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## NOTES OF THE WEEK.

HER MAJESTY, the Queen, paid a visit to the ex-Empress, Eugenie, to condole with her on the loss of her son, the Prince Imperial, who fell in the Zulu war.

THERE are now in Utah, where ten years ago Mormonism would allow no Gentile opposition, eight Presbyterian churches, ten ministers, eleven schools and sixteen teachers.

ACKNOWLEDGMENTS.—From "Presbyterian," Toronto: Home Missions, \$2; Foreign Missions, \$1; Toronto Church Extension Association, \$1: total, \$4.  
W. REID.

THE famous Signor Gavazzi has been in London pleading the cause of the Free Italian Church. The reporters say that he has lost none of his old-time force and fervour.

TWELVE years ago Nebraska had but five feeble Presbyterian churches. Now the five have expanded twenty-fold, and she has to-day over one hundred churches.

OF a grand total of 94,841 men in the British army, 62,860 belong to the Church of England, 20,872 are Roman Catholics, 7,125 Presbyterians, and 3,985 are Protestants of other denominations.

REV. GEO. F. HERRICK, of Turkey, reports that the circulation of Bibles and religious literature in that country now numbers about 140,000 volumes a year. The only mission, he says, which can reach Turkey is a women's mission.

IN our report of the proceedings of the General Assembly in last issue the name of the Convener of the committee appointed to prepare a scheme for a general sustentation fund was omitted. The Convener is the Rev. P. McF. McLeod of Stratford.

DR. ROBERT MOFFAT has been speaking on the Zulu war, and, as every Christian man is bound to do, he condemned it as brutal and unjust. He also expressed the opinion that Cetewayo, if he is disposed to do so, can hold out against the British forces for a long time yet.

FATHER HYACINTHE administers communion to his Paris congregation in both kinds. It having been asserted in England that his marriage interfered with his work, the Pere, in his reply, says the truth is that it helps him, and that the great majority of Catholics approve of a married clergy.

WOMEN are gradually making their way into the pulpits of more than one denomination in the United States. We no longer feel astonished when among the ordinary religious news we read such an item as this: "The Rev. Ellen G. Gustin has become the pastor of a church in Westerly."

THE London "Standard" announces that in consequence of the treaty recently concluded with Portugal, for the development of the freedom of commerce and civilization in Africa, a British man-of-war has already been ordered to Mozambique to co-operate with the Portuguese for the suppression of the slave trade.

AT a Hebrew Convention shortly to be held in New York will come up a proposition to change the Sabbath services in the synagogues from Saturday to Sunday. This important change is being put in practice by a few of the radically reform congregations, but it meets with strenuous opposition from the orthodox rabbis, journals and people.

WE publish in this issue an article on "The Human Soul and the Temperance Cause." We agree with our correspondent in his main conclusions, but we take exception to some of his statements regarding the soul. Reasoning *a priori*, it ought to have the highest place in the human system, whereas he assigns it the lowest, next to inert matter, without advancing anything to establish his position.

ON the evening of Saturday last the Charles street Mission Band held a garden party in the pleasant grounds of Wm. Alexander, Esq., Rosedale. The attendance was both large and highly respectable, and the Yorkville brass band and some amateur performances (especially the sword dance by two boys in costume) added greatly to the enjoyment. In every way the affair was a great success, and must have added considerably to the funds of the band.

DR. JOHN CUMMING has resigned the pastoral charge of Crown-Court Scotch Church, London. He has occupied the pulpit of that Church for some forty-seven years, and although he has made prominent some views with which we do not sympathize, he has done good service. It seems that his congregation has been but small for some years past, and now the church is likely to pass away. His people are about to join with another congregation.

A GREAT crowd listened to Joseph Cook at Salt Lake. The subject of the lecture was "Certainties in Religion with a Prelude on Mormonism." It was to be delivered in the Presbyterian Church, but when that building was filled, and some hundreds were still standing outside, the lecture was adjourned to the Methodist Church, a larger building. Many Mormons were present, and heard some very sensible and plain talk, which made them very angry.

MR. R. W. DALE, as our readers know, is an active, energetic politician, as well as a preacher and pastor and theologian. In a recent number of the "Fortnightly Review" he offers some remarks on "Liberal Candidates at the next election." He is very severe on those moderate Liberals who are afraid of radical candidates. He counsels union in the party, but it is very evident that he will not submit to the ignoring of the progressive Liberals with whose views he sympathizes.

AMONG those converted during the meetings of Mr. Moody, in Baltimore, was a Jewish Rabbi, Professor Reider, who has entered the ministry of the Methodist Protestant Church. He was born in Joppa, educated in London, emigrated to America, and became a Rabbi in Chicago. He attended one of Moody's meetings, and, being converted, became an earnest believer in the Christian doctrine and forsook the faith of his fathers, and is shortly to give a series of lectures before the ministers in Baltimore on "How and Why I became a Christian."

THE worship of St. Joseph is gaining ground in France, although the Congregation of Rites has condemned as ridiculous an Ave Joseph contained in a pamphlet approved by the Cardinal-Archbishop of Toulouse, and honoured with the benediction of the late Pope. Not only this, but it is related in all seriousness, how a child who for days had been unable to open his eyes was cured by reciting this Ave which the Congregation of Rites now declares to be ridiculous.

THE "Christian Signal" was started in London about a year ago—it was said, in opposition to the "Christian World." When last heard from it was expected to breathe its last. And this is how a newspaper correspondent writes about it:—"This once pretentious but of late singularly weak print . . . had a fair field and good encouragement when 'floated,' but it was weighed down by a conclave of amateur advisers and fussy parsons, who sat in judgment once a week, and instructed the editor how to perform his duties." Take warning, friends. Everybody thinks he can edit a newspaper; but it may be well to know that the true editor is born.

IT is little more than a truism to say that it is easier to stop an evil in its beginnings than at any other part of its course. It is so with Sabbath desecration, as the church-going people of New York are just finding out. It is almost too late to cry out when Sunday trains on the elevated railway are thundering past the church windows while the services are going on. The "Christian Intelligencer" bitterly complains of the injustice, and, apparently without any intention of playing on words, calls it "highway robbery." But if the church-goers of New York had been more faithful in using their power and influence to keep people from breaking the fourth commandment they would find it somewhat easier to keep them from breaking the eighth.

THE Swedish expedition under Nordenskjöld, which sailed from Gothenburg on the 4th July, 1878, has successfully solved the problem of the existence of a northeast passage from Norway to Japan; thereby accomplishing what Cabot, Sir Hugh Willoughby, Barentz, Hudson and Behring unsuccessfully attempted. Though the exploit is little likely to give substance to those golden visions of trade with far Cathay which tempted the ancient adventurers to the risk, yet science will reap many fresh acquisitions from it. The zoologists report splendid stores of peculiar and hitherto unknown marine animals; and some apparently diatomous mud, collected in yellow spots on the ice, proves to be a new mineral, probably created by the action of long frost upon sea water. The probability, however, is that the observations and experience thus gained will prove of the greatest value to future aspirants who may attempt to pass a summer at the North Pole.

## PASTOR AND PEOPLE.

### LIFE'S SLUGGARDS AND TRIFLERS.

No sensible person can fancy that race of beings known as *sluggards*, whether male or female, old or young, in high life or low life. They have come to the wrong world; and the sooner they get out of it the sooner society will be relieved of a burdensome and expensive nuisance. Eating and drinking and sleeping are their chief employment. Give them their provender, and they are quite satisfied. Habits of industry they have not; business in the useful sense they have not; and, moreover, they never expect to do anything that is of practical value for either world. Fortunately for themselves, breathing is spontaneous and animal nutrition goes forward by a self-impelling law of Nature. Were it otherwise, they would either die for the want of breath or speedily become ghastly skeletons. Occasionally they relieve the *ennui* of doing nothing by making a business in the shape of hunting, fishing, playing cards, going to the theatre, whiling away their hours at the grog-shop, attending horse-race, and perhaps visiting the dens of nocturnal infamy. Such men are the sluggards of human society, having no purpose in their hearts or practice in their lives that lifts them above the low level of the animal.

Woman, in her way, generally more delicate and less offensive, is sometimes amenable to the same charge. There are too many women—far too many for the credit of the sex—whose lives are practically as useless as they are aimless. They can manipulate the little punctilios of what they regard as elegant life; they understand the fashions and know how to spend money; no one can beat them in using an opera-glass or laying plans for empty and profitless amusement. In the matter of mere *show* they are finished experts; and this is about all that they are good for—indeed, all that they propose. To life they productively contribute nothing. They never did anything, and they never expect to do anything that has the value of a dollar to humanity. The world is in no sense richer, or wiser, or better for their presence in it. They were born with a free ticket of exemption from all the practical responsibilities of an earthly existence. Splendid *deceivers* they are, and just as poor producers.

Such persons are not really worth the garments they wear or the bread that it takes to feed them. The wonder is that the sun will consent to shine upon them. They are mere mockeries of a rational human life—guilty abusers of their own powers and as guilty misusers and wasters of time, as indifferent about its value, its improvement, its duties, the claims of the world present and the world future, as they could be if no such ideas had ever been heard of on the globe. Their violation of the two great principles of *utility* and moral *obligation* they seem to regard as one of the fine arts. Their idleness they present as their letter of credit to the first class of human society. They do not belong to the vulgar crowd that must practically work in order to live. When one of these profligates of time dies, society loses nothing by burying them, since it has just one pauper the less to support.

God never made any man or any woman thus to spend the hours of his or her sojourn on earth. It is a false and abnormal mode of life. The very least that one can consistently think of doing is to return to the world as much as it takes to carry him through it. He ought to pay the expenses of his passage through life. If he does less than this, he will then die an insolvent debtor to mankind by all the difference between his consumption and his production. Children falling victims in their early years, congenial imbeciles, and persons without the ordinary normal abilities of our nature are the only ones excusable from the obligation. Society is really a compact of mutual dependences and services; it lives and thrives upon the toil of its members. From it all receive something; and, hence, all are bound to give back to it at least as much as they take from it. The law of useful labour binds all, and condemns the system of helplessness in all, whether it be genteel or vulgar.

The *triflers* with time form a class of beings not far removed in moral estimate from the sluggard. The first thing is to identify them. Here is one of them; and as we look at him we see a light, frivolous, empty-headed specimen of humanity, just skimming along

the surface of existence and generally leaning upon the errands of a fool. He has no solid thoughts and no solid enjoyments. The books that he reads, if he read at all, are, like himself, sensational, superficial, and trashy—quite often worse than this—indeed, not worth the paper on which they are printed. His pleasures have his own specific gravity. To banish care; to work but little and play a great deal; to drive away all serious meditation and keep life on a sportive jump to flit about hither and thither, and chase all the amusements and perhaps dissipations that can be found; to have a gay time in the winter and, if possible, a gayer one in the summer, to make and receive fashionable calls and always talk nonsense, to think and chat about fine feathers, beautiful colours, graceful attitudes, the newest fashion, and the latest opera; to spend one's midnight hours in revelry, at the theatre or in parties of pleasure, jading his powers with the fatigues of nocturnal diversion and perhaps crime—these and the like things are the well-known characteristics of the trifler. They form the staple articles of his existence, and with them he manages to keep life in a meaningless buzz.

Now, to a sensible eye such a character appears positively ridiculous, and to a Christian eye appalling. Is this, indeed, the life of a man, a moral being, whose mission on earth is the grandest imaginable and on whose every breath the mighty future is waiting with its solemn warning? Is this all that the man has to show? Is life in reality nothing but a joke, that this jester laughs so loudly? God is serious, if he is not. That which so infatuates him now will ere long more afflict him than it ever pleased him. In death it will appear to him as a miserable farce, having no dignity and no utility here and certainly none hereafter.

Life, yes the *moral* life appointed to man as a denizen of earth is always an intense and exciting emergency, full of interest, full of duty, full of opportunity, ringing with the call to action, brief in its period yet everlasting in its results. It is a succession of emphatic words, every one of which should impress the heart. The things that are to be done in life, that *may* be done and *should* be done, with the consequences ensuing for both worlds, from providential oratory by which God loudest calls and which earth should be most anxious to hear. Life morally photographs eternity upon time. In productive power time is eternity. It is really a more solemn thing to live than to die. Some people reserve their anxieties and tears for death. It would be wiser to spend them on life, and then they would have less occasion for them in death.

A moment's glance at these views of life rebukes time's sluggards and trifles with a withering frown, which even they would not be able to bear. As compared with the men of diligent and earnest action connected with high and noble aims—the men who see what life is and for what it was given, and who load its fleeting hours with the strongest and purest displays of human vigour, and then retire to sing its triumphant psalm in other and brighter realms—these sluggards and triflers really seem to belong to another race, untouched by the inspirations that make life sublime. They have so little in common with true men, think so little and feel so little as true men think and feel, and that one almost hesitates to call them men. They burlesque the idea of a man, and whether most to pity or despise them it is difficult to determine.—*Dr. S. T. Spear in N. Y. Independent.*

### AGREEING WITH EVERYBODY.

It is a source of pride to many people to feel that they "have not an enemy in the world;" and to the utterance of this bit of praise after their death, they look forward as to their noblest monument. An editor of an inoffensive American newspaper is said to have remarked: "I'm sure we *ought* to make money, for we never said anything against anybody." Mere amiability seemed to him the surest method of money-making; and to others it has seemed as certain a key to popularity, personal advancement, or even moral triumph. Even in school-day years one is sure to see some scholar striving to be liked by everybody, in consequence of a uniform treatment of all, good and bad alike; and all through the various stages of life the same unruffled, nerveless, sycophantic creature is ever to be found, in society, in politics, in business, in literature, in professional life.

In point of fact, it is utterly impossible for a man to agree with everybody, or to avoid making enemies, in some sense. If he has no opponents, it necessarily follows that he is either a hypocrite or a cipher. Some persons are so destitute of any real strength of character that no one cares what they think, and so no one takes the trouble to disagree with them. A person of strong convictions and sound moral sense *must* arouse opposition in a world not yet in a millennial condition. Such is the variety of tastes and opinions; such is the sincere difference of belief, even on the most fundamental subjects, such as the nature of God and the distinctions between right and wrong; such is the heterogeneous character of even the smallest social world, that no sincere person can avoid disagreement with a large number of those with whom he associates. If he seems always to agree with all, he is in the nature of things guilty of falsehood toward some. That constant courtesy which is always a duty need never be hypocritical. Servility and deceit are not courteous; they are in reality gross insults. He who professes agreement with opinions utterly divergent, practises deceit, throws a large share of his influence on the side of error, and weakens his own character. As George Eliot says, "his mind is furnished as hotels are, with everything for occasional and transient use."

It is evident that such a man must become more and more incapacitated for the performance of any sound reformatory work in the world. His moral force, and even his intellectual ability, becomes hopelessly weakened. He must be measured rather by the lowest level to which he sinks, than by the highest summit to which some more powerful spirit occasionally drags him. He is merely a member of society, which, according to the author just quoted, is "chiefly made up of human beings whose daily acts are all performed either in unreflecting obedience to custom and routine, or from immediate promptings of thought or feeling to execute an immediate purpose." Their immediate purpose is simply to be thought agreeable by the person with whom they have to do at the moment; and hence they have no kinship with the real helpers of the world, by whom every separate act is subordinated to a deliberate plan and a sound moral method.

Because we must deplorably fail if we attempt to agree with everybody, it by no means follows that we ought to show our independence by disagreeing with everybody. The perpetual cynic is as repulsive and injurious as the perpetual sycophant; for if the latter flatters the bad, the former denounces the good. The right method is to pursue a course of personal independence, remembering the old maxim which reminds us that Christ's service is true liberty. His is the only approbation we need. If we agree with him and his laws, we must agree or disagree with men and measures just as they seem to us right or wrong. We should praise what we can, and blame what we must. If we are honest men, those who disagree with us will give us their respect, which is better than their liking. If we are dishonest, in order that we may say we have not an enemy in the world, we shall be likely to make good men our enemies, and to cause bad men to despise us.—*S. S. Times.*

### THE TRANSFERRED BURDEN.

"If our transgressions and our sins be upon us, and we pine away in them, how should we then live?"—Ezek. xxxiii. 10.

If they are upon us, how can we live? For "mine iniquities are . . . as an heavy burden they are too heavy for me." "The burden of them is intolerable." It is not the sense, but the burden itself which cannot be borne; no one *could* bear his own iniquities without being sunk lower and lower, and at last to hell by it. It is only not felt when the very elasticity of sin within us keeps us from feeling the weight of the sin upon us; as the very air in our bodies prevents our feeling the otherwise crushing weight of the atmosphere with its tons upon every inch. Or (thank God for the alternative!) when the whole burden, our absolutely intolerable burden, is known to be laid upon another.

If this burden is upon us, we cannot walk in newness of life, we cannot run in the way of His commandments, we cannot arise and shine. The burden is "too heavy" for these manifestations of life; we do but "pine away" in our sins, whether consciously or unconsciously; and the sentence is upon us, They

shall "consume away for their iniquity." For there is no curse so terrible and far-reaching as, "He shall bear his iniquity."

"If!" but *is* it? It is written, "The Lord hath laid on Him the iniquity of us all." On Jesus it has been laid, on Him who alone could bear the intolerable burden; therefore it is *not* upon His justified ones who accept Him as their sinbearer.

