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TORONTO PRESBYTERIAN

Vol. 1.—No. 44. (New Series).
Whole No. 343.

Toronto, Friday, August 30th, 1878.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

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NOTES OF THE WEEK.

WANT of space compels us to hold over several communications and other important matter till next week.

THE "Catholic Review" reckons the contributions of American and British Christians to Foreign Missions at \$6,000,000 a year, and those of Romanists at \$1,200,000.

A WRITER in a Roman Catholic newspaper published in the United States laments that for every convert made to the "true Church" in that country three persons born in that Church are lost.

THE Rev. George Gilfillan of Dundee, Scotland, died recently. He belonged to the United Presbyterian Church, and was well known as an author principally in the department of poetical criticism.

ALL communications intended for the Clerk of the Presbytery of Glengarry are to be addressed to Rev. Dr. Lamont, Dalhousie Mills; and for the convener of the Presbytery's Home Mission Committee to Rev. D. H. McLennan, M.A., Alexandria.

IN the United States there are 35,000 Protestant girls in Roman Catholic Schools; and Roman Catholic writers claim that one out of every ten of these girls is converted to Catholicism, while three out of every ten are taught to hate Protestantism.

IT is not generally known, perhaps, that during the stay of our esteemed Governor-General in Canada, he has given to the various Societies, Religious Institutions and Educational Establishments of the country upwards of five hundred beautiful medals in gold, silver and bronze.

AN English physician residing in Florence, Italy, has opened a preaching hall to accommodate 400 persons, in connection with the Protestant Industrial Home for Boys established three years ago by Dr. Conandi. The Home now contains seventy lads who are trained in various branches of industry.

AT the anniversary of the Turkish Mission Aid Society in London, which has done much in aiding the American missions in that Empire, several speakers stated that if terrorism was removed, the Mohammedans in large numbers would embrace Christianity. We hope that England will now see that that result is secured.

MR. JAMES E. TRACY writes to the American Board

this encouraging news from the Madura Missions, India: "In several villages new congregations are offering themselves for instruction. They come faster, indeed, than I can get men to teach them. A catechist told me a few days ago that in a village four miles from Essaly nearly twenty families were eager for instruction. So it is. The work is growing, and the great need is of faithful, pious men to go in and occupy the field.

THE Emperor of Brazil has introduced several important reforms in the Government College at San Paulo. Non-Catholic students are relieved of attendance upon the course of religious instruction; the appointment of religious instructors is placed in the hands of the government, and the graduates are not required in their oath of allegiance to the government to swear fealty to the Catholic religion. These reforms place non-Catholics and Catholics on the same footing of privilege in the college.

AT the annual meeting of the Religious Tract Society in London, Pastor Monod, of Paris, gave an interesting account of French Evangelization. "It is quite a mistake," he said, "to think that the people of Paris—and they fairly represent the people of France—are generally far gone in their opposition to the gospel. Some of them are; the newspapers are; but the common people are not—at present, at least. The great obstacle is their profound ignorance of gospel truth; but they may be reached, and are reached."

RUSSIA'S Educational Exhibit at Paris shows that out of her population of 80,000,000 not more than 1,100,000 receive public instruction. The contrast is very marked between Finland, which is mainly Protestant and enjoys a certain degree of independence, and the rest of the empire. It is the only Russian province in which popular education is seriously developed. A general law in 1866 confirmed the ancient usage of giving instruction at home, and the consequence is that nearly all Finn children know how to read.

THE latest statement of the total population of the earth appears in the tables of Behm and Wagner which have just been published. The whole number of inhabitants in the world is thus set down as 1,439,145,300, viz.: Europe, 312,398,480; Asia, 831,000,000; Africa; 205,219,500; America, 86,116,000; Australia and Polynesia, 4,411,300. The total increase, as shown from natural growth and from later and more exact censuses, is 15,000,000. What a mass of beings, with an endless existence before each one, and only a little over one-third of them all in even nominal possession of the gospel.

THE discussion on endless punishment which has been going on for some time, more in the columns of secular magazines and newspapers than anywhere else, has given abundant satisfaction to the Universalists, who seem to imagine that the very foundations of Orthodoxy are sapped. One of their leaders has written a book which he calls "The Old Forts Taken," and in which he attempts to show that the orthodox fortresses have been stormed; that their defenders have been obliged to take entirely new positions; that these new positions are untenable; and that people in general are hastening towards Universalism by the shortest road. We cannot at present think of anything more suitable to say to this author and to

Universalists in general, than the shrewd old advice, "Do not whistle till you are out of the woods."

THERE is good news from the Baptist Mission in Telooquo. A letter just received at the Boston Mission Rooms reports probably the largest ingathering of converts in the history of missions. During the famine that has been so grievous in the Madras Presidency, the missionaries were appointed agents for dispensing Government aid to the sufferers. While the famine continued they had many applications for baptism, but there was so much reason to fear that persons would make a Christian profession from interested motives, that none were received. Not until the famine was over, a harvest enjoyed, and prosperity had returned, did the mission resume the reception of converts. From the sixteenth of June to the seventh of July, the baptisms numbered FIVE THOUSAND FOUR HUNDRED AND FORTY-TWO. And this is not the end. From the great caution with which the missionaries have proceeded, much is to be hoped in respect to the sincerity and stability of these Christians.

THE sale of tickets for the Toronto Young Men's Christian Association garden party is rapidly progressing. Hon. Wm. McMaster and John Macdonald, Esq., M.P., have again kindly placed their beautiful grounds at the disposal of the Association for that purpose. The grounds will be thrown open at 2 p.m., and can be reached by vans which start from the terminus of the street cars—the Yorkville Town Hall. At half-past two the day's programme will be commenced by a grand Lacrosse Match between two picked teams from the Toronto Lacrosse Club. Tea will be served at 5 p.m. The young people are not forgotten, for their entertainment Prof. Hand will give an exhibition of balloon ascensions, etc. After tea the well-known pyrotechnist, Prof. Hand, will again appear. The "Queen's Own" Band will be on the grounds. A most enjoyable afternoon may be expected, and those who have not yet purchased their tickets should do so at once. It is to be hoped that the second annual garden party to take place on Saturday next, 31st inst., will be a grand success.

BISHOP BEDELL, of Ohio, is very much pleased with the results of the Pan-Anglican Synod. In one of his letters to the "Standard of the Cross" he writes: "The decisions have been arrived at with wonderful unanimity. Those decisions will be announced by the Archbishop presiding; and you will find some very reassuring utterances on subjects which have given the faithful members of our communion many anxious thoughts. The subjects of Ritual and enforced Private Confession have been dealt with firmly and temperately. The subject of Missions, especially those which concern stations where the missionaries of our several churches come in contact with each other, claimed a large share of attention and have been handled very wisely. The proposition of a common liturgy for natives of missions contiguous or contiguous has been recommended. Great principles have been reaffirmed. A spirit of devout faith and the most cordial brotherly love have been manifested on all occasions. The sessions have occupied from 11 a.m. to 5 p.m. of nine days, and the committees have each labored from four to six days besides. I think the feeling is universal that the meeting has accomplished results well worth the labour, time, and expense attending it."

PASTOR AND PEOPLE.

PAY YOUR PREACHER.

A church calls and settles a pastor. A positive understanding exists between the two parties. The pastor has no other source of income but his church. Carelessness upon the part of the members will soon bring want into the pastor's home. Pay-day, although it was thirty days off, has come around; and the grocer, bookseller, tailor, and landlord, all want their money, and of course they all expect "the preacher to be prompt." The pastor is perplexed—almost ashamed to pass along the street; because he has pledged himself to pay his bills to-day; and now he finds it impossible to do so, because the church has not fulfilled its part of the agreement. His honor, as a man and minister, has gone to protest, and that, too, when he was doing all within his power to avoid it. He must go and make an explanation of the matter; but this does not pay the accumulated bills that are now due. In some instances this need not produce any special feeling; but in other cases the man of business will be disappointed, and in some instances will discuss, in his own mind, if not with his intimate friends, whether these statements are true or not. The pastor's standing is lowered, and it will require months, and perhaps years, to reinstate himself in the confidence of the business men in his town. This is sad, very sad! The pastor, under such circumstances, cannot study or do any work well, because his unpaid bills haunt him by day and night. He begins to feel that the church is not satisfied with him as a pastor; and he, too, is disappointed in his expectation. His word is too sacred to him to be sacrificed in this way. He feels grieved and hurt. The church has disappointed him. Soon a watchful deacon or some good sister makes a sad discovery. The pastor does not preach as well as he did. They are very mortified at the terrible failure he made last Sabbath, because "Col. Brown and lady," and Major Smith, were all there by special request of Deacon Jones to hear "our new pastor," who had been quite popular until within a few weeks. In a few days the deacons have a special meeting, the pastor is discussed, and the conclusion reached is, "we have been imposed upon by a man of a few sermons." Soon arrangements are made, and the pastor finds it necessary to resign. The church, at a full business meeting (because the members will attend on such occasion), passes a series of resolutions, highly commending the pastor for his course while "in their midst," and strongly recommending him to some good church that may be looking for a good pastor, which has just disposed of a good, patient man under similar circumstances. And, if the moving pastor leaves a dollar unpaid, or does not refund the money borrowed to move away with, as soon as expected, he is referred to as being very slow, if not absolutely dishonest, and the church is not at all surprised that such men have to move often. But the church assumes the debt, because a good part of the pastor's salary is unpaid, you will remember, and appoints a committee to report "nothing done" at the next meeting. The pastor waits a few months, or years—which is not unusual—and if he asks for the balance due him, the conclusion reached by the church is, that he was preaching for money, and not to win and build up souls in Christ. We cannot too strongly emphasize the very great importance of pastors meeting promptly their financial obligations; but, alongside with it, and with equal force, we would urge the great reasonableness and necessity of the church being equally prompt in the payment of its obligations to the pastor. Failure upon the part of the church must always result disastrously to the pastor and his work. "Owe no man anything, but to love one another." (Rom. xii. 8).—*N. Y. World.*

TOM PAINE AND HIS HISTORY.

Thomas Paine was born in England in 1737, and died in the city of New York on June 8, 1809.

He was described by a fellow-countryman in 1796 as utterly devoid of principle, and purely selfish and wicked.

The London "Review" of that period, in allusion to a publication of his life, remarks that throughout it "we find records of villany in various shapes, openly and avowedly practised in the broad face of day; and the truthfulness of this is supported by authentic documents, and substantiated by evidence."

When twenty years of age he engaged to marry his employer's daughter, and the father lent him money to commence business on his own account. He never married the daughter, nor repaid the money loaned.

In 1759 he married Miss Mary Lambert at Sandwich, England. Shortly after he stealthily removed by night to Margate, "taking with him the furniture which he had bought on credit, and other articles; and sold the furniture by auction; leaving this and other debts unpaid." He afterwards became an exciseman, but was soon dismissed for misconduct.

In 1768, at the age of thirty-one, he was living in the family of a Mr. Ollive, who died, and for dishonest acts in disposing of the property he was turned out of the house by the executor. For several years after he engaged without scruple in *smuggling* and *pouching*.

In 1771 he married again, declaring himself to be a bachelor, although he was then either a widower or a married man. He lived with this wife three years and a half, "beating and treating her shamefully, and in the most foul and indecent manner." The wife paid him £35 to be rid of him, the articles of separation stating "that he no longer found a wife a convenience."

In 1774 his own mother, writing to his wife, alludes to a theft committed by him of £30, and to "his undutiful behavior to the tenderest of parents, and his ingratitude," and deploring that the wife "should be tied for life to the worst of husbands."

In the winter of 1774 he came to America, and in 1777 obtained an appointment as secretary to one of the Committees of Congress, but betraying some of the secrets of Government he was summarily dismissed. Subsequently he was in great penury, and solicited the Legislatures of some of the States to grant him recompense for public services by his writings in favor of independence, and received lands at New Rochelle from New York, and some \$2,500 from Pennsylvania.

In 1786 he departed for France, "after having seduced a young woman of reputable family at New York." While in France his turbulent nature found congenial occupation by actively assisting in the utter overthrow of all order, and he was a member of the Convention which put to death King Louis XVI., he voting for his banishment, but continuing to act with the regicides in their subsequent sanguinary proceedings.

Having returned to England he engaged in publishing an edition of his "Rights of Man," and lodged in the residence of the printer. Here he insulted the wife of his host, and was turned out of doors, the husband exclaiming "that he had no more principle than a post, and no more religion than a ruffian."

Judge Rush, of Pennsylvania, in a charge to the Grand Jury of Reading in 1793 or 1794, denounced the "Age of Reason" as destructive of sound morals and an offence to decency; and about the same period Swift, in his work on the "Laws of Connecticut," says of this publication, "Paine has the impudence and effrontery to address to the citizens of the United States a performance intended to shake their faith in religion; not to make them happier, but to embitter their days by cheerless and dreary visions of unbelief." He adds, "No language can describe the wickedness of the man."

During the last ten years of his life he lived principally in New York. He gradually sank into the infamy that he so richly deserved by a whole life of crime and offences against order and decency. The writer remembers him about the year 1807 as a bloated, repulsive wretch, with a rum-blossomed nose, shuffling wearily along the streets, apparently shunned and loathed by every decent person.

TWO COUNTY ANTRIM PARISHES.

The parish of Donegore, whose comfortable farm-houses and well-tilled fields are the admiration of every traveller by the Northern Counties Railway between Carrickfergus and Cookstown Junctions, contains 1,414 Presbyterians out of a total population of 1,576, and only 63, or 5 per cent. of them, are illiterate. Turn next to the parish of Aghagallon, in the same county, with a population of 2,910 persons, of whom 1,930 are Roman Catholics and 900 Episcopalians, and the proportion there who can read and write is only 28.5. That is to say, among the Presbyterians of Donegore only one person in 20 is unable to read and write, while in the partly Episcopalian, partly Roman

Catholic parish of Aghagallon, a few miles distant, about 14 in twenty are unable to do likewise.

But there are worse parishes in Ulster than Aghagallon, parishes where Presbyterian influences are practically unfelt, and the educational standard is proportionally low. There is, for instance, a parish in the County of Donegal, called Tullaghobegly, with a population of 9,160 persons, 8,888 of whom are Roman Catholics and 230 Episcopalians. For the education of these people there are no less than eight National schools, one Agricultural National, one Church Education, and two Patronage schools, or twelve in all; by no means, one would think, an insufficient number, if properly managed, for the education of less than 10,000 people. Nine of these schools are connected with the Irish National system, and handsomely endowed by the State, and are, no doubt, managed by the Roman Catholic clergy, and what is the result? In this large population of nearly 9,000 Roman Catholics only 8.8 per cent. can read and write, or more than 91 persons in every hundred have never received the merest elements of education.

We respectfully commend these two facts, which illustrate a general law, to the consideration of Dr. Playfair—viz., in the Presbyterian parish of Donegore, 95 in every 100 can read and write; in the Roman Catholic parish of Tullaghobegly 91 in every 100 cannot read and write. We think, when he has looked at them, he will at once agree with us that his statement needs limitation, "that more than one-half of the Irish people remain in deplorable ignorance;" for, whilst it presents one section of the community in too favourable an aspect, it does a real injustice to another section, less numerous, but by no means insignificant.—*J. M. H., in Presbyterian Churchman.*

PARTICULARITY IN PRAYER.

There is apt to be a cold, unmeaning generalisation in our petitions at the throne of grace, as if there was no desire uppermost in the soul, and no one want more urgent than any other. If the question were asked of a number of persons by one who had all gifts at his command, "What will you have? Here are wealth, and honors, and jewels, and lands, and books," all the answers made would not be the same. So our hearts' experience and our desires vary. One is pressed sorely by pride, another by covetousness. Or the besetment of one day differs from that of another. One is thinking of some recent sin, another of some neglected opportunity of noble service. How natural that the prevailing thought should give shape and urgency to prayer!

Thus it was when Elisha prayed for the son of the Shunamite woman, and restored him, alive and well, to his mother. There was great particularity in that prayer—a wonderful concentration of the power by which it prevails. The sympathy of the man of God for the weeping parents repressed for the time every other feeling, and he went to the mercy-seat burdened with the one desire. So when Jesus pleaded with His father on behalf of His disciples, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil," He seemed to forget all else in the fervour of His anxiety for that one end, and the answer came in the bestowment of a "hopeful patience" upon these disciples, by which they were fortified amid all their trials, and in the gift of a vigilance that disarmed temptation, and kept their names unsullied.

A sermon of a Scotch preacher, John Livingston, was the means of the conversion of five hundred persons in one day. But the other fact to be mentioned in connection with this is that many Christians had devoted the whole of the preceding night to prayer for this very object. John Newton, the friend of Cowper, and the author, with that poet, of the "Olney Hymns," had a godly mother, whose prayers on his behalf in the nursery he remembered when, as slave-dealer, he had become so debased in character as to be despised and cast out by the degraded negro savages of Africa; and as he lay upon the sands, seeking repose for the night, the earnest prayers of the mother were answered; and the profligate man became an eminent preacher and writer, whose works are valued by all the friends of evangelical religion. Rescued by prayer, earnest and special—earnest because special—prayer that went up from the little room in Lohdon, and brought the song of joy in the night to the soul that had wandered so long and so far from God, amid the sands of Africa! Is there not

in one example like this, even if it stood alone, encouragement for those who come *burdened* with one desire; or who, if they have more than one, still come *burdened*, whenever they make their requests known unto God?

SUCCESSION.

