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MEAD.—Boil well together three pounds of sugar and one quart of water; when cool add one ounce of tartaric acid, and vanilla to taste. It is ready for use at once; if it is to be kept, bottle and cork securely. When used, put three tablespoonfuls in a tumbler, add a quarter of a teaspoonful of bicarbonate of soda, and fill the glass with ice-water.

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THE CANADA PRESBYTERIAN.

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NOTES OF THE WEEK.

A SERIOUS accident often brings out the best and worst features of human nature. Self sacrifice at its best, and intense selfishness at its worst are sometimes seen side by side. The grounding in a fog on Sable Island of the steamer *Amsterdam*, has occasioned some decidedly unpleasant revelations, if the reports have any truth in them. People were found mean enough to plunder their fellow passengers, and some of the islanders were no less inhospitable. The ship's stock of liquors was made free with, and the brutality that accompanies drunkenness was not wanting. It was not generally thought that there was a savage island so near our Canadian shores.

THE working of the prohibition law in Iowa is thus described: So far as can be learned, about five-sixths of all the saloons and liquor-houses in the state have been closed up. Probably eight-ninths of the population of the state have no open saloon or other drinking-place within easy reach. There are no open saloons, in fact, except in some of the larger cities, such as Burlington, Davenport, Dubuque, and Council Bluffs, and very many of the saloons even in these places are closed. Prosecutions are being brought against those which are open. Liquors are, no doubt, still sold secretly in many places, and will be, most likely, for a while, though the vigilance of the Law and Order Leagues will gradually hunt them out.

MONSIGNOR CAPEL, says the *United Presbyterian*, is attending educational conventions, pointing out the defects of the "American school system." There is a kind of sublimity of assurance in a representative of a system, everywhere with the distinction of darkness, coming among us to work for the overthrow of our public school system. We suppose he would like to have us adopt the papal system as it existed in Spain and Italy before it was interfered with by revolution, where eight tenths of the people could neither read nor write; as it existed in the South American States, and old Mexico, where the densest and darkest ignorance prevails; or as it existed in our own New Mexico, where eighty per cent. of the Catholic population are without the first rudiments of education.

POPULAR demonstrations on a great scale in support of political changes seem to be in favour at present. When these are spontaneous, and not the result of manipulation by interested parties, no great objection can be urged against them. It is the most effective method of conveying a true idea of what the people desire. The immense demonstrations now taking place in England in favour of the Franchise Bill are unmistakeable evidences of the general desire of the people for a large extension of the franchise. No one can mistake the overwhelming popular majority favouring this important concession of political privilege, or the unity of effort with which it is sought. The action of the House of Lords in rejecting the Bill has aroused great enthusiasm throughout the country in its favour, and a determination to force its passage over the strong opposition of the hereditary chamber.

THE petition from Halton County, though in some respects confessedly irregular, favouring the repeal of the Scott Act, has been accepted by the authorities at Ottawa, and it is expected that the ratepayers of that county will again be called upon to vote on the question, about the middle of September. A fierce struggle will take place. Both parties, the upholders of the Act and its opponents, will do their utmost to secure victory. Much depends on the decision now pending in Halton. It will directly affect every county in which it is proposed to submit the Act. The friends of temperance must bestir themselves. There is no time to lose. Every fair and honest means for retaining the advantage gained in Halton must be made. Indifference will surely lead to defeat. There is no necessity for fighting side issues. Effort must be concentrated on Halton from now till the day of decision. With ordinary vigilance, activity and deter-

mination, a more decisive triumph will await the cause of temperance in that county and throughout Ontario.

THE relations between France and China are again strained. The present difficulty has arisen out of the affair of Langson. The ill-judged attack of the Chinese has led to serious complications. A large indemnity has been demanded, and additional concessions by the French. Far-seeing Chinese diplomats clearly perceive that it would be well to follow a discreet line of policy, making a show of resistance, without being too unbending in their attitude. There is, however, a belligerent party in the council of China affairs who think that by the adoption of modern military and naval methods, they would be able to hold their own against their antagonists. So far as the struggle in Tonquin is concerned the results fail to justify such expectations. For the present at least, negotiations have been interrupted, and hostile fleets off Foochow are confronting each other. It is, however, not unlikely that the diplomatic crisis will be tided over without any serious collision.

THE irreligious squabbles of religious bodies are at least instructive, if they are unedifying. When contending parties lose sight of Christian principle, and allow heated passion to hurry them along, it is astonishing what follies they will commit. The fierce strife of a few moments may leave lasting regrets that cannot easily be forgotten. A paragraph is going the round of the press showing how far the members of a coloured church in Philadelphia forgot themselves. The sable brethren are, no doubt, more impulsive than other races, and therefore proceeded to extremes, but the elements of strife are latent in the human heart, and professing Christians have to be watchful, that nothing be done through strife or vain glory. This is how the melee is described: The troubles of the Union Baptist (coloured) Church culminated in a general fight while the morning service was being held. The fracas was opened by Brother Gardner, —not the philosophic president of the Lime-kiln club, it is to be hoped—president of the Board of Trustees, who struck Deacon Craig a powerful blow in the face when he attempted to read the lesson. The entire congregation became involved in the row, and the police finally cleared the building.

THE cholera is subsiding in Marseilles and Toulon. Residents are returning to the infected cities. The disease is, however, slowly spreading south into Italy and Spain. A mild form of it appeared in St. Petersburg and Charkoff, where the summer weather is unusually hot. In respect to Italian infection, cases have appeared at Borgo, San Dalmazzo, and the vicinity of Turin and Rome. The deaths at Marseilles have averaged from eight to twelve daily. The ports of Brazil have been closed to vessels from Marseilles, Toulon, Spezzia, and all ports at which cholera prevails. The authorities at Madeira have refused to allow passengers and mails on a steamer which has arrived there from England to land. The Italian *Diritto* insists on the publication, by the Government, of reliable information of the strength of the epidemic. In consequence of the more favourable reports from Europe, there is less apprehension of the pest appearing on this continent. Strict quarantine is maintained. The importation of rags for paper manufacturing is prohibited when the vessels bringing them come from the infected regions. The aspect of affairs is encouraging for the disappearance of the disease as soon as the weather becomes cooler.

A GRAND reception was given last week at Portsmouth, N. H., to the survivors of the Arctic expedition, who were rescued by the relief squadron sent to search for them. No efforts were spared to make the ceremony as imposing and impressive as possible. Members of the Federal Government, high officials and prominent citizens vied with each other in making the reception worthy of the occasion. The brave men who had risked their lives to add a very little to existing knowledge of the ice-bound regions of the

north, and the no less gallant men who went to their rescue, were worthy of the honours heaped upon them. Lieutenant Greely and his comrades gracefully, and with becoming modesty, acknowledged the superabundance of compliments paid to their heroism and endurance. These demonstrations will no doubt be kept up as long as public interest is directed towards the survivors of the expedition. Will this be the last attempt to reach the north pole, which seems to possess an irresistible attraction for the curious and adventurous? Opinion is becoming general that enough of life and enterprise have already been sacrificed in Arctic adventure, and that further efforts in this direction would only be quixotic. Human nature is so constituted, however, that future adventurers will aspire to out-distance Greely.

THE relations between England and France are by no means so cordial as they have been for many years. Since the Crimean war the *entente cordiale* remained unbroken, until disagreements arose out of the Egyptian question. Before the bombardment of Alexandria, and since, there has been spasmodic outbursts of the old time dislike of perfidious Albion in the French press. The Egyptian conference, which was expected to bring about an amicable understanding, has broken up, leaving the two parties most interested further estranged than ever. In the House of Commons Mr. Gladstone stated that the conference had failed to attain the object for which it had met. The delegates were unanimous in their views respecting the prospective changes in Egypt, and the necessity of a fresh loan, but England and France differed irreconcilably respecting changes and receipts. France refused to assent to any diminution of dividends payable under the law of liquidation. England was unable to accept any plan which did not provide for necessary change of administration. The French plan, Gladstone said, would have entailed financial confusion in Egypt. He expressed the hope that the idea that the government had ever proposed to constitute international control similar to dual control, might be altogether dismissed. The government had no proposals as yet to submit to the House. The Anglo-French agreement had ceased to be in force, and England's responsibilities in Egypt had been greatly increased. Mr. Gladstone's formal announcement of the resultless dissolution of the Conference in the House of Commons created the greatest interest and excitement.

PICKERING COLLEGE has acquired the reputation of being a first-class educational institution. It has done good and efficient work in the past, and from the eminent qualifications of its Principal and teaching staff, there is a guarantee that it will continue to hold the high position to which it has attained. In addition to the curriculum of studies, the moral and religious training of the students is carefully attended to. The discipline is strict and thorough. The handsome college building is situated in a beautiful and healthy locality. The following from the calendar just issued explains the design of the school. The object of Pickering College is to secure to its students as thorough an education as can be obtained outside of a university or of a professional school, and at the same time to surround them with all the moral influences and guarded care of a well-conducted home. The qualification for entrance into the College is the same as that required for High Schools and Collegiate Institutes, but there are two preparatory classes for those not having passed the Entrance Examination. The programme of studies for entered students is arranged with four main objects in view: First, to prepare students for passing the examinations annually held by the Department of Education, called the Intermediate Examination, or examination for Third and Second Class Certificates; secondly, to prepare students for passing the Examination for First Class Certificates, and also University Examinations of Junior Matriculation, Senior Matriculation, and the Examination of the First Year; thirdly, to give a sound business education; and lastly, to afford thorough instruction in the fine arts—music, drawing and painting.

OUR CONTRIBUTORS.

CHURCH AND STATE IN FRANCE.

SOME OF THE CONSEQUENCES TO THE CHURCH.

Each Session of Parliament, when the budget is introduced into the Chamber of Deputies, a discussion, led by M. Jules Roche, takes place in regard to the payments made to the different churches which receive emoluments from the State, the party of the extreme left having as a chief plank in their platform the complete separation between Church and State. Generally speaking, some progress is made from year to year in the attainment of that object, by the diminution, to a greater or less extent, of the subventions to the clergy. This year the Cardinal Archbishop of Paris was the chief object of M. Roche's attacks. The stipend of the Archbishop was originally 100,000 francs, with an extra 30,000 francs as the salary of a seat in the Senate. After the late war the Cabinet ministers voluntarily resigned half their official salaries, and Cardinal Guibert being asked to do the same, consented to relinquish half his annual income. A few years ago this sum of 50,000 francs was reduced to 45,000 francs, and [this year M. Roche succeeded in the Chamber in still further reducing it to 15,000. The Senate, however, restored the amount deducted, and reduced some other votes regarding bursaries to students, to which reference will be made presently. In this action the Senate was guided by the terms of

THE CONCORDAT,

which is still in force, and regarding which a few words may not out of place. Eighty-three years ago, Buonaparte, for his own ends, agreed with Pius VII. for the payment of some fifty million francs a year to the Catholic Church. In accepting this sum the Church gave up something that belonged to it, so that there were two parties to the agreement. Further, the Church stipulated for certain honours to be rendered to the clergy, as well as pecuniary payments. It was agreed, for example, that bishops on entering their dioceses, should be received by the local garrisons under arms, and that they should be paid at a rate sufficient to enable them to keep up a certain dignity; further, that attacks upon their religion or priestly functions should be severely punished. These enactments, however, were repealed by the Third Republic, and the press law of 1880, which abrogated all edicts against blasphemy, left the clergy exposed to all sorts of attack. It is also to be borne in mind that incomes which in 1801 were considered ample enough can hardly be so regarded in 1884. There are hard-working, honest priests in the communes of France, who are at present receiving not more than £24 per annum. The Communes used to double these miserable salaries, but now some of them refuse to do so, and when the poor priest complains to his bishop, he is told not to make a fuss about it, and being accustomed to obedience, he submits and suffers in silence.

Of course the priests of rich city parishes regard the amount some £90. received from the State, as a mere bagatelle. They have their fees for weddings and masses, for chair rents and funerals, as well as Easter offerings, which amount in all, to between three and four thousand pounds, so that disestablishment would not greatly affect them, and as a matter of fact, many of the Roman clergy advocate disendowment. Bishop Freppel, of Angers, who sits in the Chamber of Deputies, says that a separation between Church and State would greatly promote the religious fervour of the Church. At the same time he himself is not willing to forego any benefits accruing from the State, for he recently appealed to the Council of State against a claim made upon him by the Finance Minister, for some 16,350 francs, which he had received as a deputy—a demand which the Council has confirmed. According to a law of 1872, "public functionaries," becoming deputies or senators, undergo a deduction of stipend equal to twenty-five francs a day which they receive as legislators. The Council decided that Bishop Freppel was a "government official," a "public functionary," and, therefore, on accepting a seat in the Chamber, he had no legal right to the fees of a deputy.

Napoleon not only endowed the Roman Catholic Church, but also

THE REFORMED AND JEWISH CHURCHES

in 1802, these churches receiving about two million francs a year between them. And this connection of

the Protestant Church of France with the State has undoubtedly proved a serious obstacle not only to its development and progress but to its spirituality. If the Church had been left to itself with full freedom of action it would have associated itself with political liberalism, and might have saved many from infidelity and rationalism. By becoming "public functionaries" the pastors soon learned to take matters easily—to avoid conflicts with Roman Catholics—to be cautious—to assume the character and bearing of "officials." They lost the aggressiveness which distinguishes Protestantism. Those who voluntarily came to their churches were taught the truth so far as the official pastors themselves knew it, but no steps were taken to bring in those outside, and to add to the number of the faithful. Matters in this respect are to some extent changing, and should the Concordat be abolished, and full liberty of action be obtained, a still greater change for the better would soon be apparent. The members of the Reformed Church are beginning to realize this, as is seen in many ways. In reading the report for last year of the Central Protestant Society of Evangelization (Reformed Church) I find the president using language to this effect: "The State and the municipalities interest themselves less and less in the financial affairs of our Church. They seem to wish to prepare us for a definitive separation, which, I am convinced, is nearer than many people think. We ought, therefore, to face this contingency without fear, and be ready to meet it. In yearly cutting down the appropriations for our Church, they may think, perhaps, they are greatly embarrassing us, but I affirm that in acting thus they are doing a great honour to the Church. The Reformed Church of France will live by the favour of her Lord and with His help. God will sustain her, if she does not abandon herself. When a General Synod was refused, the Church organized *officious* synods which maintain the bond by which the different churches are united. When the State stopped all religious instruction in the schools, the Church provided for the want by strengthening Sunday-schools and commencing Thursday classes, both of which should be more generally adopted amongst us. If the State appoint no more official pastors to new congregations, the Church must herself appoint *officious* ministers and provide a living for them. The Church must act and prove its vitality by its activity." These are brave words, the meaning of which may be better understood by a few words of explanation.

Primary schools in France are now free, obligatory and laic. All religious teaching in the schools is forbidden if parents desire it, the children have a portion of Thursday each week, free for religious instruction, either in the church or in their homes.

Lyciums and higher schools in which the degree of B.A. is taken, have no religious teaching, except when the young men board in the same building in which they study.

Normal Schools were formerly Protestant and Catholic. The students, who were generally poor, received bursaries from the government, all owing to the result of examinations. These are now all national institutions, in which no religious instruction is communicated. The Protestants have in some cases continued to keep theirs separate, but in such cases they have not only to supply the instruction but the bursaries as well.

Faculties of Theology are also state institutions in France. The students being mostly poor, receive bursaries from the public funds, to maintain them while they are studying. The Chamber of Deputies passed a resolution this session, stopping all payments of this kind. This, however, was not agreed to by the Senate. But it was decided by both Houses, that after three years, all payments to theological students should cease, thus giving time for the Churches to make preparations necessary for supplying the deficit.

