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Whole No. 655.

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THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND ACIDITY, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

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**Scientific and Useful.**

To get rid of the smell of paint, plunge a handful of hay into a pail of water, and let it stand in any room newly painted. The smell will be greatly lessened.

STEEL knives which are not in general use may be kept from rusting if they are dipped in a strong solution of soda—one part water to two of soda, then wipe dry, roll in a flannel and keep in a dry place.

— Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her Remedies are not only put up in liquid form but in Pills and Lozenges in which form they are securely sent through the mails.

TO RESTORE RUBBER RINGS FOR FRUIT JARS.—To two parts water put one part ammonia, let the hardened rings lie in this mixture from five minutes to half an hour, as may be needed to restore their elasticity.

CINNAMON BUN.—Make your paste just as you would for ordinary bun; roll it out into suitable lengths for the size of your bun, and then butter these rolls well, and as you twist the roll into form, place between the rolls some cinnamon, currants, and sugar. Then place your buns in a baking-pan, strewn with white pulverized sugar over the whole.

HUSBAND AND WIFE.—Mr. James More and wife, well known in Leamington, were both chronic sufferers from dyspepsia that the best medical aid failed to relieve. Three bottles of Burdock Blood Bitters cured both husband and wife.

SANDPAPER will whiten ivory table handles that may have become yellow with use or age.

WARNING.—The most suddenly fatal diseases of Summer and Fall are the various forms of Bowel Complaints which Dr. Fowler's Extract of Wild Strawberry will promptly remedy.

A VERY little cream of tartar in the frosting for a cake will hasten the hardening process. If the knife is often dipped into water while spreading the frosting it will give a gloss or polish greatly to be desired.

FLOWERS may be kept very fresh over night if they are excluded entirely from the air. To do this, wet them thoroughly, put in a damp box, and cover with wet raw cotton or wet newspaper, then place in a cool spot.

PEOPLE WHO READ AND REFLECT, after reading, upon the many published testimonials regarding Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure, can scarcely fail to perceive that evidence so positive and concurrent could not be produced in behalf of a remedy of doubtful efficacy. The facts proven by such evidence are that it roots out impurities of the blood, restores digestion, enriches the circulation, and regulates the bowels and liver.

CANNING FRUIT.—Many persons have good success with stoneware cans. The chief recommendation of tin is that it does not break like stoneware and glass. But tin oxides readily, and is apt to poison the fruit, particularly if a small portion of air gets in. Glass is undoubtedly best; and the best make of jars is the cheapest in the long run. The breakage in the hand of a careful house-keeper need be but very little. To prevent the breaking of glass, use by the hot fruit, set them on a wet towel before commencing to fill them. Sugar, if used, should be in the form of a hot, strong syrup, to be introduced after the fruit is taken off the fire. If sugar is boiled along with the fruit, the fruit acid will change it into glucose in the boiling, in which it loses half its sweetening property. Before sealing, the fruit should have a little time to settle down, and the air to bubble up. A very gentle stirring will aid both of these. A good cement is made of resin, for parts (by weight,) and tallow, one part, melted together and well mixed.

**Advertising Cheats!!!**

"It has become so common to begin an article in an elegant, interesting style, 'Then run it into some advertisement that we avoid all such, 'And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible, 'To induce people 'To give them one trial, which so proves their value that they will never use anything else."

"THE REMEDY so favorably noticed in the papers, 'Religious and secular, is 'Having a large sale, and is supplanting all other medicines, 'There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness and ability 'In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die?

"No! 'She lingered and suffered along, pining away all the time for years, 'The doctors doing her no good; 'And at last was cured by this Hop Bitters the papers say so much about, 'Indeed! Indeed! 'How thankful we should be for that medicine."

**A Daughter's Misery.**

"Eleven years our daughter suffered on a bed of misery, 'From a complication of kidney, liver, rheumatic trouble and Nervous debility, 'Under the care of the best physicians, 'Who gave her disease various names, 'But no relief, 'And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it.—THE PARENTS."

**Father is Getting Well.**

"My daughters says: 'How much better father is since he used Hop Bitters, 'He is getting well after his long suffering from a disease declared incurable, 'And we are so glad, that no used your Bitters.' A LADY, of Utica, N. Y.

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

There are many perfumes which, when applied to the handkerchief, have a very agreeable odour for a few moments, and then die away, leaving only a sickly, disagreeable smell. Not so with MURRAY & LYMAN'S FLORIDA WATER; the longer it is exposed the more delicate and delightful becomes its rich aroma.

A SUCCESSFUL strike occurred when the Richmond night express train struck a negro walking on the track, who got a glimpse of the locomotive's headlight just before being landed in the woods a dozen or two yards from the road line. His first conscious words were: "For de Lor' sake, boss, who frow dat lantern at me?"

THE CHEAPEST medicine in use is Dr. Thomas' Electric Oil, because very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for holding the chest or throat, for taking internally or inhaling, it is a matchless compound.

A YOUNG man who went to the late war began his first letter to his sweetheart after this fashion: "My dear Julia:—Whenever I am tempted to do wrong I think of you, and I say: 'Get thee behind me, Satan.'"

A. L. NOYES, Newark, Michigan, writes: "I have enquired at the drug stores for Dr. Thomas' Electric Oil, but have failed to find it. We brought a bottle with us from Quebec, but it is nearly gone and we do not want to be without it, as my wife is troubled with a pain in the shoulder, and nothing else gives relief. Can you send us some?"

MR. TR. LALA (to barber after enjoying a hair cut and his first shave and receiving his "check"): "I think you've made a mistake. Isn't a shave twenty cents?" Barber (deprecatingly): "Really, I couldn't think of charging for that, sir."

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Expeller; nothing equals it.

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**DR. LOW'S WORM EXPELLER** will remove Worms and Cause quicker than any other medicine.

**DESTROY THE WORMS** or they may destroy the children. Use Freeman's Worm Powders, they expel all kinds of Worms.

MR. ALEXANDER ROBINSON, of Exeter, in writing about one of the most popular articles, and one that has done more good to the afflicted than any other medicine has during the short time it has been in existence, says: "I have used four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and have been cured of Dyspepsia that troubled me for over ten years. Part of that time I had it very bad; and I was at considerable expense trying to get relief; but this excellent medicine was the first and only relief I received."

WHEN one has had a fever, and the hair is falling off, take a teaspoon of sage, steep in a quart of soft water, strain it off into a tight bottle. Sponge the head with the tea frequently, wetting the roots of the hair.

# THE CANADA PRESBYTERIAN.

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No. 34.

## NOTES OF THE WEEK.

HOWEVER willing people may be to acknowledge the good done by the Salvation Army, it does not follow that we should shut our eyes to the questionable doings and weaknesses of the organization. Our admirable contemporary, the *Glasgow Christian Leader*, inserts in a recent number a letter animadverting on an extract from THE CANADA PRESBYTERIAN, bearing on the Salvation Army. The interpretation the correspondent offers is so obviously unfair and inconsequential that the average reader can easily gauge it at its proper worth. The courteous note appended to the communication by the editor of the *Leader* is acknowledged with thanks.

IN most countries there are bank officials who cannot resist the temptation to speculate on their own account with the funds entrusted to them. The latest illustration of this criminal folly comes from Switzerland. M. Cruchod, director of the Banque Union Vaudois, by speculating on the principal European bourses, had become a defaulter to the amount of nearly \$800,000. He was unusually popular socially, being lavish in gifts and hospitality. To the credit of Swiss justice, the jury found him guilty, the judge with unmistakable plainness of speech told him the kind of man he was, and sentenced him to two years' imprisonment with hard labour, and ten years' deprivation of civil rights. Switzerland is not a healthy place for dishonest bank officials.

IT is stated that the annual festivities in honour of St. James were on the point of terminating on Sunday, July 27, at Santiago, in Spain, when a telegram was received from Rome by the Archbishop, announcing that the Sacred Congregation had declared the bones found about four years ago under the high altar of Santiago Cathedral to be truly those of the apostle, Spain's patron saint, ineffectually sought for hitherto since they were concealed, from fear of Moorish raids, in the foundations of the cathedral in the year 1100, by Gelmirez, the first Archbishop. New and magnificent festivities are being prepared at Santiago to commemorate the event. Superstition is still evidently a strong point in Spanish character. It would seem also that the Sacred College has a better knowledge of apostolic relics than apostolic doctrines, and it is equally evident that the supply of venerated bones will keep pace with the demand for them.

THE *Christian Leader* says: In Chalmers' Territorial Free Church, West Port, Edinburgh, Rev. James Jolly, minister, who visited Canada about two years ago, on the occasion of the first celebration of the Lord's Supper in their new church, on Sabbath, 20th July, the session substituted the fruit of the vine for the alcoholic wine previously in use. The congregation numbers considerably over a thousand, and we are informed that the change has given general satisfaction. On the previous Sabbath the minister announced the contemplated change, and mentioned that it lay with the session to select the elements they thought most suitable, even to following the example of Pharaoh's butler by pressing the juice of the grape into the cup. The congregation is a model for activity in all departments of evangelistic and temperance work. It is mainly composed of working men, "many of whom," says a correspondent, "have wrought long and patiently to get relief in the matter of the compulsory use of alcoholic wine by reclaimed brethren and young persons who are life abstainers."

LAST week there was a celebration of the Centenary of Methodism in Canada at the Grimsby camp grounds. The speaking, as reported, was hearty and enthusiastic. The principal themes dilated on were the Methodism of the past, the present and the future. The latter may be possibly the most interesting, as in some cases it is most difficult to know what shall be on the morrow. The Rev. W. S. Griffin, of Guelph, took up the prophetic role, and was confident it would

retain its earnestness and its liberty. He believed the government of the Church would be modified in the future. It was too cumbersome and too expensive. He believed it was the most expensive church in Canada in proportion to its size. In future, quarterly boards he believed would have nothing to do with the finances, but only with spiritual works. He was confident that the itinerant system would be modified in the future. The present system of invitation by some quarterly boards was most unfair. The educational system of the future would be changed. They were going to have a grand federation of colleges, one great university with all the colleges around, and their college the best. This federation was coming sure.

ANOTHER member of the ignoble army of United States defaulters has sought asylum in Canada. This time it is the cashier of the Wall Street Bank, New York. It is the old story of a man in a responsible position seeking riches by speculation in stocks, using the bank funds when his own means were exhausted. The value of stocks held by him diminished and the collapse came. On hasty investigation it was found that he was a defaulter to the amount of \$300,000. The bank shut its doors but the dishonest cashier had made his escape. The adventure of John C. Eno and the failure of his extradition has inspired those engaged in similar rascalities with new hope. If the worst comes to the worst, they will find able lawyers in Canada, to undertake their defence, and in the absence of a satisfactory extradition treaty, secure their immunity from the punishment they so richly deserve. Some people are of the opinion that here in the Dominion we are in a position to raise among ourselves, too many of this class of citizens. The United States government and our own might secure a treaty with sufficiently fine meshes to catch defaulters and make their punishment certain.

SHORTLY after the appointment of the Hon. G. W. Ross, as Minister of Education in the Provincial Government, a contemporary said that he was the right man in the right place. His interest shown in the working of his department, and the attention he has bestowed on the subject of education generally, sufficiently show that the commonplace but expressive compliment is well deserved. Whatever is best fitted to advance the cause of education in Ontario receives the Minister's attention. His department is not situated in Sleepy Hollow. A successful and promising beginning in art education has been made. The first session of the Ontario School of Art in connection with the Education Department has just been completed. The results completely justify the experiment that has been so successfully made, and reflects great credit on all concerned. Dr. May is enthusiastic, and his statements are verified by an examination of the work done by the teachers who were fortunate enough to take advantage of the opportunities offered them. The success attendant on this new departure in art training will give an impetus to art study and culture throughout the Dominion. Mr. Ross, in his address at the conversazione last week, took a comprehensive view of the importance of artistic training in connection with our educational system. He set forth clearly and forcibly both the aesthetic and utilitarian aspects of the subject.

FROM the *Fenelon Falls Gazette* we learn that two Mormon missionaries have selected the quiet little village of Cameron, Victoria county, as their headquarters for an aggressive proselytizing movement. These individuals are not altogether guileless. In the first instance, through want of ordinary caution during the minister's absence, they were allowed to preach in the Methodist church. They were soon detected, and the place of worship was refused them. Then a hall, connected with the village tavern was selected as a fitting place for the exposition of the Mormon imposture. It is stated that the other Sabbath seven persons, having embraced Mormonism, were baptized by these missionaries. The readiness to accept a strong delusion is surprising. Through

the supineness and temporizing of the United States government, the Mormon delusion, a compound of superstition and deceit, has been allowed to gain strength in Utah, and has virtually been defying the Federal authority for years. Energetic measures are demanded for the suppression of polygamy, its most iniquitous feature. Both the Republican and Democratic parties officially profess abhorrence of it, and promise repressive legislation. Of course these deft disciples of Joseph Smith, now operating in Victoria county, are careful not to avow too openly their belief in a plurality of wives. The proselytes Mormonism makes in Northern Europe and in parts of Germany are invariably among the least intelligent, and we are certain that if they gain converts in Canada it will be from the same class.

CANDIDATING in vacancies is not growing in public favour. While it is no doubt indispensable that a congregation have an opportunity of being satisfied as to the gifts and graces of ministerial candidates, the present method of securing settlements is most unsatisfactory. A story is told in a Scottish contemporary of a probationer who was to preach in a vacant charge. On the Saturday evening previous he went, accompanied by an elder with whom he stayed to ascertain the acoustic properties of the building. Like Sidney Smith the preacher addressed "his dearly beloved Roger," to whom he was inaudible. He raised his voice, but without effect. Pitching his voice in a higher key, he at last was heard by the elder—who, by the way, was deaf. This fact being overlooked by the probationer, led him to preach next day in the same stentorian tones. There were comments on that day's preaching, such as, "what kind o' a minister is yon? He roars like one of the bulls o' Bashan." The comment of the scribe who tells the story is, "Poor preachers! Surely there is a better method available than that which is practised by all our churches." The same exchange states that at a recent induction in Gourrock parish church, one of the speakers congratulated the congregation on the sensible manner in which they had carried out the election. They had not gone in, like many other congregations, for a "preaching match"—for leading ten, twelve, or a score of ministers, as it were, like so many "sheep to the slaughter," to hold forth before the congregation on a Sunday, and thus to be judged, prayers and all.

IN the Church of England the Temperance Reformation has of late years made remarkable progress. The Bishop of Rochester, England, paid a visit to Toronto last week, and delivered an excellent address in St. James' school-house. He stated that in England the Church Temperance Society had been at work for twenty-one years, and had a branch in almost every diocese. Seven bishops and between three and four thousand of the clergy were connected with the Society. In his own diocese they carried on active temperance work by means of paid missionaries, who, among their other duties, regularly visited the police court, obtained the names of those arrested for drunkenness, and brought personal influence to bear upon them. Among the many wholesome truths uttered by the Bishop were the following: He considered the subject of temperance in its bearing upon the individual, the family, the State, and the Church. The law of the family, he said, was love; of the State righteousness, and of the Church holiness. Perhaps he was then speaking to some who had seen the effect of intemperance upon the family—the disunion and shame which it sometimes wrought there. Then as to the State. Did they suppose that a State really gained in prosperity or material wealth by its taxes on the drink bills of the people? The true life of a country was in its virtuous citizens, and anything that tended to make crime, to fill gaols, lunatic asylums, or poorhouses was the worse detriment that could happen to the State; and nothing so undermined the foundations of a nation's greatness as intemperance. They might fill their Churches and Sunday schools, but if they did nothing to stem the tide of intemperance they might as well sow wheat in the salt sea, because the work which they did in the Church and the Sunday School was constantly undermined by intemperance.

## OUR CONTRIBUTORS.

### FORCES WORKING TOWARD A TRUER AND RICHER THEOLOGY.

This paper follows up one on the same subject which appeared in THE CANADA PRESBYTERIAN of June 11.

