. Patterson, Summerstown. It has been forwarded to the Presbytery of Glengarry.

A PICNIC was held at Gordon's Grove, on Dominion Day, in connection with St. Andrew's congregation, Pickering. A most enjoyable time was spent in healthful games, and amusements in which the young people generally participated. The result was in every way most satisfactory. The proceeds amounted to \$130.

A MEETING of Knox Church congregation, Guelph, was held on Monday evening for the purpose of moderating in a call to one to be their minister. After sermon by the Rev. Robert Torrance, a call was moderated, and came out in favour of the Rev. R. P. Mackay, A.M., of Scarborough. The stipend promised is \$1,400 per annum, payable weekly.

THE Sunday school of St. John's Church, St. John, N.B., of which the Rev. T. F. Fotheringham is pastor, has increased with remarkable rapidity. There are 180 names now on the roll, and last Sabbath 142 were present. Mr. Fotheringham superintends the school himself and has succeeded in infusing much enthusiasm into teachers and scholars.

AT the meeting of the London Presbytery held lately, the call to Rev. A. H. Kippen, of Dorchester, from the Millbank church was not sustained, a request from Guthrie Church, Caradoc, and Brooks Church, Longwood, for permission to moderate a call was granted. The resignation of Rev. W. R. Sutherland, for thirty years pastor of Knox Church, Ekfrid, was received and laid over till next Presbytery.

THE impressive ordination service in connection with the admission of four persons into the eldership of Chalmers Church, Guelph, took place on Sabbath week. After an appropriate and eloquent sermon by the pastor, Rev. Dr. Wardrope, Rev. R. Torrance, E. Newton, W. Turnbull, and Geo. B. Hood were inducted to the eldership. The addition of these four brings up the number of elders to twelve.

REFERRING to the retirement of the Rev. Joseph Elliott, the Lindsay "Post" says. For several years Presbyterian pastor at Cannington, he has been placed on the retired list and this week moved into Toronto. Despite his advanced years he is hale and hearty, and though not able to continue pastoral work will still be ready to fill the pulpit, where he has always been acceptable and eloquent. Mr. Elliott has always enjoyed the esteem and affection of all who knew him, and we trust he may yet have many years of usefulness.

THE Bowmanville "Statesman" records the death of Mr. Alexander Beith of the township of Clarke. He was in his seventy-third year. Mr. Beith was one of the old pioneers of the township and was a man of great force of character and sterling integrity. He was a staunch and consistent member of the Presbyterian Church, and was regarded in the Oroon congregation to which he belonged (until a few months ago) as a father. In the Synod and General Assembly meetings of the Church he was looked upon as one of the most intelligent lay members, and his opinion on all questions was much valued.

IT is now only some nine months since the Rev. Andrew Henderson, M.A., was inducted into the pastoral oversight of the congregations of Elma Centre and West Monckton, yet during that time the Great Head of the Church has so graciously owned and blessed his labours, that sixty names have been added to the communion roll at those two places. Such gratifying tokens of success should cheer and encourage all faithful labourers in the Master's vineyard, and make them long for a richer and more abundant outpouring of the Holy Spirit upon their labours, and a fuller manifestation of God's power and glory in the salvation of immortal souls.

AN interesting presentation took place lately when Rev. W. S. Ball, chaplain of the 10th Wellington Rifles, was presented with a very handsome silver tea and coffee service, with a massive silver server, and handsome swinging silver pitcher and goblet. A beautifully expressed address accompanied the

articles. Some speech-making was also indulged in, and all the officers spoke in terms of deep regret at the separation now to take place. Mr. Ball having been chaplain since the organization of the battalion in 1865. The address refers to the sound, moral influence which his ministrations have exercised in every camp, and his keen interest in the welfare of the corps, to his good sense, courteous, manly bearing and honest counsel at all times.