This burden is never divided. He took it *all*, every item, every detail of it. The scapegoat bore "upon him *all* their iniquities." Think of every separate sin, each that has weighed down our conscience, every separate transgression of our most careless moments, added to the unknown weight of all the unknown or forgotten sins of our whole life, and all this laid upon Jesus instead of upon us! The sins of a *day* are often a burden indeed, but we are told in another type, "I have laid upon thee the *years* of their iniquity." Think of the *years* of our iniquity being upon Jesus! Multiply this by the unknown but equally intolerable sin-burdens of all His people, and remember that "the Lord hath laid on Him the iniquity of us *all*," and then think what the strength of His enduring love must be which thus bare "the sins of *many*."

Think of His bearing them "in His own body on the tree," in that flesh and blood of which He took part, with all its sensitiveness and weakness, because He would be made like unto His brethren in all things; and that this bearing was entirely suffering (for He "suffered for sins"), and praise the love which has not left "our sins . . . upon us."

We cannot lay them upon Him; Jehovah has done that already, and "His work is perfect:" "Nothing can be put to it, nor anything taken from it." The Lord hath laid on him the iniquity of us all." "He hath done this." We have only to look up and see our Great High Priest bearing the iniquity of our holy things for us; to put it still more simply, we have only to believe that the Lord has really done what He says He has done. Can we doubt the Father's love to us, when we think what it must have cost Him to lay that crushing weight on His Dear Son sparing Him not, that He might spare us instead? The Son accepted the awful burden, but it was the Father's hand which "laid it upon" Him. It was death to Him, that there might be life to us. For "if our transgressions and our sins" were upon us, there could be no answer to the question. "How should we *then* live?" for we could only "pine away in them" and die. "Ye shall die in your sins." But being "laid on Him," how shall we *now* live? "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for Him and rose again." Unto Him, by Him, in Him, for Him, now; and with Him, where He is, for ever and ever!

On Thee, the Lord  
My mighty sins hath laid;  
And against Thee Jehovah's sword  
Flashed forth its fiery blade.  
The stroke of justice fell on Thee,  
That it might never fall on me.

#### "TRY THE SPIRITS."

There are false, as well as true spirits in the world, evil as well as good spirits, those which maim and destroy men as well as those which edify and save them. As human beings, there is given us the dread alternative of manifesting the "Spirit of God," or the spirit of the evil one. The spark within that raises us above the brute may flash forth the lurid fires of the pit or the light of Him in whom is no darkness at all; may link us with devils in their purposes of desolation and death, or with God in the tenderness of His mercy to redeem and save. The truth is no mere figure of speech; we speak in our daily lives and actions of heaven or hell. We scorch those with whom we come in contact with the flames of malice and wickedness, or we refresh them with Christian hope and love. Let us not hide from ourselves the fullest sense of it. Our homes, our communities, our churches, are affected by one or the other of these classes of influences. There is a spirit in our words; in their tones of utterance, accents, arrangement, and even absence. There is a spirit in our looks, in the eye, perched upon the very muscles of our faces, preceding our every movement as the figure head of the ship that first cuts every opposing billow. It leads every business speculation, every private and public scheme. "O, is it the Spirit of God," or the spirit that worketh in the children of disobedience? You cannot tell! Yes,

there are points when heaven and hell seem to some minds to meet, seem to come so near to each other that you cannot separate them or draw the line of demarcation between them. There are places, I admit, where they even seem to overlap; where heaven's faithfulness appears harsh and cruel, and hell's accommodations of men tender us the mercies of God. But all the greater need of *trying* the spirits.

How, then, are we to know the Spirit of God in men? The Apostle John says, by the confession (conviction and declaration) that "Jesus Christ is come in the flesh," "that He was delivered for our offences and raised again for our justification." Not the mere fact of the incarnation: "God with us" in the person of the Son of Mary. "Christ is come in the flesh" was the means of God's spirit being poured out upon all flesh universally, as the sunshine and the rain. The confession that "Christ is come in the flesh," or "the Spirit of God" in a man, is the confession then, of a divine yearning and effort, and his personal sympathy with it, for the indwelling of Christ in "*all flesh*,"; for the changing of "false prophets" into true ones, and for the restoration of the divine image in all men. Tender, Christ-like longing for this end fitly betokens the presence of God's spirit in men.

"The Spirit of God" is characterized by the conviction and declaration that "Christ *is* come in the flesh," that He is taking possession of human hearts. "I in them," "Christ liveth in me." "The Church which is His body." Yes, Christ is reigning not only in individual *human* hearts, but in collections of them, in assemblies, or churches of such. "I live, yet not I, but Christ liveth in *me*," yet not only "in me" but also *in my brother*. "not I," says also my brother, "but Christ liveth in me." "Christ liveth in me" is the fact common to both and most prominent in each. Self lowered and Christ exalted in individual life and in Christian assemblies, is the Spirit of God by whom alone we are baptized into the one body of Jesus, leading the world also to believe that "Christ is come in the flesh."

#### "KEPT."

It was one of those days when rain and snow and wind seemed each to be striving for the supremacy, and winter and spring took part in the contest; when the smoke and everything else would go the wrong way; when even the furnace-fire, if it condescended to burn, persisted in sending all its heat into the cellar, instead of, as was right and proper, into the parlour and my own special "snuggery." In short, it was just the kind of day when, if one's temper does not give way, one's spirits do, and poor weak human nature feels hopeless and forsaken by both God and man; murmurs that prayers remain unanswered, and is tempted to doubt that there is a superintending Providence either in the natural or the moral world.

Effort after effort I had made to accomplish something, but all in vain. I could neither sew, nor read, nor write, for it was too cold to sit by the window, and too dark to sit anywhere else. I threw down everything and commenced thinking or rather grumbling over the existing state of affairs. "Why must we have such horrid weather? Why did the sunshine and a warm day flatter us, and then snow and ice fall on everything and keep it back? Keep back the horse-chestnut in front of my window, whose great buds had been swelling for the past few days under the influence of soft showers and sunshine, and seemed ready to burst and disclose their hidden treasures.—Why did they not burst? And that fine large chrysalis, given to me in the autumn, and which I had kept in a warm place all winter, why did it not burst through its brown covering and come forth, a beautiful winged thing, to gladden my eyes and speak of a better resurrection—*now*, when everything seemed dead?

Why did not hopes and well-formed plans and earnest work bring greater results? Why did everything stand still? Why is everything kept back? Kept? Who keeps it?

Almost like the whisper of a voice in my ear came the answer, "Kept by the power of God." It comes to me with added meaning now, not only as applying to our heavenly inheritance, we kept for it and it reserved for us, but all creation kept—kept safe from winter winds and storms, and kept from development too soon. The bud kept back for the fruit-blossom to form beneath, the chrysalis for its wings to grow, and both kept back till winter winds and storms have given place to the balmy air and warm sunshine, in

which flowers fear no blight and butterflies sport joyously and securely.

And for us—God's children—is not *kept back* part of the promise, part of the keeping? Hopes unfulfilled, plans thwarted, answers to prayer kept back that the wings of faith may grow and the fruit-blossom develop beneath the bud. And not that alone. Not only are we kept back till fit to *receive* the blessing, but till the blessing is ready for us. Such as will not blight us, such as we shall enjoy securely, which will not injure us here nor peril our happiness hereafter.—Shall we then murmur as I did, at dark days and winds and ice and snow, for which there is a "need be," when amidst it all there comes to us, sweeter than "joy bells," brighter than sunshine, more restful than a mother's lullaby, this promise of promises, "*Kept by the power of God*."

#### SAYINGS OF MARTIN LUTHER, FOR MINISTERS AND OTHERS.

"There is no sermon that can improve like a gospel sermon."

"He who seeks a comfortable life should not be a teacher of religion."

"Do thou preach, and let God convert souls."

"The gain of souls must animate the preacher, or he is not a true preacher."

"Three things preserve the church, faithful teaching, diligent prayer, and patient suffering."

"The Word of God must be preached in its purity."

"In order that a man may lift up his head toward heaven, he must find nothing on earth whereon to lean it."

"Be not double-tongued and have not two hearts."

"A good preacher must be able to compress a sermon into two or three words, and also out of one flower to make a whole meadow."

"Form your judgment not from the opinion of the world, but from the Word."

"The life of a Christian must be a warfare, and ministers of the Word must lead the army."

"I earnestly entreat you to contemplate simple sayings, and narratives recorded in the Bible."

"Three properties belong to a good prayer; first the laying hold upon the promise; second, an anxious feeling concerning what is asked for; third, thankfulness and confession. The prayer also should be diligent, increasing, untiring, ever withstanding suspicion, unbelief and despair."

"He is the best Christian who has most love, after that he who has most faith."

"Knowledge without works is like a tree without fruit."

"To stand still is to go back."

#### RULES FOR MAKING A PRAYER-MEETING DULL.

1. Never think of it unless someone mentions it; never pray for it.
2. When anyone speaks of it, say that you think it stupid, ill-conducted, and shamefully cold.
3. If the plan of suggesting a subject in advance be pursued, say that it makes the meeting heartless and formal—if not, call it rambling and useless.
4. Never attend on stormy nights; it might encourage the faithful ones.
5. Never leave any business or amusement for the meeting—you can't have time for everything.
6. When you do go, if you wish to speak, always say the same things—people might forget.
7. Speak slowly, in a droning voice, as if you were going to sleep.
8. Always begin by lamenting the coldness of the Church and the wickedness of the world.
9. Next, scold at the church-members who are not there—it is pleasant for those who are.
10. Close by a desponding remark respecting your own spiritual state.
10. Tell your pastor, as you go out, that you are distressed because the meeting is so low and dead.
12. Suggest to the brother who walks your way that it would be well to give it up, as it cannot be of any use.

By carefully following these rules any and every prayer-meeting will seem dull to you.—*S. S. Times*.

"Tribulation worketh patience." (Rom. v. 3.) When the flail of affliction comes upon me, let me not be as the chaff which flies in Thy face, but the grain which lies at Thy feet.—*Blunt*.



## OUR CONTRIBUTORS.

### THE HUMAN SOUL AND THE TEMPERANCE CAUSE.

What have these to do with each other? will be the first thing that will suggest itself to the mind of the reader. My answer is, much more than most persons imagine; and if both of these were properly understood the temperance cause would be very much promoted. Let us first consider what constitutes the human soul.

Theologians have discussed this question in the press and pulpit, and the conclusion at which they have generally arrived is that the soul and spirit are synonymous and consists of that intelligence which constitutes the human mind. Others have concluded that the human soul is a peculiar spiritual *aura* that surrounds the body, acting as its "guardian angel" to warn it of approaching danger. And still another class have arrived at the conclusion that the soul and body are identical, and that it with the spirit or mind, which terms are used in a similar sense by them, constitutes the human being. Where such a variety of opinions obtain, each one of which is supported by equally good authority, it is difficult for those who have little opportunity for investigation to arrive at a satisfactory conclusion.

The medical profession are puzzling themselves with a problem, the solution of which bears upon this subject. The function of the sympathetic nervous system has not been satisfactorily settled. This system of nerves is made up of the ganglions and the nerves on which they are distributed, together with the minute twigs that are sent out from the outlying bunches of nerve-substance. This system of nerves has been supposed to be a part of the cerebro-spinal structure, a kind of off-shoot, which was under its immediate control. The term by which this system of nerves is known was chosen on the supposition that it was the special channel of the emotions, and that it is of ultimate importance in the phenomena of what is called sympathy, in which one part of the body is affected in consequence of the condition of another, and a careful consideration of the subject leads to this conclusion.

All arteries are accompanied by sympathetic nerves, and besides the larger ganglia that are usually recognized, there are hundreds of minute ones scattered among the tissues and organs of the body, which send filaments to parts in the neighbourhood of each of them, so that the distribution of the sympathetic system is absolutely universal, while the distribution of cerebro-spinal system is far from being so. This fact sustains the conclusion to which recent investigations have arrived, which may be stated as follows:

The cerebro-spinal system, embracing the brain, spinal cord, and the branches distributed from them, relates us to the external world through the media of the five senses, and controls all of the *voluntary* functions, executive, social, moral, religious and reasoning. While the sympathetic system takes cognizance of all the *involuntary* or vital functions, including the formation of the secretions—saliva, gastric fluid, etc.,—digestion, circulation, respiration, assimilation and depuration. Its duties are to take care of the body, to rebuild its structures and remove the effete matter that results from the death of the atoms in all of the various classes of tissue comprising the body. It uses as its servants the teeth to masticate the food, the stomach to digest it, the absorbents and lacteals to convey its nutrient portion to the circulating system, the lungs to aerate and vitalize the blood, the heart, arteries and veins to circulate the blood, and the depurating organs—lungs, skin, liver, kidneys and bowels—for removing whatever is found in the vital domain that cannot be used in rebuilding the structures of the body. It will be noticed in this connection that whatever portion of the body is used most will be repaired and strengthened most.

In order that these repairing processes may be properly done, certain necessary conditions must be supplied. The first is a proper selection of food, which depends upon our energy and judgment. It must then be partaken of in proper quantity and at proper times, it must be properly masticated, and the stomach *must not be disturbed* by the introduction of more food or any foreign substance, excepting water, which is used inside the vital domain only as a vehicle in which to float the new material to the points of

assimilation and the effete matter to the organs for elimination; violent exertions and passional influences disturb digestion by diverting too much energy to other parts of the body than the stomach. Food and water having been supplied, the other grand necessity, pure air, must be supplied in order that the vitalizing process of the blood-cells may be completed. If each of the necessary conditions have been supplied, the transformation of food into living atoms is completed; but if either of them is disturbed the food, instead of being available capital in the vital domain, becomes an offensive burden to be removed by a useless expenditure of vital force or nervous energy.

"God made man, and breathed into his nostrils the breath of life, and he became a living soul." Such is the account that God has given us of His own work. All the vital processes were established under the supervision of the Spirit of God, the vital intelligence that presides in the sympathetic nervous structure, and this intelligence is denominated the "SOUL," in contra-distinction to the "spirit" which presides in the cerebro-spinal structure; its (the spirit's) special centre being the superior portion of the brain, which recognizes the existence of God, the spirits of our departed friends, and a spiritual existence for ourselves. Thus we see that man was created a perfect being. The Spirit of God (God-part), the soul, remaining with him to preside over and care for the body. The brain, which is the principal organ of the cerebro-spinal structure, has a special portion of it devoted to the recognition of each special department in nature, and all that is necessary to constitute a perfectly balanced mind is to produce an evenly balanced brain structure. This is what God did, having "made man in His own image."

The brain, being the organ of the mind, and also a part of the body, wears out by the death of the atoms constituting it by thinking. And the vital intelligence or "soul" directs the circulation of the blood, which, under the law of assimilation replaces the atoms and strengthens the part. This enables us to see how the brain structure becomes unbalanced, one part becoming stronger than another by its being used most, as is illustrated in the increased development and power of the arm most used by the blacksmith.

Alcohol is a poison, and is always offensive to the vital instincts. When it is taken into the system the soul-intelligence recognizes it as a substance that can not be used in rebuilding the structures, and an effort is at once made to remove it from the vital domain. If there is not an abundance of fluid in that organ the serum from the blood is thrown into the stomach for the purpose of diluting it. It is then taken up by the absorbents, carried into the general circulation, and expelled from the vital domain through the depurating organs. Thus, we see that the vital forces are called into vigorous action, and an expenditure of force takes place. This manifestation of power has been mistaken by the medical profession for a production of it, and their teachings in our medical schools, as well as when practising has been based upon this mistaken premise. It has been stated by persons outside of the medical profession that it was the *father of intemperance*, and it is undoubtedly true that their teaching that it supplies some needed power in cases of great prostration has had very much to do in fostering the drinking usages that are so much to be deplored.

The same mistaken policy applies to many other substances used as medicines; and if it were understood that they are a most fertile cause of prostration, instead of affording strength to sick persons, a much more rational policy would soon be inaugurated. The leading minds in the profession are coming to see this in its proper light, as is shown by Sir William Gull in his testimony before the House of Lords in July 1877, when he stated, in reply to the Archbishop of York. "It was constantly my practice at Guy's hospital, if I had young subjects, not to give alcohol, for the express purpose that my students should see the course of the disease and learn how it could be cured. I cured many cases of typhus in young subjects under twenty-five years of age with *chamomile tea*."

In choosing young persons for this experiment, the Dr. conveys the idea that older patients require something to supply the vital force, which is more prominently manifested in young persons, and that alcohol is competent to supply this force. This is the place where medical men have all "stumbled" in discussing the subject of alcoholic medication. The *vital intelligence* of the great sympathetic system which the

ancients denominated the "soul," most scrupulously guards the vital domain, appropriating what is necessary to build up the structures of the body, and rejecting whatever cannot be so used, including food, provided the necessary conditions for transforming it into tissue are not supplied. A most strenuous resistance is offered to all poisons. The mode of warfare adopted will depend, (1) upon the vital power of the individual, and (2) upon the integrity or purity of the vital domain before the obnoxious substance is introduced. The effort to expel them, or their presence in the vital domain, if the vital force is inadequate to the task of expelling them, afford all the phenomena of different diseases, the nomenclature of which all are so familiar, but the nature of which is little understood even by the "lights" in the medical profession.

It will, thus be seen that the old are less able to stand the extra exertion of expelling noxious substances, whether it be alcohol or something less offensive to the vital instincts than the young. And what can be said in reference to the custom of prescribing the lighter alcoholic preparations, as wine and porter, in cases of low forms of fever and general prostration? The only effect such a course can have is to expend a percentage of the little forces they already have without any adequate return. Unfermented wine affords nourishment because it possesses food properties, but the rotting process that is necessary to produce alcohol destroys it as certainly as it would the grapes before the juice was expressed.

Under the present order of things we have come to look upon sudden death as a matter of course in the order of nature. The relation of cause and effect is quite as easily traced in this as in other matters, and it is not at all extravagant to suppose that if we obeyed the physical laws of our being, accidents excepted, we should live to a comparatively old age.