Another force working in this direction is the faith of the Church, new conditions call for new truths, and as the young sapling sending its rootlets in all directions, to search for appropriate food according to its exigencies, gathers strength and texture both in summer and winter, in storm and in calm, so does the Church, sustained by her Divine Head, find appropriate truth according to her circumstances. We are not to forget that God's Word was prepared not simply for the age of the apostles, but for all ages and all conditions—the rude and the coarser states as well as the more refined; and forasmuch as our conditions are always changing, requiring new truths and new adaptations, those truths specially needed will come to the surface at the proper time. In this respect the Bible is a seed-bed containing much that has not yet germinated. The great universal truths needed for all time and all men are patent enough, but many of a secondary character have not yet appeared, because not wanted; but as surely as the seed, feeling the balmy air of spring, bursts into life and lifts up its head, will the incorruptible seed of the Word come to the surface when its time comes.

The well is deep and we have nothing to draw. That is what the pure rationalist may say, or the soul that has never felt its great needs, or seen itself in the clear revealing light of heaven. Not so with the believer. In communion with a living Fountain he will ever be coming upon fresh truth, brighter views of Christ, deeper insights into the mysteries of the kingdom; and his faith toned and touched in a thousand ways by his outward circumstances, will turn to this or that truth, this or that promise, and find there, it may be, for the very first time, the very blessing needed.

"Sometimes a light surprises."

And this is not to be wondered at, for the same spirit that inspired holy men of old to write the Book, pervades that book like an electric current, and when the spirit of man is *en rapport* with the Spirit of God—when brought into sympathy with Him and stumbles upon the special texts and truths which it needs, these, like so many charged batteries, open at once upon it and fill it with that strange sweet joy which we call a revelation. The cases of Cowper, Augustine, Luther, Spurgeon, and scores of others might be cited as illustrations. The truths which ultimately brought light and cheer to them had always been there, but not till they had come into such and such conditions did those wells of salvation unseal their fountains.

And if all this be true with the individual it is no less so of the Church at large. In her warfare which she has to accomplish with the world—now in this controversy, and now in that—she is ever thrown back upon the Word, and ever finding truths and defences for truth of which she never dreamt before. The Deity of Christ, work of the Holy Spirit, the resurrection of the body, sin and grace, justification by faith alone—what conflicts and controversies have gathered around those high themes! And how has the attack in every case resulted? In great gain to the Church—led on by her living Head—led to apply a living faith to an enduring standard she has gathered much spoil; and the result is that our theology is not a collection of cut and dry dogmas encompassing the circle of belief, but a body of living convictions. It is more like a chain of outposts successively conquered. Each theological achievement in the past has been the result of a great outburst of spiritual life, enabling the Church to evolve into distinct and permanent doctrine what was furnished her in Scripture in its element and essence, though not suspected before. On the field of Culloden is to be found a small blue flower, which was never seen, it is said, until the battle took place—not that the seed was not there, but that it lay in a state of dormancy because never meeting with the appropriate element necessary for germination, but the moment that the blood of fallen men touched it, it sprang up into life and has ever since borne a plentiful crop. So there may be many seeds in the Bible that are lying dormant and will continue to lie dormant until the appropriate emergency arises that will start them.

The doctrine of justification by faith alone, though

clearly enough taught in the Scriptures, lay dormant for ages—lay till touched by the blood of the Reformation; so with the doctrine of toleration in matters of religion—the right that every man has to worship God according to the dictates of his own conscience—till touched by the blood of 30,000 Covenanters; so with the doctrine of anti-slavery, the right that every man has to personal freedom—till the horrors of the middle passage began to bulk out before the world. Think of such a saintly man as John Newton, of Olney, as a slave-master! So will the doctrine of Total Abstinence—the doctrine of the fourteenth of the Epistle to the Romans—the doctrine that the strong should help the weak, deny themselves for the weak. Certainly, our forefathers who drank of the vine and who did not see any incongruity in asking a blessing from Almighty God on the bread and whiskey they were about to partake, had no such light on the question as we have. And what are we to say on the doctrine of that bearing on Foreign Missions, "Go ye into all the world," etc.? The generation is not yet gone that heard grave men raising their voice in the Church-courts against any such measure, maintaining that the heathen world had no claim on the Church till every man within our own borders was furnished with the ordinances of the Gospel. Who does not know that the first overture presented in the General Assembly of the Church of Scotland—1796—praying for some action in behalf of the heathen world was negated on a division? The numbers were: *for*, 44; *against*, 58. How different the feeling now in the Scottish Church—in every Church. Such is a specimen of the way the good spirit that leads into all truth has been guiding the Church into deeper and larger interpretations of the Word. It is a larger book to-day than ever it was before, and who can tell what revelations are yet in store for us—not that new truths are to be communicated but that old truths are to be unfolded and that, too, not in the hazy atmosphere of an elaborate scholarship, but in the clear revealing light of Heaven. What is wanted is not a new revelation, but illumination—illumination as to old truths which we have had from the beginning. When the Great Teacher began His work of revealing truths to the souls of men, He took for the most part old truths, truths that had been overlooked or obscured by the glosses of the scribes, and held them up in the sweetest pictures which even the foolish could comprehend, Take, e.g., His commentary on the law in His Sermon on the Mount: "Ye have heard that it was said by them of old time thou shalt not kill, etc., but I say unto you," etc. And so on through the whole sermon. These are not so much a new revelation as they are explicit exhibitions of truth that had always been revealed. These things were always in the Word, though it was not in man to see these things, and not only in the Word, but in the mind, written deeply there by the finger of God on its fleshy tablets. It has been said that the whole of Euclid is in every man, and that it only requires a competent teacher to present his truths to awaken a favourable response. This may be the case with natural truth, but we know it is not in ordinary cases with divine truth. We can sympathise with the prayer of the Psalmist: "Open Thou mine eyes that I may behold the wondrous things of Thy law!" But when the Holy Spirit that inspired the Word becomes the teacher, how quick is the heart in which so many unconscious beliefs are slumbering, to feel the force of His instructions! What a power there was in the word of Christ! The common people heard Him gladly, and all were ready to say: "Thy Word, O God, is truth!" Around the Lake of Killarney, in Ireland, there are certain spots where the echoes that can be waked up are wonderful. It takes strangers some time to find out the best spots, but the guides can point them out at once to the tourist who is delighted with the long reverberation which breaks again and again with a low swell upon his ear; so Christ who knows all the chords of the human spirit, knows precisely what and when to touch in order to fill the soul with heavenly music.

It is true that Christ came to reveal new truth, but the facts of His life and death constitute the chief revelation. What we insist on is this, that much of His discoursing was not revelation, but illumination—not unfolding new truths which had never been heard of before, but illustrating old truths and old commandments which had been from the beginning—rousing the slumbering consciousness to what had been written aforetime, or giving definite form to the dim ideals or hazy conceptions that had long floated before the

common mind. What is the parable of the Prodigal Son but a richer setting forth of the 103rd Psalm? What is the teaching of John iii. but a prolongation of the fifty-fifth of Isaiah? But our Lord indicated that in that age there were many truths which He could not reveal either in the way of illumination or revelation—either in the way of appeal to old truths that had not met with general recognition or in the way of making a fresh communication from heaven, because such would find no echo in man's spiritual nature. "I have many things," He said, "to say, but you cannot bear them now." There were disciples that followed Him for a season and heard Him gladly, but when He began to go beyond their depth, and deal with the deeper truths of the Kingdom, they shrank back, and walked no more with Jesus. "I have many things to say," and He added, "Howbeit when the spirit of truth is come, He will guide you into all truth," etc. This promise we hold is only in the course of fulfilment.

Now in this evolution of doctrine which has been going on in the past, we see that the faith of the Church, as well as the increasing light vouchsafed to the Church, has had much to do. In the providence of God—in the advancing stages of the world's history, new evils, dangers, controversies, hitherto but little known, have had to be faced, and the Church, the salt of the earth, the true conservator of the best interests of men, realizing her responsibility to her Lord, and charged by Him with the redemption of the world—ever, as new troubles arose, has turned to the Word for direction and found it there—found the needed truth that has perhaps been all but overlooked for ages, e.g., that set forth in the fourteenth of Romans, out of which has sprung the greatest moral movement of the last fifty years—namely, the Total Abstinence movement. Or take that other just referred to above, set forth in the fifteenth of John, etc., the *immanence* of God which is promising to do so much to meet the cavils and scepticisms of our day. Let God be presented to us, not as some *extra mundane* power, ruling and reigning in some region far remote from human ken, and far removed from human sympathy—and not only so but limited and hampered by an outside stern necessity to which He too must bow,—but as a Spirit not far from any one of us, touching every heart like an atmosphere, and dwelling in every believer like a shrine—let His presence be recognized in the bounty and beauty of material nature, and no less so in moral nature—in the aspirations of broken hearts—the humble confessions of the penitent, as well as the serious moods of the impenitent;—in short, as the power at the bottom of all human history—a power that is even now, in spite of all our sins and shames, blossoming out into ten thousand beautiful forms, and how different will our outlook upon the world be! How comes it that 'tis truth is meeting with such hearty recognition in these days? The faith of the Church in her warfare which she has to accomplish with her foes has driven her to the Word and she has found it. ONWARD AND UPWARD.

### THE SCOTCH-IRISH IN CANADA.

MR. EDITOR.—The meeting held in Belfast on the 4th of July, just after the great Council had concluded its labours, appears to have been a successful one. The speeches of Dr. McCracken, representing the Northern division of the Church in the States; and of Dr. Martin, representing the South, were worthy of the occasion. And the speeches of Drs. McCosh and Cairns were all that could be desired. The audience was large and enthusiastic. But why, it may be asked, was not Canada represented on the occasion? When the deeds and fame of the descendants of Ulstermen were celebrated, and most appropriately too, was it proper that Canada, and especially the Province of Ontario, be left out of account? Was it assumed that the Scotch proper, had a monopoly of Canada? That assumption seems to be made sometimes, and it is made in quarters, too, from which better things might be expected. In an early number of the *Catholic Presbyterian*, an article by the accomplished and genial editor, appeared under the heading: "Two Streams of Presbyterian History." The writer there, while admitting that Ulster men had much to do in founding and building up the Presbyterian Church of the United States, said that the Scotch were more inclined to go to Canada. It is left to be inferred—it is not said in so many words, that the Ulster Presbyterians did not play a large part in the

building up of the Church in Canada. Is there not too much assumed here? If careful inquiry were made it might be found that, as regards Ontario, at least, the Ulstermen, or Scotch-Irish as they are called, are much more numerous than some suppose. In the last census of the somewhat less than two millions of the population of Ontario, I find 627,000 and over, set down as of Irish origin—that is almost one-third of the whole. The Roman Catholics of Ontario numbered only 320,839, and of these, 100,000 are French. Considerably more than the half of those of Irish stock must be Protestant—say not less than 400,000. Those that count their origin from Scotland are set down as 378,536, but not a few of these are Roman Catholics. These figures will warrant the very modest conclusion that so far as the Presbyterians of Ontario are concerned, the Scotch-Irish equal the Scotch. It is well known that in many rural districts, at least in the Midland part of Ontario the population is largely from Ulster. Not long ago, the writer was privileged to conduct on a Friday, a preparatory service for a worthy brother. Having arrived a little early he took a look at the tombstones and monuments around the Church, and not being previously aware that the neighbourhood was largely peopled by Scotch-Irish, he was surprised to find so many of the surnames of that nationality. Of one, the monument testified that he was born in Donegal County, of another in Tyrone County, of another in the County of Londonderry, of another in Antrim County, and so on.

It is not so clear that ministers from Ulster have at any time in the history of the Presbyterian Church in Canada been as numerous in comparison as the people appear to have been. Possibly, if there had been a leader from Ulster, somewhat like old Dr. Burns, it might have been different. We are all ready enough to render the honour that is due to the brave old chieftain for the great work that he did during the latter half of his ministerial life, spent in Canada. At the same time, the Scotch-Irish have never been without their representatives in the ministry in this Province. In the pioneer days, say between 1815 and 1840, there were such men as Boyd, of Prescott, Harris, of York, (now Toronto), Rogers, of Demorestville, Johnston of Chinguacousy, Anderson of South Gower, and others who did their fair share of the breaking up of the fallow ground. I need not speak of those of later years, they are known to the present generation.

All things considered then, it is deeply to be regretted that Canada was not represented at the meeting held on the 4th of July. We have men that could have presented the matter in a proper light. For some reason or other very few of the professorships in our numerous colleges have fallen to Ulstermen, but we have one Professor who would have been equal to the occasion. I need not say that reference is made to Professor Gregg, D.D., whose historical powers will soon be more manifest than they have yet been.

ONE OF THEM.

GRATITUDE.

A TRUE STORY.

A minister of our Church has for many years laboured in a very peculiarly situated field. He received a call from the people. It was not formally sustained, but virtually it was. This, of course, gave him a perfect moral right to be treated as if he had been inducted according to use and wont. At length, some of the people cried out for a change. They gave no reason whatever for doing so, but this—the Methodists have their ministers changed frequently. They thought that they had as much right to a change as their Methodist brethren. They should have respected their word, and as they had called him, given a reason why they wished a change. Their sense of honour was not however sufficiently keen to lead them to do so. Not one of his enemies gives any evidence of being truly pious. Some are not free from gross sin. Some are fugitives from discipline. Some do not even profess to be Presbyterians. Not one expresses the least desire for a change of heart. A change of minister will satisfy them. The Presbytery, taking advantage of the fact that he was not formally inducted—a mere quirk, though I do not suppose it knows that—has yielded to their wishes, and “sacrificed” one whom it, in effect, calls “a reputable, Christian

minister,” to “the unreasonable desires of a party in the congregation.”

A short time ago, the congregation began to build a new church. The pastor drew the plans for it with very great care. The style is Gothic. He gave, himself, a good deal to the building fund, and collected for it several hundred dollars, a considerable part of which he obtained from relations and acquaintances in distant places. He superintended the work. Even in its present state, it is admired by competent judges. Well, next Sabbath, the church is to be opened, though it be very far from being finished. Of course, the late pastor, as he has been in plain English—kicked out, will not be present on the occasion. Yet, had it not been for his labours, the new church would still have been only an imaginary thing. Had he been allowed to remain, the congregation would, by-and-by have had a prettier little church than any within a great distance. He would have done most of the ornamental work himself. Well, what is the result of the change? Persons who have not the least taste, now direct the work. Already, they have begun to alter the plans. When the church is finished, it will be a mixture of majesty and meanness. The Building Committee has not met for more than six months, and it very likely will not meet again. The pastor's enemies should have been a little more cunning, and waited till the church was finished, letting him superintend the work and collect money for the Building Fund. He has done a very great deal more for the new church, as well as for the good of the congregation in other ways than the whole of them put together. But though his enemies have succeeded, he has many warm friends in the congregation. They call the treatment which he has received from the former, infamous. So do many not in the congregation, even some Roman Catholics. What the people paid him was a very small sum. His enemies, however, have put on as many airs as if the congregation had been giving him “ten thousand a year”

RECORDER.

EIN FESTE BURG IST UNSER GOTT.

(FROM THE GERMAN OF LUTHER)

This is sometimes called “The Marseillaise of the Reformation.” Its main feature—trust in God in the midst of the greatest trials—is taken from the 46th Psalm. It is said that the author, when his circumstances seemed most hopeless, was wont to say to his friends, “Come, let us sing the 46th Psalm, and then let our enemies do their worst.”

A strong-walled city is our God,  
A sure defence and weapon;  
Though troubles now upon us crowd,  
He'll let no ill us happen.  
The old malignant foe  
Seekr eagerly our woe;  
Great pow'r and countless snares  
Are the dread mail he wears.  
On earth he has no equal.

By our own strength naught can be done,  
Right soon we'd back be driven;  
But on our side fights the Right One,  
Whom God Himself has given.  
Would'st thou know who is this?  
His name Christ Jesus is,  
The Lord of Hosts is He,  
No other God shall be  
The conqueror in the battle.

