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Vol. 15.—No. 28.  
Whole No. 752.

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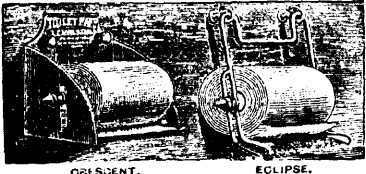
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**CHIPPED BEEF OMELET**.—Six eggs, the yolks beaten light, one teaspoonful of corn starch, six tablespoonfuls of milk, one teaspoonful of salt; mix thoroughly; have your pan hot and a nice lump of dripping in it. when you have them well mixed beat whites and add quickly from the pan, but do not stir; when done it will be about an inch thick. Just before you remove from pan sprinkle the chipped beef over it; then fold it together and serve.

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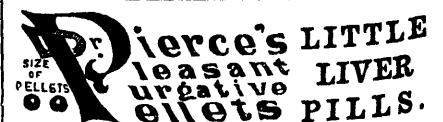
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## Notes of the Week.

THE Provincial Board of Health has recently issued, by order of the Legislature, its fourth annual report. This Board has rendered excellent public service since its appointment, and especially during last year. There is no doubt that by the unremitting vigilance of the officials the ravages of small-pox were averted from the Province. The amount of useful hygienic information disseminated by the Board is productive of the best possible results.

IN his final sermon to the Third Church congregation, Chicago, Dr. Kittredge stated that, during the sixteen years of his pastorate, the Church had received 1,684 members on profession and 1,784 by letter. Its present membership is about 2,300. It was also stated that the attendance upon the weekly prayer meetings during the past year had been from six to eight hundred, and that during the last sixteen years the Church had gathered 2,000 children into its Sabbath school.

ONE of the greatest undertakings of the century, so far as Canada is concerned, is the successful completion of the Canadian Pacific Railway. This gigantic highway is now open from ocean to ocean. Its enterprising managers evidently have the ambition to girdle the globe, so that if their projects are realized, one could make a tour round the world *via* the C.P.R. This material triumph, which will largely benefit the North-West, should impress us with the conviction that moral triumphs must not be left to lag behind.

THE *Liverpool Journal of Commerce* states that the Beaver Line steamer, *Lake Superior*, took out to Quebec a batch of youthful emigrants, consisting of 200 boys from Dr. Barnardo's Homes, and 150 boys and girls from Mr. Middlemore's Home in Birmingham. The boys and girls, who were all smartly dressed and healthy-looking, and had the appearance of having been well cared for, were marched down to the steamer. Dr. Barnardo, with his assistants, and Mr. Middlemore were present, the latter accompanying the children to Canada to superintend the placing of them in situations. The character and conduct of each boy and girl had been carefully inquired into, with a view of making them citizens of whom Canada might be proud. Certainly, judging from their physique, they were all that could be desired, and will receive a hearty welcome in Canada.

JOHN RUSKIN, with his accustomed paradoxical emphasis, has been giving expression to his views as to the evil of incurring debt to build churches. What he says is deserving of serious consideration. If debt is an evil there is no good ground for believing that debt on a church thereby becomes sanctified. Mr. Ruskin lives up to his principles. He will not be a party to incurring a church debt, neither will he put his hand in his pocket to help to pay one. Mr. Shepherd, son-in-law of the late Mr. W. H. Vanderbilt, considers church debt quite objectionable, but he does not aim at being so strictly logical as John Ruskin. Last week at a congregational meeting of one of the oldest Presbyterian Churches in New York, he announced his willingness to pay off an existing debt of \$16,000 on the church. It is needless to add that the offer was cordially accepted.

ONCE more in Toronto an energetic effort is being made to secure the earlier closing of retail stores. Everybody is convinced that the number of hours out of the twenty-four in which these stores are open is far too many. It is also admitted that such a state of things is altogether unnecessary, and that it occasions a condition of servitude akin to slavery. People speak of the drudgery and pitiable pittance paid for labour in former days, but no one thinks of advocating a return to the good old times. Some storekeepers suggest Saturday, and others Wednesday after-

noons, for a half holiday. The end would be gained by each adopting the day that suited them best. The payment of wages during the week would enable people to make their purchases in the daytime, and thus obviate the necessity and the excuse for keeping stores open till Sabbath morning, a practice which of late has been far too common. The movement calls for a common understanding between buyer and seller.

FROM a glance at the calendar of Toronto Baptist College it is evident that this well-equipped institution is doing excellent work in training candidates for the ministry of the Baptist Church. There was a large attendance of students, no fewer than fourteen of whom graduated last session. In McMaster Hall there are six professors, who give instruction in Exegetical, Historical, Dogmatic and Practical Theology, and Christian Ethics. There is one important branch for which some other institutions have made no provision as yet, Biblical Interpretation in English. In this department a professor takes the Old Testament and another the New. Another important chair is that of Christian Ethics, ably filled by Professor Malcolm MacVicar, LL.D. In another respect McMaster Hall is most favourably circumstanced, the calendar says. The honoured founder of the college has assumed the payment of the salaries of all the professors, under certain conditions. What privileges are possessed by men of wealth!

A NOTED Congregational preacher in Scotland, the Rev. William Pulsford, D.D., after a long-continued illness, died on the 15th ult. He had reached his sixty-fourth year. Dr. Pulsford was born in Devonshire, educated at Stepney and Cambridge, and completed his theological course at Halle. Ordained in 1845, he spent some years in London and was then called to the pastorate of Albany Chapel, Edinburgh. There he attracted considerable attention as a profound and thoughtful preacher. Many students of the university and of the theological halls were to be seen weekly among his hearers. In 1862 he was called to Trinity Church, Glasgow, then recently formed with a membership of thirty, but which now numbers upward of 500. In 1868 from the university of Glasgow he received the degree of D.D., and in 1871 he filled the honourable position of chairman of the Congregational Union. He was laid aside by illness in December, 1885. His eldest son, the Rev. W. H. Pulsford, M.A., is settled in Dumfries.

GEORGE MULLER, whose name is so intimately associated with the Bristol Orphanage, died recently in Australia. He was born in 1805, at Kroppensstadt, Saxony. He embraced the doctrines of evangelical Christianity at a time when rationalism was popular in Germany. He went to England in 1829, and laboured for a time as a preacher of the Gospel. Seven years later he opened on a small scale his orphan house at Bristol, where by his devoted life and humble trust in God, he was enabled to accomplish a most important work for the benefit of the helpless and the distressed. The orphanage is carried on by Mr. Muller's son-in-law, Mr. James Wright. In 1875 he felt constrained to visit various countries as a preacher of evangelical truth. On this mission he travelled over Europe. He also visited America, and was in Toronto, where he spoke on the work to which the greater part of his long life had been devoted. He visited Asia Minor, Palestine and India, and last year he left for Australia, where he finished his course about a month ago.

THE *Glasgow Christian Leader* says. The proposed annexation by the French is the question of the hour in New South Wales, where the people, under the virile leadership of Sir Henry Parkes, are indignantly denouncing the policy of compromise favoured by the Government. The pulpit and the press are united on the question, the only exception being Bishop Barry, who, though professing himself strongly in sympathy with its purpose, refused to take part in

a public meeting on the ground that the subject had become "intimately associated with the struggles of political party." With this excuse he justified himself in doing nothing to further the wishes of the natives of the New Hebrides to be British subjects, and in withholding his aid from the threatened cause of Protestant missions. The bishop seems to have inflicted a severe blow on his reputation and influence by this timid policy; and it certainly reduces his liberal talk about union among the Churches to a nullity. In Victoria and New Zealand, as well as in New South Wales, the courts of the Presbyterian Church have not been slow to make their minds known; and a fire has been kindled all over Australasia which trimming politicians will find it hard to put out.

MR. MATHISON, Superintendent of the Institution for the Deaf and Dumb at Belleville, writes: Kindly allow me to say to your readers that the Institution is open to the deaf children of the Province, and every deaf mute child in Ontario, whether the parents are poor or rich, may share in the many advantages the Institution affords, such as tuition, board, care, etc. There are many parents of such children who do not know of this place, and persons who will inform them of what the Province has so generously provided for their children will confer a lasting obligation. With such an education as may be had here, the mute is enabled to take his or her place as respectable members of society and law-abiding citizens and learn of the glorious life beyond. Over 700 mute children have been entered upon our books and the large majority of them spread over the Province bear testimony to the good work already accomplished. We have a full staff of capable, devoted teachers in the literary and industrial departments. We are doing all we can for those afflicted in this way and we are anxious to do whatever work of this kind there is to do. There will be room for all who can come in September next, and in the meantime, it will give me pleasure to supply application papers and necessary information to any one who may apply.

IN an excellent article on the annual assemblages of the Churches the *Orillia Packet* says. Quite frequently we hear and read that preaching is losing its power; that the Churches are losing their hold upon the community; that infidelity in its different phases is honeycombing society, and that the time is not far distant when men will do without Church or Bible. The cry is a huge delusion so far as Canada is concerned. There never was a time in the history of this country when the different Evangelical Churches made greater progress than they are making at the present time. There never was a time when they had more influence, or were on the whole better supported by the people. It is also asserted, often with thoughtless flippancy, that the people are restless, weary of and disgusted with old theology, old creeds, old catechisms, and old symbols of every kind. This is another huge delusion. If there is one Church more than another noted for its firm adherence to its standards, that Church is probably the Presbyterian. The returns submitted at the General Assembly of the Presbyterian Church at the late meeting in Hamilton, show that the Presbyterians of Canada raised last year over a million and a half—an amount quite as large in proportion to their numbers as the amount raised by the American Church. Whatever else may be said about Presbyterian people, it is a long time since anybody tried to prove that they are fools. They never would have paid these millions unless they had confidence in the object for which they were paying their money. What is true of the Presbyterian Churches is true no doubt of every other Evangelical Church in the country. Whatever talk there may be about waning power in the pulpit, loss of influence over the people, and all that sort of thing, when the returns are made up at the Church parliaments in June, it is always shown that in every, or nearly every, Church there has been gratifying progress, made during the year.

## Our Contributors.

### A SUGGESTIVE PHRASE.

BY KNOXIAN.

"This great Church." This phrase was used a good many times by several speakers in the General Assembly. The principal of one of our colleges—a gentleman known far and wide for the studied moderation of his language—used it several times in one speech. It is a suggestive phrase. In what respect is the Presbyterian Church in Canada a great Church? No doubt it covers a great amount of ground; but it might do that and not be great. Its numbers are considerable in proportion to the population of the country; but numbers alone never made a Church great. Quality has more to do with the greatness of a Church than numbers.

A great Church should do great things. What great things has the Church done? Has it done any? It has undoubtedly done several things that will look well a hundred years hence. The union of the three Presbyterian families that existed in the Dominion twenty-five years ago was a great thing. These three bodies have become so thoroughly welded together that the old dividing lines are invisible. No stranger could have entered the General Assembly in Hamilton and, picking out three men, have said, "That man was a U. P., and this one used to belong to the Free Church, and this third one was an Old Kirk man." It would puzzle many members of Assembly to what branch of the Church the member sitting nearest formerly belonged to. The union has been a real one. With the exception of the discussion on the college question there was perhaps not a word spoken during the nine days the Assembly sat that would indicate that the Church was in three parts a few years ago. And would it not be quite as well when speaking of Queen's University not to allude to it so often as if it were a Kirk institution? It is ours. It belongs to the Presbyterian family of this country. Many are proud of the old institution now, and the day may yet come when the whole Church will be glad that we have it.

But it may be asked, Was uniting these three Churches after all a great thing? Well, if we look at the difficulty that Presbyterians in other countries meet in forming unions, it was a great thing. The three bodies in Scotland have been speaking about a union for many years, but it seems as far off as ever. The Presbyterian Church in the United States, North and South, are parts of the same body, but they are not able to unite. They have not got the length yet of appointing union committees, and that is not very far. There are four or five Presbyterian Churches in the Republic, and though our neighbours are noted for the flexibility and adaptability of their institutions, union seems impossible, at least for many years to come. This union of ours then, if we compare ourselves with our neighbours, seems a great thing. It was a great help to our Home Mission work. Instead of three Churches competing for mission stations, and squandering money where one man could do the work as well as three, we have one united Church sending the Gospel to all parts of the Dominion.

Taking possession of Manitoba and the North-West was a great thing. Had this Church been slow or sleepy we would be sending some men out there now. A Church without energy or missionary enterprise would have waited until the railway was opened. Their first labourer would have gone West in a Pullman car. Ours walked from St. Paul or rode in a cart. The missionaries at the outposts went hundreds of miles over a Hudson Bay trail. Presbyterians are usually considered slow people; but we got there in time and took possession of the land in the name of John Calvin. Of course there are other bodies there doing a good work; but it is generally admitted that Presbyterianism has the strongest hold. Presbyterian boys are making themselves felt in the University at Winnipeg as Presbyterian boys make themselves felt at every other university in the Dominion. Forty per cent. of the students at University College, Toronto, are Presbyterians. More than forty per cent., we believe, of the students who go up for examination at the University of Manitoba are Presbyterians. Of course they pass and carry off the lion's share of the honours. Presbyterian boys always do. With Presbyterian missionaries at every point, and a goodly number of theological students in training at

our college in Winnipeg, and plenty of Home Mission money, by divine help we may make Presbyterianism a power in the North-West. If this Church has really done any great things, taking possession of the North-West was certainly one of them.

We have tried to do some great things, and failed. For many years we have been trying to stop railway trains from running on the Sabbath, but we have not succeeded. The other denominations have tried along with us, but all have failed. A day of rest for the whole Dominion would be a great thing; but it seems as though getting this is one of the great things the Churches cannot do. It would be a great thing to close every store in the Dominion at seven or even at nine on Saturday evenings; but we fear this is another great thing the Churches cannot do. It would be a great thing if whiskey could be banished from this land; but so far the effort has not been successful.

Within our own denomination there are several great things that we have not done. It would be a great thing if every minister in the Church had a salary on which he could live with a reasonable degree of comfort and freedom from anxiety. *This great Church* did not do a very great thing when it made a deficit in the Augmentation Fund last year of \$7,000!

It would be a great thing if every aged and infirm minister in the Church had an allowance on which he could live until death put an end to his cares. *This great Church* does not do a very great thing when it gives these worn-out servants the magnificent sum of \$200 a year! This amount is scarcely great even when you compare it with nothing at all.

The phrase, "This great Church," suggests some very practical lessons.

The ministers of a great Church should never do a small thing. Small is used here in the sense of mean. A mean thing injures a minister's influence quite as much as a wicked thing. The very quintessence of meanness is reached if a minister gives a flavour of sanctity to his meanness. The minister of a great Church may not always have a great head; but he should have a great heart, a great soul, and a great desire to be useful and to do his duty well.

The office-bearers of a great Church should never do a small thing.

The members of a great Church should never do a small thing. Mean things injure the cause of Christ quite as much as wrong things. Sharp men of the world hear that grace enlarges the heart and makes men kings among their fellow-men. They look for this effect in their neighbours, and when they fail to find it they conclude that religion is a myth.

All the ministers, office-bearers, members and adherents of this great Church can be great in the sense of being good. And we have it on high authority that the good alone are great.

### DR. CHALMERS AND HIS TIMES.

BY K. ROBERTSON, STRABANE.

Only after the lapse of years can the prominent men of an age be justly viewed in their true characters. When the mists of petty jealousy and rival opinions have subsided, they can be judged in the clear light by unbiassed minds. At this proper range we view the career of the great Scottish divine.

When good King George was yet young—before the French Revolution drove not only France but England wild, when Cowper's tales of domestic happiness and Wordsworth's rural beauty yet charmed their readers, and Gray's pathos roused to thought the one who drank of his "ethereal springs"—there was born one who now stands forth with Knox on the picture of the Presbyterian Church of Scotland.

There was nothing about his early home to suggest that there one of earth's noblest first saw the light, that there God was disciplining him who ere long would of clay make life, of formalities vitalized forces, and of ordinances make inspirations. The Kirk has long been Scotland's pride, and baptized in some of her richest blood, and her earlier years being crimsoned with its stains, is it any wonder that we who reap the benefits should love her as ourselves? Her heather hills may be dear, but among the heather her martyrs gave their blood; her rocks may be firm, but firm, too, were those whom persecutions could not move; her waters may reflect their beautiful banks, but not more vividly than they have reflected the brave ones

who for "Kirk and Covenant" waited for the rising tide to envelop them.

Thus we see the Church was a part of Scotland herself, and Church and State went hand in hand. Such being the case, we can hardly wonder that King James instituted the system of patronage, although at the Reformation the doctrine was that congregations should choose their own pastors. When Christianity meant persecution, and even death, to its devotees, they were earnest and true men who could take up the "blood-stained banner of the cross" and unfurl it as that under which they served. Among such a people a union of Church and State might succeed admirably; but when all this had changed, when it was respectable to be a Church member, when forms rather than realities ruled the worshippers, when the spirit of the Church had degenerated, and yet the methods and laws adopted then still prevailed, all tended to show that a change in Church government was a requisite. Such was the condition when the greatest Scotchman of the century appeared on the scene to play his brilliant and intensely interesting part.

