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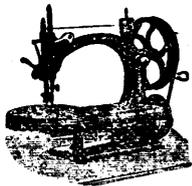
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GOLDEN HOURS will be continued as a monthly. It is already quite a favourite; and no efforts will be spared to increase its popularity and usefulness.

I have been asked to get out a paper at a lower price, which would be better adapted for **INFANT CLASSES**. **EARLY DAYS** will be published fortnightly for 1880 in response to this request. It will be beautifully illustrated; and cannot fail to be in great demand amongst the young folks.

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POTATO SOUP.—Peel, wash, and slice thin a quart of potatoes, set on the fire in two quarts of water, adding two large sprigs of parsley, a little thyme and sweet marjoram cut fine. As soon as the potatoes are cooked rub through a fine sieve with the aid of a wooden spoon. Then return to the fire and stir until near the boiling point, add half a pint of cream and a tablespoonful of butter. It is now ready to serve with the addition of some thin toast, cut into small neat squares.

STINGS.—The pain caused by a sting of a plant or insect is due to the acid poison injected into the blood. The first thing to be done is to press the tube of a small key from side to side to facilitate the expulsion of the sting and its accompanying poison. The sting, if left in the wound, should be carefully extracted. The poison of stings being acid, common sense points to the alkalies as the proper means of cure. Among the most easily procured remedies may be mentioned soft-soap, liquor of ammonia (spirits of hartshorn), smelling-salts, washing soda, quicklime made into a paste with water, lime water, the juice of an onion, tobacco juice, chewed tobacco, bruised dock leaves, tomato juice, wood ashes, tobacco ash, and carbonate of soda.

CLIMATE AND CONSUMPTION.—A writer in the "Medical Journal" makes some definite assertions concerning the influence of climate on pulmonary diseases. No zone, he declares, enjoys entire immunity from pulmonary consumption; moreover, the popular belief that phthisis is common in cold climates is fallacious, and the idea, now so prevalent, that phthisis is rare in warm climates is as untrue as it is dangerous; the disease causes a large proportion of deaths on the sea shore, the mortality diminishing with elevation up to certain point; altitude is inimical to the development of consumption, owing chiefly to the greater purity of the atmosphere in elevated situations, its freedom from organic matter and its richness in ozone; moisture arising from a clay soil, or due to evaporation, is one of the most influential factors in its production; dampness of atmosphere predisposes to the development of the disease, but dryness is of decided value.

HOW TO TELL A HORSE'S AGE.—Eight to fourteen days after birth the first middle nippers of the milk-teeth are cut; four or six weeks afterward the pair next to them; and finally, after six or eight months, the last. All these milk-teeth have a well-defined body, neck, and shoulder fang, and on their front surfaces grooves or furrows, which disappear from the middle nippers at the end of one year, from the next pair in two years, and from the incisive teeth (cutters) in three years. At the age of two the nippers become loose and fall out; in their places appear two permanent teeth, with deep, black cavities, and full, sharp edges. At the age of three the next pair fall out; at four the old corner teeth fall out; at five years old the horse has his permanent set of teeth. The teeth grow in length as the horse advances in years, but at the same time his teeth are worn away by use about one-twelfth of an inch every year; so that the black cavities of the nippers below disappear in the sixth year; those of the next pair in the seventh year; and those of the corner teeth in the eighth year; also the outer corner teeth of the upper and lower jaws just meet at the eighth year of age. At nine years old cups leave the two centre nippers above, and each of the two upper corner teeth have a little sharp protrusion at the extreme outer corner. At the age of ten the cups disappear from the adjoining teeth; at the age of eleven the cups disappear from the corner teeth above, and are only indicated by brownish spots. The oval form becomes broader, and changes, from the twelfth to the sixteenth year, more and more into a triangular form, and the teeth lose, finally, with the twentieth year, all regularity. There is nothing remaining in the teeth that can, afterward, clearly shew the age of the horse, or justify the most experienced examiner in giving a positive opinion. The tusks, or canine teeth, conical in shape, with a sharp point and curved, are cut between the third and fourth years; and their points become more and more rounded, until the ninth year, and after that more dull in the course of years, and lose, finally, all regular shape. Mares have frequently no tusks, or only very faintly indicated.—*Exchange.*

NOTES OF THE WEEK.

A CASE containing a wax figure lately arrived at New York from Rome. It was seized by the Custom House officers, who were about to break it open to ascertain the quantity of wax on which to charge duty, when appeal was made to the Collector, and the following facts were made known: The box was a reliquary, or shrine, containing the effigy of "Saint" Discolius, martyr. The bones of the Saint were discovered in 1802. They have been articulated and covered with wax, so as to reproduce the form of the original, who appears to have been a very young man, with long, fair hair and almost feminine features. The imitated flesh is semi-transparent, shewing the outlines of the bones beneath. On the forehead is a cut or scar, designed to shew the manner of death. The body is richly clothed in silk of various colours, magnificently embroidered with gold. Near the head is a glass bottle set in brass, and supposed to contain some of the blood of the martyr. The case is consigned to a nunnery at Cincinnati. Superstition doubtless sets a high value on such a relic, and when it reaches Cincinnati it will probably be deeply venerated, but to those who worship God in spirit and in truth the relic partakes of the character of the brazen serpent which Hezekiah broke up because the people burned incense to it (2 Kings xviii. 4).

THE "Society to Encourage Studies at Home" has become a woman's college of the most popular and economical sort. Miss Ticknor's report of last year's work shews how fruitful this effort to help young women to educate themselves in their homes has become: 887 persons entered themselves for study, counting, with double and treble courses of study, 1,137 correspondences; 242 took the first rank—that is, achieved decided success; 347 were noted for their diligence, and 90 did passably well. Ladies to the number of 155 have been engaged in the actual work of the society, and 22 who were once students are now on the staff of teachers, and 4 are on the committee which controls the society. The correspondence for instruction exceeded 8,000 letters written to students and about the same number received from them. In the list of studies, English literature was selected by 417, history by 331, science by 143, art by 120, German by 50, and French by 40. The students are found in 37 States, besides Canada. The lending library, the books being sent by mail, consists of 920 volumes, of which only one has ever failed to come back, and 940 books have gone to 330 persons from Boston alone. The teachers give their services. The tuition fee is only \$2, and with an annual expense of \$1,732.64 Miss Ticknor is able to report \$491.87 in the treasury.

THE following Sabbath school statistics may be regarded as approximately correct:—

	Sabbath schools.	Teachers.	Scholars.
Canada.....	5,400	41,712	340,170
United States.....	82,261	886,328	6,623,124
England and Wales.....	422,250	422,250	3,800,000
Scotland.....	47,972	47,972	494,553
Ireland.....	32,548	32,548	384,627
Australia.....	3,910	3,910	57,925
New Zealand.....	1,101	1,101	9,947

The total number of teachers and scholars in the British dominions was 547,553 teachers and 5,067,102 scholars, or altogether 5,614,655 souls connected with Sunday school work in the British Empire, not including India. In the various countries of Europe there were 20,000 teachers and 100,000 scholars; in India, China, Africa, Polynesia and the West Indies 2,000 teachers and 100,000 scholars; in South America 3,000 teachers and 152,000 scholars. Added altogether there was this important exhibit: in the world, 1,460,881 teachers and 12,340,316 scholars, or a grand total of 13,801,197. In Europe the statistics of the number of Sunday schools in each country were as follows:—

Switzerland.....	405
Spain.....	100
Portugal.....	30

Italy..... 150
France..... 1,050
Germany..... 1,977

In Japan there were forty schools. All this accomplished within a hundred years. Who shall say what a mighty harmonizing as well as saving influence the work thus indicated has exerted all these years?

SINCE the verdict of the Scottish Free Church Assembly on the now well known Robertson Smith case was given various private conferences have been held among the different sections of that Church. The outcome of these is that the manifesto of which we spoke last week has taken definite shape, and will in all likelihood be in course of signature throughout Scotland by this time. Very great care, it seems, has been taken in drawing up the paper. Everything like personality has been avoided, but at the same time the tone adopted is such that the friends of Professor Smith are likely to feel it necessary to say something in reply. Should this take place it is thought to be altogether likely that an effort will be made to have the whole question of the views actually held by Mr. Smith reopened. It seems also that there are those in the Church who are dissatisfied with the said manifesto, as in their estimation it does not go far enough. These are taking measures for a far more decisive course of action. A circular, it seems, is in course of signature among elders and members of the denomination giving the following "reasons for renouncing the fellowship of the Free Church of Scotland:—(1) Because its professors and ministers are now allowed to teach, admittedly contrary to all historical evidence, that there are interpolations in the Book of Deuteronomy; and there is no reason why they may not assert the same thing of the Acts of the Apostles, or any other book of Scripture, if they choose. (2) Because it is now allowable to teach that the Song of Songs got into the Canon of Scripture by mistake, through the Church erroneously supposing it to be allegorical. (3) Because it is now allowable to teach that the Books of Jonah and Esther have poetical inventions of incidents in them, which destroy their credibility as trustworthy historical documents. (4) Because it is now allowable to teach that 'the Synoptical Gospels are non-apostolic digests of spoken and written apostolic tradition'—in other words, they were not written by Matthew, Mark, and Luke, but by some party or parties at the beginning of the second century. (5) Because it is now allowable to teach that the Gospel of John is an 'unhistorical product of abstract reflection'—in other words, it is not a historical account of words spoken, or actions done, by the Saviour. (6) Because it is perfect insanity to suppose that men will attend church now to hear sermons on such books as Deuteronomy, Song of Songs, Esther, Jonah, or the Gospels, any more than they would to hear sermons on Tobit, or Bel and the Dragon. (7) Because this is already clearly evidenced in Germany, where not above five per cent. of the whole so-called Protestant population attend church on the Sabbath, and where Socialism and Nihilism are the natural results. (8) Because, as it is only by the aid of State funds that Rationalism is able to live in Germany and Holland, and as it will only be by the Sustainment Fund it will be able to exist here, it is the imperative duty of every friend of the truth to withdraw from supporting such a bulwark of deadly error. (9) Because these doctrines are a breach of the Mutual Eligibility Act, and warrant the United Presbyterian, the Irish Presbyterian, and the English Presbyterian Churches in raising the question of its continuance. (10) Because by allowing these teachings, the Free Church has sunk beneath the level even of such Unitarians as Lardner and Channing, who would have repudiated them with horror. (11) Because they are founded only on conjectural criticism—a principle repudiated by all sound critics and scholars—and are maintained only by the profoundest ignorance of the plainest Bible facts." It is only necessary to add to the above rumours that it is currently understood this document has been drawn up by an office-bearer of the Free High Church, Edinburgh, who took a prominent part in the movement

which secured Dr. Walter Smith as the successor of Rev. Wm. Arnot, but who left the congregation when the man of his choice shewed strong sympathy with his more widely known namesake. If the protest is widely signed it is expected it will be brought before the Assembly's Commission.

At the last anniversary of the General Prussian Bible Society, Professor Theodor Christlieb, of Bonn, spoke at some length concerning the spread of the Bible throughout the world, and its mission among many peoples. He said, in part: "In 2 Thessalonians iii. 1, the Apostle Paul urges: 'Finally brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you.' A Bible Society is really nothing more than the embodied prayer. 'Brethren, pray that the Word of the Lord may have free course.' The apostle stands at the beginning of the course, but sees the Word of God already upheld in this victorious course through manifold opposition, and therefore he speaks of bad and perverse people, and recognizes, as the right weapon to overcome all, the prayers of the believing Church. It is for that reason that he commends himself and his work to the intercession of the Thessalonians: 'Pray for us, that the Word of the Lord may have free course.' Wherefore, then, does the Word of the Lord so wonderfully run, notwithstanding such opposition? Wherefore does it run, in that century when it is more than opposed, strongest and broadest as an infinite stream over the earth? We have the answer: It is a living power of God. At the commencement of this century we had translations of the Scriptures in about fifty languages, and about five million copies of the precious book were spread abroad; but to-day it is translated into three hundred and eight languages and dialects, and circulated to an extent of one hundred and fifty million copies. That I call a boundless course! It is my comfort, when I look out upon the adversaries of the Word, that the greater part of all the inhabitants of the earth, if they can read at all can read the Word of God. Then it is spread in those languages which are the most widely understood in the world. I may mention the sacred language of the Mohammedans, the Arabic. In that a most excellent translation has appeared, and has already gone everywhere. From Fez and Morocco on through Africa, from Constantinople on through all Asia Minor to Persia, there are innumerable villages and cities, in which at least one copy of the Holy Scriptures is to be found. The Word of God is spread also through eastern Asia. For from thirty to forty years the Chinese have had the translation of the Bible made by Morrison, and to day they have a translation in a style as elegant as any in the world. I rejoice that the inhabitants of the world to-day, when they are able to read at all, can have access to the divine Word. Nor do I forget how many private Bible Societies the Lord has formed for himself. When our Rhineland missionaries came to Sumatra and Borneo, they found that the inhabitants had for the most part no writing at all; and as soon as any had learned writing, they wrote down sentence after sentence upon bamboo leaves, and took them to their woods, and read them to their whole tribes. That, too, is a kind of Bible Society, and one, indeed, which we will not despise. The Lord has many other ways and means to bring the Word into free course. It runs and makes itself felt everywhere as the living power of God. It has been said that a single chapter, that even one verse, has worked wonders. I remember how once in India a single chapter of the Holy Scriptures took mighty hold upon the inhabitants of a whole village. A man of the village had taken home a fragment of the Gospels, and read and re-read it several times. It made such an impression upon the village people that they resolved to destroy all their idols. Ten years afterwards a missionary reached them, and found, I will not say a Christian church, but the porch of a Christian church. Only one chapter, he heard to his great astonishment, had been publicly read and listened to again and again. He now opened to the village people the whole riches of the grace of God in Christ Jesus."

OUR CONTRIBUTORS.

HOW I MUSED ONE NIGHT ON READING THE BIBLE.

On a Sabbath evening, not long ago, the hand that traces these lines took down from the book-shelves a somewhat slender volume entitled "The Parting Words of Adolphe Monod." To that book there attaches a very tender and pathetic interest. It is made up of a series of addresses delivered from his death bed, round which, as his only possible pulpit at that time, the dying preacher, a most saintly, eloquent and accomplished French pastor, was accustomed every Lord's day, for the last six months of his life, to gather his friends. They were so gathered that he might speak to them on the highest themes and celebrate with them the holy sacrament of the supper. The discourses were continued every Sabbath from the time he knew his malady to be incurable till the day on which his pure and lofty spirit departed to be with Christ. Prepared and delivered under such circumstances, they must have possessed a singular impressiveness. They move the reader deeply and strangely. One seems to feel that there rests on them the subdued light of the sick-room, and yet that that light is mingled with brighter, holier and more awful gleams from the far-off land where the saint abides in glory forevermore. Five of the addresses are given under a common heading, "The Regrets of a Dying man," the sub-title of the second being "The Study of the Word of God." The subject, described in such a way, was itself sufficient food for meditation. I therefore soon closed the book and began to think. The image of the dying preacher and the echoes of his solemn theme gave direction and impulse to my thoughts, and as the night wore on, I mused on reading the Bible, while a wind from the sea raged fiercely without, shaking the casements and dashing now and again a storm shower against the panes.

And first I reflected how very many of us how many ministers even—if we were laid where Adolphe Monod was lying, would feel regrets as deep as those that shadowed somewhat the sunset of his beautiful life! If from the brink of the grave we could look back on our past years, are there many of us are there indeed any of us—who would not feel, could life but be lived over again, how differently we should act in the matter of reading the word of God—how much more ardently we should love it, how much more deeply we should study it, how much more earnestly we should seek that it might so pass into our heart and soul as to become inwrought with the very structure of our being! As this thought weighed upon me I wondered that there is among us so little of the spirit of saintly Archbishop Usher of whose closing years a lovely and suggestive story is told. In extreme old age his sight failed him so that even the clearest and largest type was dim except under the strongest and most brilliant light; and it is related of him that he would sit against the casement with his Bible spread open till the sun moved to another window when he too would remove and thus follow the daylight round his palace.

As my mind dwelt on the picture of the old Archbishop with his faded eyes fastened on his Bible so intensely, I found myself trying to recall Pollok's splendid lines,

"This book, this holy book, on every line
Marked with the seal of high divinity,
On every leaf bedew'd with drops of love
Divine, and with the eternal heraldry
And signature of God almighty stamp'd
From first to last, this ray of sacred light—
This lamp from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow,
And evermore beseeching man with tears
And earnest sighs to read, believe, and live."