Although the world with devils swarmed,  
Aye seeking to devour us,  
We'd not at it be sore alarmed,  
They could not overpower us.  
He who o'er this world rules,  
However fierce he scowls,  
Can do to us no ill;  
His pow'r is as God's will,  
A word can cause his downfall.

The word they suffer shall to stand,  
But for that no thanks merit.  
All things He for our good hath planned  
With His own gifts and Spirit.  
Though they should take our life,  
Goods, armour, child, and wife,  
Let these all pass away,  
Thereby naught gain shall they,  
God's kingdom we still shall have.

Meths, Que.

T. F.

FRENCH EVANGELIZATION.

MR. EDITOR.—The report submitted at last Assembly, page 11, gives a summary of things as they are, and asks a comparison with things as they were ten years ago. In making the comparison, I find by careful reading of the Reports of this Committee from 1877 to 1884, the following facts which any one may test for himself, by very careful examination. Taking

the method of computation used in the last report, viz.: Counting main stations with branches, and fields occupied by colporteurs, there have been occupied since 1877, 102 fields, of which but seventy-eight are at present occupied—loss twenty-four fields.

There are no tables from which a comparison can be drawn again till 1882. App. 1882—from which we learn by comparing, that the last year presents a gain over 1881 of forty-seven attendants at schools; but in church members there is a loss of 180 since 1882, or over thirty per cent.; but as the last report overstates the number of French members by at least seventy, there is a farther loss in all of 450. In Sunday school scholars there is in these two years a loss of 377, or the same per cent. as in 1882—there were sixteen students for the ministry, now only twelve. In 1882 there were circulated 1163 more copies of Scripture than in 1884.

These facts may surprise those who have believed we were doing a great work among the French, and who have been contributing under the idea that Lower Canada was just ready to turn Protestant.

I shall in my next shew the causes which have produced this alarming state of things.

Idleton, July 7, 1884.

W. S. BALL.

THE ARCHBISHOP OF TORONTO vs. THE ARCHBISHOP OF ST. LOUIS.

MR. EDITOR—In his letter to the late meeting of Assembly, Archbishop Lynch said: “No sane man with a respect for truth would attribute to Catholics the belief that ‘it is no sin to murder Protestants, to break with them or to injure them in any way,’” etc. The following extract went the round of the papers two or three years ago, and is taken from “The Shepherd of the Valley,” published at St. Louis under the immediate supervision of Archbishop Kezdrick:

“We confess that the Church of Rome is intolerant—that is to say, that it uses all the means in its power for the extirpation of error and sin, but this intolerance is the logical and necessary consequence of its infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority—which will certainly be the case by-and-by, though the time may be long deterred—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns this, her history is open to the eyes of all. They know there how the Roman Church dealt with the heretics in the middle ages, and how she deals with them to-day everywhere where she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the Church for what they have done or approved in these matters.”—*Christian Intelligence.*

The above extract is different from the statement of the Archbishop of Toronto. Which speaks the truth?

J. B. S.

Essex, July, 1884.

THE SCOTT ACT.

Friends of temperance—soldiers of Christ, arise!

The greatest hindrance to the cause of God is strong drink. The evil cannot be remedied by license. We must have prohibition. The government will give it when we are ready for it. Our present duty is to use what we have.

The Scott Act kills the treating custom, thereby saving multitudes, and is a stepping-stone to prohibition. It has been carried in thirty constituencies in the Dominion, and is about to be submitted in as many more. What an opportunity! What a responsibility! Ministers, preach about it, hopefully, and lead the congregations in believing prayer for success.

Women of the Christian Temperance Union, concentrate your efforts. Voters, stand in readiness. One and all, pray and work—work and pray. See that every section is aroused. Get a copy of the Act, or what may be better for many, McKay's “Appeal,” and Brethour's “Wonderful Success of the Scott Law.” Read them—study them—carry them about among your neighbours. Help in forming committees, Help in raising money. Help in getting out voters. If you cannot work in any of these ways, cheer on the workers. “Whether losing—whether winning, trust in God, and do the right.” “The night cometh, when no man can work.”

J. GREENE.

Chesley, August, 1884.

## PASTOR AND PEOPLE.

### THAT DAY

"They abode with him that day." - St. John.

The young disciples stood and heard  
The wondrous prophet's wondrous word,  
And strangely were their spirits stirred.

With outstretched finger raised to guide  
Where He of Nazareth walked aside,  
"Behold the Lamb of God!" he cried.

And John made answer: "Can it be  
That Christ shall come from Galilee?  
Nay, Andrew, let us go, and see."

And soon abreast, with eager mien,  
And salutation shy, yet keen,  
They walked; and Jesus walked between.

Their rapid questions forth they pour;  
But they have other more and more  
To ask Him ere they reach the door

Of His abode: He craves their stay,  
With words so full of grace, that they  
Enter, and there abide that day.

Within the court-yard, cool and dim,  
Beside a fountain's mossy rim,  
Withdrawn, they sit and talk with Him.

"Rabbi, the Baptist voucheth so,  
Till all our souls within us glow;  
But say—art Thou the Christ or no?"

"We count the years' prophetic sum—  
We kneel before our altars, dumb—  
We watch until the Shiloh come!"

Then Jesus answers low and calm,  
In words that drop like Gilead's balm,  
And holier than the holiest psalm.

He lifts aloft their faith so weak;  
He solves the doubts they dare not speak;  
He grants the quest they come to seek.

The twilight falls; the fountain's shine  
Grows dull beneath the day's decline;  
They only hear that voice divine.

O'erawed, at length they rise and go,  
Each to the other whispering low,  
"Tis He!" "Himself hath proved it so!"

That day with Christ! In after years,  
Did not its memory staunch the tears  
Of Andrew 'mid his martyr fears?

When John in Patmos' exile lay,  
And wore the grinding hours away,  
Waiting—did he forget That Day?

—Margaret J. Preston.

### ANECDOTES OF AMERICAN PRESBY- TERIAN MINISTERS.

GEORGE A. BAXTER, D.D.

Dr. Baxter, of Union Theological Seminary, Virginia, was remarkable for his kindness and leniency in his criticisms on the performances of the students. One of the severest critiques he ever made was upon a sermon preached by a student in which there was but little of the savour of piety—about the weightiest of all faults in the Doctor's estimation. "It might be remarked of that sermon," said he, "as it was of Dr. Blair's, it would be the better for conversion." The stroke, too, was a double entendre, for though no other person knew the fact, it was afterwards discovered that the sermon was stolen almost bodily from Dr. Blair.

REV. CHARLES BEATTY.

Dr. Franklin, who had charge of the Pennsylvania troops that were to defend the North-western frontiers of the State of Pennsylvania, after the burning of the Moravian missionaries at Gwandenbutten, near Lehigh, thus refers to Mr. Beatty:

"We have for our chaplain a zealous Presbyterian minister, Mr. Beatty, who complained to me that the men did not generally attend his prayers and exhortations. When they enlisted they were promised, besides pay and provisions, a gill of rum a day, which was punctually served out to them, half in the morning and half in the evening, and I observed they were punctual in attending to receive it; upon which I said to Mr. Beatty: 'It is, perhaps, below the dignity of your profession to act as steward of the rum, but if you were to distribute it out only just after prayers,

you would have them all about you.' He liked the thought, undertook the task, and with the help of a few hands to measure out the liquor, executed it to satisfaction, and never were prayers more generally and more punctually attended; so that I think this method preferable to the punishment inflicted by some military laws for non-attendance on divine service."

LYMAN BEECHER, D.D.

Dr. Beecher, whilst in Connecticut, once engaged to preach for a country minister on exchange, and the Sabbath proved to be exceedingly stormy, cold and uncomfortable. Only one person was present in the church. Dr. B. was not long in deciding to preach to such an audience. Accordingly he went through all the services—praying, singing, preaching and the benediction—with only one hearer. And when all was over, he hastened down from the desk to speak to his congregation, but he had departed.

Travelling somewhere else in Ohio, twenty years after, Dr. B. alighted from the stage one day in a pleasant village, when a gentleman stepped up and spoke to him, familiarly calling him by name. "I do not remember you," said the Doctor. "I suppose not," said the stranger, "but we once spent two hours together in a house alone in a storm." "I do not recall it, sir," added the old man: "pray, when was it?" "Do you remember preaching, twenty years ago, in such a place, to a single person?" "Yes, yes," said the Doctor, grasping his hand. "I do, indeed, and if you are the man, I have been wishing to see you ever since." "I am the man, sir, and that sermon saved my soul, made a minister of me and yonder is my church. The converts of that sermon, sir, are all over Ohio."

In 1838, Dr. Beecher, then residing in Cincinnati, was announced to preach in the First Presbyterian Church, Pittsburg. The boat in which he expected to arrive on Saturday evening was so much delayed, that he found he could not reach the smoky city without travelling in the early hours of the Sabbath, and, with a conscientiousness on this subject more common, alas, then than now, he stopped at Wellsville to spend that day there. On Monday he reached Pittsburg; notice was quickly spread of his arrival and of the reason of his failure to fulfill his appointment, and in the evening he preached a grand discourse to a large and deeply interested audience.—*Herald and Presbyterian.*

### CRISIS POINTS.

There come in the experience of all of us certain crisis points, when the decision of the hour, or it may be of the instant, affects all future destiny. We are not always conscious that these are turning points. Sometimes we come upon them utterly unawares. But none the less they are the pivots upon which our future—home, business, friendship, success, failure, eternity—turns. In some of these cases we would, if we could, have more time for deliberation. But no! the crisis is upon us, and it must be met at once. Hence the importance of acting upon judgment and not upon impulse when we have time for consideration. We thus prepare ourselves for rapid judgment when a crisis comes. And hence the importance of all the knowledge and experience we can gather, for we never know when it may come into use. Here, moreover, we find an explanation of some of the dealings of divine Providence with us. The discipline that God sends upon us, is meant, in part, to fit us for the crisis moments, and not simply for the ordinary round of life. We do not understand the discipline while it is in progress, but by and by we see why it came. And hereafter, in the eternity to which we go, we shall see clearly and distinctly, and shall bless God as we see, how His sometimes sore discipline fitted us for safely passing the crises of life, and so fitted us for everlasting blessedness.

### WAIT.

We who are parents, come to learn that time is an element in the training of our children. We are sometimes discouraged as we seek to repress faults or to evoke excellences. It is line upon line and precept upon precept, and even then but little seems to be accomplished. But it is often in the seeming. The work is going on. Wait a while. A year, two, three, have passed. The disorderly habits you had so often reproved, you find are disappearing; the love for reading, which it had seemed so hard to fan into life, you find is becoming fixed. Time has wrought its changes. Seeds do not germinate as soon as they touch the

ground. They must have time for the principle of life in them to assert itself. Here is encouragement for all parents. It does not do to intermit parental care, but there is no need of discouragement if immediate results of training are not apparent. Time will tell, provided the training be right. Delightful evidences of maturing character will appear. The seed, sown as it may be with weeping, will come to delightful fruition.

What is true here is true on a larger scale. For the completion of all reforms time is necessary. The world can not be made better in the twinkling of an eye. That which is good must mature, that is, it must gather age. There is need of endurance, of patience, of faith, on the part of all those who would work for the world's good. Reforms never go backward. Righteousness, however, slowly, prevails. Let us remember that while the results of what it is sought to do for the benefit of man and the glory of God are not likely to be expected to-day, and most likely will not appear to-morrow, nevertheless, they will come.

"This fine old world of ours is but a child,  
Yet in the go-cart. Patience! Give it time  
To learn its limbs; there is a hand that guides."

—*Ill. Christian Weekly.*

### "AND THEY WERE SPEECHLESS."

The shortest of creeds is that of the man who believes only what he understands. It may be stated in four words, "I believe in nothing." He cannot believe in his own existence, for the greatest of physiologists know not what life is. He does not believe in magnetism, for even Prof. Tyndall says he has no theory whereby to explain it. This pithy anecdote shows how such a person must be a universal sceptic:

"I will not believe anything but what I understand!" said a self-confident young man in an hotel one day.

"Nor will I," said another.

"Neither will I," chimed in a third.

"Gentlemen," said one who sat close by, "do I understand you correctly that you will not believe anything you don't understand?"

"I will not," said one, and so said each one of the trio.

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"

"Certainly," said the three unbelievers.

"I also saw the pigs eating grass; do you believe that?"

"Of course," said the three.

"And I also saw sheep and cows eating grass; do you believe that?"

"Of course," was again replied.

"Well, but the grass which they had formerly eaten had, by digestion, turned to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the sheep, and on the cows had turned to hair; do you believe that, gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

And they were silent.

### A WELL-SPENT LIFE.

A minister of the gospel was asked to visit a poor dying woman. The messenger, being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well-spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition, said: "Well, I understand you are in a very peaceful state of mind, depending upon a well-spent life." The dying woman looked hard at him and said:

"Yes, I am in the enjoyment of peace. You are quite right; sweet peace and that from a well-spent life. But it is the well-spent life of Jesus; not my doings, but His; not my merits, but His blood."

Yes. Only one man has spent a life that has met with all the requirements of God's holy law, and on which we can rest before God.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—*George Macdonald.*

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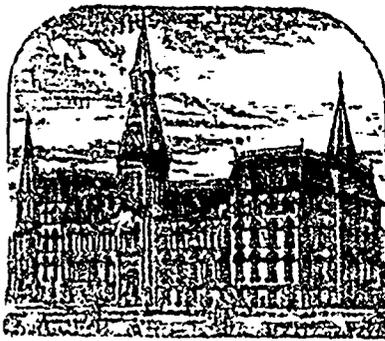
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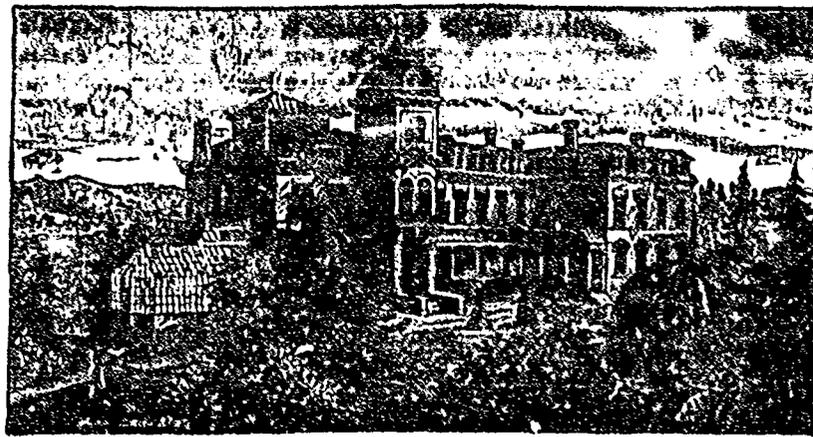
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TORONTO, WEDNESDAY, AUGUST 20, 1884.

Now that the Canadian delegates to the Presbyterian Council at Belfast are returning, might it not be well to arrange for a public meeting at a convenient date that they might give an account of the proceedings of that important and influential assemblage. Reports more or less full have appeared, but most of them have been meagre and inadequate. Even a good report is neither so interesting nor inspiring as the living voice of those who have participated in the proceedings. Denominational attachment does not consist in disparaging one's ecclesiastical neighbours, but it is a spurious charity that affects to regard all alike. Such a meeting would stimulate interest in the Church and the work in which it is engaged. It may be taken for granted that a meeting held at a suitable time, and addressed by Principals Cavan and King, Dr. Cochrane and Messrs. Croil and Kirkland could not possibly be uninteresting. The hint is here thrown out gratuitously. We hope it will be taken and acted upon.

THE mild shock of earthquake that a short time ago startled New York, portions of New Jersey and Long Island, happened on a Sabbath. Is it not suggestive? Is the moral significance of earthquakes as obscure as their cause? It occurred in the afternoon, when most of the churches were closed. No doubt had the tremor been felt during the service, there might have been an excitement approaching to panic in some cases. At all events, there would have been no sleepers in church that day. A little earthquake is a good thing if it awakens hearers from their lethargy, and preachers from becoming dispensers of soporific influence. In a coloured camp-meeting where excitement is the normal condition of things, many of the sable worshippers became frantic and fled in dismay. This late harmless convulsion has in materialized minds aroused the uncomfortable suspicion that even this solid earth is not quite as solid as they would like, and is wonderfully suggestive of the time when "the elements shall melt with fervent heat."