On the 17th of March, 1780, in the little village of Anstruther, in Fife, was born one who was yet to make his name ring from the caverns of the highlands to the glens of the Tweed; nay more, not from Staffa to Wight merely, but to ring through the future an undying name among Presbyterians, to stamp his impress upon the period, and wield an unending influence, only increasing in volume as the years roll on.

It is pleasing to know he was a real boy, played with the hearty enjoyment and whole-souled feeling which only fun-loving and honest-hearted boys can, and in doing so, he laid the foundation of that iron frame and splendid constitution which enabled him to accomplish so much in one life. As a student we hear of nothing remarkable until his fourteenth year, when his abilities in the subject of mathematics seem to have been called forth by his teacher, Dr. James Brown, of St. Andrews, of which school Chalmers was then a pupil, and afterward, if there had been dormant faculties, they were soon roused to action; for at the early age of nineteen we find him authorized to preach the Gospel, his cleverness being given as a reason for making him an exception to the rule, granting him license before attaining his majority.

Elected to a charge—that of Kilmany—at twenty-two, the eloquent young minister seems to have considered his important duties rather as a business by which he was to earn a living than the shepherd of his Master's flock. He had been deeply impressed at one time with the grandeur of religion; but it was a feeling rather of awe and wonder, in which mingled adoration of the Divine Head of the Church, than love for Him through whose blood there is remission of sins. No wonder then we find the young clergyman preaching sermons in which were spent but little of his time and less of his earnest thought. It was not with the heartiness he discussed such topics which, earlier in life, he displayed on the subject of the French Revolution, which even then may have carried the impress formed at the time on his plastic but intelligent mind. The importance of his profession had not yet dawned on him; and, instead of saving souls being a primary object, his pent-up enthusiasm and fire were spent on his eloquent lectures in the class room, where he was accustomed to teach, thinking he could with a free conscience conduct this in connection with his country charge.

The startling events in the history of Napoleon Bonaparte roused all Britain about this time, and led this earnest student to apply himself to the study of political economy, with that keen perception which characterized him, and showed that in many lines of life he might have made himself famous. Was it art that engrossed his attention, it was studied till he understood its most intricate workings; if nature, nothing escaped his quick observation—the sadness on a woman's face as he caught a passing glance, or the patronizing air of a wealthier sister—the chemist's apparatus, or the workings of a cotton mill.

Although Chalmers' name was becoming known both as an orator and writer, his conversion was not until 1809, when an illness, and the opportunities for thought and study thereby afforded, enabled him to pierce through the mist that had enshrouded him, and in the clear light of Jesus' merits to see all things anew. Now, he says, every moment of a minister's time should be occupied in his pastoral duties, and

almost immediately we find the literati and his beloved mathematics occupy but a secondary place, and the Gospel light beaming in him falls effectually upon his people, who note the change, heart speaks to heart. Imperfection in his sermons is his great trouble, although his constant themes now are full reconciliation with God, Christ Himself, and salvation as God's free gift. The result of his now fervent preaching, as might well be expected, was a spiritual harvest. Thus, working, preaching and writing—at this time for several publications—having his time fully occupied, yet withal a giant mind like his demanded a stimulus such as his Kilmany charge did not afford. He had been here like Moses, Israel's leader, as a shepherd in training under divine guidance for the task yet to be performed. The clay has been moulded and made meet for the work—his life work—and this marvellous actor in life's drama, now thoroughly prepared, goes forth before hundreds instead of tens, to call into play his curbed genius, to show its fine and brilliant flashes.

The favoured place to which he was thus called was the Tron Church of Glasgow, where he was welcomed by such a burst of enthusiasm as had not been given any one since the time of Knox. To him was due the thanks of his ministerial brethren for the cessation of the custom of having one of them present at the deliberations of the city council; also of another burden borne by them, that of being the administrators of charities; and yet another, the removal from the clergy of the secular influence which thronged them with position-seekers and their friends. Waging war, and successfully, too, with these evils, he yet found time to visit and preach to the ten thousand people in his parish, from which duties he derived much satisfaction, and he resolved to place a means of instruction within the reach of the illiterate and poverty-stricken people. It seemed a desperate determination; but our champion was equal to the occasion, and, inspired as he was with enthusiasm, he evoked that of his people, and soon Sabbath-schools were organized and systematized in the several districts of his parish. It was here he began the plan of practical poor-law reform, which he afterward carried out so successfully in St. John's, and which attracted much attention. With one-fifth of the money formerly distributed by the Poor Law Board, the whole neighbourhood was improved and elevated. The parish was divided into districts, and each of these placed in charge of an elder or deacon; and by personal visitation the really poor were ascertained, industry was encouraged, and sobriety flourished. Although thus engaged in improving every thing which claimed his attention, he was also fast winning a name which placed him in the front rank of pulpit orators. His "Astronomical Discourses," delivered about this time, show that the primroses of opportunity which sprang to life amid the quiet preparatory hours in his country charge were plucked, and are now held forth to his hearers. Some idea of the power of these famous discourses may be gathered from the fact that—preached as they were on week days—banks and counting-houses were closed, business of all kinds being suspended while these sermons were delivered, and that among his audience were all classes, distinguished peers as well as humble citizens being present. These Discourses, published at the same time as one of Scott's novels, were sought for as eagerly as the latest issue of the Waverley series.

The last four years of his stay in Glasgow were spent in St. John's Church, already referred to, built among the people reclaimed by his ministrations, and a larger church than the Tron. It offered attractions of usefulness, which his Tron charge did not. With every moment occupied—for years an unceasing strain on health and mind—necessity was pressing him to resign his arduous duties when he was elected to the Professorship of Moral Philosophy in the University of St. Andrew's. All the imaginings of his early years pictured himself in this position, the cherished desire around which so many recollections centred was granted, and with almost youthful ardour he turned toward his Alma Mater to resume his well-beloved and delightful work of teaching, and that of a kind so admirably suited to his tastes. His ideas on the subject before him lent a new light to that of any previous professor. His originality and earnest Christian principles soon won for him the full confidence of his students, over whom he exerted that

magnetic influence which a great mind invariably has over undisciplined and weaker ones. He had these young men at an important stage in their career: if stained at this period—the fountain head—the streams ever flowing from thence must have been impure. His work then, instead of decreasing, had increased many times in importance; and this was again magnified, when a few years afterward he was called to a theological chair in Edinburgh University, which he accepted. This change was owing in a great degree to the Moderate influence prevailing in St. Andrew's. After the healthful and quickening impulse of his Church in Glasgow, he found St. Andrew's as he had left it years before, possessed of a formal lifeless kind of worship, which had a depressing, if not deadening, influence on the worshippers, which his energetic and living spirit could not brook. In time he was led to the conclusion that if a heartfelt and powerful practical impression is made upon the hearers, it is of more value than "State connection; that the value of the Church of Scotland lay not in its being an Establishment, but in its being an efficient Church." The conflict was beginning; already the war notes were sounding. The Evangelicals might be few; but the fields were whitening to the harvest; the tidal wave rolling up for years was to turn. Perhaps in no position could such an influence be exerted as in the one he now filled. The influence of the Theological Professor on the future ministers, and therefore on the coming generation, was much greater than the Professor of Moral Philosophy could wield. With irresistible eloquence, this born teacher roused and moulded the hearts and minds in this direct channel to the ministry; and—compared with the Moderate teachers of the day—the similarity seeker may find an apt illustration in the Chalmers of that day, possessed of mental energy, active force, freshness, fire, enthusiasm and originality, and the Chalmers of to-day as a statue in the streets of Scotland's capital.

(To be concluded in next issue.)

AN UNPUBLISHED WORK.

MR. EDITOR,—My late brother, Mr. A. H. Patterson, had before his death compiled a hymn and tune book, arranged on the basis of the "Westminster Shorter Catechism," intended for the use of families and Sabbath schools. His design was to represent in appropriate hymns with suitable music the truths of God's Word as set forth in that admirable compendium of doctrine. By this means he hoped that both old and young might be led to more careful study of the book, and at the same time have its teaching more deeply impressed upon their hearts and memories. The plan of the work is first to give a question in the Catechism, or, where they are of less importance, two or three together, then to give a number of Scripture passages or proof texts, then three or four hymns on the subject with music appropriate to each. The work is thus a catechism, Scripture text book, hymn book and tune book all in one. Besides being an earnest Christian worker, he had a fine musical taste, and is the author of several tunes, which are frequently sung in some of our churches in Nova Scotia, and the present work contains others which have never yet been published. These I believe, are characterized by their adaptation to the sentiments of the hymns with which they are united, and in his selection of tunes from other sources I believe he will be found to have shown the same taste. I herewith send you some specimens of the book without the music, from which your readers will be able to form some idea of its contents, and I invite the attention particularly of Sabbath school workers to it, with the view of ascertaining what encouragement is likely to be given to the publication of it.

GEORGE PATTERSON.

New Glasgow, N. S., June 4, 1886.

THE ONLY RULE.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy Him?  
A. The Word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy Him.  
"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."  
"Thy word is a lamp unto my feet, and a light unto my path."

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

6

ORTONVILLE, C. M.

God's law is perfect, and converts  
The soul in sin that lies.  
God's testimony is most sure,  
And makes the simple wise.

The statutes of the Lord are right,  
And do rejoice the heart:  
The Lord's command is pure, and doth  
Light to the eyes impart.

They more than gold, yea, much fine gold,  
To be desired are:  
Than honey, honey from the comb  
That droppeth, sweeter far.

Moreover, they Thy servant warn  
How he his life should frame:  
A great reward provided is  
For them that keep the same.

7

How precious is the book divine  
By inspiration given!  
Bright as a lamp its doctrines shine  
To guide our souls to heaven.

O'er all the strait and narrow way  
Its radiant beams are cast;  
A light whose never weary ray  
Grows brightest at the last.

This lamp, through all the tedious night  
Of life, shall guide our way  
Till we behold the clearer light  
Of an eternal day.

"Seek ye out of the Book of the Lord."

8

WE WON'T GIVE UP THE BIBLE.

We won't give up the Bible,  
God's holy Book of Truth,  
The blessed staff of hoary age,  
The guide of early youth.  
The lamp that sheds a glorious light  
O'er every dreary road,  
The voice that speaks a Saviour's love  
And calls us back to God.

We won't give up the Bible,  
But spread it far and wide,  
Until the saving voice be heard  
Beyond the rolling tide,  
Till all shall feel its blessed power;  
While we with voice and heart,  
Resolve that from God's sacred Word  
We'll never, never part.

9

BARTINEUS, S S7S.

Lord, though now Thou art in glory,  
We have Thine example still,  
I can read the sacred story  
And obey Thy holy will.

Help me by that rule to measure  
Every word and every thought,  
Thinking it my greatest pleasure  
There to learn what Thou hast taught.

FAITH AND DUTY.

Q. 3. What do the Scriptures principally teach?  
A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

"These are written that ye may believe that Jesus is the Christ, and that believing ye might have life through His name."

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

"Blessed are they that hear the Word; and keep it."

10

MERTON, C. M.

O, how love I Thy law! it is  
My study all the day:  
It makes me wiser than my foes;  
For it doth with me stay.

Upon Thy statutes my delight  
Shall constantly be set,  
And by Thy grace I never will  
Thy holy law forget.

11

Word of the everlasting God,  
Will of His glorious Son,  
Without Thee how would earth be trod,  
Or heaven itself be won?

Lord, grant us all aright to learn  
The wisdom it imparts;  
And to its heavenly teaching turn  
With simple child-like hearts.

12

Father of mercies, in Thy word  
What endless glory shines;  
For ever be Thy name adored  
For these celestial lines.

Here the Redeemer's welcome voice  
Spreads heavenly peace around;  
And life and everlasting joys  
Attend the blissful sound.

Oh, may these heavenly pages be  
My ever dear delight;  
And still new beauties may I see,  
And still increasing light!

Divine instructor, gracious Lord,  
Be Thou forever near;  
Teach me to love Thy sacred Word  
And view my Saviour there.

"Search the Scriptures."

13

## WONDERFUL WORDS OF LIFE.

Sing them over again to me,  
Wonderful words of Life!  
Let me more of their beauty see,  
Wonderful words of Life!  
Words of life and beauty.  
Teach me faith and duty.

Ref.—Beautiful words, wonderful words,  
Wonderful words of Life.

Christ, the blessed One, gives to all  
Wonderful words of Life!  
Sinners, list to the loving call,  
Wonderful words of Life!  
All so freely given,  
 wooing us to heaven.

Ref.—Beautiful words, etc.

Sweetly echo the Gospel call,  
Wonderful words of Life!  
Offer pardon and peace to all,  
Wonderful words of Life!  
Jesus, only Saviour,  
Sanctify for ever.

Ref.—Beautiful words, etc.

14

## JESUS LOVES ME.

Jesus loves me—This I know,  
For the Bible tells me so;  
Little ones to Him belong,  
They are weak, but He is strong.

Cho.—Yes, Jesus loves me; yes, Jesus loves me,  
Yes, Jesus loves me, the Bible tells me so.

Jesus loves me, He who died  
Heaven's gate to open wide,  
He will wash away my sin,  
Let His little child come in.

Cho.—Yes, Jesus loves me, etc.

Jesus loves me, He will stay  
Close beside me all the way;  
If I love Him, when I die  
He will take me home on high.

Cho.—Yes, Jesus loves me, etc.

## EVANGELIZATION OF THE WORLD.

BY REV. A. N. SOMERVILLE, D.D.

In his address as Moderator of the Free Church General Assembly, Dr. Somerville said: In offering some practical suggestions, I must not be supposed to overlook the urgent claims of our countrymen at home, even of their temporal necessities. But my present theme is the foreign field. One question I have to put is, Are we really willing to face the enterprise which Christ sets before us? Much depends on what I may call *soul*, for this object. By that I mean the possession of an overmastering sense of obligation to fulfil Christ's commission, confidence in the Lord's promised presence in the discharge of it, an invincible assurance that the preaching of the Cross is the one instrumentality for the conversion of men, reliance on His providence to open doors of entrance into kingdoms, and more than all, a burning love to Christ Himself, an unflinching enthusiasm for the salvation of men, an inflexible determination to persevere, conquer or die.

## PRAYER.

In regard to the world's evangelization, enough cannot be said of the importance of *prayer*. The greatest, the most responsible, the busiest and most successful servants that Christ ever had divided their functions into two departments. "We will give ourselves continually to prayer and to the ministry of the Word." What would be thought of dividing the twelve hours of our day by giving six hours to prayer for the Gospel, and six to the ministry of the Word? Had all Christ's servants acted thus, could any one estimate how mighty the results would on the world be to-day?

Would it not be well could we train ourselves to

take up all the countries of the world in detail, and make mention of them systematically before God? There are persons who have attempted to do this every day of their lives, while others divide the world into portions, and take these up on successive days. I hope I may not offend any hearers if I venture to recommend the use of a prayer-book, which I have found of service, and which can be had from the shelves of Messrs. Keith Johnston & Co. I mean a pocket atlas, which should be spread like Hezekiah's letter before the Lord, and be gone over carefully from day to day, and from year to year, so that every kingdom, capital, island and ocean shall be individually remembered. If this were done on an extensive scale among Christians, blessed issues would ensue.

The answer to your prayers may come by God's sending you as evangelists or settlers to the very lands for which you have prayed; or by enabling you to write a volume which may stir the missionary activity of hundreds, or to prepare hymns that may be sung in every land and tongue. God may enable you, by your addresses as ministers, professors and laymen, to rouse congregations and entire Synods to their duty to the heathen, as well as to call forth the Christian enthusiasm of young men in our colleges and universities; and mothers in Israel, like Hannah, Lois and Eunice, may, through prayer, be the means of sending forth a Carey, a Henry Martyn, a Duff, a William Burns, a Stanley Smith, or a Studd. I believe that the Day will declare that solitary individuals have, simply by their prayers, prevailed to introduce the Gospel into vast and populous dominions.

## ACTION.

But prayer must be associated with *action*. In view of the seemingly insoluble problem, how the multitudinous populations of the world are to be reached with the Gospel, and our readiness to faint at the thought of the impracticability of the effort, I would venture to ask, Was the condition of mankind, let us say such as it is at this moment, actually present to the eye of Christ when He gave the imperative commission, "Go, and make disciples of all nations"? Or, on the other hand, are we to suppose that the commission was only temporary, and that now, with 1,000 millions to-day still waiting to be evangelized, He would say to us, "The business is too weighty, the commission is accordingly suspended and no longer in force? For my part, I cannot bring myself to believe that any change has taken place in the commission or in the obligation to fulfil it. In that case I must put myself in the position of those originally addressed by the Lord Jesus, and recognize that the command is binding on me in common with others to lay out my life in the execution of it. This consideration must sustain me in the face of all incredulity, and of the ridicule that may be launched against me. It may not be ours to convert the world; but our Commander's orders are explicit, to carry the glad tidings to every soul.