As the music of the poet's verse flowed through my brain I remembered how Job proclaims that he esteemed God's word more than his necessary food, while David declares that it is sweeter than honey, that it is more precious than thousands of gold and silver, that it is to be valued as great spoil. I remembered again how Jeremiah compares it, now to a fire, and now to a hammer; how Paul's warrior-soul grasps it as a sword, while homely Peter longs for it and delights in it as nourishing milk, and practical James views it as a mirror in which the thoughtful reader may see his image reflected. I remembered further how the remarkable reformation in

Josiah's time was connected with Hilkiah's discovery of a copy of the law in the temple, and I reflected, as others have done before me, how that history foreshadowed a greater Reformation which sprang from Luther's discovery of a Bible within the walls of his cloister. I remembered also how at one period of his history he is recorded to have had the text, "Forever, O Lord, Thy word is settled in heaven," embroidered on the dress of his servants and inscribed on the walls of his chamber. I remembered again how when some one remarked to Chalmers, soon after the great spiritual crisis in his life, that he was always seen with the Bible in his hand, the newly converted minister replied, "All too little, John, all too little." I remembered yet further that the happiest Christians I have ever known—persons who have had their full share of life's trials and amid them all have been girded with gladness and comforted on every side—have been diligent and delighted readers of Holy Scripture. As cases like these multiplied and passed in long array before me, I could not help reflecting, How strange that any who cherish the Christian's hope should fail to love, prize and search the book which reveals that sacred hope to man! I felt that there are some to whom a remark like this would come with a shock of pain and be fraught with inexpressible sadness. Expostulation with regard to Bible reading is to them like pressure on a tender wound. They are ill at ease just because, if they do not altogether neglect, they do not love and read, as they ought the word of God. Perhaps conscience obliges them to read it, but they confess that to them it is not interesting. I found myself asking, is it any wonder that the minds and hearts of such persons, like green wood, are slow and hard to kindle, under the fire even of the mightiest truth? They read the Scriptures to some extent but they do not delight in them. They do not search them. They act, indeed, as if they had forgotten that "search the scriptures," is the command of the Church's Lord. "Read not the Scriptures," is the injunction of the tyrannous priesthood of Rome. "They are a maze wherein the unlearned without the Church's clue will be bewildered and lost." As Protestants we pride ourselves on rejecting as utterly impious this warning of the Apostasy, but might it not be a question with regard to many, which of these opposing mandates are they obeying? I could not help wondering how many there are on whom there rests the guilt connected with a Bible open and yet unread or at all events unsearched. "For this cause many are weak and sickly among us." I reflected, Are we not in this inquiry getting near the unhappy secret, the hidden plague-spot in many a soul which might but for this be healthy and strong? Have we not here the explanation of much, of only too much, that were otherwise inexplicable in the spiritual lives of man? They manage to go through a round of Christian duties and perhaps attend faithfully on public ordinances; but at the close of a long period they seem to be but little if at all nearer God or heaven, hardly any holier, happier, or stronger than at the beginning. Is there any wonder? Spiritual strength will not be long maintained and cannot be much augmented without a liberal use of the nourishment which is contained in Holy Scripture. The piety that is fed on newspapers, tales, magazines, even good sermons, or exciting and stimulating meetings, is not likely to be—in fact can hardly be—of a very robust or thriving sort. The want of relish for the Bible, therefore, is an extremely serious, indeed almost a deadly, evil. Can it be corrected and avoided? I think it can; I am convinced it can; and I am sure that to it no quarter should be given. As I continued to ponder the matter I felt very strongly that the universal Christian conscience would say with indignant emphasis that a greater love of the Bible and a more thrilling delight in reading it, ought to be and must be generated in believing hearts. The ideal of every Christian must be that like the prophet he will take God's words and will eat them with an appetite so keen that after receiving much, it will yet crave for more. This ideal may long remain unrealized, but it rises and shines ever before us, luring us on to labour and pray that a true and ardent love of the Bible may be awakened in our souls. On the same side, too, is the highest Christian experience. I was glad here to recall a thought of Arnold's bearing very directly on this point. It was to the following effect, for I do not attempt to reproduce the language wherewith it was clothed:—A Christian's love of the Bible at the beginning of a religious course, is

such as makes the praise which more experienced believers bestow upon it, seem exaggerated, but after twenty or thirty years of a religious life, even such praise seems inadequate. Its glories seem incomparably brighter and richer than they did at first. Such in substance is the remark of the great head master of Rugby. Arnold's witness is true; and accordant testimony is borne by Milton, Sir William Jones, Sir Isaac Newton, Daniel Webster, and multitudes besides, including even sceptics of the stamp of Rousseau. How rich the blessing were average Christian experience of a corresponding character! Can anything be done—can any word be spoken that may conduce to such a result? I venture to think that by the blessing of heaven there can. I am not at all sure that it is given to me to say a word that shall be helpful; but I will at least try. Space fails for the present, but I purpose giving in another paper some reflections which amid those Sabbath evening musings passed through my mind, on what I may call the development, in one's self, of a love of the Bible. Very thankful shall I be, if they impart light and impulse to any reader. May our meditation on this theme, through the influence of the good Spirit, warm and waken into living and energetic action a great longing love for the word of God, just as the sunlight this bright day is kissing into life and liberty the sleeping and imprisoned buds of spring. W. D.

JOTTINGS FROM THE GENERAL ASSEMBLY.—NO. II.

MR. EDITOR, As these jottings are not intended to be records of proceedings, but rather notes of personal impressions made by the meeting and business of the Assembly, it may not be out of place to add to those already given.

HOME MISSION REPORT.

It was impossible for the Assembly to disguise its feeling of genuine gladness at the liberation of the Home Mission Committee from debt, and the consequent removal of the necessity for our Church putting partial arrest upon its progress in this great and vital part of its work. Four important questions were raised, it may be said, in connection with this report. The first is one of great concern for the future work of the Church in this department. It was, Will the increase which has been made be maintained? It appeared to be felt on all hands that there was no reason why it should not, but the question still remains, Will it? The second question was, the proportional equalization of the grants made by the Committee to its missionaries labouring in every part of the mission field. Hitherto an exception has been made in favour of those going to Manitoba and the North-west. It was contended that there are missionaries labouring in other fields equally exposed with their brethren now going to and labouring in the West, to privation and hardship, and that, therefore, the grounds for any exception do not now exist.

COLLEGES.

We are blessed, as many think, with a superabundance of these. From the manner in which we have become possessed of them it is impossible to get rid of this difficulty. It is very much to be regretted that a Church which so imperatively demands as ours does a highly educated ministry, should not also provide ample means to man and work our colleges with the utmost efficiency. It is, however, a hard struggle, and not by any means always a successful one, to keep them out of debt. Their endowment, in whole or in part, is evidently one of the questions which our Church will, at no distant day, have to face, as it is becoming more and more generally felt that this alone can adequately meet their demands.

PREPARATORY COURSE.

The propriety of keeping up preparatory classes in connection with some of these colleges for the benefit of students who may not feel able or may not be disposed to take a university course, occasioned considerable discussion. Although it is the opinion of some who ought to know best that it is still well to continue them, yet it is evident their days are numbered, and it would be well for those looking to the ministry in our Church to be looking forward to such a change.

DEGREES.

One of the keenest discussions which took place in the Assembly was over the question of the power of granting degrees in Divinity, now in possession of

Queen's College only, and sought to be obtained, especially, by the theological colleges of Knox, Toronto, and Montreal Presbyterian College. In this matter our Assembly furnished an illustration of what is, I suppose, not peculiar to it, viz.: that it is not always matters of the most vital importance that excite the deepest interest. The power sought was given, and I think justly given, by a large majority.

FOREIGN MISSIONS.

The Foreign Mission reports from the Eastern and Western Sections of the Church are always looked forward to and heard with interest. The interest in the work of our brethren by the sea was greatly enhanced this year by the presence of Dr. Steele. The report from the Western Section was somewhat apologetic in its tone. A very considerable debt has accumulated, which, however, it was explained is more apparent than real. It was a source of great disappointment to all at the Assembly that the Rev. Dr. Mackay, was prevented by illness from being present, and giving an account, with his own lips, of the work he has been honoured by God to do in Formosa.

FRENCH EVANGELIZATION.

This work goes bravely, and we also trust solidly, on in the hands of the energetic Convener and Secretary of one of our large Committees. Fresh interest was lent to it this year by the proposal, which was agreed to, to take over into the charge of our Church the premises and work of the long and well known French Canadian Missionary Society, and the presence of, as he is still called, Father Chiniquy, after his tour round the world. The hero of a hundred battles with Rome appears to be good for a hundred yet to come. His address, the report, and other speeches connected with it, were listened to by a large audience.

The question, or rather a case, of divorce excited deep interest, and furnished another illustration for a remark already made.

It is impossible, in the short time at the disposal of the Assembly, to do justice to all the important subjects which from year to year come before it. Many, even important, matters must always be hurried over or allowed to lie over. Of those that had to be disposed of in this way this year were Sabbath schools, Romish ordination, Marriage with a Deceased Wife's Sister, Temperance, a Sustentation Fund and Sabbath Observance. It appeared to be generally felt that many subjects of inferior interest, and somewhat routine in their nature, took up time at the expense of not a few of far greater importance. It is as clear as anything in the future can well be, that within not many years, a very large modification will have to be made as to the kind of business which the Assembly will be able to take up, and a much larger amount of it will have to be laid upon the Synods than is now the case. This will be a move in the right direction both for the General Assembly and the Synods, and I venture to say would, if wisely done, result in benefit to the whole Church. One word more before noticing the appearance, before the Assembly, of Professors Bruce and Cairns. While the process of fusion, so far as the different bodies which now compose the united Church is concerned, is remarkably complete, the work geographically has not gone on quite so fast, and the terms east and west are heard in the Assembly rather oftener than is quite pleasant, because of the want of fusion which their repeated mention indicates. Every meeting of the Supreme Court is, however, helping on the work and, no doubt, in time the distinction will, as far as it is possible to do so, die out.

PROFESSORS BRUCE AND CAIRNS.

On Monday evening the Assembly was all impatience to hear the addresses of Prof. Bruce, delegate from the Free Church of Scotland, and Principal Cairns of the U. P. Church, in the mother country. In its eagerness, good manners to those who came before them were, for a little, but only for a little, forgotten. Professor Bruce came first. Both expressed, and shewed, the freshness of feeling awakened by being in a new country; they were impressed by its extent, the greatness of the work we have before us, and of our future; spoke with admiration of the zeal and energy with which we are applying ourselves to the work laid to our hand in the providence of God, and of our being a united Church. Professor Bruce referred to the delicate and agitating circumstances in which the Free Church had been placed in connec-

tion with the Robertson-Smith case. He evidently spoke with studied caution and care, and the deep interest the Assembly felt in the matter was manifest in the peculiar stillness which pervaded the large gathering, and the eager attention given to this part of his speech. Principal Cairns came next, and like his brother delegate was greeted with hearty applause. His address was more conversational in style than the preceding one, full of interest, and received with evident sympathy and goodwill. He made playful allusion to the fact of his having got, in his own country, the blame of being somewhat of an agitator, but here he was going to be very quiet. The attempts at union of his Church with the Free Church which had failed, those others which had succeeded, and by which the now large and vigorous English Presbyterian Church had been called into existence, were spoken of. Theological education, the support of the ministry, the admirable new premises which had been acquired by the U. P. body for its Church work, what it had been doing for missions, and last, the crisis his Church also had been passing through in the matter of a modification of the Confession of Faith by a declaratory statement added to it, after long and anxious consideration, by which liberty was still wedded to order, and attachment to time honoured symbols deepened, were rapidly touched upon to the delight and profit of the Assembly. Not the least pleasant features of these addresses was, that both pledged the interest, and in different ways the assistance, of their respective Churches in the great work which it has been given to so young a member of the Presbyterian confraternity as we are to do. We can, I venture to say, use all they can give us, and all they can give us will be gladly welcomed. A MEMBER.

GLIMPSES OF THE GENERAL ASSEMBLY. NO. III.

As these glimpses are from the pen of one who aspires to be a sort of Truthful James, he is forced to admit that the high and peaceful tone of the Assembly, which was, for the first few days, that of "a region mild, of calm and serene air," was hardly maintained to the close. One breeze arose during the discussion of an overture respecting the preparatory studies of young men entering upon the study of theology. The overture was supported in a very temperate manner by Dr. Moore and Mr. D. M. Gordon who always observe scrupulously the courtesies of debate. After the matter had been discussed at great length, it was decided by a large majority that the vote be at once taken. Several brethren who desired, ere the question was finally settled, to break the silence which they had hitherto maintained throughout the Assembly, were thus prevented from speaking. In their case this was certainly no hardship, but the same statement can hardly be made in reference to Mr. Scrimger and Dr. McVicar who both proposed to speak, presumably in explanation of work done in Montreal College, to which reference was understood to have been made in the course of the debate. As one observed how unfortunate it was that those brethren were thus debarred from speaking—and necessarily debarred after the motion had been carried to take the vote immediately—the reflection naturally arose, How desirable, how needful is it, that the Assembly, before it invokes the operation of an inexorable rule like that of "the previous question," should shew the utmost consideration for those who have a special right to be heard.

Another matter which created some feeling was the Assembly's strongly manifested impatience with certain speakers. There can hardly be a question but that a patient hearing was withheld in some instances—conspicuously in one instance—where in all fairness it was due; but sectionalism there was none. I mention this because it was asserted on the floor of the Assembly that in this particular there was an unjust discrimination against members from the Maritime Provinces. To this accusation it was very smartly and truthfully answered by Mr. Murray, of the "Presbyterian Witness"—himself an eastern representative—that the "Assembly was impartial in its rudeness." It must be conceded too, as was quietly done among the members on all sides, that certain brethren were prone to speak with unwise frequency. It would be too severe to say, as a satirist might be tempted to do, that the Rev. Morphine Fitzdotterel posed and prosed in every debate, or that the Rev. Calvin McPhulish potteder wearisomely about every subject that

came up, but it would not be too severe to say that the wisdom of our supreme court was insufficient to prevent occasional efforts towards the cultivation of that most unprofitable of all industries the threshing of chaff. But of that evil there was much less than can sometimes be seen in any other deliberative body I know. Indeed, the Assembly constrained its members as a whole to guard against what Sir Arthur Helps calls in one of his very thoughtful essays, "the overmuch in public speaking."

I feel that I have not acted with perfect justice to the Assembly in having failed until this time in giving the readers of THE PRESBYTERIAN an opportunity of taking a glimpse of the supreme court on two occasions of peculiar interest—occasions on which it appeared in a most becoming attitude. One occasion was during the forenoon *seculent* after the session began, the first hour of which was spent in devotional exercises. It was a most hallowed hour. The service of song was so characterized by warmth and energy, the portions of Scripture read were so appropriate and came with such tranquillizing and elevating power upon the spirit, and the prayers which the brethren offered were so simple, devout and fervent that the very breath of God seemed to fill the place. I am sure that it would have been good for all the sons and daughters of our Church to have been within hearing as well as within sight of our General Assembly during that blessed hour, the influence of which seemed to abide with the court for days after.

The other occasion to which I refer was that on which the report of the committee on the State of Religion was submitted and considered. The report, which was read by Mr. Duncan, of Halifax, was admirable in tone, and on the whole extremely encouraging. Principal Caven sounded what everyone felt to be the key-note by remarking that the report was such that no one could hear and go away without being refreshed, and without resolving by God's grace to work with renewed energy. Mr. Ferguson of Vankleek Hill rendered the Church an important service by instituting a comparison between the statistics given in our reports and those furnished by the Government census of 1871. According to the latter there were at that date 100,000 Presbyterian families in the five Provinces of Ontario, Quebec, New Brunswick, Nova Scotia, and Prince Edward Island, while according to the statistics furnished to the last General Assembly, that is a year ago, there were but 71,937 such families. How is it that so many more Presbyterians are returned by Government than are known to the courts of our Church? I confess that after all explanations and abatements are made the comparison instituted reveals a state of things somewhat startling if not melancholy. Several speakers notably Dr. James and Professor Gregg—addressed the Assembly on the subject with excellent judgment and good feeling.

But these glimpses must end here. If any who glance over them will pray that our Church may have many Assemblies like the one which lately closed, and that she may always continue in the foremost rank among the Churches of the Dominion still holding forth the torch of truth which no competitor, outstripping her in the glorious race, shall have taken from her, they will gladden the writer's heart.

THE TAXING OF CHURCHES.