IT will be remembered that nearly a year ago the Rev. T. T. Johnston was compelled on account of impaired health, to demit his charge at Molesworth. Since that time he has been residing in the town of Listowel, and his many warm friends will be glad to learn that he has so far recovered his strength as to be able to resume pulpit duties. Though absent from his late and much attached flock he has not been forgotten by them. All, both old and young, cherish a most kindly remembrance of him which was tangibly expressed a few weeks ago by the presentation to him of a purse of about forty dollars. Such a token speaks well both for the congregation and their late pastor, showing that while the pastoral tie has been severed, the stronger bonds of attachment and good will, still exist.

THE Guelph "Mercury" contains a well-written sketch of the late Mr. James Loghrin, of Eramosa, who died on the 1st inst. at the age of seventy-four. He was one of the pioneer settlers, who, by his energy and business abilities, contributed largely to the development of the resources of that fine township. Mr. Loghrin was one of the first members in the Presbyterian Church in Eramosa, and always took a lively interest in its affairs, both spiritual and temporal. He was for many years on its Board of Management. He was also for a considerable period a member of its session, but resigned sometime after Dr. Barrie demitted his charge. He heartily welcomed its present pastor, Mr. McKay, when he accepted the call addressed to him by the congregation, and it was in his house that the Presbytery and several friends met after the ordination services, when the young minister was installed. Some years ago he endowed what was known as the "Loghrin Scholarship" for systematic theology in Knox College, Toronto, amounting to fifty dollars a year, and he continued this up to the date of his death. By his will, Mr. Loghrin has made the following bequests: \$1,000 to the Endowment Fund of Knox College; \$1,000 to Home and Foreign Missions; and \$1,000 as a permanent investment to continue the scholarship of \$50 a year, which he has given for many years past to Knox College.

THE congregation of St. James' square Presbyterian Church, met last week for the purpose of considering the question of Rev. Dr. King's call to the position of principal and professor of theology in Manitoba College. Mr. Henry Darling occupied the chair, and there was a large attendance. After devotional exercises, Rev. Dr. King narrated the steps which had been taken so far with reference to his call. He stated that he was in a state of perplexity almost complete. On former occasions when he had received calls he had had light either to refuse or accept, but now he felt compelled to confess that he was not in that position. He would have less difficulty if he could be sure that all the circumstances had been present to the mind of the Assembly and the Committee when they decided on calling him. He did not know if they had compared the two positions—that to which he was called and the one he now occupied. If they had done this, then he felt that a pretty strong case would be made out for his going. He thought that justice to the congregation would insist on a decision being arrived at as soon as possible, and he should try to do so not later than the middle of August, though he would have to visit Winnipeg in order to have all the facts before him. If the situation was a perplexing and difficult one, they had the satisfaction of knowing that they had not created it. Rev. Dr. Caven addressed the meeting and bore testimony to Rev. Dr. King's admirable scholarship and other qualifications fitting him for the new position, but in view of the work he was doing in his present charge he said he was as far as possible from having come to the conclusion that it was their pastor's duty to change his sphere of work. Rev. W. Inglis stated his strong conviction that Dr. King should remain. Mr. Kirkland read the motion adopted at the meeting of the session as follows:—The Session after full and earnest consideration of the

appointment of its Moderator as principal of Manitoba College and professor of theology in the same, and having carefully and prayerfully weighed the various reasons adduced for and against his acceptance of these appointments, and endeavouring to lay aside the deep attachment of the whole congregation to him—an attachment endeared and deepened by the faithful, devoted, and self-sacrificing labours of more than twenty years—endeavouring also to lay aside personal considerations of the congregation and Presbytery in this city, we cannot but come to the conclusion that the interest of the Presbyterian Church in Canada will be better promoted by the Rev. Dr. King remaining pastor of St. James' Square Presbyterian Church. Messrs. David Picken, J. Thompson, J. Ewing, and Rev. George Lawrence addressed the meeting thoroughly in favour of the pastor remaining. Mr. W. Kerr moved, and Mr. Andrew Telfer seconded, a motion concurring in the motion passed at the Session, and it was adopted by a unanimous standing vote. Dr. King thanked the meeting for the kind words said of him, asked them for their prayers, and stated that all the letters he had received from his ministerial friends were in favour of his going to the North-West. The meeting closed with the benediction.