THERE are two kinds of missionary boxes. There is the missionary box into which the Sunday-school children drop their contributions for the spread of the Gospel among the heathen, and there is the missionary box into which are packed miscellaneous gifts, chiefly in the shape of clothing for dwellers in distant lands. Against this excellent mode of doing good to others nothing serious can be urged. In fact it affords an opportunity to almost every one of putting something into the box. Far greater use might be made of the mission box than is now the case. In making up such boxes some little judgment is required. The contents should be suitable for the purpose for which they are sent. The natives of distant lands, it is well known, are unaccountable in their tastes, and for this reason it is just possible that dusky dudes might utilize habiliments whose usefulness was seemingly at an end when their donors parted with them. It does seem preposterous to send a shirt front to Central Africa, but a missionary has assured us that a stalwart native not only wore it with pride, but at the same time took forcible possession of a lady's bonnet which he placed jauntily on his head. Articles only that are useful should be sent, and a great many more of them.

THE eccentric ex-professor of Greek in Edinburgh University has in his old days lost none of the courage with which he holds his convictions. Whatever the vagaries in which he has sometimes indulged, he has been unwavering in his admiration for the martyrs and heroes of the Scottish Covenant. In the restored

cathedral of St. Giles a memorial tablet to James Hannah, D.D., for five years dean of that historic cathedral, commemorating the fact that "he was the first and the last who read the Service Book in that Church." This has roused the persivid genius of John Stuart Blackie, who has written a pithy paper to a Scotch magazine on the subject. He proposes placing on the pillar opposite to that bearing the Hannah entablature a similar memento containing the following inscription

In memory of James Jenny Geddes, or Mean, who, on the 27th day of July, 1637, in this place, emphatically and triumphantly protested against the usurpation of ecclesiastical functions by the secular power. This memorial is erected by patriotic admirers of the Covenanters, who live in another but not more manly times.

The sight of the Hannah memorial tablet not only roused the patriotic fervour of the genial professor—it also stirred his poetic muse to produce the following.

## TO DAME JENNY GEDDES.

Dean Hannah!—Well, as Shakespeare says, some men  
Have greatness thrust upon them; here you stand  
In lettered brass all brightly blazoned, when  
The noble dame with four-legged stool in hand  
Who covered you with borrowed glory, passes  
Unnamed, unnoticed! Let who will commend  
Cassocks and copes, chants, liturgies and masses,  
I, with Scotch heart, my stout Scotch knee will bend  
To none but that brave She, who raised the sign  
Of stout revolt against high-handed rule,  
And, mailed in proof of people's right divine,  
Made crown and crozier duck to four-legged stool,  
That nevermore or priest or prince might dare  
Down Scotland's throat to thrust a printed prayer.

## FUNERAL REFORM.

AMONG the many meaningless tyrannies of conventionalality, lavish and costly funerals are among the most apparent. The absurdity and wickedness of much of the expenditure connected with them is conceded on all sides, and yet such a potent thing is fashion that little or no effort is made to bring about an obvious and much-needed reform.

Well-to-do families have their resources taxed if one of their members has been called away. Retrenchment in expenditure is necessary to make up for the inroads occasioned by the costly demands of a fashionable funeral. What must it be in the case of hard working and respectable mechanics and others who find that rigid economy must be a daily and a constant practice if they are to enjoy the ordinary comforts of life, and to live honestly. To them a lingering illness is a double sorrow. Much might be done if not to save the imperilled life, at all events to alleviate suffering and smooth the passage to the grave, had they the means, but their means are limited and their desires to benefit the sufferer are often unfulfilled. The end comes. Death has done its work, and the saddened home has an additional burden needlessly placed upon it, by the tyrannous dictates of fashion.

Relatives and friends are generally willing to be helpful in the time of trial. It would be shameful were it otherwise. Then comes the lavish display of ghastly funeral decoration, from the costly coffin with its cheap tinsel, the barbaric crape, the conventional mourning attire, and all the artificial display of the trappings of woe possible. The average funeral of the day is at variance with good taste, which in times of deep distress is always simple and unostentatious. It is no evidence of respect for the memory of the dead and esteem for the living to make a funeral procession as nearly as possible a histrionic spectacle. As long as there is a desire for vulgar display, these barbarous funeral customs will continue. In country districts the respectability of the funeral is sometimes estimated by the number of vehicles in the procession.

The religious exercises in connection with funerals are it is to be feared to some extent responsible for the bad taste and expensiveness of existing funeral customs. Of course a faithful minister will avail himself of every opportunity of preaching the gospel. It is fitting that the consolations of religion receive prominence on such occasions. How often are these religious services looked upon as a necessary part of the funeral ceremony, in fact as necessary as the gorgeous hearse in which the remains of the deceased are borne to the grave. Then the temptation to extravagant eulogy of the virtues of the deceased and an unwarranted anticipation of the final judgment is one which some preachers of funeral sermons have considerable difficulty in resisting. The chief reason why so many funerals take place on Sabbath is be-

cause a larger procession can be had on that rather than on any other day.

The principal difficulty in securing reform in our burial customs is in making a beginning. Those in humbler circumstances of life cannot so effectively take the initiative. It requires courage to break the bonds of custom. Working people are not lacking in courage, but their efforts might be misunderstood. It might be imputed to want of proper feeling and respect for the memory of the dead, to have a plain funeral, or it might be attributed to stinginess, imputations people, especially in their circumstances, do not like to incur. Those occupying more prominent social spheres have it in their power to bring about a much-needed reform in the manner of burying the dead. Let a few such have interments conducted with a moderate and decorous simplicity, and many others would be found willing to follow their example. Christian principle and Christian feeling alike countenance the committing of "earth to earth and dust to dust" with becoming reverence and simplicity.

## ONTARIO TEACHERS' CONVENTION.

THE people of Ontario are justly proud of their system of national education. Before its merits and efficiency are what they are to-day, and before obtaining the general recognition they now enjoy, the public schools of Canada evoked popular enthusiasm. They were no doubt frequently spoken of in the language of exaggeration and persons whose faculty of discrimination was by no means acute might have been led to believe that the system as it was thirty years ago had attained perfection. In these days there is happily less sensitiveness to criticism of educational methods. The people are proud of their public schools, but it would be a benefit to the cause of sound education if the people would take a more general interest than is yet the case.

When a school entertainment takes place, or the stated public examination is held, a limited number of the relatives of the pupils and a few aspirants to public office may turn out, but the number of those interested in the real work of the public schools is far too limited. It is well those more deeply interested in the progress of education are not so indifferent. The school teachers of the Province take an active and self-denying interest in their honourable profession. The county associations throughout Ontario are well sustained and are doing much to awaken and sustain public interest in the important work in which they are engaged. The Annual Provincial Convention of teachers is yearly growing in influence and importance. The numerous papers prepared on educational methods, and the free, full and able discussions they evoke, bear conclusive evidence of the zeal with which the teachers are inspired. It speaks well for their enthusiasm in their work that they cheerfully sacrifice a portion of their well-earned holidays that they may meet to consult and devise measures for the more efficient discharge of their every day duties.

The meeting of the Provincial Association in Toronto last week was one of the best yet held. A number of important subjects were submitted for discussion, in which the members took a lively interest. On the subjects discussed there was not in all cases unanimity of view, but the discussion was both independent and thorough, while differences of opinion in no degree impaired the kindly feeling that prevailed from first to last.

The formal routine of procedure was agreeably diversified by various attractions, the first being the conversazione, under the auspices of the art class. Important addresses were delivered at successive meetings by Mr. J. L. Hughes, inspector of Toronto public schools, the Hon. G. W. Ross, Ontario Minister of Education, and Principal Grant of Queen's University. The President of the Association delivered a comprehensive and thoughtful address, many points of which must commend themselves to the friends of education throughout the country. Himself a practical educator, he did not disdain to enter into minute details respecting the purpose and modes of educational work.

Mr. Ross was especially clear and sound on the distinctive work of the common schools. It is becoming all the more obvious that a system of State education must have for its principal object the equipment, as far as possible, for the work of life and the duties of citizenship. Its main work must therefore be principally confined to a thorough training in the elementary branches

of education? What he said on this part of his subject was eminently judicious and well-timed. The school programme has been for years unnecessarily crowded with a multiplicity of show subjects. What can be gained by a number of accomplishments by which the attention of pupils is distracted and their time wasted, under the vain imagination that they were becoming proficient in all branches of a liberal education? The great mass of the people have to earn their living by daily toil, therefore let them be thoroughly conversant with reading, writing, arithmetic, geography, the laws of health, and sound morality.

A superficial smattering of literary and scientific knowledge is not education, and has not been productive of uniformly good results. How far have erroneous ideas and equally erroneous methods been responsible for the unhealthy rush from the healthy, honest and independent work on the farm, to the overcrowded pursuits of the city, and the delusive attractions of professional life? Just views of the legitimate province of the public school would do much to correct mistaken ideas, and save from many grievous disappointments and life-long mistakes.

The educational system of Ontario, with its comprehensive gradations, does not repress the noblest ambitions of the scholar in the humblest sphere of life. The boy that shows aptitude in the common school, finds the door of the High School and the Collegiate Institute open for his reception. If he shows equal diligence and competency there, he can pass to the University, where he will obtain the education necessary for the highest positions to which he can aspire. Each department has its own special work to do, and the more completely it confines itself to its proper work the better.

If children in the public schools becomes proficient in the ordinary branches, their minds well disciplined and imbued with a love of knowledge for its own sake its portals stand open for an indefinite advance. Their intellectual pursuits will be a solace after the labours of the day, and will enable them to become worthy citizens, and give an added dignity to life and labour.

Principal Grant was characteristically happy in dissipating the fallacies that have gathered thickly around the subject of education. Some of these will bear special reference. The indiscriminate praise accorded the educational system and methods of Ontario, has been productive of conceit, one of the most difficult barriers to remove out of the way of true progress. If this fallacy were generally entertained the excellent school system of Ontario would soon be surpassed by less self-conscious but more intelligent competitors. The cause of education cannot stand still. Its course must be onward and upward. The Principal also said some true and pungent things on cramming, that excrescence on modern education. Ontario is not the only or, perhaps, the chief sinner in this respect, but there is far too much of it. This is an evil that ought to be condemned without stint until it has finally disappeared. His remarks on the status of the teacher, and the value and dignity of his profession will be appreciated by all true friends of education.

#### NEW HEBRIDES MISSION STEAMER.

In addition to contributions already acknowledged for the new Hebrides Mission Steamer, the following has since been received.

Previously secured, \$765.46; Jarvis Street St. Andrews, \$73; Friend, Toronto, \$2; Rev. J. Pritchard, \$2; Toronto East End Presbyterian Church, \$25.55; do. do. Sunday School, \$7.10; A. D. Forrier, \$5. Total, \$880.11.

MEMBERS of the British Association in large numbers are arriving weekly in Canada. Men occupying the highest place in the ranks of scientific research are among them. Their visit to this continent will be productive of good to themselves and in turn they will be able to interest British people in the resources and prospects of the Dominion. In traversing the continent, as several of them are now doing and as many more will do before returning, they have no special ends to serve. With minds untrammelled by habits of observation and reflection they will be able to talk and write both learnedly and interestingly of Canada. Their visit will also give an impetus to scientific investigation in this country. Every effort is being made in Montreal and elsewhere, to make the visit of the distinguished guests as agreeable as possible. The British Association for the Advancement of Science meets in Montreal, on the 27th inst.

## BOOKS AND MAGAZINES.

GLIMPSES OF THE CELESTIAL COUNTRY. (Philadelphia Presbyterian Board of Publication; Toronto: James Bain & Son.)—A little book on the future state, well written, designed chiefly for young readers.

THE SIDERIAL MESSENGER. Conducted by William W. Payne. (Northfield, Minn.)—This astronomical magazine, conducted by a practical astronomer, Mr. Payne, director of Carleton College Observatory, contains a number of varied facts, relating to "the sublimest of the sciences."

MICHAEL ELLIS'S TEXT. By Margaret E. Winslow. (Philadelphia: Presbyterian Board of Publication; Toronto: James Brin & Son.) Though the book intimates on its title-page that it is "a story for girls," the boys have just as much need to learn the meaning of the text the story is intended to illustrate and enforce, viz.: "Even Christ pleased not Himself."

THE AMERICAN ANTIQUARIAN. Edited by Rev. Stephen D. Peet. (Chicago: F. H. Revell.)—The last issue of this magazine, devoted to a special branch of study, is one of the most interesting that has yet appeared. Several valuable articles in the present number would interest readers generally, but are especially valuable to antiquarian and historical students.

SIX YEARS ON THE BORDER. By Mrs. J. B. Rideout. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—Tales of life in the far west are usually sensational and exciting; these brief sketches of frontier life are of a different kind. In plain narrative form they record the struggles and triumphs, the joys and sorrows of Western settlers. The book contains sufficiently interesting incidents to keep up the reader's attention, till the close is reached.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) The numbers of *The Living Age* for August 7th and 10th, contain Bossuet, *Quarterly*, Roman Life in the Last Century, and the Liberal Movement in English Literature, *Nation & Review*, The Life of St. Margaret, *Scottish Review*, Newspapers, *Fortnightly*, Wren's Work and its Lessons, and Contemporary Life and Thought in France, *Contemporary*; Easter Week in Amorgos, *Mamillan*, Among the Teutons, *Temple Bar*, A Pleasant Home in Breton, *Time*, "The Boy Jones," *All the Year Round*, The Inner Circle Railway Completion, *Globe*, with instalments of "Beauty and the Beast," "Mitchelhurst Place," and "The Baby's Grandmother," and Poetry.

PRESBYTERIANISM FOR THE PEOPLE. By the Rev. Robert Kerr. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—In his preface, Mr. Kerr states that his short treatise does not pretend to be an exhaustive history of Presbyterianism, nor a full exposition of its distinctive doctrines, but it is completely adapted to the purpose for which it was written. Many young people and others friendly to Presbyterianism are far too little acquainted with its polity and creed. The author has written a little book which will not take long to read, but it is so clear that none can fail to understand it. The young reader will know more of Presbyterianism and feel more kindly toward it. It is a book that will serve an excellent purpose.

BEN HANSON. By Jessie M. E. Saxby. (Edinburgh: Oliphant, Anderson & Ferrier.)—This neat little volume, containing three good stories of Scottish life, takes its name from the first and principal one, a story of George Watson's College. It is followed by the short but touching sketch of "The Heriot Boy," and the last is: "In Father's Place." The volume is ably written. Though it contains many touches of true pathos, there is nothing of the merely goody-goody about it. It has a healthy and robust freshness which will at once secure the confidence of the young reader and win a place in his heart for the good impressions it is fitted to make. It contains several carefully executed illustrations, familiar to all acquainted with the Scottish capital.

ENGLAND AND CANADA. By Sandford Fleming, C.E., C.M.G., etc. (Montreal: Dawson Brothers.)—The eminent engineer, Mr. Sandford Fleming, had gone to England on pleasure bent. A cablegram from the President of the Canadian Pacific Railway

Company reaches him in London, requesting him to proceed to the Pacific coast. He undertakes the commission, and out of this undertaking originated this very interesting volume which chronicles the incidents and reflections of "A Summer Tour Between Old and New Westminster, with Historical Notes." Though the ordinary routine and usual incidents of a transatlantic voyage are tolerably familiar to most readers, Mr. Fleming writes interestingly on much of what has now become commonplace. His arrival in England recalled a pleasant episode of his landing in Glasgow twenty years before. The glimpse of Willie Gordon is peculiarly pleasing. The most important part of the book is that which describes the author's journey across the continent till he reaches New Westminster. It concludes with an allusion to the future destiny of Canada. There is a large amount of historical information imbedded in the pleasant narrative. The most fittingly descriptive epithet applicable to Mr. Fleming's book is that it is readable. A very distinct and finely executed map is prefixed to the volume.