May it not be that, instead of the commission waning in its terms, it is only now, when the world teems with 1440 millions of sinners, that the four "Alls" of Christ's majestic utterance are starting into their full significance and brilliancy, like the four angular stars in the constellation of the Southern Cross?

All power is given unto Me.

All nations go ye and disciple.

All my commandments teach them to observe.

All the days till the end of the world I am with you.

The time is surely come when the entire Christinity of the British Isles should be aroused to meet the ever-accumulating necessities of a dying world. Apart from the rampant materialism and supercilious agnosticism abroad in society, there is undoubtedly in the Churches a widespread indifference, a lurking scepticism, an ignoring of the saving doctrines of the Gospel, the substitution of ritual observances in place of the new birth and spiritual life. Indeed there is a strange blight resting even on those who are evangelical. And there is a pretty general complaint of an absence of power in the ministrations of the Church generally, that her services are uninteresting and even wearisome, while few conversions are said to be taking place under the ordinary ministry; and the hearts of many are sinking within them from the apparent hopelessness of any change for the better.

May not the inquiry be suggested whether the un-

satisfactory and ineffective condition of things is not traceable to the Church's insensibility to the mandate of Christ? May not the withdrawal of power from the Churches in part be accounted for by their neglect to fulfil the great command? Does not Christ's commission warrant such an inference—"Go, make disciples of all nations; and, lo, I am with you, even to the end of the world"? Can the Church wonder should Christ withdraw power from her, even in her home ministrations, when she deserts the special duty for the discharge of which His abiding presence was promised? On the other hand, could we conceive of any means more likely to lead to an extensive revival of vital religion in the Church at large, than that she should be started into action—by the trumpet call to arise, go forth, and subdue the kingdoms for Christ? Were the Churches to realize that the function of their existence is to spread Christ's name in the earth, would not the result bear resemblance to what is promised to the Gentiles when Israel is restored—life from the dead?

Is not the case such as to demand the immediate attention of all the Churches of the world to reconsider Christ's command, and in view of the races yet in darkness, and of the overwhelming increase in the population of the world (experts estimating that during the last hundred years it has even doubled), to lay to heart what can be unitedly done to meet the exigencies of mankind? Is the subject not worthy of international conference? We have Pan-Presbyterian and Pan-Anglican Councils; why not a Pan-Missionary or Pan-Evangelistic Council?

## FORMS FOR PUBLIC PRAYER.

MR. EDITOR,—I have seen a short account of the proceedings in the Synod of the Presbyterian Church of England. I am rejoiced to see a growing feeling there, and in other portions of our Presbyterian Churches also, in favour of forms of prayer for optional use in our public worship. It has been rather our boast for a long time that we have nothing but extemporary prayers; but as a general rule it is not a thing we can afford to be proud of. It is quite the reverse, both as regards their manner or their matter. Many of us in the pews feel the difficulty of following in a reverential, devotional and intelligent way the thoughts and modes of expression of most of our ministers. They bestow thought and care upon their sermons, but they appear to trust to the spur of the moment in their prayers, and it cannot be said that generally they are to the use of edifying.

It is a very common error among the present generation of Presbyterians to think that our present usages have been amongst us since the beginning of our history as one of the Churches of the Reformation. We cling to this error with a religious and Jewish tenacity, but it was not so from the beginning, or for a considerable time thereafter. As Scotch Presbyterians, we cry "Knox, Knox," but we do not do the things which Knox did. Most of our people look upon the modes of public worship which we so jealously adhere to as if they had the sanction of Knox's example and instructions; yet I understand it is a historical, though not generally known, fact that our Church, when it cast off Rome under Knox, and for nearly a century thereafter, used "The Book of Common Order," commonly called "John Knox's Liturgy."

I am glad to see Rev. Dr. Fraser, my old pastor while I resided in Montreal, taking part in the English Presbyterian Synod in seeking to revive this ancient and good usage of our Church in the time of Knox. Dr. Fraser moved for a committee to prepare forms of prayer for the approval of next Synod, and the discussion seemed favourable to the optional use of a Liturgy.

Is it not time that a step was taken in the Presbyterian Church in Canada in the same direction, and that congregations even now should have the same liberty in this matter as we already have in the use of the organ? I will be glad if this short letter leads to a discussion in our Church papers of this much needed reformation, or, if I may be allowed to use the word, re-reformation; for it will be only reverting to the better usage in public prayer during the first century of the Scottish Reformation.

Perhaps some of our clergy will be drawn out on the historical question and other points, but I hope the lay thought of our Church will also be expressed.

LAYMAN.

# Pastor and People.

## CONVERSION OF A HEBREW LADY.

The renouncement of Judaism and the open espousal of Christianity on the part of Israelites is no less thrilling because it is so frequent in the Rev. Mr. Freshman's work in this city. Testimony given by Jews, who are full of astonishment and gratitude because they have found the Messiah, has in it a reality which quickens the faith of Christians who are privileged to hear it.

Sunday evening, March 21, was one of these interesting occasions so constantly occurring in Mr. Freshman's work. Notwithstanding very unfavourable weather, the Hebrew-Christian Church, 17 St. Mark's Place, was well filled. The Rev. Alexander McLean, D.D., one of the secretaries of the American Bible Society, preached a sermon that was listened to with close attention by the many Israelites present. The pastor, Mr. Freshman, then administered the rite of baptism to a Hebrew lady. She had written a letter to Mr. Freshman a few days before baptism, some portions of which were read on that occasion. "To your establishing the Hebrew-Christian Church," she wrote, "I have the light which fills my whole being. . . . Great was my astonishment at finding so many people, who once despised the Saviour, now worshipping Him. As all Hebrews believe, so did I. . . . But from your words I gained the information which led to my finding all proofs necessary for me in the Book of Isaiah, I being at the time of my conversion almost a stranger to the New Testament. . . . Jesus has given me a new heart. A Hebrew once receiving the blessed Spirit of God cannot mistake Him for any other. . . . I desire the prayers of all believers in behalf of the House of Israel."

A Jewish rabbi who was baptized by Mr. Freshman, a few weeks ago, is now assisting in the meetings. Seven young men, converted Hebrews, have through the instrumentality of this work been placed in different seminaries to be prepared for the Christian ministry. And yet it is but four years since Mr. Freshman left his pastorate, and, single-handed, came to New York to labour for the conversion of the Jews. The work has been sustained by the God of Israel, who has touched the hearts of Christians, to send free-will offerings, which have often come in answer to the prayer of need when the work was in special straits. Offerings for the building fund are published in Mr. Freshman's paper, the *Hebrew Christian*, published at 17 St. Mark's Place, New York. When contributions are made to the general mission work a printed and numbered receipt is mailed to the donor in acknowledgment. All offerings marked for "personal use," are acknowledged by a note of thanks to the sender. On Sunday evening, March 28, in the after-meeting, eight testimonies were given, seven being from converted Hebrews. The meeting was one of thrilling interest.—*N. Y. Witness*.

## "AS BECOMETH SAINTS."

The people of God, in the Scriptures, are characterized as "saints." They are thus designated because they are already holy in some measure and because they will eventually be perfectly so. And, as saints, certain things become them. They should essentially differ from what they once were, and from what others still are.

In the first place they should be saintly. They should be what the name signifies. This, as applied to them, should not be a misnomer. They should possess, in a large measure, that holiness without which no man shall see the Lord. They should be both pure in heart and pure in life. They should be abstain from all appearance of evil. They should be Israelites indeed in whom there is no guile.

They should be heavenly minded. Their thoughts and affections should be chiefly on things above. This world is not their home. They are but strangers and sojourners here. They are passing on, and will soon pass away from all worldly things. Soon will they be with the Saviour in those mansions that He is preparing them. With such prospects in view it does it become them to mind earthly things.

They should be Christ-like. They should be characterized for all the excellence that adorned his character. Like Him, they should be "holy, harmless, undefiled and separate from sinners." They should be meek and lowly in heart, benevolent and kind, patient and submissive, forbearing and forgiving, loving and sympathizing, humble and condescending and eminent for everything that is lovely and of good report.

These, and the like things, are expected of all that belong to Christ. He Himself expects it of them. When He washed the disciples' feet, He said unto them: "I have given you an example that ye should do as I have done unto you." And so should it be in respect to all imitable things. It is by thus doing that they adorn the doctrine of God their Saviour.

And the world also expects these things of them.

They reasonably expect that the disciples of Christ will conform their lives to his precepts and example. It is only then that they act becomingly. Those that profess to be saints should be consistent. They should be saintly.—*New York Observer*.

## ONLY.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—Matt. xxv. 40.

Only a word for the Master,  
Lovingly, quietly said;  
Only a word!  
Yet the Master heard,  
And some fainting hearts were led.

Only a look of remonstrance,  
Sorrowful, gentle and deep;  
Only a look!  
Yet the strong man stooped,  
And he went alone to weep.

Only some act of devotion,  
Willingly, joyfully done;  
"Surely 'twas naught!"  
(So the proud world thought)  
But yet souls for Christ were won!

Only an hour with the children,  
Pleasantly, cheerfully given,  
Yet seed was sown  
In that hour alone  
That would bring forth fruit for heaven.

"Only I"—but Jesus is looking,  
Constantly, tenderly, down  
To earth, and sees  
Those who strive to please;  
And their love He loves to crown.

## LORD OF THE SABBATH.

When the disciples plucked the ears of corn upon the Sabbath, Jesus took the opportunity to teach that "the Son of Man is Lord also of the Sabbath."

Some men have tried to find in this an abrogation of the Sabbath Day. They have argued that Jesus thereby discouraged His disciples from recognizing its rigid observance as obligatory. Is this so? Just the reverse. The very phrase itself is a recognition of the Sabbath as still existing and still binding upon all men.

There is a parallel phrase which was interpreted by Jesus Himself (see Matt. xxii. 32). "Have ye not read . . . I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Apply this to the language of Mark ii. 28. He is not the Lord of a dead, but of a living Sabbath. That is. The Sabbath and its law are living, and will continue to live while Jesus continues Lord.

Why, then, did He suffer the disciples to pluck the ears of corn on that day, and why did He rebuke the Pharisees? Because others had attempted to set themselves up as lords of that day. The Pharisees had made many foolish regulations about its observance, as if they were its masters. Jesus replies that "the Son of Man" is its author and lawgiver.

The Pharisaical additions to the law had a tendency to make of it a day of mere formalities, a dead day of ceremonies. Christ would not be king over a corpse. The Sabbath over which He should be Lord must be a living day, a season wherein men should grow in grace and imbibe of the life which God gives.

With each individual Christian rests the question whether his Sabbath shall be a dead or a living one. It can be destroyed by intentional assaults upon it and deliberate indulgence in business and pleasure; or it can be destroyed by mere neglect, by simply allowing the world to encroach and to continue encroaching till its vitality be quenched.—*Christian Observer*.

## THE GROWTH OF PROHIBITION.

No intelligent observer will deny that the Prohibitionists are making headway. The liquor interests are becoming aware of the growth of the prohibition sentiment. Within a year a constitutional amendment prohibiting the sale and manufacture of liquor has been adopted in Rhode Island. A similar amendment will be submitted to the voters of Florida at the coming November election. Should Congress conclude to admit Dakota as a State, its new Constitution would also contain such a provision. Local option laws have been adopted in Virginia, Georgia and Mississippi within the year, and have been extended to several counties in South Carolina. The Legislature of Washington Territory has also passed a local option measure. Ohio has re-enacted the Scott law, with a local option attachment. This law imposes a heavy tax upon the liquor traffic. Temperance educational bills have been passed in Connecticut, Maryland and Iowa. Constitutional amendments barely failed of adoption by the Legislatures of both Massachusetts and New York, and a local option measure was defeated in the New Jersey Legislature by a vote

too close to be contemplated by its opponents with any great degree of satisfaction.

These statistics, with the added fact that constitutional prohibition already exists in Iowa and Kansas, show that the anti-liquor forces are getting in some work that is decidedly effective. That some of this legislation will meet the fate of former prohibitory and local option laws, which were enacted only to be repealed or declared unconstitutional by the courts, may be taken for granted, though the Prohibition leaders are profiting by former mistakes in drafting their measures, and it is not likely that the courts will set them aside so easily in the future. It is apparent that both the liquor interests and political leaders will be compelled to deal with prohibition as a constantly growing force in the domain of law and politics.—*Philadelphia Times*.

## HERE AND THERE.

"I hope to enjoy his society greatly in heaven, but I don't care to see any more of him here on earth than I can help." So said one Christian of another to a third person. When asked what he meant, the speaker explained that, although there could be no doubt of the reality of the piety of the person spoken of, it had failed so signally thus far to eradicate, or even modify essentially, some disagreeable traits, that few persons could be expected to take real enjoyment in his society, however much they might respect him for his excellences.

The conversation suggested three things worth remembering:—First, the duty of the follower of Jesus Christ to commend his religion by cultivating a genial spirit and pleasant manners; second, the possibility that, if a fellow Christian does not seem to us to be all that he ought to be, his shortcomings may be due, in part, to our failure to make his acquaintance fully enough to appreciate his best side thoroughly, and in part to the evil influence upon him of our own bad example; and thirdly, the fact that in the blessed life to come those who have truly loved and served the Lord will have been emancipated from their lingering bad and disagreeable habits, and will find that they have far more in common, both with their Redeemer and their fellow-disciples, than they ever seemed to have on earth. *Congregationalist*.

## ARE MISSIONS A FAILURE?

The statistics, referred to elsewhere in this paper, showing the condition of Protestant evangelistic missions in Japan, become more interesting when we compare this condition with that of a few years ago. On July 1, 1878 eight years ago there were, as stated in the "Encyclopedia Britannica," fifteen Protestant denominations engaged in mission work in Japan, now, twenty-two, then 104 missionaries from abroad, now 183; then nine native ministers, now sixty; then ninety-three assistant missionaries, now 113, with eight colporteurs and forty-one Bible women; then twenty-six churches and 113 chapels, now 168 churches; then 1,617 Church members, now 11,678, of whom 3,115 (or more than one-fourth) were received last year; then three theological students, now 102.

The statistics of former years were not so full and minute as the present, which prevents a more complete comparison. For instance, the number of schools and pupils was not reported. But enough is given to show what an encouraging advance has been made in eight years, far exceeding that of any Protestant Churches in England or America. The additions to the native churches in Japan last year, were in proportion to their previous membership, three times as in our home churches. And in every other indication of progress their rate of advance exceeds our own.

## CONVERSION OF CHILDREN.

How early should we expect the conversion of our children? Just as early as we begin to labour and pray in earnest for it. The heathen mother takes her babe to the idol temple, and teaches it to clasp its little hands before its forehead in an attitude of prayer long before it can utter a word. As soon as it walk it is taught to gather a few flowers or fruits or put a little rice on a banana leaf, and lay them upon the altar before the idol god. As soon as it can utter the names of its parents, so soon is it taught to offer up its petitions before the images. Who ever saw a heathen child that could speak and could not pray? Christian mothers, why is it that so many children grow up in this enlightened land without learning to pray? Why is it that when called upon to address a supplication to Him who made and sustains them, they so often blush and wish to be excused? Is not our God worthy of homage? Is not our God able to hear and answer prayer?

TIME has a doomsday-book, upon whose pages he is continually recording illustrious names. But as often as a new name is written there an old one disappears. Only a few stand in our hallowed characters never to be effaced.



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TORONTO, WEDNESDAY, JULY 7, 1886.

A PRESBYTERIAN minister of Philadelphia left his church the other day, and united with another supposed to be more liberal. A short time before leaving he began a sermon in this way: "There was a man sent from God, and his name was Theodore Parker." It was high time for that minister to leave. One wonders how he ever found his way into a Presbyterian pulpit. Occasional cases of this kind, however, may be overruled for good if they make Churches more careful in the reception of ministers. The lesson is badly enough needed. A conservative policy on this question is the proper policy at present, and it will be a matter of deep regret if the Presbyterian Church in any of its branches should pursue any other. We are not throwing stones at any of our neighbours. Indeed we are not at all certain that the quantity of glass in our own ecclesiastical house is so small that we can afford to throw stones at anybody.