### MISSIONARY NEWS—FORMOSA.

[The following letter was handed to us for publication by the Secretary of the Woman's Foreign Missionary Association.]

MY DEAR MRS. HARVIE. — In my last letter I told you that we intended going into the country to visit our chapels and that I would write you an account of it, but Mr. Junor has written such a full account of it that there is very little left for me to write about. It was for me quite an undertaking to go three days' journey into the country, and were it not that the chapels have been conveniently placed, about a day's journey apart from each other in the direction we intended to travel, it would have been impossible. I do not think that there are more than one or two among all the foreigners here who have been any distance into the country. It is of course easier for us than for any other foreigners to go into the interior, because we have our chapels to stop in over night, whereas they would have to stop in the inns, and these with the exception of the one in Tiong-Lek, a description of which Mr. Junor gave, offer nothing more than a dark damp room four or five feet square, with a board for a bed for your accommodation. Mr. McKay took us to see the best inn in Teck-cham, the principal city in North Formosa. On entering it we first came into a store or shop of some kind, then back of that into a small yard in which the pigs were kept. Out of the yard we passed into a carpenter's shop in the back part of which a door opened into the best room of the inn. On opening this and looking in we could see nothing, for it was as dark as midnight. We did not venture inside, for we had no light. Here Mr. McKay has spent many a night. I do not think he could have slept or even rested much, but it was a shelter from the rain, and I have no doubt that he was thankful for that. I might say here that pigs and dogs swarm everywhere. The pig is a special pet in a Chinese family, having the freedom of the house. The poor dogs receive but little attention; they look starved. It is the regular pariah dog of the East and looks very much like a small wolf. You can scarcely walk anywhere without a lot of them barking after you. A Chinaman is much offended if you touch his pig, but for his dog he shows no regard. At all the stations on our journey many women came to the chapels, many of them doubtless drawn by curiosity, and many more were regular attendants at worship. I was the first foreign woman that many of them had ever seen, and they were exceedingly curious to see me and examine everything I wore. My feet seemed to be especially interesting to them—to both men and women. I sup-

pose they thought they were very clumsy things, but I was not ashamed of their size. I was glad to show them how much more useful they were to me than their little deformed feet to them. The women here pay as much attention to dress as any women in the West. They dress in the most brilliant colours such as crimson, blue, green and yellow. Upon their hair they bestow a great deal of care, and they wear very elaborate ornaments in it. They use a solution of slippery elm bark on the hair, which makes it very plastic, so that it is easily arranged in any shape. They all powder, wear very large earrings and many wear bracelets both on their wrists and their ankles. At Sin-Kang I went with Mrs. McKay to see some of the women in their homes. They all seemed glad to see me, but I could not tell to which house any of them belonged—all seemed to follow us from house to house. In Sin-Kang they are not Chinese but descendants of the savages who have submitted to Chinese rule. The men wear the *yn-ho*. The women do not bind their feet because they work in the field like the men. This is also the case with the Chinese women of the poorer classes. We were out nearly two weeks, travelled about 200 miles, and visited eight chapels. I stood the journey better than I thought I should, but I was glad to get back to my own quiet home. We had had a crowd round us from morning till night while out. Mr. and Mrs. McKay we left at Toa-liong-pong to arrange for the public meeting of the Church of which I spoke in my last letter. We held it on the 18th December. It was a sort of picnic; the people provided everything themselves and had an abundance—a great variety of Chinese dishes. There were a hundred women; about six hundred altogether sat down to dinner. It was an interesting sight to see so many using the chopsticks. After dinner I amused them for a while with my sewing machine. They had never seen one before and thought it a wonderful thing. I hemmed a lot of their turbans for them. The turban is a long piece of cloth about a foot wide which they—the men—wear twisted round their heads. The women never wear anything on their heads. All seemed to enjoy themselves, and it did our hearts good to hear them sing the hymns with so much earnestness and bow their heads in prayer to the Giver of all good. They separated pleased and satisfied, and we hope strengthened and encouraged in the better life. I believe such a gathering is a new feature in Chinese missions, and is certainly calculated greatly to strengthen and encourage our comparatively small and widely separated bands of Christians. We went up to the meeting prepared to visit the rest of our chapels, but on the way up I was taken with chills and fever and obliged to return home. Indeed, I had not been well since the last night of our visit to the chapels. The chapel at Am-Poa, where we spent the night, was damp and I took cold. Mr. and Mrs. McKay made the round of the chapels and then came home, and since that time he has been engaged in teaching the students. Perhaps a few things about the way the Chinese observe the new year may be interesting to you. As they reckon time by summer months their new year came on the 22nd of January. The time is observed with far more strictness than we observe it. They believe that the spirits of departed ancestors come down to earth. Every Chinaman, therefore, at that time pays particular regard to his words and conduct lest the spirits or devils, as they call them, hearing or seeing anything displeasing to them, should be offended and visit them with calamity during the year. Before midnight of the last day of the year all debts must be paid. For several weeks therefore before, there is a great struggle for money. At the same time from the highest to the lowest seek to lay in an extra stock of provisions and to provide themselves with new clothes if possible. For a few days before the close of the year every commodity rises in value. On the last day of the year all families make a great effort to be united, to eat together, and worship the gods and the tablets of their ancestors. The tablets are pieces of wood (the name of the dead ancestor inscribed upon it). On the last night of the year all the family from the oldest to the youngest bow before, and worship the tablets of their ancestors for four or five generations, after which the children of the present generation are made to bow before their parents in worship. Walking through the Chinese cemetery you would see at this time at many graves persons offering gifts and sacrifices to the spirits of their friends. Here you would see one sticking little lighted incense-sticks of sandal-wood in the ground before the tablet

at the head of the grave. Another before the same object would be burning prepared bundles of paper representing money. Another would have spread out before the tablet eight or ten dishes of different kinds of food. Another, perhaps, would be gathering the bones of his friends, for the Chinese always take the bones of their friends out of the grave, arrange them in order in a large jar, and then re-bury them. On the 4th day of the new year, with great care and ceremony, all the people escort the spirits back. No business of any kind is transacted especially on the first day of the year. Officials and the higher classes transacting little or no business from five to twenty days. They have the same custom of calling upon their friends on new year's day that we have. I enclose a new year's card sent to us from Teck-cham two days' journey from here, also a specimen of the incense paper. I have not yet commenced to read with the Bible-women but hope ere long to have two or three, Mr. McKay finding more difficulty in securing suitable women than he had anticipated. Nearly all December we had cold wet weather and for several days the thermometer was down to 42° and we had snow on the top of the mountains immediately behind our house. The Chinese here think that the snow possesses some powerful medicinal properties. They go up and get it, put it in bottles and keep it for summer use and go about the streets selling it. Since the beginning of the year we have had delightful weather, something unusual at this time of the year. Mr. McKay says that only one year before, since he came here, they ever had weather like this at this season. I am very glad to write you that since the good weather came we have all improved in health. Mr. Junor has not had an attack of fever for more than two months, neither had Mr. McKay until about two weeks ago. We have not yet been able to secure the site for the hospital we have been seeking. The experience in this affair which Mr. Junor has given in one of his letters, has been repeated much to our annoyance and regret. At last, however, it is thought the man has been discovered who really has the power of selling the land, and he expresses his willingness to sell it. In the meantime another and a better building for a hospital has been rented and good effects of the change are manifest; even the attendance is much larger. We regret to see that our fellow-labourers in India passed last summer through a period of sickness such as we ourselves experienced. We in China can fully sympathize with the mission in India. But, my dear friends, I must close. I do hope to hear from you soon.

ELIZA JUNOR.

Tamsui, Formosa, Jan. 14, 1879.

#### BOARD OF FRENCH EVANGELIZATION.

ANNUAL COLLECTION, SABBATH 20TH JULY.

The following is a copy of a circular just issued by the Board of French Evangelization:—

REV. AND DEAR SIR,—Sabbath, the 20th day of July, is the day appointed by the General Assembly for the annual collection on behalf of the French Evangelization Scheme of the Church.

We forward you by this mail a copy of the Report of the Board, as presented to the Assembly last month. From it you will observe that there are at present 39 laborers—of whom 17 are ordained missionaries—in the service of the Board, besides a few others occasionally employed. The number of fields has largely increased during the past two years, and the prospects never appeared more hopeful than at present. The expenditure of the past year, including building account, was \$24,500. The amount required to carry on the work with efficiency during the current year is \$25,000, of which at least \$10,000 are required prior to the 1st of October. Considering the wealth and membership of the Church, there ought to be no difficulty in obtaining this amount. We would respectfully call attention to the following points:—

- (1) That the collection be made on the Sabbath named (20th of July).
- (2) That it be taken up in all congregations—settled and vacant;—in all mission stations; and in each preaching station connected with the several congregations and mission stations of the Church.
- (3) That in view of the increased expenditure of the current year consequent on the growth of the work, the need of increased liberality on the part of the friends of the mission be prominently brought before the congregations of the Church.

(4) That owing to the precariousness, from various causes, of a Sabbath collection, an additional opportunity to contribute be given, where there are no Missionary Associations, by means of subscription sheets, copies of which may be obtained on application to the Secretary. The Board specially solicit your co-operation in this direction.

(5) That by instructions of the General Assembly, all collections and contributions for French Evangelization (including Rev. C. Chiquy's Mission) be forwarded direct to the Treasurer, addressed Rev. R. H. Warden, 260 St. James street, Montreal, from whom extra copies of last year's report may be obtained.

(6) That on the Sabbath appointed for the collection, the attention of congregations be drawn to this scheme of the Church, and special prayer be offered for its continued success and for the outpouring of the Spirit of God on all engaged in the work.

Knowing how dependent for success upon the ministers and missionaries of the Church is any appeal for increased interest and liberality, the Board very earnestly solicit your hearty co-operation on behalf of this important scheme.

We mail to-day a copy of the annual report to the Superintendent of your Sabbath School, addressed to your care. Kindly deliver and oblige.

D. H. MACVICAR, LL.D., *Chairman*, } of the Board.  
ROBT. H. WARDEN, *Secretary*, }

PRESBYTERY OF BRUCE. This Presbytery held its ordinary meeting at Walkerton, on the 24th and 25th inst. Mr. Currie's term of Moderatorship having expired, Mr. Wardrop was appointed Moderator for the ensuing six months. Mr. John Eadie having intimated his acceptance of the call extended to him by West Brant and Pinkerton, it was resolved to hold an adjourned meeting in the Presbyterian Church, Pinkerton, on Thursday, 10th July next, at 11 o'clock a.m., for his induction, Mr. Straith to preach and preside, Mr. Moffatt to address the minister, and Mr. Duff the people. The Clerk was instructed to send a telegram to Professor Mackerras, Clerk of the Assembly, to ascertain what congregations have been added to this Presbytery from the Presbytery of Sauguen. Chesley requested that they be allowed to provide their own supply for the half of the next quarter, and that no supply be sent them for the ensuing four weeks. Their request was granted. Mr. Blain was empowered to moderate in a call at Chesley before the next meeting of Presbytery should the congregation be prepared for it. Messrs. McKay, McLeod, and Mason, missionaries, having addressed the Court, the following resolution proposed by Dr. Bell, duly seconded, was adopted, namely: Full reports of the progress of mission work were heard from the Rev. Mr. McKay, missionary in Manitoulin Island field; the Rev. Mr. McLeod, in Sault Ste. Marie and the district on the north shore of Lake Huron; also a report from Mr. Mason, student missionary at Riversdale and Enniskillen, all of which was highly satisfactory. The Presbytery record with deep gratitude to God the success which has followed the work of their missionaries, rejoice in the tokens of prosperity apparent in the rapid extension of the work in Manitoulin Island and the north shore of Lake Huron, and record their high sense of the zeal, faithfulness and labourious services of the missionaries which have been instrumental in producing these results. Further, the Presbytery having regard to the great liberality of the people at Sault Ste. Marie in the matter of church building and the difficulties in which they are now placed by the existing debt on their church, warmly and cordially commend them to the sympathy and liberality of the members of our Church at large, this mission being one in which the whole Church is interested. The Presbytery would also heartily commend to the liberality of the Church the church building scheme of the Manitoulin mission. The next ordinary meeting of Presbytery was appointed to be held in Knox Church Paisley, on Tuesday, 23rd September, at four o'clock p.m.—A. G. FORBES, *Pres. Clerk*.

THE Rev. Dr. Pusey, of Oxford, has written a letter to Dr. Newman congratulating him upon his being made Prince Cardinal in the Romish Church. As Dr. Newman and Dr. Pusey were the prime movers in the Tractarian crusade to Romanize the Church of England, it was always an occasion for regret that Dr. Pusey, who was the father of the movement, did not go with Dr. Newman into the communion to which his avowed principles necessarily led Dr. Newman. The excitement of those times, culminating with Tract No. 90, has long since died out, and the significant terms of Puseyism and the Newmanism are now quite obsolete.

## BOOKS AND MAGAZINES.

### *The International Review.*

The readers of the "International" will find the July number heavily freighted with matter of importance and interest.

### *Temperance Pledge Autograph Album.*

Boston: Eben Shute.

The title of this blank book explains its use. Young ladies are expected to do some good work by its aid. The pledge heads every page, so there is no danger of treachery.

### *Littell's Living Age.*

Boston: Littell & Co.

The numbers of the "Living Age" for the weeks ending June 14th and 21st respectively contain many interesting and important articles from the leading English periodicals, among which the curious will find "The Secret Correspondence of Louis XV.," which throws considerable light on the history of an important period.

### *Simple Sermons on Simple Subjects.*

Toronto: Willing & Williamson.

This handsome volume contains sixteen sermons, characterized no less by earnestness than by ability, and well calculated to be beneficial to readers of all classes, but especially to the young. We hope the modest title will not lead any one to suppose that the book is a mere child's book. The sermons may be simple, but they are the result of profound thought.

### *Dickens's Dictionary of London, 1879.*

New York: Macmillan & Co.

This compact little volume forms a most convenient *vade mecum* for a traveller. It is also useful to the general reader as supplying a very large amount of topographical information in the most accessible form possible, the names of streets, public buildings and all notable localities in the great English metropolis being given in alphabetical order, accompanied by full descriptions and historical notices.

### *Scholar's Hand-Book on the International Lessons.*

Philadelphia: American Sunday School Union. Toronto: James Bain & Son.

Messrs. James Bain and Son have handed us Part XII. of the "Scholar's Hand-Book," covering the lessons of the International Scheme from July to December 1879. It is a very useful little book, designed to assist Sabbath-school scholars in the preparation of the lessons, and it is also well calculated to be of service to Sabbath-school teachers.

### *The Public Statutes relating to the Presbyterian Church in Canada.*

By T. W. Taylor, M.A., Q.C., Toronto: Willing and Williamson.

All who have to do with the temporal affairs of the Church, and all who take an interest in them, should have these "statutes" at hand for reference. Besides the "Public Statutes" or Acts of Parliament, the volume contains the acts and resolutions of the General Assembly and By-laws for the government of the colleges and schemes of the Church. The book is thus a complete manual of church law. Reference is much facilitated by the carefully prepared index with which the volume closes.

### *The Atlantic Monthly.*

Boston: Houghton, Osgood & Co.

The "Atlantic Monthly" for July comes to hand containing: "Massy Sprague's Daughter;" "Glamour;" by W. O. Bates; "Public Balls in New York;" "The People for whom Shakespeare wrote," by Charles Dudley Warner; "Recent Modifications in Sanitary Drainage," by Geo. E. Warner, Jun.; "Juno Ludovisi," by Hjalmar Hjorth Boysen; "Irene the Missionary," the "Morning Hills," by Maurice Thom; "Our Commerce with Cuba, Porto Rico and Mexico," by C. C. Andrews; "The Children out of doors," by John Pitt; "A Fossil from the Tertiary," by E. Hale; "Avalanches," by H. H.; "English Skies," by Richard Grant White; The Contributors' Club; Recent Literature; "Education."

### *The Cultivation of the Senses.*

Philadelphia: Elledge & Brother.

This volume is No. 1. of the "Manuals for Teachers," now in course of publication by the Messrs Elledge. These manuals were originally published in England, having been prepared at the request of the Literature Committee of the National Educational

Society by men possessed of large experience as teachers. The American publishers have had them carefully revised and adapted to the wants of teachers on this continent. Besides that now noticed, the series comprises volumes on "The Cultivation of the Memory," "The Use of Words," "Discipline," "Class Teaching." Those who have, in any way, to do with the training of the young would be much benefited and assisted by a perusal of the volume now before us. It is a prime necessity in education to have "the five gate-ways of knowledge" in good working order.

### *The Eclectic Magazine.*

New York: E. R. Pelton.

The July number of the "Eclectic" just issued, begins a new volume, and is a good one. The engraving this month is a likeness of General Albert J. Myer, the "Old Probabilities" of the Weather Bureau at Washington. Among the contents of the number are the following articles: "On the Study of Natural History," by Professor St. George Mivart; "A Speech at Eton," by Matthew Arnold; "The History of Games," by E. B. Taylor, LL.D.; "John Brown: A True Story;" "Sydney Dobell: A Personal Sketch," by Robert Buchanan; "On Chinese Fans;" "Mr. Browning's Dramatic Idylls;" "A Problem in Human Evolution," by Professor Grant Allan. Besides these and several other papers there are the usual editorial departments of Literary Notices, Foreign Literary notes, Science and Art, and Varieties.