PRESBYTERY OF OTTAWA.—This Presbytery met on the fifth inst. There were present fifteen ministers and two elders. The Rev. Marc Ami was appointed Moderator for the next six months. After signing the formula, the name of Mr. P. S. Vernier licensed, ordained and appointed ordained missionary to L'Ange Gardien, Perkins and Rippon, on the 10th ultimo, was placed upon the Presbytery Roll. Subjects for written exercises were prescribed for students, of which there are four English and three French within the bounds. The following resolutions were passed, anent brethren who had recently resigned their charges: Anent Mr. George McKay: "The Presbytery of Ottawa hereby records its appreciation of the work and character of the Rev. George McKay, who has so recently left its bounds, and pray that the Great Head of the Church may bless him wherever he may in His providence call him to labour." Anent Mr. McClelland: "The Presbytery of Ottawa hereby records its appreciation of the services and character of the Rev. A. McClelland, B. A., and its regret at the circumstances which have caused his separation from the Presbytery. It is the earnest desire of this Presbytery that he may soon find another field of labour." Dr. Moore gave notice that he would move at next regular meeting of Presbytery that no commendatory resolutions respecting any brother be passed by Presbytery unless he has resided and laboured five years within the bounds of the Presbytery. Notice was given by Messrs. Armstrong and Herridge that at next regular meeting they would move for a change in the present mode of electing the moderator of Presbytery. Dr. Moore submitted an interim report of the Committee on French Evangelization, together with recommendations, which were all adopted. A committee consisting of Dr. Moore, convener, Messrs. Armstrong, White, Herridge and Vernier were appointed a deputation to visit Montebello and report to the adjourned meeting of Presbytery. Mr. Munro, of Manotick, introduced Mr. Alexander Dowie Browne, a young man desirous of being taken under the care of the Presbytery as a student entering college with a view to the holy ministry. After examination as to his motives, and the course of study he intended to take, he was, on motion duly made, taken under the care of the Presbytery. A scheme for holding missionary meetings was adopted, in connection with which it was suggested that they be held during the last week of September, or the first week of October. In connection with such meetings the resolution passed by Presbytery in the spring should not be forgotten, viz.: that congregations should aim at an increase of sixty per cent. on the contributions of 1883, in order to the successful working of the Home Mission and augmentation schemes of the Church. The report of the committee appointed to draft a finding anent the Presbyterial visitation of Manotick was given in, received and adopted. In connection with Acts of Civil Status Dr. Moore moved, seconded by Mr. White, and it was agreed that in the county of Ottawa all the French Presbyterian Churches not now supplied with registration books, be added to the charge of the Rev. P. S. Vernier for registration purposes, and that he be authorized to procure the necessary registration books. The Commissioners to the General Assembly present, reported their diligence. Presbytery adjourned to meet on Thursday, the 2nd October, in Bank Street Church, at ten o'clock, a. m. —JOSEPH WHITE, Pres. Clerk.

## CHOICE LITERATURE.

## THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

XXI.—Continued.

A slight movement above them attracted Winn's eye to the belfry. Calvin leaned sideways over the top-rail, his hands making a sort of ear-trumpet, to better hear what was said. Mr. Watkins noticed the noise, and Winn's upward glance. So he loudly informed the latter that Cal was "the wust boy in town; alluz up to suthin', orshirkin' out o' suthin'!"

"I suppose he likes play, like the rest of us," ventured Winn.

"I don't wonder the old folks over t' th' Light took ye 'stead o' him!" added the parent.

Winn's eyes opened very wide. This was why Calvin waged such vigorous warfare against himself? Winn was not sorry to learn the reason. And Mrs. Luscomb must have known it also! Winn wondered why she had not told him, only half listening while the father further denounced his son. At length he said, with threatening motions of the whip:—

"I'm goin' to tur' over a new leaf with him!"

He rose, and began the ascent of the stairs.

The listening figure suddenly above stood erect, looked this way and that an instant, as if at bay, then disappeared through the belfry window.

"Oh, do you see where poor Cal has gone?" cried Winn. "He'll fall; he'll be killed; there is no place outside where he can stay!"

They hastened up, and looked out of the window, Mr. Watkins calling anxiously to Calvin to come back, promising everything, if he would return.

But there was no turning back for the reckless boy! When the two looked out of the aperture, — a dizzy height from the street, — Calvin was sliding down the lightning-rod! Down the long perilous way went Calvin, ever downward, — O, for cool nerves and iron muscles to carry him safely to the ground!

And was not this an emblem of what Calvin might rush into, goaded on by his father's unwise training? As then, he could only stand and helplessly look on, so, now Mr. Watkins watched the boy's course with breathless anxiety. The anger died from the father's face; the whip dropped from his hand, and lay half coiled amid the dust of the ancient place, like some venomous snake.

Calvin reached the ground unharmed. The two who waited above knew it by the sounds of applause from his school-mates.

"Like's not they'll all be gallopin' down the lightning-rod, now!" observed the father, breaking the intense silence, "n' get their necks broke."

"Nobody but Cal would dare to do it, said Winn.

"Well, I-do-know as they would!" admitted the father.

"He's awful smart," continued Winn, "all the boys think so,—is he all the son you have?"

"Well, no, but he's one too many, generally."

"Especially now?" asked Winn, with such a droll accent, as to catch a look at the figure that now could be seen, still on the retreat, his long legs flying up the road, that Mr. Watkins could not help smiling.

Winn felt as if the ice was broken then, and ventured further.

"What did he do to displease you, Mr. Watkins?"

"It's wha' he's haint done. That 'ere wood what haint finished! I promised him a good whippin' ef 't wa'n't done to-day, 'n' I s'pose," but he sighed as if he was not so eager now. "I've got to keep my word, or fam'ly gov'nment 'll be spoiled."

"Will you really whip Cal after all this?" queried Winn, respectfully, but earnestly.

"Ye would n't hev me tell a lie, would ye?" said Mr. Watkins. "I can't back out o' this, no way, as I can see. It 'ud look as though he'd got the best o' me. That 'ere wood aint done, 'n' he's got to take the r'insignes!"

The "r'insignes" would still be serious for Calvin, despite that perilous flight! Winn felt that he could not have it so,—how could the father's stern decree be changed? A little plan had been maturing in young Campbell's active mind.

"But the day is n't over, Mr. Watkins."

For answer, Mr. Watkins pointed to the west. The sun was very near those far-off hills. It would not be many hours before it would reach them, and shortly sink behind them!

"I think it can be done before sunset," said Winn, eagerly. "If the wood is finished, of course you will not punish Calvin?"

"Well, no," said Mr. Watkins, slowly, "anybody'd 'low that, but it can't be done, nohow."

"We boys 'll help, Mr. Watkins; we'll do anything to get Calvin off. I hav'n't any father myself," added Winn, suddenly choking. "I'm alone in the world, and I'd rather be an orphan dependent upon others and my small earnings than to be afraid of him!"

It came out almost before Winn thought, but it was perhaps well that the boy spoke frankly. Mr. Watkins did not look angry, but suddenly thoughtful. He reached out his hand and grasped Winn's.

"I've ben down on ye, Campbell, ' mebbe it sot Cal on,—for the lad thinks his father knows suthin', if he does get riled. I take it back, now, ye've got the right stuff in ye, 'n' no mistake!"

Shortly after they emerged from the church, and, to the boy's surprise, came out, talking earnestly together, then Mr. Watkins walked down the street quietly, towards the store.

"Where's his whip? What's come over him?" asked several. "Is he going to let Cal off? Did n't Cal do a big thing on the lightning-rod?"

Winn felt that much of what was said in the belfry must

not be repeated to his companions, so he briefly unfolded his plan. They heartily concurred in it.

So, half an hour later, six boys, armed with six saws, marched into Mr. Watkins' back-yard, halted at the wood-pile, and began a vigorous assault.

The strange sounds drew Calvin from some covert, just as his father drove into the yard with the store waggon.

"Come along," said Mr. Watkins, "'n' see what the boys is doin' fur ye! They've bought out your whippin' this time, but look out for the futur'!"

That was how Calvin was saved a whipping, and why he suddenly stopped persecuting Winnfred.

## CHAPTER XXII.—THE STRANGER'S TESTIMONY.

Three years had passed. Our boy, grown almost to man's height, was in the Lighthouse tower at the close of a Sabbath afternoon. His face was very thoughtful as it rested upon his hand. His mind was dwelling upon his island and school experience.

"Master Graham says I've made good progress," thought Winn. "Of course it has put me back in my studies,—being out so often on Mr. Luscomb's account. It's plain he's made progress the wrong way."

Winnfred sighed as he recalled many painful scenes, some on dreary winter days, when, secure from outside visitors, Aaron had, from some secret source, drawn deep draughts of the fiery poison. There had been anxious, sleepless nights when their home seemed the abode of a madman.

Often Winn thought it would be better to disclose his secret and have him taken away, relieving Mrs. Luscomb of such heart-crushing trouble. But she would not listen to such plans. She never ceased hoping that he would reform.

"Only give him time!" she would say. "My son is dead; Aaron is all I have!"

"You have me," Winnfred replied, affectionately, "I thought you said I was like your own."

"Indeed you are!" the poor lady would reply, tenderly. But Winn knew that her best affections were centred on her husband. His harshness when in drink affected her love no more than if he had been raving with fever. When he was himself again, when Aaron smiled upon her in the old way, hope entered her heart once more.

Winnfred thought there never was such a wife as Mrs. Luscomb; never such holy, self-sacrificing love.

In looking back there were some exceedingly pleasant things to remember in his school experience. Many centred around Elsie Moor. She always chose him when she was leader of the spelling match, and Winnfred invariably returned the compliment.

Then there had been a skating party by moonlight up the river. They called at the forest hut and Elsie appeared to welcome them. As she then stood beside her grim-looking parent, Winnfred had likened her to a blossom on a gnarled apple-tree.

After that night he named his boat the Elsie.

"She's a great deal like Mrs. Luscomb," said Winn, recalling the subdued brightness of the young girl's face, on that night when the merry party called. It seemed as if she feared their fun would waken sad memories for her father.

Just here Aaron's slow and slightly uncertain step interrupted Winn's reveries. He was coming up to light the Lamp, a duty he never delegated to another when in his right mind.

"Marm was askin' where ye war, lad," said Aaron. "I told her ye'd be here, I knowed ye would."

His fiery potations often showed themselves of late in a certain feebleness of intellect. Winnfred thought his remarks quite foolish, sometimes, and was secretly annoyed by his silly smile. He wondered if Mrs. Luscomb was so blinded by her affection as not to perceive this. At times it seemed to the keen-eyed lad that it did grate upon her; and that she hid these feelings with the skill of one who loved much. She treated with respect any remark of Aaron's. Doubtless this was one of the weapons she used for his salvation. She hoped by treating him courteously to awaken his own self-respect.

Winnfred rose to help Aaron. Presently a sound came across the bay. It was the bell of the village church, ringing for prayer-meeting.

Winn paused to listen.

"There's the meeting bell," he said, looking towards the town.

Aaron, being unworldly kind, told the lad to go.

"There's no need of us both biding at home to-night. Do you go ashore to the meeting."

So it happened that Winn went that Sabbath evening. It was a pleasant change for him to row across the water in the sunset, and join the young men in the back seat of the ancient church. He did not expect to be particularly interested. Parson Willoughby had a very quiet way in the prayer meeting, and the brethren were not gifted with eloquent speech. Winn fancied they said about the same thing every time, and often wondered if their remarks had originally been committed to memory.

The truth was, pastor and people needed to be roused. Many of the latter had fallen into listless formality.

But on the whole there was to Winn something attractive in the place of prayer. An undefinable presence was there; it made him thoughtful and reverent, and increased that yearning after something better which fills every fresh young heart.

Jack Willoughby entered with his father, and slipped into the seat beside Winn; they could see Calvin's dark, restless face just across the aisle, further on were Katy Graham and Minnie Willoughby. Presently Elsie Moor came in with an elderly lady, who now kept house for them. One by one the people assembled, young and old, and waited in silence for the meeting to open.

At last the senior deacon offered a long and laboured prayer. Then there was another pause. It seemed slightly ludicrous to the young lookers-on in the rear, who exchanged amused glances. Winn felt disposed to smile at the reluctant laymen.

"If I was a Christian I'd have something to say," he thought.

At this juncture a stranger rose,—a weather-beaten, broad-shouldered son of the sea. There was an earnest, decided air in his quick uprising, that roused all present like an electric thrill.

"My friends," said he, "I stand before you to-night as a stranger. But I trust I am not a stranger to Jesus Christ, in whose house we meet to pray and praise. I have tried to serve him for five years. His word and service grow more precious each day. Wherever I am I give my testimony for Jesus. It's humble enough, but He has said, 'Ye are my witnesses,' and all who overcome do so by the blood of the Lamb, and the word of their testimony. I trust He will bless my word to some sin-laden soul here. I came into your little harbour with the morning tide. Probably you will never see me again. If there is one in this room who does not love my Master, let me beseech you to delay no longer. You are drifting upon the rocks! Take warning by the chart,—the Bible,—the beacon-light to guide you into a safe port! The 'still, small voice' of God's Spirit is speaking to some heart in this room,—are you trying to hush its pleadings?"

His dark eyes searched each face a moment. It seemed to Winn that they lingered on him. Suddenly the stillness grew awful as he thought perhaps the pleading voice of the Spirit was speaking to him!

The stranger then recited, with deep emotion,—

"My Spirit shall not always strive with men."

For the first time there came to Winn an overwhelming sense of what it was to resist conviction.

"You hear this knocking at the door of your heart," continued the stranger. "It is Jesus standing without, the print of the nails on His sacred hands and feet,—the great Creator and Redeemer who stooped to suffer for your sins and mine."

He paused a moment, there was a thrilling silence in the vestry,—it verily seemed as if an heart-beat could be heard.

"O, will you not hear his voice? Will you not open the door, that He may bless and save you?"

It was something new, this fervent, yet simple appeal. It wondrously loosened the tongues of the brethren, they prayed and spake as never before, short, pithy, and fervent were their words. The old pastor's voice faltered as he closed the meeting by thanking God for the blessed hour they had spent in His house.

"That man was wide-awake!" whispered Jack. "I wonder who he is. He is n't one of father's parishioners, I know."

Winn did not reply. He was overwhelmed by new and awful thoughts. He hastened from the vestry without exchanging a word with his comrades. Indeed, so absorbed was he, that they all seemed like the people of a dream, passing by.

Suddenly Winn paused,—he had caught a glimpse of Elsie Moor's face, as she, too, moved silently away, attended by the housekeeper. It was no longer sparkling with mirth; but grave and troubled. The eyes that met Winn's were full of tears.

Elsie ready to weep! Surely her heart must also have heard the pleading voice at its door, knocking for admittance.

"O Elsie," the boy said, under his breath, but could get no further; emotion took away the power of speech. With an unutterable look at her he hastened away.

Down by the shore Winn's boat waited. He unmoored it, sprang in, and was soon rowing swiftly through the waves. He was like one fleeing from a pursuing foe; but it was of no avail. Leaving the church behind did not help him forget the appeal of the stranger. The arrow of conviction had entered his soul. He would find no healing for the wound till he surrendered his will to Christ.

As Winn crossed the bay, he passed the schooner that had brought the stranger, and between him and the shore he could descry a skiff approaching. It was doubtless the stranger returning from the meeting.

"If he'd kept still, I'd been happier," muttered Winn, with sudden and unwonted bitterness. "I wanted to put off being a Christian for a few years. He's stirred me all up."

The light streaming from the tower reminded him that the speaker had likened it to the Bible as a guide for mariners.

"I will read the Bible," he thought, "and see for myself!" hoping by this good resolve to quiet his awakened conscience.

He reached the island at ebb-tide, the steps to the landing were uncovered. Mounting these, he hauled up his boat, and slowly wended his way up the hill to the Lighthouse.