If the Young Liberals have made mistakes in their convention held at Montreal last week, it has not been for want of advice. For weeks previous to the meeting they were told by all manner of advisers what they should and what they should not say and do, but with the independence and self-reliance of youth they took the course that seemed to them wisest and best. There was one thing they did which they might, just as well have left undone—a matter which, so far as we can see, in no way concerned them. They passed unanimously a congratulatory resolution to the newly elected Cardinal Archbishop of Quebec. It is not shown that he had been a life-long exponent of Liberal principles, or that he had rendered some distinctive service that called for special recognition at the hands of a political organization. It is difficult to understand why Liberals, young or old, should fawn upon a recently created ecclesiastical grandee. When the people of this country learn that politically all denominations are equal, and that Catholics and Protestants are simply citizens and vote as such, there will be less inclination to fish for the votes of any particular class.

THE terrible afflictions that frequently come upon God's people are among the most mysterious things in this life. The other week a frightful, crushing blow fell upon Dr. Charles L. Thompson, of Kansas City, formerly of the *Interior* staff, one of the most genial, gifted and lovable ministers in the American Church. His son, a young man of great promise, who had been married but a few days, whilst staying at a New York hotel, seized a pistol, and after taking the life of his bride, took his own. There seems to be no explanation of the awful deed but insanity. Still the affliction is a terrible one, and is none the easier borne because it comes almost immediately after the death of the young man's mother. Well, indeed, for her that she is gone; but who can think without the deepest sympathy of the lone and stricken husband and father? Why such terrible blows should come upon a genial, gifted and most honoured servant of God, whose writings have helped many thousands, is a mystery that no finite mind can fathom. All the solution we have is, "What thou knowest not now thou

shalt know hereafter." If the sympathy of a stranger in another land, who has often followed Dr. Thompson's gifted pen with delight, can be of any service to him in his trouble, he has ours. May the God whose help he has often asked for others sustain him in this terrible ordeal!

URGING graduates of the theological seminaries to fully equip themselves for their life-work, the *New York Observer* makes the following most pertinent remarks:

Is there anything that any one of these graduates can do which he is not doing, and by which he might make sure of a life of increasing usefulness and honour? How may he lessen this shadow of possible failure which darkens his future pathway? We are quite sure that he can do very much in many ways to brighten the prospect and to make it quite evident to others that he is to be a successful minister. For instance, he may in all his work and self-culture put far more stress than is usual on being "apt to teach." Students are so much absorbed in accumulating stores of learning that they generally leave the whole matter of personal influence in using their material to the exigencies of the occasion. If they devote any attention to practical humilities, they regard it more as a diversion than the all important issue of all their work.

The accumulation of stores of learning, especially Biblical learning, is indispensable. A teacher of the Word cannot teach what he does not know. The material must be obtained. But of what use is the material if the owner cannot use it? His magazine may be large and well stored with the best possible ammunition; but if he cannot take out part of the ammunition and fire it so that it will strike, of what possible use is the magazine to the people? No matter how much knowledge a man may have, no matter how scholarly, cultivated, or even pious he may be, without "aptness" in presenting truth he can never be a preacher. Hence the importance not only of knowing the truth and feeling its power, but of being able to make others feel its power as well.

ONE-HALF of the population of the State of Vermont attend no place of worship. To make the number of attendants near one-half, infants brought by their parents and persons who attend but four or five times a year have to be counted. And yet Vermont is considered one of the most moral, law-abiding and God-fearing States in the Union. The *Christian at Work* would like to have the figures in regard to New York State and makes the following comments:

Do we rely too much—are we too complacent over our Churches and their regular services? Are the townships of New York neglected as those of the other thirteen Northern States east of the Mississippi are? Considering that a million and a half of the people in this State live in towns of less than 2,000 inhabitants, what sort of material is the country sending the city? What can be done about it, and what of the future? These questions suggest themselves with painful persistency, and Protestantism ought to be able to answer them. In brief, if our Protestant Churches are not doing what they should, is it not time they changed their methods,—may it not be well at times to learn something even from one's enemy?

In our opinion what is needed in many cases is not so much a change of method as more motive power. If all, or nearly all, the members of the Church were actively at work more than half the members of any civilized community could be induced to attend some place of worship. If the people of Vermont who attend church made it their business to bring others there the statistics would soon change. We should like to see the figures for Ontario. Of one thing we are thoroughly persuaded. If the members of the Churches in this Province were all to make wise, energetic and persistent efforts to bring their neighbours to church there would be few in Ontario not in attendance at some place of worship.

ONE paragraph in the report of the Committee on Statistics demands immediate attention. Two years ago a column was added for entering the number of families that contribute to the support of Gospel ordinances. The committee think this column is useless, because the figures show that nearly 19,000, or more than twenty-five per cent. of the families, contribute nothing. The committee cannot suppose, the report says, that there are so many families that pay nothing, and that there is so much neglect on the part of elders and managers as to permit them to neglect their duty in this respect. We should like to see the committee give their reasons for assuming that such a state of things cannot be supposed. The fact that numbers of families pay no money is to our mind much more easily supposed than that the

office-bearers of the congregations in question would send in incorrect returns. Taking the Presbyteries at random, we find one congregation in Toronto of 260 families, only 210 of which contribute, and another of 265, only 230 of which contribute. There we have in two congregations in one city no less than eighty-five families that pay nothing. Going east a little we find a congregation of 305 families only 250 of which pay anything. East farther still we find three congregations in one of which twenty-four families contribute nothing, in another twenty-eight and in the third thirty. In the Presbytery to which the respected Convener himself belongs we find a congregation in which forty-seven families are reported as contributing nothing, and another, and that not by any means a large one, in which twenty-two families are similarly reported. Now we fear these reports are substantially correct. We see no reason for thinking that they are not quite as correct as any other part of the congregational returns. The facts, we believe, are sad facts they may be but still facts that numbers of people in many congregations never pay without being asked, and office-bearers for various reasons do not ask them. Some of these reasons we are prepared to discuss at a future day. We know of only one session out of seven hundred—quite likely there are more, but we know of only one—that ever deals with families that do not contribute, or even refuses a certificate to members who are quite able, but unwilling to settle up before leaving. This whole subject will bear discussion, and if probed to the bottom we fear it would be found that in some cases the number of nonpaying families reported is under rather than over the mark.

### THE IRISH GENERAL ASSEMBLY.

ON all sides the agreeable, harmonious and profitable character of the General Assembly has been favourably commented upon. It is exceedingly gratifying to observe that a like spirit prevailed in the General Assembly of the Irish Presbyterian Church recently held at Belfast. It is all the more remarkable that in the present critical state of affairs in Ireland, that while over the British Isles a political cyclone is careering, there should be such unanimity and brotherly love in the Irish Presbyterian Assembly, where, as in all the Presbyterian Churches, a spirit of sturdy independence prevails. Presbyterian party is sure to assert itself. Men of great personal influence will necessarily impress on others the importance of their individual convictions, but the days of personal leadership are well nigh over. It is therefore the more remarkable that there should have been on the two really burning questions before the Assembly such harmony of purpose and a manifest desire to reach unanimity of result.

On this side of the Atlantic we sometimes wonder that the instrumental music question should have continued to divide the Irish Assembly for sixteen long years, coming up as it did with all the regularity that attaches to the report of an important standing committee. It is astonishing that a *modus vivendi* could not be found until pressure from another quarter rendered a workable compromise necessary. It has to be remembered, however, that the Irish Presbyterian holds his convictions with the utmost tenacity, and can always give a good reason for the hope that is in him. The organ question has been year after year debated with remarkable ability on both sides. The subject has been thoroughly exhausted, and it has left the chief combatants in the same condition. On both sides there are audible sighs for rest from the ceaseless monotony of the organ-grinding debate. Another reason for the prolonged discussion and the energetic action to which it gave rise is to be found in the fact that on this question the Irish Church is pretty evenly divided. Had there been a preponderance on either side the matter would have been settled long ago. As it is, in view of the threatening aspect of political affairs, it was deemed wise to come to some understanding on the question of instrumental music. A committee, composed of the leaders on both sides, held successive meetings, and arrived at a truce which was subsequently ratified by the Assembly. The agitation is to cease. The opponents of the organ will discontinue the formation of defence associations, and the organists have agreed to use their influence to secure the silencing of the organ wherever it has been introduced. The truce is to continue for three years, and if all instruments are silenced for five

years. The time is not long, but much may meanwhile transpire.

A still more absorbing question in the Irish Assembly was the State of the Country. Each member, according to reports, seemed to feel the gravity of the situation. There was evidently the utmost desire to view the question calmly, to say nothing rashly, and to realize the great responsibility resting on the Assembly's utterance. The resolutions adopted were worthy of the Assembly and worthy of the occasion. With singular unanimity the Irish Presbyterians dread an Irish parliament. As the discussion showed, the members had their political party predilections, but Conservative and Liberal alike cordially protested against the bestowment of Home Rule on Ireland. The resolutions were adopted unanimously—if the objection of one member devoted to the opinions of Mr. Gladstone can be said to have any other effect than that of accentuating the remarkable agreement in opinion existing in the Assembly.

In other matters the Irish Assembly was able to report encouraging progress. They are interested in the same work as we in the Canadian Church are engaged in, though of necessity their Home Mission work does not bulk so largely as ours. Foreign missions and education receive a large share of their attention, and in both there is a gratifying increase in zeal and liberality. The late meeting of the Irish General Assembly evidences that the Church in Ireland is growing in spiritual power, influence and usefulness.

## Books and Magazines.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—A new volume of this most valuable weekly has just been begun. The best magazine and review articles and the best current fiction appear in its pages.

**OUR LITTLE ONES AND THE NURSERY.** (Boston: The Russell Publishing Co.)—This gem of monthly magazines for children gives a variety of interesting reading, and a rich profusion of exquisitely beautiful engravings this month.

**DOCTRINE OF FINAL PERSEVERANCE.** A sermon by Rev. R. N. Grant. (Orillia: Times Printing and Publishing House.) This is a good, clearly expressed discourse on John x. 28, 29, and it concludes with equally lucid and direct practical lessons.

**ST. NICHOLAS.** (New York: The Century Co.)—This new number of *St. Nicholas* is a splendid one. It has a number of attractively written tales of an instructive and refining tendency, a variety of papers giving young readers just such information as they desire, and a number of excellent illustrations.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.)—This most excellent weekly magazine keeps up its well-merited reputation, giving an abundance of wholesome, instructive and attractive reading for the large class in whose interests it is published. In number and quality of its engravings it excels.

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Review Section of this admirable monthly is specially inviting this month. Several themes of living interest are discussed by competent and distinguished writers. The other sections are no less attractive, many suggestive short papers by men of great reputation make their appearance in the present number.

**MISCONCEPTIONS OF CALVINISM.** By Rev. James Middlemiss, D.D. (Toronto: Presbyterian News Co.)—This little pamphlet, in a brief and concise manner, deals with the distinctive doctrines usually styled Calvinistic. Dr. Middlemiss discusses the fundamental questions raised in a fair, calm and impartial Christian spirit. There is no attempt to evade or ignore difficulties. The pamphlet is worthy of thoughtful perusal.

**HARPER'S MAGAZINE.** (New York: Harper & Brother.)—*Harper* for July is an unusually attractive number. The frontispiece is a new and admirable portrait of Nathaniel Hawthorne. There are a number of articles finely and plentifully illustrated, redolent of the season. Matters of public interest are also discussed by writers whose views will be read with interest. Serial fiction, short stories and poetry, are as usual ably presented in this number. The

first of a series of "Social Studies," by Dr. Richard T. Ely, is begun. The contents of Easy Chair, Study and Drawer are delightfully good.

**CANADIAN METHODIST MAGAZINE.** Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—For frontispiece the *Canadian Methodist* gives a finely engraved steel portrait of the late Dr. Rice, to whose memory the opening paper pays an affectionate tribute. There are a number of interestingly written descriptive papers whose value is enhanced by excellent and numerous illustrations. Dr. Daniel Clark writes on "Half Hours in an Asylum for the Insane." The present is an excellent issue of this ably conducted magazine.

**NUTTALL'S STANDARD DICTIONARY OF THE ENGLISH LANGUAGE.** Revised by Rev. James Wood. (London and New York: Frederick Warne & Co.; Toronto: Hart & Co.)—This reliable dictionary has held its place, notwithstanding that of late it has had not a few formidable competitors. For general use it is more serviceable than the ponderous volumes to which dictionaries have grown. The arrangement of the work is admirable in all respects. It gives intelligible pronunciations, accurate illustrations where required, and full appendices of proper names, Biblical, geographical, biographical and historical. It has been carefully revised, and all that has been worth inserting has been added down to the present year.

**THE CENTURY.** (New York: The Century Co.)—Not unmindful of times and seasons, the *Century* this month has respect to readers who can enjoy themselves in the country or at the seaside, and those who have not such opportunities can read no less appreciatively the various descriptive and illustrated papers which the current number presents. The frontispiece is a portrait of the now popular author, Frank R. Stockton, of whom there is a pleasing letterpress sketch. There is also a fresh supply of interesting illustrated contributions to the history of the War. Serial fiction, short stories and poems, papers on questions of present interest and the usual departments help to make the July number one of decided excellence.

**THE PULPIT TREASURY.** (New York: E. B. Treat.)—The *Pulpit Treasury* for July is to hand. Its contents display the richness, comprehensiveness, timeliness and fulness of aid in its sphere of literature for which this magazine is noted. Its portraits and sketches of the lives of eminent ministers with views of their churches is a very gratifying feature. Every evangelical denomination is also well represented in its pages. The old truths are taught, defended and illustrated with all the modern light which the best scholarship has thrown upon them. Dr. G. F. Pentecost, of Brooklyn, is given in this number the first place; by portrait, sermon, sketch of life and view of church. The other contents of the number are most valuable and suggestive.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—No article in the July *Atlantic* will attract more attention than the Autocrat's engaging description of his first visit to Europe, more than fifty years ago. Dr. Holmes has written nothing for a long time more charming in quality or more thoroughly characteristic. Philip Gilbert Hamerton gives the first paper of his series, "French and English." George Frederick Parsons' vigorous, clearly-reasoned, and extremely sensible paper on "The Labour Question" is a timely contribution. John G. Saxe has another noteworthy article relating to the time of confusion and almost bankruptcy succeeding the Revolutionary War. "The Princess Casamassina," perhaps the strongest novel Mr. James has ever written, grows absorbingly interesting. There are instalments of Craddock's "In the Clouds," and Bishop's "The Golden Justice," and a good short story, "Sibyl, the Savage," by Mrs. Champney. There are, of course, some excellent literary articles. The Contributor's Club and Books of the Month complete a remarkable number, which fittingly opens the fifty-eighth volume of the magazine.

RECEIVED:—VICK'S MAGAZINE (Rochester: James Vick), THE BROOKLYN MAGAZINE (New York: 7 Murray Street), WORDS AND WEAPONS FOR CHRISTIAN WORKERS, edited by Rev. George F. Pentecost, D.D. (New York: Joseph H. Richards), TREASURE TROVE (New York: E. L. Kellogg & Co.), THE KINDERGARTEN (Toronto: Selby & Co.).

## THE MISSIONARY WORLD.

THE WORK IN CENTRAL INDIA.—FROM REPORT OF REV. J. WILKIE.

Though the past year has been even a more busy one than those gone before, yet it has not been productive of very much of that fruit which is usually regarded as the true sign of success, i.e., baptisms from heathenism. Two have joined us from Roman Catholicism, who, some time before, along with Chanoo, had as, Mahomedans, been seeking for the truth, and, shortly before we received Chanoo, had joined the Roman Catholics, only, however, to become dissatisfied, and through the faithful teaching and example of Chanoo to look to Jesus, as He is seen by faith, rather than in the crucifix. Nine of the family in Oojein, of whom I spoke last year, the wife having also become a believer in Jesus, are now anxious for baptism, and but for the sudden illness of their youngest child would have been baptized last Sabbath. Together with them will be baptized a young man, whose father was a Sadhu or holy man, but who, through the instrumentality of Chanoo, has become a follower of Jesus. The reception of this family will, I hope, lead to very important results, as he is the head man (Patel) of a large caste in Oojein, the whole of which has become very thoroughly leavened with Christian truth, and amongst whom even now there are a number apparently very near the kingdom. I cannot speak too highly of the faithful efforts of Chanoo and Narayen, who, though not very highly accomplished, have succeeded in their own simple way in commending the Gospel to the heathen around them. Through the efforts of Govind Rao, another family consisting of father, mother and four children have also joined us from heathenism. Eight infants have also been baptized, and four have been received from other congregations.

The means used in the work have been much as in other years, and so a description of each of them is unnecessary. The Schools, Vernacular and High; preaching in Oojein, Indore and Camp and to a slight extent in the villages around; selling of tracts and Bibles by the colporteur; Sabbath services and prayer meeting in the church; training of workers at the monthly meeting, as opportunity offered, and the press.