Apostolic succession is all very well, but we don't know where you can get it, pure and simple, except from the New Testament. Instead of hunting after apostolic succession, or deducing it from a *priori* reasoning, we much prefer the safer, sounder, and more reasonable course of appealing directly to the New Testament for our principles, pattern and polity, than to suspend any question as to the correctness of doctrine, the validity of ordination, the administration of ordinances, or the authority of a Christian Church, on our power to trace back an ecclesiastical succession from the present time, and through all the dark ages, to the apostles, in order to justify our claim to be churches of Christ—such as were formed and tended by his apostles—and to show that our ministry, and the ordinances it administers in the name of the Lord, are valid. Doubtless some kind of succession there was; but it is not so apparent that we can lay much stress on it; for historical documents may be destroyed, may be corrupted, or may fail in explicitness; and there fail to prove any succession such as is claimed. All, however, that could be gained by complete possession of this knowledge, were it possible, we now have in the most certain and reliable form in the teaching, testimony, prophecy and history of the New Testament. There is furnished for all coming ages a divine delineation of the Church of Christ as respects doctrine, the spiritual character of its members, the ordinances they are required to observe, the holiness they should exhibit, the benevolence they should cultivate, and the great end they should have in view—the glory of God—the magnifying of Christ, and the highest good of mankind.

If a body or congregation of people in Europe, Asia, Africa, or America, or elsewhere, conform in their principles in the ordinances they practice, in their spirit, in the life they lead, and the motives that influence and mould their conduct to the teaching and requirements of the New Testament, that congregation may be taken as really in the succession—and possesses vital and significant marks of its relations to Christ and the apostolic church. But suppose that a congregation or church, without the proper and distinctive marks, may possibly trace its pedigree through the ages back to the apostles, of what value, we ask, is such a succession, though perfect in form and date, "if lacking the spirit of Christ, and having therefore no spiritual fellowship with the apostles, or with the regenerate of any age?"

To the law add to the testimony of Christ: if hierarchies, establishment or churches of humble name and form, speak not and practice not according to the word of the Lord, they are not, whatever their profession or pretensions, in the real, true, spiritual succession that is linked with Christ shall continue when earthly relation and tie are forever sundered.—*Christian Visitor*.

THE hardest thing in this busy world of ours is to do nothing.

HERE is a saying to which all parties to the recent discussion will agree: "That man is to be pitied whose only hope of escaping hell is that there is no such place."

"SEE how I tread on the pride of Plato!" said Diogenes, as he entered the richly carpeted room of that philosopher. "But with greater pride," was the searching reply.

IT should cheer the steps of the servant of Jesus Christ as he journeys, to know that even in darkness his guide is still with him, and that guide is the King of the country through which he is travelling.—*John Foster*.

THROUGH the porch of prayer is the way to the inner harmonies and beauties of the Word of God. Payson is recorded as saying that he had prayed over nearly every text of Scripture. Jonathan Edwards approached the study of God's Word by a long preparation of prayer. Bunyan supplicated God that wisdom might be given him in his exceeding need. Beautiful and touching it is to think of McCheyne and Bonar going up and down Palestine, Bible in hand, seeking for truth, collating and comparing, yet prefacing every study with a prayer for light.

OUR CONTRIBUTORS.

BLASPHEMY UNDER THE LAST VIALS.

BY R. U. MACKAY.

(Continued.)

The great sin of blasphemy was committed not only by the speculative infidelity, rationalism, and others of kindred principle of the old Roman earth and elsewhere, but also by new daring public acts of Papal Rome. This took place in 1854, by the Papal Act declaring the immaculate conception of the Virgin Mary. Pius IX. himself, in an encyclical letter in 1846, called Mary "our surest hope and firmest reliance, than whose patronage nothing is more potent with God." And in an Allocation at Gaeta in 1849 he said, "Let us have recourse to the most holy and immaculate Virgin Mary, who being the mother of God finds what she seeks, and cannot be frustrated." Blasphemous enough! But now he declares as an infallible dogma or article of faith, binding on conscience, the immaculate conception of Mary. Another fearful act of public blasphemy was committed in 1870, when the Vatican Council, composed of Patriarchs, Archbishops and Bishops from all parts of the Roman Catholic world, adopted the dogma that the Pope, speaking in his seat of judgment, is infallible. Shameful outrage on common sense!—bare-faced lie on all history! It is nothing less than an unutterable insult to God and His Christ—the sole Head of the Church—for a body of men, representatives of what they profess to be the true and only Church, to enact as an article of faith that an imperfect, sinful man cannot err. Both these Acts were attempts to thrust God out of His place; and farther any calling themselves His servants can scarcely go to dishonor Him.

In the Book of the Revelation, chap. xvi., God by John speaking of the vials or judgment events which consume the great enemy of His interests, gives an account of blasphemy connected with, or rising from, them. In the eighth and ninth verses there is an account of the fourth vial: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men. And men were scorched with great heat, and blasphemed the name of God which hath power over these plagues: and they repented not to give him glory." Does not this apply to the events, with their results above mentioned, of the tremendous Revolution of 1789? Because the royal emblem of France is the sun, and still more, the mighty nation, through its tyrant rulers, had the position of the sun with regard to its importance to the Papal world, not excluding other persecuting Romanist Princes. Modest Robert Fleming, in his "Rise and Fall of the Papacy," with wonderful discernment states this view, although his book was published nearly a hundred years before the event. Long years before the Revolution, France, with its own hands, by a bloody death or cruel banishment removed the numerous citizens who truly took the word of God for their guide, and thereby removed the eternal principles, which, carrying with them the countenance and blessing of Heaven, were alone fitted to guide in national emergencies. The certain consequence was, when the people, owing to the collapse of national finances and the approach of grievous hardship, had nothing to direct them but principles of men of the stamp of those who so remorselessly removed the righteous people of the Lord, and of men of the stamp of Voltaire; under the scorching events of the dreadful time they "blasphemed the name of God which hath power over these plagues; and as the scorching from the great heat went on, or changed its form, or increased, so did the blasphemy go on and increase; "and they repented not to give him glory." From like causes, in various manner and measure, the spirit of blasphemy passed through the nations wherever Popery existed by public national sanction, and even where the Bible was in the hands of the people, as in Protestant countries,—but countries where the people had become cold towards the vital principles of that Word, and the rulers had, for political or private ends, begun to connive at or further the corrupt workings of the Papacy. It may be said in objection to this view:—On the supposition that it is the Papacy on which the vials or plagues descend, then it would be expected that it is the Papacy itself, through its leaders and people, which is alone meant as blaspheming. This is not necessarily true, at least that the blaspheming should be confined to the Papacy, since the Papacy

in itself is largely a system of blasphemy, as is the Beast of Rev. xiii. 15. For inspired John, then, to say here that it is the Papacy which blasphemed would be to say that it did what it was doing all along, which is not likely, unless by new and still more aggravated acts of blasphemy. However, the word used to signify those who blasphemed must guide as to who are intended. It is not "Beast," nor "Woman," but "Men," "men blasphemed." So were the historic facts at the time named. They were men or the people in general of the capital and other places in Papal France at the Revolution who blasphemed. Great masses of them were indeed baptized Roman Catholics; but now they openly rise against their teachers, who were already blaspheming, and because they deemed the Papal system of their teachers, which professed to be for God, hostile to their rights and largely the cause of their sufferings they rose also—not being better taught—against God himself, and in their own way, blasphemed. The expression "men blasphemed" gives ample room for the view taken that the blasphemy of the period in Protestant, as well as Roman Catholic, countries is also intended. Should there be any lingering hesitation to admit this, a remark of Sir Isaac Newton may give assistance. "God in His Word," says that great thinker in substance, "sometimes speaks of things as He sees them, which men, as they see them, may regard as irrelevant." God saw in the days of inspired John the calamities which France by its Popery was to bring on itself, the blasphemy that would there spring out of that Popery, and from France spread round and round wherever there was Popery and any mere profession of the religion of the Bible or nominal Protestantism, which is virtual Popery; and were he to speak of that sad event so long before, would not this expression be most fitting, "Men blasphemed the name of God; and repented not to give him glory."

Was not the blasphemy of Acts xvi. 10, 11, fulfilled in connection with the events of history above named, which took place specially at Rome from near the beginning of the century to 1870? In the original Greek, the word rendered "seat" is "*thronon*," which can be fittingly translated "throne." "The fifth angel poured out his vial on the throne or seat of the beast; and his kingdom was full of darkness." The French and Austrian sun had failed to do its usual work, when the rulers, with the people of the mysterious Papal kingdom, knew not what to do, and entirely failing to comprehend the meaning of the hand of God down upon the *throne*, they were filled with perplexity; as it were, "gnawed their tongues for pain," and instead of repenting of their evil deeds, "blasphemed the God of heaven because of their pains and sores." The dogmas of the immaculate conception of the Virgin and the infallibility of the Pope are new and extraordinary Acts of the Papal Power. As sentiments, they have been long before held and expressed by Roman Catholics, but were never passed by the acknowledged public authority as dogmas or articles of faith until the period named. And it is not difficult to see—which is, indeed, not without its significance, calling forth the notice of the public press—that it is the most grievous pressure of the events upon them, issuing in the loss of the temporal sovereignty, that has led to the passing of these Acts. Intelligent men, after a mere cursory glance at these dogmas, may admit their blasphemous character; yet even they may not see them of such aggravated description as that they should be made the subject of any particular divine prophecy. When, however, it is considered that these Acts were passed by the acknowledged representative authority, not of a small body of men, but a body of about 160,000,000 people—professing themselves, too, to be the only true Church, and representative of the truth of God on earth—with all the vast dangerous bearing of the Acts on the Christian as well as non-Christian world in general, they might come to be of another mind. In this view it may well be asked: Did not God look on these fearful Acts of the Papacy of that moment as to make His servant John to speak of them? Are they not the blasphemy of the fifth vial?

It should not be overlooked that the expression in the description of the fourth vial, "they repented not to give him glory," means that the blasphemy under that vial did not then terminate, any more than the corresponding great wickedness for which the vials were poured out, and, accordingly, would be carried into the period of the fifth vial; and the words, too, in the description of the fifth vial, "they repented not of

their deeds," seem to intimate in like manner that the blasphemy of the fifth would be continued under the sixth vial.

There is further mention of blasphemy under the seventh vial - or sixth-seventh vial, for the one is completed by the other "And men blasphemed God because of the plague of the hail," Rev. xvi. 21. As this is future according to the tenor of the present writing, all that it may be proper here to say is, that while it is emphatically added immediately after the account of the blasphemy under the fourth and fifth vials, "they repented not," there is no such statement added after the account of the blasphemy under the seventh. No, it could not, for the design of the vials will then have been accomplished. Men will be humbled and repent. The millennium will be begun. Is not this confirmatory of the view above given regarding the blasphemy of Papal Rome, and all other existing in, or proceeding from, the old Roman earth? It will cease after the sixth-seventh vial, but not until then. The great celerity with which the Turkish Empire is passing away, linked as this is with events from time to time of the most ominous portent as to the peace of the whole earth, tells us, does it not, that the sixth vial in the drying up of the Euphrates is more than begun? This also must confirm the view above endeavored to be established, since the sixth vial necessarily follows immediately after the fifth vial, as the fifth does the fourth; in the description of both of which we have the account of the blasphemy. It is not far from the present point to say regarding what has above been stated respecting the two great parties in these latter days as blaspheming Infidelity and Romanism, that they have a manifest tendency - though it has the appearance of a direct contradiction, for the one, in the principles of its nature, is a rebound from the other. The extreme liberty or license of Infidelity from the extreme authority or tyranny of Romanism - to unite together when occasion serves each for its own ends, in this, to injure the real character of God in His Son, Jesus Christ, and through His Word. This, besides other ways, is to be seen in the common cause they make to put the Bible out of the schools in the United States. The existence or powerful working of the understanding or mere human reason or ingenuity, or any mere human principles, are not alone sufficient to explain all this, as well as much that has been said above in particular, the connection between the plagues on Anti-Christ and the existence of blasphemy side by side with the free use of the Word, or amongst Protestants. We must go deeper and recognize the agency of the invisible spirit of evil. As in substance expressed by Edwards near a century and a half since, while speaking of a period of the sixth vial a little further on than it is supposed we are yet come up to, it looks like some of the last "efforts of Satan to sustain his tottering kingdom, seeing that his grand plans of Popery and Mohammedanism, as well as heathenism and heresy in the Church, are all like to fail."

It may be objected to the whole subject, that the ground of it being unfulfilled prophecy, as hitherto there had been such great diversity of opinion as to its exact interpretation, the whole matter must be left very doubtful. There is too much cause for this manner of speaking as applied especially to unfulfilled prophecy. Nevertheless, there is danger of going too far in that direction. It is quite possible that the spirit of questioning scepticism of the time may prevent seeing the fulfilment of the events foretold when actually taking place. The aptness of man's mind to run in the groove of general current opinion may have a similar effect. Because it is the current opinion that every one who speaks on the subject makes mistakes, therefore it is said - and by men sometimes of well cultivated minds and good moral principles, but who have not specially studied the subject - it may not be true, although the events foretold be taking place before their eyes. Still more may this be expected in the case of those whose evil opinions and doings are the subject of the prophecy. Influences of such description, operating on men, made our Lord say, "Ye can discern the face of the sky, but how is it that ye do not discern this time?" "When the Son of Man cometh shall he find faith" - faith in his coming "on the earth?" And with direct reference to the period of the sixth-seventh vial - "Behold I come as a thief."

Miraculous is it that the far-seeing men who now lead the immense Roman Catholic body do not perceive the thorough anti-Christian character of their

system of Popery, and that the hand of the Omnipotent Ruler is now, and has been for a long time back, heavy upon its supporters. What a blessing it would be for the interests of God on earth, were these men, by the heavenly teaching of the divine Apostle, now brought to truly see the true doctrine of Peter and the other Apostles and Prophets, and in the true spirit of that doctrine, put forth all their powers to advance the faith which formerly in themselves, too surely in their predecessors, they destroyed, like the great Apostle Paul, and as we know shall yet be realized through the descendants of Israel when the times of the Gentiles shall have been fulfilled. What a blessing! *Where*, in the later times of the world, the blasphemy began and long had its seat throughout the wide bounds of the Papacy, with God's favor, *there* it would cease. Would it not? *Where*, too, it extended among the nations, and in the spirit of it so much among Protestants themselves. The Church universal would be purified, united, delivered, and made the means of delivering the nations from their manifold miseries. Since the Lord ascended this would be the brightest event which the world had seen, and he could not be a true Protestant or genuine friend of Christ who would not hail these men, if Jehovah would so employ them, as blessed instructors, guides and companions in the kingdom of Jesus Christ. These, placed though they be in so high a position of representative power and responsibility, may not do any such thing as that indicated; then with deepest and most solemn concern and awe should it be said, the sovereign Lord God does not mean to use this instrumentality for ushering in the grand Church and World deliverance, and that the events to take place for the final accomplishment of that deliverance, in the finishing of the mystery of God," would be momentous, it would appear, above what has taken place "since men were upon the earth." Even to the Lord's friends they will be very trying and very humbling, at least for a time at first, for it seems a usual method with the Divine procedure in the "Controversy of Zion" for "judgment to begin at the house of God." But to His impenitent enemies the events will be according to the sure warning testimony of His Word, entire destruction. He whom "the armies in heaven" follow will not any longer - his time being come - bear with the opposition and deep thrusts to His character He has so long borne with from the combinations of men

those especially who, by professing to be His Church, say to the world they are witnesses that He is God. That He warns beforehand is an unspeakable mercy, for its undoubted meaning is, that men cease from what is inevitably to issue in so awful a doom. It is, according to Divine teaching, equivalent to a most timely delightful invitation to come, by faith in the God-man Saviour, to the "marriage supper of the Lamb," and enjoy God forever.

Shakespeare, Ont.

MISSION WORK ON THE UPPER OTTAWA.

MR. EDITOR, As heated terms inflict themselves with even-handed impartiality upon the whole country we have had our share of them here as well as the more favoured inhabitants of great cities. So feeling not a little fagged, and work dragging rather heavily, I sought for rest in what is said to be the best way, by change of scene and to some extent of work. This was by visiting our mission stations and brethren on the Ottawa above this point. As the trip was full of interest to myself, perhaps your readers will pardon or thank me, as the case may be, if I obtrude a short account of it upon them, while it may also serve to acquaint more fully those who are interested in our Church's work, with the nature of it and its progress in these parts. This letter will be confined chiefly to an account of the trip itself, in the next more will be said of the extent and peculiarities of the field.

With that delicious sense of freedom and relief known only to those who work, I left this place at 7 a.m. on Saturday the 20th ult., with the fine steamer "John Egan," which runs up forty-two miles to Des Joachims. Although now familiar with this part of the river, the scenery, like all truly good things in its line, never loses its charm. The view of Pembroke in the distance, the islands at the mouth of the Pettawawa, the deep river with its precipitous banks, the Oriscan Rock, and all the other well known points were just as interesting as ever. Arriving at Des Joa-

chims about 11 a.m., I met with the kindest reception from Mr and Mrs. McDougal, whose hotel here is a very model of quiet and home comfort. There are but few families altogether here, and as is the case everywhere in this part of the country, they are divided between Roman Catholics and Protestants. There is a neat little church in the place, and on Sabbath I preached in the forenoon to a score or so of people. In the afternoon, in one of the large boats used by the lumbermen, some kind friends took me down the river for five or six miles to preach at Point Alexander. As the wind was fair we hoisted a sail and ran down at a fine speed. At a narrow place a boom was stretched across the river, but with some little difficulty our boat jumped it, a feat which was new in my experience of jumping, and on we went. Here we had a pleasant meeting with twenty-five or thirty persons, and returned the same evening.