Aaron was alone in the kitchen. Mrs. Luscomb had retired. The boy glanced wistfully about for her. It was a growing habit of his to turn to her when anything troubled him.

"What's befallen ye, lad?" asked Aaron, fixing his eyes upon Winn's unhappy face.

"Nothing," replied the boy, "that is," he added, feeling that his first reply was untrue, "not much of anything."

"Ye don't look so peart as ye did when ye started fur the shore."

Winn was silent. He seated himself beside Aaron, although it was past his usual bed-time. He dreaded to retire, for then he would be left alone with his deepening convictions.

"Any news over t' town?" Aaron asked.

"I heard none," Winn replied.

Aaron essaying other inquiries, Winn put an end to the conversation by saying that he talked with no one going or coming from church.

"But ye might 'a' had yer ear open for a bit o' news!" persisted Aaron.

He relapsed into his usual silence. Winn did not break it; but sat absorbed in thought. So an hour passed. Then Aaron rose, knocked the ashes from his pipe, laid it upon the narrow mantel, drew off his heavy boots and placed them behind the kitchen stove.

"Well, good-night to ye, lad," he said, with another glance at the young sober face.

"Good-night, Mr. Luscomb," and Winn was alone. His

face dropped to his hands. He was again in the vestry, listening to the appeal of the stranger. It seemed made to him; and he must now decide to be or not to be a Christian.

"You hear the knocking at the door of your heart," the stranger had said, "it is Jesus standing without!"

In the silence of the room it seemed to the boy that an unseen sacred Presence was there, pleading for his love. Such thoughts were too much to bear. He left the kitchen for his own little room. But there "the still, small voice" spoke. It would not be hushed.

That night was one never to be forgotten by Winfred Campbell. At length,—he scarcely knew how it came about,—he suddenly gave up putting off a decision surrounded himself to Christ, and was at peace!

A joy that cannot be described, immediately entered Winfred's heart. He was carried beyond himself, filled with heavenly bliss; his heart thrummed with unutterable melodies,—were they wafted from angelic choirs who sing when souls are born into the kingdom? The boy's face surely wore a listening, glorified look as he knelt before the window, gazing up into the sky, where stars and illimitable space spoke of his God.

Winn could not rest until he had told some one of his happiness. He sought the Luscombs at midnight, and told them, with eager words, that he had found the Saviour.

"I wanted to begin giving my testimony," he said, with shining face, "as the man did from the schooner. I mean to rise very early to-morrow and thank him for it."

Mrs. Luscomb said little, but Winn felt that she rejoiced with him.

"It was n't my testimony that set ye in the right track," said the old Lighthouse-keeper with emotion, "but I'm glad ye've started, lad. If I can't help, I wad'nt hender ye none."

Morning had scarcely tinted with warmer colours the gray stone of the tower as Winn ascended to look for the stranger's ship.

It was not to be seen. He searched the ocean far and wide with Aaron's glass; not a sail was in sight. The stranger had left as quietly as he came. He had sought the house of prayer, told the story of the cross, risen up before the day, and gone about his business.

But his testimony bore precious fruit in several young lives besides Winn's, and afterwards many others found peace in believing.

These often spoke of the stranger who was never again seen in Moorstown. Perhaps his voice was silenced forever for earthly testimony, but he was not forgotten. For a long time Winn never entered the boat to answer the summons to evening worship but his eye wistfully searched the water for the stranger whose earnest words became, through God, such a blessing.

(To be continued)

#### THE LAST DAY OF THE YEAR ONE THOUSAND.

The labourers in the fields and the artisans in the towns could not be induced to go about their daily tasks with any regularity (notwithstanding that their daily bread depended on it) for thinking of the outbreak of Divine wrath which was about to take place. There were some wise and sober men even in that age of darkest ignorance who endeavoured to persuade the people that their alarm was without reasonable foundation, and even if this had been otherwise, that it would still befit them to go about the duties of life with diligence and faithfulness, as unto God—so that the Lord, if He should come, as they expected, might find them watching. The terrified and conscience-stricken men paid no heed to remonstrances like these, but gathered eagerly round fanatic monks or half-crazed pilgrims, who poured into their ears their tale of horrors, ever growing more wild and terrible as the last week of the year 1,000 went by. When the last day of that week dawned, the madness had attained its height. All work, of whatsoever kind, was suspended. The market places were deserted; the shops were shut; the tables were not spread for meals; the very household fires remained unlighted. Men when they met in the streets scarcely saw or spoke to one another. Their eyes had a wild stare in them as though they expected every moment some terrible manifestation to take place. A strange unnatural silence prevailed everywhere, except in the churches, which were already thronged with eager devotees, who prostrated themselves before the shrines of their favourite saints imploring their protection during the fearful scenes which were on the point of being displayed. As the day wore on the number of those who sought admission grew greater and greater, until every corner of the sacred edifices, large as these were, was densely crowded, and it became impossible to find room for more. But the multitude outside still strove and clamoured for admission, filling the porches and doorways, and climbing up the buttresses to find a refuge on the roofs which they could not obtain inside. It was generally believed that the loosing of Satan would take place at some time or other before the night was ended, but at what precise moment no one could say. A strange and solemn commentary on the text which bids men to watch because "they know not whether the master of the house will come at even, or at midnight, or at cock-crowing, or in the morning," was presented by the multitudes which filled the churches that night. Watch in very truth they did. Not an eye was closed throughout that lengthened vigil; not a knee but was bent in humblest supplication; not a voice but joined in the penitential chant, or put up a fervent entreaty for help and protection. There were no clocks in those days, but the flight of the hours was marked by great waxen tapers with metal balls attached at intervals to them. These fell, one after another, as the flames reached the strings by which they were secured, into a brazen basin beneath, with a clang which resounded through the church. At the recurrence of each of these warning sounds the awe of the vast assembly seemed to deepen and intensify, as each realized the terrible fact that between him and the outburst of Divine wrath only the briefest interval could now remain. At last the night, long

as it was, began to draw to an end. The chill which precedes daybreak pervaded the air, and in the eastern sky the first pale gleam of morning began to show itself. This must be the signal for the long pent-up anger of heaven to show itself. Satan was even now being loosed from his bondage. But no; the light grew stronger in the heavens, and the flame of the candles paled before it, and at last the rays of the risen sun streamed through the windows and fell on the white and anxious faces of the watchers. The night had passed away. A new day, a new year, a new century had begun. The terror which had possessed their souls was after all, God be thanked for it, a delusion!—*Sunday at Home.*

#### "TO EACH ONE HIS WORK."

The Master has gone away  
From the earth where a while He wrought,  
And the shadows about Him lay,  
To the glorious land of day,  
And we follow Him in our thought.

He has left, that there be no loss,  
In the land of His love below,  
Where gold is mixed with the dross,  
His servants to bear His cross  
And to teach till all peoples know.

Each day when the morning breaks  
Each worker, happy and strong,  
The voice of His Lord awakes,  
And gladly His task he takes  
And begins His work with a song.

Each goes not whither he will,  
But whither the Master sends;  
By the side of the flower-kissed rill,  
Or to climb the difficult hill  
Alone, or with troops of friends.

And each in the setting sun  
Turns gladly his grateful thought  
To the day's work faithfully done,  
The triumph his heart has won,  
The deed that his hands have wrought.

And the Master pays each night  
The wages the man loves best,  
The comfort and deep delight  
That are his who does the right,  
The blessedness and the rest.

But He keeps for the greater day  
His final reward to men,  
Oh, happy indeed are they  
Who labour and do not stay,  
But, alas, for the idlers then!

MARIANNE FARNINGHAM.

#### THE DISAPPEARANCE OF "THE SCOLD."

Nothing was more common in the sixteenth century than a "scolding woman," and the scolding woman had not disappeared in this country till after the Declaration of Independence—some even survived that. The evidence of this does not rest upon tradition. The literature and the laws are full of it. Laws had to be framed with severe penalties to protect men from the "common scold"; and these penalties were often inflicted, one of the most effective of them being the "ducking-chair," which in many cases was the only one that could check the wagging of a virulent tongue. Nothing is commoner in the ballad literature of the sixteenth century than the complaints of the railing of the scold and the shrew, and the devices for taming them were as ingenious as they were brutal. Either the literature of the time is an awful libel or scolding women were so numerous as to be a great feature of the age; scolding was as prominent as begging, and the scolding wife as common as the tipsy husband. The philosopher wants to know whether it is the temper of women which has changed, since it is a fact that the "common scold" has practically disappeared from modern life (there used to be women whom even the sheriff was afraid of), is no more a *prize de resistance* of literature, and has not to be legislated against, or whether the apparent difference is only a change in man's attitude toward the sex. Some students of sociology think that man's submission has wrought the transformation, and that women appear to be more sweet and amiable now they have their way untroubled. It is a very delicate question, and one that would not be raised here except in the interest of science. For the disappearance of traits in human nature is as useful a study as the elimination of useless members or the development of new organs in our evolution. Nobody except the sociologist can say what the disappearance of the "common scold" has to do with man's position in the modern recreations of society; the business of this department is to collect facts, not to co-ordinate them.—*Charles Dudley Warner in Harper's Magazine for August.*

#### UNCOMFORTABLE GENIUS.

Half a dozen hearts are worth a world of heads. Once upon a time a worshipped intellect. Brain were all that was worth having. Brilliant men were the gods of my idolatry, and good people I thought stupid. Since those salad days I've discovered that, however fascinating genius may be in public, it is not the sweetest of boons in a private family, for nine times out of ten genius is intensely selfish. It wants to be coddled; it rarely coddles. It wants to be heard; it seldom listens. Ego is the burden of its song. Who and what *you* are matters little. Accustomed to be adored, it accepts devotion as a divine right. To receive is its due; to give is the privilege of lesser talents. Now if I have a talent it is that of appreciation. If there is a good listener among women, I am that she. I delight in genius, but I've found it out, and have no more illusions.

## BRITISH AND FOREIGN NEWS.

THERE are 40,000 news vendors in England.

THE Rev. Richard Waterson, Dundee, has declined a call from Dunedin.

THE Rev. Dr. M'Cosh, of Princeton, preached for Mr. D. K. Guthrie at Liberton on a recent Sabbath.

A ZENANA library has been established in Calcutta to meet the wants created by the education of the women of India.

EVEN apart from her future position as Queen of the Netherlands, the little Princess Wilhelmine of Orange will be the richest woman in Europe.

A MONUMENT to Robert Moffat will be erected in Ormiston, near Tranent, his native village. It will consist of a granite obelisk, with a bronze portrait.

IT is stated that Cardinal Newman visited the late Rev. Mark Pattison when that eminent scholar was on his death bed, and the two had a long and affectionate interview.

A MONUMENT to Joseph II. of Germany, has been unveiled at Leitmeritz, Bohemia, 20,000 Germans wearing black, red, and yellow colours joining in the demonstration.

PROF. MONTGOMERY and some of the other Cumberland Presbyterian delegates spent a recent Sunday afternoon on the summit of Benlomond, where they held a prayer meeting.

MR. HENRY SHAW, who died at Millport last week within a day or two of his ninety-sixth birthday, had been an elder for upwards of sixty years. He came out at the Disruption.

THE *Novoje Vremya*, the chief Jew-baiting organ of Russia, has received a warning from high authorities that its attacks on the Jews must cease. Its articles have since become very mild in tone.

THE new Lord Petre, who at the autumn session of Parliament will take the seat vacated by his father, who recently died, will be the first Catholic priest who has sat in the House of Lords since the Reformation.

AN Episcopal congress is to be held in Fulda. Its objects are to organize professorships of Catholic theology in Prussian universities, to unite the dioceses of Fulda and Limbourg into an archdiocese, and to fill vacant curacies.

LEIPSIK is, thanks to the Socialists, in a semi-state of siege condition, and, as a consequence, unpleasant to live in. Every foreigner is liable to be regarded with suspicion; passports are a necessity and the police are preposterously officious.

AN educated Polish gentleman, in middle age and vigorous health, has offered to allow himself to be inoculated with cholera microbes, so that the effect of such an inoculation in a human being in normal health may be scientifically scrutinized.

MR. J. A. CAMERON, a well known military correspondent, has written a letter protesting against the recruiting of Highland regiments "with the foul-mouthed, debilitated, undersized weaklings, clad in loathsome rags, from the slums of London."

REVS. A. MACCOLL, Lochalsh, and Wm. Sinclair, M.A., of Flockton, on behalf of the synod of Glenelg and the presbytery of Lochcarron, have addressed a circular to the Highland railway shareholders regarding the Sabbath desecration at Strome-share.

THE Rev. Jas. White was recently installed minister of Stonebridge, Monaghan, in succession to his father, who presided over the congregation for fifty-four years. The church was founded nearly 200 years ago by Patrick Dunlop, from Kirkcowan, Scotland.

MR. JUSTICE WILLS, recently appointed to the Queen's Bench in England, is a well known mountaineer, and possesses in Switzerland the reputation, owned by few, even of the best climbers, of being able to ascend any mountain without the assistance of a guide.

THE Société de Luc is to be established by artists and amateurs in Paris next fall, to protect buyers, free of cost, from spurious pictures. The expert bureau will give information and certificates of the value and authenticity of the paintings of French contemporary painters.

A FAREWELL meeting with Rev. J. Grierson Scott was held recently in the hall of Kenfield-street Church, Glasgow. His congregation presented him with \$2,400 as a parting testimonial, and the amount is to be made up to \$3,500. Mr. Scott is going to South Africa for the benefit of his health.

IN addition to various bequests to local charities in Belfast, the late Rev. John Macnaughtan has left \$500 to the Buchanan fund of the Free High Church, Paisley; \$500 each to the African and Indian missions of the Free Church of Scotland, and \$750 to the China missions of the English Presbyterian Church.

THE clergymen of the Established Church in England are using every device to increase their congregations, reduced to a minimum during the summer. Among other means they have latterly been in the habit of employing is that of displaying conspicuous posters, giving the subjects of their sermons, said subjects being usually of a sensational nature.

AN elder in Cumbernauld congregation having passed the cup and refused to dispense the wine at the communion, a reference was made to the presbytery by the session asking whether such conduct was "constitutional or regular." The presbytery held it to be "irregular," and instructed the session to make such arrangements as will prevent a repetition of it.

EDINBURGH Free Presbytery has petitioned parliament in favour of the restoration of the clause in the police bill dealing with the opening of shops on Sundays. Mr. Macphail, of Piling, said their action should be directed to influencing the people to send to the House of Commons men who feared God and had regard for the true social welfare of the community.

## MINISTERS AND CHURCHES.

THE Rev. J. C. Tibb has declined the call to Rat Portage, Ontario.

REV. A. McDONALD, Nottawasaga, has gone on a trip to the North-West.

THE Rev. D. J. Macdonnell visited Halifax this week. He preached in Pictou last week.

A HANDSOME and powerful organ is being fitted up in the New Presbyterian Church, London South.

THE Rev. Dr. Reid has gone to Belleville. He will go from there to spend his vacation at the seaside.

DR. T. J. BERNARDO preached in the Opera House and one of the Methodist churches in Peterborough on Sabbath week.

THE Rev. K. J. Grant, missionary to Trinidad, is still in Nova Scotia. His reception in Halifax, recently, was very cordial.

THE Rev. Alex. Bell, of St. Andrew's Church, Peterborough, having returned from his voyage across the Atlantic, has resumed his labours.

THE trustees of Knox Church, Galt, have purchased the Fleming residence for \$2,800 cash, to be used as a manse. The old manse will be sold.

THE Rev. E. W. Pantou, of St. Andrew's Church, Stratford, has exchanged pulpits for two Sabbaths with the Rev. S. H. Eastman, of Oshawa.

THE Rev. Fraser J. Campbell and wife, returned missionaries from India, are to meet the three Presbyterian congregations in Truro this week.

THE Rev. William Blain was strong enough last week to accompany friends to Orillia, and he is now reported to be gaining rapidly. Before returning he will visit Muskoka.

THE Rev. Mr. Hallam, returned missionary from India, is preaching a series of most admirable sermons in Knox Church in the absence, on a vacation, of the Rev. W. T. McMullen.