### *Sunday Afternoon.*

"Sunday Afternoon" for July has in the way of fiction "A Sorrowful Guest" by the author of Deephaven, Miss S. O. Jewitt; "The Monkey's Story," by Mrs. L. W. Champney, and two chapters of "Calvin the Sinner." In "One Sunday Morning" Mr. E. C. Gardner, the architect, gives expression to some ideas as to the modern Sunday-school and church, in the form of a sketch. "Sunday-school Songs," is another article in a similar vein. There are also the following: "Max," the sketch of a real life; another of Miss Help's articles, entitled "Some of Miss Help's Pre-terges;" "Oriental Laws and Courts of Justice," in which are several illustrative sketches; "Standbys," "Hebrew Women," and contributions from Prof. B. P. Howne and Arthur Gilman. There are a couple of poems, and the editor talks about "The Problem of Revision," "Dickenson's English," "The Good Old Times," "Lessons from the Life of Garrison."

### *The Canada Educational Monthly.*

Edited by G. Mercer Adam. Toronto: Printed for the Proprietors by C. Blackett Robinson.

The present number of the "Educational Monthly" is not behind its predecessors in interest, variety, importance or ability. It contains several original articles on some of the most prominent educational questions of the day; and these are the product of provincial talent. The various editorial departments are well occupied with matter which must be the result of much labour and research and which is of great value to teachers and others. The magazine has now been six months before the public and it has made for itself a place and a name never previously attained by any similar publication in this country. The present number is for May and June. During the summer it is to be published bi-monthly instead of monthly, but each number will contain more matter than formerly. In September the monthly publication will be resumed.

### *Modern Universalism and Materialism as Viewed in the Light of Holy Scripture.*

By Rev. Edward Softley, B.D. Toronto: Kowall & Hutchison.

The volume before us is a valuable contribution to the thoughtful and solid literature of the day. The subject is of vital and present interest and it is ably dealt with. Mr. Softley has undertaken to answer the Universalist and Restorationist writers, such as Oxenham, Cox, Jukes, and White; and, although we have not yet had time to examine the book thoroughly, we have seen enough to enable us to form the opinion that he has succeeded. The introduction is by the Rev. Principal Caven. In it he says:

"Mr. Softley's treatise is not only opportune in its appearance, but is characterized (we feel sure that clear-minded readers will ratify this judgment) by profound reverence for the teachings of the Word of God, by clearness and good method in the treatment of the several topics, and by able exhaustive examination of the arguments adduced, whether by Restorationists or by those who adopt the theory of 'Life in Christ.' The book, moreover, is kindly and sympathetic in its tone, and no one can doubt that the writer is earnestly and prayerfully seeking to guide his readers in the path of truth and peace."

## TWO SIDES TO EVERYTHING.

We are all familiar with the legend of the upreared shield by the roadway, one side of which flashed silver rays in the sunlight, while the other side was golden; and how two vallant knights journeying from opposite directions met under this shield and argued, first with hot and hasty words, and then with the sharp point of their lances, to convince the other that he was wrong; but when in the progress of their severe and bloody contest they changed places, they glanced upward and found to their shame and confusion that they were both right.

They had both fought conscientiously for what had appeared to them to be the truth, but they had each seen only one side.

We can only imagine them upbraiding themselves for their foolish obstinacy and self-conceit, as they lay wounded and exhausted after this needless conflict, yet it is quite likely that when sufficiently recovered, each rode off ready to enter again into mortal combat with any who might dare to differ in opinion with him.

The same intolerant spirit which animated these hot-headed knights still prevails. Intelligent, conscientious people of to-day, are constantly coming in contact with others equally educated and thoughtful, but they have been differently trained. Coming from opposite directions, they do not see things from the same standpoint. Then follow endless tilts and jousts; their lances which should be kept ready for the protection of the weak and the advance of the right are often dulled and dimmed in petty squabbles concerning some trivial, unimportant point. What matters it after all whether the shield be silver or gold? Why should not each enjoy his own opinion, so long as there is no principle at stake, if it makes him happy.

But as then, so now there are those who dogmatically insist that others *must* see through their eyes and act according to their standard, allowing no freedom of thought, nor liberty of speech, save in grooves, whose narrow confines bound their own line of duty.

Often, because of the determined endeavours on the part of one person to curb and conquer the natural instincts of another, and in the purpose and desire of that other to carry out that which he sees written on his side of the shield, there has come a final separation between those who if they could but sometimes have changed places with each other, might have walked lovingly and helpfully together through life's journey.

There are many truths which are self-evident, and upon which our feet cannot be too firmly planted. But while there are points which we may not yield, it is always well to remember that there are two sides to every question.

## SILENT FORCES.

Workmen in stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fibre, are selected. Now you begin to shake your heads and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite heart of the rock cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workman's will is accomplished.

It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail; but tears, prayers and a patient example never fail.



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**HOW TO COOK BACON.**—As few people know how bacon ought to be cooked, we give the recipe for doing it properly. Cut the bacon into thin slices, put it in the oven on a plate, and just before it is sent to table frizzle the slices before the fire. They require very little cooking after being in the oven.

**HOUSEHOLD WEIGHTS AND MEASURES.**—Wheat flour, one pound is a quart. Loaf sugar, broken, one pound is a quart. White sugar, powdered, one pound one ounce is one quart. Best brown sugar, one pound two ounces is one quart. Eggs, average size, ten are one pound. Liquid measures, sixteen teaspoonfuls are half a pint.

**CODDLED APPLES.**—Take pleasant-sour apples and put them in an earthen or tin dish and put in water enough to half cover them, and set them on the top of the stove, covering to keep in the steam. When the apples are done soft take them out, and let the water boil away until there are but a few spoonfuls, then pour over the apples. For meat they are an excellent accompaniment, and need no sweetening. But they make a most delicious dessert to sprinkle over them sugar while cooking, letting the syrup boil away as before.

**CELERY SOUP.**—Scrape and cut into small pieces two bunches of celery, using the best part only; add two quarts of good soup stock with an onion cut into slices and stew gently until the celery is tender; put through a colander, season with pepper and salt and return to the fire; boil up, add a coffee-cupful of boiling milk thickened with a little corn starch or flour, and turn at once into the tureen. A trifle of sugar is thought by many an improvement, while a few bits of fried bread put into the tureen before pouring in the soup are a nice addition.

**ORANGES.**—A vast number of oranges are eaten by the Spaniards, it being, in fact, no uncommon thing for the children of a family to consume ten or a dozen oranges each before breakfast, gathering them fresh for this purpose from the trees. Such wholesale consumption of what is commonly looked upon as a luxury appears to have no unhealthy effect upon the system. On the contrary, the testimony of a late eminent physician authorizes the use of fruit as most wholesome immediately upon waking in the morning; he indeed, prescribed such a regimen to a friend as the only invigorating and permanent cure for indigestion, facetiously remarking at the time that he gave her a piece of advice which, if it were known to his dyspeptic patients, would cost him his practice, as they might prefer so simple a remedy to his professional visits.

**ACTION OF SUBSTANCES ON THE TEETH.**—As the result of numerous trials made by the exposure of recently extracted teeth to the action of various substances, M. Maurel comes to the conclusion (in the *Journal de Therapeutique*) that if various medicinal substances are dangerous in their action on the teeth, others in still larger numbers prove, in their habitual employment, quite inoffensive. Thus, if we are required to take great precautions respecting critic acid, tannin, chlorides of zinc and antimony, perchloride of iron, iodine, sulphate of copper and alum, we may continue to employ with complete safety arsenious and carbolic acids, vinegar, corrosive sublimate, chlorate of potash, alcohol, tincture of benzoin, essence of mint, tincture of quinine, and eau de Cologne. Tobacco, whether used in chewing or smoking, does not injure the teeth beyond causing their discoloration.

**GLYCERINE IN DIPHTHERIA.**—According to the *Medizin Zeitung*, of Vienna, Professor Clar's success with the use of glycerine in diphtheria admits of no doubt. He first prescribes a gentle aperient, either in the form of a manna draught, or of a few grains of calomel, which last he holds to be a powerful antiphlogistic remedy, and when properly used of great value. Coincidentally he directs cold compresses or cloths to the neck and head, or even to the chest, carefully renovated according to the elevation or depression of the temperature, cold or iced water being at the same time given as a drink, and then commences at once the use of iron-glycerine, which consists of two ounces of anhydrous glycerine and twenty drops of the liquor sesquichloride of iron. Of this mixture, half a teaspoonful is given every half-hour throughout the day and night. As soon as the symptoms appear to be mitigated, the quantity is diminished to a teaspoonful every second hour, and in the intermediate period, a mixture composed of glycerine two ounces, borax two grains, is similarly given by a teaspoonful at a time. The iron-glycerine is progressively given at longer periods, and is gradually replaced by the borax-glycerine.

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TORONTO, FRIDAY, JULY 4, 1879.

## ANNUAL COLLECTIONS FOR CHURCH SCHEMES.

THE General Assembly at its recent meeting appointed certain Sabbaths on which collections for the several schemes shall be taken in those congregations in which there are no Missionary Associations, and it is of the utmost importance that Sessions should see that the collections are made on the Sabbaths appointed.

It too often happens that some of the collections are omitted altogether because of inattention to this, and thus it is that year after year we hear complaints of a want of money with which to carry on the work of the Church.

It cannot for a moment be doubted that one principal cause of deficits at the end of the year arises from the failure of many congregations to contribute to some one or other of the schemes. We believe we are correct in saying that last year no scheme received contributions from more than seventy-five per cent. of the congregations of the Church. Had the other twenty-five per cent. contributed every one of the schemes would probably have been free from debt when the year closed, instead of being burdened with large deficits as was the case with several of them.

Some of the collections were omitted to be taken at the proper time, and as the end of the year approached it was felt to be undesirable to crowd two or three into the last month, or two and thus one or more were omitted entirely, to the great injury of the Church's work.

To obviate a repetition of this we trust that all the collections will be made this year at the time fixed by the Assembly in every one of the congregations and mission stations of the Church. We purpose keeping this matter from time to time before our readers, giving due notice of the dates appointed by the General Assembly for the several collections. The first of these this year is that on behalf of French Evangelization, which falls to be made on Sabbath 20th July. We hope that in the interests of this scheme, as well as in

the interests of all the others, the collection will be taken up on that Sabbath throughout the entire Church. Nothing should be allowed to interfere with this. No minister or session has any right to deny their congregation the opportunity to contribute to the several departments of the Church's work, and no minister or session truly loyal to the Assembly or to their congregation's highest interests will fail to afford their people such an opportunity. Sometimes we hear of ministers and others foolishly objecting to give, to French Evangelization because an ex-priest is received, not by the laity, but by the Assembly without re-ordination,—or to Home Missions, because some congregations receive a larger supplement than a certain other,—to Foreign Missions because such and such a missionary has not in their estimation been treated well,—or to colleges because they have a personal pique at some professor or lecturer; but such persons, we fear, when they thus speak have not the mind of Christ, and assuredly they fail in loyalty to the Church and to the Church's work. Perfection belongs not to any Board or Committee. It is the easiest thing in the world to grumble and to criticize adversely and to point out flaws in the work of others. It requires neither superhuman intelligence nor superhuman grace to fit a man for such work. We believe that our Church has great reason for heartfelt thanksgiving in connection with the administration of every department of her work, and it is the duty, as it should be the delight, of every one of her loyal sons and especially of every one of her office-bearers to give a real, hearty, generous support to all her schemes. We trust that all congregations and mission stations will contribute during the current ecclesiastical year to every one of the schemes on the days appointed by the Assembly beginning with French Evangelization on Sabbath 20th July.

## FRENCH EVANGELIZATION.

In another column will be found a circular from the Board of French Evangelization in reference to the annual collection on the 20th instant for this scheme. The report presented by the Board to the General Assembly was a most encouraging one, affording abundant evidence of the success of the work during the past year, and auguring well for the future of French Evangelization.

At present thirty-nine missionaries are engaged under the auspices of the Board. Several other denominations have Missions among the French Canadians, but such have been the energy and enthusiasm with which our own Church has carried on the work, that we now have more missionaries and far more converts than all the others combined. God has signally honoured our Church in this respect, in raising up men qualified to undertake the work, in opening up doors of entrance for the Gospel among the French Catholics, and in drawing out the liberality of our Christian people in support of this most important scheme.

The Board estimate that at least \$25,000 will be required to carry on the work effi-

ciently during the current year, and we are confident that this amount will be obtained. In the circular just issued reference is made to the influence of ministers and missionaries in the matter of contributions to Church schemes.

This can scarcely be over-estimated. Where the minister is indifferent as to any scheme the contributions of his people are generally small, whereas on the other hand if the minister is in earnest, and both by precept and example brings the claims of the scheme before his congregation, the result is almost invariably seen in the amount contributed.

The Board of French Evangelization have, we are glad to learn, adopted the true policy in advertising this scheme, viz.: That of expending only what the Church provides and keeping free from debt.

We earnestly hope that the collection on the 20th instant will be such as to warrant them in enlarging the work and increasing their staff of labourers. To render successful the policy adopted of keeping free from debt it is necessary that the collection be made on the Sabbath named in all the congregations and mission stations of the Church, for if only a few respond at that time the Board may be constrained to contract the work from lack of funds with which to carry it on. We trust that the ministers and office-bearers of our Church will show their appreciation of the wise policy of the Board by having the collection made on the Sabbath appointed by the Assembly, and that from all our people liberal contributions may be obtained on behalf of this deeply important work of French Evangelization.

## HOME MISSION GRANTS—IMPORTANT RESOLUTION.

THE following is one of the resolutions adopted by the Assembly in connection with the future conduct of the Home Mission work of the Church:

"That it be an instruction to the Home Mission Committee to entertain no applications for new grants or for the continuance of old ones for either supplemented congregations or mission stations, unless there be laid on the table of the Committee an extract minute of the Presbytery making the application, showing that the grants have been revised since the meeting of Assembly, and that deputies have visited the supplemented congregations and mission stations within the bounds with a view to the reduction of the grants."

In the present state of the Home Mission Fund it is of the utmost importance that the expenditure be reduced to the lowest possible point consistent with a due regard to the efficiency of the work. With this end in view the Assembly has very properly re-enacted the above regulation, and that in a more stringent form than heretofore.

Formerly, Presbyteries were required annually to revise the list of applications for grants; now, it is necessary that they should visit by deputy every supplemented congregation and mission station with a view to the reduction of the grants, and furnish the Home

Mission Committee with an extract minute showing the result of such action.

Formerly, it was in a measure optional with the Home Mission Committee to continue a grant if no such extract minute as to revision was laid before them; now, the Committee, are strictly enjoined to entertain no application for new grants or for the continuance of old ones unless that they have extract minutes showing that the Presbyteries have dealt with the several supplemented charges and mission stations within their bounds. It is believed that judicious dealing with aid-receiving congregations on the part of Presbyteries will result in a very considerable saving to the Home Mission Fund. All current grants expire on 30th September next.

The Committee meet in Toronto in the beginning of October to consider applications for the ensuing year, when extract minutes must be produced from Presbyteries showing that the grants have been carefully revised as per, above resolution of Assembly.

It will be necessary for Presbyteries at their first meeting to take action, by appointing deputations to visit all their supplemented charges and mission stations, and to receive reports from these deputations at a subsequent meeting to be held before the October meeting of the Home Mission Committee.

Care should be taken in the appointment of deputations that they be persons possessing adaptation for the work required to be done, so that on the one hand there may be no unnecessary irritation of congregations and stations, and on the other no slighting of the work to be accomplished. From what we know of the Church there are very few, if any, supplemented ministers or missionaries whose salaries can bear reducing, but at the same time we believe that the contributions of the people in many congregations and stations may be considerably increased so that the grant from the Home Mission Fund may be lessened or withdrawn altogether.

Judicious dealing on the part of Presbyteries will, we are convinced, effect a saving of several thousands of dollars to the Home Mission Fund, and thus not only aid in reducing the present debt, but also enable the Committee to break new ground in several of the more recently settled districts of the country where there is a dearth of gospel ordinances.

#### DOMINION DAY.

THE national day of the year has come and gone. As the annual celebration of the consolidation of the British Provinces in North America, the First of July is fraught with interest and importance to the Canadian mind. There is none, in whose breast loyalty beats and throbs, who can allow the nation's natal day to pass away, without giving due and attentive heed to its lessons. Our minds are carried back to the days of small things, when it was every one's business to cut down and uproot trees, to clear the forests, and plough the virgin soil. With this and all that it suggests, we are led to contrast the times in which we live, when we can without difficulty number cities containing their teeming populations; when we can point to vast

metropolitan centres, with all their evidences of enterprise and industry; when with feelings of pride we regard noble institutions of learning and of benevolence, libraries and museums and galleries of art; the architectural genius displayed in such public buildings as our cathedrals and churches, our schools and colleges, our Parliament houses, our halls of justice and mercantile establishments; or contemplate those mansions and dwelling-houses which, for comfort and beauty, do well vie with the lordly palaces and wealthy residences of the old world. Upon the old things which have passed away, as well as the new which have taken their place, we cannot help pondering as we look back upon the festivities of Dominion Day.