The hotel at Des Joachims stands on a projecting point of land between the mouth of a creek and a bend of the Ottawa almost at right angles. On the left hand, or Quebec side, looking down the river, the bank rises to a height of several hundred feet, very tempting for a climb to any one fond, as your correspondent happens to be, of that exercise. On Monday afternoon, accordingly, I set out to reach the highest peak. When I got there I was amply repaid for my labor. At my feet far below lay the few houses in the place; directly in front the rapids, down which the river rushes broken by the rocks into a white and foamy torrent. Slides have been constructed at this point for running down timber, and gangs of men were busy at this work, looking like pigmies on the cribs which came shooting down the slides with great rapidity. Before me, away as far as the eye could reach, stretched a hilly and romantic looking country with a few upland farms in the foreground, and all behind, to the distance of twenty, and in some places of fifty miles, covered with a green second growth of pines, spruces, cedar and tamarack, while the noble river appeared here like a silvery band of light, there expanded into a lake, and again was lost altogether to the view. I only regretted that I had not a good glass, but after a long and delighted view of the whole scene, I could only resolve to have one the next time, and to climb that or some such height once a year at least so long as I have the opportunity.

Des Joachims is the first portage on the river above Pembroke, and on Tuesday afternoon we drove across three miles or so to the Head, a name given, it appears, to the upper end of all the rapids. Here we take another and much smaller boat, the "Kippewa," which goes fifteen or twenty miles to Roche Capitaine, or as it is popularly called, Rushy Captain. No great rock is to be seen, but I was told the name was given from one found in the rapids here. Again we portage a couple of miles over a fine road and take the next steamer, "Deux Rivières," clean, tidy, and enjoyable. The scenery becomes finer here than over the last stretch, and in the evening we reach Deux Rivières hotel, a solitary, lonely-looking building, standing on what has once been the bed of the river, and was nearly swept away a year ago when the water was so high that the people had to leave it. Here there is a succession of rapids, the main one, Deux Rivières, so called from the Magnissippi joining the Ottawa just above it, is very fine, and constantly reminded me of the rapid above Niagara Falls. In the morning, early, we started over this portage of four miles, a road the roughness of which prepares one thoroughly and thankfully to enjoy the very fine sail beyond. At the Head we take a very graceful and swift little boat, the "Mattawa." This takes us to the village of Mattawa. The boat has been known to take up seventy men and their traps at a load, though how they could manage to get into or stick on it I could not see. Seated in the bow of the boat, the sail in the calm clear morning was exceedingly delightful. The scenery all the way up, though not of the most varied kind, is yet full of interest, and never once produces the feeling of anything approaching wearisome monotony. On our way the cry was raised - a bear, a bear! and there at no great distance Bruin was slowly and coolly, wending his way up the bank. The Mattawa, which we reached at noon, is a village of no great size, but has grown rapidly in the last few years. It stands at the junction of the river Mattawa with the Ottawa, and in what has once been the river bed, as is attested by the large boulders which line the streets. Its situation is very romantic. It lies on the Ontario side, and opposite the banks rise very high and bold, while

the river above the village is soon lost sight of in its windings among the hills. A Hudson's Bay post stands picturesquely with its white painted residence and outbuildings on a tongue of land on the farther bank of the Mattawa, projecting into the Ottawa with a bold headland several hundred feet high almost directly in front. On this same side of the river, and but a few hundred yards from the foot, stands a Roman Catholic church. This is the farthest up village on the Ottawa. A government road extends all the way up the Ottawa river to this point and terminates with a most substantial wooden bridge across the Mattawa. It is a village of great importance in a lumbering point of view, and in fall, when men are going up to the shanties, and again when the lumber is being brought down in the spring, is a place of great activity, as well as during the winter, when supplies are being sent in to the various lumbering depots. It is suffering much at present, like every place in this region, from the great depression in the lumber trade. It is thought, however, it may yet become a place of considerable trading importance, but that remains to be seen, and will depend very greatly upon the effect produced by the new railway which is being built from Pembroke to the southern end of Lake Nipissing. As this was the extreme limit of my trip on the Ottawa river, and as this sketch has already grown to such length, I shall for the present stop by saying, "to be continued."

W. D. BALLANTYNE.

JOSEPH COOK'S LECTURES.

MR. EDITOR,—The three pamphlets containing Rev. Joseph Cook's lectures were received as per order some time since. Not to say that I am pleased with the investment would seem like ingratitude on my part. Simply to say I am pleased would be to say too little, and to say more by way of commending them, where the lecturer is in the zenith of his fame, would be like the moon trying to show how brightly the sun shines by reflecting his rays at midday. Yet she pays him no mean compliment by doing much the same thing in her own quiet way on the dark side of the earth. That Mr. Cook was a *thinker* among scientists and divines I fully believed before reading these, for his fame had preceded them, but beyond that one cannot help admiring how completely those thoughts are under control while expressing them. Like a skilful general marshalling his troops for battle, confident of a victory, knowing exactly the strength and tactics of the enemy, his forces are made to do service just when and where they are needed, now the advance guard, now the main line of battle, then with one masterly effort supports and reserves are brought into line for the final onset. Midst the rattle of musketry and booming of cannon the reader fancies the foe overpowered and almost unconsciously is raising his hand to his hat to join in the shout of victory. A good tonic for the dyspepsia of modern thought! Wish you good success in circulating such a healthful literature in this age of sickly sentimentality.

"ONLY AN ARMOR-BEARER."

CHURCH PSALMODY.

MR. EDITOR,—It has been said, not to strike while the iron is hot, is a great waste of labor. I have read with much interest the articles as they have appeared in your columns from time to time affecting the psalmody of our churches. I am glad to find so much good feeling evinced, and such a characteristic oneness of sentiment running through all the contributions. None of us understand alike, and none know all things. I trust by this mutual interchange of opinion, we shall all be benefited and led to right and sound conclusions. All are agreed that the music of our services is important, that it is largely unsatisfactory, and that it needs to be cultivated and improved. The question has been asked by a former correspondent, How can the improvement be brought about? I want just to touch upon one important aspect of this question. The remedy is not to be found by engaging a new praise leader, by securing a large and expensive organ, by manufacturing music for the people, nor by adopting a new Hymn and Tune book, even though it should be authorized by the General Assembly. The most common-sense remedy, as it appears to me, was given at the commencement of these articles in an extract from Mr. Curwen's paper, "On the Service of Song," so heartily approved by Prof. McLaren in his able letters. Both the gentle-

men urge that classes should be established, "not for plodding wearily through the hymns for each Sabbath and learning them by ear, but for learning to read simple music at sight."

The ability to read music at sight, that is, mentally to decipher the printed notes, and form a correct conception of how the music should sound by looking at the printed page, lies at the basis of a true musical education. Very few among the thousands who are studying music are able even to read a plain Psalm tune at sight; and it is not unusual to find solo singers who are obliged to have their parts taught them, having really no knowledge whatever of how the piece should be sung by simply looking at the notes. If the singer has not acquired the ability to read at sight with facility, however thorough his acquaintance with the theory of music, he must always labor at great disadvantage. The future psalmody of our churches will to a very large extent be determined by the efforts we are putting forth in this direction. If ever we get hearty, united, vigorous, intelligent psalmody, it can only be brought about by much painstaking labor, by earnest and well-directed efforts in the impartation of that knowledge which will enable the people to read simple music at sight.

The following quotation is made from Mr. Curwen's "Teachers' Manual." Teachers of Mr. Curwen's or any other method would do well to possess the book:

"The one great hindrance to the popular and easy use of music is to be found in the complex heterogeneous system of notation by which it is commonly presented to the eye. This notation (that is, the Staff in ordinary use) crowds so many unnecessary difficulties on to the threshold of the science as to discourage the majority of learners, and fails so entirely to render obvious and prominent its leading principles, as to conceal the real simplicity of music and veil the wondrous beauties of its inner temple. . . . The Staff notation has grown—grown with the theory and practice of music. It is not an instrument made for teaching purposes, governed by some one intelligible principle which will guide and help the learner, but an aggregation of contrivances which have in the course of years grown into great complexity. Every step in this direction has closed the door of music to thousands of would-be singers."

Some may ask, Can the power to read music be easily acquired? The answer is, yes, if Mr. Curwen's or the Tonic Sol-Fa system be used. The majority of our own people have not the remotest idea of the power and extent of the Sol-fa movement—its wonderful success in Scotland, England and elsewhere, and the increasing demand for it in this country. This, as your last correspondent remarks, is much the best and easiest way of learning to read music. I am aware that, by some, the followers of the Tonic Sol-fa system have often been regarded as a species of musical dissenters banded together for the disestablishment of the Staff notation. We who use the Staff notation need not fear any such results.

This system has no hostile designs against the ordinary notation; in truth, it is perfectly friendly to it. The large majority of the Tonic Sol-fa pupils learn the Staff notation. It is, in fact, the easiest way of mastering it.

I agree with the general run of "Chorister's" remarks. I do not think that Hamilton's Union Notation will assist us much, for this reason. Those who have learned the Staff notation do not seem to need it, as it seems to add incumbrance. I would rather Sol-fa the Staff from a knowledge of key relationship, than have to look into the eye, or head, of a minim or crochet. To me it would only make it more crochety.

The Sol-faist does not need it, he would prefer his own tune language, pure and simple.

I write as an old notationist, but am fully persuaded of the great advantages the Sol-fa system affords the singer.

I have commenced teaching Mr. Curwen's method, and do intend to teach it with all my might, because I am convinced of its undoubted superiority to every other method, combining as it does the prerequisites "Easy, Cheap and True." In our church here we have a choir of twenty voices, sixteen of which sing from the Tonic Sol-fa notation. The books we use both in church and Sabbath school can be obtained in either notation. In connection with classes conducted last winter in the same church, fifteen pupils passed the elementary requirement in music, and as many more are earnestly working in this direction. This means fifteen singers added to our Psalmody for life.

I hope your readers will excuse the reference to the work in which I am engaged. I simply state these facts, that those who may be appointed to compile our new tune-book may take the hint that our friends who use Curwen's method, have some claim to consideration. I say for myself, by all means let us have a book published in both notations.

Hoping the committee will soon be appointed; that they will be practical musicians—men who understand their business and the Church's need. I am yours, etc.,

PRAYSE LEADER.

PSALM AND HYMN TUNE BOOK.

MR. EDITOR, - I think "Precentor" has done good service in calling attention to the necessity of a Tune Book in connection with our new Hymn Book. I agree in the main with what he says. Hymns and tunes should be bound up in one volume. Words should as far as possible be wedded to tunes, as they will thus preserve their hold upon our memories and affections. And this I think an objection to having the leaves cut in the centre. With regard to Hamilton's Notation, I think it altogether unnecessary. It would not aid those using the Established Notation, and as to the Tonic Sol-faist, he does not need such crutches. If he understands Sol-fa properly, in about six months he will master enough of Old Notation to sing all the music in an ordinary tune book. No, let us have our Tune Book written in the old system. And when Sol-faists increase sufficiently to demand a book in Sol-fa, Messrs. Curwen & Sons of London will get it up as cheaply as any other firm. I do not agree with "Chorister" regarding metres. I hope our book will not be limited to common, long, and short metres. Some very beautiful poetry is written in peculiar metre, and our book would be incomplete without such. Were I on the committee appointed by the Assembly, I would suggest the adoption of one of the three hymn books, as that would save all trouble regarding music, etc.; and the English Presbyterian Hymn Book should have my vote, as it is well adapted to all purposes, congregational and musical. At any rate we are all glad something is being done; and should a musical committee not be appointed, we may have confidence that the committee already in existence will do its best to ascertain from the musicians of the Church what is most required.

TONIC.

THE Old Catholic cause in Switzerland advances slowly, and it now numbers from eighty to ninety thousand adherents in the different Cantons. It advances also in its progress towards a correct theology, but in this also slowly. At the late Synod it was finally agreed, after an earnest debate, to allow the laity to receive the communion in two kinds—that is, partaking of the cup as well as of the bread. The cup was withdrawn from the laity in the twelfth century, and the Old Catholics are going back, therefore, to the custom of the primitive Church. Its motion is in the right direction. May it be guided unto the end.

How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sin?—*Jeremy Taylor.*

WATCHING without praying is self-confidence and self-conceit. Praying without watching is enthusiasm and fanaticism. The man who knows his own weakness, and knowing it, both watches and prays, is the man that will be helped and not allowed to fall.

"I DON'T forbid you to speculate," said an old Scotch divine, speaking to a young minister, as his gray head bent over the grave. "I like speculation; I have speculated much myself; but now that I am an auld man, I want to settle down upon the facts, and tak' up wi' the theology of the auld wives and the bairns."

I KNOW HE IS THINKING OF ME.—Dr. Cullis tells, in one of his reports, of an aged Christian who, lying on his death bed in the Consumptives' Home, was asked the cause of his perfect peace, in a state of such extreme weakness that he was often entirely unconscious of all around him. He replied: "When I am able to think, I think of Jesus; and when I am unable to think of Him, I know He is thinking of me." And to how many of the Lord's dear, suffering children have the words of the Psalmist come with sweet consolation, "I am poor and needy; yet the Lord thinketh upon me."

BOOKS AND MAGAZINES.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The September number of the "Atlantic Monthly" is now out, with the following contents: "The Vision of Echard," by John G. Whittier; "The Europeans," by Henry James, jr.; "Recompense," by Annie R. Annan; "American Finances from 1789 to 1835," by John W. Kearney; "Some French Novels," by Thos. S. Perry; "A House of Entertainment," by Horace E. Scudder; "John Mellish," by Barton Grey; "Additional Accompaniments to Bach's and Handel's Scores," by William F. Apthorp; "Count Scouvaloff," by Axel Gustafson; "The Silent Melody," by Oliver Wendell Holmes; "Primitive Communism," by Arthur G. Sedgwick; "Americanisms," by Richard Grant White; "Pope's Virginia Campaign and Porter's Part in it," by Francis J. Lippitt; "August Sailing," by H. Everett; The Contributor's Club; Recent Literature.

Scribner's Monthly.

New York: Scribner & Co.

The leading illustrated paper in "Scribner's Monthly" for September is entitled "Hunting the Mule Deer in Colorado," and the writer of the article is also the draughtsman and engraver of the picture which accompanies it. Dr. Morton's paper in the August number, "To South Africa for Diamonds," is followed in the September number by a supplementary article detailing the doctor's experience at "the dig-gins," and giving a good deal of interesting information regarding the finding, selling, buying, and stealing of diamonds in the neighborhood of the Cape. "College Fellowships" is a short review of the progress of American institutions in post-graduate education, in which the Johns Hopkins University, though the youngest of the colleges, is said to be the most advanced. "Days and Nights in Concord," from unpublished MS. by Henry D. Thoreau, is a characteristic paper, full of poetry and natural history.

St. Nicholas.

New York: Scribner & Co.

The current number of *St. Nicholas* is pervaded with the spirit of the season, and the delights and doings of September days are well represented in its pages. Near the beginning is an interesting short article on "Mackerel-fishing," with a fine picture showing a fleet of mackerel-boats; "My St. George" is a strong, exciting story of the sea, admirably illustrated by Alfred Kappes; and we catch a pleasant glimpse of the beach in Walter Sutterlee's picture "By the Sad Sea Waves." There is also a good story by Emily H. Leland, entitled, "How Lily-toes was caught in a Shower," with a capital picture by Jessie Curtis; and a series of very funny cuts, called "How He Caught Him," representing a queer fisherman's difficulties with his "catch." Other good out-door pictures are scattered through the number, and the instalment of Miss Alcott's serial, "Under the Lilacs," contains a large and beautiful brook-scene by Thomas Moran.

The Complete Preacher.

New York: The Religious Newspaper Agency.

The August number of the "Complete Preacher" contains the following sermons: "Duties and Dignity of the Pastoral Office," by S. D. Burchard, D.D.; "Our National Sin—Intemperance in England," by F. W. Farrar, D.D.; "The Failures of Infidelity, or, Opposition to Christ Unavailing," by W. B. Stewart, D.D.; "Concerning Jesus as a Poet," by Thomas Armitage, D.D.; "Under Constraint," by Rev. C. H. Spurgeon. Lord Chesterfield's words in favor of Prohibition, quoted by Dr. Farrar in his sermon on intemperance, ought to be kept before the public in the present day—especially before those devotees of fashion who seem to be more afraid of disobeying his Lordship's precepts than of breaking the moral law. It was in opposing the "Gin Act" of 1736 that the language was used:

"Vice, my lords, is not properly to be taxed, but to be suppressed. Luxury, my lords, may very properly be taxed; but the use of those things which are simply hurtful—hurtful in their own nature and in every degree—is to be prohibited. If these liquors are so delicious that the people are tempted to their own destruction, let us at length, my lords, secure them from these fatal draughts by bursting the vials that contain them. Let us check these artists in slaughter who have reconciled their countymen to sickness and to ruin, and who spread over the pitfalls of debauchery such baits as cannot be resisted. When I consider, my lords, the tendency of this bill, I find it calculated only for the propagation of disease, the suppression of industry, and the destruction of mankind."

Dr. Farrar says that if these words, once spoken by a professed man of the world, in the house of peers, should be heard now even from the pulpit, the speaker would be called an "intemperate Pharisee." The text of Mr. Spurgeon's sermon is 2 Cor. v. 14: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. The introduction is as follows:

"The apostle and his brethren were unselfish in all that they did. He could say of himself and of his brethren that when they varied their modes of action they had ever the same object in view; they lived only to promote the cause of Christ and to bless the souls of men. Viewed from some points the apostle and his co-laborers must have appeared to be raving fanatics, engaged upon a Quixotic enterprise, and almost if not quite out of their minds. One who had heard the apostle tell the story of his conversion, exclaimed: 'Paul, thou art beside thyself; much learning doth make thee mad;' and no doubt many who saw the singular change in his conduct, and knew what he had given up and what he had endured for his new faith, had come to the same conclusion. Paul would not be at all offended by this judgment, for he would remember that his Lord and Master had been charged with madness, and that even our Lord's relatives had said, 'He is beside himself.' To Festus he had replied, 'I am not mad, most noble Festus, but speak forth the words of truth and soberness;' and to Corinthian objectors he gave a still fuller reply. Blessed are they who are charged with being out of their mind through zeal for the cause of Jesus; they have a mote than sufficient answer when they can say, 'If we be beside ourselves it is to God.' It is no unusual thing for madmen to think others mad, and no strange thing for a mad world to accuse the only morally sane among men of being fools and lunatics; but wisdom is justified of her children. Every Christian minister ought to be able to use the apostle's words without the slightest reserve: 'If I be excited, it is in defence of the truth; if I be sober, it is for the maintenance of holiness; if I seem extravagant, it is because the name of Jesus stirs my inmost soul; and if I am moderate in spirit and thoughtful in mood, it is that I may in the wisest manner subserve the interests of my Redeemer's kingdom.' God grant that weeping or singing, anxious or hopeful, victorious or defeated, increasing or decreasing, elevated or depressed, we may still follow our one design and devote ourselves to the holy cause. May we live to see churches made up of people who are all set on one thing, and may those churches have ministers who are fit to lead such a people, because they also are mastered by the same sacred purpose. May the fire which fell of old on Carmel fall on our altar, whereon lieth the sacrifice, wetted a second and a third time from the salt sea of the world, until it shall consume the burnt sacrifice, and the wood, and the stones, and the dust, and lick up the water that is in the trench. Then will all the people see it, and fall upon their faces and cry, 'The Lord, He is the God; the Lord, He is the God.'"