The congregation at Indore has continued to grow, though not as fast as could be wished. There have been received in all twenty, i.e., fourteen by baptism, two on profession of their faith, from Roman Catholicism, and four by certificates. Of the fourteen by baptism, eight were the children of Christians and six were from heathenism. On the other hand we have lost nine, who have gone to other stations for work.

The congregation has raised during the year Rs. 660, which, in addition to providing Sabbath school papers, etc., is given up to the Boarding School Scheme—a scheme which so far has not made much progress, for want of a suitable building, but the need of which is fully recognized by all who have the welfare of the mission at heart.

The Sabbath school is held as usual, the only changes to be noted are that Miss Rodger now takes the Marathi-speaking women, whilst Miss Beatty takes *Miss Rodger's old class*.

On Sabbath and Thursday evenings the attendance both of Christians and heathens is very encouraging. We long for the baptism of the Spirit, that we may have not numbers only, but also that power from above, that will both drive out from our midst all evil, and cause an ever-widening influence to reach out to the surrounding masses, to the honour and glory of our loving Saviour.

The monthly Panchayats have been held more or less regularly, and there has been introduced the monthly social meeting of the whole congregation held at the same time. They are made as much as possible like the socials at home. At New Years, a tree laden with presents was prepared, and amidst the usual associations of such a home, the hearts of old and young were gladdened and cheered.

The only change in the staff is that caused by Balaram being given to Mr. Wilson to begin work at Neemuch.

It is unnecessary to say that much has been left undone. The work is gradually however being organized and established; and, though we can recognize both failures and omissions, we thankfully recognize the guiding hand and tender care of our loving Father, and, rejoicing that we are permitted to engage in the glorious work, go forward full of hope for the future.

## Choice Literature.

### MISS GILBERT'S CAREER.

CHAPTER XXIII.—THE CRAMPTON COMET REAPPEARS, PASSES ITS PERIHELION AGAIN, AND FADES OUT.

"Commencement" at old Dartmouth! Day memorable to incoming freshmen and outgoing graduates! Annual epoch in the life of Hanover, on one side or the other of which all events respectfully arrange themselves! Holiday for all the region round about, for which small boys save their money, and on which strings of rustic lovers, in Concord waggons, make pilgrimages to the shrines of learning! Day of the reunion of long separated classmates, who parted with beardless faces and meet with bald heads! Day of black coats, pale faces and white cravats! Day of rosettes, and badges, and blue ribbons, and adolescent oratory, and processions, and imported brass bands! Carnival of hawkers and peddlers! Advent of sweet cider, and funeral of oysters, dead with summer travel! Great day of the State of New Hampshire!

Commencement day came at old Dartmouth, and found Dr. Gilbert and Fanny in the occupation of the best rooms in the old Dartmouth Hotel. Booths and tents had been erected in the village where they were permitted, and early in the morning, before the good people of Hanover had kindled their fires, or the barkeeper of the hotel had swept off his piazza, the throng of peddlers and boys began to pour into the village.

Dr. Gilbert's zeal in educational matters, and Dr. Gilbert's reputed wealth, were appreciated at Dartmouth. He had, a few years before, been appointed to a place upon the board of trustees of that venerable institution, and had annually exhibited his portly form and intelligent old face upon the platform during its anniversaries. He enjoyed the occasion and the distinction always; but he had never visited his alma mater with such anticipations of pleasure as warmed him when he rose on the morning we have introduced, and threw open the shutters to let in the sunlight of a cloudless "Commencement Day." Dr. Gilbert shaved himself very carefully that morning. Then he enveloped himself in a suit of black broadcloth, that had never spent on the Sabbath air its original bloom. Then he brushed his heavy white hair back from his high forehead; and it is possible that he indulged in some justifiable reflections upon the grandeur of his personal appearance.

There were several reasons for the delightful character of Dr. Gilbert's anticipations. The central reason was, of course, the gratification he would have of seeing the son of his love honoured in the presence of a cloud of witnesses. Another was the pleasure of appearing with a daughter who had made herself famous. Another was the expectation of meeting his surviving classmates. To these it would be his pride to appear as a patron and trustee of the college; as a man who had been successful in his profession, and in the accumulation of wealth; and as the father of the valedictorian and a celebrated authoress. In fact, as Dr. Gilbert stood that morning, looking at himself in his mirror, and thinking of what he was and what the day had in store for him, he could not help feeling that it was the great day of his life.

The breakfast bell rang its cheery summons, and the doctor knocked at his daughter's door. She would be ready in a moment. So he paced slowly up and down the hall, swinging his hands, and giving courteously greeting to the rabble that poured by him in their anxiety to get seats at the board. The long stare that some of them gave him he took as a tribute to his venerable and striking appearance, as, in fact, it was. At length Fanny appeared; and taking the stylish woman upon his arm, he descended to the breakfast-room, where fifty men and women were feeding at a long table, at the head of which were two vacant chairs, reserved for Dr. Gilbert and his daughter. In an instant all eyes were upon the distinguished pair. Then neighbouring heads were brought together, and, in whispers, the personal appearance of the authoress was discussed. Old men looked over their spectacles, and young men in white cravats looked through theirs. Fanny could not but be conscious that she was the object of many eyes, and, holding her own fixed upon her plate, she breakfasted in silence.

She thought the company would never finish their meal. The truth was, they were all waiting to see her retire; and when she and her father rose to leave the table, there was a general shoving back of chairs, and two or three old gentlemen came around to exchange a cordial "good morning" with Dr. Gilbert, and get an introduction to his daughter. Busily engaged in conversation, they naturally took their way to the parlour; and, before Fanny could get away, she found herself holding a levee, with a crowd of persons around, pressing forward to be introduced. A fine old doctor of divinity had assumed the privileges of a friend, and while Dr. Gilbert was with happy volubility pouring into the ear of an old classmate the praises and successes of his son, his daughter was coolly receiving the homage of the assembly. There were a dozen young men who had come back to get their "master's degree." Some of them had their hair stuck up very straight, like bristles, and some of them wore their hair very long, and brushed behind their ears. Some were very carefully dressed, and none more so than those who were seedy. Some were prematurely fat, and others were prematurely lean; but in all this wide variety and contrariety, there were some things in which they were all alike. They had all read "Rhododendron," all admired it, were all happy to meet its author, were all desirous of making an impression, and were all secretly anxious of winning the special favour of Miss Gilbert.

Thus forced into prominence, Fanny exerted herself to converse as became her with those about her; but always, as the smiling gentlemen appeared and retired, she could not resist feeling that they were beneath her—that they were immature—that they wanted age and character. There was an element of insipidity—something unsatisfying—in all they said. Often the figure of Arthur Blague, who had no part in this festival, came before her imagination—

the tall form, the noble presence, the deep dark eye, the rich voice, revealing the rich thought and rich nature—and the chattering, smiling throng seemed dwarfs to her.

At length her brother appeared, and taking his arm, she left the room, and ascended with him to her parlour. The poor boy was pale and trembling with nervous apprehension. A bright, red spot was burning upon either cheek, his dark eye was unnaturally bright, and the exertion of ascending the stairs had quite disturbed his breathing. He had worked up to this point with courage; but now, that he was about to grasp the prize for which he had so faithfully struggled, not only his courage, but his strength, failed him. Fanny was very sadly impressed by the appearance of her brother. Her eyes were full of tears as she put her hand upon his shoulder, and said: "Ah, Fred! If I could only give you some of my strength to-day!"

Then the doctor came in, but there was something before his eyes that blinded him to the real condition of his son. He was brimful of happiness. He had been praised and congratulated, and flattered, until he was as happy as he could be. The young man saw it all; pressed his feverish lips together in determination, and spoke no word to dampen his father's ardour. In that father's heart was the spring of his own ambition. To gratify him—to accomplish that upon which his father had hung many years of fond hopes—he had laboured, night and day, in health and sickness. Now he was determined that the soul within him, upon which the frail body had lived for months, should eke out his strength, and carry him through the trial of the day. Fanny saw it all, pressed his hand, and said: "God help you, Fred!" and the young man went out, to act his part with his associates.

At this time the village was becoming more and more crowded; and word was brought to the doctor that he had better secure a seat for his daughter in the church, in which the exercises of the day were to be held. So Fanny dressed early, and was taken over by a smart boy with a blue ribbon in his buttonhole, while the doctor remained behind to add dignity to the procession.

At ten o'clock there was a sound of martial music in Hanover, and a company of bearded men, in military uniform, preceded by a marshal, and followed by a large company of students, marched to the Dartmouth Hotel, and announced by trumpet and drum their readiness to conduct Dr. Gilbert and his associate dignitaries to the church.

Down the steps, through a crowd of eager boys, and rosy-checked country belles and their brown-faced lovers, Dr. Gilbert, arm in arm with an old classmate, made his way, and took his place of honour in the procession. Word was given to march, and the village rang again with the blare of brass, and the boom of drums, and the din of cymbals; and the marshal, and the band of beards, and the corps of students, took a circuit around the common, and, reaching the church at last, where a crushing crowd was assembled upon the steps, the students divided their lines, and the guests and men of honour passed through with uncovered heads, and disappeared within.

In five minutes more every seat and aisle in the church was filled. It was ten minutes before order could be secured. Then music was called for, and the overture to Tancredi was played as a prelude to a prayer not quite so long as the opera; which, in turn, was followed by "Blue-eyed Mary," introducing a lively march, called "Wood Up," which introduced the leader of the band as the performer of a preposterous key-bugle solo.

Then came the "Salutatory" in very transparent Latin, in which everybody was "saluted"—the President of the College, the professors, the trustees and the people. The beautiful women present received special attention from the gallant young gentlemen, and the cordial terms of this portion of the salutation drew forth martial demonstrations of applause. It was noticed, however, that when the trustees were greeted, the young man addressed himself particularly to Dr. Gilbert, who received the address with graceful dignity; and that when feminine beauty came in for its share of attention, the young man's eyes were fastened upon Miss Gilbert, who occupied a seat upon a retiring portion of the stage. It really seemed to the doctor as if all the events of the day took him for a pivot, and revolved around him.

As the exercises progressed, Fanny Gilbert found herself strangely interested. There was nothing of special attraction and brilliancy in the orations; but there was something in the subjects treated, and in the names pronounced, that called back to her a scene of the past, which occupied a position quite at the other end of her career. "The Poetry of the Heavens" brought back to her the chalk planetarium of many years before, on which that poetry was illustrated under her special direction. "Napoleon," and "Cæsar," and "Joan of Arc," all figured upon the Dartmouth stage, and she could not help smiling as Rev. Jonas Slier returned to her memory. So, through all that tedious day, Dartmouth and Crampton were curiously mixed together, as if in fact, no less than in imagination, there were a connection between them. There sat her father before her, as he had sat a dozen years ago—pleased, eager, interested. There was she, occupying the same relative place upon the platform. There was the green baize carpet; there was the throng before it. Again and again rang out the cheers, as they rang on the day of the exhibition of the Crampton Light Infantry. There was she, awaiting, as on that occasion, the appearance of her brother—a comet to come forth from the hidden space behind the curtain, and then to retire.

The vividness with which this old experience was recalled to her imagination by the scenes and events around her, impressed Fanny almost superstitiously. The day and its incidents seemed like one of those passages known to be strange to our observation, yet impressing us with their familiarity—glimpses caught through some rent in the oblivious veil that hides from us a previous existence. The doctor saw nothing of this. It was fitting that there should be this introduction to the performance of his son. Every glory won by those who came upon the stage, and retired, was added to the crown of his boy, for he had distanced all of them. Not a good word was spoken, not a worthy suc-

cess was achieved, that did not minister to the splendour of his son's triumph.

Orations and music were finished at last, and only the Valedictory of Fred Gilbert remained to be pronounced. Around this performance and around him was concentrated the keenest interest of the occasion. His devotion to study, his personal beauty, his excellent character, his well-known gifts, and his achievement of the highest honours of his class, brought to him universal sympathy, and directed to his part in the day's programme the most grateful attention.

His name was pronounced, and the moment he appeared he was greeted with a general outburst of applause. The doctor forgot himself, lost his self-possession, and leaned forward upon his cane with an eager smile. Quick before Fanny came again the old planetarium; but alas! the golden-haired boy was gone, and a pale, fragile young man, with chestnut curls, was in his place. The house was still, and the feeble voice went out upon the congregation like the wail of a sick child. He had evidently summoned all his strength; and as he proceeded, his tones became rounder and more musical; but the whole address seemed more like a farewell to the world than to the college. Tears gathered in all eyes under the spell of his plaintive cadences, and all seemed to hold their breath, that he might expend no more upon them than was necessary.

The last words were said, and then there rang out over the whole assembly cheer upon cheer. Bouquets were thrown upon the stage by fair hands in the galleries, and handkerchiefs were waved at the tips of jewelled fingers. The doctor's eyes are wet with delight, but Fanny sits and watches the young man in alarm. There is a strange, convulsive movement of his chest, as he stoops to gather the bouquets at his feet. He carries his handkerchief to his mouth, and holds it there while he bows his acknowledgments to the galleries. As he retires from the stage, Fanny catches a glimpse of the handkerchief: it is bright with his heart's blood! Ah! the comet has come and gone out into the unknown spaces—sunned itself in public applause for the last time—gone to shine feebler and feebler in the firmament of life, until, in an unknown heaven, it passes from human sight.

This fancy flies swiftly through Fanny's brain—this thought pierces her heart—as she rises to her feet, walks quickly across the stage, and whispers a few words in her father's ear. He looks up into her face with a vague, incredulous stare, and shakes his head. She takes him firmly by the arm, and leads him wondering to the curtain behind which Fred had retired. She parts the hanging folds, and both enter. The movement is little noticed by the assembly, for some have already turned to leave the house, and others are listening to the music, or making their comments to each other upon the address.

As the doctor and Fanny entered the little curtained corner, they saw Fred sitting in a chair, freely spitting blood upon his handkerchief, and surrounded by a little company of frightened associates. Dr. Gilbert, though he had been accustomed through a long professional life to disease and calamity in their most terrible forms, stood before this case as helpless as a child. Beyond the most obvious directions, he could say and do nothing; and an eminent physician of the village, at that moment seated upon the platform, was sent for. By Fanny's order, Fred was removed to the hotel, where she could nurse him; and all the events of the day were forgotten in this new and most unlooked-for trial.

This seemed to be the one event of Dr. Gilbert's life for which he had no preparation. It took from him all his strength and all his self-possession. He stood before it in utter helplessness, offering no opinion, assuming no responsibility, hardly able to perform the simplest office of attendance, taking Fanny's will as law, and relying on the professional skill of others. As the more serious features of the attack passed away, and Fred was allowed to whisper his feelings and desires into the ear of his sister, he expressed a decided wish that his father might be kept from his bedside. The affliction of his father pained him more than his own disease, and he could not bear to look at him.

The composure and happiness of her brother astonished Fanny beyond measure. As he lay upon his bed, day after day, with his pleasant eyes upon her, and her hand in his, he seemed more like a child that had lain down to rest, than like a young man, suddenly snatched from life, enterprise and hope. "Oh! it's so sweet to rest, Fanny," he would say, "so sweet to rest."

The multitude had departed, and the hotel and the street were pervaded by almost a Sabbath stillness. Days passed away. Sympathizing friends called and made inquiries, and offered unaccepted services, and retired. The doctor lounged upon the piazza, or walked listlessly about the halls, or engaged his friends in conversations, of which his poor boy was always the theme. Every word of encouragement given by the professional attendant was repeated by the doctor to every man he met. Once or twice he entered his son's room, and began, in the old way, to talk of what he should next undertake, under a vague impression that a contemplation of possible future triumph would stimulate and encourage him. But the young man turned his face away in distress, and Fanny interfered in his behalf.

Fred Gilbert was not only a child again, but he wished to be one. Manhood's great struggle with the world had come upon him too early. He had been forced away from home—driven to the seclusion of study—stimulated to efforts that necessarily crucified his social sympathies—and now, when he was disabled and the great prize secured, he was only too happy to become helpless, and to give himself up to the care and attention of others. A sick girl could not have been more gentle, affectionate and submissive. He rejoiced in subjection, and was as happy under Fanny's brooding care as a babe upon its mother's bosom.

A fortnight passed away and the young man became able to occupy his chair for the greater portion of the day. September was creeping on, and, though the earth still looked fresh and green, the murmurous hush of autumn was settling upon the landscape. The dreamy, sibilant breath of insect life, unintermittent, but heard rather by the listening soul than the listening sense, pervaded the atmosphere, as if it

were the aspiration of a seething sea of silence. Industrious relays of crickets made music all day and all night. Here and there upon the tops of the maples, bright leaves of carmine and vermilion showed themselves. On one of the loveliest days of this charming season, Dr. Gilbert and his family set out upon their return trip to Crampton. An easy carriage had been secured, and two days of slow driving and frequent resting were occupied by the journey. Dr. Gilbert entered his dwelling a strangely altered man. His thoughts had flowed in one channel so long, and he had lost in the passage of life so much of his native elasticity, that he could carve out no new enterprises and discover no new fields of interest. His mind had travelled eagerly on with his boy, until the current of his boy's life was checked, and then he neither knew which way to turn, nor cared to turn at all. Fanny studied carefully, not only the case of her brother, but that of her father; and the more she did so, the more she was convinced that new and peculiar cares were coming upon her.