Funeral emoluments have been another source of income to the Churches in the past, they having the monopoly of supplying everything needed for the burial of the dead, such as coffins, hearses, black cloth curtains for the doors of the houses and of the churches, etc., all of which had to be paid for by the relatives. A recent law has done away with this monopoly, and compels the Churches to dispose of materials on hand, and this, it is said, entails a loss of 25,000 francs a year, on the Reformed Church, and 30,000 on the Lutheran Church. Lastly, the municipalities have been obliged to provide and keep in re-

pair, manses for all "official" churches. This is no longer compulsory, but depends on the good will of each commune. The Catholic Churches being supplied with presbyteries or manses, centuries ago, the expense will fall heaviest on Protestant Churches where new buildings are to be erected, throughout the departments. From all this, it will be seen how the Protestant Church is at present passing through a rather severe

PECUNIARY CRISIS,

which will test the religious zeal and vitality of its members. It is encouraging, therefore, to know that the official members are waking up and beginning to prepare the people for the change which is evidently not far off. I should here say that the Reformed Church, wholly support some fifty-eight free schools, which are said to be influential means of evangelization in the districts in which they are situated. They find that the teachers in the primary schools scarcely ever maintain the neutrality intended by the law—the Protestant children having to recite the Catholic prayers on entering a class. "If religious neutrality is inscribed in the law," writes Pastor Thouvenot, of Concores (Lot), "it is a dead-letter in many of the communes. To suppress our Protestant schools would be a deadly blow to our Church." But the difficulty is to keep them open and contribute to the commercial schools as well. On the other hand, the laicization of the schools has, in some cases, a benefit to the cause of Protestantism.

CHURCHES VACANT.

Some of the papers seem to regard it as an unfavourable sign that there are sixty churches without pastors in the Reformed Church. On enquiry, I learn that this has been the usual number of vacancies for many years past, and that it is partly due to the removal of pastors from certain congregations, to which aid can be given by neighbouring pastors, to new stations, where their experience is likely to be of greater service to the Church. The scarcity of pastors does not arise from any diminution in the number of theological students, for, as a matter of fact, the attendance this session at both the theological colleges—Paris and Montauban—and at the preparatory theological schools—Batignolle, (Paris), and Tournon, (Ardèche) is larger than usual. These preparatory schools, I should say, are entirely supported by the Reformed Church.

THE CENTRAL SOCIETY

of evangelization, since its organization in 1835 has established 360 stations throughout France, and has erected sixty-one temples. Forty-three of these have been formed into churches, *officially* recognized by the State, that is to say, endowed. One hundred and fifty agents are employed and fifty-eight free schools supported. The Reformed Church numbers at present 101 Presbyteries, 522 parishes and 636 pastors.

"WHAT FRANCE LACKS,"

says M. Reveilland, "is a solid and vigorous public spirit, and this is lacking because she has not a solid and vigorous religious education, because the tempered steel of the Gospel is wanting, and because she has not been in the school of Christ, and has not been emancipated by Him. We dreamt for our French Protestantism the great task and honour of being the inspirer and restorer of this public spirit. Why should we not attract and draw our fellow-countrymen after us to the Good Shepherd? What do we need? To step out firmly before the crowd who would surely follow, for the weak follow strength, instinctively. True, but is Protestantism in France, strong? Before it is in a position to draw others after it, the Church must, itself, be liberated from the trammels of officialism—it must shake off the crushing weight of rationalism. There must be a clear theology taught in its colleges—the teachers of the people must give no uncertain sound as to the way of life. Intestine quarrels must cease, and a holy confederation of all the living forces of the Church be formed—the pastors taking the initiative, directing and concentrating the work of organization. Men with the missionary zeal of a Felix Neff are wanting in the present day—whom neither rain nor snow, nor burning sunshine prevented from making his way amidst the rocks and glaciers of the Alps, and who was ever ready to cut steps in the ice, for the people to reach the chapel in which he was to preach to them. This is the aggressive spirit which would carry pastors throughout the length and breadth of France, bearing aloft the banner of the Cross, alike in the streets and

lanes of the gay city and the retired hamlet. This was the spirit of the Huguenots in the olden time, and this is the spirit which is needed now, and the only spirit which will supply the strength capable of attracting those who are weak. T. H.

THE PSALTER WITH TUNES.

The Canadian edition of the Psalms and Paraphrases with tunes, prepared for the Free Church of Scotland, and adopted by our own General Assembly, is now ready, and it may interest our readers to have some particulars about it. It is got up with cut leaves, so that any suitable tune may be turned up and sung to any Psalm or Paraphrase, being in this respect on a different plan from the Hymnal with tunes, in which they are inseparable. Certain tunes are, however, recommended for each Psalm or Paraphrase, and even for different verses of the same Psalm, so that preceptors or leaders of choirs are not left without guidance in their choice. There are 220 different Psalm-tunes in the selection, besides chants. Of these tunes twenty-eight are long metre, 163 common metre, and nine peculiar metre. Of the common metres seven are double, and five repeating tunes. There are forty-eight prose Psalms added for chanting, besides three passages from the Gospel of Luke.

In comparing the tunes of the Psalter with those of the Hymnal, previously published, we find seventy tunes which are in both books. The number of tunes in the Hymnal (not including chants), is 371; the number in the Psalter, as noted above, is 220, making 591 in all, or, deducting those which are duplicated, 521 different tunes in the combined books. This should afford sufficient choice for even the most exacting in the matter of variety. Looking at the names of the tunes we find that while many old favourites have not been forgotten, the great majority are new to us. Among the long metres we find such old tunes as Communion, Duke Street, the Evening Hymn, and Old Hundred, most of the others being strange to us. Among the common metres about one-third are more or less familiar tunes, such as may be found in Brown's Robertson's Sacred Music for instance, while the remainder are either new or unfamiliar. As might be expected the proportion of new tunes is even greater among the short and peculiar metres.

It would savour of presumption on our part to give any opinion upon the merits of the selection as a whole, but we do not doubt, considering the great reputation of the editor, Mr. E. J. Hopkins, acting, moreover, under the supervision of such men as composed the Psalmody Committee of the Free Church of Scotland, and endorsed by the approbation of our Hymnal Committee, that the selection is a thoroughly good one. Yet we confess that it is with regret that we miss such old familiar tunes as Devizes, Gainsborough, New Cambridge, New Lydia, Arlington, Pembroke, Refuge, Remembrance, Stracathro and others among the common, and Darnley, Derby and Tranquility among the long metres. Of course it is all right if they are replaced by better ones.

Toronto, August, 1884.

ASAPH.

THE PRIZE RING.

MR. EDITOR.—One of the Toronto dailies calls attention to the revival of prize-fighting among us, and says, "We had thought that the Christianity as well as the culture of the present day had finally and forever put down the brutality and bullet-headed animalism of the prize ring." The writer goes on to condemn forcibly and properly the thing, and the countenance which it is obtaining in many quarters, even from the police authorities, as if it were not illegal, and asks, "Why not also get up dog and cock fights, bear and bull baiting, gladiatorial shows, and all the et ceteras?" The question is pertinent. If men may fight, maiming and killing each other without punishment, there can be no possible objection to the others, and in time they will come. But another question is worth considering, namely, how is it that public opinion has of late so far changed in regard to these things? Has Christianity lost its power? Certainly not, but we are getting a something in the name of the Christian religion which is only a "baptized heathenism." Culture is taking the place of evangelical faith; pleasure is being made the chief end of life, and under the pretext of gratifying all tastes, so as to ensure pub-

lic patronage, our public papers are devoting large space to sports and pastimes, and are familiarizing our youth by accounts of the prize-ring and other such sports, the immorality of which is explored. It is useless to preach against immoral amusements while accounts of the theatre, race-course, and other pleasures and amusements of the kind are daily served out through the family newspaper for children whose parents dare not patronize the *Sporting Times*, and do not wish their children to have anything to do with such questionable amusements. "The old heathenism of classic times will have a new lease of life" if the evangelical religion which overcame it and purified the people eighteen hundred years ago, loses its salt. As sure as happiness is made the *sumum bonum*, and our youth are taught to seek enjoyment as their chief end, the swine will wallow in the trough of Epicurus. As surely as the youth are taught that the only knowledge of value is that which will promise wealth and enjoyment, and are not taught the fear of God, or to look above "the seen and temporal," so surely the men "professing themselves to be wise" will go back to the abominations of Roman imperialism. (Romans 1:22, to end.) Agnostic culture, materialistic philosophy, and secular science, if not held in check by the inculcation of spiritual and moral truth as revealed, and by the instruction of the children in the doctrines and duties of Christianity, will, nay must, end in the degradation of the race, the production of a lapsed "beetle browed" lower class bent on mere animal gratification, lawless and dangerous, and ultimately will ruin the nation. Let us not be surprised when we reap what was sown in the preceding generation.

It is well that our public journalists are coming to see this, and may we not hope that instead of trying to please every class of readers, the editors of the journals which are expected to circulate in our families will make a choice and act upon the Pauline advice, that there are things done among the heathen of Toronto, Chicago, New York, etc., in secret, of which "it is a shame even to speak." Let us see this acted out, and do not serve up to our children the sensational reports of the police court, the murder trial, the matrimonial or breach of promise scandal, the Cornwall abominations. No Christian parent would let his daughter or son go to the court-room to hear these shameful revelations. Why, then, are we to be forced to shut the daily paper out of the family or spread before our children from time to time such disgusting garbage, because, forsooth, some of the readers of these papers delight to feed on them? Christianity says, "keep thyself pure," and refuses to go down among the abominations of modern, so-called Christian society, except to do good. To have fellowship with it is impossible. Save us then from all accounts of prize fights, cock fights, etc., and do not make too much of mere animalism by making heroes of athletes, and magnifying the Grecian palaestra above the higher virtues of sound learning and Christian usefulness. Public journals are largely responsible for the want of high-toned morality in this our day. L.

EVOLUTION IN COLLEGE AND PULPIT.

MR. EDITOR.—How often do we find men who have been through college, standing in, or lying on the side of a pulpit, and doing what they would be pleased to call reading, or speaking, when in fact they are only saying words? How often would the writer be ashamed of the ideas conveyed to the hearers? When a school boy our teacher gave us the following to illustrate how some gave the pauses in reading: "Cæsar entered on his head, a helmet on his feet, sandals on his face, a look of angry defiance saying nothing, he sat down." I am often reminded of this while listening to pulpit efforts. Not long ago it was my pleasure to attend a Bible class with an old fellow student. He usually halted two or three times in a verse, and often so abruptly as to make a person suppose he had been stricken suddenly blind. Then the way he would bring his head over to see the book, might lead a stranger to suppose he was bowing by way of apology for the stoppage, or to make a person believe that a word had been dropped out, or at least inverted by the printer. I noticed too that many of the words must have been mis-spelled, for the word "miracles" he pronounced "merickles," and "pretty soon" was "purty soon," in his version. He never looked at his audience once during the lesson. This is bad, as he lost the enthusiasm that the eyes of fifty

persons give back when the idea is caught. I once heard an excellent reader render the Sermon on the Mount in such a way that I sometimes felt that the words lost force in being made too much his own. But I have heard many others read in such a way as rather to give the impression that the only interest the reader had was to get through with his piece, and obtain the rest he seemed so much to need. At least we would suppose they were weary from the way they leaned against the pulpit. Might I suggest a remedy—even in a whisper? If so, I would ask would it not be a good plan to make elocution a test subject at examinations, or at least, make attendance on lectures compulsory? I have attended lectures when I was the only pupil present, and more than half the time could count all on the fingers of one hand. Then would it not be a good plan for our most kind and able professors to correct the mistakes of the students in the class-rooms? It might be painful and unpleasant to both, but would it not be better in the end? I was once corrected by a boy of ten when I was twenty-one. I never made the same mistake since. OBSERVER.

BYNG INLET.

MR. EDITOR.—Perhaps it would be of interest to friends of Home Missions to have a description of this field, to which your correspondent was recently appointed by the Assembly's Home Mission Committee. It is made up entirely of those engaged in the lumbering interest. About two hundred and fifty men find employment during the summer in the three mills at this point. The Georgian Bay Lumbering Company has two very large mills about a mile apart, and Messrs. Chew & Burton have a fine new mill between the former two. In these mills about 260,000 feet of lumber are cut in a day, and about fifty to seventy-five bundles of lath. The whole cut for the season in the Georgian Bay Lumbering Company's mill is about 25,000,000 feet. Of the families and men a majority are Roman Catholic—mostly French. Most of the positions of trust are held by Protestants, who are all united in doing what they can to support your missionary. Towards this they pay fifty dollars per month in advance, on the first of each month. We have a very neat frame church at the upper mill, built by the late William E. Dodge, of New York. Here we have Sunday School and Bible class each Sabbath at eleven a. m. At the former about thirty of an average, and eighteen at the Bible class. We have also a Sunday School at the lower mills, with about the same attendance. The audience at the lower mill at the public service is about fifty, but would be a good deal larger were it not for the small, close room in which we meet. We have some reason to hope that a more suitable place will be built this season yet, to serve for both school and church purposes. The attendance at the upper mill in the evening is from one hundred to one hundred and twenty. We have prayer-meetings twice each week, once at either mill. Our village is made up of three sections, one on either side of Byng Inlet—the wide mouth of the Maganetawan River—and one partly on an island in it. Fish are abundant, rocks super-abundant, boating delightful, and game, in winter, plentiful. The greatest drawback we have is that we only have mail once a week. This is brought in by the Company's steamer from Waubaushene. There is some prospect that we may get it twice a week next winter. At present we are taking steps to organize a church and dispense the Sacrament of the Lord's Supper. A. K. CASWELL.

MARRIAGE—CIVIL AND DIVINE.

MR. EDITOR.—In Mr. Wallace's contribution on "The Bible in the Public Schools" I find it asserts that our laws "recognize marriage as a divine institution." I would like, not for the mere gratification of idle curiosity, but for the information of myself and other students of jurisprudence and sociology, to know from Mr. Wallace on what grounds he bases his statement. I have no interest in the matter except that of a seeker after historical truth, seeing that I believe in the divine origin of the institution of marriage as recognized by the Church. To assert that the state recognizes it also is, however, a different matter, and if Mr. Wallace can establish the truth of his assertion he will confer a real service on many who are liable to be troubled with doubts in the matter. Toronto, Aug. 2nd. PRESBYTERIAN LAYMAN.

PASTOR AND PEOPLE.

THE DUTY OF STRANGERS TO THE CHURCH.

The duty of the individual church to those moving into its neighbourhood is often urged. The duty of the new-comers of a neighbourhood to its church is seldom considered. Although we have read or heard scores of addresses upon the former duty, we fail to recall but one instance in which the latter has been made the subject of remark. Pastors endeavour to open wide the doors of hospitality to strangers; but they are prevented from driving or pushing strangers through the portals. They exhort the members to be cordial; but their sense of courtesy forbids their preaching to strangers upon the proper methods of accepting offers of hospitality.