Dr. Stewart's sermon on the "Failures of Infidelity," is from John xii. 19: "Perceive ye how ye prevail nothing? behold, the world is gone after Him." It is able, and contains many fresh things. The following anecdote of Tallyrand is not quite fresh but it has not been much circulated:

"It is said that one of the disciples of Rousseau had invented a religion which he was quite anxious to see adopted in France as a substitute for the Christian religion, but not making much progress with his substitute, he complained to Tallyrand of his want of success. Tallyrand suggested that it would doubtless help his cause very much if he would allow himself to be crucified and to be buried, and to rise from the dead on the third day, and then to show the people the print of the nails in his hands and his feet."

THE PSALMS IN SCOTCH.

A translation of "The Psalms frae Hebrew intil Scottis, by P. Hatley Waddell, LL.D., minister," has been published. The translator says:—"The bulk of the language, both in terms and phraseology, is such as was in daily use by all well-educated peasants and country gentlemen of the last generation, and such as they had received by tradition from their own forefathers, from the days of the Reformation and the Covenant." Here is a specimen:

Psalm VIII.

1. O Lord, Laird o' us a', how lordlie's thy name abowre a' the yirth; wha setten haist thy nameliheid abune the hevins.
2. Frae bairnies' mouthes an' weanies fine, ye has ettled might again a' yer faes; that the wrang-doeer baith an' wha rights himsel', ye may whush them ane wi' anither.
3. Gin I leuk till thy lift, that fingirwark o' thine; till the mune an' the starn ye hae set sae sikker:
4. What's man, quo' I, that ye bear him in min'; or ane o' yird's bairns ye suld mak him niebor?
5. Yet ye thold him but a thought frae God; ye hae theekit him roun' wi' gudeliheid an' gree.
6. Ye hae gien till himsel' maistership an' a' owre yer ain han's warks, ye hae putten a' laigh aneth his feet;
7. Beasties sma' an' owsen grit thegither: aye, an' the field gaen deer forby;
8. The fier i' the lift an' the soomer i' the sea, an' a' that gaes ben thro' the troghs o' the sea.

SCIENTIFIC AND USEFUL.

THE GROWTH OF CORAL.—An Australian paper speaks of a piece of coral five inches in height and six inches in diameter which has been built upon a telegraph cable laid only four years ago.

A NICE WAY TO COOK POTATOES.—Pare and slice thin; let stand in cold water half an hour; then drain and put in half-pint of milk, a teaspoonful of butter and a little pepper and salt, and bake in the oven one hour.

BOILING VEGETABLES.—In boiling beef and vegetables, put a teacup of vinegar into the pot when the water is cold, and the beef will be much tenderer, and cabbage and beets better flavored, and will not fill the house with unpleasant smell. The vinegar will not affect the taste of the food.

SPICED VINEGAR.—For every quart of vinegar allow three ounces of grated horseradish, one ounce each of pepper, cloves, and allspice (whole), two ounces white mustardseed, two onions chopped fine. Simmer all together five minutes, and when cold pour it over boiled cabbage or beets. Horseradish-root is in perfection in November.

SOFT GINGERBREAD.—One cup each of sour milk and molasses, two eggs, one and a half teaspoonfuls of ginger, and flour to make it thick as pound cake. Warm the butter, molasses and ginger together, beat the eggs, and stir in; then add the flour, milk and soda. Bake immediately. If you use water, or sweet milk, instead of sour, use but three-quarters of a teaspoonful of soda.

REMEDY FOR THE EFFECTS OF POISON IVY.—Bromide, dissolved in olive oil or glycerine, in the strength of from ten to twenty drops of bromide to one ounce of oil. Rub gently on the affected part three or four times a day. The bromide is so volatile that the solution should be renewed within twenty-four hours from its preparation. The eruption never extends after the first thorough application, and it promptly disappears within twenty-four hours if the application is persevered in.

A NEW DISINFECTANT.—One part of rectified oil of turpentine and seven parts of benzine, with the addition of five drops of the oil of verbenia to each ounce. This will destroy the poison germs of small-pox, scarlet fever, and other infectious diseases. Articles of clothing, furniture, wall paper, carpeting, books, letters, etc., may be perfectly saturated with it without receiving the slightest injury, and when it has been once freely applied to any rough and porous substance, its action will be persistent for an almost indefinite period.

TEACHING CHILDREN TO PICK THINGS UP.—We know a man who is quite particular about keeping everything in its proper place. We heard him say that he acquired this habit through the training of his mother. When a boy even as far back as he remembered, his mother always made him pick up and put away his playthings after he had got through with them. He was often allowed to get out all the materials he wanted for a good time. In bad weather the kitchen was often at the disposal of himself and brother, but they always understood that everything was to be cleared up at the close of the play. No doubt there is a difference in children, for we have known boys of the same family, of nearly the same age, brought up in all respects as nearly alike as possible, yet one of them was always careless, and became a careless easy man, while the other was extremely particular in all the details of his dress, sports and work. Still, granting this difference, which many would call a natural difference, we believe a persistent training in early childhood would make an orderly man out of the most careless child.

THE LUXURY OF COLD WATER.—The plague of winter is cold, and the plague of summer is heat, but we may do much to lessen the miseries of both seasons. Now that we are approaching the dog-days, it may be well to point out that by means of a liberal use of water one may pass through the summer furnace without suffering any discomfort. Water is good for other things besides the allaying of thirst. It has a permanent determination to evaporate, and as it cannot evaporate without heat, it consequently diminishes in the process the heat of our rooms. Pans of water, the cooler the better, stationed about a bedroom will positively reduce not only the sensation but the heat itself. Should any one doubt this, let him have his tub, with its shallow depth and wide surface, filled with spring-water, or water with a good block of ice in it, and placed in his bedroom, and mark in half an hour how many degrees the thermometer has fallen. It ought to be 6 degrees at least, and will be 8 if he is not stingy with his ice, and this improvement in the temperature will last for hours. If the heat still remains to great, throw up the bedroom windows, fasten an old blanket across the space, and drench that wall with water; in five minutes the air in the room will be reduced to that water's temperature. Never mind the breeze.—*Cassell's Magazine.*

POISON FOR RED SPIDER.—I find from experiments this winter, that sulphuretted hydrogen gas is an easy and effectual means of destroying the red spider, without injury to most delicate plants. All other insects are destroyed at the same time, and I think mildew is arrested, but am not sure on this point. My plan is to take a water-tight vessel, such as a keg, that will hold the plant and leave room on the bottom for a teacup. After placing the infested plant in the keg, I put by the side of the teacup, about half full of diluted sulphuric acid—about one part of acid to 5 or 6 of water. I then wind the end of a fine copper wire two or three feet long, around a piece of sulphuret of iron as large as a lady's thimble, so as to hold it securely and using the wire as a handle, let it down into the cup, and cover all up tightly with a bundle of papers pressed down by a bit of board. After ten or fifteen minutes the cover is raised a little, and the iron sulphuret drawn out by means of the wire. The plant is allowed to remain about half an hour longer. A little strong ammonia will neutralise the odor of the gas, which, however, if the operation is skillfully performed, does not escape in sufficient quantity to make it worth while to neutralise it. The remedy is so obvious to any one familiar with the properties of the gas, and I think it must have been tried before, but I have never heard that it was.

PRACTICAL PAPERS.

SOCIAL CULTURE.

It is in general fondly believed that if hearts and heads are right, *manners* will be right also. And yet sometimes, owing to forgetfulness, unfortunate examples, or other minor causes, persons' manners are less pleasing than their hearts are true and kindly. Permit, then, a few words on social culture, in two or three rules which will serve equally well both at home and abroad. First, *Be sincere*. It is not needful to good manners that we use as current conversation those common fictions which many deem essential to maintaining a place in good society. We should not say the thing we do not think, always remembering that we are not called upon to say *all* that we think. Why seem to be very fond of Miss Jenkins, whom we like the least of all our acquaintances? Why tell Mrs. Jones that we shall be charmed to visit her, when we really do not mean to go? Why urge Miss Smith to come, when we wish her to keep away? That kindly smile which is due to the human tie, that placid grace which is due to yourself, will make you polite to these without resigning sincerity. And here be sure you do not indulge a hard nature by saying hard things and calling it honesty! We are bound by the Golden Rule to be both sincere and gracious. This is the first rule in good manners,

"To seek that august face of Truth
Where to are given
The age of heaven,
The beauty of immortal youth."

The second thing is *Re sympathetic*. At home and abroad, no quality will make one so beautiful and so beloved as sympathy. If we cultivate sympathy, we shall be reverential to age and tender to childhood. Sympathy is more often the product of a strong than a weak nature; people who are half educated and imperfectly cultured make the ignorant, the timid, and the sensitive feel wretched in their presence, and enjoy making them feel so; while the accomplished scholar, the well-balanced heart, throws over such theegis of his strong protection, and first of all succeeds in making them feel comfortable.

Now this sympathy is akin to another fine social quality, which I cannot too highly commend, and that is, *self-forgetfulness*. We cannot be truly sympathetic to others while we are absorbed in ourselves. We cannot even be self-absorbed and be sincere, for self-centering makes us dishonest to ourselves. Be self-forgetful. "Seek," says the Apostle, in that best book on etiquette that has ever been written—the Bible, "not every man his own, but every man another's good." There is nothing so graceful as this self-forgetfulness. Egotism is always awkward; it blunders, or is stiff, or nervous, or affected. Only in self-forgetting can one be interested either in other people or in their subjects of conversation; and if we are not good listeners, we fail in one very important way of making ourselves agreeable. This self-forgetting is a good quality, which improves with age. Whittier paints such a spirit:

"Who lonely, homeless, none the less
Found peace in love's unselfishness,
And welcome wheresoe'er she went,
A calm and gracious element,
Whose presence seemed the sweet income
And womanly atmosphere of home."

Being self-forgetful, let us also be thoughtful. Of all things, let us not be of those who rattle on without thinking or knowing what they are saying. This thoughtlessness is most dangerous in society; it spreads false reports, tells a club-footed man that mental and physical deformities accompany each other, and a Frenchman that it hates all things French, and then placidly remarks that "it didn't think." Not think! One thing is certain, social culture demands thought. And this opens another point—that of cultivating thought, if we wish to be agreeable and useful at home or abroad. We must be able to talk as well as listen. "It is a fine day, Miss Belinda," says Simpkins. "Ah," smiles Belinda, "I think so." Dear Belinda, you have been thinking the weather is fine these ten years. It is time that from thinking you came to *know something*. It is time by study and wide reading to make ourselves powers in society. Cultivate conversational talent. Language has been called the vehicle of thought but there are all kinds of vehicles, from a Lord Mayor's coach to a wheelbarrow. But don't think brilliant conversation

means a rush of sarcasm. Sarcasm is generally the weapon of the keen against the weak. Notice those who use it; they sink below the level of duellists into that of assassins! Don't indulge in ungenial words or acts and trust to your friends to shield you with "It is his way." You are bound to have a good way that does not need excusing. What, am I talking of very little things? Social culture is a sum of little things. I trust I did not mislead you in saying that the manners might be worse than the heart. Incurably bad manners—manners insincere, unsympathetic, thoughtless, or bitter—are the outcome of a bad heart. Therefore, we may put all exhortations on social culture into one precept, and say *Be Christian*, and in proportion as the gracious mind of the Master abides in you, His disciple, then, true and gentle, thoughtful of others, forgetful of self, improving every talent to its utmost, you will always exhibit the very best of good manners. *Sunday School Times*.

SALT NECESSARY TO ANIMALS.

A correspondent of "The Cultivator and Country Gentleman" writes. "The true value of salt for feeding to animals is neither as well understood nor appreciated as it should be by a large class of farmers, and the best mode of feeding is too frequently ignored, even when its importance is fully admitted. That it is actually required by animals, is shown by the amount of salt contained in the blood of the human species, it being fully one-half of one per cent., and fifty-seven and a half per cent. of the ashes of blood. Investigation has proved that where salt is supplied with the food, this proportion is invariable, and where not supplied, other parts of the system must supply the deficiency, to their injury. What is true of the human species is equally true of our farm stock and animals, which suffer the same troubles when deprived of salt. When the equilibrium of any part is disturbed, the whole system is weakened, and the animal becomes liable to disease, and the system succumbs when attacked.

Salt is a great aid to digestion, and the natural instinct of animals prompts them to its use, as is evidenced by their resorting to salt licks and other natural sources, previous to and during the early settlement of our country, and by what may be still witnessed at the present day on the pampas of South America and other wilds, where herds of horses and other cattle travel miles to obtain from natural sources a much needed supply. It is an undoubted fact that where animals have unrestrained access to salt at all times, many of the diseases to which they are liable are warded off and prevented by keeping the system regular. We find that when salt is regularly given them only good results follow, as is evidenced in their exemption from disease. Where free access is had to salt, stock will take only what is needful, but where the supply is inconstant, a surfeit is often taken which frequently operates injuriously.

The invariable presence of salt in quantities in tissues of the body shows conclusively the important influence which it exerts in the production of flesh and fat in animals. Salt assists digestion by increasing the flow of saliva, aiding also farther by promoting thirst, and a constant flow of fluids, to assist in dissolving much of the food which otherwise might be only imperfectly digested. Actual experiments, carefully conducted, have demonstrated that where two hogs were fattened, one fed salt in its food, and the other with salt excluded, the one fed salt food fattened very much faster, and in several weeks less time. It exceeded in weight by a considerable proportion the one fed without salt in its food. It is an unquestioned fact that all our food products contain a greater or less proportion of salt in their structure, but that the animal economy requires an additional quantity, is equally true. Farm animals, when kept at grass, or on green succulent feed, naturally take more salt than when kept on dry fodder; at least such has been my observation."

THE EARTH NOT A TRUE GLOBE.

Our planet is not a true globe, because of its former plastic condition before the formation and cooling of the surface. When the globe was soft it was more or less yielding, and then the rotation of the earth to which I have reference tending to drive off, as it were, the matter in the equatorial regions; so that the distance through the centre of the earth between the two surfaces as far as possible removed from the poles of

rotation, or those parts of the earth which the imaginary axis comes through, is rather greater than the distance between the two points where the axis comes to the surface. The reason of that fact, and that it must have been so, has been beautifully established by several experiments. That the earth was once hotter than it is now is therefore proved, both by the irregularities of its surface, and by its shape as a whole. We must not imagine, however, that there has been but one change. The minor irregularities are as gradually changing by inner energies and the action of air and water, and it may be that even the largest ones are young compared with the age of the planet's surface. Nor does the change end here, the equatorial protuberance itself may now but after all mark a point in a great cycle of change, which has compelled the earth to rotate about one axis and now about another. Mathematicians consider it highly probable that the axis of the earth may have been in ancient times very differently situated to what it is at the present, and, indeed, that "it might have gradually shifted through 10, 20, 30, 40, or more degrees, without at any time any perceptible sudden disturbance of either land or water." Thus it appears that nature prevents catastrophes by the very hugeness of the scale on which she works. *Norman Lockyear, in Good Words*.

SELF-CONFIDENCE.

Have confidence in yourself. It is the grand stepping-stone to success. Don't cast your burdens on other people's shoulders. They have enough of their own to carry. Do the hard things yourself, and not call upon your friends to help you. Never say "I can't," unless you are asked to do wrong, and then say "I won't," and say it in a voice of thunder, too, if you like. When anything right and necessary is to be done, the man who shrinks the responsibility with a weak "I can't," is a coward. No matter though he may have "marched up to the cannon's mouth" and have been the hero of a hundred battles! He who does not feel within himself the power to conquer fate, is not a man in the true sense of the word. He is a puny apology for God's noblest work, and his mother would have been better employed in "making shirts for a shilling," than in rearing him. Of course it is a misfortune for him, since he can never be any benefit to himself or to anybody else. Heaven help the woman who marries him!

Somebody says, "Oh, I don't like these self-conceited folks." My friend, self-conceit and self-confidence are two qualities as different as light and darkness; and though the self-conceited man may not be the most agreeable of companions, we infinitely prefer him to the creeping, cringing, craven-spirited fellow who is never ready for an emergency, and who, like Urrah Heep, spends his life in trying to be "umble." The man who says "I will do it," who says it from his heart and means it, too—who bends his whole energy to the work, almost always accomplishes it; and then people call him "lucky," and "successful," and all that sort of thing, when, in fact, his "luck" has been brought about by his own persevering efforts, and by his confidence in himself. Fortune, fickle jade though she be, detests laziness and cowardice; and the man who sits down with his hands in his pockets, and "I can't" standing out in big letters from every angle of his body, will never share her favors, unless some rich old aunt dies and leaves him a legacy, and in nine cases out of ten the old lady will endow some other nephew who is a true man.