PRESBYTERY OF SAUGEEN.—This Presbytery met in the First Church, Durham, on the 10th inst. The Rev. Peter Straith was appointed moderator for the next six months. The Rev. Mr. Forrest, at present supplying Knox Church, Durham, and the Rev. Mr. Duff, of North Brant and West Bentinck, being present were asked to sit and deliberate. Mr. Straith reported that he had ordained elders, as instructed, in St. Andrew's, Proton. Mr. Campbell gave in a report of the Home Mission work of the Presbytery. Mr. David Forrest, after being examined on the subjects prescribed, and delivering the exercises and discourses appointed him, was duly licensed to preach the Gospel. Arrangements were made to canvass the congregations of the Presbytery, in behalf of the endowment of Knox College. Mr. Wilson was appointed to moderate in a call at Dundalk and Fraser Settlement as soon as they are prepared. The Treasurer, Mr. James Scott, gave in a full report of the state of the fund. The next meeting of Presbytery was appointed to be held in Priceville, on Tuesday, the 18th September next, at eleven a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF MONTREAL.—A quarterly meeting was held in the David Nicolle Hall, Presbyterian College, Montreal, on the 10th July, with a good attendance of twenty-five ministers and six elders. Rev. Thomas Cumming, of St. Joseph street, Montreal, was chosen moderator for the next six months and took the chair. After the usual routine business, the examining committee after examination reported John H. Graham, B.A., of McGill, and lately Principal of the Huntingdon Academy, recommending him as a student in divinity for the first year. The Presbytery agreed to certify accordingly. Wm. T. Herridge, B.D., student in divinity was now taken on trial for license. These were sustained by the Presbytery as highly satisfactory, and the moderator licensed Mr. Herridge to preach the Gospel and suitably addressed him as to his important duties. Mr. Herridge was transferred to the Ottawa Presbytery with a view to his settlement in St. Andrew's Church, as successor to Rev. D. M. Gordon, B.D. The city Mission Committee, R. Campbell, convener, gave a report of the work done during the past quarter, which was found to be of a very important and interesting nature, particularly the suggestions of the committee as to the reception of strangers coming to Montreal from other parts of Canada or the old countries, and caring for their spiritual wants, as well as those of non-Church going people already resident here. Circulars are to be issued to ministers and notices inserted in Church papers here and elsewhere, giving address of the secretary. The city is to be divided into districts for the purpose of house-to-house visitation, and a district assigned to each congregation in the city, so that reliable statistics may be obtained. There was read an extract from the records of the General Assembly, sustaining the reference of this Presbytery in the case of Mr. Anthony Carbonie and empowering the Presbytery to license and ordain him. There was also read a letter from Mr. Carbonie expressing a wish that the Presbytery would, without unnecessary delay, proceed to his settlement at St. Hyacinth. It was moved by Principal MacVicar, duly seconded and agreed

"That in terms of the power granted by the General Assembly and the wish of Mr. Caubouie, and without pronouncing any opinion as to the re-ordination of ex-Catholic priests, the Presbytery proceed to license Mr. Caubouie, and in the event of the congregation of St. Hyacinth still adhering to their call to him, ordain and induct him as pastor of said church. The Presbytery resolved to meet at St. Hyacinth on Thursday, the 30th August, at ten a.m., for these purposes." Messrs. Patterson, Middleton and Mullin, were appointed an interim session to ordain elders in the mission fields of Avoca and Maskinonge. The Presbytery resolved to hold a special meeting at St. Louis de Gonzague, on Thursday the 26th July, at seven p.m., to induct Rev. J. Turnbull, probationer, as minister there. Mr. Warden, treasurer of the Presbytery fund, reported balance on hand from previous year \$114 08; received during the year \$302 35; expended \$416 43; with a balance now of \$12,78; with arrears from four congregations which, it is hoped, will be paid without delay. Mr. Warden reported verbally for the committee on minimum stipends showing that the important work entrusted to them was making encouraging progress. There was read an extract from the Synod records bearing upon the subject of Protestant education in the Province of Quebec. A Committee was appointed to attend to this important matter, viz: Rev. R. Campbell, convener; Principal MacVicar, D. Patterson, J. B. Muir, Dr. McGregor and J. C. O'Neil. Committees were then appointed for the year, after which the Presbytery adjourned to meet in this place on Tuesday, the 2nd October.—JAMES PATTERSON, *Pres. Clerk.*