This year we have been sensibly reminded of the full meaning of the day by the fact of a daughter of the Queen residing in our midst as the wife of our Governor-General. Canada is no longer a mere dependency of Great Britain. The name of colony is not now applicable to her. She is a Dominion, she is a self-governing nation. She has her Houses of Parliament corresponding to those of the mother-land, with the system of rule by a responsible ministry, with power to enact and enforce her own laws, with the enjoyment of all the liberty and independence which any nation can have, with her noble army of volunteers, the flower and beauty of the land. While still an integral portion of Great Britain, Canada is not a mere satellite, but is rather like a planet which moves in an orbit of its own around the central sun. The old folks at home are beginning to wake up to this notion. They look with despair to their own limited grain fields, and remember with a sigh of relief that the Dominion, Britain's oldest daughter, possesses half a continent, capable of supporting untold millions of human beings. They no longer disdain the cattle and sheep of Canada. They welcome our fruits and butter and cheese. They thankfully acknowledge the proffered services of our militia in the prospect of European war. If Englishmen have been taught the lesson that they have yet to learn the art of rowing by the proud victories of Edward Hanlan, our fellow-citizen, the bitterness of defeat will be toned down by the thought that Canada may yet play an important role in British prowess, and may prove of vast consequence as an ally, not only on fields of commercial enterprise and intellectual emulation, but on those also which shall determine her right to the first rank among the empires of the world.

The tendency is evidently growing to make an extended holiday on the occasion of celebrating the Dominion. The fire-cracking nuisance is destined, ere long, to become extinct, as it is felt by all that whatever pleasure may be got from blowing away good money in gunpowder smoke it is more than counterbalanced by its fearful danger to life and property. Many get away from business for some days, and these can have a pleasant time with the youngsters who have just escaped from the toil and confinement of school. With our less fortunate fellow-citizens, whose recreation is confined to the single Dominion

Day, what better than to enjoy one of the many excursions by lake to the Falls, to Hamilton, or to the beautiful retreats along the shore. Our young men are free to engage in lacrosse, or cricket, or some other manly game, and by seeking health, they take the best way of commemorating Dominion Day. It is pleasant to think that this year the nativity of the nation has universally been celebrated in an orderly and yet enthusiastic manner.

#### THE MORE UNBELIEF THE MORE CRIME.

THE self-styled "advanced thinkers" of the present day propose to reform the morals and manners of the civilized world by means of the gospel of Neology. In their view man is only blindly groping his way through different strata of superstition, or religion, or whatever we like to call it, to a condition of enlightenment and purity and true nobility, in which, freed forever from the trammels of creed and catechism, and no longer "the slave of a book" (the Bible), he will proudly assert his supreme egotism, and worship—himself. In the meantime, pending that grand consummation, the less religion a man has the better, say they,—the better as a man, the better as a citizen.

It will not pay to test the soundness of this theory by actual experiment. "Experience teaches fools;" wise men learn without it; or at the very least, the experience of others is sufficient to teach them, without their own. There are countries in which infidelity and all the different shades and degrees of scepticism have already had ample opportunity to bring the inhabitants very near perfection. How would infidel France do to set up as a pattern in morals and good citizenship? Where does "advanced thought" live when it is at home? Is it not in Germany? And has the "advanced thought" of Germany been accompanied or followed by an advanced morality? It has not. On the contrary crime has increased in Prussia from fifty to two or three hundred per cent. during the last six years. The imprisonments in Prussia, Hanover and the Rhine Provinces alone have risen from 102,077 in 1872 to 133,734 in 1876 and 150,000 in 1878. The prisons are full, and patriotic statesmen are urging the formation of a penal colony on some island of the Pacific or in some part of Africa. Marriages are concluded "on trial" to be broken if not found to answer. On Sunday—we can scarcely call it Sabbath in this connection, for the name, as well as what the name represented, have both almost entirely disappeared—the people work during church hours and spend the afternoon and evening in rioting in the public-houses and music-halls, while the upper classes rush to the horse-race. What formerly was considered generous and noble is now looked upon with contempt; and theft and swindling are called by the euphonic name "business."

These are not the statements of prejudiced outsiders; they come from within the country. The better part of the press gives free expression to them, and the facts embodied in them are the cause of grief and anxiety to many of the best citizens. When we see advanced Rationalism, Scepticism, a negative theology, and a materialistic philosophy, bearing good fruit—a good deal better than is shewn in the morality of France and Germany—it will then be time enough to listen to their claims. As it is, let us cling to the Bible which is the only true source of that "righteousness" that "exalteth a nation."

## CHOICE LITERATURE.

## A HERO IN HUMBLE LIFE.

BY J. L. MAGNAIR WRIGHT.

"The whole problem is how to make bread of the least possible flour, and to keep it the longest possible time without getting mouldy," said Miss Help, looking her shrewdest through her spectacles at a stalwart young workman in a knit jacket, who was leaning over her desk.

"You must cut it closer than that, Miss Help," he said with a half bitter laugh. "Question is how to make bread out of nothing, and keep Kitty and the old lady on it and never have it give out. What's needed is such another miracle as happened in the Good Book to that old woman's flour-barrel and molasses or butter-milk jug, or whatever it was she lived on—always used and yet never used up. That's it, Miss Jane; I've got just fifty cents, and there'll be rent due in a week, and by to-morrow food to be bought, and coal by Saturday. I've walked the city up and down steady for six weeks, ready to do anything at any price, and I can't get it, and there're dozens of men in my case. This is the first thing offered, and you say not to touch it."

"Yes, Ned; and mind you don't touch it. Better starve the body than poison the soul. Why do they want you to take the money in a Varieties theatre? Because you are honest; but how long will you be likely to remain honest in such company? Not alone in childhood do evil communications corrupt good manners. Which of the commandments, unless it is the sixth, is not constantly broken in a Varieties theatre?"

"You know I can't starve alone; there's mother and Kitty."

"I know they had rather starve with you than have you lose your morals and come home drunk and swearing, or desert them for evil company."

"I hope I know my duty better, Miss Help."

"If you step aside from duty so far as to take this place, you cannot tell where you may bring up. The Bible says, 'Let him that thinketh he standeth take heed'; and the Psalm says, 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.' That don't mean money taking in a Varieties, Ned. And let me tell you that it is precious poor business policy to enlist the Lord amongst your enemies, for the sake of twenty-five dollars a month."

"Well, Miss Help, I said I'd take your advice,—and I do; but since I must not touch this place, I believe the Lord will have to find some way of feeding me on nothing."

"I should not be surprised if that would be exactly what he did—feed you on what we call nothing. Americans are the most extravagant people in the world. We waste what foreigners make a decent living on. There was more truth than an enormous joke in Hale's story of a man who made a fortune by collecting paper and bits of advertisements flying along the streets. The poor of France could be supported on the waste of our poor. I went to France once for a year, as nurse to a sick lady, and I know what I am saying. In city and country we waste. In the country if a cow or a horse dies, ten to one it is burned as it falls; in France every hair and bone and scrap of it would be turned into money. The swamps behind our cities and along our coasts would in France be rich market gardens; and you workmen would find steady employment in them."

"You know, Miss Help, I cannot go into the country and dig my living out of the earth; for I could not leave my old lady, and Kitty has not been out of bed this ten years but as I lifted her. That makes me more anxious not to be behind-hand in the rent lest we get ejected, for it might kill Kitty to be moved."

"I'll lend you the rent if you need it," said Miss Jane.

"As you say, Ned, dozens of men are out of work in this crisis, and you may seek long without finding, but go out with your eyes open and try to strike out a new line of life for yourself. Is there no waste that you can live on? It is better to try to turn nothing into something by utilizing the waste, than it is to turn something into nothing by serving grog in a bar, or taking money in a Varieties theatre. Don't live like a vampire on the blood of your fellows. Don't despair, my lad; go out and try again. I'll agree to whatever is honest, and lend you money for a start in a straight line, but don't let the devil tempt you in your extremity to do evil. Remember, he came to our Lord when he was an hungered, and his tactics have not changed; he persuades many men to do when they are hungry what they would not do when they were well fed and had five dollars in their pocket. There is truth in the remark that it is easy to be virtuous on five thousand a year. But God can maintain your virtue when you have nothing a year."

The young man picked up his hat from the floor, and straightened his knitted jacket. "I believe," he said, "that it will be easier to go out with an eye to inventing work, than begging it with this everlasting 'no, no work' for an answer. I was reading a book by some great man, who had been a workman, and he said it made him sick to see men going about begging of their fellows the right to live."

"Hugh Miller should have known better than to copy Burns in such a bit of pathos," said Miss Help sturdily. "If we want apples we pick them; and we don't go into orchards holding our mouths open and expecting fruit to fall in. If work is honourable there is no disgrace in asking for it. Work is honourable and labour is a blessing; busy people are not the cheats, suicides or misanthropes, and as labour is worth having it is worth asking for, and all workers do ask for it. The politician begs for his office, the merchant in every advertisement asks for custom, every man proclaims his abilities and requests means for their occupation; and Burns and Miller have found out that it is a sickening sight to see a workman asking honestly for work! That is mere halldash, Ned. Geniuses talk a good deal of that—for a change."

Ned laughed, said "Good morning," and went off. I said, "Miss Jane, that is a very intelligent young fellow, what is his trouble?"

"Want of work. He has for seven years supported his old mother, and a sister who is in bed with a spinal disease. He has been this seven years in a foundry, but that has closed, and for nearly two months he has been looking for work, and using up his little savings, until all are gone. There are many men out of work now, and he is one of those who cannot get out of the city; he might make his fortune possibly by going West, but he cannot go; the old lady cannot carry fuel or water upstairs, and poor Kitty would find no hospital open to her, as she is incurable. Poor fellow, he is sorely tried."

I had come to the Bureau for an orphan. One of Miss Help's clients had died leaving three orphan children. The Bureau had taken the youngest, almost all the girls there offering to contribute work or money to her support, so that like many another "Daughter of the Regiment," she was likely to be better cared for than any other daughter in the regiment. I had found a place for the oldest, and had come to make arrangements for taking her away on the morrow. Accordingly the next morning I returned, and while I waited for the orphan in came Ned.

"Miss Help, I believe I have found a way of living, if you'll lend me two dollars to set up my stock in trade."

"You are welcome to the loan," said Miss Jane, looking for the money; "But what are you meaning to do, Ned?"

Ned looked down and laughed, rather uneasily. "I'll tell you in two weeks, Miss Help, when I see how it works. Miss Help looked at him sharply. "Honour bright, Ned, you are not to trade in the crimes of your fell w's."

"No, no, miss; but I'll not say as to their *fell'ies*. I shall not cheat anybody, miss; but what my eyes discerned for me yesterday was that there's more money for nonsense than for square hard work. There must be some one to humour fools," added Ned, cynically.

"See to it," said Miss Jane, "that you neither go into temptation yourself nor lead others into it. Remember, it is better to be cast into the depths of the sea than to cause a brother to offend. Now, Ned, I trust you, so be off, and good luck."

About two weeks after this I was passing toward the close of the afternoon before the Station-house, in the most crowded portion of one of our great thoroughfares. Here the street widens into half a plaza, and here itinerant dealers love to stand. A crowd surrounded one of these men, and I heard a brisk voice haranguing the throng. Something familiar in the tones struck me, and gaining the vantage ground of the State-house steps, I beheld the muscular workmanlike figure and keen face of Ned in the midst of a circle of admirers. Around his neck hung by a red cord a tray made of a stout pasteboard cover, and holding large brown envelopes, each evidently full. Conspicuously on the top of these lay an open razor. On Ned's extended left hand lay a bunch of keys, and in his right hand he held a common pine chip. Thus was Ned holding forth.

"See here, gentlemen! here's a trick that will take you two and a half years, practising six hours a day, to learn—but I show it off free to you. Look here! who of you can rub keys with a pine stick so as the keys will rise up to meet the stick? Got any keys? Got any pine stick? Now try it, rub this way and that way, and so, there he comes! there is a key rising up to the stick, no you can't do it with yours. I told you so, it takes *practice*: when you're willing to devote your whole time and attention to it for nigh three years maybe you'll get the right twist. There has only been one other fellow in this key-business, gentlemen, and he's dead. Starved! I expect to starve if you don't make things more lively for me. What! some of you gentlemen going off before I've done my great trick of swallowing a razor? Here's the razor,"—he lifted it with a flourish, and the crowd thickened and pressed closer. "Yes, gentlemen, who of you can swallow a razor? Take you five years and plenty of fits of indigestion besides setting out with the stomach of an ostrich as your first capital—to learn to swallow a razor. Oh I'm willing to show you how, free. Got any razors? If you have, take 'em out and do as I do. I hold up the razor so, open my mouth so—but before I do swallow the razor, gentlemen, who wants to buy fifty cents worth of varieties for ten cents? Here in this parcel is a pencil, a pen, a set of studs and cuff-buttons, and paper and envelopes for writing to your sweetheart. Buy the package, and open it on the spot. If any many don't find what I say I'll return his dime, or give him my razor, just as he likes."

Several of the crowd invested dimes in the envelopes, opened them and found the list as described. "Now here's some more gentlemen who have not seen the key business," said the voluble Ned. I shows 'em that, and then I returns to my razor swallowing after I sell a few more packages to any gent who wants to get the worth of his money in these hard times. Pen, pencil, studs, cuff-buttons, paper, envelopes,—all for ten cents!" shouted Ned, in his clear, brisk voice. "Come right up, take the reserved seats, or private boxes just as you like without extra charge. Tickets free, packages worth fifty cents—for ten cents."

Here an express waggon, delayed in the throng on the street, stopped opposite Ned, and one of the men in it began to jerr the street tradesman. "See that fellow on the cart?" cried Ned. "Now why is his mouth like a drug-shop? Can't tell? Give it up? Answer, Cause it's always open." The crowd roared with laughter, and Ned sold several envelopes at once. I came down from the steps as the outer circle of listeners began to break up, and the last I heard of Ned that day was his old shout, "What! going away before I've done the great trick of swallowing a razor? Now here goes for a show!"

A few days after this, provided with a basket of tea, sponge cakes and jelly for "the old lady and Kitty," I climbed four pairs of stairs to the "top flat" where Ned's family abode. As soon as the door was opened by a brisk old woman, I perceived where Ned got his bright eye, happy disposition and keen wits; he was his mother's son, emphatically. "Come in, come in," said the old woman, when I had used Miss Jane's name as an introduction. "I'm afraid you found it a long climb. I don't get up and down myself much now, but once you are up here it is airy and sunny and good for Kitty. Yes, there's Kitty in bed, she's amazin' chipper lately; she's got busy in some of Ned's new

work, and she's quite picking up. Oh, thank you, ma'am, for this treat for Kitty; it beats all the good friends one finds so unexpected. Yes ma'am, we have lived up here fourteen year, and it *do* seem like home; we think the top storey is the best storey; it is out of the noise and bad smells, and not so many people running by the door, and you can keep the landing clean. Then out of the windows, ma'am, it is quite interesting, the pigeons and the swallows flying along the roofs, and the clear sky behind the chimney tops, and in winter the snow lies up here white and clean along the peaks and dormants, and the icicles hang as bright as julely." A very poor and common person, you see, oblivious of Webster and Worcester; but these thoughts were almost identical with those of the cheerful *Philosophe* of Paris, whose words have been his fortune. The little rooms were clean and comfortable in a very simple fashion; there was a brilliant "rising sun" bed-quilt over Kitty, and the cripple was busy working with silk, card-board, and odds and ends of cloth and ribbon. I suggested that her disease was a great affliction. It was so, the mother admitted, but she saw also a more cheerful side to it.

"You see, ma'am, I've always had Kitty's company, and ain't lonely in my old age, and trouble's kept Kitty steady; if she'd been stout who knows but she might ha' gone astray like so many; there's a heap of temptation around poor gits out earnin' their livin'." To be sure Kitty had a deal of suffering; but suppose she had had a drunken, ugly husband, and half a dozen of starvin' children, it would ha' been a deal worse for her and for me. Now nobody looks cross-wise at her, and me and Ned sets great store by Kitty. You don't know what a good fellow Ned is. When he was a mite of a boy, he allus brought me every cent he made, never got candy or marbles; when he went out working he carried coal and water for me of nights, and early in the morning. He never goes to shows nor wears finery; he uses all his money for me and Kitty, and seems as bound to keep us as other men is to keep their wives and children. He's lively and sociable, but he dar'n't look at any young folks, poor fellow, on account of having us to care for, and so not able to think of marrying. I think pity of him for it; but la, Ned says he likes me and Kitty better than all the rest. He's took care of us for seven years, and he did a good deal for us before that, and when his father died he paid all the expenses; he said his father had been an honest, hard-working man, and he shouldn't be buried like a pauper. Oh, Ned is a good lad; evenings he sits here and plays on an accordion just heavenly, and he reads out loud to us as good as a preacher,—don't he, Kitty?"

Yes, Kitty said that he did, and that he always kept his courage up; he nearly lost it, but not quite, when he was so long out of work, but now, Kitty added, he had taken to a street show and package selling, and he made more money at it than he had at foundry work.

"It seemed a sort of come-down to me," said the old lady, "to have him who had always been a steady workman, and with his big muscles, go to cutting jokes on the sidewalk, and selling bits of parcels; but says Ned, 'Mother, anything is more comfortable than starving and more respectable than stealing.' Not, ma'am, that Ned hadn't rather be at hard day's work, but he allus was a rare hand for making the best of a bad bargain."

And what was Kitty doing, I asked. She spread out her work—pen-wipers, pocket pincushions, little jointed dolls dressed, kettle-holders, book-marks. I especially noticed button cards, whereon not the original buttons were fastened, but the edges were neatly trimmed, and on each card was a dozen of assorted buttons, bone, pearl, china, rubber, gilt—the idea came to that me they were *waste* buttons, from store sweepings and from sidewalks; so there were single rows of pins, but the pins were of all sizes and both black and white; little needle-cases held two or three needles and two or three hair-pins; there was a box of broken candy also, and Kitty was cutting motto papers from bits of tissue and glazed paper, and rolling up the pieces.