THE Rev. Professor Gregg, Knox College, is in Halifax, and preached in Fort Massey and St. John churches. Dr. Gregg is preparing a History of Presbyterianism in Canada.

THE Rev. Mr. Jackson, of Warren, Ohio, has been preaching in St. Andrew's Church, Kingston. He is said to be an eloquent preacher, and so pleased the people that he may receive a call.

THE venerable Dr. McCulloch, on Sabbath morning last, announced the beginning of his forty-seventh year of ministry to the congregation now attending the First Presbyterian Church of Truro.

DR. BURNS, of Halifax, and Mr. James Croil, of the *Presbyterian Record*, Montreal, after leaving the Belfast Council, went to Copenhagen, where they are attending the Evangelical Alliance meetings.

THE work of canvassing for the endowment of Knox College, which has for a long time back been dispensed with, owing to vacation, will soon be recommenced in the various parts of the Province which have not yet been visited.

THE Rev. E. P. Humphrey, D.D., LL.D., of Louisville, Ky., who is at present stopping at the Arlington, Cobourg, preached in the Presbyterian Church last Sabbath. There were large congregations present to hear this eminent divine.

THE Knox Church, Winnipeg, Sunday school picnic, which was held at Selkirk, was very well attended, and though rain fell in the morning, the afternoon was pleasant, and the young people enjoyed the entertainment provided for them.

THE Rev. Thomas Christie is now in Santa Maria, California. The Rev. J. C. Burgess, Carlton, St. John, is in California, resting. The Rev. W. Scott Whittier declined a call to an Oakland church, and is to prosecute his tour round the world.

THE Arthur correspondent of the *Guelph Mercury* says: Rev. Mr. Thom, our popular Presbyterian minister, is taking an active part in preparing the way for the Scott Act. He has a very large Band of Hope in the village, besides a number of outposts in the country.

THE Sacrament of the Lord's Supper was dispensed in St. James' Presbyterian Church, Stouffville on Sabbath, August 10th, by the Rev. L. Nixon, pastor. An addition of eleven was made to the membership of the church. This makes a total of thirty-four during the past year.

THE *Guelph Mercury*: Rev. D. McGregor, of the Congregational Church and Rev. J. R. Beattie, of Knox, exchanged pulpits recently. In Chalmers' Rev. Mr. Lyle, of the Central Presbyterian Church, Hamilton, preached clear, earnest and eloquent sermon at both diets of worship.

THE *Stratford Herald* says: Rev. A. A. Drummond, Newcastle, conducted the funeral services of the late Mrs. Riddell, on Wednesday last, and also preached in Shakespeare and Hampstead on Sabbath. On the 13th of this month, eight years ago, he preached his farewell sermon in Shakespeare.

THE Presbyterian Sabbath School, Orangeville, had a very pleasant picnic at the Forks, on Friday week. Two cars left the station at half-past ten comfortably filled. The party enjoyed a very good time amid the picturesque scenery at the Forks. All returned in the evening well pleased with the excursion.

THE Rev. John McEwen, secretary of the Sabbath school Association of Canada, will hold three of his popular Sabbath school institutes in Oxford county, in September. The exercises may be looked forward to with a great deal of pleasure by all Sabbath school workers. Embro, Mt. Elgin and Norwich will be the places visited.

THE author of the contribution "The Psalter with Tunes," in last number of THE PRESBYTERIAN, makes the following corrections: The number of tunes of different metres ought to read as follows: 28 long, 158 common, 23 short, and 11 peculiar—220 in all, besides chants. 2nd. Among omitted tunes, for "Arlington" read "Orlington."

A CONTEMPORARY says: By last advices from Rev. Dr. Cochran, Brantford, he had visited Ostend, Brussels and the field of Waterloo in Belgium; sailed up the Rhine from Cologne to Bonn, Coblenz and Mayence, and after spending some time at Heidelberg, had passed on to Worms. He was starting for Baden Baden, Strasbourg and Basle on a tour through Switzerland, ending with Geneva.

THE *Nelson Mountaineer* says: Rev. D. G. Cameron, pastor of the Presbyterian church here, has resigned his charge, and will shortly return to his old home in Montreal. The rev. gentleman and his estimable lady, during their residence here, have endeared themselves to a large circle of admiring friends, who will hear with regret of their prospective departure.

A MEETING was held recently in the Central Presbyterian Church, Hamilton, to bid farewell to Miss Helen Bell, who is about to undertake zenana missionary work. The Rev. S. Lyle occupied the chair, and was supported by the leading ministers of the city and visiting friends from Toronto. During the evening Miss Bell was the recipient of a purse of money and an address from the Missionary Society connected with the church, also an album and address from the Sunday-school scholars.

THE Rev. K. J. Grant has made a short and very successful visit to Newfoundland. In the mission field and at home, before the General Assembly or in our congregations in town or country, Mr. Grant is equally at home, and equally absorbed in his Master's work. His great success among the Coolies is the secret of his success among our congregations. He has a story to tell which may well evoke the sympathy and enlist the generous aid of every one interested in the advancement of the Redeemer's Kingdom.

A CONTEMPORARY says: Last Sabbath morning Rev. Dr. Scott, of North Bruce, preached an excellent sermon in the Presbyterian Church, Port Elgin, from the text, "There is a way that seemeth right unto a man but the end thereof are the ways of death," Prov. xiv: 12. The rev. gentleman said that the text implied a possible right and wrong way, and dwelt more particularly upon the ways of atheists, sceptics and practical unbelievers. In the times of the Psalmist the fool said in his heart "There is no God." To-day the fool is more fully developed, he has become bolder and not only says in his heart but also with his lips and pen presumes to say there is no God. He then went on, in his very practical way, to show the foolishness of unbelief and the desirability of more thorough acquaintance with God. The sermon was listened to by a large congregation and highly appreciated by all.

THE Rev. J. M. McIntyre, who has for some time engaged in evangelistic work in the congregation of West Nottawasaga, has returned to his home in Prescott. His special work, which was crowned with a large

measure of success, was brought to a close on Sabbath evening, July 20th. The services were continued for three weeks at the West Church and for four weeks at Duntroon. On Sabbath last the Sacrament of the Lord's Supper was dispensed at the latter place, when about seventy new communicants from both churches were received on profession of faith. Immediately before the communion service baptism was administered to eleven adults. The services throughout were very impressive. Between the town of Collingwood and the township of Nottawasaga, between two and three hundred members were added to the churches in which Mr. McIntyre engaged in evangelistic work, and as a result in a great measure of his labours.

THE Second Embro Reunion was held on the 6th and 7th of August. The Rev. R. R. Sutherland, D.D. delivered an able address. He was followed by Rev. John Ross, Brucefield, Wm. Stewart and Mervin Cody, on "Pioneer Life in Zorra." Rev. E. D. Silcox followed, on "Echoes of the Last Reunion." Thursday forenoon a business meeting was held. At this meeting it was decided to have the next reunion in Embro, 1886. A most enjoyable afternoon meeting was held, when Dr. Ross, Embro; Dr. McKay, Woodstock; Rev. John Ross, Rev. W. A. McKay, Rev. G. Munro, Mr. Carlyle, Dr. Murray, Wm. Munro, D. McKay, University College, and Rev. Mr. Silcox, Mr. A. C. McKenzie, of Auburn College, N. Y., and others took part. A delightful open air meeting was held in Knox Church grounds. A collation was provided by the ladies, and several selections were given by the Embro Cornet Band. An immense audience met in Knox Church for the evening meeting, and a large number of reunionists and others from a distance were present. At this and the other indoor meetings a choir of about forty voices, under the leadership of Prof. Tanney, of Knox Church, entertained the audience with choice selections of music.

THE Rev. J. S. MacKay, arrived at New Westminster, B. C., on the 1st August, and entered upon his public ministry on the following Sabbath, preaching appropriate sermons to large congregations morning and evening. At the morning service, which had perforce to take the place of the usual induction exercises the sermon was a clear, sound and well-put presentation of ministerial duty, founded upon the words, "For Christ sent me not to baptise, but to preach the gospel." (1 Cor. 1:17.) At the evening service, the congregation of the Methodist Church, which was closed for the occasion, was present—returning a similar compliment paid to their new minister on the previous Sabbath, by the congregation of St. Andrew's. On Tuesday evening (Aug. 5th,) a congregational social was held in the skating rink to welcome Mr. MacKay. Excellent and bountiful refreshments were provided by the ladies of the congregation, while all expenses in connection with the hall, decoration, etc., were borne by the young men. The young people of the congregation to whom the direction of the affair was intrusted had worked very heartily, and were rewarded by the complete success of the occasion. After tea, an address of welcome and a pulpit Bible were presented to Mr. Mackay from the congregation, and acknowledged in a very happy, well-delivered and well-received address. A short, but well-sustained programme made up chiefly of vocal and instrumental music, occupied the time until nearly eleven o'clock. One very pleasing circumstance was, that Rev. R. Jameison was able not only to be present, but to deliver a short address. In the course of his remarks, he paid a high compliment to Mr. MacKay, saying that although it was not usually wise to judge of men on a short acquaintance, he felt safe in heartily congratulating the congregation on the choice made by their commissioners, and firmly believed that Mr. MacKay would prove to be the right man in the right place. Rev. W. Allen, of the Reformed Episcopal Church, was also present, and delivered a fraternal address.

THE *Mount Forest Confederate* gives a full account of a farewell banquet given in honour of the Rev. D. Fraser, who was recently inducted in Cooke's Church, Toronto, to the pastoral charge of Pandora Street Church, Victoria, B. C. The meeting was attended by about eight hundred of the people of Mount Forest and neighbourhood. After partaking of an excellent tea provided by the ladies the meeting was called to order by Mr. Alex. Davidson, of Egremont, who briefly stated the object of the gathering, viz.: to bid an affectionate farewell to their late pastor, and to

present him and Mrs. Fraser with some tangible mark of appreciation of their services. On the platform were several members of the Saugeen Presbytery, the pastors of the various churches in Mount Forest, Mr. McMullen, M.P., Mayor Halsted, and other gentlemen; also a choir, composed of members of the different denominations. After the choir had sung an opening anthem, Mr. Jas. Scott read a comprehensive and neat address, in which Mr. Fraser's eminent qualifications for the work of the ministry, his successful labours in the past, and hopes for his future prosperity were most cordially expressed, and Mr. John Ward presented Mr. Fraser with a purse containing \$200. Mr. Fraser, in a few well chosen remarks, thanked the donors for the gift and the very flattering address. He much regretted leaving Mount Forest, but he felt he was only obeying the call of his Master. He should ever recollect the kindness and forbearance of the members of his congregations, as also of the people of Mount Forest and neighbourhood; and he yet hoped to have the privilege of meeting them again. Dr. Jones then read a kind, cordial, and appreciative address on behalf of the ladies of the congregation to Mrs. Fraser, and Mrs. Davidson and Mrs. McLaren presented Mrs. Fraser with a handsome tea service. To this address Mr. Fraser briefly replied. Short and appropriate addresses were then delivered by the gentlemen on the platform, all regretting the departure of Mr. Fraser and family. The choir at intervals favoured the audience with select pieces, and the large gathering dispersed about eleven o'clock, one and all feeling that they were parting with a true friend, a good citizen, and a faithful pastor.

OBITUARY.

MRS. DINWOODY.

Died at her residence in the township of Essa, near Cookstown, on July 2nd, Mrs. Jane Dixon Dinwoody, wife of George Dinwoody, Esq., in the ninetyeth year of her age, a native of the County Monaghan, Ireland. Mrs. Dinwoody left surviving her aged husband, two sons and one daughter—the latter is married to Major McClain, of Her Majesty's Customs, Toronto. Herself and her aged husband were the two first settlers in the township of Essa, and her eldest son was the first white child born in the said township of Essa. Mrs. Dinwoody was an affectionate wife, a kind and loving mother, and a good neighbour. She was a woman possessed of more than ordinary intelligence, and performed for many of the early settlers acts of kindness that endeared her to them, and she will long live in their memory. She was noted for industry and frugality, and she was no niggard, for she dispensed charity whenever called upon, with a liberal, and cheerful hand. She saw the bowling wilderness blossom as the rose and her family possessed of wealth and affluence. She lived a Christian life and death had no terrors for her. Her end was peace. Her remains were followed to the grave at Wilson's Hill Cemetery on the 4th ult. by the largest concourse of respectable people ever assembled on such an occasion in the neighbourhood. The funeral service was conducted by the pastor, Rev. Stuart Acheson, M. A., who took for his text Prov. xiv. 32: "The righteous hath hope in his death." He was assisted by the Rev. William Fraser, D.D., clerk of the General Assembly, and the Rev. William McKee, B. A., of Cookstown.

SCARCELY have the demonstrations occasioned by the return of the Greely arctic explorers subsided, when a new and horrible interest has been awakened by the circulation of the most ghastly stories affecting some of the survivors of the expedition. It is circumstantially asserted that, being reduced to the direst straits of starvation, the bodies of the dead were used as food for the living. It is even said that one of the party was shot, and portions of his body eaten. This terrible accusation of cannibalism has been strenuously denied, and an explanation of the appalling rumour is suggested to have arisen from the dearth of topics of current interest to newspaper readers at this dull season. If this should turn out to be the case, it will serve to show the depths of degradation to which a morbid sensationalism leads. The publicity already given to these awful details, is reason sufficient for a full and searching investigation into the truth or falsity of the rumours. For the credit of humanity it is to be hoped that full inquiry will dissipate this horrible imputation, and that the reputation of the intrepid men who braved the dangers of the arctic sea will be unimpaired.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

AUG 31, 1884. GOD'S WORKS AND WORD. {Psa. 19: 1-4.

GOLDEN TEXT.—"Thou hast magnified thy word above all thy name." Psa. 138: 2

TIME.—Unknown; we cannot gather from the title or the Psalm itself any indication of the time of its composition; some have attributed it to David's bright unclouded shepherd days, before Court life had left its stain on his beautiful nature; there is little doubt that it was written before the great sin that brought sorrow to his soul and darkened the latter part of his life.

NOTES AND COMMENTS.—Ver. 1. "The heavens," the physical "heavens" the sky above us with its marvelous spread of sun, moon, stars, clouds, light and darkness ever recurring. "The glory of God," the power and greatness of Him who made them. "Firmaments," another word for heavens. In the Old Testament the noun has the sense of expanse, and also of firmness, steadfastness. "Handiwork:" it is not chance, evolution anything like that, all is from the hand of God.

Vers. 2, 3, 4. "Day unto day," every day as it dawns takes up the story of the power and glory of its Maker. "Night unto night:" the stars in their course are vocal with the same story of Him who is Lord of all. The days and nights talk together concerning the greatness of their Creator. "No speech nor language," two interpretations of this have been given, that of modern commentators (generally), who refer it to the silence of the heavens, that they are speechless witnesses, yet inwardly audible and everywhere intelligible, a truth; but we prefer the other interpretation, that they tell the same story to every nation, in every speech and in every language. We think that the context supports this: "their line," "their course," "their words," the speech of which the previous verse had spoken, it is another putting of the same truth, these testifiers for the glory of God go through all the earth, and wherever they go their words are heard.

Ver. 5, 6. "A tabernacle:" a tent, a moveable dwelling; "the Sun" as if the one great thing in the heavens was its majestic occupant, the Sun; "a bridegroom—a strong man:" the point of comparison is the cheerful, glad brightness of the morning sun, and his power and vigour. "Going forth:" morning by morning, "his circuit, his path through the heavens, is from one end to the other. "Heat:" without which life could not exist, it fills the whole earth, heat includes light, the type of the great Sun of righteousness, the true light that lighteth every man that cometh into the world.