PRESBYTERY OF PETERBOROUGH.—This Presbytery met on the 3rd July at Norwood. Thirteen ministers and seven elders were present. It was reported that the arrears of stipend due by Cartwright had been paid. Another effort is to be made to induce Ballyduff to follow the good example of Cartwright. Messrs. Carmichael and Torrance, ministers, and Dr. Taylor, elder, were appointed a committee to confer with the people on the subject. Presbytery re-affirmed the validity of the claim. The reports of the committee on Presbyterial visitation were called for. Several of the committees reported verbally, with regard to meetings held and work done. These were held to be insufficient to meet the views of the Presbytery in appointing said committees, and written reports of all the proceedings were ordered to be produced at next meeting. The records of several of the sessions were laid on the table for examination. The order of Presbytery was renewed, that all the records not examined during the year should be presented at next meeting. Arrangements were made for visiting by delegation the supplemented congregations and mission stations within the bounds. Mr. McCrae was appointed to visit Knoxville, and Garden Hill; Mr. Clark, Warsaw and Dummer, and Mr. Bell, Bobcaygeon and Dunsford. Mr. Cooke was appointed to visit the mission fields of Chandos and Burleigh; Mr. Torrance, that of Harvey, and Messrs. Craigie, Fleming, and Carmichael those of Haliburton, Minden, and Stoney Lake, respectively. Mr. Cleland was instructed to have a list of questions prepared and printed for use by delegates when visiting the mission fields. There was read a communication from the Clerk of the Assembly to the effect that the application of Presbytery on behalf of Mr. White, for leave to retire from the active duties of the ministry, had not, in the meantime, been granted. There was read also a petition from Mr. White praying the Presbytery to take his case into their most favourable consideration. Upon motion of Mr. Bell, seconded by Mr. Carmichael, it was agreed to put on record the following finding: "That the Presbytery have heard with regret and surprise of the Assembly's refusal to grant Mr. White leave to retire from the active duties of the ministry: (1) Because Mr. White's case is one of real necessity, and fully certified to the Presbytery to that effect; (2) because it deprives Mr. White, for a year at least, of the benefit of funds to which he is justly entitled, both by long and faithful service in the Church, and by his present infirm and painful condition; (3) because such cases only tend to discourage young men, and to keep them from giving themselves to the work of the ministry, and from joining the Aged and Infirm Ministers' Fund when they do become ministers." The Rev. Mr. Burns, who had been previously invited to sit as a corresponding member, was heard on behalf of the Endowment Fund of Knox College. After a free interchange of opinion in reference to the

matter presented by Mr. Burns, it was at length moved by Mr. Torrance, seconded by Mr. Russel, elder, Coldsprings: "That this Presbytery express its sympathy with the effort now being made to raise an endowment for Knox College, and commend it to the liberality of the congregations within the bounds." It was moved in amendment by Mr. Sutherland, seconded by Mr. Cameron: "The Presbytery, while sympathizing with the object of Mr. Burns—namely, the Endowment of Knox College—cannot, however, at present recommend to our congregations this scheme, but leave them to take such action in the premises as they deem fit, inasmuch as the Presbytery is endeavouring to increase the stipends of their ministers, who are inadequately supported; and, moreover, inasmuch as some of our congregations have contributed already to the endowment of Queen's College." The motion was adopted. Messrs. McCrae, Cooke, and Torrance, ministers, and Dr. Taylor, elder, were appointed a committee to co-operate with the college authorities in making arrangement with such ministers and sessions as shall express a willingness to contribute to the fund. The next meeting of Presbytery was appointed to be held in St. Paul's Church, Peterborough, on the fourth Tuesday of September. The name of Mr. Carmichael was added to the Committee on Presbyterial Visitation, of which Mr. Torrance is convener, and the congregations of Cartwright and Ballyduff were added to the group of congregations under the supervision of the committee. Mr. Craigie's name was added to the committee of which Mr. Bell is convener, and the congregations of Bobcaygeon and Dunsford added to the group of stations under same committee. Messrs. Bennet, Torrance, and Taylor were appointed a Committee on Statistics, and Messrs. Craigie, Clark, and Roxburgh, a Committee on Sabbath Schools. Presbytery entered upon the consideration of a call from Hastings to Mr. D. A. Thompson, probationer. Mr. Sutherland reported the steps taken in moderating in the call. A salary of \$700 and manse is promised. In the call there was not only unanimity but enthusiasm. The call was sustained. Mr. Thompson, being present, declared his acceptance, and his ordination and induction were appointed to take place on the 19th July at half past one p.m., Mr. Sutherland to preside, Mr. Fleming to preach, Mr. Andrews to address the minister, and Mr. Carmichael the people.—WM. BENNET, *Pres. Clerk.*