MR. EDITOR,—From the relation in which THE CANADA PRESBYTERIAN stands to our denomination, and from its earnest advocacy of the view that all places of worship should be taxed, our law makers are very liable to infer that the Presbyterians are anxious to see the present exemption of churches from taxation abolished. No estimate, I believe, of Presbyterian feeling on this question could be further away from the truth. Exemption is valued, not simply as a saving of church funds, but specially as a mark of public respect paid to religion by the Government, or by the nation as such, speaking through its Government. In your comments on the letter of "J. S." in the last week's issue, you admit that in the last analysis the question becomes resolved into an inter-denominational one, and that it is as between the different denominations that injustice comes in under the present system. Then, I submit, that until it has been shewn that some one denomination is suffering serious injustice at the hands of the others under the present system, no argument of a valid kind in favour of taxing churches has been adduced. The best human law ever framed

will work some unfairness, but this may be so very small compared with the general satisfaction which the law gives that the attempt to remedy it would only result in some greater evil. The present Ontario Government has, and wisely I think, declared against the principle of taxing churches, and I do not think the day is near when the public sentiment of the people of this Province will sustain such a proposal. It is altogether wide of the mark to mix up other cases of exemption with that of churches, and with these others I do not meddle. Let it be understood that those who agitate for the change, as regards churches, are the champions of that denomination, whatever one it may prove to be, which is most distinguished for its ecclesiastical architectural shabbiness in proportion to its numbers and wealth.

W. T. McMULLEN.

Woodstock, June 28th, 1880.

FRENCH EVANGELIZATION.

To Ministers and Sabbath School Superintendents:

DEAR BRETHREN,—In addition to congregational contributions the Board are most anxious to secure the co-operation of ministers, Sabbath school superintendents and teachers, in obtaining contributions from all the Bible classes and Sabbath schools in the Church.

Now that the Pointe-aux-Trembles schools have become the property of the Church, the Board desire that they should be maintained chiefly by the children of the Church. There is room in the Institution for 200 pupils. The cost of supporting a pupil is about \$50 per annum. It is earnestly hoped that a sufficient number of Sabbath schools will be found to maintain at least one pupil each, so as to warrant the Board in at once admitting 200 French-Canadian children to the schools. Every Sabbath school or Bible class becoming responsible for the support of a pupil will have a particular boy or girl assigned to it, concerning whose progress reports will be furnished and from whom letters will be sent from time to time direct to the Sabbath school or Bible class. In this way the children of the Church will be trained to take a deep interest in this important department of the Lord's work.

An average contribution of one dollar per Sabbath from the teachers and scholars of a school, will suffice to support a pupil, and it is confidently believed that the attempt is made this can be accomplished in many Sabbath schools that hitherto have done little for missions. To guide the Board in deciding upon the number of pupils to be admitted for the approaching session of the Institution, will you kindly bring the matter, without delay, before your Sabbath school and Bible class, and intimate the result to the Secretary of the Board as early as possible, stating whether you prefer to pay the amount in quarterly, half-yearly or annual instalments, and when the first instalment may be expected.

In schools where it is found impossible to obtain the full amount requisite to support a pupil a contribution is earnestly solicited on behalf of the work. Collecting cards for the use of Sabbath schools can be obtained on application to the Secretary, and all contributions will be duly acknowledged in the Annual Report of the Board.

Commending this matter to your earnest consideration, and soliciting an early response.

D. H. McVICAR, *Chairman.*

ROBT. H. WARDEN, *Secretary-Treasurer.*

Montreal, 28th June, 1880.

The address of the Secretary-Treasurer is Rev. R. H. Warden, 260 St. James street, Montreal.

As we anticipated, the attempt to prevent Bradlaugh degrading himself by his making a solemn appeal to a God in whom he says he does not believe has caused great excitement, and will likely issue in a modification of the terms on which members of Parliament are allowed to occupy their seats.

THERE is more marrow in a wise man's jokes than in a fool's solemn inanities. But a wise man "sets a watch on his lips," even when he utters a pleasantry. Especially, he never jests at the wrong time, or about sacred things. He never utters puns and parodies on the Bible; for what men have once laughed at, they seldom reverence. Heartily do I wish that I had never uttered a ludicrous application of a Scripture-line, and had never heard one; for the profane or indecent burlesque will often shoot into my mind in the midst of a sermon or a prayer.—*Cuyler*

PASTOR AND PEOPLE.

AN EVENING PRAYER.

I come to Thee to-night
In my lone closet where no eye can see,
And dare to have an interview with Thee,
Father of love and light

If I this day have striven
With Thy blest Spirit, or have bowed the knee
To sight of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought or word or look,
Though deep the malice which I scarce could brook,
Wash me from this dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the "cup of water" e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart
My sinfulness to heal.

And now, O Father, take
The heart I cast with humble faith on Thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

MAN-ISH BOYS.

We must coin a word to designate these nondescripts. When the English language was young they had no existence, or, at least, like fossils, were not sufficiently numerous to call for classification. This is our apology for our vocabulary, and our effort to enrich it. But names are only shadows of things. Grotesque objects cannot have genteel titles. Man-ish boys are not a fiction—would that they were!—but a most disagreeable fact.

The average boy, as God makes him, is about nine inches long. The rest of his length he grows. Providence may by sunshine stimulate, or by wrestling winds disfigure the stalk and stem of the sapling, but is not responsible in any moral way for the gnarled and gaunt trees of the forest. And human life does not differ greatly in the conditions of growth from plant development. There are freaks of nature in the family as well as in the field. We do not now speak of those sad physical malformations which are God's messengers to teach sympathy and all the passive virtues in the home and the world. These are parts and illustrations of that mystery of iniquity which no philosopher can solve, and by reason of which the whole creation groans. But moral partiality or positive evil may take upon itself the fairest form. The devil never loses his horns and hoofs, but he sometimes wears domino and buskin. Masquerade is his favourite mode in good society. Let men say what they choose, some depth of deformity is to be found in the youngest life. Let it be granted that the monad of one day is pure, but the monad becomes the monarch of the nursery, and before one year has passed will be found to demonstrate a naughtiness which grows with his growth and strengthens with his strength. This may all be the infection of family life but it is none the less a fact, as any parent knows to his sorrow. The unchildlike child is a monstrosity by development and not of divine creation.

Man-ishness manifests itself at different years and in different ways among differing nations. In England the child is kept in leading strings until tall enough to look over his mother's head. One of the farces on a London street is the overgrown boy dressed in roundabouts and decorated with the traditional tall hat. His manners are immature, but he is more wise concerning the evil than he appears to be. Some years since, we sat in a London restaurant very near two such young gentlemen. They talked so loudly that the deafest neighbour must have heard them. Every reference to their father identified him as "my governor." And "the old woman" seemed to be the pet name for the loving mother, who had by her tenderness deserved a better designation. Their special interest seemed to be the "bobs" and the "cobs" which they had been able to "squeeze" out of their parents for purposes of pleasure. They had the absurd folly dominating their words and actions that the rougher and coarser they could appear the nearer they approached real manliness. These same youths at home, or others of like look whom I have seen in family circles, could be as childlike and bland as "the

heathen Chinese." The fiction of innocency was kept up to the standard of English domestic life, but when out of their parents' sight their ways became both devious and dark. That this international plague of "man-ish boys" is spreading its infection through English society is plain to the critical observer, and proved, notwithstanding all caveats, by the large number of sons of English gentlemen who are to be found among the adventurers and vagrants of this and every other large community. Like the younger son of the parable, their imitation of the manners of "high life" first makes them discontented with the struggles of home industry and then scatters them in "a far country."

Among the French and Germans this development of false manhood is more slowly wrought. The peculiarity of their domestic and national customs tends to the suppression of this strange evolution. The schools are, for the most part, free from the taint. And the inveteracy of vice in the communities, being recognized by parents, is the reason of closer parental watch. Boys have almost attained their majority before they know much of the world among these nations. But how quickly they respond to the evil and measure themselves by the standard of the vulgar is the first conviction of a visitor at any of the German Universities or the Latin Quarter in Paris. The old perversion of Solomon's proverb is literally verified in their lives: "Train up a child, and away he will go." However desirable for the pursuit of certain technical studies may be the Continental schools, it is dangerous in the extreme to permit an American boy to remain abroad after he has attained his preparatory instruction, or to send him there for the attainment of special or professional knowledge until his religious principles are well rooted. Our fellow-countrymen in Europe, who know better than we the risks of their adopted homes, are, to a great extent, in the habit of sending their boys back to America during the callow days when they are likely to mistake man-ishness for manliness.

The manifestation of this false tendency in our own country was in the olden time called the "fifteen year old fever." But our foolish imitation of Continental habits in great cities, without their compensating restraints, has subjected our boys to the contagion of this evil at an earlier age. In country districts the normal maturity of boys is still maintained, and the evidences of man-ishness are neither as extreme in character nor as early in years. But sooner or later a boy must pass through this parenthesis of life. It is the period of slang words, rebellious actions, disagreeable tempers. To the parent it is the time for the trial of faith and patience, for the pain of deepest heart-ache. In later years the manly son remembers all this, and by tractableness and tenderness strives to make restitution for his wrong doing. If death remove his parents before the disease has run its course, he is afterwards the victim of a remorse which time can never silence. The symptoms of the malady, for we would place it in the same category with measles, vary according to constitution and surroundings. With some it begins by the affectation of manners of gentlemen, the most aggravated form of Beau Brummelism, and all the graces of the drawing-room. This is the mildest type, and may be viewed without serious apprehensions. Though there are by-ways from the gate of the Celestial City to the depths of sin, yet they are not the broad way. It may be that such a youth will form acquaintances in even refined society who will mislead him into vice which wears the guise of virtue. But if parents are wise in their generation they will be able to choose the companions of children having these social tendencies. Instead of over-ridicule the boy should be treated with a certain consideration, for the evil thing in him is only the excess of a good.

What, on the other hand, shall be said of that enlarging class of boys whose natures develop in an opposite direction? For everything low and debasing they seem to have an irresistible desire. Despite all example and pleading from parents they adopt the life of a loafer and a blackleg as the highest style of man. Oftentimes they manifest a hatred of truthfulness, although their very instinct made the society of liars most congenial. In billiard saloons and places of worse repute they congregate, and vie with one another in a bravado of wickedness. I firmly believe that the majority of the supporters of vice in all cities are youths under twenty-five years of age. It would surprise some optimists to note the number of beard-

less and immature faces which issue during a single evening from the doors of some places of ill repute in the better neighbourhoods. This form of man-ishness is the most hopeless. The probabilities are that the youth will bring to later life from this period of vulgar association an enfeebled body, a sceptical mind, irritable temper, and a lawless will. Culture will do nothing for such an one. He must be converted before he can eat honest bread.

The problem presented by this strange period is most difficult of solution. It involves all the tact of a woman in the home. The only eradication of the evil is to be wrought by parental influence. The church and the community can do little for the exorcism of man-ishness if household disciplinarians will to have it so. Whatever may be the silliness and the sinfulness of parents there are few blind enough to desire this unnatural development in their children. Into the modes of home government in dealing with its cure we do not now enter; but for its prevention this one thing may be said with safety, and ought to be said with emphasis: that no one can do more harm to society and the Church of God than he who intrudes himself between parent and child. When there is a need to prevent cruelty or to remove from the contamination of crime, the community, as a whole, may rightly interfere and separate young lives from those who in the family are their enemies. This is the philosophy of our Societies for the Prevention of Cruelty, and various agencies of the State's authority. No one mind can be trusted to do such delicate work. But everyday life witnesses the sowing of suspicions, the education of distrust, the weakening of parental authority, by those who call themselves your child's friends. These are they whom Cicero so sternly denounced as the "perverters of youth." That which they would resent in their own families these busybodies in other men's matters make a trade. We could furnish a list of such officious Christians, who, whatever may be their motives, are doing deadly and the devil's work. For when a child's honour for parents is weakened the first step, according to the fifth commandment, is taken from "the land which the Lord thy God giveth thee." When confidences are encouraged to which the father or mother cannot be made a party the seed of falsehood is sown. What shape it may assume in its after-growth, who can tell? When children are encouraged by outsiders to asperse their parents' motives and criticise their actions, their strongest link to virtue is forever broken. Who can wonder that they come to doubt all goodness and to rebel against all authority if by such subtle influences the confidence in those who stand to them as God's viceregents in the family be destroyed? If our children are to be truly trained for God and usefulness there must be among all good people a recognition of the sacredness of the parental tie.

Another word of suggestion must be added, to those who do this same evil thing unconsciously. A wicked or a worldly life must taint the whole circle of childhood which surrounds it. It may be that for his own household a man is ready to assume all the responsibility of a vicious example; but what right has he to erect a standard of character and conduct which shall tone down the lives of other people's children? If there were no man-ishness among men it would soon die out among boys. But so long as the pestilence rages in a single home there is danger of its ravaging a city. More real manliness among men is the best prescription for the cure of man-ishness in boys.—*Dr. S. H. Tyng, jr.*

LUTHER'S DEATH.

Luther says. "Oh, if only the heart would remember this word," (God so loved the world,) "in the time of conflict, neither devil nor hell could have power to terrify it, and it must needs exclaim with joy, Of what shall I be afraid? I have the Son of God given to me by the Father! and for a witness thereof He gives me the Word, which I know to be His Word, that will not lie to me any more that He can lie or deceive."

Luther did remember these words in the time of conflict, and they were so precious to him that he once called them "the Bible in miniature." When he was dying, and Justus Jonas was wiping the cold sweat from his forehead, he was heard praying thus: "O Heavenly Father, the God and Father of our Lord Jesus Christ, Thou God of all consolation, I thank Thee that Thou has revealed to me Thy dear Son

Jesus Christ, in whom I believe, whom I have preached and confessed, whom the wretched Pope and godless persons dishonour, persecute, and blaspheme; I pray Thee, my Lord Jesus Christ, let me commit my poor soul into Thy hands. O Heavenly Father, although I now must leave this body, and must be torn away from this life, yet I know and am sure that I shall abide forever with Thee, and that no one can pluck me out of Thy hands"—and then, as if he were grasping hard after the ground of such certain hope, he repeated aloud this passage, (in Latin, as he had learned it when a child), "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."
—*Besser.*

MINISTERIAL FIDELITY.

How may we maintain power in the pulpit? It is the Holy Ghost, not we, who wields converting power, yet He regards the law of fitness, of adaptation of means to an end.

1. Piety in the heart is of prime importance. We use fire to kindle fire, not a lens of ice! The Gospel demands your undivided allegiance. Preach as for yourself, and you will persuade others. The high priest made atonement first for himself, then for others.

2. Prayer in the closet. We who so often pray in the pulpit, the house, and the circle of prayer, are liable to insidious temptations on this point. We lose our individuality. Public prayer cannot take the place of private communion with God. We must also intercede for others dead in sin, stretching over them, as it were, our hands to theirs, our lips to theirs, as did the prophet over the dead, and wrestle in prayer as he.

3. Work in the study. The Bar and the Senate demand closest application and preparation, but not more than does the pulpit. The preacher, unlike the barrister or evangelist, addresses the same audiences year after year. The pastor must bring the choicest fruits of study, and fear not the criticism passed on an ancient orator, that these "smell of the lamp." Yield not to the interruptions of your study hours. Why should you turn the grindstone that is to sharpen the axe of every adventurer? Give yourself to reading. Keep abreast of the age. A magnet attracts to itself, so will a homiletic instinct in the work of sermon making. Use not the sentences of others as your own, but use other minds to stimulate. As steel and flint by percussion emit sparks, so you may quicken and freshen the vigour of your own mind by coming into contact with other minds. Circumnavigate the globe of thought, but see to it that your first meridian passes through Calvary, and adjust all to that centre.

4. Christ crucified in the sermon. Preach about His nature, His atoning work, ascension, and return; do not hide His face with flowers, as did the artist who painted James II. Keep behind, not before the Cross. Yet let your individuality be respected.

5. Lastly, let there be holiness in the life you live. Intellectual vigour cannot atone for its lack. Be cheerful and natural, but deport yourself as becometh the Gospel of Christ. Beware of pride, self-indulgence, avarice. Remember you exist for the flock and not they for your sake. Be an example to them, your life becoming an eloquent sermon, rounding out to as grand a climax and close as was His whose voice seems yet to linger here! "Allure to brighter worlds and lead the way!"—*Dr. W. M. Taylor.*

DISOBLIGING PEOPLE.