It is, we doubt not, the experience of the large majority of ministers that strangers fall in their duty to the Church far more lamentably than the Church falls in its duty to them. In every congregation are a few who from the first morning they were shown to a pew have been as ready to receive attention as the older members were prompt to bestow it. But nine-tenths are far otherwise. They hold themselves aloof from the church services. They occupy the rear seats at the prayer-meeting; and before the pastor can reach the door they are in the street. They receive a dozen calls at their homes, but wait months before returning them, even if they see fit to return them at all. In a large Congregational church of a large Massachusetts city, two ladies made in a month seventy-five calls upon those who were comparative strangers. Of these seventy-five calls only one received its fitting and courteous acknowledgment. The wife of the pastor of a church less than a thousand miles from Boston has a rule of calling upon all new people coming into the congregation. The proportion of those who return her calls is about one to five. In that respect of which strangers usually complain bitterly of a church they are themselves most derelict. Strangers are also, as a body, negligent in contributing to the financial support of a church as soon as they have decided to make it their religious home. The writer knows of a lady who remarked, after attending a church for a year, that she was ashamed to be seen there longer without renting a seat. She ought, as soon as possible after her entrance, have hired a seat and paid for it. Many strangers are also inclined not to be faithful in contributing to the directly religious welfare of the Church. They do not let their light shine in the meetings of devotion as early as they ought. For Christian modesty, humility, and the passive virtues we have great reverence; but they are ever to be distinguished from positive indifference or unassuming selfishness.

What, then, is the duty of strangers to the Church, which is so seldom paid? The duty is the very simple one of making themselves known; of holding themselves ready to receive attentions from the older members; of declaring, in forms either direct or indirect, their desire to co-operate in the work of the Church. They should come towards the Church, not, perhaps, half way in accepting its hospitalities, but at least a quarter way! They should not only manifest their willingness to receive the social courtesies of the members, but also their hearty purpose and wish to return all such courtesies in fitting ways. They should let their voice be heard in the service of song and prayer. They should let the influence of their dollars be felt in the revenue of the parish and in the benevolent offerings. They should give people a chance to shake their hand. And all this should they do at the earliest possible day after taking up a house in the neighbourhood of the new church.

In the swiftly changing communities of our cities the new comers of any congregation soon find themselves the old members. Within a decade, one-half of the ordinary congregation of the cities changes, and at the close of a period of twenty-five years hardly one member in ten remains. Much sooner, therefore, than they would think, have the strangers become the established residents. Upon them, therefore, at an early day devolves the duty of showing those same rites of hospitality which were shown to them. They ought to forget, as soon as may be, that they are new-comers, and so become an integral part of the essential and aggressive forces of the Church.—*Christian Union.*

WORK FOR THE DAY IS COMING.

Work, for the day is coming—
Day in the Word forsooth,
When, mid the scenes triumphant
Longed for by saints of old,
He who on earth a stranger
Traversed its paths of pain,
Jesus, the Prince, the Saviour,
Comes evermore to reign.

Work, for the day is coming!
Darkness will soon be gone.
Then, o'er the night of weeping
Day without end shall dawn.
What now we sow in sadness,
Then we shall reap in joy;
Hope will be changed to gladness,
Praise be our blest employ.

Work, for the Lord is coming!
Children of light are we;
From Jesus' bright appearing
Powers of darkness flee.
Out of the midst at His bidding
Souls like the dew are born;
O'er all the East now are spreading
Tints of the rosy morn.

Work, then, the day is coming!
No time for sighing now!
Harp for the hands that were drooping;
Wreaths for the victor's brow!
Now morning light is breaking,
Day dawns in every land,
Night shades beset us no longer,
Jesus, our Lord, is at hand.

Prof. Basil Manly, D.D.

USE YOUR TALENT.

"What is that in thine hands, Abel?" "Nothing but a wee lamb, O God, taken from the flock; I purpose offering it to Thee, a willing sacrifice." And so he did, and the sweet smell of that burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is that thou hast in thine hand, Moses?" "Nothing but a staff, O God, with which I tend my flocks." "Take it and use it for me," said God. And he did, and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is that thou hast in thine hand?" "Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint this holy one who is called Jesus." And so she did, and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of the blessed act of love, which has ever since been spoken of "as a memorial of her."

"Poor woman, what is that thou hast in thine hand?" said God. "Only two mites, Lord. It is very little, but then it is all I have, and I would put it into Thy treasury." And so she did, and the story of her generous giving has ever since wrought like a charm in prompting others to give to the Lord.

"What is that thou hast in thine hand, Dorcas?" "Only a needle, Lord." "Take it and use for me," said God. And so she did, and not only were the suffering poor of Joppa warmly clad, but inspired by this loving life. "Dorcas societies" even now continue their benign mission to the poor throughout the earth.—*S. S. Times.*

A MOTHER'S INFLUENCE.

In a railroad car a man about sixty years old came to sit beside me. He had heard me lecturing the evening before on temperance. "I am master of a ship," said he, sailing out of New York, and have just returned from my fiftieth voyage across the Atlantic. About thirty years ago I was a sot, shipped while dead drunk, and was carried on board like a log. When I came to, the captain asked me: 'Do you remember your mother?' I told him she died before I could remember. 'Well,' said he, 'I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune. 'My boy,' she said, 'I don't know anything about towns, and I never saw the sea, but they tell me they make thousands of drunkards. Now, promise me you will never drink a drop of liquor.' He said: 'I laid my hand in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kind of life and men. They laughed at me as a milk-sop, and wanted to know if I was a coward. But when they offered me liquor I saw my mother's pleading face, and I never drank a drop. It has been my sheet-anchor; I owe all to that. Would you like to take that pledge?' said he." My

companion took it and he added, "It has saved me. I have a fine ship, wife and children at home, and I have helped others." That earnest mother saved two men to virtue and usefulness—how many more He who sees all alone can tell.—*Wendell Phillips.*

THE OLD GOSPEL.

Everything which is best in the world is old. Sunshine is as old as the earth itself, and the sun when the fire mist was rounded into an orb the same to-day playing on the streets of Portland, as when it played on the bowers of Paradise. The air is old, pouring its refreshing currents into our lungs and renewing our life to-day as in all time past. The great arch of the heavens is old; it has not been taken down and up again on modern brick-work since the creation. The doctrines of the Gospel are old but full of motion, full of energy, as the river is full of movement—full of life-giving power, as the sunlight and the vital air. They are the doctrines out of which the missionary work sprang. They are the doctrines of Paul, that first great missionary. He had strong convictions. He did not doubt. He knew whom he had believed, and persuaded that He was able to keep him and to save the world. And who is the successor of Paul? He who holds the same faith with him, and teaches it with the same earnest fidelity.—*Rev. R. S. Stearns, D. D.*

THE GREAT SPECIFIC.

Whatever I may think of the pursuit of industry and science, and of the triumphs and glories of art, I do not mention any of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something very different; to something which in a well-known hymn is called, "The Old, Old, Story," told in an old, old, book, and taught with an old, old, teaching, which is the greatest and best gift ever given to mankind.—*Wm. E. Gladstone.*

GOSSIP.

What is the cure for gossip? Simply culture and education. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbours because—and only because—they have nothing else to talk about. Gossip is always a personal confession of either malice or imbecility, and the young should not only shun it, but should with the most careful watchfulness guard themselves against every temptation to indulge in it. It is low, frivolous, and too often a dirty business. There are country neighbourhoods in which it rages like a pest. Churches are split in pieces by it. Neighbours made enemies for life by it. In many persons it degenerates into a chronic disease practically incurable.

LET IT REST.

Ah! how many hearts on the brink of anxiety and disquietude, by this simple sentence have been made calm and happy?

Some proceeding has wounded us by its want of tact; let it rest, no one think of it again.

A harsh or unjust sentence irritates us; let it rest; whoever may have given vent to it will be pleased to see it is forgotten.

A painful scandal is about to estrange us from an old friend; let it rest, and thus preserve our charity and peace of mind.

A suspicious look is on the point of cooling our affection; let it rest, and our look of trust will restore confidence.

Fancy! we who are so careful to remove the briars from our pathway, for fear they should wound, yet take pleasure in collecting and piercing our hearts with the thorns that meet us in our daily intercourse with one another. How childish and unreasonable we are!

To grow old is quite natural; being natural it is beautiful; and if we grumble at it, we miss the lesson, and lose all the beauty.—*Friswell.*

THE more a diamond is cut, the brighter it sparkles, and so what seems hard dealing God has no end in view but to perfect His people's graces.—*Dr. Guthrie.*

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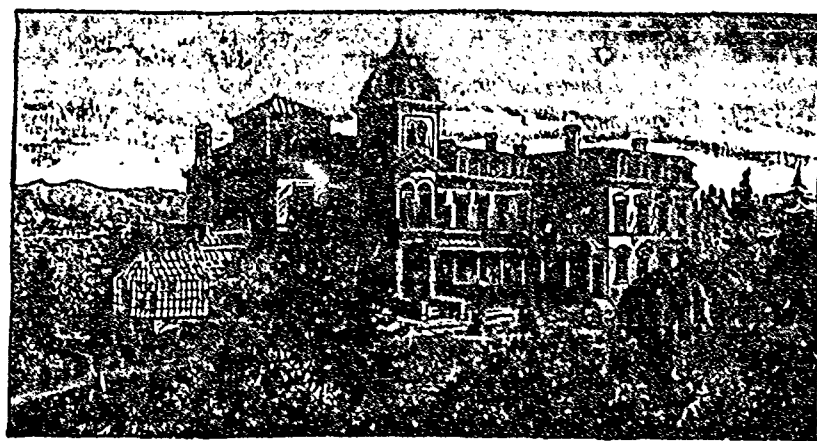
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TORONTO, WEDNESDAY, AUGUST 13, 1884.

WHILE speaking in favour of a great popular movement in Scotland the late William Arnot told a story of a man who was elected an elder much to the astonishment of some of his friends. "What is the use of electing you as an elder? You cannot make a speech." "No," said John, "but I can object." Most congregations have their objecting Johns as well as doubting Thomases. Criticism is easy, and it costs little. How much better it would be if these very wise and solemn objectors would turn to and take a hand in active Christian work. They would save their fellow Christians and themselves a great amount of worry and needless vexation. Chronic objectors by long practice may have acquired the habit of saying smart and stinging things occasionally, but sunny good nature and kindly feeling would be an agreeable change.

MONCURE CONWAYS church in London has collapsed, as all churches founded on negation are sure to do. A sandy foundation will not sustain a light structure. The only churches that will stand are those built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Mr. Conway is a man of great literary and scientific ability, but herculean endowments will not compensate for the entire absence of positive Christian doctrine. The heart of humanity craves the hope and help that living Christianity alone can supply. It is a miserable travesty on devout worship to select its so-called sacred lessons from Confucius and Isaiah, from Plato and Emerson, indiscriminately, and its hymns from Burns, Tennyson and Walt Whitman. Mr. Conway mournfully abandons the attempt to hold a congregation together by such methods. He sought to answer the cry for breadth but the failure is as complete as it is significant.

WHETHER the trial of election petitions in Courts of Justice rather than by parliamentary committees, has done much to restrain bribery and corruption may still be an open question. The change certainly has rendered good service to the cause of public morality by the free and fearless exposure of the crooked ways by which unprincipled partisans seek to compass their ends. The more the light of day is let in upon the hidden devices of machine politics the greater is the hope that citizens irrespective of political alliances, will strive for the purification of public life. The Canadian judiciary, to its credit be it said, has in the trial of protested elections, been conspicuously impartial. The Bench has justified the confidence reposed in it. A strange story comes from Quebec. According to report, a most discreditable attempt has been made to prevent justice being done in the Lewis election suit. It is alleged that the original petitioners against the return of the sitting member for that constituency have conspired with friends of the accused to abandon the case. This ought to be thoroughly enquired into, and if substantiated, the offenders who attempt to ply their corrupt arts in a Court of Justice itself, ought to be pilloried for their shameless audacity.

ANOTHER candidate for the United States Presidency has entered the field. Benjamin F. Butler is out as the champion of the Greenback party, and the alleged upholder of anti-monopoly. As an evidence of his worth he has attracted the support of the Tammany gang of professional politicians. The personal reputations of the two principal aspirants have been fiercely assailed. The Republican nominee has been accused, on pretty direct evidence, of "converting public trusts to very private uses," while Grover Cleveland has been assailed by one of the most

damaing charges that can be brought against a man's personal character. A Buffalo minister has given circumstantial details of grave immorality on the part of the Democratic candidate. The charges have been denied, and a prosecution for libel against the journal in which they appeared is being instituted. If such allegations are well founded, it is evident that Cleveland is unfit for the highest position in the gift of the American people. It is, however, a rather suspicious circumstance that the popular mayor of Buffalo and the successful governor of New York State should have his reputation publicly challenged for the first time after he has received the nomination for the Presidency. If such a rumour is only a piece of campaign strategy, then the tender mercies of politicians are cruel.

A CRITIC'S OPINION OF THE MINISTRY.

IN the belief that a fair and temperate criticism of the pulpit and Christian agencies generally by layman would not only prove interesting but be of great use to Christian workers, the editor of the *Homiletic Monthly* has opened the pages of his magazine to a series of articles on Lay Criticism of the Ministry, and Methods of Church Work. The various views expressed in these articles, though often pungent, have, in general, been written in no hostile spirit to the great work in which the Church is engaged. These views are worthy of careful consideration. Ministers may in many cases dissent from them, yet light from whatever source ought to be helpful. He is not the only friend who has nothing but words of commendation to speak. The earnest minister who desires to work faithfully, under a sense of his great responsibility to the Divine Master, will listen with attention to candid criticism. Though in some cases it may be mistaken, it is well that an effort be made to understand it.

In the current number of the *Monthly*, John Swinton, a member of the New York daily press, gives expression to his views in a vigorous and energetic fashion. Though most of what he says refers to the state of things existing in the city of New York, it is suggestive of other great cities as well. He voices the opinions of a class to be found in all centres of intellectual life. In what he says there is a sufficient substratum of truth to make his opinions productive of as much harm as any possible good they can do. There is nothing really new in the indictment he brings against the Christian ministry of New York.

Like many others in these days who find fault with ministerial work, Mr. Swinton depends largely for the effect he wishes to produce by dealing in vague and intangible generalities. There is the stereotyped denunciation of "churchism, theologism, clericalism" and what not, which may mean anything or nothing, most probably the latter. He complains that ministers do not sympathise with the poorer classes in their sorrows, especially in seasons of wide-spread distress. They do not, he says, grapple with the unwholesome condition in which they are crowded together, where infant mortality has risen to an appalling rate where ignorance and vice have done their inevitable work, and where the blessings of the Gospel do not come.

Another accusation brought against the ministry by Mr. Swinton is that it does not seek to promote the rights and liberties of the people. He says, "let them not—like the cowardly press"—perhaps he may consider the saying about the beam and the mote inapplicable—"always take the side of wealth, but let them inquire whether these groans do not proceed from human suffering, and discover by whom that suffering is inflicted." This is about the sum and substance of his accusation.

In the city of New York, in addition to its hundreds of churches, and many special missions to the poor, there are no fewer than 300 organized charitable and religious societies, whose aim is to help the very class of people Mr. Swinton says are so shamefully neglected. Their existence he does not attempt to deny, but in his epigrammatic way he seeks to belittle their steady, persevering and successful efforts.

The assertion that the ministry stands aloof from the cause of human freedom, and all endeavours to promote the welfare of the people, is not well grounded. Who are to be found most zealous and active in the promotion of temperance and the removal of those evils beneath which the denizens of the tenement houses are crushed? Whose is the

city missionary and the Bible woman into the abodes of poverty and destitution? Not the disciples of dilletantism, and the lofty critics who are ready enough at fault-finding, but who do little to remedy the evils on which they so eloquently descant.