SUCCESS AND PERSECUTION IN FORMOSA.

In a private letter received by Rev. W. A. McKay, Woodstock, from Rev. Dr. McKay of Formosa, the writer says: "On the east coast 2,000 have thrown away their idols and are receiving Christian instruction. At one place we were singing till midnight, and that saved our lives. The savages came down the mountains and surrounded our villages, but on hearing our voices, knowing we were awake, they went for their on and murdered two families. Psalm cxxv, 2."

THE MAJESTY OF BIBLE PRECEPTS.

There is no weakness in them. No one of them is emasculated by the modern prefix "try." The Bible says, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Cease to do evil, learn to do well." "Depart from evil and do good." And thus through the whole Book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common. Just think of the Bible saying, try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, Do try not to kill, Do try not to steal, Do try not to commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the majesty of the precept of the Bible. That glorious book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.—*The Examiner.*

WHAT you are doing for love you can do no longer for mere gain. The higher motive drives out the lower.—*W. H. Freemantle.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.
LESSON XXX.

July 19, 1883. THE READING OF THE LAW. { Joshua 8 30-33

GOLDEN TEXT.—"I have set before you life and death, blessing and cursing."—Deut. 30. 19.

CENTRAL TRUTH.—Blessed are they who obey God's law.

CONNECTION.—The sin of Achan being removed, God gave them victory over Ai. From there they went to Shechem; and Joshua, according to the command given through Moses, assembled Israel to hear the law, and "the blessings and the cursings." (Deut. 11: 29.)

NOTES.—Ebal and Gerizim, two mountains directly opposite each other, and in the narrow valley between them was the town of Shechem, now Nablus. They are about 2,800 feet high, Ebal being the higher, and their summits a mile apart. When Joshua read the law to the people six tribes were on Mount Ebal and six on Mount Gerizim. (Deut. 27: 11-13.) The air in that region is so pure and clear that a voice speaking on one of these mountains can be heard on the other and in the valley beneath them. The priests the Levites, they were descendants of Levi, one of Jacob's twelve sons. On'y those Levites were priests who were descended from Aaron. The priests offered the sacrifices, and they carried the ark of the covenant. The other Levites, who were not descended from Aaron, served at the tabernacle and temple, but they could not offer sacrifices.

1. THE ALTAR AT EBAL.—Ver. 30.—Joshua built an altar. A new building is associated with many of the early patriarchs and saints Abraham, Jacob, Moses, Joshua, Gideon, David, Elijah, etc. Let every Christian man have his "altar" of worship in his own house. In mount Ebal, the mount of cursing, Henry remarks, "Where we have most reason to expect a curse, here by Christ's sacrifice, we have peace with God."

Ver. 31.—An altar of whole stones, no adornment to take away the attention of the worshipper from the sacrifice. Burnt offerings, peace offerings; where the whole animal was consumed, it was called a burnt-offering. It might be taken to signify complete consecration to God. The peace-offering set forth the idea of propitiation and atonement.