It is easy to recognize your disobliging person. He has no idea of being put out for anybody. Money will not buy him, nor tears nor smiles; not even his own personal interest beyond the mere convenience of the moment. It is not enough to say that he is selfish, for there are other forms of selfishness, more intelligent or more cunning, which permit some degree of exertion for others with a view to personal benefit later. But your disobliging person has no such far-seeing philosophy. He holds his course and recognizes no reason why that should be crossed by what he calls the less important one of his neighbour; by his practice of not looking for opportunities to serve he ceases to see them, and all his circle ceases to ask or expect any consideration from him. Thus he reaps his reward, for it is undoubtedly true that disobliging people get through the world with a minimum of fatigue and exertion.

Where do these creatures come from? They must

be born so, for in a young and growing family it often happens that there is one, thus labelled, "No thoroughfare," out of whom nothing is to be got. It is an accepted fact; happily the same circle almost inevitably possesses another member who will fetch and carry to any extent. Education and example do much. If the head of the family belongs to the race of the disobliging, the trait is pretty sure to run through the household down to the very dog upon the doorstep, who will not move for you to pass in or out; but if the general atmosphere of the house is one of mutual help and kindly interchange of services, the disobliging element must for very shame hide itself and disappear.

The words "unamiable" and "disobliging" are not synonymous terms, for the people now discussed are often delightful companions for the moment; the consciousness they have of never allowing themselves to be "put upon" expands over them a sort of affability; their minds may be well informed, their manners attractive, their charms irresistible. Only do not venture the experiment of asking them any favour, however trifling, unless you would risk the breaking of the spell.—*Boston Daily Advertiser.*

PARENTAL CRUELTY.

Look at that young lady, nineteen years of age, who cannot read a newspaper without an eye-glass upon her pretty nose! She intended to go to Philadelphia last year to study medicine, but the failure of her eyesight prevented her from going, and her brightest hopes of the future are clouded over. At nineteen, too! Why? Because her parents were cruel to her. She liked to sit up late in the night reading fine print by a kerosene lamp, and they had the cruelty to let her do it. The worst possible cruelty is to let children have their own way, when their own way does them harm.

There is a lonely man in a handsome house, from whom his wife has fled, worn out by many years of abuse and violence. From babyhood to manhood, that man was ruthlessly spoiled by cruel parents. They flattered him, laughed at his outbursts of passion, supported him in his rebellious and vulgar insolence at school.

With his little brain and his big passions, it was impossible to live with him on fair terms. It would have been less cruel to have killed him in his baby innocence than to have let him grow up so.

There are many forms of cruelty. Harsh words, harsh blows, hard fare, hard work, all these are sometimes cruel; but ordinarily the pain they inflict is of short duration. The cruelty of which we now speak may give pleasure for an hour, pain for seventy years, and shame for generations.

Remember this when you are crossed and denied. There are probably a million people in the United States—perhaps there are ten millions—who would give half of all they possess to get the mischief undone which was done to them in childhood and youth by this kind of cruelty. Bad eyes; weak digestion; round shoulders; ruined teeth; early decay; low tastes; painful recollections; shameful ignorance; ungoverned temper; gloom; distrust; envy; meanness; hate; these all result from the cruelty of letting the young have their own way, when their way is wrong. There is no cruelty so cruel as that.—*Youth's Companion.*

BOYS, READ AND HEED THIS!

Many people seem to forget that character grows; that it is not something to put on ready made, with womanhood or manhood; but, day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business; prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy? Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things, will never be a noble, generous, kindly man—a gentleman.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.
C. BLACKETT ROBINSON, Proprietor.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JULY 9, 1880.

FRENCH EVANGELIZATION.

BY appointment of the General Assembly, the annual collection on behalf of the French Evangelization scheme of the Church comes to be made on Sabbath week, the 18th inst. Special attention is called to the recent important changes in the work, viz., the appointment by the Assembly of a French Theological Professor for the efficient training of French missionaries and colporteurs, and also the transfer to the Board of the work of the French Canadian Missionary Society at the Pointe-aux-Trembles schools. This, in addition to a considerable increase in the staff of the Board, will necessitate an increase in the expenditure of fully fifty per cent. over that of last year. The amount required efficiently to carry on the work for the current year is \$32,500, in addition to the sum of \$5,500 for the purchase of the Pointe-aux-Trembles property. To obtain this amount the hearty co-operation of every minister and office-bearer, Sabbath school teacher and member, in all the congregations and mission stations of the Church will be required. It is also to be borne in mind that this collection is to be made in all congregations whether settled or vacant and in all mission stations, and that no minister or other office-bearer can come between the congregation and the supreme court of the Church so as to prevent the people having an opportunity of contributing to the fund. Of course this only applies to such congregations as have no missionary association for raising funds. It is also requested that all collections and contributions for French Evangelization be sent direct to the Treasurer, addressed to Rev. Robt. H. Warden, 260 St. James street, Montreal. We hope that the response will be all that could be desired. The work prospers abundantly and the need is great.

DR. AND MRS. MACKAY OF FORMOSA.

As we intimated last week, the Rev. Dr. Mackay of Formosa, has, after a regretted detention, from sickness, in Edinburgh, reached Canada. Dr. Mackay is accompanied by his wife, a Chinese lady, and one of his own converts.

The meeting of the Woman's Foreign Missionary Society, held in Knox Church lecture room, on Tuesday, the 29th ult., was an exceedingly interesting one. Both Dr. Mackay and his wife were present, and both of them spoke.

Professor McLaren occupied the chair and introduced Mrs. Mackay who was desirous to say a few words to those assembled. As she had not yet sufficiently mastered the English language to speak it in public the Doctor acted as her interpreter.

She said that although she had learned the geography of the whole world, still she had no idea that Canada was so far away from Formosa as it was. She was very glad to see so many Christian ladies assembled, and she was pleased to be able to tell them that there were at present hundreds of good Christian ladies in Formosa, but she was sorry to have to add that there were a great many hundreds who

were not Christians. When an infant, her own mother tried to smother her between sheets, but her grandfather took her away and hid her for seven years. At the end of that time her mother expressed a wish to recover her and upon succeeding she proceeded to carry out the custom among the higher classes of binding her feet, but the bandages hurt her and she used to run away and take them off. She was glad to be able to say that her mother knew better now, and did not pursue such practices; and this change had been effected within the past eight years. When she (Mrs. Mackay) heard the Gospel preached eight years ago she was much pleased with it and embraced Christianity, and she knew women in Formosa who were in the habit of getting up at midnight to pray for the conversion of their parents, brothers and sisters. She had seen these women do so, and consequently she was speaking from experience. She was glad to be able to tell the ladies seated before her that great changes had taken place in Northern Formosa during the past eight years. She could not speak to them in English, but she hoped the ladies would pray to God to convert the women of Formosa; and when she returned to her native land she would tell her people of the good work which was being done for them by the good ladies in far-off Canada. In order to give the ladies an opportunity of hearing her read in her own language, she would read the 121st Psalm.

Dr. Mackay then delivered a lengthy and animated address upon the missionary work in Formosa, which he said, was a long way off, and inhabited by Chinese; and it would be well for the Christian ladies before him to think of what kind of people they were. Some people had very crude notions about them, but he begged to correct the current belief that they were all savages, uncivilized. They were, in fact, a very skilful people, and manufactured beautiful fabrics; and, in order to shew what they could do he produced specimens of silk, manufactured into garments, which were, they must all admit, very beautiful. On their way here they had passed through India, and found the Indian women far inferior in point of taste and training to the Chinese; it was rare indeed that a woman could be found in India able to make her own dresses, whereas it would be considered a mark of bad breeding in China for a lady to bring up her little daughter to be six or eight years of age without teaching her sewing and embroidery. The Chinese women regarded it as a joke for English ladies to attempt to teach them embroidery, because they imagined they could teach the English ladies many things in this respect which they did not know; but of course the English could teach the Chinese something about western fashions of which they were ignorant. Instead of the Chinese being uncivilized barbarians they were intelligent people, and the only thing they required was the great truths of the Gospel. He then exhibited a pair of ladies' shoes, which would perhaps fit a Canadian baby of two years of age, and remarked that there was no religious idea about this cramping of the feet; it was done simply to be in the fashion, and the goddess of fashion ruled elsewhere as well as in China. But still his hearers should know that there were thousands in China who did not bend the feet of the babies; and the practice was being stopped altogether in the northern part of Formosa. The speaker then proceeded to exhibit specimens of the idols which they worshipped in Formosa, one of them being the goddess of mercy; and he was glad to be able to say that people who had actually bowed down before that very picture and prayed to it were now converted Christians and worshippers of their heavenly Master. When they prayed to the idol they asked for long life, a name, and wealth; and this same feeling existed in other parts of the world as well as in Formosa. People in Canada hoped for long life and they desired to have a great name, and they also toiled for money. The Chinese who came here and worked in the laundries came to get money, and they would have it and take large quantities away with them. He then described the perseverance displayed by those who prayed to the idols to have their prayers answered; and the way they made the idol answer was this. The worshipper took two split pieces of bamboo having a round and a flat side; and these were thrown up repeatedly until one round and one flat side fell on the floor, and that meant "yes" that the prayer had been answered. Two flat sides or two round sides meant "no," and the poor worshipper would try hundreds of times until the answer "yes"

came. This was an exhibition of faith from which the Christian worshipper might learn a great lesson; and he hoped its recital would not be without its results upon his audience. The reverend gentleman gave other examples of the idolatry which existed among the Chinese, but he contended that idolatry was not on the increase; but instead that the people were driven to desperation in their anxiety to find out a true path to eternal life, and reminded the Christian ladies whom he addressed of their duty in the matter of providing assistance with which to enlighten the poor people of Formosa. At present he would not advise the ladies to send out any lady missionaries, because in his opinion it were better to develop and employ the native talent at their command in the Island for the purpose of carrying the Gospel among the people. Public schools were as numerous in Formosa as in Canada, but nothing was taught but the teachings of Confucius; and women received no education. The work of the missionary had worked wonders, and many natives who had proclaimed against the missionaries were now active elders of churches, and doing good work in the vineyard of their common Lord and Master.

A meeting was also held in Old St. Andrew's Church, Toronto, on the evening of Wednesday, the 30th ult., which Dr. Mackay addressed at considerable length and with very excellent effect. The interested attention of the audience was kept up to the very close, and very many declared that it was the best missionary address they had ever heard. A very distinct idea was given of the country and people of Formosa, and of Dr. Mackay's labours there during the last nine years. Such addresses cannot but awaken and intensify a strong and healthy interest in the great work of missions to the heathen, and the more this is accomplished the more ardently and effectively will the work at home be maintained and prosecuted.

It is the most natural thing in the world, yet one we have not the less pleasure on that account in recording, to say that one of the results of Dr. Mackay's address on the Wednesday evening spoken of above, has been the donation by one gentleman of \$200, in aid of the fund Dr. Mackay wishes to raise for the equipment of a Theological Institution in Formosa. The sum asked for is a very modest one, only some \$4000 and it will not be creditable either to the Christian zeal or liberality of the Presbyterians of Canada if it is not all raised without either effort or eloquence by a considerable number following the good example thus set by this nameless friend of Theological training in Formosa.

BRANTFORD YOUNG LADIES' COLLEGE.

The closing exercises of the Young Ladies' College, Brantford, took place on the evenings of Tuesday and Wednesday, the 22nd and 23rd ult.

The concert given in the College Hall on Tuesday evening was largely attended, and gave very great satisfaction to all present. Where all did so well it would be invidious to mention any in particular, whether in the musical or literary performances.

On Wednesday evening what are usually called "Commencement" Exercises were proceeded with, though why "commencement" should be associated with what ordinary people would call the close of the session has always puzzled us.

On the occasion Zion Church was well filled by a large and interested audience. The chair was occupied by Rev. Dr. Cochrane, and on the platform, which was handsomely decorated with flowers, besides the "sweet girl graduates," we noticed Revs. D. D. McLeod, of Paris; Wm. Inglis, of Toronto; Canon Nelles, G. C. Mackenzie, Dr. Ryckman, Mr. Brock, Mr. Alexander, W. W. Willis, with Principal McIntyre, Dr. Kelly, A. Robertson, Esq., R. Henry, Esq., and others.

After an organ solo, and prayer by the Rev. Dr. Ryckman, the chairman briefly welcomed the audience and shortly touched upon the rise and growth of the Institution. The College was established in 1874, and incorporated by charter in connection with the Presbyterian Church. This was done not so much to make a Presbyterian Institution, but because at that time the Church had no Ladies' College in connection with it, as had most of the other denominations. If the College came up to the record and standing of the Presbyterian Church in scholarship and attainments, it would, however, have nothing to be ashamed of. It was placed in connection with a Church in order

that, although unsectarian, the religious element might have more prominence than in public institutions. The Bible should be read and studied from day to day. The career of the College had been most successful, and the standard of education yearly being raised, its graduates taking no secondary place in scholarship beside those of our Collegiate Institutes and other institutions of learning.

The salutatory was then read in French by Miss Aggie Balmer. Essays by Miss Sarah Ogilvie, on "Earth's Battle-fields;" Miss A. B. Alport, on "Words;" and Miss N. V. Wallace, on "What the Grand River has seen" followed; Miss Tisdell then gave the beautiful solo, "I waited for the Lord," assisted in the chorus by Misses Pott, Marks, Cameron, Kirk, and Glasgow, Mr. Morris, of Hamilton, presiding at the organ. Afterwards the rest of the graduating class read essays, viz.: Miss Aggie Balmer, on "Passing away;" Miss L. N. Stephenson, "To-morrow;" Miss Lizzie Gordon, "After toil comes rest," and Miss Maggie McLean, "The mission of the dew drop."

The valedictory was read by Mrs. McLean, of Inverkip, after which Dr. Cochrane conferred the diplomas on the graduating class whose names we have already mentioned as Essayists, and after short addresses were delivered by Rev. Messrs. McLeod, of Paris, and Wm. Inglis, Toronto, the prizes were distributed and the audience dispersed evidently highly gratified with the whole proceedings and fully persuaded of the value and success of the College.

Mr. McIntyre and his assistants are to be congratulated on the evidently satisfactory condition of the college, which we have great pleasure in bringing under the favourable notice of all who wish to give their daughters a well-grounded education.

REV. DR. G. L. MACKAY.

MR. EDITOR,—It was felt to be a great disappointment that Rev. Dr. G. L. Mackay was detained by severe illness so that he did not reach Canada in time to address the General Assembly at Montreal. The Church has learned with much pleasure that he has since arrived in safety and is now in his native land. And as applications for an early visit from Dr. Mackay have already been received from various parts of the country, I think it right to state what arrangements we are making to meet the widespread desire to see and hear the first missionary to Northern Formosa.

I am glad to say that Dr. Mackay's health is improving, and that there is every prospect that after a season of rest, he will be able to do vigorous work for Christ. The executive of the Foreign Mission Committee, however, consider that a season of comparative, if not of entire, rest is essential to the full recovery of his health, and they have resolved to make no appointments for him during the months of July and August, and they would earnestly urge upon brethren not to seek to break in upon this short period of much needed rest. They can only do so at the expense of the ultimate injury of that cause which they desire to promote. It is hoped that after the beginning of September Dr. Mackay will be able to devote several months to addressing meetings throughout the Church. Brethren who desire a visit from Dr. Mackay are requested to drop a note, as early as possible, to the Secretary of the Committee, Rev. Thomas Lowry, Brantford, Ont. Arrangements will then be made so that Dr. Mackay may, with as little travelling as possible, visit as large a number of places as time and strength will permit. It will be expected that at all meetings a collection will be taken up to aid in reducing the debt upon the Foreign Mission Fund. At the close of the financial year, as reported to the General Assembly, the Foreign Mission Fund was \$16,558.83 in debt, and this debt will increase steadily until the contributions of the current year come in. This debt was largely contracted by securing buildings which were essential to the prosperity of our missions in India and China. The General Assembly has recommended that an earnest effort should be made by the congregations of the Church during the current year, to double their contributions to the Foreign Mission Fund. It is to be hoped that the visits and addresses of Dr. Mackay may aid in kindling the enthusiasm necessary to secure this most desirable result. The impression made in this city by his powerful and stirring addresses has been very marked, and has already produced practical results. A gentleman who has often shewn his interest in

Foreign Mission work by his liberal contributions, after listening to one of these addresses, called the next day and handed me a cheque for \$200, towards the training school for natives which Dr. Mackay desires to establish in Formosa. The next day a widow handed me \$2 to help on the good work in China. If the rich and the poor unite in such spontaneous acts of liberality, we shall not long be burdened with our Foreign Mission debt. WM. MCLAREN.

Toronto, July 3rd, 1880.

TURKISH RELIEF FUND.—Previously acknowledged, \$159.25. Matt. vi. 4, \$1.—\$160.25.