Ministers whose names are recorded on the page of history have been the champions of civil and religious freedom in every land. They fought against slavery, tyranny and oppression, just as they are to be found in the forefront of the battle now against intemperance and the destructive forces of immorality in every form.

But why should there be a chasm between the cultured classes and the Church? Within its ample fold there is room for all. If the work of reaching the lapsed is great, all the more need that vigorous effort be put forth that the Gospel of Jesus may shed its light and joy on the darkness and misery of their lot. It is a work that year by year is making more urgent demands on the Church's energies and resources. Mr. Swinton will have done a good work if his vague and not very just criticism has been the means of calling attention to a pressing practical question to which the Church cannot too soon devote its attention in good earnest.

A CHRISTIAN WORK.

CHILDHOOD is usually looked upon as the happiest stage of earthly existence. In most favourable circumstances it has its occasional sorrows, but there are young human lives from which joy is almost excluded. In the crowded cities, where poverty and destitution abound, the orphan's lot is dreary, and often desperate. Christian philanthropy has endeavoured to bring relief, and to soothe the bitter cry of destitute and forsaken children. Muller's and Spurgeon's orphanages are monumental institutions. Many besides these are engaged in the great work of rescuing the perishing.

Various efforts have been made to bring young and destitute children to Canada, to find homes for them, to train them to useful industries, and to lead honest and virtuous lives. Some of these efforts have not been as successful as their promoters wished. Mistakes have been made, and not a few disappointments have been the consequence. Failures have given rise to prejudices against attempts to bring large numbers of indigent children to Canada, not in all cases unfounded. Minds that are prejudiced do not always discriminate. The worthy and unworthy are too often judged with the same judgment. It is needless to say that this is unfair.

The name of Dr. Bernardo has come to be generally known in connection with one of the most successful efforts to rescue helpless children, and to place them in positions where they may be equipped for the duties of life, and ultimately become useful citizens. He is at present visiting Canada for the purpose of personally inquiring into the condition of the children brought to this country through his agency, and making arrangements for the more extended usefulness of the institution over which he so ably presides. He is actuated by lofty Christian principle, and his efforts are guided by intelligence and common sense. He carefully avoids the indiscriminating impulses of misdirected sentimentality. He purposes holding public meetings, where he will give an account of the work in which he is engaged.

Dr. Bernardo, and those associated with him, seek out the absolutely destitute. It is not enough that a child is destitute. If it has relations whose duty it is to care for it, the responsibility is left to them. Those for whom he cares must be without friends. They are taken to his institution where they are provided for, educated, and surrounded with Christian influence. Their dispositions are carefully studied, and suitable homes are sought for them. Equal care and diligence are exercised in the selection of the persons to whom they are entrusted. In most cases the results have been all that could be hoped for. There are occasional failures, but these are not numerous. It is to be borne in mind that there are young people, not orphans, with good homes and favourable conditions, who have not turned out well. A record is kept of every child received into the institution, with a photograph at the time of its reception, at different stages, and when placed out. Reports are regularly received of the behaviour of those for whom homes have been provided, and visits are periodically made, so that they are under constant supervision.

One of these homes was instituted a short time ago

In Peterborough, an eligible house having been obtained for the purpose. It is Dr. Bernardo's intention to secure a suitable place for another in Toronto, and a third in some other convenient centre in Ontario. He also contemplates a personal visit to every child for whom a home has been found. Another object of his present visit to Canada is to secure sufficient land in the North-West for an industrial farm where lads, fitted for agricultural work, may be thoroughly trained.

It is his intention to extend this philanthropic enterprise so that its usefulness may be much greater, and its benefits experienced by a larger number of the class for whom it is designed. The successful working of the scheme in the past is a strong evidence that great good will result from an enterprise that has much to commend it on Christian grounds. In Canada, Dr. Bernardo will meet with a cordial reception for his work's sake, and will be accorded a fair hearing. Like all other schemes, it will be tested by its results.

BOOKS AND MAGAZINES.

WILDWOOD. By Mrs. Nathaniel Conklin (Philadelphia Presbyterian Board of Publication; Toronto: Bain & Son.)—"Wildwood" is a good story for young people. It breathes an excellent spirit and conveys a useful lesson.

ARCHIBALD MALMAISON. By Julian Hawthorne. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Julian Hawthorne is regarded as one of the best writers of fiction at the present time. The story of Archibald Malmaison is one of weird power. The reader cannot help following it with intense interest.

THE BOOK-WORM. (New York: John B. Alden.)—Like all Mr. Alden's enterprises this new publication is a marvel of cheapness. It is not large, but the monthly issues will in the course of a year comprise a volume of not less than 250 pages. It is published monthly. The first number contains the fifth chapter of "Guizot's History of France"—Gaul under Roman dominion.

WIT, WISDOM, AND PHILOSOPHY OF JEAN PAUL RICHTER. Edited by Giles P. Harley. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Germans name Jean Paul Richter "der Einige," the Only One. He is unique. His brilliant, genial, and thoughtful fancy roams over all fields of human interest. The publishers of the Standard Library have done a good thing by including this volume in their cheap series.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The August number of the *Homiletic* presents a rich, varied and useful selection of suggestive material. In addition to its sermon and exegetical contents, in which appears the translation by Rev. Thomas Macadam, Strathroy, of a sermon on "John the Baptist," by Dr. Gerok, Stuttgart, a number of topics bearing on living issues are discussed.

THE OLD VICE AND THE NEW CHIVALRY. By I. Templeton Armstrong. (Toronto: William Briggs.)—Temperance has a large array of literature devoted to its advocacy. This work is another contribution designed to help forward the good cause. It will prove most interesting reading and will have an excellent effect on the reader's mind. It is written in a very lively and attractive style. Its author understands the art of putting things.

PROPERTY IN LAND. A Passage-at-Arms between the Duke of Argyll and Henry George. (New York: Funk & Wagnalls, Toronto: William Briggs.)—In this pamphlet the paper by the Duke of Argyll on "The Prophet of San Francisco," from a recent number of the *Contemporary Review*, and Henry George's rejoinder in the same magazine, printed from advance sheets, appear. Both write clearly and forcibly. In brief compass the reader will find the land question ably and earnestly discussed.

KITTY KENT'S TROUBLES. By Julia A. Eastman. (Boston: D. Lothrop & Co.)—The purpose of this the third number of the cheap series of the Young Folks' Library is well carried out. It is thus told in the preface: This is the story of a girl who was neither all good nor all bad; but, like those girls who will read it, partly one, and partly the other. You will see how, from her faults her troubles grew; and from her troubles peace at last. I have tried to help other girls to learn the lesson—old as the world, new is the last hour's mis-

doing—the only road to Happiness lies through the land of Goodness.

THE CORRUPTIONS OF THE NEW TESTAMENT. By H. L. Hastings (Boston: H. L. Hastings.)—This admirable little volume is just what is wanted in these days. It is published in the Anti-Infidel Series. Its object is to set forth in brief compass the facts concerning the New Testament, familiar enough to ministers and students, but generally out of the reach of ordinary readers. This little work presents an array of well-ascertained facts concerning the genuineness and accuracy of the New Testament Scriptures. The knowledge of these facts would do much to dispel doubts raised in candid minds by sceptical misrepresentations. A work like this ought to have a wide circulation.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—This recent addition to handsomely illustrated periodical literature, takes high rank on account of its artistic and literary merits, as well as its cheapness. The August number opens with a finely executed engraving of "Dawn," a picture by E. J. Gregory, A.R.A. The illustrated articles are: "Cutlery and Cutlers at Sheffield," by Henry J. Palmer; "James Ward," by F. T. Piggett; and "A Master Builder," by the authors of "Historic Winchester." Algernon Charles Swinburne contributes "A Ballad of Sark," and Archibald Forbes gives some of his New Zealand lecturing experiences in "Dough-town Scrip." The number contains another instalment of "The Armourer's Apprentices."

THE HOME IN POETRY. Compiled by Laura C. Holloway (New York: Funk & Wagnalls; Toronto: William Briggs.)—This book, the latest of the Standard Library Series, alone is intrinsically worth the subscription price for the year. Edna Dean Proctor writes a poem "The Homeless," expressly for this volume. The wide range of modern poetry has been ransacked for selections. Some of the best poets of our time have their choicest pieces represented in this selection. They are arranged in the following order: Songs of Home, Home Pictures, Voices of Home, Home Memories, Joy and Love of Home, Stories of Home, and Home and Heaven. The book will help to deepen the love of home, and for this reason in addition to its genuine merits is specially valuable.

DOMESTIC PROBLEMS. By Mrs. A. M. Diaz. (Boston: D. Lothrop & Co.)—If there is any book which deserves a permanent place in a household it is this little volume by Mrs. Diaz, a new edition of which has been issued by the publishers. It is not a series of theoretical essays, but a plain yet racy discussion of the questions which come up every day in every home in the country, particularly in those homes where it is necessary to keep an eye upon the expenses of living; where much of the burden and brunt comes upon the "women folks;" where there are children to be fed, clothed and educated, and where an ambition exists to live in respectable style. Mrs. Diaz believes in getting out of life what is best worth having, and she shows in the various chapters of the book how it can be done.

THE GOSPEL TO THE POOR VERSUS PEW RENTS. By B. F. Austin, B.D. (Toronto: William Briggs.)—Principal Austin, of Alma Ladies' College, St. Thomas, writes an earnest plea for equality in the House of God. Like many other thoughtful men he sees clearly that pew-rents are incompatible with the spirit of the Gospel and do much to drive away from our Christian Churches the very persons who ought to find a cordial welcome. He states his case with force and clearness, and anticipates the objections that might be urged against the abandonment of the pew-rent system of supporting ordinances. Bishop Carman writes an introduction to the book and its propositions are fortified by selections from Newman Hall and others. This is not the production of a man with a crotchet, but of one who clearly apprehends a sound Christian principle.

RICHARD BAXTER. By G. D. Boyle, M.A., Dean of Salisbury. (New York: C. A. Armstrong & Son; Toronto: William Briggs.)—This newly-issued Life of Richard Baxter forms the seventh in an admirable series of choice popular biographies of men who are aptly termed Heroes of Christian History. They are not confined to one denomination but are to be found in them all. The publishers are rendering essential service in the issue of such works. They will be the means of introducing a new generation of readers to the heroes of the faith whose names will long be cher-

ished in the history of the Church. The life of the author of "The Saint's Everlasting Rest" is admirably written by Dean Boyle. His estimate of the noble Puritan divine is genial and just. In size and price the book is exactly suited to all whose leisure and means are limited.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of *The Living Age* for July 26th and August 2nd, contain: "With Baker and Graham in the Eastern Soudan," and the "Federal States of the World," *Nineteenth Century*; "Sophocles, and Princess Alice," *Fortnightly*; "The Proto-Helvetians," *Contemporary*; "The Unlucky Dukedom of Albany," *Whitehall Review*; "Wordsworth's Relations to Science," *Macmillan*; "Madame de Kruedener, and Wallenstein," *Gentleman's*; "Tame Snakes," *Cassell's*; "Texas as a Career," "Popular Cookery," and "Prayers for the Dead," *Spectator*; "Pathology in History," *Alienist and Neurologist*; "The Extinct Lakes of the Great Basin," and "Habits of Burrowing Crayfishes," *Nature*; "Algernon Sydney," and "The Prince of Orange," *Saturday Review*; with instalments of "Beauty and the Beast," "The Baby's Grandmother," the conclusion of "Magda's Cow," and poetry.

ACHOR. By Mrs. S. R. Graham Clark. (Boston: D. Lothrop & Co.)—This handsome volume is a sequel to "The Triple E," a notice of which recently appeared in these columns. Those who have read that intensely interesting volume will find in the story of "Achor" a clearing up of the mystery which enveloped her life, and a happy termination of all her troubles. The same characters which gave life and interest to "The Triple E," reappear in the present pages—Independence Spinkham, with her sharp tongue and warm heart, Nina, and the "Triple E." herself, while several new and important personages take part in the incidents of the story. The aim of the author has been to show the strengthening and brightening influence of true Christianity in the world, and how earnest faith is at last rewarded. It is bound in uniform style and size with the preceding volumes of the Yensie Walton Series, of which it is the last, and is handsomely illustrated.

THE PRESBYTERY OF BRUCE AND THE SCOTT ACT.

The Presbytery of Bruce, at its last meeting, on July 8th, held a conference on temperance, in which the Scott Act was the principal subject of discussion. There was displayed a great deal of spirit and enthusiasm in favour of the Act. The following shows what thorough work they intend to make of it. It was unanimously agreed: "That whereas, there is a general desire for the submission of the Scott Act in the county; and whereas, this Presbytery approves of the principle of the Act as the best present available means for the suppression of intemperance by legislative enactment; therefore the Presbytery recommends all the Sessions and congregations within its bounds to use all fit and proper means to secure the adoption of the Act." The Committee on Temperance was instructed to meet at the close of the Presbytery, and in conjunction with as many other members of the Presbytery as could remain with them, to arrange for public meetings to disseminate information in regard to this matter. The Committee, consisting of Messrs. J. Mordy, convener, N. Patterson, G. McLennan, P. Currie, J. Ferguson met, and agreed to recommend the following arrangements: 1. That each minister preach on the subject of temperance on the Sabbath, and arrange for a meeting during the week, in each of his ordinary places of worship, where he will be joined by one or more of the brethren, who will assist in giving information in regard to the Act, and in recommending its adoption. 2. That a general Presbyterian Convention, consisting of Commissioners from each Session and congregation, every pastor being a member ex-officio, be held in Paisley, on September 20th, at two p.m., to devise further measures. 3. That the Convener be instructed to get a number of copies of the Scott Act, and also of the synopsis, for the use of the Presbytery.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz.: Pocket money of the late Maggie Adams, of Lunenburg for Manitoba and N.W.T., \$2 10; a Lady Friend, Alloa, additional for Union of Brahmin Convert at Indore, \$25; Thank-offering from a member of Bristol congregation for China, \$5.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

XX.—Continued.

With such an enemy no wonder Winn found life unpleasant! The game was always "full" if the stranger's name was proposed. If Calvin led in the spelling match he never chose Winfred; in a hundred petty, tormenting ways he showed his spite. Winfred had many private deliberations on the steps while the rest played. It was from this lonely standpoint that he decided that Calvin Watkins was at the bottom of the coldness of the others.

Kitty Graham was kind, and so were the Willoughbys, but for the reasons already spoken of, he was shunned by most of the scholars.

"I have n't hurt him," said Winfred, over and over, "why should he hate me so?"

Winfred felt it keenly, as we have said before, but he gave no sign in school. It was rare self-control that he was gaining under this discipline. His bright face might suddenly be grave, but that was all. He was growing to be a rare little gentleman, self-possessed and polite under most trying circumstances. This and his reticence about his troubles won the admiration of Mr. Graham.

"Why don't you do something to stop their persecutions?" asked Mrs. Graham, who had a full account of the school doings every day from the loquacious Kitty.

"It is something I cannot interfere with except indirectly," said Master Graham; "Calvin's training has been most unfortunate. It has developed many unpleasant traits of character, but I am confident that young Campbell's good temper will yet overcome him."

For a long time Calvin managed to exclude Winn from the school sports. How Winn longed to join in them, especially in their game of ball! He had watched it so closely that he was sure he could play as well as any of the boys. Besides, he often practised odd times, alone on Moor's Island, taking by turns each of the several positions, while some expert imaginary players did the rest. But these unseen companions were very unsatisfactory. He longed to test his powers with real boys: if they would only give him a chance.

It happened one recess that the players were short of the requisite number. The game was not "full."