Vers. 7, 8, 9. The Psalmist now turns from the works to the word of God; he has spoken of the heavens, day and night, and the bridegroom Sun, these have each great beauties, and uses, but there is something greater than all these, divine in its nature, and spiritual in its effects, the Word of God: In these verses the Psalmist describes it by six titles, gives six characteristic qualities, and six divine effects. It is "law," not merely what Moses gave but the whole Revelation of God; it is Testimony, it testifies, shows forth God's character and His relation to man; it is "statutes:" His ordinances and will declared; "commandments:" the special obligation he has laid upon man; "fear:" the spiritual effect, piety, reverence; "judgments:" revealed in the land, his dealings with the children of men. It is "perfect:" no admixture of error in God's word, "sure:" of it "yea, and amen:" this word "amen," is its derivative and brings out the idea; "right:" founded on the everlasting principles of truth and righteousness; "pure:" nothing unholy, or sinful, no taint of impurity there; "clean:" like the heaven to which it points, into which enters nothing that defileth, and it is "true," true especially in connection with the word; "judgment:" all God's judgment is "true and righteous altogether:" its effects in the heart of man, are conversion, wisdom, joy, spiritual knowledge, and it endures forever.

Ver. 10. "More to be desired—than gold:" for gold, men starve and suffer; think no labour heavy, no privation severe, so that they may obtain it, and it perishes in the using; but the word, the law of God, is the true riches. to be enjoyed here, and laid up in heaven for everlasting enjoyment; "sweeter—honeycomb:" or, rather the drippings from the honeycomb—the purest honey, to the spiritual man, to the child of God, there is no sweeter portion than his father's word, all else is dull and insipid.

Ver. 11. "warned:" of our danger, our duty; the word is our lighthouse, our beacon, our wreck-chart of the sea of life; "in keeping—great reward." not alone in the future (at now, like Abraham the obedient and faithful shall find that even here God is their "exceeding great reward." Gen. 15: 1.

Ver. 12. "Who—understand—error:" a question that is a negative like the word of God to David in Lesson 3. "Shalt thou build me an house." it emphatically forbade his doing it, so here, the idea is, that none can tell their errors, errors of action, of desire, of thought, therefore, "cleanse—secret faults:" of all sins the most dangerous, as are hidden rocks to the sailor, those which are unknown to others, and those that are unknown to myself, cleanse me from them, not only pardon, forgive, but purify me from them, take them away in all their polluting power.

Ver. 13. There is still another kind of sin against which the Psalmist prays "presumptuous sin." sin against knowledge and against light, willful, daring, determined sin. Under the Jewish law an atonement was provided for every kind of sin except this, the presumptuous sinner was to be "cut off from among the people:" he had "despised the word of the Lord:" Num. 15: 30, 31. "Not have dominion," "that I may not become the slave of sin, alas how many there are of such:" "great transgression:" even though I have errors and secret faults, yet I shall be saved from the greater sin of deliberate, or reckless sinning—from the climax of the presumptuous sin.

Ver. 14. "Words of my mouth:" whether the praises of the early or the prayers of the latter part of Psalm "and meditation of my heart:" without which words are a mockery, and together they are worthless unless "acceptable." lit "be for pleasure" to God "strength or rock." Psa. 18: 2 "My redeemer" so Gen. 48: 16; "the angels which redeemed me from all evil:" when applied to God it always has the idea of a deliverer, a saviour.

HINTS TO TEACHERS.

Topical analysis.—(1) The works of God Ver. 1-6. (2) the word of God 7-11. (3) a prayer for purity and acceptance. 12-14.

On the first topic the opening thought is that the works of God, especially, we may say the glorious heavens tell of a maker: this is part of their "speech." whatever the process, the method, which He employed we know not: but of this we are sure that no chance hung out the silver moon in the sky, the queen of the heavens with the countless stars following in her train—no chance sent forth the sun to shed its glorious beams of light and heat on this earth of ours, and we know not how many worlds beside; chance none but the blindest, most ignorant or prejudiced of men could contemplate the heavens and fail to see the hand of God. It has been truly said that "an undevout astronomer is mad:" that is, if he is not something worse in his sanity; let us listen to utterances of the stary firmament, for they tell us that

"The hand that made us is Divine.

We speak of the voice of the stars, and yet it is no contradiction to say that their speech is silent, and what should be so impressive, for silence as the great law of the universe! In the forest as the trees are growing, in the garden as the flowers are blossoming and the plant is ripening, no sound is heard. The great laws of attraction and gravitation do their work so noiselessly that we forget their presence until we cross their path, and so we watch the constellations in their vast march; "there is no speech:" but what dialect so devout, what voice so sweet as this silence, whose lines have gone out through the whole earth, and whose words to the ends of the world? "The thought may come, as it did to David (Psalm 8) what is man? We can answer with more light than David: greater than all these; made in the image of God, capable of communion with Him, having the promise of sonship and being made partakers of the eternal inheritance beyond the skies.

On the second topic, shew that this second text-book of God is greater and more glorious than the first, the "heavens are not clean in His sight:" but the law of the Lord is perfect—pure, it is "true and righteous."—it endureth forever, the heavens shall pass away 2 Pet. 3: 10. but "the word of the Lord endureth forever:" 1 Pet. 1: 25. never in the history of the word of God have so many been gathered at one time, and is with one mind to study the word of God as are found in our schools on every returning Sabbath; more than once in the sacred narrative we are told how Israel gathered to hear the reading of the law, and heard it with weeping and trembling, but the thousands of those days are multiplied a thousand times to-day God grant that the generation thus taught may be a Bible-loving and a God-serving people. We may note some things which the works of God cannot tell but which the word of God does. It tells us of the love of God in Jesus Christ; it tells us that he who wields the lightning and tempest is a gracious and merciful God, that he has made us for Himself, for happiness eternal, that the purpose and end of our being is to glorify God in obedience here, and everlasting life hereafter; that in all our cares and troubles and sorrows we can go to Him, "cast all our care upon Him for He careth for us:" 1 Pet. 5: 7, and blessed thought, that our Saviour our elder brother is at the right hand of God, our advocate and intercessor there. These and similar thoughts will help you to show the exceeding greatness of the word of God. Blessed are they who read, understand and obey.

We cannot dwell on the third topic, but you can point out that the Psalmist especially prays to be delivered from two things "secret faults—presumptuous sin." shew the danger of these two evils, and bring your scholars to make the prayer of the last verse as their own, then you will not have taught in vain.

INCIDENTAL TRUTHS AND TEACHINGS.

God's works and word, the two volumes of His will. One name alone is written on the heavens—God. The spiritual ear can hear the voices of the silent heavens.

There are no contradictions between God's world-book and word-book.

Yet, great as is the book, nature, the book of Grace is greater still.

Only are we sure of the goodness and love of God by the revelation of His word.

Nothing so sweetens and blesses life as knowledge and love of the word of God.

The true child of God would be preserved from sin, not because it will be known, but because it is sin.

Main Lesson.—Delight in the word of God, and obedience to it, as taught by the Psalmist—Psa. 1: 2, 37, 31; 40: 8; 119 is one continuous strain in this thought, it is emphatically "the Psalm of the word."

THE Rev. William Smith, M. A., a distinguished alumnus of Glasgow, has arrived in Calcutta to enter upon the chair of philosophy in the General Assembly's institution. Rev. James Hamilton, B. D., who has been appointed professor of natural science in the same institution, will arrive in November.

A MASSIVE monument of pure white granite in the form of a cross on a square pedestal has been erected over the grave of Dr. J. M. McCulloch in the cemetery of Greenock. The balance is to be invested to form a bursary in the university of Glasgow to bear Dr. McCulloch's name, and to be held by a boy educated at one of the Greenock schools.

## OUR YOUNG FOLKS.

### THE STORY OF A WEEK.

Little battles thou hast won,  
 Little masteries achieved,  
 Little wants with care relieved,  
 Little words in love expressed,  
 Little wrongs at once confessed,  
 Little favours kindly done,  
 Little toils thou didst not shun,  
 Little graces meekly worn,  
 Little slights with patience borne—  
 These shall crown thy pillowed head  
 Holy light upon thee shed;  
 These are treasures that shall rise  
 Far beyond the smiling skies.

### DEAF AND DUMB JACK.

When I was a child I was very fond of a certain story, a true story, told by Charlotte Elizabeth, about a poor little deaf and dumb boy, and I have never forgotten it. Perhaps the boys and girls of to-day may like to hear what it was I remembered most distinctly about Jack, as he was called.

But let me first tell you how his friend, Charlotte Elizabeth, tried to teach him. She was herself deaf, though not born so, as Jack had been. It was very hard to make him understand, for he was wholly ignorant, as much so as a dog, or any dumb animal. At last she succeeded in teaching him about God, who had made him and all the world; and then she tried to tell him of Jesus, who came to redeem him and all mankind. Jesus who was born a little baby, of his mother the Virgin Mary. Jack soon learned to love Jesus, and used to talk about him in his own way, as the dumb do on their fingers.

One day he told Charlotte Elizabeth that by and by, after he was dead, when he had lain a good while in the grave, God would call aloud, "Jack!" and he would start and say, "Yes, me Jack." Then he would rise, and see many, many people standing together, and God sitting on a cloud with a very large book in his hand. And God would beckon him to stand before him, while he found the name of Jack at the top of one of the pages. Upon that page, he said, God had written all his "bads," every sin he had ever done, and the page was full. So God would look, and try to read it. He would hold it up to the sunlight to see it, but it was all "No, no, nothing, none."

Charlotte Elizabeth asked him if he had done no bad. He said, "Yes, much bads," but that when he first prayed, Jesus Christ had taken the book out of God's hand, and had found the page with Jack's name at the top; and then passing his good red hand down the page, God could see none of Jack's bads, only Jesus Christ's blood. Then God would shut the book, and Jack would stay standing before him till the Lord Jesus came, and then when the Lord came saying to God, "My Jack," he would put his arm around Jack, and draw him aside, and bid him stand with the angels till all the people were judged.

It was this beautiful story of what Jack thought about Jesus Christ's "good red hand," that I remember so well from a child. His thought of it had helped me to understand how our transgressions will all be blotted out in Christ's most precious blood; how at last

God will see, not our many sins, but the blood of his own beloved son, whom he gave to be our Saviour.

You and I, little reader, will hope to see Jack in heaven, when we are called to go. There he will be able to tell the praises of the blessed Lamb of God, and to sing the song of the saved. For there will be no blindness nor deafness in heaven. "There the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing." Oh, let us learn the beginning of that song which is to be sung in heaven, while we are here on earth, and then it will not be strange to us when we stand with the redeemed above!

### CAN A CHILD HAVE FAITH?

Yes, a child can have faith. There is not one of our readers so young as not to be able to believe in the Lord Jesus Christ and be saved.

Every one knows how to believe in father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that they believe Him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything, the smallest child may expect Him to keep His promise. And certainly he will do it.—God never disappoints those who put their trust in Him. The earlier that children can be taught to remember their Creator the better for them.

We once knew a most excellent young man at college. One day, in talking upon religious matters, we asked him when he became a Christian. His reply was:—"Ever since I can remember, I have loved God, and loved the Lord Jesus Christ."

So it will be seen that children from their earliest years may be Christians. They can have all the faith that is required of them. As they live in this world, and by degrees learn how to live and act, so by degrees they come to know more and more about religious matters. At first their faith may be small, but, like the mustard seed, it will grow and expand until it fills all their life.

### TWO WAYS OF DOING A THING.

An express train filled with listless, sleepy-looking passengers, stood in the Pennsylvania Railroad station at Jersey City, the other day, on the moment of departure for Philadelphia. The locomotive had backed up to the cars and poured a volume of thick smoke into the hot, stifling atmosphere of the station. The travellers lolled in their seats looking as though they dreaded the discomforts of the long, dusty ride, but yet were impatient to be whirling along through the open country, away from the smoke, the smell, and the noise. A slow-moving, surly-looking boy of fourteen or thereabouts, passed through the train, calling out:

"Fa-a-a-ns, five cents."

He spoke in a dreary, disconsolate tone,

which made the people feel more tired and languid than ever. He went from the smoking-car to the rear of the train and sold just two fans.

A colored boy, about the same age, followed immediately after him, with a big armful of new bamboo fans. The difference in the two lads was striking. The darkey had a cheery, business-like way with him which appealed directly to the comfort and to the pockets of the perspiring passengers. In a peculiar boyish voice, as mellow as a flute, he called out:

"Keep yo'selves c-o-o-o-l, now, ladies an gemmen! C-o-ney Island breezes! A big fan only five cents! Zephyrs from de billows, Buy 'em while you can!"

The effect was like a draught of cool air. Everybody at once wanted a fan. The darkey was as much in demand as the newsboy on an early train from the suburbs. People left their seats to avoid getting left. In two cars the boy sold sixty-seven fans. He could have sold as many more if he had had them. He jumped off the platform as the train moved from the station with his pocket full of change and his heart full of joy. "Hurrah!" he shouted, "dat was quick business." The other boy stared in stupid astonishment and wondered how it was done.

### HONOUR THY FATHER AND THY MOTHER.

There is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy, who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Litchfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor hard-toiling father: so when he visited Uttoxeter, he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bare-headed in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

CREATE in me a clean heart.

Miscellaneous.

HOW TO BOTTLE FRUIT: Take cherries, strawberries, gooseberries, plums, or apricots before they are dead ripe, put in large-mouthed olive bottles, and fill them very full, then cork tightly, place in a large pan or kettle of cold water with hay between the bottles, and let the water come up to their necks. When the water boils take the kettle from the fire, and let the bottles stand in it until cool. Then mix two-thirds bees-wax with one-third tallow; heat together, and dip the corks into the boiling mass. Keep in a cool cellar.

"I SAY, Paddy, that is the worst looking horse that I have ever seen in harness. Why don't you fatten him up?" "Fat him up, is it? Faix, the poor beast can scarcely carry the little mate that's on him now," replied Paddy.

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A CORRESPONDENT of one of the medical journals says that the application of a strong solution of chromic acid three or four times a day by means of a camel's hair pencil is the best and easiest method of removing warts.

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MEETINGS OF PRESBYTERY.

LINDSAY. - At Woodville, on the last Tuesday of August, at eleven a.m.
TORONTO. - In the usual place, on the first Tuesday of September, at eleven a.m.
SARNIA. - In St. Andrew's Church, Strathroy, on the third Tuesday of September, at two p.m.
OTTAWA. - In Bank Street Church, Tuesday, 3th August, at ten a.m.
MONTREAL. - In Knox Church, Brussels, on the third Tuesday of September, at half-past one p.m.
KINGSTON. - In St. Andrew's Hall, Kingston, on the 15th of September next, at three o'clock in the afternoon. Communications for the Kingston Presbytery to be addressed to Rev. A. Young, Napanee, in the morn'g, till the next meeting.
BRUCE. - In Knox Church, Paisley, on the 3rd Tuesday of September, at two p.m. communications for the Bruce Presbytery will be addressed to Rev. John Ferguson, Chesley, interim clerk, during the months of July, August, and September.
QUEBEC. - In Sherbrooke, on Tuesday, 16th Sept., at eleven a.m.
CHATHAM. - In First Presbyterian Church, Chatham, on 9th Sept. at ten a.m.
LONDON. - In First Presbyterian Church, London, on Tuesday, 9th Sept., at eleven a.m.
P. R. B. - At Harrie, on Tuesday, 30th September at eleven a.m.
CHATHAM. - In St. Andrew's Church, Guelph, on Tuesday, the 16th September, at ten o'clock forenoon.
STRATFORD. - In Granton, on the second Tuesday of September, at two p.m.
HAMILTON. - In Central Church, Hamilton, on the third Tuesday of Sept. (16th), at ten o'clock a.m.

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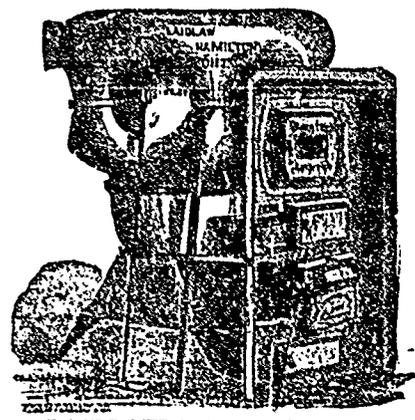
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