Ver. 32.—Wrote upon the stones: from Deut. 27: 2-4. We learn that the writing was upon plaster on the stones, either inscribed in the soft plaster, or painted on the smooth surface. The latter was the Egyptian mode, and probably that followed by Joshua. Dr. Thomson ("The Land and the Book") says he had seen such specimens, 2,000 years old, in perfect preservation. Copy of the law of Moses: some condensation of the law we know not how much of how little. Perhaps the "blessings and the cursings" in Deuteronomy.

11. THE BLESSINGS AND THE CURSINGS.—Ver. 33.—All Israel: though the camp was at Gilgal, in the valley of Jericho, and seemed to be there afterward (Chron. 9: 6), yet all the people gathered at Gerizim and Ebal to renew their covenant with the Lord. Elders, and officers, and their judges, their national polity was well arranged, and all that was needed was just to follow God's directions—and they might have been very happy! Half of them over against Mount Gerizim: from Deut. 27: 12. We learn that these stood on Gerizim, to respond to the blessings of the tribes of Simeon, Levi, Judah, Issachar, Joseph and Benjamin: Half of them over against Mount Ebal these responded to the curses: Reuben, Gad, Asher, Zebulun, Dan and Naphtali. All this was according to Moses' directions.

Ver. 34.—Read all the words of the law. He caused the Levites to read it (Deut. 27: 14.) Modern travellers have spoken and read to each other across the valley, when nearly a mile distant. There is something in the conformation of the mountains and valley that makes the latter a natural "whispering gallery."

Ver. 35.—There was not a word, etc.: there was nothing left unread that ought to have been read. Much of Moses' fine books is history; that which was law was read at Shechem, with the blessings and cursings; and all the people said "Amen!" So let it be in our hearts and lives. To every word of God let us listen, assent, and yield a prompt obedience! The women, and the little ones, and the strangers: all were there, and all took part; the law was theirs—its blessings and its threatenings.

PRACTICAL TEACHINGS.

1. The solemn feast at Gilgal, and the solemn covenant at Shechem, were good beginnings for their national life. The nearer any nation or person follows such an example, the better for them and the world.
2. Let us have the law of God written, if not on stone altars, on "fleshy tables of the heart," and often there read and pondered.
3. Though we may not think we "choose" cursing and death, yet they always follow, where we choose disobedience.
4. The great teaching of this lesson is the two ways—the two kinds of life set before us; and the duty and safety of choosing—now, openly, and forever, the Way of Life and Blessing!

MIND ALL GOD'S WORD.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon.*

OUR YOUNG FOLKS.

THE EXTRAORDINARY ADVENTURE OF A THREE-YEAR-OLD CHILD.

A three-year-old child in Morelead city, North Carolina, was brought here a month ago to recover from an attack of fever. One day a strolling Italian made his appearance with a large cluster of those red, bladder-like balloons. Major Hawkins, of Alabama, to amuse the child, tied a cord around her waist, and then gave her a toss of five or six feet in the air, and held out his hands for her return. "Great God! she is gone," cried the major, as he saw her rapidly going up, up, up, until she had passed the house-tops. Floating in the clouds with outstretched hands, the little child could be heard distinctly calling: "Mamma! mamma! mamma!" until her voice became drowned by the whistling of the winds.

"All to your boats!" shouted old Captain Dixon, "and never a son of a man turn back until that child is brought to its mammy!"

Minutes appeared as hours, and the babe was floating southeast like a kite, and would be out over the Atlantic in less than no time. Away went twenty or more well-manned boats amid the shouts of men and screams of women and children. These boats were joined by a like number from Beaufort, all of which kept as near under the little child in the cloud as possible. Mr. Charles J. Voorhees, of the Southern Express Company, with a party of gentlemen, were out taking a sail. Mr. Voorhees is one of the most expert riflemen in the country, and had on board his Smith & Wesson rifle.

"Bang!" went the rifle—but no change in position. Again, again and again—at the fifth shot one balloon disappeared, amid the shouts of the boatmen. At the eighth shot it became evident that the balloons could no longer carry the weight of the little floating child, as she was gradually descending, not in a straight line, but in a southeast direction, toward Harker's Island—but whether dead or alive none could tell. Down, down, down she comes, as gently as if handled by human hands, and to fall in a cradle of sand.