"No go, fellows!" was Calvin's elegant comment; "this 'ere game 'll have to be given up."

"Can't we get somebody else?" asked Jack Willoughby.

Was it chance? Or did he think of the neglected stranger? Winn's heart leaped as Jack glanced towards where he sat, quietly observant, upon the steps. The rich colour flashed over Winn's speaking face, then left it as suddenly, leaving him quite pale.

Jack saw this. He felt that they were not treating Winn rightly; so braving Calvin's displeasure, he said:

"Let's ask Campbell."

The other boys were silent, but they all glanced towards Winfred.

Calvin's face darkened. "He can't play," he said; "nobody ever see him handle a ball."

"Good reason why," observed Jack, significantly.

Calvin scowled. "Why didn't some of you fellows ask him, then? Whose fault is it anyway?"

Only Jack had courage to say, "Seems unfair to always give one person the go-by, don't it, fellows? I put it to you, Cal, would you like to be left out in the cold the way Campbell is?"

"Speak for yourself, Willoughby," said Calvin, sullenly.

"I aint a goin' to be talked at by nobody."

They were all silent a moment, while Calvin kicked the dust. Then he broke out, "I didn't s'pose this 'ere school was a Charitable Institute to git up games for poorhouse boys! If they stuck themselves in amongst us they've got to take what they can git!"

There was a little murmur among Jack's followers at this; evidently they did not exactly approve of these harsh sentiments.

"We don't know but some of us'll get there yet," said Jack, "and anybody can see that Campbell's a gentleman. I say we ought to ask him. The town school is n't a place to be stuck-up in!"

The boys of Moorstown were hot politicians: to be "stuck-up" was almost a crime among them. The rights of the people were loudly advocated by Calvin to his own select circle on town-meeting days,—when imitating their elders—they discussed affairs of state.

Jack had touched the right cord. Calvin looked a little less determined. He glanced sideways at the figure on the steps.

"Oh, come on, Calvin: let's ask him and have our game," urged Jack.

Several echoed this.

"I don't see what you want him for," growled Calvin. Then suddenly raising his voice, "Come out here, Campbell, and be *raace*, will ye?"

It was a rough invitation, but, nevertheless, an invitation. Without a word Winn sprang into position and the game began.

It was the duty of the "*raace*" to chase the ball when it was batted. Perhaps other boys have a different term for this position, but that is what they called it in Moorstown.

Nobody liked to be "*raace*." Calvin had given it to young Campbell for that very reason. He also thought that the new-comer would be so awkward in it, that the rest would laugh at him, or get impatient.

But Winn put forth every energy. He was very quick on his feet in chasing the ball, and skillful in catching it before it reached the ground. He astonished them all by his aptitude; and somehow they felt the pleasure the unwanted play gave their lonely companion.

Winfred made his mark as "*raace*," and afterwards was

always chosen in games. The tide of popular feeling in school had turned for our boy. Henceforth he was a power among them. Calvin might persist in bitterness, but Winfred would find and keep friends.

Something else happened that brought Winn before the school in a pleasing light. It was in the spelling match, which was a favourite way of reciting in Moorstown. Even out of school the grown people often had them, winters. This had been hotly contested; the whole school were listening to see who would "miss" and drop from the ranks.

Jack Willoughby, who stood next above Winfred, missed a word. It passed to the other side of the room, was misspelt there by somebody who also was obliged to take his seat. Then it came to Winfred.

He spelt it correctly.

"Very good," said Master Graham; "you see the result of Campbell's studiousness, Willoughby?"

Jack turned red. He was not at all fond of his books; fun was much more to his taste; but it was unpleasant to be indirectly compared with another.

Winfred also coloured, hesitated, and then said in his clear ringing voice,—

"I should have spelt the word as Jack did if it had come to me first, Master Graham; I only guessed at the right way."

"Then you had better sit down, too," said Master Graham; but there was a pleasant twinkle in his eye, and all the scholars knew that he thought all the more of Winfred for his frankness.

"I'd a' looked out for number one," said Calvin Watkins afterwards; "you've got to every time or you'll be trod on!"

But somehow Campbell, without looking out for number one, was daily growing in favour with everybody.

Of late Winfred had been turning his Saturdays into mor-y. Most of his holiday was his own to spend as he chose. Mrs. Luscomb arranged his chores with this end in view, feeling sure that the boy would make good use of the extra time. She did not wish him to feel that he was under task-masters, but that if his work was done he could have a holiday like the others.

Winn, always thinking of the future, chose to earn something on these days. It began by his doing little jobs for Master Graham. He was so faithful and active that others hired him to weed their gardens or saw wood. People began to like to intrust little jobs to such a manly and respectful boy. He was willing to do anything, from whitewashing a hen-house to sawing oak wood a hot afternoon. As in the game Winn had accepted the part of "*raace*," good-naturedly, so he took any disagreeable job when better could not be found.

"Well, I am beat!" said Miss Bilkins, calling at the Willoughby's, after seeing Winn groom the doctor's horse.

"I don't understand how folks can take a stranger right into the bosom o' the family, as it were. Now the doctor's old 'n' feeble 'n' keeps ready money loose about the house. How does he know but that pauper might be tempted to commit some awful crime?"

"What pauper!" repeated Jack Willoughby, who chanced to be within hearing.

Jack tried to speak carelessly, but he knew very well who Miss Bilkins meant. There was an ominous expression on his young face.

"Why that Campbell boy. The Luscombs took him out o' the poorhouse, ye know, come from nobody knows where."

"His mother was a real lady, and he's the best boy in school," cried Jack turning red. "Master Graham says Winn'll make his mark yet! I just wish"—Jack was obliged to stop to breathe—"that folks would not always be flinging out about poor Winn. Its too mean for anything."

"Softly, softly," said the minister; "he seems to be a superior boy, Miss Bilkins. I think the people will not regret aiding him in his desire for an education."

"Us boys think he's just splendid," added Jack hotly. "We're going to get him all the jobs he wants, and if anybody starts any story about Campbell we're goin' to the bottom of the matter."

He fairly glared at Miss Bilkins.

"Jack," said his father, "I think your mother wishes some kindlings."

So Jack went out to vent his spite upon the wood, and Miss Bilkins departed.

Later she met Winn laden with packages from the store for Mrs. Luscomb. The boy was amazed at her cordiality.

"Can't ye come and do a little job for me," she asked.

"I want my flower-bed 'r' my yard weeded out, 'n' I'd rather you'd do it than anybody else. I alluz said you'd succeed, and I'm glad yer getting on so fine."

Winn did not speculate upon the change in her. As usual, he accepted gratefully any evidence of kindly feeling. He went joyfully forward. He had no time to brood over past slights or disappointments.

Winn went home in high spirits. He had earned seventy cents that Saturday. This he put into Mrs. Luscomb's hands.

"Here's something for our teapot," he said, referring to a certain ancient dish on the top shelf, where she deposited his earnings.

"We'll put it into the bank," she said. "If I can possibly manage I will not use the money for your clothes."

That day she did not receive his earnings with the usual encouraging word; silently she lifted down the teapot and put the money in. When she turned, Winn saw by the old, wretched look upon her face that something had happened.

He was about to question her, but she warned him with uplifted finger. There was a heavy footstep, and Aaron opened the door. He wore the white, quarrelsome look that he had when he had been drinking. He paused there, with an ugly eye on the lady and boy; an eye that said that he would like to quarrel with both. There was an instant of quivering silence. Then something unseen averted the storm of his passion. He turned and went slowly upstairs.

Mrs. Luscomb had striven for the composure that often disarmed him. Now that he was gone, she sank trembling into a chair.

"Don't be afraid," said Winfred; "I would n't let him hurt you."

"Hush, hush. Aaron may hear and return," she whispered. "You would be no match for him, my brave boy. If he sleeps, we are safe to-night. If not, it will go hard with us."

XXI.—HOW CALVIN ESCAPED A WHIPPING.

"If I were you, I should just hate Calvin Watkins!" said Jack Willoughby, one day. "Don't you,—in the bottom of your heart?"

After a moment's thought, Winfred said, "You may think it strange, but I don't. I can't understand myself, but somehow I like Calvin. If he would let me, I think we should be friends. He's real smart."

"You're right, there," replied Jack. "It's awful good in you to say so, too, after the way he's treated you."

Winfred flushed with pleasure. The praise that he received of late was very sweet to him, partly because it had been so tardy in coming.

Life at school had grown very pleasant to him, since he became one of the rest. But something within told him that it was not all goodness that made him take Calvin's hostility so coolly.

"I'm not good, Jack," he said, "but—but, I'd like to be."

Winn spoke gravely. Jack saw that he was deeply moved. The minister's son who had always lived in his happy home, little dreamed what Winn had experienced, and was even now seeing in Mrs. Luscomb's trials! It made him old and thoughtful beyond his years. Often the young heart yearned after a peace that would lift him above the annoyances of every day life.

Winn knew not that he was being gradually prepared to listen to the "still, small, voice," that speaks to every person. When Mrs. Luscomb turned to him for comfort, it sometimes seemed as if his words were idle phrases that meant nothing. He trusted and believed in his mother's God, because she had; but now, as he matured, he had an undefined longing after a faith and hope of his own. It often came upon him when praised for his good qualities,—doubtless it saved Winfred from being spoiled by his growing influence.

While the boys talked, Elsie Moor and Kitty Graham passed them, arm in arm, and very confidential. Apparently, Kitty was urging some invitation upon her new friend.

"I should admire to," said Elsie, "but I can't."

"Oh, now, of course you can," pleaded Kitty. "I shall be perfectly miserable if you don't come. How could I be happy a whole evening without you?"

"They are already inseparable," said Winfred in a low tone.

"You cannot imagine how I long to come," said Elsie. "If father was willing, I would,—but he cannot spare me."

"Its a wonder he let her come to our school," said Jack, as they passed on, then suddenly changed the subject, as his eye caught several figures on the ball-ground. "The fellows are going to stay for a game. Let's join them."

There being nothing pressing in the shape of work, Winfred hastened after Jack. Several boys were there, including Calvin Watkins.

"Any fellow as wants to play, come on now, an' be spry, too," said the latter, "there's more here than's needed."

Jack gave Winfred a nudge as Calvin's glance rested forbiddingly on the latter.

"Them as has got any outside chores, or gov'ment lamps or sich to tend, better not stop," pursued Calvin, "for this 'ere game is going to be close contested, and we don't want no backin' out afore it's over."

"Why can't we begin then?" queried Jack, sturdily, "we're only wasting time now."

"We want to start right, fellows," said Calvin; "there aint no use in beginning unless we know every player'll stick. Now, when I begin, I like to end a thing."

No doubt Calvin did like to end such beginnings as these, and fully intended to do so, but unfortunately an obstacle was rapidly approaching in Calvin's rear, one that would effectually interrupt the game,—Calvin's father.

Jack Willoughby saw him, as he appeared in the turn of the road, under the old elm. He was almost running, an carried a whip.

"Is n't that your father, Calvin?" asked Jack.

Calvin gave one glance, and then an unmistakable look of terror came over his face.

"He's down on me cause I aint finished the wood,—I forgot it,—what shall I do, boys?"

His comrades looked their sympathy, but were silent. What could they say? Mr. Watkins's hasty temper was proverbial in town, when under its spell he was merciless. Helplessly they looked from Calvin to his parent,—the latter was now very near.

"I sha'n't wait roun' for no lickin's," said Calvin, and took to his heels.

There was a general feeling of relief, for Calvin was a swift runner; but the uselessness of flight was expressed by Winfred, who said,—

"He may get away now, but they'll have to meet some time!"

The result of that meeting could be easily imagined, as Mr. Watkins came up brandishing the whip. His face was actually swollen with anger.

"Where's Cal?"

Nobody replied. Indeed, most of the boys shrank back, as though they meditated flight.

"I'll teach him to quit play, when there's work to do!" He now saw his son's retreating figure, and gave chase.

The old church door stood open. Calvin darted in, and up the stairs, Mr. Watkins holly pursuing, and scolding at every breath.

The boys on the ball-ground were silent, until the two Watkins's had passed out of sight. Then Winn drew a long breath, and asked,—

"Will he really use that whip?"

"Use it?" echoed Jack Willoughby. "You better ask Cal! I rather guess he thinks so!"

"Why, that is brutal," said Winfred, adding, in a tone of sympathy, "poor Calvin!"

"Well, he is to be pitied those times," said Jack, "and he'll need pity when his father catches him; he'll have to pay for the extra trouble he's given! There'll probably be a blow for every step the old man's taken between the store and the church."

Of course this was over stating the case,—Jack was apt to enlarge when excited,—but all present felt certain that Calvin was destined for a whipping. Several began to relate instances of such unpleasant occurrences for Calvin.

Winfred did not care to hear these. He left the group, and walked towards the church. Despite the past, he was sorry for Calvin. He knew what it was to dread a man's heavy hand. In those times when Aaron was not himself, the boy could not tell what to expect. Only his affection for Mrs. Luscomb, kept him at the Lighthouse, then.

He longed to avert Calvin's threatened punishment. So he followed, expecting momentarily to hear ominous sounds from the church. Instead, was the clattering of paternal boots along the uncarpeted passages. Taking this for a guide, he very soon came up with Mr. Watkins.

To his surprise, the latter did not resent his intrusion, or look upon him in the usual surly way.

"Is that you, Campbell?" he asked, as he rested on the belfry steps. "I'm dead beat out!"

"It's a pretty hot day," said Winfred, venturing a remark that could not possibly arouse his anger.

"It's hot work," said Mr. Watkins, wiping his forehead, "but I've cornered him now; he's hid up there, in the belfry, so he's ketched himself in a nice, pooty trap,—I can afford to wait."

As he rested, his shoulders blockaded the stairs, apparently cutting off all chance of Calvin's retreat.

Winfred's heart beat fast. He had been gently reared, despite poverty,—and the possibility of a fierce encounter almost overpowered him. He wished he had stayed on the playground with the others. Only a faint hope that he might help Calvin, by pacifying the father, had brought him there. It seemed foolish and impracticable, as he stood beside Mr. Watkins, and looked up into the man's hard, set face. Winfred thought he would rather be without a father than such an unjust one.

(To be continued.)

SERVICE IN THE MORMON TABERNACLE.

Service in the Tabernacle is held on Sundays at two o'clock in the afternoon. The Saints assemble not only from the city, but from all the country round, and many vehicles of all sorts are left standing in the neighbourhood. The centre of the church fills rapidly with women, while men predominate in the side rows of seats. There are seats for thirteen thousand persons in the amphitheatre and gallery, and many more crowd in at some of the great conferences. A broad gallery closes around at the front, where the choir sit in two wings, facing each other, the men on one side and the women opposite. The space between is filled by three long crimson-cushioned pulpit desks, in each of which twenty speakers or so can sit at once, each rank overlooking the heads of the one beneath. The highest was designed for the president and his two counsellors; the second one for the twelve apostles, and the lowest for the bishops; but I believe the order is not very rigidly observed.

The acoustic properties of the house are almost perfect. A former deficiency of light has been overcome by the use of electricity; and the chilling bareness of the huge white-washed vault is relieved by hangings of evergreen and flowers made of tissue-paper, the effect of which is very good indeed.