THE REV. P. McF. McLeod, of Stratford, was, as our readers are aware, some time ago, called to Central Church, Toronto. At a congregational meeting of Knox Church, held in Stratford, on the 28th ult., Mr. McLeod stated that he had resolved to accept said call and gave some reasons which had led him to take this course. Thereafter it was moved, seconded and agreed to: "That this meeting having heard from Rev. Mr. McLeod that it is his positive determination to leave his present charge notwithstanding the strongly expressed desire of this congregation that he should remain, Resolves as follows: The members of this congregation express anew their high appreciation of and satisfaction with Mr. McLeod's ministry while in this charge; they deeply deplore the termination of so short a pastorate, and in view of the circumstances recited, they do not deem it proper to shew any cause against his translation to Toronto, and tender to him their earnest wishes for a happy settlement and useful pastorate in his new charge." At a meeting of the Stratford Presbytery held on the 6th inst., Mr. McLeod formally accepted the above call and was loosed from his pastoral charge in Stratford. Notice of this fact having been forwarded to the Presbytery of Toronto, in session on the same day in Toronto, it was arranged that Mr. McLeod's induction into the charge of Central Church, Toronto, take place on Tuesday, the 20th inst., at three o'clock p.m.; the Rev. Mr. McGillivray, of Scarborough, to preach, Rev. Mr. Hogg, of Charles street, Toronto, to preside and address the minister, and Rev. Mr. Parsons, of Knox Church, Toronto, to address the people.

BOOKS AND MAGAZINES.

ROBERT RAIKES. By Alfred Gregory. (New York: A. D. F. Randolph & Co.; Toronto: J. Young.)—We have already noticed this work in the slight sketch we gave of the "father of Sabbath schools," a short time ago. We understand it has had a very wide circulation. We don't wonder at it. It tells of the career of a modest, devout, energetic, God-fearing and man-loving citizen of old Gloucester, and truthfully sets him forth as he lived and laboured some hundred years ago. This biography is comparatively short, which is a great mercy, and can be read with interest and profit from the first page to the last.

THE CATHOLIC PRESBYTERIAN, for June. (Toronto: Jas. Bain & Son.)—This number has the usual quantity of able and instructive articles on the various questions of the day. Truly, no one in these days need be ignorant. The only difficulty is to know just what to read amid the ever increasing stores at our disposal. It is of course impossible to read everything and there is great room for exercise of judgment and therefore of improved education in determining what to read and what to leave alone. In this magazine alone there are articles on "The Literary Charm of the Pilgrim's Progress," by David Sime, M.D.; "Immortality and the Old Testament," by Principal Caven, of Knox College; "Sacred Times of the Jews; their Relation to the Cycles of Prophecy," by Rev. James A. Wylie, LL.D.; "The Church in Russia," by Rev. S. Boston Johnstone, of Edinburgh; besides other articles equally well written, equally important, and the work of men whose words are equally well worthy of attention.

HOMO SUM. By George Ebers. (New York: W. S. Gottsverger; Toronto: Willing & Williamson.)—The present age has certainly no reason to complain of want of novelty, so far, at least as works of fiction can supply the apparently limitless demand. Novels of all sorts, shapes, and sizes, of various degrees of goodness, badness and indifference are poured year by

year in a resistless flood over the whole length and breadth of the civilized and reading world. It would be almost a greater novelty one is inclined to think, and one less likely to contribute to boredom if we had fewer novels for a while. One of the latest contributions to this class of literature is the above mentioned work by George Ebers, the author of "Uarda," etc. It is translated, and well translated too, from the German, by Clara Bell. "Homo Sum" is not only interesting as a mere story but instructive as well, giving as it does a very graphic description of that wonderful and abnormal being, the ancient anchorite of Sinai. This "study of a soul" as the author calls it, is well worth a reading, and will doubtless give not a few readers some ideas on a phase of life hitherto new to them.

A CHURCH CATECHISM FOR CHILDREN AND YOUTH IN THE PRESBYTERIAN CHURCH. (Toronto: Presbyterian Printing House.)—In the language of its preface "this catechism is designed to supplement the inimitable doctrinal catechism of the Church by one which deals more particularly with (1) The questions of Church government, and (2) The child's covenant relation to God." Instead of being, as is sometimes alleged, too eager in propagating their peculiar views on Church government, etc., Presbyterians have been too remiss in stating and enforcing the "present truth" upon that whole subject and accordingly many, especially of the younger members and adherents of our churches, find themselves not sufficiently able to give an account of what they hold on the subject and defend it against all assailants. Dr. McVicar's timely publication of "Hindrances and Helps to the Spread of Presbyterianism," and Professor Campbell's "Catholicity of the Presbyterian Church" have awakened considerable interest in the subject, and this catechism will greatly help in the same direction. We are pleased to add the following cordial endorsement, by Principal McVicar, Montreal: "I cordially recommend to parents and Sunday school teachers, the Church Catechism published by the Presbyterian Printing House, Toronto. D. H. McVICAR." The price is six cents per copy, or sixty cents per dozen, mailed to any part of the Dominion.

WILFRED. By A. T. Winthrop. MY FATHER AND I, etc. By Catharine M. March. (Anson D. F. Randolph & Co., New York, 1880.)—Two new stories belonging to the "Spare-Hours" series. "Wilfred" is a simple, well-written tale, intended to emphasize the great necessity of parents giving their children true religious instruction even at a very early age. There is an opinion, and by no means an uncommon one, that children comparatively young are not fitted to receive and retain religious ideas. As the result of this, all attempts at instruction of any kind are often omitted, or sufficient care is not taken that that instruction shall be of the healthiest and best kind. The teaching, of course, must necessarily be very simple, but it should always be true. There is too great a tendency to impose on the credulity of children, and foolish or wrong impressions are often given in the way of storytelling from the bad effects of which they never perhaps wholly recover. One fault about the book, we think, is an undue use of French words and phrases. The little boy, who turns out to be a nobleman's son, was born in France, and naturally, perhaps, might be expected to know French, but he speaks it almost too often for the benefit of English readers, for whom the book was written. There are translations, of course, given at the bottom of the page; but still, in books intended for the general public, the fewer appeals to its ignorance the better. The two short stories included in the volume by Miss March are disappointing, especially the first one. It is somewhat flat and commonplace, and as a whole is about as unlovable a love story as ever we read. It traces the career of a very selfish girl, the daughter of an artist. She fancies at first that she is in love with a young man who devotes himself to the study of medicine, and is a wholly uninteresting young gentleman. Her father and she take a trip to Europe, come across an old lover of her mother, who takes a great fancy to the daughter, and to whom she is often very rude. At his death he leaves her a large fortune on condition that whenever she marries she forfeits it. This state of things lasts until a young artist whom she had known in Europe comes along, all the more interesting by this time from having lost an arm in the American war. He is the wizard who brings about the change. The fortune goes to found some asylum, and the usual consummation ensues.

CHOICE LITERATURE.

"CHALK YOUR OWN DOOR."

His proper name was Jeremiah Marden; but he had not been in the village a week before everybody called him Jerry Marden, and within six months he was known as Jerry Muddler. But why Muddler? Who gave him that name, and why was it given? The giver is unknown—for who ever knows the giver of nick-names?—but the reason for its being bestowed was that Jerry was always muddled with drink.

He was a very good shoemaker, but he stood no chance with George Stevens, a sober man, and so drifted into becoming our cobbler. Jerry's one idea was to get a job, and having done it, to invest the proceeds in drink at his favourite beer shop, "The Oram Arms." The consequence was that Jerry was seldom sober, and had he not possessed an iron constitution, two years of such a life must have killed him; but he dragged on, working to-day and idling to-morrow, and drinking whenever drink could be got, and finally he drifted into debt.

His score at "The Oram Arms" was a large one, and the chalks stood up against him like files of soldiers; but Jerry ignored their existence—paying off a little now and then, and drinking more, each time increasing the army of debt against him, until one evening Mr. Richard Rewitt, the landlord of the aforesaid "Oram Arms," cried "halt."

"I can't go on any longer, Jerry," he said. "The last sum I had of you was three shillings, and you have paid nothing for a fortnight."

"Work is slack," murmured Jerry; "but the harvest is coming on, and then everybody will have their soling and heeling done, and I shall be able to pay you off."

"Perhaps so," returned Mr. Rewitt; "but you will have as much as you can do to square off what is up there. Look at them! Those chalks are a standing disgrace to any man. You ought to be ashamed of yourself."

Jerry looked at the accusing marks, and really felt aghast at the long list against him. The inner door of the bar was a regular black-book, and he trembled before it.

Now when Jerry first came to the "Oram Arms" the landlord was very polite, and spoke as softly as you please to him. No spider courteously entreating a fly to enter into his parlour could have been more oily-tongued, or smiled a more persuasive smile—that is presuming that spiders do smile, which is just possible; but when Jerry got into the toils, and had been well confined in the web, mine host put on another face and tone.

"If you drink," he said, "you must expect to pay for it. My brewer would stand no nonsense from me, and I must have my money from you."

"Only one pint," pleaded Jerry.

"Not half-a-pint," replied the landlord. "Go home and work, and pay your debts like a man."

The entrance of a customer with ready money cut short the conversation, and Jerry stood back a pace or two while the other was being served. When that was done, and the beer drunk and the stranger gone, Jerry made a final appeal.

"I've been a good customer to you, Mr. Rewitt," he said. "Almost every penny I've earned has come into your till. I've nigh lived on beer, if living it can be called, and my wife and children have had to shift how they could for bread."

"That's nothing to me," said the landlord.

"Let me have one pint."

"Have you the impudence to ask for it with that shameful lot of chalks staring you in the face?"

Jerry did not reply, but he took a long and earnest look at the recording files, and drawing his hand across his dry mouth, hurried out of "The Oram Arms."

"Who is that you've been talking to, Richard?" inquired Mrs. Rewitt, entering the bar from a room behind.

"Jerry Muddler," was the reply. "I've stopped his drink until he pays up."

"Then he will go to 'The Green Goose' and get his drink there," said Mrs. Rewitt.

"They won't trust him a penny," returned her husband with a grin—"he's tried it on and failed, and so I've got him. If he doesn't pay up I'll make him."

"There's nothing to be got out of that house," said Mrs. Rewitt, shaking her head. "I've heard that there's not a chair for them to sit down upon, and Jerry's wife clean and tidy as she manages to keep herself looks more like a skeleton than a woman; and as for the children, I've seen 'em look quite ravenous at the dinners coming from the bake-house."

"That's Jerry's look-out," replied Mr. Rewitt, coolly. "If he can't afford it, he shouldn't drink."

The subject was dismissed, and Jerry forgotten in the noise and bustle of the usual evening business. About nine o'clock Jerry's wife, to the astonishment of both Mr. Rewitt and his wife, appeared in the bar; but not, as they supposed, for drink.

"My husband tells me," she said, "that he has a heavy score here. How much is it?"

"I'm almost too busy to tell you," replied the landlord, "but if it is pressing I will reckon it up."

"It is pressing, and I shall be very thankful if you will let me know at once what it is," returned the poor woman, who was indeed wan and pale, and almost justified the title of "skeleton," which Mrs. Rewitt had given her.

The landlord went through the chalks twice, and finally announced that Jerry was indebted to him to the amount of two pounds seventeen shillings and fourpence halfpenny. Jerry's wife received the announcement with a look of quiet dismay, thanked the landlord, and left the house.

"I suppose she is thinking of making an effort to pay it off," said Mr. Rewitt, addressing his better half, "and I hope she will; but I fancy it will be a little too much for her."

For a whole week nothing was seen or heard of Jerry; but at the end of that time his wife appeared and put down five shillings on the counter.

"Will you please take that off the account, sir," she said, "and give me a receipt?"

This was done with a gracious smile, and Jerry's wife departed. Mr. Rewitt announced his having hit the right nail on the head. The wife of the cobbler was making an effort to clear off her husband's debt.

At the end of another week a second five shillings was paid, and then harvest came on—truly a harvest to the agricultural labourer, as at that time he gathers in cloths, and whatever necessaries his harvest money will enable him to procure. All the little tradesmen in the village were busy, and even Jerry was reported to be full-handed. But he did not come near "The Oram Arms" for drink.

On the third week Jerry's wife brought ten shillings, and on the fourth fifteen, to the great joy and satisfaction of Mr. Rewitt, whose joy, however, was alloyed by the fear that he had lost a good customer. He resolved to look up Jerry as soon as another instalment of his account was paid.

Nothing was brought for a fortnight, and the landlord congratulated himself upon not having hastily sought out his absent customer, who still owed him over a pound; but the appearance of Jerry's wife with the balance had the effect of making him think otherwise. There was no display in putting down the money—it was quietly done—but the happy light in the woman's eyes as she took the receipt, spoke more than mere words or actions.

"I have been hasty with Jerry," said Mr. Rewitt, when another whole month had elapsed without Jerry appearing; "he promised to pay at harvest time, and he did it; but I have offended him, and 'The Green Goose' has caught his custom."

"Go and see him," suggested his wife.

"I intend to do so. Here, give me our Tom's boots; they want a patch on the side, and it will be an excuse for my dropping in upon him."

"That isn't too much of a job for him, seeing that you give George Stevens the best of the work," said Mrs. Rewitt.

"Stevens works better than Jerry," replied her husband; "you can always trust him to do his work when it is promised, but Jerry keeps the things for weeks together."

"That's true; but I've got a pair of boots that want new fronts, and I can wait a week or two. Take them."

"I'll take both," said Richard Rewitt; "nothing like baiting your hook well while you are about it."

Armed for the reconquest of Jerry, the landlord set forth in the morning—that being a slack time when he could be easily spared from home. Outside were a couple of loafers with no money and no credit, who touched their hats to him. Mr. Rewitt favoured them with a nod of lofty indifference.

Jerry's cottage was in the middle of the village, standing back about fifty feet from the road; and although its inside poverty had been well-known, the outside, thanks to his wife, looked quite as well as its neighbours'. Therefore Mr. Rewitt was not in the least surprised to see it look bright and gay on that beautiful autumn morning.

As he approached the door, he heard the sound of Jerry's hammer upon the lapstone, and, to his utter amazement, the voice of Jerry carolling a cheerful ditty, as unlike the cracked efforts he used occasionally to come out with in the tap-room as the song of the thrush is to the hoarse note of the raven. Raising the latch, the landlord of "The Oram Arms" peeped in.

"Good-morning, Jerry," he said.

"Ah! is that you, Mr. Rewitt?" replied Jerry, looking up. "Come in."

Jerry looked wondrous clean, and had even been shaved that very morning. His blue shirt looked clean, too, and he actually had a collar on. Mr. Rewitt was so overcome by the change that he stood still with the boots under his arm, forgetting that they formed part of his mission.

"You look very well, Jerry," he said at last.

"Never felt better in all my life," replied Jerry. "I wish, sir, I could say the same of you. You look whitish."

"I've—I've got a bit of a cold," replied the other, "and I've been shut up with business lately. Trade's been brisk; but how is it we have not seen you?"

"Well—the fact is, sir," said Jerry, thoughtfully, rubbing his chin, "I've been busy working off your score."

"But it is done, man," said Mr. Rewitt, cheerfully; "the debt is quite clean as far as you are concerned."

"I am glad of that."

"Others have got their share," said the landlord, facetiously, "but I think we could make room for you, if you look us up."

"No, thank you, sir," returned Jerry. "I've had enough of chalking on other people's doors, and now I chalks on my own."

"Chalks on your own?"

"Yes, sir, have the goodness to turn round and look behind you. There's my door half full."

"It's a wise thing to keep account yourself," said the landlord, who hardly knew what to make of it; "for mistakes will happen; but—"

"No mistake can happen, sir," interrupted Jerry, "for I am the only party that keeps that account."

"But who trusts you to do that?"

"Nobody—I trust myself," replied Jerry. "The marks that were on your door shewed what I did drink, and them marks on mine shew what I don't drink."

A little light had got into the landlord's brain, and he had a pretty good idea of what was coming, but he said nothing.

"That night when you spoke to me about the chalks on the door being a standing disgrace to me, was the night of my waking," continued Jerry. "No man could have lectured me better than you did, and I thank you for it from the bottom of my heart. As I left your house I vowed to touch drink no more, and I came home and told my wife so, and we both joined in earnest prayer that I might have strength to keep my vow. The next morning I went over to George Stevens and asked him how I could go about signing the pledge. He helped me like a man—and it was done."