To land, to land! and all put to shore as fast as sails would propel the boats. Then began the race for the baby, and she had come down on a sand bank only a few hundred yards distant. With fear and trembling all ran up, Ben Piver in front. "Gentlemen," says he, "she's alive and kicking." There sat little Birdie, playing with a lot of shells, and as she was picked up she clung to a handful saying: "Dese sels for mamma."

At the wharf, after everything seemed safe, then little Birdie came the nearest of losing her life. Colonel Whitford, a man of generous impulses, seized the little child in his arms, and at a lightning speed started for its mother, who was then lying in an unconscious state. But before the kindhearted colonel had gone far, amid the dense crowd and confusion, he ran off the wharf into the water eight feet deep. Several jumped overboard and aided him in landing his prize. The child was none the worse for the ducking.

GOD SEES US.

"God sees us," little Robbie mused,
Repeating thoughtfully
The verse which on his lesson page
That morning chanced to be:
"God sees us every day and hour;
He knows whate'er we do,
Not only when our deeds are good,
But when we're naughty, too."

"Oh, yes, I know, and when I'm good,
I'm glad He sees me, too;
But, oh, I'm sorry God must know
Each naughty thing I do;
I'm sure I want to please Him, but
It's very hard to be
At every time the kind of boy
The good God likes to see."

Here Robbie paused; a moment sad,
Then suddenly he cried
Bright joyfully, "There is a way
I never yet have tried:
When I am going to do wrong,
'God sees me,' I will say;
I'm sure it's just the plan to try,
And I'll begin to day."

Oh, think "God sees me," children all,
And strive right hard to be
Always the kind of little folks
The good God loves to see!
Such habit formed in early years,
With practice will grow strong,
And often, in the future days,
Keep you from doing wrong.

LITTLE SHEPHERD DOGS.

The best of these dogs are worth \$200, or even more. One herder, whom we met at Cold Spring ranch, showed us a very pretty one that he would not sell for \$500. She had at that time four young puppies. The night we arrived we visited his camp, and were greatly interested in the little mother and her nursing babies. Amid those wild vast mountains, this little nest of motherly devotion and baby trust was very beautiful. While we were exclaiming, the assistant herder came to say that there were more than twenty sheep missing. Two male dogs, both larger than the little mother, were standing about, with their hands in their breeches, doing nothing.

But the herder said neither Tom nor Dick would find them. Flora must go. It was urged by the assistant that her foot was sore, she had been hard at work all day, was nearly worn out, and must suckle her puppies. The boss insisted that she must go. The sun was setting. There was no time to lose. Flora was called and told to hunt for lost sheep, while her master pointed to a great forest, through the edge of which they had passed on their way up. She raised her head, but seemed very loath to leave her babies. The boss called sharply to her. She rose, looking tired and low-spirited, with head and tail down, and trotted off towards the forest. I said, "That is too bad."

"Oh, she'll be right back. She's lightning on stray sheep."

The next morning I went over to learn whether Flora found the strays. While we were speaking the sheep were returning, driven by the little dog, who did not raise her head or wag her tail even when spoken to, but crawled to her puppies and lay down by them, offering the little empty breasts. She had been out all night, and, while her hungry babies were tugging away, fell asleep. I have never seen anything so touching. So far as I

was concerned, "there was not a dry eye in the house."

How often the scene comes back to me—the vast, gloomy forest, and that little creature, with her sore foot and her heart crying for her babies, limping and creeping about in the wild canyons all through the long, dark hours, finding and gathering in the lost sheep!
—Dio Lewis.

WHY SHOULD HE BE GRATEFUL?

"I must say it is discouraging to parents to see a child turn out as ungrateful as Bert Woodruff, so bound up as his mother has always been in him, and as much as she has done for his happiness. What presents she always bought for him on birthdays and at Christmas times! How she denied herself to furnish him the nicest clothes that came into Sunday school, and to give him the choicest lunches at the day school! They made all the other children envious. So it was away up to his manhood, and see how little he cares for her now!"