Every Sunday the sacrament is administered, the table loaded with the baskets of bread and tankards of water occupying a dais at the foot of the pulpits. Gradually a number of bishops take their places behind this table, and watch the congregation gather, people coming in through the dozen or more side doors as though the Tabernacle was a huge sponge absorbing the population of the Territory. Mingling with the rest come many strangers, bringing the latest tailoring and millinery, and these strangers are always shown to seats down in front, where they can be addressed effectively in a body. At one door stands a huge cask of cold water, with several tin cups handy, and nearly all stop to drink as they come in. Later you will see tin pails holding a quart or more, and having handles on both sides, circulating through the audience, and refilled from time to time by small Ganymedes running about in chip hats and well-starched pinafores. Precisely at two o'clock the great busy voices—the hum of the veritable honey-bees of Deseret organ sends forth its melodious summons, and the noise of in their home hive—is hushed. A hymn is announced (by some brother in a business coat whom you will meet in trade to-morrow, perhaps), and sung by the choir, for though the tune may be one of the old familiar ones, the audience does not join in the singing.

The music of the Tabernacle has a great reputation in the West, and it would hardly be fair to decry it because it does not come up to a New York performance. It is conspicuously good for the material hand and the locality. The organ, a handsome instrument, nearly as large as the great organ in the Boston Music Hall, is not so readily discounted however, and is played with much skill, to the constant delight of the people.

After the singing comes a long prayer by some layman-priest, and a hymn, during the singing of which eight bishops break the slices of bread into morsels. Then, while the bread is being passed through the audience to the communicants—everybody, old and young, partaking—President Taylor or some other dignitary reads a chapter from the Bible, usually from Revelation, and makes extempore remarks upon it. Sometimes the Hon. George Q. Cannon, the most eminent of the Mormon leaders, occupies the pulpit.

It is three o'clock before the bread and water have been partaken of by all, and fully four by the time the preacher

has ceased, the bishop pronounced the benediction, and the congregation is dismissed. As the people scatter about the great dusty yard, picking their way among the blocks of stone awaiting their place in the Temple, one sees how largely foreigners they are, the predominant nationalities being British and Scandinavian. Their peasantry, too, is unmistakably stamped upon their faces, though they have exchanged their foreign characteristics for a rusticity of the American type. Among the most prominent of the Mormon apostles are Orson Pratt, the most distinguished scholar and writer in the sect, and Joseph I. Smith, a nephew of the original Prophet and founder of Mormonism.—*Ernest Ingersoll, in Harper's Magazine for August.*

A CLEVER PARODY.

The following reply to Burns' popular poem is taken from a Melbourne paper:—

"A man's a man," says Robert Burns,
"For a' that and a' that,"
But though the song be clear and strong,
It lacks a note for a' that.
The lout who'd shirk his daily work,
Yet claim his wage and a' that,
Or beg when he can earn his bread,
Is not a man for a' that.

If all who dine on homely fare
Were true and brave and a' that;
And those whose garb is "hoddie grey,"
Was fool or knave, and a' that;
The vice and crime that shame our time,
Would fade and fall, and a' that;
And ploughmen be as good as kings,
And churls as earls for a' that.

You see you brawny, blustering sot,
Who swaggers, swears, and a' that,
And thinks, because his strong right arm
Might fell an ox, and a' that,
That's he's as noble, man for man,
As duke or lord and a' that,
He's but a brute, beyond dispute,
And not a man for a' that.

A man may own a large estate,
Have palace, park, and a' that;
And not for birth, but for honest worth,
Be thrice a man for a' that,
And Donald herding on the muir,
Who beats his wife and a' that,
Be nothing but a rascal boor,
Nor half a man for a' that.

It comes to this, dear Robert Burns,
The truth is old and a' that,
"The rank is but the guinea's stamp,
The man's the gold for a' that."
And though you put the minted mark
Of copper, brass, and a' that,
The lie is gross, the cheat is plain,
And will not pass, for a' that.

For a' that, and a' that,
'Tis soul and heart, and a' that,
That makes the king a gentleman,
And not his crown, and a' that.
And man with man, if rich or poor,
The best is he, for a' that,
Who stands erect in self-respect,
And acts the man for a' that.

A GOOD RETORT.

The following bit of wit upon the part of a North Carolina girl comes to us from the Greenbrier White Sulphur Springs, the fashionable Virginia watering-place:

Among the regular *habitués* is Colonel B—, a well-preserved, handsome old beau of uncertain age. His society record is brilliant, and though he has raised many hopes, yet season after season has ended and the colonel has yielded his liberty to none. His special strength is pride of family, boasting as he does, in season and out of season, not only the bluest South Carolina blood, but the most direct Huguenot descent.

During the past summer there appeared, flitting about the broad piazzas and through the long drawing-room, a bright, dashing girl from the "Land of the Sky." The colonel, as usual, began the scheme of monopoly, and the ambitious young belle seemed nothing loth to accord to him the coveted position as chief of staff. It began to be whispered about that the colonel was really in earnest for once in his life. Those who knew him best and watched him closest were sure that he was on the eve of a victory. His gait was more martial, his manner more lofty, than ever before, and the poor ancestral Huguenots were dragged to the front without mercy.

Unfortunately, a bit of eavesdropping in the dim starlighted seclusion of what the colonel thought to be a deserted corner of the piazza told the story of such woful discomfiture that he fled from the place within twenty-four hours afterward. He had evidently proposed in his most pompous and condescending manner, and had heard with amazement a quiet negative from the young lady's lips.

"But I think—I am sure," said the colonel, hardly able to control his indignant pride, "you do not understand, you do not appreciate, miss, the honour that has been conferred upon you, that you so lightly decline. I am a Huguenot of South Carolina!"

"Ah, colonel, it is you who forget," said Miss —, with her most roguish smile. "You do not appreciate the honour to which you aspire. I am a *Lightwood knot of North Carolina!*"—*Editor's Drawer, in Harper's Magazine for August.*

BRITISH AND FOREIGN ITEMS.

REV. R. BALGARNIE, St. Andrew's Church, Gravesend, has received the degree of D.D., from the university of Washington, D.C.

IN the Calvinistic Methodist Church of Wales, the majority of the Sabbath-school attendance consists of adults, so that nearly all the classes are Bible classes.

THE Patriarch of American Catholics, Monsignor Stephen Peter X. Azar, was decorated by the Sultan with the great ribbon of the Osmanli order, the highest honour of the Turkish Empire.

MR. GREEN, an English barrister at Madras, who became a Mohammedan thirteen years ago, died recently, in the hospital, and, having recanted on his death-bed, received burial in the Christian form.

A VERY marked increase is noted in the number of suicides amongst the military in India. There is a growing tendency, says the *Calcutta Englishman*, amongst men of all classes to consider life as not worth living.

EX-PROVOST CAMPBELL, of Greenock, is vigorously resisting the efforts of some members of the chamber of commerce in that town to have trains run between Greenock and Glasgow on the Lord's Day.

A SHORT time since, a friend asked the Marquis of Lorne how the prohibition of the liquor traffic answered in Canada. "Admirably," replied his lordship; "it makes all the difference between savagery and civilization."

THE shipment of buffalo bones from the plains to Eastern phosphate factories has largely increased lately, because of the reduction in freight rates. Thousands of buffalo skeletons are gathered from the valley of the Arkansas.

THOMAS WENTWORTH HIGGINSON predicts the return of the ideal in fiction, and says that while the photographic school of novels has reached a high point of excellence, it should not be assumed that the ideal school has disappeared.

THE fanatical followers of the late Baboo Chunder Sen are not only keeping his pulpit sacred, but carry about his carpet seat and use it in their services. They assert that it is an inspiration to them, though they would not venture to sit on it.

THE people of Hungarian birth to the number of 8,000, who live in New York, held their first annual festival on Thursday last, under the auspices of the six different Hungarian societies of that city. There was a large and imposing procession.

FEJGEBLIT, on the island of Mors, Denmark, the reputed birthplace of Hamlet, is for sale. On a hillside that forms part of the estate will be found the grave of King Fejge, who was the identical person slain by the young prince to avenge the "most foul murder" of his father.

FLORENCE appears to be the "Land of Flowers" to some purposes. The *Natural Druggist* says that the manufacture of perfumes from Florida flowers is becoming an important industry, and that a process has recently been devised for extracting the sweet flavour of the cassava plant.

THE convocation of York has adopted a resolution favouring the establishment of a ministry of women similar to the system of deaconesses in the Primitive Church. A committee is appointed to consider how the ministration of women could be best encouraged and retained under control.

THE Paseo de la Reforma, in the city of Mexico, is pronounced by many travellers to be the most beautiful drive in the world. Beginning in the main plaza in the centre of the city, and going westward to the castle of Chapultepec, the distance is about a mile. At intervals are six circles, each 400 feet in diameter.

ONE curious effect of the cholera scare in France has been a marked diminution of drunkenness in Paris. During the month of June the average number of persons daily taken up by the police for being "drunk and incapable" was 170. On the 1st of July it declined to 104, and on the 12th it had fallen as low as sixty-four.

THE Rev. J. N. Dalton makes a plea for the organization of all the English-speaking members of the British realm into one federal union. According to his ideas there would be one central representative Parliament for all the self-governing colonies in union with Great Britain, local questions being relegated to local parliaments.

It has been suggested by Mr. Thomas Evans of Monghyr to build a temperance hall in Calcutta as a memorial of Kesab Chunder Sen. In the last interview which Mr. Evans had with him Mr. Sen told him, almost weeping, that the flood of drunkenness was swamping the country, and destroying the very flower of young Bengal.

THE Rev Mr. Webster, of Kirkwall, Scotland, has laid the foundation stone of a new church in the island of Egilshay, Orkney. It is stated that this was the first ceremony of the kind in the island for at least a thousand years, the only trace of a church in the island being the remains of a round tower church believed to be more than a thousand years old.

A CORRESPONDENT of the *London Academy* points out that Lord Rosebery the other day revived an old error by attributing to Lord Beaconsfield the invention of the phrase, "the gondola of London," for a Hansom cab. The phrase occurs in Balzac, applied to the Paris *fiacres*, and was borrowed from him by Mr. Whitley, from whom Disraeli probably stole it.

THE most vigorous religious work in Norway and Sweden is now being done by a union of churches, numbering four hundred, and all organized since 1872, the year in which, under the lead of I. actor Waldenström, they left the Lutheran Church. The body is governed congregationally, is infused with a warm missionary spirit, and has immense numbers of worship crowded with earnest hearers.

MINISTERS AND CHURCHES.

THE Rev. J. B. Duncan, Paisley, has been preaching to his former congregation, in St. Andrew's Church, Perth.

THE Presbyterians in Battleford held a meeting at which a congregation was organized and a board of management appointed.

THE Rev. Mr. Abraham and family, Whitby, have gone for a month's holidays, taking a trip by boat to Chicago, where they will visit friends.

THE picnic to Victoria Park last week of the Sabbath school connected with College Street Presbyterian Church, was a very enjoyable affair.

THE Rev. D. H. Fletcher, Hamilton, preached the anniversary sermon to the 'Prentice Boys, in MacNab Street Presbyterian Church, last Sabbath evening.

THE Rev. W. H. Congdon, of Wyoming, N.Y., preached in St. James' Square Presbyterian Church, on Sabbath last. He will also preach there next Sabbath.

PROBATIONERS desirous of a hearing in Thornbury and Heathcote are requested to correspond with Rev. James T. Paterson, Meaford, who is interim Moderator of Session in the vacant charge.

THE Rev. D. Tait, pastor of St. Andrew's Church, Berlin, has returned from his trip to the seaside, considerably invigorated by his few week's holidays, and resumed his labours last Sabbath.

THE Rev. Dr. Edward J. Hamilton, of Hamilton College, New York, occupied the pulpit in Charles Street Church last Sabbath. He will conduct services in the same Church, next Sabbath.

LAST Thursday, the West Presbyterian Church Sabbath school pupils and their friends made an excursion to Streetsville, where a pleasant time was spent to the delight and satisfaction of all concerned.

DUMFRIES Street Presbyterian Church, Paris, has called the Rev. W. H. W. Boyle, B.A., a graduate of Knox and Queen's College, to fill their vacant pastorate. He is expected to enter upon his duties about the first of November.

THE congregation of Dalhousie Mills have purchased from the Hon. D. A. Macdonald two prominent village lots, adjoining their church lot, for the purpose of erecting sheds for the protection of the horses and carriages of the farmers attending church.

A correspondent writing to the *Huron Expositor*, says: The congregation at New Westminster has great expectations of Mr. McKay, who has been lately designated to that field, and judging from the manner in which some of the members speak of him, I must say that "his lines have fallen in pleasant places."

ON Sabbath, July 13th, Dr. Cochrane, of Brantford, preached in the Free High Church and in the Free East Church, Inverness, Scotland, and in the latter on the Tuesday evening following. On the 20th he preached twice in Grantown Parish Church, of which the Rev. Dr. John Thomson, formerly of Galt, is now minister.

THE corner stone of the new church at McIntosh's Corners, near Belmore, was laid on Wednesday of last week by Rev. Mr. Young, of Clifford, in the presence of about 500 people. Addresses were delivered by Messrs. Young, McQuarrie, Bakie, Currie, Mordy, Wardrope and Brown. The collection in aid of the building fund amounted to over \$70.

IT was stated last week, on the authority of a paragraph in an exchange, that the Rev. J. K. Smith, Galt, had declined a call from Charles Street Church, Toronto. Though there was a very strong desire to secure Mr. Smith as pastor of the congregation, a formal call was not presented to him. The movement had, it seems, been dropped by mutual consent.

THE Presbytery of Toronto met in Cooke's Church on the 5th inst., at 8 p.m., to designate and induct Rev. Donald Fraser, M.A., late of Mount Forest, to the pastoral charge of Pandora Street Church, Victoria, B. C. A goodly number of the city congregations were present, and the services were appropriate and interesting. Rev. J. Carmichael preached from Psalm xl. 7-8. Rev. J. M. Cameron (interim moderator) put the questions, and led in the induction prayer. Rev. J. Kirkpatrick delivered the charge to the minister, and Rev. A. Gilray gave an address on Home Missions.

A SOCIAL and presentation took place on Friday

evening last in the Presbyterian Church, Enniskillen. The Rev. T. Atkinson, who for something over six years has been pastor of the Enniskillen and Cartwright congregations, was presented with a well-filled purse. The address read on the occasion referred to the state in which he found the congregation almost discouraged, and now he was leaving them in a good financial condition, and full of hope as to the future. Several speakers, some of other denominations, expressed regret at his removal. Mr. Atkinson leaves with kindly wishes for his future.

THE Portage La Prairie *Tribune-Review* says:—Last Friday evening, the Presbyterian Church of Prospect, a few miles from this town, was struck by lightning, which did considerable damage to the building. An eye witness stated that the fluid seemed to strike the building all over at the same time. A large hole was made in the roof, the plaster was knocked from the wall and the door was torn off. A number of church members who had been attending sacramental services had just dispersed a few minutes before the church was struck, and some were still in the vicinity at the time. Had the people been in the building when it was struck, the result would certainly have been fatal. There was no rain falling at the time of the occurrence.