With his eyes wandering to and fro between Jerry and the chalks upon the door, the amazed landlord still remained silent. Jerry went on:

"My wife wanted to work herself to death to keep me," he said; "but I said 'No. You do what you can to keep the children until my debts are paid, and then I'll keep you and the children too.' So I went to work, paying right and left; and when all was paid off, I began to do what I ought to have done years ago—feed my wife and children. I had enough and to spare, and I would have spent some with you. And many's the time I've been tempted to come—and I'm tempted still; but when the feeling comes over me I has a drink of water or a cup of tea, puts two-pence into a box I've got on purpose, and scores a chalk on the door. All of them chalks are so many temptations and so many twopences saved."

Mr. Rewitt was still unable to make any particular remark; but he murmured in a confused manner; "You've got a lot of 'em."

"Yes; there's a large family," replied Jerry, complacently, "and the more I looks at 'em the better I likes 'em. There's not much standing disgrace about that lot; credit if anything."

"Oh! yes—yes," returned the landlord; "but—dear me—this cold in my head is quite distressing. You must have a large box for all your twopences."

"When I get six together I takes them off to the post-office," replied Jerry; "there's a bank there better than any till. Tills give nothing out, but banks like that returns you more than you put in. Until I began to keep my own chalks I had no idea how much your till swallowed up. You would not trust me for a pint; but I can have my money out of the bank whenever I want it."

"That's something," said Mr. Rewitt, tartly.

"It is everything to a man who has a wife and children to keep," replied Jerry. "The best of us have sickness and trouble and rainy days, and then it's a great thing to have something to fall back upon. It is better to be able to keep yourself than to go to the parish. There's another thing, too, about these chalks of mine—yours went down before my wife and children were fed; mine go down after that's done; and I think my chalks are the better of the two. So I says to all, 'Chalk your own door.'"

Mr. Rewitt had nothing to say; he could not deny and he would not admit it, but took refuge like other beaten men—in flight. With the boots under his arm he hastened home and presented himself before his wife in a rather excited condition.

"What is the matter, Richard?" she asked.

"Nothing particular," he replied, "except that Jerry Muddler has joined the temperance lot, and he seems so firm in it that I don't believe he will ever touch a drop again."

Mr. Richard Rewitt of "The Oram Arms" was right. And Jerry, who bears the name of Muddler no longer, but is called by that to which he is entitled by right of birth, viz., that of Marden, has not touched a drop of strong drink from the day of his reformation to this. His door has been filled again and again with the score which he records in his own favour; and the beer he has not drunk is everywhere around him in the form of a comfortable home, a respectable amount in the savings-bank, and a goodly investment in a building society. *Verbum sat sapienti*, which being freely interpreted means, "A word to you my reader, is sufficient"—"Chalk your own door."—*The British Workman*.

HUFFY PEOPLE.

One of the oddest things to witness, if not one of the most disagreeable to encounter, is the faculty which some people have for taking offence where no offence is meant—taking "huff," as the phrase goes, with reason or without—making themselves and every one else uncomfortable, for nothing deeper than a mood or more than a fancy. Huff people are to be met with, of all ages and in every station, neither years nor condition bringing necessarily wisdom and unsuspectingness; but we are bound to say that the larger proportion will be generally found among women, and chiefly among those who are of an uncertain social position, or who are unhappy in their circumstances, not to speak of their temper. Huffiness, which seems to be self-assertion in what may be called the negative form, and which the possessors thereof classify as a high spirit of sensitiveness, according as they are passionate or sullen, is, in reality the product of self-distrust. The person who has self-respect, and nothing to fear, who is of an assured social standing, and happy private condition, is never apt to take offence. Many and great are the dangers of action with huffy people, and sure as you are to flounder into the bog with them, while you are innocently thinking you are walking on the solidest esplanade, the dangers of speech are just as manifold. The dangers of jesting are, above all, great. It may be laid down as an absolute rule, which has no exception anywhere, that no huffy person can bear a joke good-humouredly, or take it as it is meant. If you attempt the very simplest form of chaffing, you will soon be made to find out your mistake, and not infrequently the whole harmony of an evening has been set wrong, because a thin-skinned, huffy person has taken a pleasant jest as a personal affront, and either blazed out or gloomed sullenly, according to his or her individual disposition, and the direction of the wind at the time.—*Household*.

THE SPITEFUL WOMAN.

The spiteful woman may be either young or old, but is generally neither. It takes some years for spite to take full possession of a woman. The sweetness of youth overpowers it at first, and with very old age the venom dies out, except in rare cases. Generally the spiteful woman is from thirty to forty-five, and sallow, and large-boned, with a mouth that turns down at the corners, and no delicacy in the drawing of face or figure. Her smile is a sneer, even when she intends it for a polite one, and her laugh is a suppressed chuckle.

She considers herself sarcastic and exceedingly witty, and often exhibits her wit in such public places as street cars or ferry boats, or at any place of amusement before the performances begin. She makes audible remarks about "that funny old bonnet," and "that home-made dress" which "hangs

so dreadfully." But to be in the height of the fashion saves no one from her spite, for an elegant costume excites her venom to such a degree that she generally wonders "who that brazen thing is, making such a show of herself!" It is her plan, indeed, to ridicule all strangers, though she is seldom graceful in person or tasteful in dress herself.

She is sometimes single, and just as often married. If married, she uses the men worse than she does the women. If single, she spares the men, and loves nothing better than to point out the frailties of her own sex to some good listener of the other. She is particularly good at adding years to the ages of her friends, and showing just cause why they should not be admired. With her a red cheek is always "paint;" a fine head of hair "false;" and as for teeth, to hear her talk one would think that no woman living had a natural set but herself.

She is quite capable, too, of breaking up a friendship between any couple with whom she is acquainted; and if she sees a gentleman growing too attentive to any lady, always informs him that she is engaged, and tells her the same news of him.

She, always knows exactly how to hurt people's feelings, and enjoys doing it mightily. Her style is to repeat what some imaginary person has said, with the remark that of course she denied it. She positively hates to see any one happy, or prosperous, or in love. One with a fortune is always supposed by her to have acquired it by evil means, and all beauty in her eyes is a sort of charm lent by the friend to his friends.

There is only one wise, sensible, deserving person in the world—and that is herself.

THE POWER OF EXAMPLE.

Why need I tell you of the horrors of drunkenness? Have you not seen them? Do you not daily see them with your own eyes? In your literary history rises there not before you, with the solemn agony not yet faded from his noble features, the figure of him

"Who walked in glory and in joy,
Following his plough upon the mountain side."

to emphasize the warning of another countryman, that "this accursed vice has changed into ashes the laurel crown around the head of genius, and the wings of the poet scorched in its hell-fire flames—he who once played in the light of sunbeams has crawled basely in the dust? Do you not see in your own streets the dramshops there most abounding where the maximum of poverty leaves men with the minimum of forces to resist temptation? Have you not remarked its ravages in fallen companions, in deposed ministers, in fair lives blighted as by a Fury's breath? Have you not heard of mothers cursed by their sons because of it? of husbands and wives beating each other to death because of it? of parents sinking into their graves because of it? of every sanctity of life made—because of it—bankrupt of blessing and prolific of bitterness? Our goals choked to the door by drink? our asylums crowded by drunk with maniacs and idiots; our churches emptied; our schools defeated; our missions rendered fruitless; our people made poor, diseased, brutal, reckless, wicked, by this inexcusable scandal, this horrible source of degradation and pauperism. Is all this nothing? "Is it nothing to you, all ye that pass by." Unless you have purposely closed your eyes, you know these things; and if you know them, are you a man? are you a Christian? have you a heart? have you any human pity? have you one spark of nobleness left in you, if you can look on them with indifferent acquiescence? And if you are not indifferent, what can you do? Be temperate. In this particular struggle temperance is worth nothing. Temperate I of course you are temperate, if you be even a gentleman. No Christian, I hope, would feel a spark of pride in saying that he did not know what intoxication was. It is no matter of pride for a man to say that he has not by greedy drinking reduced himself to bestial degradation. No! I come to ask you for something much more. I come to plead with you for a perfect, a certain final remedy. I come to ask you to take stronger part in that struggle, which even the calm, wise voice of Richard Cobden told us years ago lies at the basis of all moral and social reform. It may not be (we will suppose) your individual duty to take part in this particular effort. I condemn no man. I judge no man. But this I say, that, except by total abstinence, you will in this crisis do no real abiding good. If you take your wine or your whiskey because you like it, or because you think you need it, your people, your sons and daughters, and the poor children whom you teach, will do so likewise; and many of them, by a natural, inevitable consequence, a consequence which is purely physical as well as moral in its awful character—will do so to excess, and say to you:

"But, good my brother,
Do not, as some ungracious pastors do,
Point us the steep and thorny path to heaven,
While like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And reck's not his own dere!"

—Canon Farrar.

WOMAN'S BOTTOM GRIEVANCE.

This is mine to start with—that when God puts two creatures into the world (I hope that people of advanced intelligence will forgive the old-fashioned phraseology, which perhaps is behind the age,) it was not that one should be the servant to the other, but because there was for each a certain evident and sufficient work to do. It is needless to inquire which work was the highest. Judgment has been universally given in favour of the man's work, which is that of the protector and food-producer—though even here one cannot but feel that there is something to be said on the weaker side, and that it is possible that the rearing of children might seem in the eyes of the Maker, who is supposed to feel a special interest in the human race, as noble an occupation, in its way, as the other. To keep the world rolling on, as it has been doing for all these centuries, there have been needful

two creatures, two types of creatures, the one an impossibility without the other. And ' is a curious thought, when we come to consider it, that the man, who is such a fine fellow and thinks so much of himself, would after all be a complete nonentity without the woman whom he has hustled about and driven into a corner ever since she began to be. Now, it seems to me that the first, the largest, and the most fundamental of all the grievances of woman, is this: that they never have, since the world began, got the credit of that share of the work of the world which has fallen naturally to them, and which they have, on the whole, faithfully performed through all vicissitudes. It will be seen that I am not referring to the professions, which are the trades of men, according to universal acknowledgement, but to that common and general women's work, which is, without any grudging, acknowledged to be their sphere.

And I think it is one of the most astonishing things in the world to see how entirely all the honour and credit of this, all the importance of it, all its real value, is taken from the doers of it. That her children "may rise up and call her blessed" is allowed by Holy Writ, and there are vague and general permissions of praise given to those who take the woman's part in the conflict. It is allowed to be said that she is a ministering angel, a consoler, an encouragement to the exertions of the man, and a rewarder of his toil. She is given within due limitations a good deal of praise; but very rarely any justice. I scarcely remember any writer who has ever ventured to say that the half of the work of the world is actually accomplished by women; and very few husbands who would be otherwise than greatly startled and amazed, if not indignant, if not derisive, at the suggestion of such an idea as that the work of their wives was equal to their own. And yet for my part I think it is.—Mrs. Oliphant.

A MOTHER'S CARE.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell—
Things e'en my husband cannot see,
Nor his dear love uplift from me,
Each hour's unnamed perplexity
That mothers know so well:

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duty into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word,
He knows what thought my heart hath stirred,
And by divine caress my Lord
Makes all its throbbings cease.

And then upon His loving breast,
My weary head is laid at rest,
In speechless ecstacy!
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again
From such felicity!

JOHN BROWN, OF HADDINGTON.

For the "heroic" old man of Haddington, writes Dr. John Brown, author of "Rab and his Friends," my father had a peculiar reverence, as indeed we all have—as well we may. He was our king, the founder of our dynasty, we dated from him, and he was hedged accordingly by a certain sacredness of divinity. I well remember with what surprise and pride I found myself asked by a blacksmith's wife, in a remote hamlet among the hep gardens of Kent, if I was "the son of the Self-interpreting Bible." I possess, as an heirloom, the New Testament which my father fondly regarded as the one his grandfather, when a herd-laddie, got from the professor who heard him ask for it, and promised him if he could read a verse; and he has, in his beautiful small hand, written what follows: "He (John Brown, of Haddington) had now acquired so much of Greek as encouraged him to hope that he might at length be prepared to reap the richest of all rewards which classical learning could confer on him, the capacity of reading in the original tongue the blessed New Testament of our Lord and Saviour. Full of this hope, he became anxious to possess a copy of the invaluable volume. One night, having committed the charge of his sheep to a companion, he set out on a midnight journey to St. Andrew's, a distance of twenty-four miles. He reached his destination in the morning, and went to the bookseller's shop, asking for a copy of the Greek New Testament. The master of the shop, surprised at such a request from a shepherd boy, was disposed to make game of him. Some of the professors coming into the shop questioned the lad about his employment and studies. After hearing his tale, one of them desired the bookseller to bring the volume. He did so, and drawing it down, said: 'Boy, read this and you shall have it for nothing.' The boy did so, acquitted himself to the admiration of his judges, and carried off his Testament, and when the evening arrived, was studying it in the midst of his flock on the braes of Abernethy."

I doubt not my father regarded this little worn old book, the sword of the Spirit which his ancestor so nobly won, and

wore, and warred with, with not less honest veneration and pride than does his dear friend James Douglass, of Cavers, the Percy pennon, borne away at Otterbourne. When I read his own simple story of his life—his loss of father and mother before he was eleven, his discovering (as true a discovery as Dr. Young's of the characters of the rosetta stone, or Rawlinson's of the uniforn letters) the Greek characters, his defence of himself against the astonishing and base charge of getting his learning from the devil (that shrewd personage would not have employed him on the Greek Testament), his eager indomitable study, his running miles to and back again to hear a sermon, after folding his sheep at noon, his keeping his family creditably on never more than £50, and for long on £40 a year, giving largely in charity, and never wanting, as he said, "lying money"—when I think of all this, I feel what a strong, independent, manly nature he must have had.

LET THE DRINK ALONE.

Now, I say to every person, be you a Christian or not, let the drink alone. Total abstinence is your safety. Are there no men ruined who had the grace of God in their hearts? Will you dare to say that every deposed minister never had the grace of God in his heart?

Will you tell me that the wife of a minister who spent eight years in China, teaching Chinese women Christianity, as a devoted Christian, and then came home and delivered lectures to ladies on the wants of the women of China, to raise money, not for herself, but for them—will you tell me she had no grace in her heart? And yet she died drunk in the American Mission House, Hanover street, Boston, and the servant in the next room heard her cry:

"O Christ, have mercy on me! O God, for Jesus' sake, save me!"

But she died drunk, and the bottle of brandy by her side was only one-third full, though she had brought it in full.

I may be getting on delicate topics, but I have to deal with facts, not theories. I have had to deal with men and their experiences. I knew a man in whose pulpit I spoke in 1848. Dr. Eddy told me that he was the most eloquent minister, in many respects, that he ever heard. He was the pastor of a very fashionable church. The night I spoke he was to offer prayer. He was very much intoxicated. Dr. Skinner asked me if I would testify in the case. They were going to depose this man for drunkenness. I said, "No, I will give no testimony whatever." Still he was deposed, and I know that this doctor of divinity, who had preached the Gospel to thousands for twenty-eight years, stood in a low dram-shop, with his face blackened, and a number of degraded and dissolute men jeering him, as he stood there and preached some of his old sermons for whiskey, to stave off delirium tremens.

O Christian tipplers, beware! Christian dram drinkers, beware! The thing itself is a moral evil, caused by a physical agency. I could give you fact after fact.

Look at the wrecks of men to be seen on every hand. C young men, I wish I could lift the curtain that conceals from your view the secrets of this charnel house. A man about forty years of age, I suppose, a graduate of Edinburgh University, came to me and shewed me his diploma as a physician. He was quite a fluent linguist, and a very cultivated gentleman, but the mark was upon him. I was with him some time, and when he left me he said to me, "I am very much obliged to you, Mr. Gough, for your kindness to me. You have told me the truth, but it's no use. There's no hope for me. Will you shake hands with me? I'm a lost laddie—good-bye."

How many "lost laddies" are there?—lost, lost! A living man lost—yes. It's an awful sight to see a living man a lost man, and there are such. I knelt at the family altar with a doctor of divinity in New England in 1852, and I heard him pray. He was the pastor of a large church. Today he is a drunkard, and employed as a hostler in a stable in Boston. When Mr. Moody was holding his meetings, it was decided to go and see him. What was the result—"Go away from me. You know who I am. You know what I am. You know what I have been. Go away from me. The doctor prescribed it for me to save my life, but he has damned my soul—go away from me!"