"Poor Bert, and poor mother! She is but reaping as she has sowed. I fear she has no great claim upon him for gratitude."

"What, after all she has done?"

"He certainly could not be grateful for the ungoverned temper that makes him so unpopular among all his associates. A different course in childhood would have prevented great trouble for him and for others. Nor can he be very grateful for a digestion so impaired by rich, unsuitable food which he cried for in his childhood, but which now brings on him a thousand miseries. Added to it is an appetite formed on such a basis, while to gratify it produces a pain that to his passionate temper seems unbearable. 'I may thank you for this horrid dyspepsia,' I have heard him say, with bitterness, to his mother. He cannot be very grateful to her for his empty mind, which was the result of her weak yielding to his entreaties to stay at home whenever lessons were hard; nor for his unskilled hands, which were never taught any useful work by which they might earn their honest bread. But his lost opportunities of acquiring a noble character are the saddest grounds of complaint against his over-indulgent mother."

"Depend upon it, our children will not 'arise up and call us blessed' unless we have given them true reason for doing so. Where have you ever seen a boy brought up to industrious habits, with a well-informed mind and a sound heart in a healthy body, whose childhood was blessed with home love, who has proved ungrateful to the parents who trained him? The old promise does hold true yet, 'Train up a child in the way he should go, and when he is old he will not depart from it,' nor be ungrateful for it."

THE stoutest timber stands on Norwegian rocks, where tempests rage, and long, hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Even so, the most vigorous and healthy piety is that which is the busiest, which has difficulties to battle with, and has its hands full of good works.



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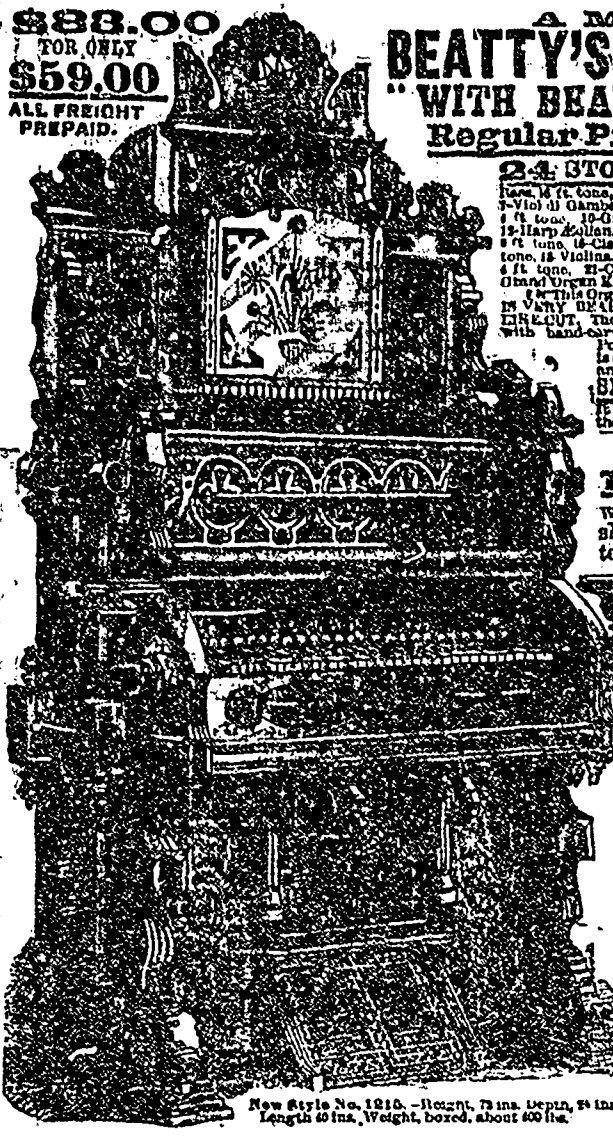
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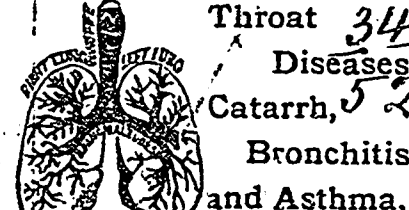
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