Young men, have confidence in yourselves, and in the capacities Providence has given you. Don't wait for your father, or your uncle, to give you a start in the world—start for yourselves! Depend on nobody! The tree which leans against its neighbor cannot withstand the blasts which leave the lone pine on the bleak hill-top unscathed.

Never be discouraged at failures. Stick to your object. If obstacles arise, trample them down; you will be the stronger for it. Be brave always to do right. Never mind what people say, and keep peace between yourself and your conscience.

It is they who glorify Him who shall enjoy Him; they who deny themselves who shall not be denied; they who labor on earth who shall rest in heaven; they who bear the cross who shall wear the crown; they who seek to bless others who shall be blessed.—*Dr. Guthrie*.

THE CANADA PRESBYTERIAN.

\$1.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Editor and Proprietor,
OFFICE—NO. 8 JORDAN ST., TORONTO

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TORONTO, FRIDAY, AUGUST 30, 1878.

STATUE TO DR. CHALMERS.

THE unveiling of a statue to the late Rev. Thomas Chalmers, D.D., is an event of national importance in Scotland. Sir John Steel, R.S.A., it was well known, was throwing all his genius into this work of art. It was with him a labour of love, and so well has he performed his task that those who knew Dr. Chalmers intimately pronounce the likeness a speaking one. The sculptor represents the great preacher in his Geneva gown and catching convulsively the Bible before him as he pours in glowing eloquence the value of the word of God. Of course, no other place than Edinburgh would be deemed appropriate for the gift of this monument. Dr. Chalmers was first of all professor of Divinity in the University of that city, and it was here that he led in the movement which ended in the formation of the Free Church of Scotland. Still as the greatest triumphs of his eloquence were gained, and the noble philanthropical work with which the name of Chalmers is identified, was performed in Glasgow, we cannot for a moment doubt that her liberal citizens will quickly follow the example of the metropolis in subscribing for a duplicate of the statue and placing it in one of her public parks. We are almost certain that the wealthy Scotsmen of New York, who have already done themselves so much credit by placing a duplicate statue of Sir Walter Scott and an original one of Robert Burns, both by Sir John Steel, in the central park, will order a copy of the Chalmers statue to be placed near those of his distinguished fellow-countrymen. When we begin to adorn the parks and thoroughfares of Toronto and other cities of the Dominion with such works of art, we are sure that one of the first to be purchased would be the duplicate of that which has now been unveiled to the memory of this great and good man.

The event we are now considering takes us away back to the early years of this century when Chalmers was a raw lad attending St. Andrew's University. From being one of the

dullest students, his mind whenever it came into contact with mathematics caught fire, and burst suddenly into genius. For some years, even when minister of Kilmany in Fife, his is a purposeless life so far as the true work of a preacher is concerned. But still he was drawing crowds to his obscure church to listen to his outbursts of impassioned eloquence as he dwelt upon the being and attributes of God, or revelled in descriptions of His works of creation. Suddenly a change takes place. A deep earnestness seizes upon his heart. His whole being is transformed, and now he turns the entire force of his mind and eloquence to the great gospel theme, Christ and Him crucified. Soon the cry goes out to all Scotland that a great prophet has arisen in Israel. And no long time passes till we find the minister of Kilmany settled in the Tron parish of Glasgow. During the next four years Chalmers reached his greatest eloquence as a preacher, delivering here those marvellous astronomical sermons which when published almost outvalled the circulation of Waverley, and which are admired to this day as prose-poems of the highest order. The next four years see him the minister of St. John's parish, in the same city, there exhibiting as a parochial reformer an administrative ability and power of application of which any chancellor of the exchequer might well be proud. Meanwhile he had appeared in London and carried everything before him, and a tour through England proved the depth and extent of his popularity. After this he retired to the moral philosophy chair in St. Andrews—a quiet retreat from the turmoil of the city, and after a few years we find him in the divinity chair of Edinburgh University. He calculated on a few years of valuable work in training the young ministry, and then enjoying what he was fond to call the Sabbath decade of his life. But the last ten years of his life proved anything but a Sabbath decade. Into the discussions anent patronage and spiritual independence he plunged. It was a period of exhausting labour. But he along with his noble companions succeeded in founding that great Free Church which has spread its branches over the earth, and which is foremost in the work she accomplished for Scotland and the world.

When we consider the fame of Dr. Chalmers as a preacher, as an author of moral and religious works, as a great parochial worker, as a man of noble philanthropical bearing, as a living power in the formation of the Free Church, as one who united in himself the practical and speculative, the utmost earnestness and the highest eloquence, the simplicity of a child and the profoundness of a genius, well may we erect splendid works of art to his memory. But his memory itself is blessed. His most lasting memorial lies in the affections of Christians throughout the world.

THE CHAUTAUQUA ASSEMBLY.

A GOOD many old fashioned ideas seem destined to be knocked on the head in our day. The kind of holiday-making which we have heretofore fancied as the right thing is getting away from the busy and toiling world into some quiet sheltered nook, and there revelling in our new found liberty. A

good deal can be said for this sort of thing in spite of the Chautauqua Assembly. At least it seemed to be the ideal of Dr. Bethune when he spent his vacation amongst the Thousand Islands some thirty years ago. We rather think that had the good Doctor lived to see the days of Westminster Park and the Sunday School Parliament, unless cured of his old fashioned notions, he would have betaken himself to some other Thousand Islands—perhaps to the Islands of Muskoka—for fishing and rest. Dr. Guthrie too stole away from the city of Edinburgh during July and August to spend a few weeks away from the throng of men, and to enjoy solitude among the beautiful scenery of his favorite loch. Nearly every great Doctor that we ever heard of was fond of absolute rest and retirement during holiday-time. But all this is changed at Chautauqua Lake. Here thousands of people do congregate. The cry now-a-days is let us have plenty of good society and of intellectual exercise, and we will enjoy ourselves to our heart's content.

Perhaps a good deal can be said on the point of uniting intellectual work with physical enjoyment in order satisfactorily to spend our holidays. That seems to be the underlying idea of this Christian Assembly. Sufficient opportunity may be had for boating, fishing, riding, and the other out-door sports. But at the same time ample provision is made for the mind. A sensible man will hardly attempt the whole Chautauqua bill of fare, beginning with the prayer-meeting at 6 a.m. and attending lectures, classes, talks, conferences, question-drawers, children's meetings, normal classes, gatherings of alumni, and all the host of them, which follow upon the morning prayer-meeting and continue all day long with short intervals for meals until 10 p.m. We could fancy an irrepressible Yankee trying to do all this, and to crowd into his meal or sleeping hours enough of boating and fishing for a relish. But surely no man in his senses would go through such an ordeal when he is bent on a holiday. It would be sheer madness.

At the same time we fancy we could gain much benefit by attending this Assembly. After bathing and boating in the morning hours, to attend an immense gathering of keenly intelligent listeners, and hear an eloquent lecture upon science or the Bible, or to witness some superior exhibition in the way of conducting a Bible-reading or a normal class, or to catch the inspiration of a thousand voices as they poured forth their notes of melodious praise—all this would be delightful indeed. And then after an afternoon's resting or boating or reading something light, to take part in some great meeting and to share in the intellectual discussion that goes on, and after a short walk with our footsteps lighted by the pale rays of the moon, to retire to our quiet resting-place in tent or cottage—we think this would prove a day well spent. Still clinging to our ideal of retirement and rest as best suited for vacation, we think it would be well to attend the Chautauqua Assembly and then repair to some quiet spot to chew the cud after such a varied meal. It is said that Lord Beaconsfield has gone into the country with an armful of French novels to recruit his expended strength after the fatigues of congress and of his reception

at home. A leaf out of his lordship's book may well be taken by those who are inclined to turn their vacation into a period of intense activity and excitement.

The influence of Chautauqua must be good and lasting. There the various denominations meet on a common platform. They dwell together in brotherly love. The foremost scholars are brought together to exchange their thoughts upon Christian work. The methods of instruction which are exemplified must have a reflex influence upon Sabbath Schools everywhere. Many a teacher, superintendent or pastor returns like the bee to his home laden with the material which is to be turned into honey. The social influence of Chautauqua fills the heart with delightful remembrances of the friendships which have been made. The meeting of so many Christians to study the word of God is suggestive of the occupations of heaven. Above all such a gathering presents a noble protest against the infidelity and vice and worldliness of the age. Any one who has not been privileged to go to Chautauqua has a rich feast provided for him in the Chautauqua "Herald" which furnishes verbatim reports of the proceedings of the Parliament.

FOREIGN SUNDAY SCHOOL ASSOCIATION.

THIS is an association which is founded for the purpose of establishing Sunday schools all over the world. It is a Yankee notion of great practical value. The idea is to make the Sunday school self-propagating, in much the same way as Churches extend themselves. A Church gives forth an offshoot which takes root in some necessitous locality, and grows till it attains independence. Of course, a Church in doing so may be said to propagate everything connected with a Church, and therefore a Sunday school to the bargain. But what is to hinder a Sunday school doing the same thing? Let one of our schools resolve upon establishing a new school in some place that really requires it, and say that this is done under the general superintendence of an association, then what will be accomplished? A new Sabbath school will be set going. This will by-and-by become a mission field. Then the organization of a congregation will follow. Then the buildings necessary for such will be put up. It is very evident that were this done to any extent, the world would soon be covered with Sabbath schools.

What is to hinder? Well, it is a question of money? Rev. Dr. Rufus Clark, of Albany, states that there are close upon seven millions attending the Sabbath schools of the United States alone. It is prodigious to think of it, and more than Dominie Sampson would say so. Well, supposing that every person attending the Sabbath schools in the United States gave but one cent in the year for the propagation of Sabbath schools, it would yield an income of \$75,000 and upwards, and that, mark, for only one year. At the rate of one cent per week there would be an annual income of upwards of three and a half millions of dollars. With a contribution of one cent per annum from every person throughout the world, the income of a few years would make the national debt of Great Bri-

tain or the United States appear as a mere cipher. Such is the power of littles. Such proved to be the power of the penny in the hands of Dr. Chalmers. It was the penny a week that made the Sustentation Fund.

The Foreign Sabbath School Society referred to is doing its work at present upon four thousand dollars per annum. If it has done good in the past, what a work could be accomplished upon the basis we have named! Why, it could take the whole foreign work of the Church into its hands, and never feel it. It could plant Sunday schools everywhere in a few months. We are glad to learn that the suggestion of Dr. Clark has been quickly followed up in Albany. It is worthy of being followed up everywhere.

PROVINCIAL TEACHERS' ASSOCIATION.

WE were much pleased and instructed to peruse with exceeding care the proceedings of the late Provincial Teachers' Association. The addresses and discussions did credit to those gentlemen who took part in them. The speeches of Inspector Hughes and Professor Goldwin Smith at the close were well worthy of the place assigned to them in the programme.

It appears to us to be a hopeful sign of the progress of the teaching profession that it is organizing into associations. This is in keeping with the age. In Toronto during this summer we have been favoured with the annual meetings of medical men, of dentists, and other professions. In the United States there is a proposal to form a national Bar Association, and already there every possible profession and work have their conventions, their conferences, or their parliaments, as they are variously called. And thus we need not wonder that the teachers have begun to assert themselves, and that in their county and provincial associations they are taking shape as a separate and independent profession. The Church, the Bar, the medical profession were not long since considered the only three estates or professions that existed. The Press has risen to be a fourth estate, and now we shall have the teachers as the fifth. But whether first or fifth, there is no body of men who deserve better of their country than our teachers. They are well educated, intelligent, hard-working, and actuated as a rule by the highest motives, and their influence upon society in general, and upon the young and rising generation in particular, is incalculable.

The teachers seem to be modelling their associations upon the system of the Presbyterian Church, their county associations corresponding with presbyteries, and their provincial with synods. And now Inspector Hughes proposes to add what would answer to the description of the General Assembly, viz., an association for the Dominion. It may be an unconscious imitation, or perhaps it is because our Presbyterian system is so much the exponent of common-sense principles, that others seeking organization cannot help following in its wake. But there is one thing which the teachers want and which the ministers have, and that makes all the difference in the world between them. We refer to the right of independent action—of executing existing laws or initiating and perfecting new

ones. As yet the Teachers' Associations are not much more than mutual improving societies. They are highly literary. They are eminently wise. But all they can do is to edify and comfort themselves. They have no executive. They do not rule the schools as ministers do the churches. Possibly the existing associations may develop into self-governing bodies. But whether or not, let us not forget that as advisory bodies these associations of teachers cannot but exercise a wholesome influence; while upon public opinion and questions affecting the interests of education their deliberations cannot but be felt. It is a valuable sign of a respectable hearing being given to them by the public, that so much attention was shown to them by the secular press.

THE YELLOW FEVER.

THE accounts we have of the ravages of the yellow fever in the southern cities are harrowing to read. The victims are to be numbered by thousands. Many places have been depopulated, the people flying in fear and awe before the enemy. The strong have fled from the weak. Those who could not go have been left to do battle with the terrible foe. It is doubtless owing to the extreme heat that this plague has come to destroy. What a record of which this year can now boast! a record of lightning storms, of destructive hail, of deluging rain, of fierce hurricanes; and human life and property have been as a breath before their approach. But of all these surely such a plague as this is most to be dreaded.

We are glad to see that the people of America are being roused into active benevolence for the relief of the suffering. That is the grand offset to such calamities in our age. Lancashire, Chicago, Avondale, St. John, China, remind us of the munificent gifts of the world for the help of the distressed. The yellow fever may quickly be followed by the footsteps of the angel of mercy. Relief will go out from those who feel for the suffering and are praying on their behalf.

MEETINGS OF PRESBYTERY.

- BRUCE.—In Knox Church, Kincardine, on last Tuesday of September, at 2.30 p.m.
- HURON.—Presbytery of Huron will meet at Wingham, on 2nd Tuesday of October, at 11 a.m.
- PETERBORO'.—At Cobourg, on the last Tuesday of September, at 11 o'clock a.m.
- TORONTO.—In the usual place, on the first Tuesday of September, at 11 a.m.
- WHITBY.—At Whitby, on the 3rd September, at 11 o'clock a.m.
- CHATHAM.—The Presbytery of Chatham meets at Thamesville on Tuesday, the 17th Sept., at 1 o'clock p.m.
- PARIS.—Presbytery of Paris meets in Zion Church, Brantford, on Tuesday, 17th September, at 2 p.m.
- KINGSTON.—Next quarterly meeting of this Presbytery will be held in St. Andrew's Hall, Kingston, on Tuesday, 24th September, at 3 p.m.
- OTTAWA.—In Bank street Church, Ottawa, on the first Tuesday of November.
- STRATFORD.—In Knox Church, Stratford, on 24th September, at 9.30 a.m.
- LONDON.—Next regular meeting in St. Andrew's, Sarnia, on last Tuesday in September, at 7 p.m.
- BARRIE.—At Barrie, on Tuesday, 24th Sept., at 11 a.m.
- SAUGEEN.—At Palmerston, on Tuesday, 17th September, at 2 o'clock p.m.
- HAMILTON.—This Presbytery will hold an adjourned meeting at Beamsville, on Tuesday, Sept 3rd, at 10 o'clock a.m.
- HAMILTON.—Next ordinary meeting in Central Church, Hamilton, on Tuesday, Sept 17th, at 11 o'clock a.m.
- MONTREAL.—In St Paul's, Montreal, on Tuesday, the 1st of Oct., at 11 a.m.
- GLENGARRY.—At St Andrew's Church, Martintown, on Tuesday, Sept 17th, at 1 o'clock p.m.

CHOICE LITERATURE.

TOM'S HEATHEN.

CHAPTER XVII. RECONSIDERED AND ACCEPTED.

Late the next morning Robert Lyon awoke and found a refreshing breakfast awaiting him, which he ate in silence, while I sat over by the window busily writing.

"Doctor," said he at length, "you brought me back in spite of myself, only to add to my obligation to you. The recollection of your kindness and my seeming ingratitude was all that stood between me and a wretched death last night. I wanted you to think as well as you could of me, and so come to tell you that I am going to get something to do, and for your sake will try to live a better life."

"Let the past go," said I, reaching him my hand. "We will wipe it all out and begin on a clean page. I have been waiting for you to go up street with me and get your money, or what amounts to the same thing, bills of exchange payable in New York. Then I want you to go home and start anew." I talked with him long and earnestly, spoke of his mother and of Tom, and when I told him of his mother's last words, and how poor Tom loved him, and had sought him everywhere, he covered his face with his hands and fairly broke down. His past sickness and present weakness rendered him more accessible. I pressed my advantage to the utmost, requiring no pledges, knowing how useless that would be, and so far won the day as to put him before night in possession of his property, part in ready money, but mostly in bills of exchange. These, mistrusting himself, he wished me to hold for the present.

On the street I found an acquaintance who was going to Liverpool, and from there by the next steamer to New York. Robert Lyon finally consented to go with him. I found that he was, somehow, unwilling to face Tom just yet. Promising to follow in a short time, I gave him letters of introduction to Mary and Hal, and telegraphed Hal to meet him in New York and take him home till I came.

It is curious how far the consciousness of being well dressed and of possessing a certain amount of filthy lucre goes to rehabilitate a man in his own esteem, as also in the esteem of those about him. When I parted with Robert Lyon at the depot, he was a self-respecting, dignified-looking man. A superficial observer could see nothing wrong about him, and if he could have the courage and perseverance to live down his evil appetites he would be once more a man of whom Tom could be proud.

As I placed the receipt signed by Robert Lyon in Joel Dyer's hands, he stared incredulously. As he failed to understand the man's refusal at the first, so he failed to understand his acceptance in the end. But I gave him his glasses and called Agnes to look at an engraving I had found in an old shop, that he might read his receipt and indulge his thoughts secure from observation.