Then what shall we do? Our principle of total abstinence is a simple method. It is so simple! What we want is that men and women should adopt it. We ask you, then, to adopt this principle, not only for your own sake, but for others. Oh! these men need help. They know that the bitter appetite is there like the smouldering ovens of a volcano, ready to be roused by the first dram drunk. Don't tamper with the appetite. Don't think, if you have abstained for ten or more years, that you can drink a little moderately. I remember reading of a gentleman who had a pet tiger. The tiger was in his study one day, and the gentleman's hand was hanging over the chair. The tiger was licking his hand, and on the gentleman attempting to remove it, the animal, with a low growl and a snarl, fixed its claws in the gentleman's arm. The tiger stood with its ears thrown back, its tail stretched, and was evidently preparing for the fatal spring. The gentleman, keeping his eyes fixed upon the tiger, rang the bell and ordered the servant to bring the pistol, with which he shot the tiger dead. He then looked at his hand and observed blood upon it, the sight and smell of which had aroused the tiger's dormant nature. So it is with the appetite for drink, which is ever ready, like the tiger, to make the fatal spring whenever it is for a moment tampered with.—J. B. Gough.

A ROME despatch says a strong anti-clerical demonstration has been made there. It included all the working societies, who raised shouts of "Down with the clericals," "down with the priests."

"All good things of this world are no further good to us than as they are of use; and whatever we may heap up to give to others we enjoy only so much as we can use and no more. The German proverb of the key—"If I rest I rust"—is applicable to the labour of the hand and the mind and to the misuse or abuse of the gifts of God to us. Indolence is impotence. Rest is rust."

MINISTERS AND CHURCHES.

THE first Presbyterian church in the neighbourhood of Bruce Mines, District of Algoma, was opened for divine service on Sabbath, 20th ult. Mr. Wm. McTavish, Presbyterian missionary, preached the opening sermon from Psalm xxvii. 4. The church is situated in Plummer township, midway between Ottertail and Rock Lakes, and commands a good view of the former.

WE are glad to learn that as the result of growing prosperity, both temporal and spiritual, the members of the Presbyterian congregation of Charles street, Toronto, have increased the stipend of their respected pastor from \$1,800 to \$2,000. We are sure this must be a ground of great satisfaction to all concerned, and at the same time we cannot but express our hopes that it may be found to be only an earnest of better things to come.

THE Rev. T. G. Smith of St. Andrew's Church, Kingston, has received intimation that both the Western University of Ohio and the Lake Forest University of Illinois have conferred on him the honorary degree of D.D. We understand that these degrees were (as such degrees ought always to be) entirely unsought, either directly or indirectly, either by Mr. Smith or his friends. We heartily congratulate the doctor on the honour he has thus received and especially on the manner in which it has been bestowed.

THE Presbyterian church, Ailsa Craig, having been closed for a few weeks for repairs, painting, etc., was re-opened for public worship on Sabbath, the 27th June. Excellent sermons were preached in the forenoon and evening by the Rev. Mungo Fraser, of St. Thomas, who likewise addressed a mass meeting of Sabbath school children in the afternoon. On Monday evening an ice-cream and strawberry festival was held on the ground adjoining the church. Addresses were given by Rev. M. Fraser, Rev. J. Ridley, W. K. Atkinson, Esq., etc. The amount expended on the improvements has been about \$200.

A FAREWELL meeting was held, on the 7th ult., at Cote des Neiges, to say good-bye to the Rev. Mr. Wellwood, who has been appointed to Manitoba by the Home Mission Committee, and has now set out to his distant and most interesting field of labour. An affectionate address to Mr. Wellwood, from members and adherents of the Presbyterian congregation of the village, was read, in which was expressed their unabated attachment to their late pastor and their most cordial wishes for his future prosperity and comfort. At the same time there was presented a cheque for \$205, from Mr. Wellwood's friends both within and without the congregation—a very substantial proof, indeed, of the affectionate feelings of the donors towards the recipient of the gift. The Presbyterian church in Cote des Neiges is but small, but it is very spirited, and we earnestly hope that a suitable successor to Mr. Wellwood will soon be found to carry forward the work which has been going on so prosperously for some time past.

DURING the past month the building on Pearl street, known as the Pearl street Presbyterian Church, in connection with, and a branch of, the Central Church, Hamilton, has been very much improved and enlarged by an extension to the main building, with class rooms and vestry attached. It now presents a very cheerful and attractive appearance, having a seating capacity of about four hundred. On Sabbath, 27th ult., the church was formally re-opened, and on the succeeding evening the congregation and their friends celebrated the event by a most successful social, the church being crowded to the doors. Rev. Mr. Lyle occupied the chair. An excellent programme of music and readings was rendered. Rev. Prof. Bryce, of Manitoba, gave a short and extremely interesting sketch of life in the Northwest. Rev. Mr. Fletcher also briefly addressed the meeting. We are happy to say that the building is almost, if not entirely, free from debt. Under the able and zealous ministry of the Rev. Thomas Scouler, the church has prospered so well that in a few days it is understood that steps will be taken at once to form and organize a congregation, and we hope to be able soon to report the formation of a Presbyterian Church in the west end.

A VERY interesting and successful concert came off on Dominion day evening, under the auspices of the Russell Presbyterian church. The chair was occupied by the pastor, the Rev. A. M. McClelland, B.A. This entertainment is universally conceded to have been

the best ever given in the county. A well rendered reading was given by Miss Lyttle, of L'Original, also a reading by the Rev. A. Rowat, of West Winchester, entitled "Monuments, from John Ploughman's Table Talk," was executed by that gentleman in his usual excellent manner. The music was of a very high order. Mrs. Furnace from L'Original fairly delighted the crowded audience by her singing of "Robin Adair," "The Old Arm Chair," and "Comin' Thro' the Rye," and several other pieces. Miss Lottie Tillar sang "We parted by the River Side" with beautiful effect. A Highland pibroch was given by Mrs. Robert McLaren, bringing to many minds memories of the old

"Land of brown heath and shaggy wood,
Land of the mountain and the flood."

Speeches of interesting and instructive kind were given by Rev. A. Rowat, Mr. McLaren, student missionary from Bearbrook and Deputy-Sheriff Fraser, from L'Original. The proceedings were closed by the singing of the national anthem. — COM.

EXTRACTS FROM THE REPORT OF THE BOARD OF FRENCH EVANGELIZATION.

THE FIELD OF OPERATION.

It is a matter of great importance that our people should have correct views of the vast magnitude of the field in which the operations of the Board are carried on. The French-speaking people of the Dominion of Canada constitute one-third of the entire population. In the Province of Quebec, nine-tenths of the population—embracing more than a million of souls—are of French descent, the vast majority of whom are still blindly devoted to a corrupt faith. Though it is within this Province chiefly that the operations of the Board are conducted, they are by no means confined to it. In every one of the other provinces there is a considerable French-speaking population, and the Board are seeking, as far as the means at their disposal will admit, to supply these with Gospel ordinances. From another part of this report it will be seen that the Board have missionaries, not only in Quebec, but also in Nova Scotia, New Brunswick, Ontario and Manitoba, and are about to commence operations in Prince Edward Island.

THE OBJECT OF THE BOARD.

Having full faith in the power of God's Word, and believing that truth alone can make a people free, the great aim of the Board is to give the truth to those million and a quarter French-Canadian Roman Catholics, assured that it not only reveals God's way of peace, but that it is the most potent lever to elevate them to that position in the social and religious scale to which their native genius and historic antecedents so eminently entitle them.

While fidelity to the truth of God, love to the souls of men, and loyalty to her King and Head, should prompt the Church to carry on this work, and seek to evangelize those to whom we are related by so many ties of social and commercial intercourse, it is none the less true that self-protection demands this at our hands; so that the question is not, "Can our Church afford to carry on this work?" but rather, "Can she afford to let it alone?" She may count the cost, and find that to prosecute it requires the expenditure of so much money, and the absorption of so much thought and energy, and ask, "Is the outlay warranted?" An intelligent decision is not difficult to reach. Can our Church, by a parsimonious economy, afford to remain an indifferent spectator of error, superstition and priestcraft? Can she refuse to give the Gospel of Christ to a million and a quarter of our fellow-countrymen, who are trusting for salvation to a "man-devised and God dishonouring ecclesiasticism?" Can she afford to rear her children in close contact with an idolatrous religion, which she sanctions by her silence and inactivity? Can she afford to imperil the nation's welfare by an attitude of indifference towards a Papal aggression which is more offensively flaunted on the banks of the St. Lawrence than in any other land on earth? Or can she afford to lose for herself the spiritual strength and blessing which cannot fail to attend her earnest efforts to reclaim our fellow-countrymen to a purer faith. Is it not, therefore, the Church's duty and privilege liberally to support with her contributions, and her sympathy and her prayers, that scheme, the great object of which is to clear away the covering with which this corrupt faith has overlaid the simple story of the cross; to remove the veil of error which it has woven to hide the face of the Crucified; to beckon aside all human mediators between the soul and God, and to

wake the echoes of Rome's long, dark night with the cry, "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE AGENCIES EMPLOYED.

As in former years, the agencies employed by the Board are missionaries—ordained and unordained—teachers and colporteurs.

The missionaries, in addition to ministering to organized congregations of those who have severed their connection with Rome, and the teachers, in addition to imparting instruction to the young in school, devote a large portion of their time to visiting the homes of French Catholics, trying to win them to the Saviour. The colporteurs give their full services to the work of house-to-house visitation. The value of this kind of work is daily being made more manifest, and the necessity for increasing the number of labourers in this department more urgently felt. In spite of all that has been accomplished in the past in the work of French Evangelization, the great bulk of the Province of Quebec is still a moral wilderness, and there is unlimited scope beyond the sphere of either missionary or teacher, for the self-denying labours of a class of men who are willing to go from house to house carrying in their heart the love of Christ, and in their hand the Word of Life, telling the "old, old story" to all who will listen, and scattering as they go those leaves which are for the healing of the nations. It is no exaggeration to state that hundreds of these men could be profitably employed among the French-speaking people in the Province. For this kind of work men of special gifts and thorough training and burning love for souls are needed. The Board more than ever feel the necessity of largely increasing their staff of colporteurs, and earnestly hope that the General Assembly will at its present meeting appoint a permanent French Professor in the Presbyterian College of Montreal, who shall devote part of his time to the efficient training of men willing to consecrate their lives to the work of colportage among the French Canadians of the Dominion. When it is borne in mind that in some of the most densely peopled districts of the land, there are not only townships and counties, but vast stretches of country, extending, in some instances, upwards of a hundred miles, where the voice of a Protestant missionary is never heard, the urgent need of a large addition to this class of labourers is at once patent.

FRENCH RELIGIOUS LITERATURE.

Hitherto the Board have generally received ample supplies of copies of the French Scriptures from various auxiliary Bible Societies. They have, however, found difficulty, especially since the closing of the French Canadian Missionary Society's Depository, in procuring tracts and other French literature suitable for distribution by the colporteurs and missionaries. It is hoped that satisfactory arrangements will soon be completed whereby a considerable stock of suitable French religious literature will hereafter regularly be kept in the office of the Board. An edition of French hymns was recently published by the Board, and an edition of the Westminster Assembly's Shorter Catechism in French is at present in the printer's hands. The publication of a small French monthly sheet, or the securing of a page or two of French matter in the "Presbyterian Record" each month, would be of considerable service in advancing the work of the Board. The number of copies of the Scriptures, in whole or in part, distributed during the year, was 2372, together with upwards of 30,000 French tracts.

EX-ECCLESIASTICS.

During the year a number of ecclesiastics of the Church of Rome sought counsel and protection from the Board. For several of these situations were obtained, and two are at present teaching in connection with the Board. Great difficulty is experienced in dealing with priests, etc., who desire to sever their connection with the Church of Rome, chiefly because of the lack of a suitable home in which to receive and maintain them till thoroughly tested and instructed in the faith. It is hoped that this lack may ere long be supplied, when it is confidently anticipated numbers will come to us for protection and instruction.

CONTRIBUTIONS FROM FIELDS.

The Board have expended much thought and effort during the year in endeavouring to train the converts to contribute as God prospers them, for the support of the missionaries labouring among them, and though the result is not all that they could desire, yet there is some improvement over former years.

Many of the converts are poor, and their abjuration of Romanism is not infrequently followed by dismissal from employment or the withdrawal of trade from them, rendering it very difficult for them maintaining their families, not to speak of supporting Gospel ordinances. It should also be borne in mind that in several of the fields occupied by the Board, the weak, struggling congregation has to meet the salary of the teacher in charge of the Mission day school. In addition to frequently calling attention to this matter from time to time during the year, the Board issued a special circular in September last urging the missionaries to lay before their people the duty and privilege of regularly and systematically contributing for Gospel ordinances. The Board hope next year to embody in their Annual Report a statistical table containing details as to the amounts contributed by the respective fields, the membership, number of families, attendance at the services, etc., etc. In a number of the fields collections were taken during the past year on behalf of several of the general schemes of the Church.

SUPERVISION OF PRESBYTERIES.

The Board are most anxious not only to work in harmony with the Presbyteries within whose bounds the French fields lie, but also to have the Presbyteries take supervision of the stations and missionaries, and are glad to report that with one or two exceptions, this is now the case. From the peculiarities of the work and the difference in language, there is necessarily a closer connection between the fields, missionaries, etc., and the Board, than is the case with Home Mission stations and the Committee supervising that department of the Church's work. The missionaries report monthly to the Board, and thus the most searching and minute supervision is exercised.

FINANCES.

In pursuance of the policy adopted by the Board the expenditure has been kept within the revenue. Fearing lest the special effort made by the Church to remove the heavy debt on the Home Mission Fund, and also the continuance of the depression in the general business of the country, might affect injuriously the contributions towards French Evangelization, the Board cut down the expenditure to the lowest possible point consistent with the efficiency of the work, and even declined, in the early part of the year, to entertain applications to take possession of new fields. The Lord, however, rebuked their fears and the feebleness of their faith.

The total contributions for the ordinary fund exceeded those of last year by \$650, and the Board have been enabled to meet all claims, and at the same time to make a special grant of \$1,000 to remove the indebtedness on the St. Hyacinthe Church property, while there remains a balance on hand of \$715.91 at the close of the year. For this result the Board desire to acknowledge their heartfelt gratitude to God for having put it into the hearts of His people to provide the means requisite to carry on the work. They are stimulated to take courage and go forward with renewed zeal and enlarged faith and prayerfulness in humble dependence upon the promised aid of God's Spirit. To the Presbyterian Church of Ireland the cordial thanks of the Church are due for a grant of £200 sterling, as well as for the interest manifested by the Mission Board of that Church, and especially by the Rev. Dr. Wilson, of Limerick, its convener, as indicated by the frequent references to our work in the columns of their "Missionary Record." To 139 of the Sabbath schools of our own Church, including their Superintendents and Teachers the Board are greatly indebted for contributions amounting to the sum of \$1,666, and would solicit their continued interest, as also the co-operation of all the other schools of the Church. If each scholar contributed but one cent per month for French Evangelization, \$10,000 would be the result next year, a result which can easily be attained if every Sabbath-school Superintendent present the claims of the work to his school. Among the receipts of the year are legacies to the amount of \$640, including a bequest of \$500 from the late Mr. Andrew Cerswell, of Tecumseth, Ontario, received through the Rev. Dr. Fraser, of Bondhead. The Board express the hope that many other friends of the Mission will remember it in a similar way, and that hereafter a considerable revenue will be obtained from this source.

The Board observe with regret that a considerable number of congregations neglected last year to contribute to the fund, and that several of these for two or three consecutive years have done nothing. The

importance of the scheme, and loyalty to the Church and the Church's Head, ought surely to constrain sessions to give their congregations at least the opportunity to do something towards the cause of French Evangelization, by a Sabbath collection, if no missionary society exists in their churches.

The sum of \$2,028 was received during the year from individual friends of the work. To every one of these the warmest thanks of the Board are tendered, and especially to those of them who gave time and labour in collecting contributions in their respective districts. The Board bespeak a continuance of their kind offices. The liabilities of the Board on account of mortgages on Church properties at present exceed \$16,500. It is most desirable that this indebtedness should be reduced somewhat every year, so as to admit of the amount now expended on interest being used in the extension of the work.

A careful estimate of the expenditure for the ensuing year, shews that at least \$25,500 will be required efficiently to carry on the work with the present staff. This is \$4,000 in excess of the receipts for the past year. The withdrawal of the permanent British Agency will affect the fund to a considerable extent, so that from the congregations of the Church, and the friends of the mission generally, fully \$5,000 will be required above the amount received last year.

CLOSE.