"This," said Kitty proudly, "is all *waste*, and we are putting it to use. Ned was telling me one night what Miss Help said about living on waste, and it set me to thinking about all the things I used to see when I could run about,—for I *could* run around when I was a little girl,—paste-board, papers, scraps of ribbon from the stores, pins and buttons and all sorts of things; and I told Ned if I could get such waste, I could make up the things for his packages, and he could have more variety, and so he does. Some of his parcels have candy and pins, and needle-books and buttons, and lots of things in them; they are real nice packages for ten cents. Ned arranged at two or three stores to get the broken boxes and the handkerchief ribbons, and the bright papers, and he fills his packets with odds and ends he finds along the sidewalks, and I buy all that a little boy on the first flat can find, and he's a sharp little fellow and goes to milliner shops and offers to clean walks or cellars for scraps. I tell Ned may be we'll get rich some day and set up a factory out of our waste work?"

A week or two after this, walking in an unfamiliar part of the city, I suddenly discovered Ned in a new stand. As I came within sight, lo the same admiring crowd around the knit jacket, and the loud, cheery voice, proclaiming the marvels of the key trick, and asking how any gentleman *could* leave before he had done his great feat of swallowing a razor. Again I stood on some adjacent steps and watched Ned.

"Don't go, gentlemen, without a present for your little girl; you know she'll be watching for you, and won't her eyes shine when you take out this package! Here's a doll dressed to represent Queen Victoria openin' Parliament, and here's candy, and a neat little needle-book, and a pincushion, a pencil and a pen-wiper; it's a fortune, gentlemen, a complete fortune, worth fifty cents and goin' for ten. If you don't take one of these parcels to your little girl, you don't deserve to have any little girl. What did you take her last night? Nothing! that was an oversight. Nor might before? What, never? Well now you are a pretty posey of a father to neglect a little girl like that. Here, buy this package, and just observe, how these keys, properly stroked, rise to meet the stick. Where is my razor? Now for my grand feat. The Khan of Tartary fainted at seeing it. I



take the razor so, I hold my head this way—takes five years to learn it, and two and a half years steady practice to learn the keys—and then I hold the razor so. Seats free, gentlemen; reserved seats free. Before I swallow the razor let me sell you this package for your wife; pen, thimble, pins, buttons.—now she'll never leave your shirt buttons off, to say nothing of fastening on your galluses with a nail—paper, a spool of thread,—all for ten cents—worth a fortune."

Not long after this I met Ned going home to supper, and walked along with him. "Well, Ned," I asked, "how does the street selling suit you?"

"It went pretty hard at first, ma'am; I'd rather by half have toted boxes, or carried a hod, or worked in a foundry; but there was nothing of that kind to do, and though I felt ashamed like, as if I was a beggar, I said to myself, 'Ned, here's the only way to keep mother and Kitty out of the alms-house, it would be a disgrace to see 'em there,' and so I stood up to it like a man, and if you'll believe it, I make more money by that chaffing on the walk and selling those bits of things than I did in the foundry. Why, I'm laying up money. It is true, ma'am, the world is full of fools, and there must be some one to humour 'em, and its better by half for them to spend their money on a bit of thing to amuse the children at home, than to lay it out on a glass of grog and go home cross, or treat some lubber with it who'll maybe pick their pocket in pay. I always give all I promise in the parcel and more than other folks give."

"And where do you get your pens, pencils, paper, envelopes?"

"Kitty and mother make the big envelopes out of paper that I buy by the pound, cheap. As for the other things—you have hardly an idea, ma'am, how cheap they come, of this medium quality, when one goes to the wholesale houses and buys to sell. I get half a gross of pens and pencils, and a box of letter envelopes and a ream of paper, and they are stock in trade for a long while. You mind Miss Help lent me money for the first outfit."

"I should think the police would interfere with you, you have so many admirers."

"Well, ma'am, I think they're easy with me, knowing I'm a decent fellow driven to the wall. I change my beat, too, and if I see a beak coming, I often move along. Sometimes they do say to the crowd, 'Move on,' but I've no fault to find with the beaks."

"And how about the keys?"

"Why you know, ma'am, I've got a magnet in the chip, but they won't see it,—they don't want to see it—they like to be fooled. It is amazin' how they'll stand staring at it."

"And the razor?"

"Why, ma'am, that razor makes me think of a line out of a poetry book I'm fond of readin'—'Man never is, but always to be blest.' You see I'm always just going to swallow that razor, and before I do it I'll sell a few more packages. I never tell 'em that they will see me do it, but that they *hav'n't* seen me. I might go on and say that moreover they ain't likely to see me, but if they enjoy the other way of putting it, I don't feel bound to stand in their light."

"And so you like to read, Ned?"

"Yes, ma'am; sometimes I buy a second-hand book, and sometimes there's a neighbour in to cheer up mother and Kitty, I go to a free library and rear the evening. Since I began to save money at this, and Kitty is so bright in making things, I've been wondering *could* I ever lay up enough to hire a cabin and a couple of acres out in the country and till that and do day's work? Maybe I could get Kitty and the old lady moved there, and I think Kitty would enjoy it, and as it don't seem the Lord's way that I'm to have a wife and children, seeing I have Kitty and my old lady to mind, I would like to live where I could keep animals, and raise flowers and corn enough to buy books for the evenings."

A friend of mine who was weeding out a large library, soon after sent Ned a parcel of books, and finding a young damsel mourning for something to do, I bid her take a roll of pretty fragments and some patterns, and go and instruct Kitty in making rabbits, elephants and dogs of flannel; work baskets and chair baskets and slaving-paper cases and tissue lamp mats. My young friend became interested, and continued her instruction for several days.

This was late in the autumn, and being out of town, it was spring before I again called at Ned's home. The sunshine poured into the upper room, and Kitty propped up in bed was the manager of a manufactory! Her mother, with a very pretty young woman and a little girl, was busily employed in making fancy work of a simple sort, dolls, balls, cloth animals, mats, wind-mills, etc. The boy who collected waste was driving a good trade, and came in while I was there with a basket of material. Not only was Ned selling dozens of packages and separate articles, enlivening his trade by the razor, the keys, and the fainting Khan of Tartary, but the little working girl's mother had opened a large street stand, purchasing her stock in trade from Kitty, and supporting herself better on the percentage than she ever had on slop sewing. The report was still that they were laying up money, and Kitty announced that perhaps they could earn enough to get into the country, and have a bit of a place to themselves while Ned did day's work and she sent toys to town. Her mother knit many trifles for the stand, and Rhoda, the pretty girl, was "a wonderful hand at paper dolls."

That was three years ago, and six months since Ned was able to carry out his cherished plan. He had hired a four-roomed house and an acre of ground, and retiring from the key and razor and Khan business, was to do day's work while Kitty carried on her manufactory.

It was only yesterday that all this history of my humble hero was brought to my mind by his calling on me, with Rhoda dressed in her best, and stating that they had just come from the minister's, and were on their wedding journey, which was to extend from my house to the Bureau, and from the Bureau—home. "You see, ma'am," said Ned in blushing apology for this new departure, "Rhoda is so smart I thought I had better get her to take care of me, while I took care of the rest of them."

## POWER OF MUSIC.

Many of us, most of us, have aspirations and emotions for the expression of which in words it is as if we were voiceless and dumb, but which find full and ready expression in music; even though, I have sometimes thought, the words which we freight with them might be mere jargon. Under the right circumstances, and given only a touch, a tone, a sudden remembrance, anything to unlock the emotions, and the song goes forth, telling for every individual singer a different story. Perhaps this is most noticeable in the midst of sympathetic numbers, as in the crowds who used to meet together and sing out all their secret feelings in the strange, unreal light of the Chicago Tabernacle. I shall never forget a face which I saw there one stormy winter afternoon; one which touched me more than any other of the many expressive faces which I used to see there full of emotion day after day. It was only an every-day face, that of a worn old woman dressed in deep mourning; and, with family and friendly groups on every side of her, seeming so alone in her loneliness and old age. Was there anything in the words of the song, in the singing of which she joined with her tremulous tones, which could fitly express the emotion that filled her face and voice. The song was only one of the most commonplace of the many changes rung on the dear old themes, yet the words came to my ear freighted with her loneliness and yearning until I longed to place gently my own in her poor, tired, empty hands, if haply mine could in any measure fill their emptiness; to say a word which might brighten the poor, withered, old face, so utterly pathetic in its far-off look of longing. Such a strangely far-away look it was, as if the yearning eyes had sent their gaze over the ocean in search of the lost ones, to where, mayhap, their graves were made in "the old country," and failing to find them there had gone straight on into the heavenly land.

Did she find them? Who knows? But the song whose musical strains gave voice that day to her longing for the dear, dead faces, will always be to her in very truth a "sacred song." To one heart, at least, a cool, critical analysis of its composition would be sacrilege. To one or another of us perhaps this would be true in regard to every one of the familiar old songs. It is too late; we could not criticise them if we would. Love is blind, and we love them every one!—*Sunday Afternoon.*

## ADVANTAGES OF A BOOK.

Of all the amusements which can possibly be imagined for a hard-working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book—supposing him to have a taste for it, and supposing him to have a book to read. It calls for no bodily exertion, of which he has had enough or too much. It relieves his home of its dullness and sameness which, in nine cases out of ten, is what drives him to the ale-house, to his own ruin and his family's. It transports him to a livelier and gayer and more diversified and interesting scene; and while he enjoys himself there, he may forget the evils of the present moment fully as much as if he were ever so drunk, with the great advantages of finding himself next day with his money in his pocket, or at least laid out in real necessities and comforts for himself and his family, and without a headache. Nay, it accompanies him to his next day's work; and if the book he has been reading be anything above the very idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every-day occupation—something he can enjoy while absent, and look forward with pleasure to return to. But supposing him to have been fortunate in the choice of his book, and to have alighted upon one really good and of a good class, what a source of domestic enjoyment is laid open! what a bond of family union! He may read it aloud, or make his wife read it, or his eldest boy or girl, or pass it round from hand to hand. All have the benefit of it, all contribute to the gratification of the rest, and a feeling of common interest and pleasure is excited. Nothing unites people like companionship in intellectual enjoyment. It does more—it gives them mutual respect, and to each among them self-respect, that cornerstone of all virtue. It furnishes to each the master-key by which he may avail himself of his privilege as an intellectual being, to

"Enter the sacred temple of his breast,  
And gaze and wander where a ravished guest—  
Wander through all the glories of the mind,  
Gaze upon all the treasures he shall find."

And while thus leading him to look within his own bosom for the ultimate source of his happiness, warns him at the same time to be cautious how he defiles and desecrates that inward and most glorious of temples.—*Sir John Herschel.*

## JUST PUBLISHED—SENT FREE.

Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

THAT THE PHONOGRAPH can "bottle up" the voice and pass it down to future ages is indeed a wonder, but is not the restoration of a lost voice more wonderful? And yet Dr. Pierce's Golden Medical Discovery speedily restores a lost voice, cures hoarseness, sore throat, bronchitis and consumption. Many ministers who had abandoned the pulpit, by reason of sore throat and general debility, have, by the use of the Discovery, been restored to perfect health and strength. Sold by druggists.

Hats for gentlemen at popular prices. Current styles ready. Fine silk hats \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

THE Rev. Dr. Cumming has officially retired from his pastorate. His congregation are endeavoring to raise a fund of \$5,000 in order to purchase him an annuity.

## BRITISH AND FOREIGN ITEMS.

THE Irish Methodist Conference met in Dublin on the 17th instant.

ANDOVER Theological Seminary has received \$150,000 from the Stone Estate.

A MOTION for abolishing flogging in the army has been rejected in the Commons by 239 to 56.

It is estimated that there are 7,000,000 people in France who have renounced the Roman Catholic religion.

MR. J. B. GOUGH has been laying the foundation stone of a coffee palace in Sandgate, England, his native town.

THE Irish Presbyterian Synod met in Belfast on the 2nd inst. Rev. Professor Watt, D.D., was elected moderator.

THE Baptist College in Pontypool, South Wales, has celebrated its seventy-second anniversary.

DR. MORLEY PENSION has been in France recently, attending the district meetings of the English Methodists in that country.

MRS. HARRIET BECKETT STOWE is not an Episcopalian. She is a member of Plymouth Church, Brooklyn. So the "Christian Union" says.

OF the Cardinals recently created by Pope Leo XIII. the Cardinal Zigliara is the youngest man now wearing the purple. He is the son of a poor sailor and is but forty-five years old.

A SERIES of resolutions was adopted by the General Assembly of the Welsh Presbyterian Church, expressing firm adherence to the principle of united non-sectarian as opposed to denominational education.

THE rect. of a Reformed Episcopal Church at Chicago has announced that hereafter the sermon will only last twenty minutes. The music, which occupies nearly an hour, is not, however, to be abridged.

HIDDERSFIELD Magistrates ordered the destruction of 200,000 small bills and 150,000 pamphlets alleged to be of an indecent and immoral character, which the police had seized on the premises of a quack doctor or herbalist.

BY 215 votes against 157, the General Assembly of the Irish Presbyterian Church has refused to appoint a committee to prepare a selection of hymns. The Assembly by 313 to 273 votes also refused to sanction the use of instrumental music.

MR. SPURGEON has resolved on establishing an orphanage for girls on the same plan as the institution for boys, which he so successfully carries on at Stockwell. Already a great part of the necessary endowment is in hand, and Mr. Spurgeon has devoted a portion of his recent testimonial fund to the object.

THERE was a stormy scene in the French Chamber of Deputies on Monday. Cassagnac accused Ferry of uttering calumnies against religious orders and with falsifying documents. He refused to retract, and on the Left voting censure of Cassagnac the confusion became so great that Gambetta left the chair, temporarily closing the session.

A GREAT movement has just been inaugurated against intemperance. It is the formation of a joint-stock company with a million of capital in shares of one pound each, to provide temperance coffee-houses and temperance places all over the kingdom. The Archbishop of Canterbury is at the top of the list of clergy, and as many names followed in the prospectus, as advertised in the "Times" as nearly fill a column. The coffee-houses already established have done well, and it is quite expected that this new scheme will pay.

POLITICAL offenders are being summarily arrested and dealt with by the Russian military tribunals. The fact that at Kieff there was recently discovered a large store of materials necessary for constructing infernal machines, has not, of course, tended to lull the suspicions of the authorities. Accounts continue to be received of the outbreak of fires in different parts of the country, and at Warsaw an order has been issued to the effect that all persons over fourteen years of age must provide themselves with certificates of residence.

A CHINESE mission is at present in Spain on the subject of coolie emigration to the West Indies, which is much in need of regulation. By the convention agreed to at Peking some months ago, which the mission now desires to ratify, it is provided that the coolies shall be taken only from the population of the southern provinces of the Empire as being most fit to resist a tropical climate. The coolies will be engaged for five years and not for seven years, and at the expiration of their terms they will be taken home at the expense of the Chinese Government.

ON Friday, June 20th, Queen Victoria reigned forty-two years, a period longer than any English-Queen since Elizabeth. Since she ascended the throne there have been eight prime ministers, and there have taken place some notable historical events in connection with the English people—the repeal of the Corn Laws; the Irish Famine and Emigration; the Chartist agitation; the Crimean War; the Indian Mutiny; the assumption of the direct government of India; the Confederation of British America; the disestablishment of the Irish Church; the Alabama Claims Treaty; the introduction of the Ballot; the Abyssinian and Ashantee Wars; and the assumption of the title of Empress of India.

THE seventy-first annual report of the London Society for Promoting Christianity Among the Jews shows that the society employs 138 agents, about one-half of whom are converts. Many of these agents are ordained; others are lay missionaries, medical missionaries, school-teachers, Scripture readers and colporteurs. The number of stations is thirty-six. Of these, four are in England, twenty-three upon the Continent of Europe, three in Asia and six in Africa. The society's agents have distributed during the year 10,258 Bibles, 8,671 New Testaments, 51,388 missionary tracts and books, 326,332 periodicals, and 54,905 home tracts and appeals. In the Episcopal Jews' Chapel and Hebrew schools, nine Jewish adults and ten children were baptized, making a total of 1,414—689 adults and 725 children—since the opening of the chapel.



## MINISTERS AND CHURCHES.

THE Rev. J. A. R. Dickson is filling the pulpit of Zion Church, Brantford, during the absence in Europe of the pastor.

By latest accounts from Manitoba, the Presbyterians of Selkirk were getting up a testimonial for presentation to Rev. Alex. Matheson on his departure for Springfield.

REV. JAMES FRAZER of St. Ann's and Wellandport is to be inducted by the Presbytery of Toronto into the pastoral charge of Sutton and Cooke's Church (Georgina) on the 8th inst.

THE Ladies' Aid Society, of Chalmers' Church, Guelph, gave a strawberry festival in the drill shed on Monday evening, 30th inst. There was a good programme of instrumental music.

DR. TOPP, Dr. Kemp of the Ottawa Ladies' College, and Rev. James Fleck, Knox Church, Montreal, are spending their holidays on the other side of the Atlantic. It is possible that our readers may hear from Dr. Kemp.

ON Monday, the 23rd ult., the Rev. R. C. Moffat of Walkerton, moderated in a call from Hanover and Normandy to the Rev. John Johnstone, Probationer. Stipend six hundred, for manse rent sixty. The call was perfectly unanimous.

THE Rev. Mr. Crozier, who is about leaving Holstein for Port Perry, was, on Monday, the 23rd ult., presented with an address and purse, and also a gold-mounted pen and pencil, by members of his congregation at Amos Presbyterian Church, Egremont.

THE ordinance of the Lord's Supper was observed in the congregations of Wick and Greenbook on the 8th inst., when fifteen were added to the communion roll. During the last twenty-one months sixty-five have been received into full communion with the Church.