At last I ventured to look at him. He was still holding the receipt, and his face was like a written page. He realized clearly that so much money was gone forever from his control, and it was a large sum to pay away needlessly. With him anything that could not be legally collected was needlessly paid. He had purchased peace of mind at a high price. It was a costly luxury. But then, he reflected, that through a long life he had allowed himself few luxuries, and perhaps could afford to indulge himself in this, since the thing would not occur again, and beside, he was so near through with it all. Thinking of that, he folded the paper carefully and put it in his pocket-book. Never was bond or mortgage so precious as this. It was, he believed, an assurance of peace in this life, and a sort of mortgage on the Lord—a note on demand to be presented at the entrance of that mysterious life toward which he was journeying fast. Yes, he could pass the remainder of his days in peace. He had escaped; he had circumvented that worthless Robert Lyon; he could afford to exult, even; and with these thoughts he swung himself off the couch, a deep, scarlet spot like a blood stain burning either hollow cheek; and in the old, imperative tone he called:

"Come, Agnes get my cane. I want to walk. I shall get well now, and we will go home at once."

He began to improve steadily. He possessed an astonishing amount of what is called "recuperative" force. The prospect of going home helped to put new vigor in him, and Agnes began to hope for a permanent improvement, if not a final cure.

In a few days I could see that notwithstanding his apparent courage and cheerfulness, he was not yet at rest. The tormenting thought of this Robert Lyon had so grown into him during the past two years that he could not rid himself of it at once. It still haunted his sleep. And if the relief by day was not as complete as he expected, it was still enough to give strength and invigoration to a frame peculiarly susceptible to mental influences. He must have had a tough physical constitution to have resisted so long the inroads of his aggressive mental force, which now that it had at last obtained the upper-hand, was like a lion rampant. In his restlessness he turned to the thought of his home with the longing of a homesick child. Once there, he felt assured that the absolute repose which he so craved would be his.

I had hoped for a few weeks of sight-seeing both for Agnes and for myself. But he was so importunate, thinking as usual only of his own claims and conveniences, that Agnes, glad to gratify him in anything, wished to comply with his desire. And so before the autumn storms came on we started for home.

CHAPTER XVIII.—JACK OPENS MY EYES.

I had expected Hal to meet us in New York, but instead Jack came pushing his way through the crowd as soon as the steamer reached her dock. Lean old Jack! I scarcely knew him. He had grown a head taller, and a downy darkness on his upper lip betokened a coming mustache. His voice, too, was in that transition period when a youth commences a sentence in one octave and ends it in another. But his heart was unchanged. He hugged me like a bear, pulled off

his cap with an awkward bow to Miss Dyer, and shook hands with her father as if they were just of an age. There was a breezy cheeriness and whole-heartedness about the boy that would half cure one less hopelessly diseased. Even his face brightened for a moment, but the brightness ended in a sigh, for as he stood with his cold, weak palm in Jack's warm, strong clasp, he could not help thinking, "He is at the beginning and I am at the end of life." There could be no sharper contrast. It was Alpha and Omega, with an immeasurable stretch between.

"How are they all at home, Jack?" asked I, as soon as our party were comfortably seated in the train that would take us to our own city.

"First-rate! only mother has intermittent fidgets about that Mr. Lyon you sent over to us. He is out every night till nearly morning. Mother says there is something wrong about him, and I tell her of course there is; you have no interest in people who are all right. If I had a club-foot or a liver-disease you would think as much again of me; now wouldn't you Uncle Doctor?" and he gave me another spasmodic hug, adding: "Hal says that you are a philanthropist as well as a physician, and that probably this man has a moral obliquity that you are endeavoring to straighten. I have tried ever since to find out what a moral obliquity is,—mother fears it is infectious;" and Jack's mischievous eye looked up inquiringly, as in the old, boyish days when he coaxed for a tin-trumpet or a hobby-horse.

"Never you mind Jack!" said I, settling his cap, which was forever perched on one side of his tousled head. "But tell me, where is Hal; and why did he not come to meet us?"

"Is that a reflection upon your humble servant?" He waited for me to shake my head and punch his cheek, before he continued: "Hal said I could do just as well and better than he, and so got off the train at New Haven, leaving me to come on alone. I was to give his love to you, and to say that he was going to stick to his studies now, and should spend no more time running back and forth, unless absolutely necessary. He also sent kindly regards to Miss Dyer and her father." As Agnes smiled and bowed her thanks a flush crept over her face, and as Jack went on to say: "When mother is not fidgeting about Mr. Lyon she fidgets about Hal. She says he is not well, and is worrying himself to death about something or other; and in truth the old fellow has grown awful poor and sober. But I tell her we shall all get well now you have come home,"—her face grew troubled and pitiful, and she looked steadily out of the car-window with wistful eyes, that saw neither town nor landscape as we hurried on.

"But," continued Jack, "Maud makes up for all Hal's soberness. She is as gay as a lark, and sings from morning till night. She and Tall Enough go about whispering to each other, and laughing over the silliest things."

"What is that, Jack?" said I quickly, a gleam of light just breaking in upon my benighted brain.

"Why, Uncle Doctor! you would not believe it," said Jack earnestly, "but that Tall Enough is up to the house every evening, not to see Hal either. He has just taken possession of our parlors and of Maud too. I don't believe she knows there is any one else in the world. A fellow might as well have no sister, if she is to be appropriated in that way."

I looked over to Agnes. Notwithstanding her pre-occupation she heard Jack's speech, and met my questioning eyes with an amused smile.

"Have I been blind?" queried I doubtfully, still looking in her face.

"Perhaps so."

"But you were not?"

"No."

"I have had so little experience in matters of that sort, and am getting so far along in life that perhaps my blindness is a permanent thing. Your sight is clearer, Miss Dyer."

Again her face flushed, and this time with an exquisitely pained and embarrassed look that made me bite my tongue with vexation for having said anything to trouble her. She leaned back in her seat, and her face was for a long time hidden by the newspaper she was attentively perusing. After a little I observed that the paper was wrong side up. Well, perhaps it was just as interesting that way.

Jack was bouncing about as usual.

"Sit still, old fellow. Did Maud tell you she was homesick in Italy?"

"No; was she homesick?"

"Very."

"Guess she would not have been, if you had taken Tall Enough along."

"It is too absurd," said I after a thoughtful pause.

"What is too absurd?" asked Jack, leaning his head heavily on his shoulder.

"Nothing, it seems," said I, feeling more annoyed than I was willing to admit. Here was Maud caring for Northrop Duff—a chicken beside a hawk; and here, too, was Agnes flushing when Hal's name was spoken; and somehow the joy of coming home was marred already. Then there was Lyon. Trouble ahead in that direction.

The first look showed me that he had improved in health and strength and general appearance since I saw him last, and also confirmed my suspicions that with returning health and strength came a resurrection of the old, evil appetites and instincts. There was a restlessness about him that nothing could quiet; an unexpended nerve-force crowding him to action or dissipation. Dissipation was the old channel, and it would vent there, unless drawn off by steady and exhaustive action. As soon as we were alone he asked for his money, saying that he was "dead broke." I knew that he could not have spent the considerable sum in his possession when he left Liverpool, legitimately; and giving him what money I had with me told him he had best wait a few days before getting his bills of exchange cashed, in order to make a safe investment.

The next day he came for more money—not shame-faced as one would expect, but as coolly as he would ask for a glass of water, being thirsty.

"What have you done with that you had yesterday?" asked I, trying to arrest his uneasy eyes.

"Lost every cent of it at faro last night;" adding hurriedly, "but I will get it back again to-night, and more too."

"Look here, Robert," said I gently: "I thought you had got through with all that, and would begin life anew."

"I never shall get through with it," said he fiercely. "It is like a consuming thirst. I have become so accustomed to the excitement that I have got to have it or drink till I drown the devilish craving. So far, I have kept from drink; but no one knows how I have fought, and no one knows how much longer I can abstain. I staid in the house day and night, because I could not trust myself out of doors, till I could bear it no longer. Then I went out, and propelled by an impulse I could not master, pushed straight for a gambling saloon. If there was one in the city, I knew I should go straight to it, blindfold. I tell you," said he with an awed look and whispered tones, "I am mastered by something stronger than my own will; and it holds and drags me whether I will or not."

"But if you had work to do, work to keep you wholly occupied through the day and thoroughly tired at night, that 'something' which is only an abnormal habit that has returned with returning strength, could be kept down till your weakened will had grown strong enough to hold it there. You are not a sound man. Your disease is moral debility; and the cure lies almost wholly in your own hands. Recognize the fact that you are unsound, and treat yourself with the same patience and perseverance that you would treat a sick child. Come! I will help you all in my power. Are you willing to try?"

"It is useless!" said he with tears in his eyes. "I am past help. I have tried it over and over again. There will come days when I think I am strongest that I cannot hold myself at all. You have no idea what an utterly worthless thing a rotten will is. Do you know a man can yield and yield, till he can do nothing else? I have come to that." He stood staring at me with eyes full of horror that saw himself sliding surely, surely into a bottomless abyss. Suddenly he covered his face with his hands exclaiming passionately: "Would to God I had never been born!"

"Have you seen your brother?"

"No, and I cannot," said he with strange inconsistency, "till I am more of a man. Give me my money and I will go off and see if I cannot do better somewhere else."

"Have you slept well of late?" asked I, apprehensive that this uncontrollable restlessness would precipitate another debacle with its consequences.

"No; I cannot sleep till I am half-tired to death. Sometimes I think I never shall sleep again."

"Come with me then, and I will see that you have a good sound sleep. It will do you more good than anything else."

He followed me obediently as a child. Yielding was easier than resisting. There is a constitutional laziness in the mental make-up of some people which is often the tap-root of their misfortunes. I gave him a large dose of hydrate of chloral and made him lie on the lounge in my den. Having staid by him till he was in a sound safe sleep that would last for some hours, I took my hat and went over to see Tom.

Tom was as glad to see me as I was to see him, and we stood for a long time hand in hand, asking more questions than either could answer. At last there was a pause, and I said:

"Tom, you remember we had a conversation some two years ago upon a subject we agreed not to mention again?"

"Yes."

"Will you give me leave to speak of it now?"

"Yes; for you would not speak of it needlessly," answered Tom under his breath; for his intuition, keen as a woman's, divined that I had news of consequence for him. He brought me a chair and sat down himself. I scarcely knew how to begin, and his anxiety helped me, for he asked unsteadily:

"Is he alive?"

"Yes."

"Where?"

"In this city—at my house."

Tom's head went down. I could not see his covered face, nor would I if I could.

After a little, glad to say what I must without looking at him, I added, "He was sick in a Paris hospital, and as soon as he was well enough I persuaded him to come home. You remember that he lost his inheritance in an unfortunate transaction with a broker. Well, that man's conscience, or something behind it, or something within it, has forced him to make full restitution so far as money goes. Your brother has his own once more, and it was about the disposal of this money that I wanted to see you this afternoon."

"Why does he not come to me?" asked Tom, lifting his head.

It was best to be thoroughly honest with him, and I answered, "I do not quite understand. It seems to be a mixture of fear and shame that keeps him away."

Tom's dark face flushed to the roots of his hair. He was grieved, pained and chagrined. "I thought Bob knew me better," he said to himself; and turning away he put a question infinitely harder than all the rest:

"What is he, Doctor?"

"A man to be saved."

"Then he is not wholly lost?"

"I trust no man is wholly lost while the breath of life remains within him. Tom,—” reaching him my hand which he instantly grasped, "my interest in your poor brother has grown to be second only to yours; and however painful it may be to you or to me, it is better to talk this matter up thoroughly, and see what we can do for him."

A long consultation followed, in which I told Tom all that I knew of Robert's past or present; withholding only the name of the broker in whose interest the successful search had been prosecuted. Some day he would know. Till then let it rest. I dwelt upon Robert's present condition, necessary treatment and future prospects. Our earnest and prayerful conference ended by his going home with me to see Robert and if possible to persuade him to become a member of his own family. If an interest in some one or something besides himself could be stimulated into action, if his affections could be drawn out and fostered, and a self-res-

pect built upon a solid basis, his chances of salvation here and hereafter would be greatly improved. All this could be done in Tom's family if anywhere. He had an excellent wife and three or four young daughters, and the sweetest and most helpful influences abode in that home. The experiment would have been one of doubtful propriety if there had been sons in that family.

I entered first and found Robert still sleeping, and proposed to Tom to look at Robert in his sleep, that he might not betray his painful surprise at the great change that had taken place in him when he should see him awake. Tom went in and I closed the door after him.

What took place in that room was known only to themselves and to Him who knoweth all.

Some hours later Tom and Bob came out, arm in arm, and without speaking to any one went lovingly home together.

(To be continued.)

THE FAMINE IN CHINA.

The famine seems now to be at its worst. The impoverished country consists of the greater part of the Province of Shansi, parts of South-western Chili, Western Shantung, and the northern districts of Honan, comprising an area variously estimated at from 70,000 to 100,000 square miles. The greatest distress is in the southern half of Shansi, including the provincial capital, Tai Yuen, the population of which, unless rain comes at once, bids fair to become absolutely extinct. In its horrible details, as given by all witnesses, foreign and native, official and missionary, it is the direst calamity that this or any country has been visited with. The sturdy Chinese peasants do not calmly fold their hands and die, like our poor fellow-subjects, the Madrassees, last year; they eat the dead, and when there are none to take they kill the living for the same purpose. This is no Oriental exaggeration, but the actual state of things in a district not 700 miles from Shanghai. In the Pekin "Gazette" of the 15th of March there appears a memorial from Li Ho-nien, Governor of Honan, and Yuan, Special High Commissioner for Famine Relief, appealing for State assistance to the distressed province. From it may be gathered the straits to which the famine-stricken country is reduced. I therefore append a translation of it, and I must remind my countrymen as they read it that it is no sensational picture to move the tears of emotional subscribers, but a calm description of the state of the province by its responsible rulers in the language of a Blue-book:

"The drought with which the province has been visited for several years in succession has resulted in a famine of an intensity and extent hitherto unheard of. As autumn advanced into winter the number of those in need of relief increased daily, until at last they could be counted by millions. The lower classes were the first to be affected, and they soon disappeared or dispersed in search of subsistence elsewhere. Now the famine has attacked the well-to-do and the wealthy, who find themselves reduced to greater misery as each day goes by, and they, in their turn are dying off or following those who have migrated elsewhere. In the earlier period of distress the living fed upon the bodies of the dead; next, the strong devoured the weak; and now, the general destitution has arrived at such a climax that men devour those of their own flesh and blood. History contains no record of so terrible and distressing a state of things, and if prompt measures of relief be not instituted the whole region must become depopulated. Local sources of supply are entirely exhausted; the granaries are empty, and the treasury drained dry; while the few wealthy people in the provinces have helped with contributions and loans till they themselves are impoverished."

In the Prefecture in which the capital of Shansi is situated the population has diminished from over 1,000,000 to 160,000, and the Chinese newspapers here give the number of people who have died of starvation, or met the awful fate just recorded, as over 5,000,000.—*Shanghai Cor. London Times.*

A CAUTION.

The narrative of STANLEY'S expedition to Equatorial Africa, and his magnificent exploration of the Congo—one of the grandest achievements of modern times—is published by J. B. MAGURN in one handsome volume, profusely illustrated with engravings from his own sketches, and ten splendid maps. It also contains two portraits of Mr. STANLEY.

The story of this brave man's adventures, the travels accomplished, the perils through which he passed, the sufferings he endured, the wonderful discoveries he made, told in his own fluent and graphic style, reads like a romance of the old adventurous times, and no one who takes up the book will be willing to lay it down until the last page is finished. For deep dramatic interest there is nothing in the whole range of modern travel equalling the scenes here described.

We regret, therefore, to learn that an attempt is being made to impose upon the public a spurious work, purporting to be a complete history of STANLEY'S achievements and explorations. It is a garbled and incomplete story, made up from letters necessarily imperfect and fragmentary. Compared with the book the letters in the "Herald" are a mere prospectus. Many most interesting details were omitted which appear in Mr. STANLEY'S book, and which are necessary to the complete understanding of the great work he has accomplished. To protect the interests of Canadian readers, we deem it proper to warn the public against attempts to palm off upon them this garbled and spurious narrative of his explorations. The only genuine and complete account of STANLEY'S achievements, written by himself, entitled "THROUGH THE DARK CONTINENT," is copyrighted and published by J. B. MAGURN, TORONTO, by special arrangement with the Author; and whoever buys any other will waste his money and cheat himself out of the genuine book which English critics pronounce the most fascinating book of travel which has been produced in modern times.—[Advt.]

To extol one's own virtue is to make a vice of it.

THE SETTLER.

In a far-distant land, the eye
Had cooled day's sultry glow,
And shadows down the mountain side
Came creeping soft and slow
O'er pastures white with feeding flocks,
And sheaf-set valley's brow.

For fields of yellow corn waved high
Where forest trees once stood,
And the woodman's axe was never heard
In the green solitude,
And human footstep never woke,
The echoes of the wood.

But wielded now by sturdy hands,
All day the bright axe rung;
In the midst of that vast wilderness
A happy home had sprung,
And children's gleeful laughter blent
With voices fresh and young.

Beside his door at sundown sat,
In the still evening air,
An aged man; upon his brow
Were lines of weary care,
And many a fleeting year had thinned
His locks of silvery hair.

'Twas half a century and more
Since he left his native land;
And now on plains of ripened wheat
As thick as ocean sand,
And orchards bent with fruit, he looked,
All planted by his hand.

The sunset faded, and the stars
Gleamed in the tinted sky
By slow degrees; yet there he sat,
That old man silently—
Sat listening to the tale his heart
Told of the days gone by.

Like hoar-frost touched by sun-light, fled
The present from his eyes;
His mind stirred with the wakening
Of sweet home memories;
Again a bright-haired boy he stood
Beneath blue English skies.