THE following information has been furnished us by a member of the Managing Committee of St. Andrew's Church, New Westminster, B.C.: This church is just now in a transition state. Rev. R. Jamieson was compelled by ill-health to resign some time ago, and Rev. J. S. McKay, his successor, has not yet arrived, but is daily expected. For nearly four months, Mr. Jamieson has been unable to conduct Divine service, and during the whole of that time (except on the Sabbaths, when the pulpit was occupied by Rev. D. James, of Midland, Ont., Rev. A. Dunn, of Langley, B.C., and Rev. E. Robson, of the Methodist Church, New Westminster, respectively), services have been conducted by members of the Church. The comparatively large and very regular attendance of the people at these services is a most hopeful augury of the future of Presbyterianism in New Westminster, and a significant indication of the esteem in which Mr. Jamieson is held by his people. At a congregational meeting, held July 23, Mr. Jamieson was able for the first time since his illness, to preside and conduct devotional exercises. At the conclusion of these he announced that a member of the Church, to whom the congregation owed \$1,200, with some accrued interest had forgiven the debt, and thus by an act of large-hearted Christian liberality, freed the congregation from a heavy financial burden, and placed its temporal affairs on a sound and satisfactory footing. A condition attached to the gift was that the donor's name should not be published. The announcement was received, of course, with a hearty vote of thanks to the donor; and great satisfaction was expressed that the gift had come just when it did, as a fitting testimonial to the long, laborious, and faithful ministry of the retiring pastor.

PRESBYTERY OF BARRIE.—At a special meeting of this Presbytery held at Alliston, on July 17th, Mr. Anderson's resignation of the charge of Mulmur and Rosemont was accepted, and arrangements made for supply of the pulpit, after being declared vacant. The ordinary meeting was held at Barrie, on 29th ult. Mr. J. J. Cochrane, M.A., was elected Moderator for next half year. Rev. Messrs. J. Gray, of Windsor, and A. K. Caswell, recently of Dakota, were invited to sit with the Presbytery. Reports were received from the Commissioners to the General Assembly of their attendance. A call from the congregation of Midland, to Mr. David James was sustained and accepted. The induction was appointed for Tuesday, 11th August, at 3 p.m., Mr. D. D. McLeod to preside and preach. Mr. Crow to address the newly-inducted minister, and Mr. Dawson the congregation. The progress of Midland is remarkable. Mr. James was ordained as missionary in May, 1881, to Midland, Penetanguishene and Wyebridge. The three stations promised about \$600 stipend—the share of Midland being then \$187. Mr. James' health required him to think of leaving a field of labour which demanded so much travel and exposure. This being known to the congregation of Midland, an effort was made to secure his settlement as pastor. A promise of \$700 stipend was given to the Presbytery—which shows the increase of the congregation under Mr. James' care, as well as the esteem

in which he is held by the members of the Church and others. Standing Committees of Presbytery for the year were appointed. Mr. W. J. Bell applied to be received as student, with the ministry in view. After his examination, the Clerk was directed to certify him to the Senate of Montreal Presbyterian College, in which he intends to pursue his course. Some Home Mission business was done. The Rev. J. Sieveright, formerly of Prince Albert, was appointed, with leave of the sub-Committee of Home Mission Committee, ordained Missionary to Huntsville, Allansville, and Port Sydney. Mr. A. K. Caswell, formerly Missionary of the American Presbyterian Church in Dakota, now of Byng Inlet, was received as a minister of this Church, the Presbytery of Toronto having transferred the leave of the Assembly to receive him.—ROBERT MOODIE, *Pres. Clerk*.

MISSIONARY CONFERENCE.

A Union Missionary conference is to be held on the Niagara Falls International Camp Ground, August 18th to 23rd.

As its name indicates, this conference is not held in the interest of any one denomination or missionary society, but is designed to include all denominations and missionary organizations. Representatives from all the different missionary societies in the United States and Canada, and from many mission fields are expected. Several missionaries of different denominations have already promised to attend and take part in the exercises.

The object of the conference is to excite new and greater interest in the blessed work of bringing the world to Christ. As one means of doing this, it is proposed to have much if not all the time occupied by returned missionaries.

Letters are coming from different directions almost every day from returned missionaries saying: "I should like very much indeed to attend this conference, but I am not able to meet the expense."

The promoters ask: Are there not among your readers friends of the missionary cause who would esteem it a privilege to contribute towards these expenses? We shall be glad to be able to issue a general invitation to all returned missionaries of all denominations to attend this missionary conference, and offer them not only entertainment during the week, but say to them that through the kindness of the friends of missions their travelling expenses would be met. When we remember that many of these dear men and women of God are in poor health through their work for the salvation of the heathen, as well as poor in purse, it must surely be that the money needed can be obtained.

What a blessed thing it will be to see those heroes and heroines of the cross, many of whom have hazarded their lives for the name of the Lord Jesus, mingling their prayers and songs and tears as they tell to each other and the friends of missions assembled from different parts of the land of their toils and trials, and the triumph of the Gospel in heathen lands. And what an impulse to the missionary cause such a convocation must give.

If this suggestion strikes any of your readers favourably they may send any amount however small, to either of the undersigned pastors in this vicinity, and due acknowledgements will be made in any paper they may designate. Rev. C. S. Stowitts, Pastor Presbyterian Church, Niagara Falls, N. Y.; Rev. H. B. Hudson, Pastor Congregational Church, Suspension Bridge, N. Y.; Rev. G. A. Mitchell, B.A., Pastor Methodist Church, Niagara Falls South, Canada; Rev. G. W. Calvert, Pastor Methodist Church, Niagara Falls, Canada; Rev. J. Gordon, Pastor Presbyterian Church, Niagara Falls, Canada; Rev. Wm. B. Osborn, Pastor Methodist Episcopal Church, Niagara Falls, N. Y.

SYNOD OF MANITOBA.

The Synod of Manitoba and the North-West Territories met in Knox Church Hall, Winnipeg, on the 16th ult. Professor Bryce was unanimously re-appointed Moderator for this Synodical year. Mr. D. B. Whitlister was unanimously appointed Stated Clerk of Synod, and Mr. Pitblado, Treasurer of the Synod Fund. The minutes of the first sederunt were read and confirmed. At the evening meeting, the Moderator, Professor Bryce, preached an excellent sermon based on Heb. xiii: 7, and II Tim. iv: 2, in which he reviewed the history of Presbyterianism in

this country, and traced its developments from its first planting up to the present time. Messrs. Gordon, Whimster and Pringle, Fairquharson, Ross and A. H. Cameron, Bell, Wellwood and McRae, were appointed Members of the Synod's Home Mission Committee. Mr. Robertson, the Superintendent of Missions, was appointed Convener, and Mr. D. B. Whimster, the Synod Clerk, the Secretary-Treasurer of the Synod's Home Mission Committee. Standing Committees were appointed with the following conveners: Temperance, Rev. D. Stalker; Sabbath Observance, Rev. C. B. Pitblado; Sabbath Schools, Rev. W. D. Russell; Finance and Statistics, Rev. John Pringle; State of Religion, Rev. H. McKellar; Church Law and Property and Vital Statistics, Rev. Dr. Bryce; Convener, Maintenance of Theological Department of Manitoba College, Rev. D. M. Gordon; Foreign Missions, Prof. Hart. After various votes of thanks and devotional exercises, the Synod adjourned to meet at Brandon on the third Tuesday in May, 1885.

OBITUARY.

MR. WARREN DEBECK.

The following is from an address written by the Rev. R. Jamieson, St. Andrew's Church, New Westminster, B.C., who has been seriously ill for a lengthened period, and was read at the close of the funeral sermon by the Rev. A. Dunn, Langley. It has since been printed for private circulation by request:

I believe Mr. DeBeck was always of a serious turn of mind, and religiously disposed, but he did not come out decidedly and professedly on the side of Christ until June 19th, 1870—just fourteen years ago.

The special circumstances leading to that important step, were the awfully sudden death of his father at Burrard Inlet a few weeks before; and the funeral and other services conducted by myself on that long to be remembered occasion. He was more than ordinarily devoted and attached to his father—as indeed he has been to his widowed mother—and the blow then struck, and the impressions made were never forgotten by him. On the date mentioned he was baptised by me in this church, and admitted as a member in full communion with the congregation.

On the 25th day of March, 1878, our deceased friend was ordained a ruling elder in the church, an office which he not only held, but adorned until his last hour on earth. As a son, a brother, a husband, and a parent, he was always what a good man should be among his fellow men. He was kind, affectionate, self-denying, unselfish, and ever considerate of the feelings of others. As a private member of the church, as one of the committee of management, as a Sabbath school teacher, and as an elder, he was likewise all that a good man should be among his fellow-men. He was humble, unassuming, yet zealous and earnest, prudent, patient, consistent, faithful, and not easily offended.

He was thoroughly loyal to the church of his choice and his minister. He was this in an eminent degree, and yet there was not a particle of bigotry or narrow-minded, unchristian sectarianism in his whole frame. When his own church was open for services of any kind he would no more think of absenting himself, if it were possible to be present, or of leaving it for another, than he would think of renouncing his profession of religion. And yet no one was more ready to pray with, or work with, or give of his means to the support of others of any or all denominations of Christians who were earnest in Christ's work. But he was thoroughly loyal to his own. He considered, and justly so, that his own church had the first claims on his prayers, his presence, his time, his labours, his contributions, and his example.

Another marked characteristic of our lamented friend was his conscientious regard for the sacredness of the Lord's day. And that too in circumstances where it is difficult to do so; and where I am sorry to say it is not often done. A right regard for the Sabbath has very much to do, not only with the glory and honour of our Divine Lord and Master, but with the whole tone and growth of our own religious life,—indeed with its very existence.

Not long before his end, and on one occasion when he thought his end very near, I reminded him of the very peculiar trials and struggles he once had to maintain his integrity, and asked him what he now thought of them all, (as we often talked over them wondering what was best to be done), and if it were not better to endure and be true, though what he had endured for

Christ's sake and the Gospel's was too much for mere human strength. "Oh yes!" he said, "there was nothing he was more thankful to God for now in view of his death, than that he was able by His grace to be faithful to Him. And that not only for his own sake, but because he believed it had been the means of good, very great good to others in the end, and would be when he was dead and gone."

The address concludes with an expression of consolation and sympathy for the bereaved relatives.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

Aug. 24. } THE PLAGUE STAYED { Sam. 24
1884. } 15-25.

GOLDEN TEXT—"So the Lord was entreated for the land, and the plague was stayed from Israel."—2 Sam. 24: 25.

TIME.—B.C., 1017. Six years after last lesson.

It is right however to note, that although placed after the rebellion of Absalom some think that this occurred before that time. The narrative is not always as we know, strictly chronological.

PLACE.—Jerusalem, and the threshing floor of Araunah the Jebusite, on Mount Moriah, the site of Solomon's Temple.

PARALLEL.—1 Chron. 21: 1-30.

Introduction.—Questions will arise about this lesson, or rather about the circumstances that led to it, which the wise teacher will do well thoroughly to consider and be prepared, so far as he can, to answer, just as "What was the plague sent for?" "For numbering the people." "But where was the wrong of that, had not Israel been numbered before, and even by the express direction of God?" "Yes, and we are not told where the sin lay, but we may be sure that there was sin in what appeared an innocent act. We saw in the death of Uzzah, that a thoughtless, irreverent act, although the act of a good impulse, may be displeasing to God, and bring down punishment: so, here, there was doubtless in the motives to the act, pride and vain glory; perhaps, as one of the results told the number of fighting men, David might have been contemplating an aggressive war to bring some of the surrounding nations beneath his sway, a thing displeasing to God; most likely the sins of pride and ambition were at the root of the action. Another question may be, "why should the innocent people suffer for the sin of the king?" Let us note that the innocent do suffer for the sin of others, to-day, every day; an engineer takes too much liquor and his innocent passengers are hurried to a terrible death; a lookout on an ocean steamer is careless, a swift collision occurs, and both vessels, it may be, go down into the deep, leaving but few to tell the tale; and so is this law under which we live illustrated in a thousand forms. But beyond this it is evident from the first verse of this chapter that the people were not innocent, they had shared doubtless in the pride and vain-glory of their king, and they had to be punished for their sin, for "the anger of the Lord was kindled against Israel." Teach, however, that if we knew nothing and could see no reason for the act, we may rest assured that the Judge of all the earth will do right. He who tries the heart and reins knoweth what is in man and judgeth as He knows. David was offered from Jehovah, by the prophet Gad, the choice of three things, seven years of famine, three months' flight before his enemies, or three days' pestilence. Well might David say "I am in a great strait," and devout was his choice; "let us fall now into the hands of the Lord, for His mercies are great." Here our lesson opens.

Notes and Comments.—Ver. 15, "a pestilence;" lit. "a death" while natural causes were likely employed, such as the gathering of large numbers to certain centres for the census, and the spreading of the death among them with frightful rapidity; yet we need not look beyond the fact that it was the very hand of God. Time appointed. This would be the morning of the third day, but as the plague was mercifully cut short (see next verse) it has been rendered "until the time of the assembly," that is the hour of evening sacrifice, about three o'clock in the afternoon. This was also the hour of Christ's death, the atoning sacrifice for the sins of the world. "Dan Beer sheba," the first on the extreme north, the other on the southern frontier of the land, 150 miles apart "seventy thousand men, an enormous mortality, and nothing is said of women and children, we may not suppose that they were exempt, and if the usual proportion hold, then it was the most frightful plague in Biblical or secular history.

Ver. 16. "The angel"; angels are God's ministers to execute His judgments.—2 Kings 19: 35; Acts 12: 23. The Lord repented Him. "we can only measure the mind and will of God by our imperfect human thought, and express them in human language. In one sense there can be no repentance with God, but there can be and is, a change in His feelings towards man when he repents. "Threshing place," these were generally on high, open places for the advantage of having the wind to carry away the chaff. "Araunah the Jebusite," of whom we know nothing, certainly, beyond the narrative, he was evidently a man of wealth and consideration, possibly had been so in the old Jebusite city, and most likely from his actions, was a convert to Judaism. Tradition has plenty to say about him, but all is uncertain.

Ver. 17. "When he saw the angel:" there was a visible manifestation of the destroyer as was said at other times, notably during the first siege of Jerusalem. "I have sinned—done wickedly." True penitence will acknowledge and take the blame of sin. Where penitence is not, the sinner will try to throw the blame on others, as Adam and Eve, "What have they done?" Much evil, but the magni-

tude of his own sin hid theirs from his view; "against me:" feeling that he was the sinner he would receive the punishment.

Vers. 18, 19. "Gad came." It was he who brought the message of punishment to David, now he brings one of mercy. In the parallel account, 1 Chron. 21: 18, we find that it was by command of the angel that Gad took that message. Gad was an old friend of David, having been with him in the cave of Adullam, 1 Sam. 22: 5, but his name has not been in the narrative since, until this pestilence. "David went up" promptly and in deep humility.

Ver. 20. "Araunah—saw the king." Araunah and his four sons had also seen the destroying angel, the sons had hid themselves in fear, but the father went forth to meet the king, "bowed himself" with true oriental courtesy; both were deeply interested in the fate of the city, which as Dean Stanley says (on the old tradition of Araunah having been its king before the conquest by David); "in different senses belonged to each."

Vers. 21, 22, 23. Two grand, unselfish men have met, at this threshing floor. Araunah asks why David has come to him, and then David replies, "to buy the threshing floor that the plague may be stayed." Araunah at once with noble liberality says, "take—what seemeth good," and not only does he offer the place, but he hastens to add, take also "oxen for burnt sacrifice—and instruments of the oxen for wood;" and it has come down to us, and will go down to the ends of the world that he did it "as a king," with a kingly heart and a kingly spirit; the "threshing instruments and instruments of the oxen" were made principally of wood, although the teeth or spikes of the former would be of iron for the purpose of bruising the ears of corn.