On Thursday evening, the 26th ult., a meeting under the auspices of the St. Paul's Church (Hamilton) Temperance Society, was held in the basement. There was a fair audience, and Mr. Park, the President, was in the chair. Addresses bearing on the benefits of temperance were given by the Chairman, Rev. Mr. Laidlaw, Rev. Mr. Williamson, Messrs. W. Herridge, Riddell, and J. C. McKeand, and a number of suitable melodies were sung. After the pronouncing of the benediction by Rev. Mr. Laidlaw, a number of those present signed the pledge.

THE minister and congregation of Erskine Church, Montreal, have adopted a plan for summer services which might profitably be imitated here and in other towns and cities throughout the Dominion. During the months of July and August, Erskine and Emanuel (Congregational) Churches will unite for worship, meeting in Erskine Church during July and in Emanuel Church in August. We understand the expediency was tried last year; and the results were so satisfactory that it is likely that the arrangement will be continued from year to year. The attendance at all our Churches is so small during the months named that the doubling of a congregation would have several beneficial effects besides giving a short respite to overworked ministers.

THE people of St. Andrew's Church, Que., have recently held two socials at which a sum sufficient to clear off a debt incurred in improving the church grounds was realized. The first was held on the evening of Friday, the 13th, at the residence of Dr. Shirriff. Tea was served outside on a beautiful lawn, on the banks of the Chateauguay River. The sum of \$4 was realized. The second was held on the grounds of Mr. Geo. Pringle, Trout River, Thursday the 19th. Here a very pleasant evening was spent. The entertainment at Mr. Pringle's yielded \$72. The numerous friends of Rev. J. B. Muir, M.A., will be pleased to learn that he sailed from Liverpool on the 19th and is expected in Huntingdon during the first week of July. At the conclusion of the prayer meeting, Thursday evening the 26th, Dr. Shirriff on behalf of members of St. Andrew's Church, read an address to Mr. J. Munro, B.A., Presbyterian College, Montreal, who has supplied the pulpit during the three months of Mr. Muir's absence. The address was accompanied by a purse of \$30.

REV. G. M. CLARK of Kemptville (Presbytery of Brockville) having resigned his pastoral charge, the Presbytery met in Kemptville on Tuesday, June 24th,

and having heard Mr. Clark and representatives from the congregation, accepted the resignation, the same to take effect on July 1st. Mr. Clark informed the Presbytery that he had longed to re-visit Scotland, his native land, and now the time had come; but not wishing his visit to be restricted to time, he deemed it better for the congregation that he should resign as they could not afford to be without a pastor for an indefinite period. Representatives from the congregation expressed their attachment to Mr. Clark, and their regret at his leaving them; some of them stating that personally they were willing to double their subscriptions to retain Mr. Clark's services; but as no formal objection was made by the congregation, and as Mr. Clark pressed his resignation, the Presbytery with a good deal of difficulty resolved to accept the resignation. During Mr. Clark's three years' pastorate in Kemptville his work has been attended with marked success. The membership has risen from seventy to 115. The congregation had formerly been supplemented, contributing themselves about \$450 a year; but they have paid their present pastor \$900 a year without assistance, and have built a very comfortable brick manse costing \$3,000, of which \$2,000 is already paid, Mr. Clark and his family will leave for Scotland early in July.—COM.

### BRANTFORD YOUNG LADIES' COLLEGE.

The usual exercises in connection with the closing of this useful and justly popular institution, for the season, took place last week. On the evening of Tuesday, 24th June, at the annual concert by the students, a well-arranged programme of vocal and instrumental music was most successfully carried out in the audience of a very large number of citizens and others. On the platform were Rev. Dr. Cochrane (President), Professor McIntyre (Principal), and Mr. Henry Whish (Musical Professor). Prof. McIntyre occupied the position of master of ceremonies, and everything passed off in the most agreeable manner. This gentleman deserves much credit for the thoroughness of the training imparted to his pupils and the increasing efficiency of the institution over which he presides so wisely and so well.

On Wednesday afternoon the college was visited by the Hon. Alex. Mackenzie and Mrs. Mackenzie who were met in the drawing room of the Institution by the Directors, staff and students of the College, with other friends. The pupils were ranged around the room, and their bright array and cool appearance had a reviving and exhilarating effect amid the depressing heat of the day. Dr. Cochrane on behalf of the Directors and staff, presented to Mrs. Mackenzie an address expressive of the pleasure and gratification which the visit afforded to the Board of Directors and faculty of the college. Following this address and bouquet was presented to Mrs. Alexander Mackenzie by the young ladies of the college. Miss Anna B. Sutherland read the address and Miss Lottie Brethour presented the bouquet.

Mr. Mackenzie replied on behalf of Mrs. Mackenzie in fitting terms, and dealt at some length with the question of female education in Canada. When united with Mr. Blake in the administration of the Government of the Province of Ontario, it had been a subject of long and serious considerations as to how seminaries for the education of women could be placed under the supervision of the Government, and receive the support such institutions deserve. It was a matter of difficulty, however, and he regretted that as yet nothing had been done, but he hoped the time was not far distant when the Government would devise some scheme whereby female education should receive that public attention which the subject merited. There was a great deal yet to be done in this direction. He was glad to find that the Brantford College was not sectarian in its teaching—that it sought to instruct and elevate women, so that the social fabric might be sustained in purity and excellence. Great progress had been made in giving woman her proper social status, and it was noticeable that those nations took the lead in the world's race, where the women were educated and cultivated. He trusted that the Brantford institution would have a great and prosperous future, as he was happy to learn it had been successful in the past. Education was a subject in which he had ever taken a deep interest, and his views in regard to it he would not change to suit the mere selfish desires of the people. Canadians, he was glad to know, had always maintained a just pride in the support of the educational system of the country. He regretted the position occupied by the Provincial University, and he hoped that yet some scheme might be devised whereby the seven or eight universities now having the power to grant degrees, should be consolidated in one National University, which alone should have the power to grant degrees. The address had referred to the beauty of location which surrounded the College. It was necessary as well to give attention to the aesthetics of education as education itself, and he was glad to see it exhibited here. Too often our school-houses were built in the corner of somebody's lot, without an ornament, a shrub or flower to relieve the eye. After again thanking the audience for the kind words expressed towards Mrs. Mackenzie and himself, the honourable gentleman closed a very appropriate and instructive speech, of which we regret we can give but a very imperfect report.

The visitors then took a tour of the Institution, expressing pleasure at the completeness of the arrangements, the beauty of the location, and the evident comfort of the students, and drove off amid a shower of bouquets from the bevy of young ladies congregated at the porch to see them off.

The closing exercises proper took place in Zion Church in the evening. The spacious church was crowded to the

doors. The chair was occupied by the President of Faculty, Rev. Dr. Cochrane, and on the platform were beside the seven young lady graduates, Hon. A. Mackenzie, Rev. Dr. Reid, of Toronto, Moderator of the General Assembly, Prof. McLaren of Knox College, Wm. Paters M.P., Mayor Henry, Rev. Prof. Bryce, of Winnipeg, R. R. Hamilton, George Wallace, B.A.T.C.D., of West High School, Rev. Thomas Lowry, Rev. T. Alexander, Robertson, Esq., President of the Board, T. M. Macintyre M.A., President of the College, and others. After prayer by the Moderator, the President of the College, Rev. I. Cochrane, rose and said:

LADIES AND GENTLEMEN:—Before introducing the final exercises of the evening, allow me in my own name, as that of the Directors, to thank you for the deep interest manifested in the Brantford Young Ladies' College, as proved by this overflowing audience. This evening closes the fifth year of its existence. To bring the College to its present position, has, I can assure you, entailed no small amount of anxiety and labour on the part of the teachers and director. But, now that the Institution has gained for itself a good name, not only in the City, but in every part of the Dominion and far beyond, we feel more than recompensed for our toil.

The year now closing has pressed very heavily upon such Colleges. In some cases, in order to curtail expenses, teachers have been dismissed, and other measures adopted. I am glad to say that the Directors of the Brantford Young Ladies' College have not been necessitated to take such steps, but have not only been able to maintain, but increase the efficiency of the Faculty, and meet every obligation against the College. I trust that in the coming year, the patronage extended to the College may be such as to encourage the Directors to attempt still greater things.

I need not surely argue the question whether Ladies' Colleges are needed in Canada. *What they have done*, is the best answer to the question. We have nothing but words of commendation for our public schools and collegiate institutions, and for the eminent services of our Minister of Education, and the teachers in such Institutions. So far as I am acquainted with the history of education in other parts of the world, the educational system of Canada, stands second to none. But beyond these public institutions of learning, free to all, colleges for the culture and moral training of our young women, are, I maintain, an imperative necessity. And surely, those of us, who cheerfully contribute to the maintenance of our public schools and collegiate institutions, have a right to expect the sympathy and co-operation of Governmental officials and Principals of High Schools, in our efforts to provide, what the State cannot give. I regret to say, that our ladies' colleges have not always received fair treatment at the hands of such. Last summer, at a convention of teachers held in the city of Kingston, the President in his introductory address, and others who followed him are reported as follows:

"The many-so-called colleges for ladies scattered throughout Ontario were but poor substitutes for colleges such as Kingston was proud of. The subjects prescribed in their circular were so numerous that the result was either that many of them were not taken up at all, or only the most superficial knowledge of them acquired, and in either case a fraud was perpetrated on the public. Moreover, all the ladies' colleges were proprietary and depended for their support upon the fees of students. This must tend to relax the discipline, and would certainly prevent the stimulating of lazy students by the fear of failure in final or terminal examinations. More attention would naturally be paid to the likes and dislikes of the pupils than if the schools were supported by the public treasury. While it costs as much to support a young lady for one year at these schools as it would to keep a young man for two years at any of our University Colleges the instruction in the solid departments of education, outside of music and drawing, was superficial, and, as a rule, rather harmful than the reverse, to a person wishing to improve herself by subsequent study. This was the inevitable fault of the system rather than the governing or teaching staffs. To parents also was due a share of the blame; for many of them would rather see their daughters good sparkling musicians than capable of forming an intelligent opinion on any question of moment.

With regard to the higher education of ladies, he had had a good deal of experience with graduates of ladies' colleges, and his opinion was that a more silly, trashy, nonsensical kind of education could hardly be conceived than was imparted at these institutions."

Now, in reference to these remarks, I have only to say, that I shall not dispute their accuracy, if founded upon the speaker's acquaintance with the Colleges in the neighbourhood of Kingston and the capital, but I do most unqualifiedly assert that they do not apply to the College in Brantford. The roll of graduates of this institution contains the names of those who have already proved their scholarship, and are willing to submit to the most searching examinations prescribed by the University of Toronto. I regret that gentlemen, occupying high positions in Normal Schools, should see fit to disparage the efforts put forth by the Ladies' Colleges of the land, which certainly merit different treatment. The standard of excellence aimed at during the past year, has been in advance of all former years. We have not aimed at graduating numbers. Brains, not physical stature, is the one essential to ensure the honours of the Institution. We are also taking advantage of the University examinations for women, and trust, in this way, to stimulate a love in our students for the ripest scholarships and highest honours that are now open to all, without distinction of sex.

But I must not enlarge. We have with us this evening, gentlemen whose names are a guarantee that our College is deserving the support of the Christian public. I am sure you will extend a cordial greeting to my excellent friend, the Rev. Dr. Reid, the Moderator of the General Assembly of the Presbyterian Church, to Professor McLaren of Knox College, and other Reverend gentlemen upon the platform; and last, but certainly not least, to the Hon. Alexander Mackenzie, who comes to-night to bid us Goodspeed in our work. Such men as Mr. Mackenzie deserve the thanks

of all good citizens, irrespective of party, when laying aside the arduous duties of political life, they advocate the cause of education and religion, without which no country can become truly great.

The essays of the graduates were read before the audience, and generally exhibited ability and thought. The conferring of diplomas was then proceeded with, and Dr. Cochrane addressed the graduates in laudatory and kindly terms. The following are the graduates for the year: Miss Maud Widder, of Goderich; Miss Florence McLachlin, of St. Thomas; Miss Susan Govenlock, of Seaforth; Miss Minnie Mackenzie, of Sarnia; Miss Sarah Armstrong, of Ferguson; Miss Anna Sutherland, of Ripley; and Miss Maggie Montgomery, of Islington. The French salutatory was read by Miss Minnie Mackenzie, of Sarnia, and the valedictory by Miss Maud Widder, of Goderich.

Rev. Dr. Reid, Moderator of the General Assembly, addressed a few remarks to the audience expressing the pleasure derived from his visit to the college and his surprise at the beauty of its surroundings, and the commodious accommodation afforded to the students. He had no idea there was such a magnificent college located at Brantford, and congratulated those connected with the institution upon the success which had attended their efforts. The college was blessed in having in connection with it such a zealous and indefatigable worker as the Rev. Dr. Cochrane.

Hon. Mr. Mackenzie had been delighted with all he had observed about the college. In reference to the Chairman's remarks, he said that no comment or criticism could injure such institutions, if they were based on such principles, and properly carried on. Those who had given the subject any study, must be aware of the necessity of extending public and private effort in the direction of higher education. The day was not far distant when such institutions would be inseparably connected with the history of Canada, and it was his sincere desire that this institution, and similar institutions conducted as this is, should have abundant prosperity, for to them was traceable a higher and a nobler tone in our schools and colleges.

Professor McLaren, of Knox College, referred to the evidences of care and taste which the College evinced, and paid a high tribute to the Principal, Mr. Macintyre, as a gentleman and an educationist. He was glad to know that the College had secured a place in the affections of the community and the country at large. It was high time more fair play was given to the ladies of our country. Until very lately our Colleges and Universities had been closed to them. He was glad to notice that this institution was sending up six candidates for University honours. During the past few winters, in conjunction with Professor Gregg, he had been doing a little in the way of ladies' classes for higher education. They ought to be able to master divine truth intelligently, and he had given them the same lectures and instruction as to the students of Knox College, as well as the same papers, and the examinations would have been creditable to any College. One young lady had taken 99 marks out of a possible hundred, and another 95½. We should have facilities for the highest kind of instruction to ladies in every department.

Mr. George Wallace, of the Weston High School, the examiner in Mental Philosophy at the recent examination, stated that the fair competitors shewed a most commendable proficiency in their attainments, in this field of research. Some of the papers were characterized by a certain originality and accuracy of expression, which is the best possible proof that the leading cardinal principles were mastered, instead of being merely crammed, and reflected well merited praise upon the diligence and literary capacity of the young ladies, and also upon their pains-taking instructors.

The medals and prizes were then presented. Hon. Mr. Mackenzie presented those to the senior class, Dr. Reid, the middle, and Professor McLaren, the junior class. Mr. Paterson, M.P., awarded the musical prizes, Mayor Henry, those in the Art department, and Rev. Professor Bryce, of Winnipeg, the language prizes. The very successful exercises then closed with the National Anthem.

HONOUR LIST.

SENIOR CLASS.

Members' Medal—For general proficiency in all departments of the senior year.—Miss Maud Widder, Goderich.

College Prize—For the candidate who obtains the second highest marks in all departments of the senior year.—Miss Sarah Armstrong, Ferguson.

The Rothwell Prize—For the highest marks in English.—Milton's Paradise Lost, Books I. and II.—Miss Maud Widder, Goderich. Honourable mention—Miss M. Maclean, Innerkip.

The University Class Prize—For the highest marks in the following group, as prescribed by the University of Toronto: History, Geography, English and French.—Miss Maud Widder, Goderich. Honourable mention—Miss Sarah Armstrong, Ferguson.

Mathematical Prize—For the highest marks in Mathematics: Arithmetic, Algebra, Euclid, Astronomy and Natural Philosophy.—Miss Minnie Mackenzie, Sarnia. Honourable mention—Miss Florence McLachlin, St. Thomas.

Science Prize—For the highest marks in Botany and Physiology.—Miss Maud Widder, Goderich. Honourable mention—Miss Sarah Armstrong, Ferguson.

Philosophy Prize (Dr. Cochrane's)—For the highest marks in Mental and Moral Philosophy, Logic, Political Economy, Ecclesiastical History and the Evidences of Christianity.—Miss Maud Widder, Goderich. Honourable mention—Miss Sarah Armstrong, Ferguson.

The Elocution Prize (Rev. R. N. Grant's)—For the best rendering of selection from the poets.—Miss Minnie Mackenzie, Sarnia. Second Prize—Miss Florence McLachlin, St. Thomas.

The Mayor's Medal (Robert Henry, Esq.)—To be awarded to the candidate who obtains the highest marks in the University Local Examinations in the following group, as prescribed by the University of Toronto: History and Geography; English and French. (This medal cannot be

awarded until the results of the University Examinations are obtained).

MIDDLE CLASS.

The College Medal—For general proficiency in all the subjects of the middle year.—Miss Jessie Fleming, Cayuga. Honourable mention—Miss Stella Bixel, Ingersoll.

The Principal's Prize (T. M. McIntyre, LL.B.)—For the highest marks obtained in the department of English, including Dictation, Orthoepy, Paper in English Grammar, with a critical analysis of Goldsmith's "Traveller" and "Deserted Village"—Miss Minnie McIntosh, Brantford.

College Prize—For the candidate obtaining the next highest marks—Miss Emily Watson, Ayr; Miss Mary Bennett, Brantford, equal.

The Mathematical Prize—For the highest marks in Arithmetic, Algebra and Euclid, Books I. and II.—Miss Jessie Fleming, Cayuga. Honourable mention—Miss Stella Bixel, Ingersoll.