The mill-weir's rush he heard again,
The broomy dingles saw;
And the hawthorns on the river bank,
Just as they grew of yore,
In the Spring-time of his boyhood, when
He pulled the branches hoar.

Rose up another vision yet
In that calm even-while—
The picture of an old green lane,
The well known trysting glance;
The shadow of a truthful style,
A tender, trusting smile.

Twenty Springs had brought their flowers,
Twenty Summers flown,
Twenty Autumns on her grave
Their yellow leaves had strewn,
Since last he kissed that cold white brow,
And went his way alone.

Alone, save for the little ones,
Through whose clear childish eyes
The soul of his lost darling looked,
And bade his crushed heart rise,
For their sakes, from its burdening pain
To steadfast, high emprise.

But now that time of sorrow seemed
As though it had not been,
And the memories of the day before
Sprang fresh and fair and green—
The days when no grief-cloud had dimmed
His life-star's early sheen.

Through the dim twilight's deepened blue
The moon shone clear and still,
Yet steadfastly the aged man
Looked out on wood and hill,
As though he heard the sound of bells,
Or the rippling of a rill.

Distinct and clear, as though it were
A scene of yesterday,
Seemed the cowslip-dotted English fields
And the hamlet far away,
Though he left them when his locks were brown,
And now they glistened gray.

Around the cottage ingleside
Gloweth the Christmas brand,
Rings the laughter and the shouting of
His brother's joyous band;
He feels the old familiar touch
Of his loved mother's hand.

Hark! the clear cry of the whip-poor-will:
The sound the old man hears,
And with it breaks the spell that brought
Again those long lost years;
And now he sees the calm bright stars
Dimly through gathered tears.

—Chambers' Journal.

BRITISH AND FOREIGN ITEMS.

The heathen temples at Shantung, China, are rapidly falling into decay, from neglect.

A JAI ANHSE Government official, on accepting Christianity, left his position with a salary of thirty-five dollars a month, to become a colporteur at fifteen dollars a month.

A NEW religious paper is soon to be begun in Scotland, called the "Scottish Patriot," to combat the Papal aggressor. It "will seek to unite all Protestants against the common foe."

THE late Rev. Alexander Pollock, of the Free Scotch Church, Paisley, has among his bequests directed £3,000 to be devoted to the founding of two or three bursaries in Glasgow University for behoof of persons connected with Paisley.

WHAT is said to have been the largest Japanese audience a missionary has ever had at one time numbered 3,000, and was accorded Mr. Atkinson, an American missionary, assisted by a native pastor, and an ex-Minister of the Government.

SOME of the Lutheran pastors of Pennsylvania have very large charges. Four pastors serve five congregations, four others serve six, three serve seven, and two serve eight. The largest confirmed membership in any of these charges is 1,726.

THE bill allowing women to vote in school-meetings has passed the New Hampshire House of Representatives, having already been adopted by the Senate. This is the first substantial victory won by the woman suffragists of New England.

THE Vatican having appointed an incumbent of the See of Naples, without the consent of the government, the latter has refused to grant him the exequatur, and he will be maintained at the expense of the Vatican. The government claims the patronage of the see.

THE World's Convention of the Young Men's Christian Association met in Geneva on the 17th. The average attendance at the conferences was 1,000. Delegates present from America, Belgium, England, France, Holland, Spain, and the Protestant cantons of Switzerland.

THE Old Testament Revisers, who began their work on 30th June, 1870, have sat for 460 days for six hours each day, and have gone over the whole of the Old Testament, with the exception of part of Esther, Job, Proverbs, Ecclesiastes, Solomon's Song, and Daniel.

THE Queen of England as head of the Church has appointed a commission of noblemen and clergy, to inquire into the law and existing practice as to the sale, exchange, and resignation of ecclesiastical benefices, and to recommend remedies for abuses if any are found to exist.

IN China there are 305 Protestant missionaries of various denominations, or about one to a million and a half of population. This is as if there were only thirty preachers in the whole United States. It must be remembered that half the missionaries are women, who do not preach.

PARLIAMENT was prorogued on the 16th until November 2nd. The Queen's speech is practically a brief reiteration of Beaconsfield's and Salisbury's views on the Eastern Question. She believes that peace in that quarter now promises to be durable and Turkey's independence permanent.

THE ninth session of the Independent Order of Good Templars of Scotland, was held in Edinburgh, under the presidency of Rev. Wm. Ross, Rothiesay. The adult membership of the order in Scotland showed a slight increase during the year. There are at present 54,562 in good standing. The number of juvenile members was 27,775.

THE Roman Catholic journalists are to meet in council on the 9th of September, and the New York "Tablet" declares that from a religious point of view it will be a grave event; and from any and every point of view it must be interesting, for it will certainly be an event that will reflect the genius of American civilization and the glorious liberties of the great Republic.

AN important conference was held on the 31st ult., at the palace of the Bishop of Winchester, in Farnham, England. Twelve American Bishops were present. Father Hyacinthe and Bishop Hertzog, of Switzerland, gave accounts of the reform movements in the French and Swiss Churches. A resolution was passed pledging the English and American Churches to aid Bishop Hertzog in the work of educating candidates for the ministry.

ONE of the modern attractions in saloons is pretty waiting-girls to deal out the deadly drink to the men. This evil, which has been steadily growing in our large cities, has received a sudden check in Pennsylvania. The Woman's Temperance Union has fought it steadily for three years in Pittsburg, where the plan was carried out extensively. Mrs. J. S. Collins carried their petitions to the Legislature, and won a victory, not only for Pittsburg, but for the whole State.

THE Pope is in trouble. He takes up the lamentations of his predecessor and complains that "an unbridled press fights against the faith." "Protestant temples and schools spring up on every side." There is "an influx of heresy," which is a kind of "foreign invasion." Alas for his Holiness. A free press, free schools, and a free church are foes to be feared. And having found their way into Rome, there is no human probability that they will ever go out again.

MR. MCALPIN has opened, opposite the Paris Exhibition, his twenty-third place of preaching. About 1,000 persons on Sabbath days and 500 on week days, who came for visiting the marvels of human art and industry, listen attentively to these plain and simple appeals. Even during the hottest days, most of the twenty-three halls were crammed. M. Armand Deille opened, near another gate of the Exhibition, a room, where a great work of God is going on. Hundreds of Roman Catholic Parisians have been already converted to Christ.

MINISTERS AND CHURCHES.

ON Sabbath, the 18th inst., Rev. J. B. Fraser, M.D., formerly missionary in Formosa, preached in the Presbyterian Church, Barrie, and in the evening gave an interesting lecture on the religious, social, and moral character of the Chinese. There was a large attendance.

ON the evening of the 9th inst., the Presbyterian congregation of Cannington, *en masse*, called on their pastor, the Rev. J. Campbell, B.A., who has been called to Knox Church, Harriston, to express their esteem and affection towards himself and Mrs. Campbell before leaving for their new home. They spread a sumptuous feast and passed a most enjoyable evening together at the manse. Before leaving they presented Mr. Campbell with a well filled purse accompanied by an address, to which Mr. Campbell made a suitable reply, in the course of which he stated that this was the third presentation made to him by the congregation within the short space of three years.

ON Thursday, the 8th inst., the corner stone of the new Knox Church, Winnipeg, was laid in the presence of a large concourse of people, representing almost every denomination in the city. On the platform were Revs. Dr. Black, Mr. Robertson, and Prof. Hart, Presbyterian; German, Casson, Morrow and Bell, Methodist; Grisdale, Episcopal; and Ferguson, Episcopal Methodist. The ceremony was performed by Rev. Mr. Robertson, the pastor of the congregation. We gather a few interesting facts from the Historical Sketch of the congregation prepared by Professor Hart and deposited along with other documents, etc., in the stone: Religious services in connection with the Presbyterian Church were held for the first time in Winnipeg during the winter of 1858-9, by Rev. John Black, the pioneer Presbyterian missionary of the North-west. The place of worship was the old Fort Garry court house; and the audience was chiefly, if not wholly, composed of a detachment of the Canadian Rifles. In 1868 the oldest part of the present building was erected, and it was afterwards enlarged from time to time by the addition of wings in various directions, Mr. Black still continuing to hold services as often as he could. In 1870, Rev. Messrs. Black and McNabb, and Mr. D. B. Whimster, student, were appointed by the newly erected Presbytery of Manitoba to hold services at Kildonan, Little Britain and Winnipeg on Sabbath mornings and as frequently as possible. In 1872, Winnipeg was separated from Kildonan and formed into a separate congregation, under the pastoral charge of Rev. Prof. Bryce, who had arrived in the summer of 1871. Professor Hart, from the Presbyterian Church of Canada in connection with the Church of Scotland, arrived in 1872, and co-operated with Prof. Bryce both in the College at Kildonan and in the church at Winnipeg. The first celebration of the sacrament of the Lord's Supper recorded in the Presbytery minutes took place on the 2nd of March, 1873, the Hon. A. Morris, then Governor of the Province, officiating as one of the elders. The present pastor, Rev. James Robertson, formerly of Norwich, Ontario, arrived at Winnipeg in March, 1874, and was inducted in October of that year. The new building is to be constructed of stone and brick; it is to be 102 feet long and fifty three feet wide, and is expected to cost about \$21,200.

OBITUARY

Kenneth Campbell, so well known in this part of the country, was removed by death on Tuesday, 2nd day of April last. He was a native of the Isle of Skye, Invernesshire, Scotland. He was born in the year 1796, and was consequently eighty-two years of age at the time of his death. He professed faith in the Lord Jesus Christ when he was comparatively a very young man; his true piety and sincere profession were of the highest order, so much so, that all who were acquainted with him, could manifestly see by his holy walk and conversation that he was indeed a father in Israel. For several years he was employed as a lay preacher by the Free Church General Assembly, in the islands that are situated on the west coast of Invernesshire, and his labours were highly appreciated by the people under his care. A man of his acquaintance with and understanding in the Scriptures, was rarely met with, not only in his own native district, where he resided, but also throughout all the Highlands and islands of Scotland; and a place of

honour was ever readily conceded to him by the fathers and brethren in the Church. He emigrated to Canada twenty-five years ago, and located in the Township of Ashfield, County of Huron, Ontario. That part of the country was then very new and only partially settled. At that time the public means of grace were unknown among the people in the place, which indeed, was a great cause of sorrow to them. They compared themselves to the Jews of old, that hung their harps upon the willow trees in a strange and distant land, and began to lament the days gone by with sighs and tears. Kenneth Campbell saw it his duty to open the Bible among them and soon gathered around him a considerable flock to which he expounded the scriptures Sabbath after Sabbath under the auspices of the Presbytery of London. So great was his success as a missionary and catechist, that in a few years, he was the means of forming the large and prosperous congregation of Lucknow, over which the Rev. Mr. McNabb, now of Beaverton, was ordained as its first pastor. Mr. Campbell, also, was the founder of the large congregation of Ashfield, in the Presbytery of Huron. He prospered much, for the Lord was truly with him. He continued his labours in connection with the church, in holding religious meetings, and addressing the people from the Scriptures till within a short time of his death, which occurred on the above mentioned date. His last illness was neither long nor severe. He was in his chair till within a few hours before his end came. He conversed freely with his family and friends respecting the importance of being found in Christ, warning all to flee from the wrath to come. And, in the midst of their solemn conversation, he lifted up his hands and eyes to heaven, and exclaimed, "Lord Jesus receive me to Thy glory," and with a gentle sigh, he slept in Jesus. Truly the memory of such men is sweet. "And I heard a voice from heaven saying unto me, blessed are the dead that die in the Lord."

NAME OF THE GOOD SAMARITAN.

There are many to whom the pleasure of doing a generous deed is a sufficient reward. It is well that it should be so. There will be no lack of little deeds of kindness as long as it is true that it is more blessed to give than to receive. And where this is true, the little deeds of kindness may at length come to resemble the little grains of sand in their number as well as in their unobtrusiveness. All that we can do to foster the spirit which tends to this end, is work well done.

Oberlin, the well-known philanthropist of Steintahl, while yet a candidate for the ministry, was travelling on one occasion from Strasbourg. It was in the Winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer. He was rapidly freezing to death. Sleep overcame him, all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver, in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused. "It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service." "Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God." "I see," said the wagoner, "that you are a minister of the Gospel; please tell me the name of the good Samaritan." "That," said Oberlin, "I cannot do, for it was not put on record." "Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine." Soon he had driven out of sight, and Oberlin never saw him again.

Is it not a principal charm of the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the generous hand that did the deed, except the generous spirit which prompted it?

If you feel prompted to an unnoticed act of kindness, do not hold back because it will be unnoticed! Ask yourself—*What was the name of the good Samaritan?*—S. W. Presbyterian.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVI.

Sept. 8; } THE GOOD SAMARITAN. { Luke x
1878. } } 30-37.

GOLDEN TEXT.—"Thou shalt love thy neighbor as thyself."—Gal. v. 14.

HOME STUDIES.

M. Acts xvii. 22-31 All nations of one blood.
T. Ps. cxxxiii. 1-3. Brotherly unity.
W. Matt. v. 38-48. "Love your enemies."
Th. Luke x. 30-37. The Good Samaritan.
F. Luke vi. 27-36. The Golden Rule.
S. James i. 19-27. Pure religion.
S. Gal. v. 13-26. Golden text and connection.

HELPS TO STUDY.

It was while on His journey to Jerusalem, that a lawyer or scribe came to Jesus, asking Him the question, *What shall I do to inherit eternal life?* It was in answer to this question that Jesus spoke the parable of the lesson. A similar occurrence is related by Matt. xxii. 37-40, and Mark xii. 28-34. But the one related by Luke is probably not the same. The lawyer did not ask the question as a sincere inquirer after truth, but in order to make some objection to prove the skill of "this famous Galilean teacher." Jesus, seeing through the evil motive of his question, simply asked him what was the answer to that question which was given in the law which it was the very object of the man's life to teach and to explain. The lawyer gave the best summary which the best teaching of his nation had by this time rendered prevalent. Jesus simply confirmed his answer, and said, "This do, and thou shalt live." But wanting something more than this, and anxious to justify a question which from his own point of view was superfluous, the lawyer thought to cover his retreat by the fresh question, "And who is my neighbor?" Had Jesus asked the man's own opinion on this question, He well knew how narrow and false it would have been; He therefore answered it Himself, or rather gave to the lawyer the means for answering it, by this most striking

I. PARABLE.

A wild, gloomy road among the mountains. Very steep. Jerusalem high up in the hill country, Jericho down in the deep Jordan valley. Dangerous—robbers hiding among the rocks (as they do to this day) [Note 1]. A man journeying alone—suddenly attacked, robbed, wounded, left to die. See him lying helpless—how anxiously longing for some one to come by!

Footsteps afar off—who coming? A priest [Note 2]—how fortunate! God's minister sure to help—knows the law about rescuing lost animals (Leut. xxii. 1-4)—how much more a man! What does he do? Cruel, do you think? No doubt the priest would (like the lawyer, ver. 29) have "justified himself." "Dangerous place—I might be robbed too—or charged with the robbery; besides, the man beyond cure, and what could I do alone?" Would these be good reasons? Think of the great law, "Thou shalt love thy neighbor as thyself"—would priest have liked to be left lying there himself?—would he have thought these excuses good then?

Footsteps again—a kinder man this time?—ah, more hard-hearted—looked on him, and yet went away—there were, no doubt, excuses for him too. Think of the poor sufferer's despair!

A third comer—how different! See him tenderly dressing wounds, lifting the poor torn body on to his ass (content to walk himself), conveying to shelter, caring for wants; paying for supplies [Note 4]. Might he not have pleaded priest's excuses? Did he think of danger, trouble, delay? How was it?—did he recognize in the sufferer a friend or relative?—any special reason for helping him? Rather a special reason for *not* helping him—one of his nation's bitter foes—with whom usually "no dealings" (John iv. 9) [Note 3]. But he thought not of that; it was enough for him that *some one* was suffering [Note 6].

Jesus makes the lawyer himself find out the

II. APPLICATION.

But mark the question: not "Which treated the poor man as neighbor, and so kept the command?" but "*Which acted as neighbor to him?*" Why this? The lawyer had asked, "Who is my neighbor?" Jesus put it the other way, "*You are the neighbor—how would you like others to treat you? do likewise.*" But see what the lawyer says not "the Samaritan"—he *can't* name the hated people perhaps thinks Jesus might have told about a Jew's goodness. Ah, but it was just those feelings that showed the lawyer kept not the law, Jesus puts his finger on the exact spot where the disease is—as He did with young ruler's love of money.

We should all like to describe the praise Jesus gave the Good Samaritan.

Why do we not? We love, not others as selves, but selves much better than others. Each thinks of *self* first. Think—*is it not so in school, home, workshop, playground?* Even if we do kind things, how often for the sake of *self*, to get return, or gain credit!

What do we need? To remember the law, and try and do our duty? Ah, sure to fail. That won't do. Must get rid of self-love. How? Some *other* love must come into heart and push it out. (Allust.—*Room full of foul air—how to get rid of it!—let in fresh air. Or, "empty" bottle is really full of air: pour water in, and air pushed out.*) When a boy or girl is really unselfish, why? Because full of love for parent, companion, etc.—*no room for self.* But to be like the Samaritan, must have love for everybody (Luke vi. 32-36); then only (Rom. xiii. 10) can really keep the law. See 1 Cor. x. 24, 33; xii. 5; Gal. v. 14; Phil. ii. 4; 1 John iii. 14; Jas. ii. 8.

How get this love? Think of God's love to us—John iii.

16; Rom. v. 8; Eph. iv. 32; 1 John iv. 20—and see St. John's next verse, "If God so loved us, we ought also to love one another." Think of "Jesus' love—the true "Good Samaritan" [Note 5], who "had compassion" on us when He saw us robbed by Satan, dying of sin; came to "bind up our wounds" and "take care of us"—Isa. lxi. 1.