While Fred was in immediate danger, her fears and her sympathies, added to her active duties, kept her mind engaged. The moment home was reached, and Aunt Catharine's ministry secured, she began to grow uneasy, and to long for something to engage her powers. The further pursuit of literature did not enlist her thoughts at all. She had had enough of that and felt that she could never undertake it again, unless under the impulse of some new motive. But Fanny was not left to seek for labour; it came to her. Her father wanted writing done and business transacted; and, by degrees, she found herself absorbed in an employment entirely new to her. Gradually assuming the responsibilities of her new position, she became accountant, farmer and general manager of the estate. This new life pleased her well, and the success which attended her administration of affairs was the marvel of all who knew her.

The invalid brother grew stronger, but he was broken-spirited. He had not a particle of ambition for anything higher than he had achieved; and it was evident to his friends that his stock of vitality was too far reduced by premature expenditures to allow him to accomplish anything further in the world. If he rode out, Fanny always drove. If any business was to be done, it was put upon Fanny. She assumed the reins of authority in the household—gracefully, and with sufficient consideration for her father—and became "the man of the house." All this pleased her not a little. When not otherwise engaged, she was in the farmyard among the horses, the cattle and the sheep. Her dominion there had a strange fascination for her. They ran toward her when she appeared, took food at her hand, obeyed her will. She drove horses that were no more than half-tamed, and took delight in the dangerous play. People talked about her, and only one autumn, filled with these pursuits, made her rather notorious.

Out of this life, so greedy a nature as hers could not draw food always, and was not destined to draw food long. Yet she was exercising more patience and forbearance in her relations to her family than she had ever exercised before. Her brother could not read; so, many a long evening she read to him; but she felt the task to be irksome. Often, when she was engaged in these offices, she thought of her patient neighbour, Arthur Blague, and wondered where his strength, patience and equanimity had their source. When she mixed with the world, and came into contact with the rough natures around her, she felt strong; but when she came to this patient, humble ministry, she felt that she was but a weak and wilful child.

Arthur had been an interested—sometimes a painfully interested—observer of all her movements. He had, however, little of her society, because he chose to keep away from her. He had been pleased with her efficiency in the service of her father, but there were displays of masculine tastes that troubled him more than he would have been willing to confess.

(To be continued.)

PRECOCITY OF MUSICIANS.

The stories of the more remarkable instances of boyish musical talent, alike in execution and composition, are probably well known to most readers, so that I may pass them over with a brief reference. Mozart is, I believe, the true Wunderkind in the magical realm of music. He began to play at so infantile a period that no date is assigned. At four he could play minuets, in good style probably, for a year after he was exhibited in public. Early in his fifth year he composed concertos; at eleven he wrote an opera buffa, and so forth. Next to him, perhaps, came Mendelssohn, who first played in public at the age of nine, and whose first dated work, a cantata, was written when he was eleven. Beethoven tells us that he began music in his fourth year, and that at nine he had outgrown his father's teaching. He is said to have written a cantata when ten, and it is certain that a composition for a piano (variations on "Dressler's March") dates from this year. Schubert is another conspicuous instance of early musical development. He, too, soon outstripped his teacher, who said he had got harmony at his fingers' ends. At eleven he was sufficiently skillful with the violin to play that instrument in church, and at the same date he began to compose little songs. The examples just cited illustrate what may be called all-round musical precocity. Others show early talent in a more restricted form of activity. A number of musicians distinguished themselves as lads by masterly execution. Meyerbeer, who as a young child could play any air he had heard, performed at a public concert at nine. Hillier did the same thing one year later. At the age of twelve Spohr played the violin in public. Mehul was installed as organist at ten. Among the instances of early attempts at musical composition may be named the following: Schumann tells us that he composed before seven. Cherubini is said to have written at nine, Auber at eleven, Weber at twelve (his first opera dates two years later), David at thirteen, Lotti and Rossini at sixteen, and our own Purcell at seventeen.—*The Nineteenth Century.*

CHORD AND DISCORD.

As blue as a shred of the dappled sky,  
With delicate fold on fold,  
The spiral of smoke rose curling high  
O'er the cottage, and coiled and rolled  
And fastened my gaze as I wandered by,  
With the charm of a grace untold.

The woods were vivid with June's lush green;  
The oak and the maple made,  
With the tassels of sombre pines between,  
And the willows along the glade,  
And the braiding of sycamore's pallid sheen,  
A lattice of shine and shade.

A ripple of water faintly trilled  
Where a sparkle of light fell fair;  
The scent of the new-mown meadow filled  
Each waft of the dewy air,  
And the winnowing gurgle of blue-birds stilled  
The coo of the doves despair.

The symphony woven of sight and sound,  
Attuned to the perfect day,  
Came home to my senses interwound  
With merriment clear and gay;  
But under a bank with sweet-brier crowned  
The children were at their play.

One tossed in his hand a robin's nest;  
One snatched at the fledgelings three;  
One mimicked the heave of the mother's breast,  
As she moaned in the nearest tree;  
And another set heel, with laughing jest,  
On the home of a bumble-bee.

A call rang harsh from the cottage door;  
They heeded not what was said;  
The perfect accord so full before  
Had all in a moment fled;  
The chorale of Nature I heard no more,  
But the jar of the human instead.

—Margaret J. Preston, in *N. Y. Independent*.

NAMES OF PRECIOUS STONES

Many of our stone names have no more mysterious origin than the name of the place where they were principally found. The chalcedony is from Chalcedon, near Constantinople. The turquoise is from Turkey, its chief mart from Persia. Our agate comes from Achates, the old name for the river Drillo, in Sicily, where it is said to have been first found. Jet owes its name to the Latin word for it, gagate, from Gages, the name of a town and river in Lycia. For our sard we may choose between Sardia, which Pliny adopts, and sared, the Persian for yellowish red. One derivation connects the topaz with the name of an Indian town, where it was found by some quarrymen, who mistook it for alabaster. Another traces it to an island in the Red Sea called Topazus—from a word signifying to seek, because the said island was so beset with fogs that navigators had great difficulty in finding it. Most of our precious stones being of foreign importation, they do not enter into our native mythology as flowers or animals do, nor, for the same reason, do they play a conspicuous part in English poetry. Pearls are sometimes spoken of as the tears of fallen angels, or as Sir Walter Scott says:

See these pearls that long have slept,  
These were tears which naiads wept.

with which we may compare Robert Herrick's account of rubies.

Some asks me where the Rubies grew?  
And nothing I did say;  
But with my finger pointed to  
The lips of Julia.  
Some ask'd how Pearls did grow, and where?  
Then spoke I to my Girl,  
To part her lips, and shew'd them there  
The Quarelets of Pearl.

—*The Gentleman's Magazine.*

LEOPOLD VON RANKE.

Brilliant and vivacious as Ranke undoubtedly was, with a keen interest in all that went on around him, he can hardly be described as sympathetic. He lived too habitually in the dry light of reason to manifest affection even where he felt it, and the enforced frugality of his early life, which survived in a Spartan asceticism of diet, begot a certain stoical *harteria*, a hardness which showed itself in an indifference to the minor amenities of life. His own iron endurance rendered him somewhat inconsiderate toward the weakness of others, and even in the last few years of his life his amusements "toiled after him in vain," for in spite of a system of relays which gave him a fresh hand for the second division of his daily labours the scribe was always the first to tire. In person he was diminutive, and the unequal height of his shoulders gave him almost the appearance of being deformed. Nevertheless, fatigue and bodily weakness were unknown to him till the very close of his life, and the great bulk of his work was done on the modest sustenance afforded by one regular meal per diem. Indeed he remained so perfectly master of his faculties until his final illness there was nothing presumptuous in the wish expressed at the close of the little address delivered to his friends on his ninetieth birthday, that he might be spared for a few years to complete his "Weltgeschichte" and the other undertakings he had on hand. When it is borne in mind that he was eighty-six when he undertook that colossal task a good notion of his extraordinary vitality is obtained.—*The Spectator.*

DR. ANDREW THOMPSON, of Edinburgh, was the preacher at George Heriot's birthday celebrations.

British and Foreign.

In the Coal Mines Regulation Bill, just issued, a clause prohibits payment of wages in public houses.

MR. AXEL GUSTAFSON, the distinguished Swedish temperance author, has recovered health, and intends to visit America in August.

IT is now proposed to erect a monument to Dr. Wm. Chambers, in Chambers Street, Edinburgh, instead of a memorial chapel in St. Giles's.

ON the motion of Mr. Paton, St. Paul's, Glasgow Presbytery has unanimously petitioned Parliament in favour of Mr. M'Lagan's Local Veto Bill.

THE first marriage in a Stow U. P. Church took place lately, when a large audience were present. Rev. John Beveridge, B.D., the pastor, officiated.

MR. S. MORLEY has intimated to Dr. Hannay that the state of his health will not admit of his accepting the presidency of the Congregational Union next year.

CANON LIDDON has refused the Bishopric of Edinburgh. He has telegraphed from Pera, near Constantinople, to Dean Montgomery, that he is most grateful but must decline.

THE railways of Great Britain are capitalized at an average valuation of \$212,400 per mile, while those of the United States are bonded and stocked for about \$60,000 per mile.

IN Madagascar the first revision of the Malagasy Bible has been completed. Since 1873, when the work began, the revision committee have held 771 sittings of three hours each.

THE Rev. James B. Johnston, B.D., Edinburgh, has gained the prize of \$100 for the best essay on the keeping of the Sabbath offered through the Lord's Day Observance Society.

REV. GEORGE PITENDRIGH, professor of English in the Madras Christian College, has received addresses from upward of 500 students, on the eve of his departure for Scotland.

DR. PAGAN submitted to Hamilton Presbytery last week, a scheme for a winter course of lectures on ecclesiastical and theological subjects, to be delivered in Hamilton, Wishaw and Airdrie.

PRINCIPAL CUNNINGHAM, Drs. Story and Marshall Lang, addressed the Irish Presbyterian Assembly on Wednesday week. Dr. Lang repeated the words of Mr. Finlay, M.P., "Scotland will never desert Ulster."

By the death of the Hon. Mrs. Bellamy Gordon, who has passed away in her ninetieth year, the great family of the Kenmure Gordons ceases to exist. One of its noted members was the intimate friend of Samuel Rutherford.

THE managers of Clarkston Church, having complained of being censured by the Presbytery for granting the use of the church for a secular concert, have been informed that it was not the managers but the minister and session who were censured.

THE Academy of Sciences, Paris, has been furnished with startling facts respecting the production of the liquor commonly sold as cheap brandy. Out of more than 50,000,000 gallons of alcohol distilled annually, not quite 500,000 are distilled from the grape.

THE Irish Church General Assembly adopted a recommendation of the committee appointed to effect, if possible, an amicable settlement of the instrumental musical question, to the effect that the discussion on this subject shall not be reopened for five years.

MR. AGNEW was cited to appear before Haddington Presbytery, on the 23rd ult., and to bring the three sermons which are alleged by the minority of Dunbar congregation, to contain erroneous doctrines, and also all other sermons preached by him at Dunbar.

MR. R. H. SINCLAIR, eldest son of the minister of Kenmore, Perthshire, who held the British magistracy of Kandy, Ceylon, has been drowned while bathing in the lake of Kandy. He was only thirty-three years of age, and had just returned to Ceylon after a visit to Scotland.

MARKERSTOUN congregation has resolved to seek admission to the U. P. Church, in consequence of the General Assembly acquitting their minister, Mr. Bainbridge, by a verdict of not proven, of the charges of drunkenness, of which he had been found guilty by the Presbytery.

DEPUTATIONS from the Free and U. P. Churches were received by the Irish Assembly. Drs. Somerville and Rainy and Mr. Leuch, Helensburg, were among the former, and Prof. Duff, Principal Cairns and L. Corbett, among the latter. They had an enthusiastic reception.

THE Bookseller of this month perpetrates an unconscious joke by placing Dr. W. M. Taylor's "Joseph the Prime Minister" under the head of "Politics and Questions of the Day." Perhaps our contemporary, says the *Christian Leader*, imagined that it has reference to Mr. Chamberlain's ambition.

DR. SOMERVILLE, as Moderator of the Free Church Assembly, has sent a memorial to Mr. Gladstone protesting against the proposal of France to annex the new Hebrides to its convict settlement of New Caledonia, as it would endanger the existence of the mission which, since John Williams was martyred in 1839, has Christianized several of the islands, notably Anicicum, with its two congregations and 362 communicants, and is fast evangelizing the others.

IN 1823 Dr. Lang dispensed for the first time the communion at Ebenezer, New South Wales, to the settlers in that place, who up to that time had been indebted to Mr. James Mein for the conducting of services. The church there was the first erected by voluntary contribution in Australasia. The authorities regarded the movement at its outset with suspicion, and a Lieutenant Bell and a constable were sent to see if it would be necessary for the public peace to prevent the meetings.

## Ministers and Churches.

REV. FATHER CHINQUY has been lecturing to crowded audiences in Ontario.

DUFF'S Church, Walton, has given a call to Rev. Wm. Galloway, of London.

THE Rev. E. F. Torrance, Peterboro', will visit the Old Country during the summer.

THE Rev. James Little preached in St. Paul's Church, Peterboro', on Sunday evening.

THE Deek Park congregation intend having a garden party in the grounds of Mr. John Fiskin next Saturday afternoon.

MELVILLE Church, Brussels, has added \$100 to the salary of the pastor, Rev. John Ross. A nice property has been purchased for \$1,800 for a manse.

THE new Presbyterian Church at Portage la Prairie is beginning to assume definite form and shape. It will be a commodious structure when completed.

THE Rev. Dr. McLeod, The Vale, Picton, has been granted five weeks' leave of absence by his congregation. He intends to visit Great Britain and the Continent.

THE Rev. D. James, of Midland, has gone to Cheltenham, Mich., for his summer vacation. During his absence his place will be filled by his father, Dr. James, of Paris.

THE congregation of Caven Presbyterian Church, Exeter, held their annual tea and strawberry festival on Wednesday evening of last week. There was a good attendance, and the affair was a success in every respect. The proceeds, after paying all expenses, amounted to \$50.

TWO centenaries will be held in connection with the Presbyterian Church in Nova Scotia this summer. The Presbytery of Truro will have reached one hundred years of age in August, and James' Church, New Glasgow, will also hold its centenary in the month of September.

THE social held by the congregation of the Presbyterian Church, Napanee, on Thursday, was a grand success. The sale of fancy goods during the afternoon was well patronized, and netted a tidy sum. The social in the evening was well attended, and was in all respects one of the best ever held by this church.

THE Willing Workers of the Presbyterian Church, Uxbridge, held their garden party recently. The spacious grounds of Mr. Joseph E. Gould were found to be very suitable for such a gathering, and at a distance, so well had the Chinese lanterns been placed and the lighting arranged, looked very pretty. The entertainment was a decided success.

A HEARTY reception was given lately by the congregations of Underwood and Centre Bruce to their pastor, Rev. James Malcolm, on his return from his wedding trip. A grand supper was provided in the Township Hall, to which over three hundred persons sat down. After the supper an address accompanied by a purse of \$100 was presented to the Rev. Mr. Malcolm.

THE first anniversary services in connection with the church at Keene were held on Sabbath, 27th ult. The Rev. James Carmichael, M.A., of Norwich, occupied the pulpit and delivered two excellent sermons. The attendance at both services was large, and the collections were good—\$120. A beautiful fence made of iron and wood now surrounds the church, which adds much to the appearance of the building, and now few villages in Ontario have a more handsome church and grounds than has Keene in its Presbyterian Church.

REV. J. C. SMITH of St. Andrew's Church, Guelph sailed last week for Scotland, by the steamship *Furnessia*. Before leaving the city, two young ladies, in a very quiet and unostentatious manner, left at the manse for Mr. Smith's acceptance a small package, with note enclosed, containing the handsome sum of \$205, mostly in gold, the generous gift of a few of his friends in the congregation. Such a seasonable expression of kindness will of course detract nothing from, but will greatly enhance, the pleasure of the rev. gentleman's sojourn in the old land.

ON a recent Sabbath morning, a large congregation of young and old attended the flower service in Knox church, Goderich. The platform was covered with flowers and plants of gorgeous hues, and presented a magnificent sight. The boys and girls of the Sabbath school, who occupied the centre rows, wore handsome bouquets. Rev. Dr. Ure, the pastor, conducted the service. He took for his text 1 Kings, xiv. 13. In a clear and interesting manner the preacher gave the history of the lad Abijah and his line; the children listened with rapt attention and with the best possible behaviour.