The History Prize—For the highest marks in the departments of History (sacred and secular) and Geography.—Miss Nora V. Wallace, Brantford. Honourable mention—Miss Jessie Fleming, Cayuga.

The Science Prize—For the highest marks in Geology and Natural Theology.—Miss Nora V. Wallace, Brantford. Honourable mention—Miss Jessie Fleming, Cayuga.

Elocution Prize—(Dr. Nichol's)—For the best rendering of selections from the poets.—Miss Minnie McIntosh, Brantford.

Composition Prize—For the best English Essay, open to all the students of the College—Miss Nora V. Wallace, Brantford.

JUNIOR CLASS.

College Medal—For general proficiency in all the subjects of the junior year.—Miss Mary J. Halse, St. John, N.B.

The Robertson Prize—For general proficiency in all the subjects of the junior year.—Miss Nellie Cockshutt, Brantford.

Mathematical Prize—For the highest marks in Arithmetic and Algebra.—Miss Nellie Cockshutt, Brantford. Honourable mention—Miss Florence Corkindale, Picton.

The English Prize—For the highest marks in English Grammar, with critical analysis of Gray's Elegy.—Miss M. J. Halse, St. John, N.B. Honourable mention—Miss Nellie Cockshutt, Brantford; Miss F. Corkindale, Picton, and Miss D. J. McDougall, Cannington, equal.

The History Prize—For the highest marks in History and Geography.—Miss Nellie Cockshutt, Brantford. Honourable mention—Miss M. J. Halse, St. John, N.B.

MUSIC.

Professor Whish's Class—Instrumental, Miss Minnie Mackenzie, Sarnia. Honourable mention, Miss M. J. Gillespie, Cannington. Vocal.—Miss M. McLachlin, St. Thomas; Honourable mention—Miss Anna Sutherland, Ripley.

Miss Mark's Class—Instrumental, Miss Sarah Armstrong, Ferguson; Miss Nellie Mitchell, St. Catharines, equal.

Miss Tisdell's Class—Instrumental, Miss Jessie Corkindale, Picton; Honourable mention—Miss Nellie Cockshutt, Brantford; Miss Isabella Christie, Paris.

ART DEPARTMENT.

Oil Painting and Water Colour Drawing—Miss Rosa Phillips, Ferguson.

For Improvement in Oil Painting—Miss Lottie Brethour, Brantford.

Coloured Crayon—Miss Elizabeth Christie, Paris.

Plain Crayons—Miss Mary McLachlin, St. Thomas; Miss Jessie Hart, Perth.

Pencil Drawing—Miss Florence McLachlin, St. Thomas.

LATIN.

Senior Class—Miss Mary Bennett, Brantford. Honourable mention—Miss M. McIntosh, Brantford.

Junior Class—Miss Jessie Fleming, Cayuga, Miss M. Montgomery, Islington, equal.

FRENCH.

Middle Class—Miss Nora V. Wallace, Brantford. Honourable mention—Miss Elizabeth Christie, Paris.

First Junior Class—Miss M. McLean, Innerkip. Honourable mention—Miss Minnie Barr, Brantford.

Second Junior Class—Miss M. J. Halse, St. John, N.B. Honourable mention—Miss Florence Corkindale, Picton.

The annual sermon to the graduating class was preached on Thursday evening in Zion Church, by the Rev. Dr. Cochrane. The graduates of the session, seven in number, occupied seats immediately in front of the pulpit, and the church was filled with an attentive audience. The text was Luke x. 41, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

MEETINGS OF PRESBYTERY.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9:30 a.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 8th of July, at 11 a.m.

CHATHAM.—In Adelaide street Church, Chatham, on 8th July, at 11 a.m.

BROCKVILLE.—At Kemptville, on Tuesday, July 8th, at 7 p.m.

PARIS.—In Tilsonburg, on Tuesday, 8th July, at 7 p.m.

TORONTO.—The 15th of July, at 11 a.m., Session Records to be produced.

SAUGEN.—Meets in Durham, on Tuesday, the 8th July, at 2 o'clock p.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 13, 1879. } THE SECURITY OF BELIEVERS. { Rom. viii. 28-39.

GOLDEN TEXT.—"If God be for us, who can be against us."—Rom. viii. 31.

HOME STUDIES.

- M. Rom. vii. 9-25.... Spiritual conflict.
- T. Rom. viii. 1-11... No condemnation.
- W. Rom. viii. 12-37... Saved by hope.
- Th. Rom. viii. 28-39... No separation.
- F. Ps. xci. 1-16.... "Under the shadow of the Almighty."
- S. Rom. xii. 1-21.... A reasonable service.
- S. John x. 22-30.... "I give unto thee eternal life."

HELPS TO STUDY.

In this passage the apostle gives two arguments in favour of the security of believers. The first is founded on the decree or purpose of God (vs. 29, 30), and the second on his infinite and unchanging love, vs. 31-39.

V. 28. *We know*—by Christian consciousness: (1) From the testimony of God's word (1sa. xxxvii. 7-9; liv. 15-17; Ps. xciv. 12-15; (2) from the nature and tenor of the covenant of grace (2 Sam. xxiii. 5); (3) from our relation to God as His children (Ps. ciii. 13; Heb. xii. 5-11); (4) from the experience of His people, as Joseph, Job, Moses, David. *All things*—all events, of every kind. *Work together*—as parts of one plan. *For good*—real, spiritual or eternal good. *To them that love God*—with the supreme affection of their hearts. *Called according to His purpose*—effectually called according to His eternal plan, and brought to accept the blessings to which they are invited. V. 29. *Whom he did foreknow*—love, chose, selected. *Did pre-destinate*—destine or appoint beforehand. See Eph. i. 5. *Conformed*—made to resemble. *Image*—form, likeness, character. *That he*—that Christ might be the glorious Head or Leader of many sons of God. Heb. ii. 11. V. 30. *Called*—by the inward, effectual call. *Justified*—absolved from guilt and made righteous in Christ. *Glorified*—with Christian gifts and graces in this life, and complete and everlasting glory in heaven. V. 31. *What shall we say then?*—what conclusion shall we draw from the facts now stated? *If God be for us*—reconciled to us, in covenant with us, all His attributes and promises for us. All that He has, and is, and does, is for His people. *Who can be against us?*—so as to prevail or prevent our salvation. V. 32. *How shall he not*—having done the greater, He will not leave the less undone. All other gifts are included in this one great gift. V. 33. *God's elect*—those whom God has chosen, predestinated, called and justified. If God acquits, none can bring a charge against them. V. 34. *It is Christ that died*—since Christ has died for their sins and risen for their justification, and ever liveth to make intercession for them, none can condemn them. V. 35. *Who shall separate us from the love of Christ?*—no one can accuse, no one can condemn, no one can separate us from Christ's love to us. *Tribulation*—a general term, including all the particulars afterwards mentioned. *Distress*—straits, difficulties, perplexities. *Persecutions*—sufferings for the profession of the gospel. *Perils*—dangers to which as Christians they were often exposed. *Sword*—violence carried to the last extremity, to the infliction even of death. V. 36. *As it is written* (Ps. xlv. 22)—a description of what God's people may expect from their enemies when there is nothing to restrain them. See Gal. iv. 21. *Accounted*—reckoned, looked upon by enemies. *Sheep for the slaughter*—indicating the barbarity of the persecutions, the helplessness of the persecuted, their innocence, their patience and their meekness. V. 37. *More than conquerors*—everything ministering to their good and swelling the glory of the victory. V. 38. *I am persuaded*—fully convinced. *Neither death*—in its most terrible form. *Nor life*—the hope of life, the love of life, the offer of life on condition of abjuring their faith. *Nor angels, nor principalities, nor powers*—no superhuman power, however mighty, 1 Cor. vi. 3; Eph. vi. 12; 1 Cor. xv. 24. *Things present*... *things to come*—no present nor future suffering, no possible trial. *Nor height, nor depth*—nothing in heaven or earth. *Nor any other creature*—any other created thing in the whole universe of God. The believer's security is thus triumphantly proved from the decree or purpose of God and His infinite, unchanging love.

From this lesson we learn the following truths: Those who love God may repose in perfect security beneath the shadow of his wing. God chose certain individuals and predestinated them to eternal life. Those who are thus chosen shall certainly be saved. The love of God, not human merit or power, is the proper ground of confidence. The love of God is manifested to sinners only through Jesus Christ our Lord. God's protection bids defiance to our enemies. Without God we can do nothing. All strength to endure and conquer comes to us through Him that loved us. Holiness consists in our conformity to the image of Christ.

"THE Sea-shell Mission" is one of the newest ideas. It is proposed to furnish entertainment to the children in the homes and hospitals of London by distributing to each a box containing 200 sea-shells, to be gathered by children who visit the sea-side.

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On the 18th inst., at the residence of the bride's mother, by the Rev. Samuel Acheson, Mr. James Burns of the township of Tuckersmith, to Miss Margaret Leask of the township of Reach.

## OUR YOUNG FOLKS.

### BE IN TIME.

Be on time for every call,  
If you can, be first of all—  
Be in time.

If your teachers only and  
You are never once behind,  
But are like the dial, true,  
They will always trust in you—  
Be in time.

Never linger ere you start;  
Set out with a willing heart—  
Be in time.

In the morning up and on,  
First to work, and soonest done—  
This is how the goal's attained,  
This is how the prize is gained—  
Be in time.

Those who aim at something great  
Never yet were found too late—  
Be in time.

Life with all is but a school;  
We must work by plan and rule,  
With some noble end in view,  
Ever steady, earnest, true—  
Be in time.

Listen then to wisdom's call;  
Knowledge now is free to all—  
Be in time.

Youth must daily toil and strive;  
Treasure for the future hive;  
For the work they have to do;  
Keep this motto still in view—  
Be in time.

### GRANDMA SUNBEAM.

CAN you guess why they call her Grandma Sunbeam? I will tell you. Though eighty years of age, she is always cheerful to both old and young.

See her as she comes back from her morning walk. The very kittens follow her. Harry, who is sitting on an old tub before the woodshed door, cries out, "I'm glad you've come back, grandma; I've been waiting to hear a story."

"What, little man!" cries grandma; "do you want a story so early in the day? Well, I will tell you a story that I read in the newspaper last week. In one of the Western States there is a lake, and near the lake lives a little girl named Edith. She has a little boat and she has two tame pickerel, which she keeps in a tank and feeds."

"How tame are they?" asks Harry.

"They are so tame that they will let Edith harness them to her boat. Then she will get in and take the reins, and they will swim with her all around the pond."

"Is not that what they call a fish story, Grandma?"

"I read it in print," said she. "I have known fish to get so tame as to let a little girl take them out of the water."

"But did you ever see a little girl harness a pickerel?"

"In all my life, Harry, I never saw such a sight."

"Oh, Grandma Sunbeam," said Harry, "you must not believe all that you read in the newspapers."

### A CHILD'S FAITH.

AN intelligent and sparkling-eyed boy of ten summers sat upon the steps of his father's dwelling, deeply absorbed with a highly embellished and pernicious book, calculated to poison and deprave the mind. His father, approaching, discovered at a glance the character of the book. "What have you there, George?"

The little fellow, looking up with a confused air, as though his young mind had already been tainted with tales of romance and fiction, promptly gave the name of the work.

His father gently remonstrated, pointing out the danger of reading such books; and having some confidence in the effects of early culture upon the mind of his child, left him with the book closed by his side.

In a few moments the father discovered a light in an adjoining room and on inquiring the cause was informed that it was George burning the pernicious book.

"My son, what have you done?"

"Burned that book, papa."

"How came you to do that, George?"

"Because I believed you knew better than I what was for my good."

Here was a three-fold act of faith—a trust in his father's word, evincing love and obedience, and a care for the good of others. If this child exercised such faith in his earthly parents, how much more should we, like little children, have true-hearted, implicit faith in our heavenly Father, who has said, "He that believeth and is baptized shall be saved."—*Little Christian.*

### IN THE DARK.

BABY JENNIE had been away from home a long time—a week is a long time to a baby; she was very good and very happy while visiting with her mamma, but she missed the dear home faces, no doubt.

When she and her mamma reached the depot, on their return home, Baby's grandpa was there to meet them.

The platform was quite dark to little Jennie, as she was lifted down from the car; but when her grandpa spoke to her, although she could not see him, she sprang into his arms at the sound of his voice.

In the dark, the little one knew and trusted the loving call of her guardian: is not this a sweet lesson of faith for us, dear children?

You do not know yet how often, as you go on in life, you will hear our Father's voice calling you *in the dark*.

I mean, you will be called to take some step onward—called to some act of duty and obedience—when you cannot see or know the reasons, when all seems dark and strange.

Then you will need Baby Jennie's faith. If you are sure it is your Heavenly Father's voice that bids you go forward; He will not suffer you to fall.

"When we cannot see the way,  
Let us trust, and still obey."

You will surely know His voice in the dark, if now in your young, bright, happy hours you always listen to it gladly and dutifully.

Listen when he speaks to you through your conscience, by His ministers, or in His holy Word.

Listen always, as little Samuel did, saying: "Speak, Lord, for Thy servant heareth."

Then when the dark days come, as the Bible says: "Thine ears shall hear a voice saying unto thee: 'This is the way.'" And you will be comforted, for you will know that voice.

And when you come to the dark "valley the shadow of death, oh, how gladly will you hear that Father's voice! How joyfully will you trust yourself in His arms, to be borne through the darkness into everlasting light!

### "JESUS WOULDN'T DO IT."

IT was Sabbath morning, and as was our custom, the missionary box was placed upon the breakfast table, for servants and children to give in their weekly offerings.

My little Blanch had tripped away to her nursery to fetch nurse's forgotten penny, and she lingered on the way down again.

I was wondering a little what could have delayed her, when a flushed little face appeared in the doorway, and two tear-filled eyes looked imploringly into my face.

"Come here, Blanch," I said. "Where have you been? What has made you so long?"

"Oh, mamma," said the little penitent, coming and standing before me in an attitude of deepest humility—"oh, mamma, I went into your room to steal some pennies from your table to put into the missionary box, and—and—then I thought Jesus wouldn't do it, so I came running away, and I am so 'shamed to think I thought of it!"

Dear little woman! Her chest was heaving, and the tears rained down her cheeks now as she buried her head on my shoulder, and I answered soothingly:

"I am so glad you thought of Jesus, darling. If you never do anything you do not think Jesus would do, you will be such a happy little girl. It was the Holy Spirit who made you think of Jesus."

Jesus wouldn't do it. What a lesson for all who love the Lord Jesus Christ! If Christian lives were regulated by this principle, how many things would be left undone that are now done; how clear and definite would be the life-utterances of believers!

Reader, pause, and put a question in place of a statement—not "Jesus wouldn't do it," but, "What would Jesus do?" Are there not many times in this day when, thus bringing your deeds to the light that they may be made manifest that they are wrought in God, you would feel obliged to exclaim with my little daughter, "I'm so 'shamed to think I thought of it!"

"Good prayers," says Leighton, "never come weeping home. I am sure I shall receive what I ask or what I should ask."

A LITTLE boy, for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result, the man missed the doctor and his little boy died, because the doctor came too late to take a fishbone from his throat. At the funeral, the minister said that "the boy was killed by a lie, which another boy told with his finger." I suppose that the boy did not know the mischief he did. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun, but it was fun that cost somebody a great deal; and if he ever heard of the results of it, he must have felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth.



Words of the Wise.

HE that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy.—Prov. xxviii. 13.

QUAINT old Richard Fuller very beautifully said that "he who spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces."

It was admirable advice which Mr. Wesley records as having been given to a preacher by an old woman: "Preach," said she, "the law first, then the gospel, then the law again."

"ONE additional grain of holiness or conformity to God," said the late Dr. James, of Albany, "with a consciousness that God was pleased with it, would out-weight a universe of every other kind of good."

DR. PAYSON, when interrupted by calls in busy moments, or when he would not have desired them, found relief in the thought, which he often expressed, "The man who wants me is the man I want."

Greatness and goodness are not means, but ends.

Hath he not always treasures, always friends, The good, great man? Three treasures, Love and Light,

And Calm Thoughts, regular as infant's breath;

And three firm friends, more sure than day and night.

Himself, his Maker, and the angel Death.

—Coleridge.

AN Indian, having heard from a white man some strictures on zeal, replied, "I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all."

A RECENT German writer says: "The lark goes up singing towards heaven; but if she stops the motion of her wings then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward; but without prayer he sinks in the filth of earthly impulses."

Sow, sow, sow;  
Ever keep on sowing;  
God will cause the seed to grow  
Faster than your knowing.  
Nothing e'er was sown in vain,  
If, His voice obeying,  
You look upward for the rain,  
And falter not in praying.

THINK about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.

MY son, trust not to thy feelings, for whatever they be now, they will quickly be changed toward some other thing. But he that is wise and well-instructed in the Spirit standeth fast upon these changing things; not heeding what he feelth in himself, or which way the wind of instability bloweth; but that the whole intent of his mind may be to the right and the best end.—Thomas A. Kempis.

Why sit you down at sighing  
Because 'tis dark, my friend?  
A light is underlying  
The gloomiest shades that blend.

That life, it is completer,  
If it embraces all:—  
The sweet is always sweeter,  
If you have tasted gall.

Then bravely bear your crosses,  
Nor closely clasp your pains,  
And hid among your losses  
Perhaps you may find gains.

It was the quaint saying of a dying man, who exclaimed: "I have no fear of going home. God's finger is on the latch, and I am ready for him to open the door. It is but the entrance to my Father's house." And said another: "Why should I shrink from dying? It is the funeral of all my sorrows, and evils, and sins, and the perfection of all my joys forever!"

"I HAVE been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

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