Then, how feel towards others? Think that God created them. Christ died for them—Rom. xiv. 15—therefore "brethren" "neighbors"—doing good to any of them is doing good to Christ—Matt. xxv. 40. Or rather, love them without thinking at all [illust.—sun gives light and warmth to all who come in its way, by its very nature, because full of light and warmth]. Love is like sunshine—does not keep to self—does not choose where it will go—goes out to all naturally. And then true love will act—1 John iii. 18. No shirking opportunities of doing good, like priest and Levite; joyfully seize them all. And see the reward—Matt. xxv. 34-36.

EXPLANATORY NOTES.

1. On the road from Jerusalem to Jericho (eighteen miles) there is a descent of 3,000 feet in twelve miles. No wonder it is called "going down"—comp. Josh. xvi. 1. It has been a dangerous road from time immemorial. St. Jerome, who lived in Palestine, says it was called the "bloody way" on account of the murders committed there, and that in his time there was a Roman fort and garrison to protect travellers. See also Josephus, *Antiq.* xx. 6, 1. A Turkish guard still accompanies the tourists "going down from Jerusalem to Jericho." Accounts of actual journeys by this route will be found in Thomson's *Land and the Book*, Tristram's *Land of Israel*, Stanley's *Sinai and Palestine*.

"Thieves" should be "robbers," or "banditti." Our translation is not always correct in this matter. The distinction in Greek is as plain as in English. In Matt. xxiv. 43, and John xii. 6, "thief" is right; but in Matt. xxi. 13, xxiv. 43, and Luke xxiii. 39-43, it should be "robber." It means *highwayman*, not a *pickpocket*.

The "inn" in this case is not the mere walled enclosure so common in the East, but a public house of entertainment. The word occurs nowhere else in the New Testament. An old "khan" still exists on what appears, from peculiar position, to have been the exact site of the "inn."

The fact that immediately after this parable occurs the arrival of Christ at Bethany (ver. 38) suggests the probability that the conversation with the lawyer may have taken place while they were actually on this road, going up to Jerusalem; Bethany being situated just at the top.

2. As Jericho was a city of the priests, the priest and Levite are naturally represented as returning from "executing their offices in the order of the course" (Luke i. 8) at the Temple.

"By chance."—The Greek word means a "falling in together," i.e., of one event with another; as does also the original (Latin) of our word "coincidence"—which would be an exact rendering.

3. The Samaritans were not, as is sometimes erroneously supposed, a mixed race, partly Israelite and partly Gentile; but the descendants of the colonists brought by Shalmaneser from Babylon and other cities to dwell in the homes of the ten tribes whom he carried into captivity—see 2 Kings, xvii. That they had no claim to be called children of Abraham is implied by Christ's own words in Matt. x. 5, 6; Luke xvii. 18 (in the latter passage the word rendered "stranger" is literally "foreigner").

At first they were idolaters, worshipping Jehovah (as a local deity) and other gods at the same time. The idolatry, however, seems gradually to have died out, and about B.C. 309 a magnificent temple for the worship of God was erected on Mount Gerizim, by a fugitive Jewish priest named Manasseh (see Josephus, *Ant.* xi. 7, 8), who is supposed to have been that grandson of the high priest who was banished by Nehemiah on account of his marriage with the daughter of Sanballat—Neh. xiii. 28. This temple was, in B.C. 109, destroyed by John Hyrcanus, one of the Maccabee Jewish rulers; but the Samaritans have continued to worship there even to the present day, although their number has diminished to 200. Curious accounts of their religious customs will be found in most recent works on Palestine. The very ancient version of the Pentateuch which they possess differs here and there from the Hebrew text, having apparently been altered to make it support the claims of Gerizim to be God's chosen dwelling-place. In a German encyclopaedia, referred to by Trench, the Samaritans are stated to believe that Gerizim is identical with Eden, with Ararat, with Moriah, and with Bethel! No wonder the poor woman revered the "holy mountain."

The Jews' hatred of the Samaritans, which was no doubt first caused by the mere settlement in the Promised Land of an alien people, was aggravated by their opposition to the rebuilding of the temple (Ezra iv.—vi.), by their rival worship at Gerizim, and by their claim to be reckoned as Israelites. They were publicly cursed in the synagogues, and debarred from every religious and legal privilege. To call our Lord "a Samaritan" was the bitterest insult the Jews could offer Him. It is supposed that the name *Shechem* was altered to *Sychar*, which means, "foolish" or "drunken," by the Jews in mockery. The writer of the book of Ecclesiasticus (chap. i. 25, 26) speaks of "his heart abhorring" those that "sit in the mountain of Samaria," and the "foolish people that dwell in Sicheim."

On the other hand the Samaritans fully reciprocated these feelings, and several instances of their bitterness are recorded. They often refused the commonest hospitality to the Jewish travellers passing through their territory to the feasts at Jerusalem (comp. Luke ix. 52). They even waylaid and robbed the pilgrims. They are said on one occasion to have defiled the Temple by getting in and scattering dead men's bones about. They caused confusion in the fiery signals on the mountain tops, used by the Jews to communicate to their dispersed brethren the exact hour of the rising of the Paschal moon, by kindling flames at wrong times. They despised Jerusalem as a comparatively modern and upstart sanctuary, affirming their own to be the ancient and true one. Rejecting all the Old Testament except the Pentateuch, they professed to be the only true observers of the Law.

3. "Oil and wine."—Both Oriental and Greek physicians recommended the use of wine and oil for wounds, the former to cleanse them, the latter to assuage their smart.

The "penny" is the Roman silver *denarius*, nominally worth about 15 cents of our money, but really much more, owing to the altered value of money. It was the daily pay of a soldier in our Lord's time. An English penny was a labourer's day's wages in the reign of Edward III.

5. Much ingenuity has been exercised in tracing, in all the details of this parable, analogies to the work of Christ in redemption. The ass, the oil and wine, the inn, the two pence, are all made out to be symbolic; which it is surely impossible to suppose that our Lord Himself designed. His parable was intended simply to illustrate the expansiveness of true love. We may indeed apply the general outline of the Samaritan's benevolent deed to Christ's work; but to find curious parallels in the drapery of the story is to trifle with Scripture.

6. Illustrations.—1. Child in Edinburgh nearly run over—picked up by a woman. A bystander asked, "Is it your child?" "My child!" was the answer. "No, but it's SOMEBODY'S child." 2. "My Lord, there is a dead man lying in the road," said the driver to a high official bearing royal despatches from the English court to that at St. Petersburg. At the risk of heavy penalties in case a dead man should be found in his company, the gentleman had the dying man taken into his sleigh and conveyed to the nearest dwelling. "I want help," said the Englishman; "Here is a sick man who must have immediate care." "Impossible!" cried the owner of the house; "We are Jews. If the man dies under our roof the Government will throw us into prison. We shall be ruined." "No, you can save the man, and he will live to bless you. Here is money for expenses, and any possible fine beside. I will call on my return, and if this is not enough I will give you more. See, this is my official passport. I will be as good as my word." He treated his neighbour as he would have treated himself, with no expectation of recompense. The man recovered, and won a case in law which enabled him to repay his benefactors.

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THE truth, men will tell you, can never do harm; which nobody denies, if by truth is meant truth understood; but truth *misunderstood*, as it will be if men are not prepared for it, is one of the subtlest and often one of the most mischievous of errors.—Dr. James Walker.

IN matters worldly, the more occupations, duties, a man has, the more certain is he of doing all imperfectly. In the things of God this is reversed. The more duties you perform, the more you are fitted for doing others; what you lose in time you gain in strength.—F. W. Robertson.

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WORDS OF THE WISE.

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A WISE man seeks to shine in himself, a fool, to outshine others.

CHARACTER is essentially the power of resisting temptation.

THEY who are thoroughly in earnest are sure to be misunderstood.

GREAT souls have wills; others only feeble wishes.—Chinese Proverb.

OUR opinion of a man is likely to be determined by his opinion of us.

HE has the largest life who lives in the lives of the largest number of people.

PRAYER for our enemies is the surest evidence of our charity to them.—Scowal.

HE who has not known adversity is but half acquainted with himself or others.

THEY who are unable to govern themselves are always desirous of governing others.

FALSEHOOD always endeavors to copy the mein and attitude of truth.—Johnson.

ACTIVITY in the affairs of life is to be preferred to dignity, and practical energy is premeditated composure.

ONE of the most fatal temptations to the weak is a slight deviation from the truth for the sake of apparent good.

HAPPY is he who has learned to do the plain duty of the moment quickly and cheerfully, wherever and whatever it may be.

WE are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—Phillips Brooks.

THERE are strings in the harp of every life, which, though covered with dust, give out music when the wings of truth stir the air.

THE man who possesses a passionate and revengeful temper is deprived of reason, and all that is great and noble in his nature is suppressed.

GOD demands an account of the past, that we must render hereafter. He demands an improvement of the present, and this we must render now.—W. Jay.

LET us endeavor to commence every enterprise with a pure view to the glory of God, continue it without distraction and finish it without impatience.—Faith and Works.

HE that does good to another man also does it to himself, not only in the consequence, but in the very act of doing it, for the consciousness of well doing as an ample reward.

THERE are three things which God cannot possibly fail to accomplish: What is most beneficial, what is most necessary, and what is the most beautiful for every thing.—Faith and Works.

WHEN alone, we have our thoughts to watch; in the family, our temper; in society, our tongues. We should endeavor to illustrate our devotions in the morning, by our conduct through the day.—Hannah More.

THERE is no funeral so sad to follow as the funeral of our own youth, which we have been pampering with fond desires and ambitious hopes, and all the bright berries that hang in poisonous clusters over the path of life.—Landor.

WE should carry our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of His people forever.—Jeremy Taylor.

THE Bible does not need defence, so much as proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will ever respond to it wherever it is known.—W. M. Taylor.

WE have little conception of the soul's joy, or capacities for joy, till we see it established in God. The Christian soul is one that has come to God and rests in the peace of God. It dares to call him Father without any sense of daring in doing it.—H. Bushnell.

DUTY is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

I KNOW not any pleasure of sense more exquisite than a draught of cool, clear water when you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ and his salvation are very sweet to one, and very tasteless to another.—William Arnot.

CHOOSE ever the plainest road; it always answers best. For the same reason choose ever to do and try what is the most just, and the most direct. This conduct will save a thousand blushes, and a thousand struggles, and will deliver you from secret torments which are the never failing attendants of dissimulation.

PRIDE is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it.—Franklin.

BEAUTY may be the sky overhead, but duty is the water underneath. When I see a man with serene countenance, it looks like a great leisure that he enjoys, but in reality he sails on no summer's sea. This steady sailing comes of a heavy hand on the tiller.—Thoreau.

OUR YOUNG FOLKS.

LIVING LIGHTS.

"O GRANDMA, Grandma! What do you think? The grass is just full of fireworks. Do come and see them. Quick! before they go out," cried little Bessie, excitedly, as she ran into the farm-house kitchen, where Grandmother Harvey stood folding the clothes for to-morrow's ironing.

"I'll be there in a minute, dear," answered the old lady in a pleasant voice, snapping the wrinkles out of the sheet she was folding. Then she laughed a quiet little laugh at Bessie's funny mistake, for I must tell you that the little girl had lived the eight years of her life in the city and had never seen nor even heard of a fire-fly before.

"You may run and catch one of the sparks, Bessie, and bring it to me. It will not burn your hand," called out Mrs. Harvey, as she seated herself in the big red easy-chair on the porch.

Bessie dashed off into the grass, where thousands of tiny lights were flashing to and fro in all directions, as if the whole tribe of fairies were out with torches searching for some one of their number who had strayed away from their encampment.

Before many minutes she succeeded in capturing one of these tiny lights and hurried back with it to her grandmother. I leave you to imagine her look of surprise and tone of astonishment as she carefully opened her hand and found that it contained only a bug, with bright lights along its body and under its wings.

"There, see him flash! Why, Grandma Harvey, it's just like lightning!" cried the excited little child, as her little captive straightened out his wings preparatory to flying away.

"Yes, dear, we call them lightning-bugs," said Mrs. Harvey, pleased that her granddaughter was so interested. "The light, as you see, is caused by two bright spots on the sides of the body; and the flashing is produced by the removing of the little screens from over the torches, which the little fellow can do at pleasure. If you could catch a number of them you would have light enough to read by."

"I'll catch them some night before I go home," said Bessie. "But now I want to hear more about them, please." And the little creature, who dearly loves a story, settled herself on the steps and leaned her head up against her grandmother's knees.

"What would you think if I should tell you that there are some kind of jewels which have to be washed, fed, and put to bed, Bessie?" asked Mrs. Harvey.

"Now, Grandma, you're making fun of me; I know you are!" exclaimed Bessie.

"No, dear, it is true. In South America, where these bugs are a great deal larger and brighter than they are here, the ladies put them into little cages and hang them in their ears for ornaments. How they would sparkle and flash! Diamonds would not be half so bright.

"Sometimes the Spanish ladies sew them into bags of gauze, which they twist in and out with strings of pearls and diamonds, and wear as bracelets, girdles, and necklaces."

"That would be beautiful! But, Grandma,

you said they had to be washed, fed, and put to bed. What did you mean?"

"Why, when the fire-flies get home from a ball, after having been worn in the way I have spoken about, they are tired and dim; so the ladies make their servants take the poor little things, give them a bath of clear water, feed them on tiny pieces of sugar-cane, and put them back into their cages where they shed a soft light until morning."

"Did anybody but me ever take them for real fire?" inquired Bessie.

"Yes; plenty of people. Years ago, a very learned woman, a Mrs. Merian, went to South America to study and make pictures of insects. One day the Indians brought her in a whole basketful of fire-flies. She did not know that the little creatures could give light, and, as she was very tired with tramping in the woods all day, she put the basket in her bedroom and went to sleep. In the middle of the night, a strange humming sound awoke her. It came from the basket. She pulled off the cover, and thousands of flames seemed to leap out and dart in every direction.

"She was so frightened that she just dropped the basket and screamed as loud as she could; but after a little her senses came back to her and she had a hearty laugh over her funny mistake.

"In the great war known as the Spanish Conquest, a whole army of men were kept from fighting the entire night, because they mistook the fire-flies for the lights of the enemy."

"Are they ever used for real lights, Grandma?"

"Yes; in hot countries it is the custom to avoid the heat by travelling by night; but this is dangerous because the woods are full of serpents and furious wild beasts; so the traveller fastens fire-flies to his boots and they light up his pathway. In the morning, however, he carefully puts his living lantern upon a bush and tells it to fly back to the place whence he took it, for the native fears bad luck if he kills his useful little travelling companion.

"Dear me, child, it's time you were in bed. Catch some fire-flies and turn them loose in your chamber so that you may dream that the fairies are watching over you with their torches. Good-night!" And the old lady went off to her own pleasant dreams.—*Christian Weekly*

GIRLS IN CHINA.

ONLY in the northern part of China do we find young girls selling fruit and vegetables. The life is much easier than the one generally led by Chinese women, for they are used to labor from childhood.

During the time for picking tea, women and children earn from three to six cents a day, finding food for themselves. Fortunately they like rice, which is very cheap. They eat it with two ivory or bone sticks, which look like knitting needles. With the left hand they hold a bowl of rice near the mouth, and with the right hand use the chopsticks instead of a spoon.

A common occupation among them is pasting silver and gold foil on sheets of pasteboard; out of these bright cards are cut mock money, or "cash," as they usually call it. This is used in large quantities at funerals: they

scatter it along the way to pay the spirit of the road, that he may let the coffin pass to the grave. They think the loved one needs it to pay all his bills on the journey from earth to the unknown country, and must have plenty of it in his coffin.

The Chinese are very industrious, and some of the gardens yield six or eight crops a year. They have all our vegetables, excepting beets, tomatoes, and musk-melons. They raise two crops of Irish potatoes. Excepting at lunch, they consider it a great hardship to eat potatoes, and only do it when very poor. Though they have many vegetables, we read seldom of flowers or their cultivation; and they seem to have little idea of beauty or comfort in their home life.

As a race, the Chinese are very superstitious, having many forms and customs which seem to us absurd. One of these is the bandaging of women's feet. Of course it is impossible with girls who carry heavy loads and work in the rice-fields—their feet must grow naturally; but among the wealthy families tiny feet are thought a great beauty. To have them perfect, they begin when the child is five years old, to bind tightly with strips of cloth the foot from the ankle to the large toe, pressing in the heel. On the toes is then placed a small pointed shoe with a block for the heel. Chinese ladies really walk, when they attempt it, on their tiptoes, and very awkward work they make of it. But to wear a shoe three inches long is so stylish that they forget all pain and trouble.

Girls in China are often looked upon, not as blessings, but as burdens. Sometimes they are killed or left by the roadside to die when little babies. In Christian countries such deeds are looked upon with horror. One of the great influences that Christ's life and example casts over his disciples is the tender love which it inspires for all in the house. In the Christian family the little girl is treasured even more tenderly than the boys. Our missionary ladies in China, by their lives and characters, show the people what women can be when a nation accepts the Bible and obeys it. Thus the Chinese are led to believe God's word and to follow it.

DOING GOOD.

EMMA GRAY, on her way to school, passed a little boy whose hand was through the railings of a gentleman's front garden, trying to pick a flower.

"O, little boy," said Emma, kindly, "are you not taking that without leave?"

"Nobody sees me," answered the little boy. "Somebody sees you from the blue sky," answered Emma. "God says we must not take what does not belong to us without leave; and you will grieve Him if you do so."

"Shall I?" said he: "then I won't."

He drew back his hand and went away. One way of doing good is to prevent others from doing wrong.

A LITTLE boy, hearing some one remark that nothing was quicker than thought, said—"I know something that is quicker than thought." "What is it, Johnny?" asked his pa. "Whistling," said Johnny. "When I was in school yesterday I whistled before I thought; and got licked for it too."

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