THE Sacrament of the Lord's Supper was dispensed in Union Church, Brucefield, on Sabbath last, the first occasion since the settlement of the Rev. J. H. Simpson, when 142 members took part. Eight new members were added to the membership of the congregation. After the thanksgiving services on Monday, Mr. Wm. Fotheringham, in the name of the session and congregation, in a neat speech, addressed Rev. Joseph McCoy, of Egmondville, and presented him with a purse of \$75, in token of their respect and kindly feelings toward him, and in recognition of his services as Moderator of Session during the late vacancy.

THE annual strawberry festival in connection with the Winthrop Sabbath school, held on Wednesday evening of last week, was a grand success. Though the evening was somewhat unfavourable on account of the threatening rain, there was a good attendance. The literary programme was all that could be desired, and the following are those who took part: Recitations were given by Miss Hillen, Miss M. S. Govenlock, Mr. G. E. Leach and Mr. F. Pearen. Choice readings by Messrs. James Dickson, D. Johnson, George Mordie, and Dr. Campbell, of Seaford. The Rev. Joseph McCoy, of Egmondville, gave a good address.

WE learn on good authority, says the Guelph *Mercury*, that the pastorate of St. Andrew's Church, St. John, N.B., now vacant, has recently been offered, with the promise of a handsome salary, to our townsman, Rev. J. C. Smith, B.D., of St. Andrew's Church. This, it may be remembered, is the second time Mr. Smith has been urged to accept of this charge as the unanimous choice of the Nominating Board and of the congregation. When officially notified that these steps were being taken in the direction indicated, Mr. Smith at once replied, respectfully declining the overture, believing that such a course was in accord with the Supreme Will.

THE Presbyterian Church at Ashburn, which has been undergoing repairs for some time past, was reopened recently. The services, both morning and evening, were conducted by Rev. Mr. Cockburn, of Uxbridge, who preached two very excellent sermons. On Monday evening a tea-meeting was given and was very largely attended. Speeches were delivered by the Rev. Messrs. Cockburn, of Uxbridge, Redditt, of Brooklin, and Kippen, of Claremont. The Brooklin choir furnished abundance of choice music. J. M. Kennedy, of the *Chronicle*, read, and Rev. Mr. McLellan occupied the chair. The church looks very handsome, and is a credit not only to the enterprising congregation but to their genial pastor, who has worked so hard to complete the work.

THE annual picnic and social in connection with the Presbyterian Church, Marquette, was held at the school house lately. About two hundred sat down to dinner. The greater part of the day was spent in the usual amusements, baseball, croquet, etc. In the afternoon the following programme was gone through, after which the company dispersed, satisfied with the day's outing. Short addresses were delivered by Rev. Wm. Steale, Mr. Champion, of Poplar Heights, and Mr. Fortune of Winnipeg, respectively. Recitations by Mr. F. B. Little, of Winnipeg, were much appreciated, and organ selections by Miss Radford, of Winnipeg. Songs were given by Mrs. Champion, Mrs. Campbell, Messrs. Malcolm and Alexander McDougall. Some pieces by the choir, under Mr. Bodkin, were also well rendered.

THE members of Knox Church, Kirkfield, made the present of a beautiful horse and buggy to Mr. L. Perrin, who is at present the appointed student from Queen's College, Kingston, to this district. Mr. Perrin, says a correspondent in the *Lindsay Post*, is a great favourite with the people in his church, and deserves much credit for the interest he has taken in the welfare of his congregation. Mr. Perrin replied in a few well chosen words, and thanked the people of Kirkfield for the kindness they had shown him since he had been in their midst, and he trusted so long as they and he were spared they might be blessed with the spirit of God so as to perform their duty toward their Saviour Jesus Christ. He also added that as he could now get around more easily than heretofore, he would try harder to do the Lord's will.

A VERY pleasing and successful concert was given on the evening of the 23rd ult., in the Presbyterian Church by the children of Cumberland. Early in the spring, Rev. J. Myles Crombie, who takes a great interest in the little folks, invited the children of the village and neighbourhood to meet in the church and form a singing class, when Miss Pounce very kindly undertook their training. The children promptly responded to their invitation, and every Saturday as witnessed quite a number of juveniles gathering in the church. The Sabbath school possessed no library, and Mr. Crombie, feeling convinced that one would be more prized if it were procured by the children's own exertions, and wishing to encourage them in their work, suggested their giving a floral concert, the proceeds of which would be devoted to the purchase of a school library. The result was a most enjoyable and successful concert, which has helped to lay the foundation of a substantial library. The church was most beautifully decorated with plants.

THE General Assembly which was convened in St. Paul's Church from Wednesday, June 9, to Thursday evening, June 17, says the *Hamilton Spectator*, was pronounced by those who attended its sessions to have been the most delightful meeting of the kind that has been held since the union of the Presbyterian Churches of the Dominion, twelve years ago. The order that prevailed was perfect, the harmony that characterized all the seditants was equally pleasing, while the way in which the business was transacted was worthy of a Church which is known to have many of the best business men of the country in its membership. Much of this gratifying state of things was due to the sensible character of the members, and the entire absence of cranks. Not a little was owing to the quiet, unobtrusive, yet very able and efficient manner in which the Moderator discharged the duties of his office; yet it was remarked on all hands that the excellent appointments of the church in which the Assembly met contributed largely to the success of the gathering. The fact that the commodious parlours and committee rooms were separated from the Assembly room proper by a closed hallway, through which no noise could be transmitted, and that the acoustic properties of the church are perfect, so that all could hear with ease in every part of the building, made St. Paul's Church, with its admirable lecture hall, a most suitable place for such a meeting. To the congregation of St. Paul's, and to the Presbyterian and Christian people of Hamilton generally, it cannot but be gratifying to observe the change which a few years have made in the position of this interesting historic church. Nine years ago it had a membership of a little over two hundred. Its beautiful edifice—one of the finest specimens of Gothic architecture in the Dominion—had almost passed out of the hands of the Presbyterian denomination, and its friends were called upon to rally to its rescue. Now it has a membership of over 500, and ranks among the foremost of the Presbyterian Churches of the city, all of which are full of vigorous life. No lover of the cherished institutions of the city could look in upon three or four hundred members of the Assembly gathered within this venerable church without a feeling of generous satisfaction at the thought that a church,

which within recent years passed through trying experiences, has had its unremitting efforts crowned by having the privilege of welcoming within its walls representatives of Presbyterianism from all parts of the Dominion, assembled as the supreme court of the large, united and influential religious body to which it has the honour to belong.

ON Thursday, June 17, the corner stone of the New Presbyterian Church in the village of Dunbarton was laid. There was a very large gathering of the members, adherents and friends of the congregation present. The audience joined in singing the 122nd Psalm, after which prayer was offered by the pastor, the Rev. R. M. Craig, who presided on the occasion, and afterward read an historical sketch of Presbyterianism in the community from the year 1833, when the late Rev. Dr. Turinton preached his first sermon in Pickering. The sketch gave an account of the organization of the congregation near the village of Dunbarton, the settlement of the Rev. Mr. Waddell in 1847, the organization of the Dunbarton congregation in 1854, the settlement over the original congregation of the late Rev. John Baird in 1857 and of the Rev. Wm. Peattie in 1869; also the history of the Dunbarton organization and of the settlement of the Rev. Alex. Kennedy in 1854, and of the various changes in the congregation until his resignation in 1881, at which time the two congregations united under the name of "The Dunbarton Erskine Church." In December, 1882, another union was effected with Melville Church, Scarborough, and in August, 1883, the present pastor was ordained and inducted as minister of this interesting charge. During his pastorate forty new members have been added to the Dunbarton congregation and twenty four removed, leaving at the present date 105 members. After reading this sketch the chairman called upon Mr. Peter Nesbit, an aged and respected member of the community, who is the oldest elder in the congregation, and who has taken a very practical part in the building of the new church, to lay the corner stone. After this the audience sang "Praise God from Whom all Blessings Flow," and adjourned to the beautiful grounds of Mr. Wm. Dunbar, where interesting addresses were delivered by the Revs. J. A. Carmichael, of Columbus, and A. H. Kippen, of Claremont. The ladies of the congregation had provided tea, and were also busily engaged during the afternoon in disposing of a large number of fancy and useful articles which they had been preparing for the occasion. There were deposited in the corner stone the following: *The Globe*, *The Mail*, *Pickering News*, *THE CANADA PRESBYTERIAN*, *Review*, *Record*, *Children's Record*, list of delegates to the General Assembly, list of members of session, managers, building committee, Sabbath school teachers, communion roll, Sabbath school roll, together with the Canadian copper and silver coins in circulation. The Ellesmere brass band added very much to the enjoyment of the party. The total proceeds amounted to upward of \$175. The building is being pushed forward, and will be opened early in the fall.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia held its regular meeting in St. Andrew's church, Sarnia, on Tuesday, 29th June, at nine a.m.; Rev. R. W. Leitch, Moderator, in the chair. Rev. J. S. Loughhead was appointed Moderator for the next six months. Rev. Mr. Henderson, Hyde Park, gracefully acknowledged a telegram sent to him by this Presbytery in the hour of his sad bereavement. There was laid on the table and read, a communication from the Presbytery of Huron in regard to a proposition to confer with a committee appointed by them, inasmuch as it affects to some extent the congregations of Parkhill and McGillivray. It was agreed to receive the communication and appoint a committee to confer with representatives of the Huron Presbytery and report at next meeting. Said committee to consist of Revs. George McLennan and Hector Currie, and Robert Rae, elder; and further, if necessary, to cite Parkhill and McGillivray congregations to appear for their interest. The matter of supplying Marthaville was then taken up. Mr. Mackenzie, for that neighbourhood, laid on the table a document expressing the desire of the Marthaville people to be supplied in connection with Mandamun, and also stating certain conditions upon which they would connect themselves with Petrolia, after October next. The representatives for Mandamun intimated their unwillingness to be connected with Marthaville. No communication was received from Petrolia on the subject. On motion of Mr. Cuthbertson, it was agreed that the present arrangement continue till the end of October, and in the meantime appoint a committee, consisting of Revs. Dr. Thompson, McCutcheon and Tibb, to confer with the Marthaville and Petrolia people, in reference to future supply. The Presbytery proceeded to hear trial discourses and exercises of Mr. R. C. Tibb, M.A., who was afterwards licensed to preach the Gospel. The next regular meeting was appointed to be held in Strathroy, on the last Tuesday of September next, at two p.m. The following deputations were appointed to visit and receive congregations and mission stations, viz.: Rev. J. C. Tibb, Corunna and Mooretown; Rev. Mr. Beemer, Oil Springs and Oil City; Rev. Dr. Thompson, Point Edward; Rev. Hector Currie, Forrest; Rev. Messrs. McDonald and McCutcheon, Mission Fields. At the request of Mr. Beemer, the elders of Wyoming were appointed assessors with him in the management of Petrolia congregation, with a view of having elders elected and ordained as soon as possible. Standing Committees were appointed for the year, and are as follows, first name to be convener: Home Missions—Revs. Hector Currie and J. Anderson, ministers; Robt. Rae, elder. Temperance—Revs. J. C. Tibb, and J. A. McDonald, ministers; Wm. Cole, elder. Finance—Rev. Geo. Cuthbertson, minister; Messrs. Geo. Leys and D. Mackenzie, elders. Statistics—Rev. T. McAdam and Hugh Cameron, ministers; Wm. Ireland, elder. State of Religion—Rev. Geo. McLennan and Rev. W. Leitch, ministers; Geo. Leys, elder. Sabbath Schools—Revs. Mr. Beemer and J. R. Johnson, ministers; Alex. Gilliaty, elder. Colleges—Revs. Hugh Cameron and Robert Hume, ministers; and their elders. Arrangement of Business—The Clerk and Rev. Mr. McLintock. Schemes of the Church—Revs. J. S. Loughhead and J. Lee, ministers;

and their elders. Examination of Students—Revs. Dr. Thompson, D. C. Johnson, J. McCutcheon, Hector Currie and J. C. Tibb, ministers; and Messrs W. Cole and Robt. Rae, elders. Delegates to the General Assembly reported in reference to their conduct. Leave was granted to the Forest congregation to have a call moderated in, if necessary, before next ordinary meeting. The Presbytery adjourned to meet at eight o'clock p.m., for the ordination of Mr. R. C. Tibb, at Burns Church, and was closed with the benediction.—GEO CUTHBERTSON, Pres. Clerk.

OBITUARY.

MR. JOHN GOLDIE.

The *Dumfriesshire Reformer* says: On Friday week, there died at the residence of his son, Ayr, John Goldie, in the ninety-fourth year of his age. The deceased was a native of the district of Carrick, Ayrshire, Scotland, where he was born in 1793. He received his early training as a gardener and nurseryman, and was a diligent student of botany. During his early married life he received the appointment of botanist, to take charge of a vessel load of plants being sent from Great Britain for the establishment of a botanical garden in St. Petersburg, Russia. He afterwards revisited the land of the Czars, and made a tour of the country, collecting botanical specimens. He was twice in America before coming out to settle permanently, having in 1819 made a pedestrian tour from Montreal through Little York, now Toronto, across the Niagara, and on through the States of New York and Pennsylvania. Sir William Hooker, the celebrated English botanist, was his friend and patron, and bestowed his name upon a plant which he was the first to make known to the botanical world, *Aspidium Goldianum*—"Goldie's Fern."

Having formed a favourable opinion of Canada during his scientific researches, he finally emigrated with his family in 1834, and settled upon the property upon which he resided up till the time of his death, and which is now widely known, the Greenfield Mills property.

The deceased was a man of wide intelligence, and having travelled extensively he was a most interesting conversationalist. Although of a very unassuming and retiring disposition, in years gone by he took considerable interest in public matters.

The members of his family who survive him are Mr. John Goldie, of Goldie & McCulloch, Galt; Mr. James Goldie, People's Mills, Guelph; Mr. David Goldie, Greenfield Mills, Ayr—three of the most widely known and successful business men in the Province; Mrs. Caven, wife of Principal Caven, Knox College, and Mrs. Andrew McIlwraith, Galt. He was predeceased by his wife; his eldest son William, who died in New York City; Mrs. Sidney Smith, of Galt, and Mrs. Andrew McEwan, of the township of Blenheim.

The funeral took place on Saturday last to the Ayr cemetery.

Mr. Goldie was very well read on Biblical subjects, and till near the close of his life he kept abreast of the literature illustrative of Bible lands and objects. In early life, while pursuing botanical studies in the University of Edinburgh, he had also attended classes in Hebrew, and retained through life a fair acquaintance with this language. He had considerable acquaintance with several of the European tongues and was possessed of large general information. Apart from his special knowledge as a botanist, there are few men who, by travel and by careful reading of the best books on the several countries, had so extensive and accurate information regarding every region of the earth.

He was a man of great simplicity and benevolence of character, and a humble Christian. He was a member of Knox Church, Ayr; and till about two years before his death he was never absent from public worship. He delighted in the Scriptures, and his latter end was peace.

A good many years ago he established the "Goldie Scholarship" in Knox College, Toronto.

GLENGARRY PRESBYTERIAL WOMAN'S FOREIGN MISSION SOCIETY.

The fourth annual meeting of the Presbyterian Woman's Foreign Mission Society, of Glengarry, was held recently in the Presbyterian Church, in Maxville. There was a large attendance, twelve auxiliaries being fully and efficiently represented, the delegates taking a livelier interest in the proceedings than on any former occasion. The verbal reports were cheering, and anticipations for the future were bright and hopeful. The contribution of the past year, while regarded with thankfulness, gave rise to a desire that the figure aimed at this year should exceed any yet reached. A paper upon the Trinidad Mission, by Mrs. J. F. Pringle, of Cornwall, who was unable to be present, was read by Mrs. J. Binnie. Miss Minnie Frazer read a paper on mission band work. Business details occupied a good deal of time.

The following officers were elected: Mrs. C. C. A. Frazer, president; Mrs. Dunn, vice-president; Mrs. Robert MacGregor, corresponding secretary; Mrs. Scott, recording secretary; Mrs. John D. MacLennan, treasurer.

A public meeting was held in the evening, the Rev. Mr. Fraser, pastor of the congregation, occupied the chair. The Rev. A. MacGillivray, of Williamstown, always a favourite, exceeded his wonted eloquence in the expression of hearty sympathy with the work of the Woman's Foreign Mission Society, and highly commended the efforts of the Glengarry branch.

The Rev. D. MacLaren, recently settled in Alexandria, gave a most interesting address on "Siam and Laos," holding the attention of the large audience for a considerable length of time, greatly delighting all. His address was enlivened by the use of missionary maps and Chinese curiosities.