Ver. 24. The nobility of Araunah is matched by the unselfishness of David, there was all that he needed, and for nothing, but; "Nay," said he, "I will surely buy it of thee," and he adds as a reason a true principle "neither will I offer—of that which doth cost me nothing." So the king bought threshing floor and oxen for "fifty shekels of gold," about twenty-five dollars, but in 1 Chron. 21: 25, we are told that David gave 600 shekels of gold for the place, about \$5,250. We agree with the explanation that the writer in Chronicles is giving information additional to that in our portion, and that the larger sum represents a larger purchase, that is the fifty shekels of silver bought the threshing floor, a comparatively small space, and that David later on, perhaps in thankful recognition of the staying of the plague on the spot, purchased the whole hill, the homestead of Araunah as the site of the temple.

Ver. 25 "Built—an altar, as rapidly as possible, we are sure; "burnt offerings," expiatory; "peace offerings;" thanksgiving for Divine mercies, and so "the plague was stayed."

HINTS TO TEACHERS.

Topical Analysis. (1) The pestilence 15: 16. (2) The repentant king, 17. (3) The merciful Jehovah, 18. (4) The accepted sacrifice—19: 25.

On the first topic we must show that *sin never goes unpunished*. We may not see the punishment, but punished it will be, for there is a God that judgeth righteously in the earth. Then *the innocent are often involved in the punishment that falls upon the guilty*. We have dwelt upon this in the introduction, so we need only reflect that broken law is no respecter of persons innocent or guilty it must take its course, although, as we have said the people were joined in the sin, yet amongst them there would be many innocent, children and others, but they would suffer with the rest. How terrible, therefore, the responsibility of those who set in action a power which they cannot stay, and which may involve many in common suffering.

On the second topic show that *the way of penitence is the way of mercy*. David truly repented of his sin, not simply because of the pestilence, for before it was sent he confessed: "I have sinned greatly," neither did he seek to palliate his sin, or fix the guilt upon others. Nay, so far did he go in that direction as to be blind to the share that the people had in the sin, and to exclaim "these sheep, what have they done?" How different to the oft repeated repentances of Saul, wrung from him by judgments, but which were only like the morning cloud and the early dew.

On the third topic point out how merciful and gracious our Heavenly Father is, though he chastises he will not utterly destroy. For David he provided a way of acceptance. It was on the line of the dispensation in which David lived, an altar on the threshing floor of Araunah and the offering up of the appointed sacrifices, and for us there is a way, the way of Salvation, by the cross of Jesus Christ, and the penitent soul that seeks pardon and salvation in that appointed way, shall not miss it. Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins.

On the fourth topic we may see how *obedience brings blessing*. God commanded, David hastened to obey and in obedience he found the pardon for which he so earnestly sought. We must not omit to point out in this connection the noble conduct of Araunah. He had the opportunity in the extremity of the king to drive a hard bargain, but he was above it. His heart was not fettered by shekels, and, as a king, he would give to David freely all that he needed for sacrifice—threshing floor, oxen, and instruments of wood, so to-day he stands out grandly on the sacred page a noble pattern to us of unselfish liberality.

INCIDENTAL TRUTHS AND TEACHINGS.

We are never safe from temptations. Watch and pray. We may deceive others and ourselves as to our motive. We cannot deceive God.

The spirit of vain glorious pride is hateful to God, and will be punished by Him.

The heaviest chastisements for sin fall upon the children of God.

Main Lesson.—"If we confess our sins He is faithful and just to forgive us our sins." 1 John 1: 9; 2 Chron. 7: 14; Psa. 32: 5; Pro. 28: 13; Isa. 55: 7; Jer. 3: 12; Luke 15: 21, 22.

OUR YOUNG FOLKS.

FAIRY HANDS AND FEET.

Little white hands have never
Known what it is to work;
Yet they are busy ever,
With never a wish to shirk.

Never a moment idle,
Never at all o'ertasked;
Whatever another calls for
Bringing as soon as asked.

Running with slippers, and also
Bringing an evening kiss,
Waiting for papa's blessing
To fill her with happiness.

Placing a chair for mamma
Without being asked at all;
Soothing the fretting baby,
Shaking its cradle small.

Playing, when papa's reading,
Still as a little mouse;
Never with clash or chatter
Righting her little house.

Never intrusive, only
Ready to come and go,
As papa and mamma wish,
Little face all aglow.

HAL'S CONVERT.

He was a rough-looking Irish boy. This at first glance; but his face was full of fun, his brown hair clung to his head in tight curls, his eyes were merry, gentle or fierce, according to his quickly changing moods. I am not sure that you might not have called him positively handsome, had he been well dressed and cared for.

In speech Mike was the worst boy in school. Why should he not be? His father was unusually intelligent for one of his class, a good workman, but given to drink, and when drunk he was foul of speech, abusive of his family, the terror of the neighbourhood.

Mike's mother, ignorant, hardworking, honest, quick-tempered, dealt many a blow to her children in her hot impatience, while she worked early and late to keep them clothed and fed. The boy had never learned the first lesson in self-control. How could he? When angry, as he was extremely often, his profaneness was fearful to hear. All the better class of boys avoided him; all but Hal, a fine, manly fellow of twelve, whose home was as good as Mike's was bad.

He admired Mike, who rivalled him in football, base-ball, jumping, and in his classes even, for Mike was among the first there in spite of his disadvantages. Hal was distressed at Mike's profaneness, and determined to try to help him to give it up. This was how he did it:

He took him one day to see his fan-tailed pigeons, then to see his pups, a new and thriving, but sightless family. One day Hal astonished his Aunt Hannah by asking her if she would have a secret with him. Would she knit a pair of cardinal mittens like the pair she knit for him last winter. Of course she would. Christmas morning Hal slipped the mittens into Mike's cold hands. One morning the boys were alone, again admiring the pups.

"Mike," said Hal, "if you'll give up all your bad words I'll give you one of my pups."

Now these pups constituted a prospective bicycle fund, at least the beginning of one. Their owner expected to sell the five young

setters for at least sixty dollars. It cost a struggle to give up one.

Mike could hardly believe his ears.

"I'll do my best," he said, and bore off his treasure in such a state of pride and delight as he had never known.

He kept his word. The foul words slipped out many times afterwards, but by-and-by he had so far given up the dreadful habit that his teacher praised him for his improvement.

"It's not meself it is," said the boy, "it's Hal intirely."

Some of the well-dressed boys in school jeered at Mike, calling him "Hal's convert;" but do you not think Hal had found out the secret of helping those less fortunate than himself?

THE NIGHT CAME DARKLY DOWN.

The night came darkly down.
The birds' mother said
"Peep! peep!"
You ought to be asleep;
'Tis time my little ones were safe in bed.
So, sheltered by her wing in downy nest,
The weary little birdlings took their rest.

The night came darkly down:
The baby's mother said
"Bye low!"
You musn't frolic so!
You should have been asleep an hour ago,
And nestlag closer to its mother's breast.
The merry prattler sank to quiet rest.
Then in the cradle soft
'Twas laid with tenderest care.
"Good night!"
Sleep till the morning light,"
Whispered the mother as she breathed a prayer.
Night settled down, the gates of day were barred,
And loving angels were on guard.

GOD FEEDS THE BIRDS.

Did you ever think what a work this is that God does? You may have fed a few crumbs to the little snow-birds that gather around the windows in the winter; or you may have scattered grains of corn or crumbs about the yard for the summer birds to eat. You may have quarrelled with the birds that pecked your cherries or that pulled your corn, but did you ever think that the great God feeds this great feathered multitude? Not only the larks and the orioles, but the eagles, and the ravens, and the sparrows, all partake of His care.

There is no king on earth who is mighty enough or wealthy enough to feed the birds. If the richest monarch should spend all his money for food the birds would soon eat it all up. If he should set all his subjects to feed the birds, many would starve before their provision was brought to them. But God feeds the birds. From all the trees, and fruits, and flowers, from heaven above and from earth beneath, and from the wide rolling sea, He gives them food.

He does not put their food into the birds' mouths. If a raven should perch on a dram-shop sign all day, God would not feed him. The raven knows better than to do that. So he starts off down the street, and looks this way and that, and picks up a crumb here and another there, until he is fed.

From the eagles that scream above the clouds where thunders roll and lightnings flash, down to the humming-birds that drink the honey from the flower-cups with their tiny bills, from the wild birds of the forest to the sparrows that gather around our doors God feeds all.

And if God cares for the birds, does He not care for you, children? can you not learn to love and trust Him? Are not two sparrows sold for a farthing, and not one of them, even if smitten by a cruel hand, falls to the ground without our Father's notice. Fear ye not, O children of God! "Ye are of more value than many sparrows."

"FAITHFUL" AND "LAMEY."

Children, last summer I had the care of two little motherless chickens, and learned to love them as much as they seemed to love each other.

They were always seen together, and slept under a shelter made for them, as they would not go to roost with the other fowls. It was beautiful to see their devotion to each other.

One afternoon while sitting by an open window, I saw the larger chicken coming up from the cow-pen alone, walking very slowly and stopping every few minutes. This made me watch it, to see what was the matter, and I soon saw it all explained.

Its little companion had been hurt by the cow, and it was so lame that it could only walk a little way, then had to stop and rest, which it did many times before it reached the poultry-yard.

And, children, every time it stopped, the other chicken would stop near it, and wait for it. Now, its friend did this not once, but every afternoon until the little lame one was quite well.

We named the two friends, Faithful and Laney, and I seldom saw them without remembering the pleasant and useful lesson little Faithful taught me, which was this—to be as faithful and true in my home, and to my friends, and to my good heavenly Father.

Dear children, in leaving this little story with you, let me ask how many of you in signing your names to your letters can write *faithful* before them?

Faithful Alice Lee, faithful Ethel Helmer, —and the little brothers, too can they all write faithful and true before *their* names?

Here is a short Bible verse I want you all to learn. Luke xvi. 10—"He that is faithful in that which is least, is faithful also in much."

THE NINTH COMMANDMENT.

"What is the ninth commandment?" said a teacher to a boy in Sunday school.

"Thou shalt not bear false witness against thy neighbour."

"What is bearing false witness against your neighbour?"

"It is telling falsehood."

"That is partly true; and yet it is not exactly the right answer—because you may tell a falsehood about yourself."

A very little girl then said:

"It is when nobody did anything and somebody went and told of it."

"That will do," said the teacher with a smile.

The little girl had given a curious answer, but underneath her odd language there was a pretty clear perception of the true meaning of the ninth commandment.

Miscellaneous.

A DISSIPATED man is apt to be dizzy pated also.

AS AGE CREEPS ON Apace, the various functions of the body grow weaker in their performance. Old people who suffer from increasing indigestion, torpidity of the liver, and constipation, should give renewed impetus to the action of the stomach-secreting organ and bowels, with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, from which aid is never sought in vain. It works wonders as a blood purifier.

THE easiest way to mark table linen: Leave a baby and a blackberry pie at the table for three minutes.

Consumption is a disease contracted by a neglected cold—how necessary then that we should get the best cure for Coughs, Colds, Laryngitis, and all diseases of the Throat and Lungs,—one of the most popular medicines for these complaints is Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. Mr. J. F. Smith, Druggist, writes: "It gives general satisfaction and sells splendidly."

"JOHN SMITH has gone and tied a knot in my horse's tail," complained a stockyard man to a lawyer one morning. "Now, what can I do about it?" he demanded. "You can go and untie it," laconically replied the lawyer, "and pay me five dollars for legal advice."

J. H. Earl, West Shefford, P. Q., writes: "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Electric Oil, which gave immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horse in case of cuts, wounds, &c., and I think it equally as good for horse as for man."

A COUNTRYMAN was sowing his ground, when two smart fellows came riding by, one of whom called out with an insolent air: "Well, my good man, 'tis your business to sow; but we reap the fruits of your labour." The rustic replied: "'Tis very like you may; for just now I am sowing hemp."

A REMARKABLE RECORD.—The most remarkable cure of Scrofula on record is that of the Rev. Wm. Stout, of Vermont, whose case of Scrofulous Abscess baffled the skill of seventeen Surgeons for twenty-three years. He was perfectly cured by Burdock Blood Bitters.

TO PREVENT CLOTHES FROM FADING.—To wash clothes without fading, wash and peel potatoes, and grate them into cold water. Saturate the articles to be washed in this potato water, and they can be washed with soap without any running of the colour. It will take oil out of carpets when cold water would make the colour run ruinously, will set the colour in figured or black muslins, in coloured merinos, in ribbon and other silk goods. Often the potato water cleanses sufficiently without the use of soap; but the latter is necessary where there is any grease. In such cases, (without soap) take the grated potato itself and rub the goods with a flannel cloth. In woolen goods strain the water else the particles will adhere, but this is not necessary with those goods which can be well shaken.

MR. JOHN MACWOOD, Victoria Road, writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a splendid medicine. My customers say they never used anything so effectual. Good results immediately follow its use. I know this from personal experience, having been troubled for nine or ten years with dyspepsia, and since using it digestion goes on without that depressed feeling so well known to dyspeptics. I have no hesitation in recommending it in any case of Indigestion, Constipation, Heartburn, or troubles arising from a disordered stomach."

A FAMOUS lawyer used to say that a woman who could boil potatoes and melt butter well was a good cook, and he never required any other proof of her capabilities.

Mother Graves' Worm Expeller is pleasant to take; sure and effectual in destroying worms.

ALMOND CUSTARD.—Pour over three ounces of almonds boiling water to loosen the skins. If the almond flavour is too strong, add one or two bitter almonds. Rub off the skins and pound the meats to a smooth paste in a mortar. Mix with a little cold cream the beaten yolks of four eggs and a table-spoonful of sugar. Have a pint of cream at boiling-point on the range; add the mixture to this, stir thoroughly and strain into cups or a baking dish. Bake slowly in the oven in a pan of hot water. If served in cups, it is nice to grate over the top of each several almonds browned in the oven.

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- LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
TORONTO.—In the usual place, on the first Tuesday of September, at eleven a.m.
SARNIA.—In St. Andrew's Church, Strathroy, on the third Tuesday of September, at two p.m.
OTTAWA.—In Bank Street Church, Tuesday, 5th August, at ten a.m.
MONTREAL.—In Knox Church, Brussels, on the third Tuesday of September, at half-past one p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on the 15th of September next, at three o'clock in the afternoon.
BRUCE.—In Knox Church, Paisley, on the 3rd Tuesday of September, at two p.m.
QUEBEC.—In Sherbrooke, on Tuesday, 16th Sept., at eleven a.m.
CHATHAM.—In First Presbyterian Church, Chatham, on 9th Sept., at ten a.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, 9th Sept., at eleven a.m.
BARRIE.—At Barrie, on Tuesday, 30th September, at eleven a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, the 16th September, at ten o'clock forenoon.

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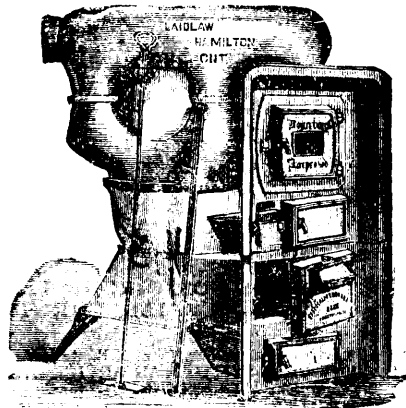
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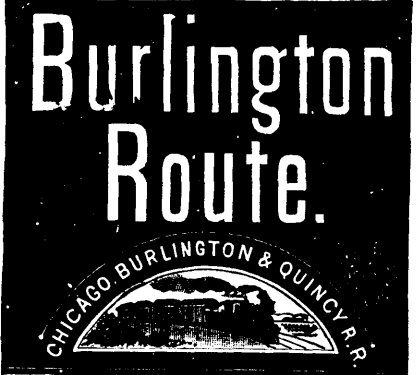
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