The following is an extract from the chairman's address: I made a reference a little time ago to the part taken by auxiliaries in the work. It can be said, without exaggeration, that they are the life of the society; at once for the place that they occupy in the general organization, and

for the work that they do. They meet regularly once a month, and the time of the meeting is spent partly in the study of the Scriptures and prayer, and partly in the reading of missionary news or information, that comes to them periodically, in the form of neat and valuable leaflets printed by the society for the special use of the auxiliaries. I do not go to the meetings of our own auxiliary; I was not there yet. They do not ask me to go, and I know the reason. It is a good reason, and natural, not that they have secrets; but just this only, and beautifully this—that it is a woman's meeting, a sanctuary. On the morning of the resurrection the Maries and the Salomes that went to the sepulchre went all the way by themselves, and came back together as they went, in their own company, silent, sympathetic, congenial.

But though I was never at the meetings, it is my good fortune now and then to hear that they had such and such a portion of the blessed Word of Life for the topic of a sweet and animating conversation. And I can tell you what the topic was at the last monthly meeting, in Indian Lands; well it was the "rest that remaineth for the people of God." I wish that I had been there, in a place where I might hear and not be seen; and I also wish that other women had been there who, mournfully to their own loss, are never known to go at all.

Sabbath School Teacher.

INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, B.A.

THE DEATH OF LAZARUS.

GOLDEN TEXT—"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."—John xi. 11.

INTRODUCTORY.

After the wonderful exposition of the Good Shepherd, Jesus went into Galilee, and returned again to Jerusalem at the time of the Feast of the Dedication. It was the month of December—cold and wet—and Jesus walked for shelter in Solomon's porch, when the Jews gathered around Him and asked for a plain, direct statement whether He was the Messiah or not. Jesus answered that He had already, by word and work, told them, but that they had not believed, because they were not His sheep. His sheep would hear, and follow, and rest in perfect safety and never perish, for none could pluck them out of His or the Father's hand—for He and the Father were one. They were shocked to hear a man claim to be one with God, and took up stones to stone Him. He calmly asked them which of His works deserved such a reward. They answered that it was His blasphemous claim that they resented. He replied that he was in line with their own Scriptures, for in them their own rulers—the representatives of Jehovah—were called gods. How much more might He, the sanctified and sent of the Father, call Himself the Son of God. But if they believed Him not, He hoped they would consider His works, and thus be led to acknowledge His claim. They again sought to lay hands on Him, but He escaped, and went beyond Jordan, where John had baptized, and many resorted to Him, and many believed on Him.

EXPLANATORY.

I. Seeking Help in Trouble.—There was sore affliction at Bethany, and the application to Jesus for help led to this climax in His ministry—the crowning miracle of His miracles.

Bethany.—A village on the eastern slope of the Mount of Olives, about two miles distant from Jerusalem. It is called the village of Mary and Martha, perhaps to distinguish it from another of the same name—wrongly called *Dshabara*—where John had been baptizing, and Jesus then was.

The apostle in writing this Gospel assumes that from the other Gospels—written long before—his readers were well acquainted with Mary and Martha. That pious family preserved this village from oblivion.

Mary. (Ver. 2.)—This memorable act was not yet performed; but is given here by the historian as the best identification of the family. There are three other Maries mentioned in the Gospels. Mary Magdalene, Mary the wife of Cleophas, and Mary the mother of Jesus.

Lazarus.—His name means God my help—the principal thought that his life suggests. Nothing is known but that he was lovable before his resurrection, and was no doubt more lovable after—the savour of heaven being about his life.

(1) Message. (Ver. 3.)—"Lord, behold he whom thou lovest is sick." An exceedingly beautiful message. They do not press the urgency of the case, although it is probable that Lazarus died the same day that message was sent. There is no claim upon Him for help because they love Him—it is favour on His part, because He loves them. It is not even making a request—it is simply making Him acquainted with the fact—behold—and leaving the matter in His hands. It is a beautiful instance of that prayer of faith that leaves in the hands of the Master Himself the nature of the answer to be given. He loves us—then He will deny us no good thing.

II. His Answer. (Ver. 4.)—He does not promise to go to them—nor does He send the messenger home with the assurance that Lazarus was well, as He did the centurion. (Ver. iv. 51.) He leaves the sickness to continue, but says it is not to be unto death, but intended for a higher purpose—the glory of Father and Son. (Chap. ix. 3.)

How greatly perplexed they must have been when Lazarus died—what a trial of their faith in Christ! He said not unto death, and yet Lazarus died—was it possible that He was deceived? They had to learn that it was not abiding death—which is the case in ordinary death. He also taught them that the death of the Christian was a sleep, to be followed sooner or later by a glorious resurrection.

Glory of God, etc.—It resulted in the glorification of Father and Son, in the purer life it developed in Lazarus, in the manifestation of divine power, and in being an agent in bringing about the crucifixion, by which Christ was glorified.

III. He Returns to Bethany. (Ver. 5.)—We are told that Jesus loved not only Lazarus, but Mary and Martha also, in order that we may not misunderstand the delay. It was not because He was indifferent that he delayed, but that by the delay their joy might be the greater.

So, very often, do the greatly beloved children of the Saviour have to wait long; but the joy will be all the greater when help comes. He will not finally disappoint those who put their trust in Him.

The disciples object.—They did not think of Lazarus—took it for granted that the Lord had healed him when the message came, and now thought of resuming the dangerous ministry from which He was so recently driven. He gives them a twofold answer.

(1) Twelve hours in the day.—I have full twelve hours in which to do my work, and nothing can occur to prevent me, until these twelve hours have expired. That applies to us all. We should be troubled about nothing, but feel assured that until the right time comes we are safe. Let us work in that assurance.

Walk in the light, etc.—He rises above the figure of walking by the light of day to prevent stumbling, to the higher thought of walking in the light of God.

He ever did His Father's will. We need to go in His light—for He is the light of the world and if so, we need not be afraid of danger. But if we walk in the night—away from the light of God—after the sinful tendencies of our own hearts—then there is no security against evil. He could make no false step, but we may. If in the path of duty we should go to death, then we have nothing to fear, for it is God's time for the close of life. So Thomas then decided to go with Him. If we avoid danger because of the fear of man, then we shall be punished for our weakness—for we are in the dark already.

(2) Lazarus Sleepeth. (Ver. 11.)—He now plainly tells the disciples His object. He is going to awake Lazarus out of sleep. They did not understand His former word about the glory of God (ver. 4); they gave it simply the superficial meaning. He now brings them back and shows them that He is not yet done with the sickness of Lazarus.

Do well.—They do not yet understand Him—they think He means ordinary sleep—and think that it is a good sign of recovery, and a sufficient reason why the Lord should not go into Judea and expose Himself to danger. Why awake him out of an invigorating sleep?

Glad for your sakes, etc.—He explains that He meant death, and that He was glad He was not there—if He had been he could not have resisted the prayers of the sisters)—that by the delay the idea of the resurrection might be more distinctly impressed upon them. They would thus understand Him better than ever before, and believe in Him more fully.

Thomas—Didymus (twin).—He seems to try to overcome some shrinking that still remained amongst the disciples by exhorting them to go along and die with Him. He feels that there is danger, but accepts the danger rather than separation from Christ. "Thy love is better than life." That is the true spirit in danger and at all other times—suffer, die, and live with Him.

PRACTICAL SUGGESTIONS.

1. Even they whom Jesus loves get sick.
2. We should not regard the sickness of His children as too urgent. He waited, knowing the result.
3. My times are in thy hand.
4. Jesus rejoices in the spiritual growth of His children.
5. If we are ready to die for Him, we should live with Him.

CHRISTIAN SOCIALISTS.—PASTOR STOCKER.

In Germany there are two branches of the Christian socialists—the Protestants and the Roman Catholics. The Protestant Christian Socialists are not numerous, nor are they sufficiently important to justify much more than the mention of their existence. Their two leaders are Dr. Gödt, a pastor, and Dr. Stöcker, Court Chaplain, who is known on account of his leadership in the anti-Semitic agitation in Germany. His part in this latter movement shows how little nobility there is in his nature. I attended one meeting of the Christian Socialists in Berlin. Instead of proposals to ameliorate the condition of labourers, I heard little save abuse of the Jews. When any member of the audience was invited to reply, a bright-appearing young man of twenty or thereabout came forward and began to talk in a sensible sort of way concerning the position of the Hebrews, but his arguments were soon drowned by the hooting of the rabble. Pastor Stöcker bowed him off the stage with mock ceremoniousness. I thought the young man showed to far better advantage than the leader of those whom he was addressing. French and German Socialism in Modern Times Richard T. Ely.

It is proposed to erect a new temperance hospital in Bethnal Green.

THE international conference on the subject of the liquor traffic carried on in the North Sea has commenced its sittings at the Hague. Great Britain, France, Germany, Belgium, Denmark and the Netherlands are all represented.

REV. DAVID S. FERGUSON'S jubilee was celebrated at Strachan recently, when he was presented with an illuminated address. A son of the minister of Marytown, Montrose, Mr. Ferguson is a pre-Disruption minister, having been ordained at Strachan in 1836.

A JEWISH exhibition has been proposed to stimulate popular interest in Anglo-Jewish history. The variety of proposed exhibits is very great, and prominent men belonging to other communities are to be associated with the Hebrew promoters in the management of the exhibition.

**Sparkles.**

Is a man open to the charge of assault and battery for cud. elling his brains?

"THIS is a very painful affair," remarked the man as the sash fell on him.

A VERY remarkable mineral water has recently been discovered in volcanic formation about 150 miles north-west of San Francisco. It is a hot spring of intense strength, very strong to the taste. F. W. Hutch, M.D., permanent secretary to the Board of Health, San Francisco, says that it is the most remarkable mineral water ever brought to his notice, and the analysis of Professor Pryce, M.D., of the same city, shows that it contains sulphur, salt, carbonate, alkaline, and slightly ferruginous water. It is known as CASTALIAN. It is said to be an unfailing cure for diseases of the stomach, liver and kidneys and their attendant evils, diseases of the skin and mucous membranes. Nature seems to have provided this remedy at the time it is most needed. Who knows but this is the identical fountain of youth sought for by Ponce de Leon, the Spanish adventurer. It is said to give extraordinary results in the curing of disease and restoring vitality. Mr. Meacham, of the Arcade Pharmacy, 133 Yonge Street, reports daily increasing sales and wonderful cures. It is also on sale at 230 Queen Street West, 732 Yonge Street. The trade can procure it at the Central Depot, 169 Queen Street East.

POOR people eat mutton because it is sheep, and rich people eat venison because it is deer.

FORTY rods make one rood, but one rod will often make one civil, especially in the case of a small boy.

**ADVICE TO MEN.**

During the next few weeks if you can find some business to transact at a distance from home it will save you the unpleasantness of seeing your houses in confusion and your meals spread on the mantle-shelf, and will also give your wives an opportunity of surprising you with one of Jolliffe's New Parlour or Bedroom Suites in point of cost.

SHE: "And that scar, Major. Did you get it during an engagement?" He (absently): "Engagement? No; the first week of our honeymoon."

"Too much absorbed in his business," was the comment of a newspaper on the death of the brewer who was found drowned in a tank in his own beer.

COUGHS AND COLDS.—At the season when coughs are so prevalent, an effectual remedy, and one easily obtained, is *Perry Davis' Vegetable "Pain-Killer."* It is no new nostrum, vended by unknown agents, but has stood the test of over twenty years; and those who use the article, internally or externally, will connect with it grateful recollections of its worthy inventor.

"You may speak," said a fond mother, "about people having strength of mind, but when it comes to strength of don't mind, my son William surpasses everybody I ever knew."

"WHEW! The city smells like a pig-pen," remarked Binks one day recently. "Yes," replied Jinks; "the wind is from sow-west," and he glanced in the direction of the stock-yards.

EASILY CURED.—Mrs. Berkinshaw, 26 Pembroke Street, Toronto, cured of a bad lameness of the knee joint, upon which the surgeons were about to operate. Other treatment had been tried in vain. Hagyard's Yellow Oil was the remedy used.

"Does your son affect any particular school of art?" asked the visitor. "No—yes—well, he's painting a Belladonna for the religious art gallery," replied the fond mother.

A CLERGYMAN, who married four couples in one hour the other evening, remarked to a friend that it was "fast work." "Not very," responded his friend; "only four knots at hour."

COMPELLED TO YIELD.—Obstinate ski diseases, humours of the blood, eruptive and old sores are cured by Burdock Blood Bitters, which purify and regulate all the secretions.

A CORRESPONDENT wants to know if it is proper to urge a young lady to sing at an evening gathering after she has refused once. It is proper to urge a little, but not too much, lest she should change her mind.

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I remain, faithfully,  
THOMAS HEYS,

Analytical Chemist and Professor of Chemistry,  
Toronto School of Medicine.

116 King St. West, Toronto, Nov. 30, 1885.

# CATARRH

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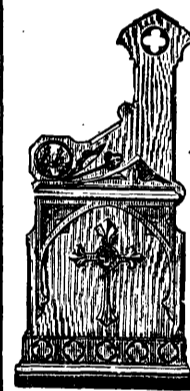
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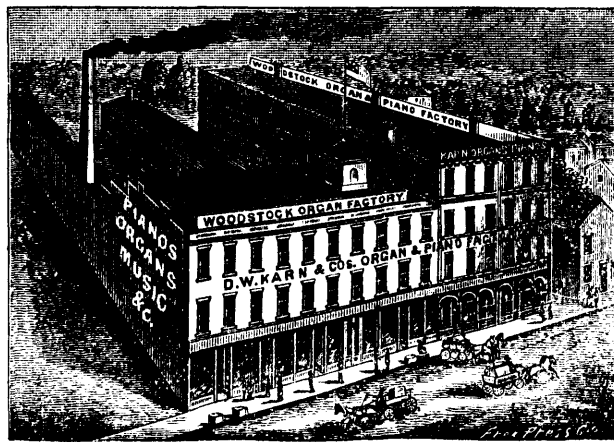
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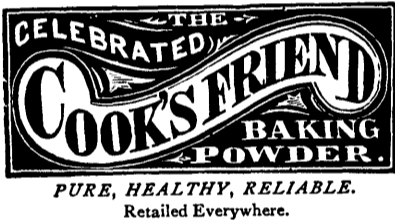


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**BRANDON.**—In Brandon, on the second Tuesday of July.  
**MAITLAND.**—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.  
**WHITBY.**—In Whitby, on the third Tuesday of July, at half-past ten a.m.  
**CHATHAM.**—At Chatham, on the 13th July.  
**BRUCE.**—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.  
**MIRAMICHI.**—In the hall of St. Andrew's Church, Chatham, on Tuesday, July 13, at eleven a.m.  
**GUELPH.**—In Chalmers Church, Guelph, on the third Tuesday of July, at ten a.m.  
**ROCK LAKE.**—At Boissevain, on Wednesday, 14th July, at ten a.m.  
**PARIS.**—In Dumfries Street Church, Paris, July 13, at eleven a.m.  
**BARRIE.**—At Barrie, on Tuesday, 27th July, at eleven a.m.  
**HURON.**—In Knox Church, Goderich, on Tuesday, July 13, at eleven a.m.  
**LINDSAY.**—At Woodville, on the last Tuesday of August, at eleven a.m.  
**STRATFORD.**—On the second Tuesday of July, at half-past ten.  
**REGINA.**—In Regina, on Tuesday, August 10, at eleven a.m.  
**BRITISH COLUMBIA.**—In St. Andrew's Church, New Westminster, on the first Tuesday of August, 1886, at ten a.m.  
**LONDON.**—In First Presbyterian Church, London, on Tuesday, 13th July, at half-past two p.m.  
**HAMILTON.**—In Central Church, Hamilton, on the third Tuesday of July (20), at ten a.m.  
**ORANGEVILLE.**—In the Presbyterian Church, Orangeville, on Tuesday, July 20, at eleven a.m.  
**OWEN SOUND.**—In Division Street Church, Owen Sound, on Tuesday, July 6, at half past one p.m.  
**SAUGEN.**—In Durham, on Tuesday, the 20th of July, at ten a.m. All the Session Records are to be examined at this meeting.



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Twenty-seven samples, claimed by dealers to be pure, were analyzed by the New York State Board of Health. They were found to contain from three to ninety-three per cent. of alum, lime, terra alba, etc. Not only is it unsafe to use such leavening agents in bread, biscuit and cake, because of their injurious effect upon the system, but they cannot be relied upon to produce light food.

The baking powders of the market, with the exception of the Royal, are made from the cream of tartar above described and found by the tests of Profs. Wood and Love to contain these large amounts of impurities, or from burnt alum, which is classed as poisonous, or from phosphate, which contains from ten to twenty per cent. of lime, so that their use and the use of the adulterated and impure cream of tartar are alike attended with dangerous or unsatisfactory results.

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