At no former period has the work of French Evangelization seemed more hopeful. The power of the priests is evidently on the wane, while there is good reason to believe that many of the better class of them are restless and uneasy under the iron yoke of Rome, and are longing for the day of their deliverance. The people generally are more accessible, the spirit of persecution is fast disappearing, and the missionaries and colporteurs of the Board enjoy, with few exceptions, perfect immunity in carrying on their work. It must not, however, be forgotten that there still remains very much of the land to be possessed. Nearly a million and a quarter of our French-speaking fellow subjects are yet in spiritual darkness. Self-interest, the political, social, moral and religious liberties of our children and the future weal of the Dominion, all demand that the most vigilant and unremitting effort be put forth for their evangelization.

All of which is respectfully submitted.

D. H. MACVICAR, LL.D., *Chairman.*

ROBT. H. WARDEN, *Secretary.*

MONTREAL, 9th June, 1880.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIX.

July 18, 1880. } CAIN AND ABEL. } Gen. iv. 3-15.

GOLDEN TEXT.—"Whosoever hateth his brother is a murderer."—1 John iii. 15.

HOME STUDIES.

- M. Gen. iii. 1-15. Cain and Abel.
- T. 1 John iii. 1-21. Hatred—Murder.
- W. Heb. xi. 1-10. Abel's better Offering.
- Th. Heb. xii. 22-29. The Blood of Sprinkling.
- F. Matt. vii. 13-29. Known by Fruits.
- S. 1 Kings ii. 1-20. Murder of Naboth.
- Sab. Matt. xxiii. 29-39. Blood of Abel.

HELPS TO STUDY.

The principal events which connect our last lesson with the present one are the expulsion of our first parents from Eden, and the birth of Cain and Abel.

The sad episode in the early history of our race with which we now have to do took place sometime during the first one hundred and thirty years of Adam's life. See Gen. iv. 25; v. 3.

Cain and Abel come before us as the exponents of two religions: a false religion, natural to fallen humanity, based on personal merit as the ground of acceptance with God; and the true religion, taught by the Holy Spirit, acknowledging sin, disclaiming personal meritorious righteousness, and resting acceptance on atonement.

Throughout the Bible the distinction between these two sets of religious views is marked as of vital importance; but nowhere are they placed in more striking contrast than in the passage before us, except perhaps in the case of the Pharisee and the Publican (Luke xviii. 9-14).

The lesson may be divided as follows: (1) *The Accepted and Rejected Offerings*, (2) *Cain's Envy and Hatred of his Brother*, (3) *The First Murder*, (4) *The Curse of Cain*, (5) *Remorse, but no Repentance*.

I. THE ACCEPTED AND REJECTED OFFERINGS.—Vers. 3-5. The grand fact of the Christian religion—the death of Christ for the salvation of sinners—was first dimly shadowed forth to the early Church by means of animal sacrifices. Even Adam and Eve seem to have had it revealed

to them that "without shedding of blood there is no remission" (Heb. ix. 22); and it is evident that their sons were not left without religious instruction.

Cain brought of the fruit of the ground. The fault was not in the material of the offering, but in the spirit of the worshipper; still, the nature of the offering is important as indicating the worshipper's creed. In Cain's offering there was no acknowledgment of sin, and no expression of the need of atonement, as there was in that of Abel, which consisted of the firstlings of his flock and the fat thereof. "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. xi. 4); his faith—that is his faith in a coming innocent One who was to suffer in the room of the guilty—was manifested even in the selection of the material for his offering; and thus was Abel enrolled among the saints of God—"Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psalm l. 5).

And the Lord had respect unto Abel and to his offering. How this respect was shewn is not stated, but the worshippers do not seem to have been left in any doubt about the matter. Our view of the grounds of acceptance in the one case and rejection in the other has been already given, but to support it we quote the following from a well-known writer in the "S. S. Times": "It is true, Abel's faith was simple and strong, a thorough conviction of things not seen; but this was expressed in his offering, which was brought not merely as a convenient and natural gift for a keeper of sheep, but as one which spoke of a religion of grace. It was a bloody sacrifice which he offered; and this involved a confession of sin, and at least some idea of the great doctrine of a satisfaction for sin. There must have been, of course, a previous divine intimation to this effect. They who deny this are bound to shew in what way a man would naturally come to think of pleasing God by the slaughter of an unoffending animal. Abel's worship was that of a pardoned sinner; Cain's, that of one conscious of no personal unworthiness. God accepted the penitent believer but rejected the self-righteous disciple of natural religion."

II. CAIN'S ENVY AND HATRED OF HIS BROTHER.—Vers. 5-7. The questions put to Cain were well calculated to convince him of the unreasonableness of his anger. No partiality had been shewn. It was not because Abel's offering was accepted that Cain's was rejected. It was not a matter of competition at all.

If thou doest well, shalt thou not be accepted? God's way of acceptance was still open to him, even after he had tried his own way and failed. His failure had not the most remote connection with his brother's success. It is so now; each individual stands by himself and is judged, not by comparison with his fellows, but by a divine standard.

And if thou doest not well sin lieth at the door—or, is a croucher at the door—like a wild beast ready to spring. And unto thee shall be his desire, and thou shall rule over him—or, perhaps, his (not Abel's but the croucher's) desire is against thee, but thou shouldst rule over him. The passage is very obscure, and much has been written regarding it. The foregoing is perhaps the most intelligible of the many emendations proposed.

III. THE FIRST MURDER.—Ver. 8. "Wherefore slew he him? Because his own works were evil and his brother's righteous" (1 John iii. 12). Let the young learn how dangerous it is to indulge envious feelings. Envy leads to hatred, and "Whosoever hateth his brother is a murderer" (1 John iii. 15) in heart, and in great danger of becoming one outwardly.

IV. THE CURSE OF CAIN.—Vers. 9-12. Our duty to God involves the protection of our fellowmen from injury, and the promotion of their well-being, to the extent of our opportunity and power.

Where is Abel thy brother? Cain supposes this question to imply that he was responsible for his brother's safety, and Cain was right; that is exactly what the question implied.

Am I my brother's keeper? He ought to have been his brother's keeper, as already stated, to the extent of his power and opportunity; and if he had considered himself as such he would never have become his brother's murderer. The fratricide was driven forth from God and man, but judgment was tempered with mercy. He got time for repentance; and although the ground was forbidden to yield to him its strength, he was still permitted to wring from it at least a scanty subsistence.

V. REMORSE, BUT NO REPENTANCE.—Vers. 13-15. Cain's lament is only for the severity of his punishment, not for the guilt of his crime or for the fate of his victim. Of his subsequent history little is known, but he "went out from the presence of the Lord" impenitent. "Cain's career," says one, "shews how an evil heart can spread its blight over the nature till it destroys the affections, deadens the sensibilities, and closes up every avenue to the generous sympathies and nobler impulses of the soul. Love for a brother may fade out and die before it; the tenderest tie may snap at its touch, and the sweetest affections turn into gall. Without Christ we carry within us a deadly foe to our happiness."

THE report of the Commissioners of Intermediate Education in Ireland for 1879 has just been issued. It shews a surplus of about £10,000, out of £32,500 annual income, which is derived from the interest of the £1,000,000 taken up from the Church Temporalities Commissioners. The surplus will be added to the principal fund.

A LATE Geneva telegram in the London "Times" announces that the bill for the separation of Church and State has been read a third time by the Great Council of this canton. The law is intended to take effect from the beginning of 1882, but before it can become valid it must be ratified by the popular vote. The Protestant and Old Catholic congregations may use the churches as heretofore for religious services, but the property of them will be vest in the Communes in which they are situated.

OUR YOUNG FOLKS.

LITTLE STAR.

Good-night, little star!
I will go to my bed,
And leave you to burn,
While I lay down my head

On my pillow to sleep,
Till the morning light,
When you will be fading,
And I shall be bright.

SAFE WITH GOD.

Something round which it may twine
God gives every little vine.

Some little nook or sunny bower
God gives to every flower.

Some green bough or mossy sward
God gives every little bird.

Night and day, at home, abroad,
Little ones are safe with God.

HAL AND HIS SISTER ALICE.

"WELL, my man, what can I do for you to-day?"

The question was asked in a kindly tone by an old gentleman looking through a pair of gold-rimmed spectacles at a young boy on a narrow cot bedstead in a hospital ward.

The boy looked up, saying sadly—

"I reckon there ain't nothin' to be done now."

"Is it so bad as that?"

"Doctor says I can't get well."

"Wouldn't you like me to send for some of your friends?"

"There ain't no one but my sister Alice, and I reckon she don't want to come."

"Why, don't she care for you?"

"Yes; but I struck her yesterday."

"Struck her! I am sorry to hear that."

"Yes, and I was sorry after I did it, for I never did that before; but I didn't tell her so. And when I went out and got my papers, I jumped for a car, and slipped—and here I am; and the doctor says I'm going to die. I reckon I've always been pretty bad, and that I'll never see Alice when she dies; for she's good and kind, and she won't go where I'm going. You see I smoke, and swear, and go with bad boys; but she don't. You don't happen to be a minister, do you?"

"No. Would you like to see and talk to one?"

"I reckon it's too late for that. But I want some one to be kind to Alice, and some one that's good. I reckon you look so. Would you mind going and telling her all about it after I'm gone? And tell her I'm sorry I hit her, and I'd never hit her again, if I wasn't going to die."

"Suppose I go and find her now," said the old gentleman. "She may be wondering where you are. Wouldn't you like to see her?"

"Reckon I would! and you may go if you like."

After receiving directions for finding Alice, the old gentleman left; and the invalid boy closed his eyes wearily, only to open them suddenly on feeling a light touch on his cheek. It was the kiss of a little girl.

"You see I brought her sooner than you thought I would," said the old gentleman, with a smile; "but I found her just outside your door."

"Tom Brady told me all about it," said the girl, "and I came last night, but they wouldn't let me in. Won't you soon be well enough to come home again? It was awful lonesome last night; and Mrs. Brady was cross because you had got hurt, and she was afraid she would lose her rent. Don't you believe they'd let me stay here with you till you got well? I've got a whole dollar that I've saved, and I won't eat much."

The poor boy, failing to swallow a sob, turned his head, that his sister might not see his distress; but she put down the basket she had brought on her arm, and leaning over him, with tears in her eyes, said kindly, "Does it hurt very, very much, Hal?"

"It don't seem to hurt at all," said the boy; "but the doctor says I'm going to die."

Alice sprang up, and looked wildly at the old gentleman, as if in hopes he might contradict the boy, but he only answered her by rubbing his spectacles, and lowering his eyes. "O Hal!" she cried, throwing her arms around the boy, "I love you so!" Then she wept convulsively for a moment, when she controlled herself sufficiently to ask the old gentleman if he did not think the doctor could do something to make him well.

"I am afraid not, my dear. But he is in the hands of a good God, and you can ask Him to let him stay as long as possible."

"Hal," said the child, "won't you let me go and ask the minister to come and pray to God to let you live a little longer?"

"I reckon if you pray like you do some nights when I'm in bed, and you think I'm asleep, it'll do."

"But I don't know much except 'Now I lay me,' and 'Our Father.'"

"Say 'Our Father' like you do at home, with something else at the end."

With a tearful face the child knelt down, regardless of her surroundings, and with folded hands and closed eyes, repeated simply and touchingly that beautiful prayer first used by our Saviour; then she added sweetly, "Dear, good Lord, I don't know how to ask you hard and strong like a minister; but I want you to let my dear brother live. It's so lonely when he's away; and I guess, if he dies, I'd like you to let me die too; for there won't be anyone to take care of me and love me when he's gone. Amen."

The old gentleman had occasion to put his handkerchief to his eyes more than once during the child's prayer; but he kept close watch of the boy, who, when it was over, turned sadly to his sister, and said—

"Reckon you don't know that I am sorry for what I did yesterday."

"O Hal!" said the girl, colouring, "I knew you were sorry for that right afterwards. But," lifting up the basket, as if to turn his thoughts from herself, "see what I brought you! I took some money I had saved, and brought it all cooked, because I knew you would like it so much."

"Bully for you," said Hal, raising himself suddenly; but as suddenly did he fall back again, while the expression of his face changed to one of intense suffering, and became deadly pale.

As soon as he was able to speak, the old

gentleman questioned him closely as to the nature of his sufferings; and when he had described them, he said, with a faint smile, "If I'd been a girl, I reckon I'd have screamed when it struck me so quickly; but you see I couldn't do it well, because I'm a boy."

"Humph!" murmured the old gentleman, as he turned away, "I think he has the right kind of stuff in him if he could be managed well. Hope it's all right now."

When he returned, Alice was holding her brother's hands in her own, and they were in earnest conversation; but he had brought a physician with him, and they were disturbed to give way to a second and minute examination of the injured boy. Poor Alice, forgotten by those about her, stood a little apart, the tears running down her face as she saw the suffering on her brother's.

When the physician turned to go he nodded to the old gentleman, and said, "It's all right."

Whereupon the old gentleman went to Alice and whispered something in her ear.

She ran to her brother, and opening her eyes wide, said joyfully, "O Hal! he says you are going to get well after all. Isn't that splendid! and don't you think God is very good? I guess we'd better thank Him right away for it."

As simply as she had asked for his life, she now gave thanks for it.

"Dear, good Lord, you can look right down in our hearts, and see how glad we are, and how much we want to thank you for letting Hal live. Please let him get well right soon. Amen."

The old gentleman, too, gave thanks before retiring that night. It was the first time for years that he had attempted to approach the mercy-seat, but it was by no means the last.

He had been unaccountably attracted by the boy when he saw him fall, and followed him to the hospital. He was not in the habit of doing such things; but he went the next morning to see him, and it proved one of the greatest blessings of his life. He spent the most of his time for weeks at the hospital, until Hal was able to be moved. Hal suffered very much at times, but displayed a great deal of patience and courage through it all. He would always be slightly lame, the doctor said; but Alice seemed more distressed over that than Hal did himself; though, when she first saw him use his crutches, she had a bright smile on her face, lest he should feel sad.

The old gentleman took them both away from their old associates, and gave them a home where they would find comfort and happiness. They both looked up to him with reverence and gratitude as their benefactor. And he—yes, he considered them his benefactors, for through them he had been led back to the throne of grace, where alone he could find happiness for the future.

As for Hal, he loved his sister with a strong, unchanging love that never varied, and the two simple, childish prayers she had offered at his bedside became the sweetest memories of his life.

"I wonder you didn't hate me," he would say. "But oh, suppose you hadn't come!"

Words of the Wise.

HE submits himself to be seen through a microscope, who suffers himself to be caught in a passion.

THE world is wide, these things are small, They may be nothing, but they are all.

MONEY will buy books, but it requires individual exertion and study to draw knowledge from their pages.

IF you have talents, industry will strengthen them; if moderate abilities, industry will supply the deficiency.

As sins proceed they ever multiply; like figures in arithmetic, the last on the left stands for more than all that went before it.

In sad truth, half of our forebodings about our neighbours are but our own wishes, which we are ashamed to utter in any other form.

KIND words do not cost much. They never blister the tongue or lips, and we have never heard of any mental trouble arising therefrom.

OUR principles are the springs of our actions; our actions are the springs of our happiness or misery. Too much care, therefore, cannot be taken in forming our principles.

PROFANITY never did any man the least good. No man is richer, happier, or wiser for it. It commends no one to society; it is disgusting to refined people, and abominable to the good.

As storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character of man.

IT is a mistake to expect to receive welcome, hospitality, words of cheer, and help over rugged and difficult passes in life, in return for cold selfishness, which cares for nothing in the world but self.

No nation, whatever be its natural resources, shall survive the action of those divinely appointed laws by which righteousness is made to exalt a nation, and sin to be a reproach to any people.

HOWEVER early in the morning you seek the gate of access, you find it already open; and however deep the midnight hour when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near.

WILDNESS is a thing which girls cannot afford. Delicacy is a thing which cannot be lost or found. No art can restore to the grape its bloom. Familiarity without confidence, without regard, is destructive to all that makes woman exalting and ennobling.

"THAT man is my thorn in the flesh!" exclaimed an exasperated young Christian, when some careless delay on the part of a fellow worker had caused unusual trouble. "Make him a means of grace, then," was the cheerful, helpful answer. Most of us, in home or business life, are daily pricked by the habitual carelessness, ill-temper, or selfishness of some associate. The Christian philosopher teaches that the very existence of these buffeting thorns points them out as means of grace.

IN the still air the music lies unheard; In the rough marble beauty hides unseen; To make the music and the beauty needs The master's touch, the sculptor's chisel keen; Great Master, touch us with Thy skilful hand; Let not the music that is in us die! Great Sculptor, hew and polish us, nor let, Hidden and lost, Thy form within us lie! Spare not the stroke! do with us as Thou wilt! Let there be naught unfinished, broken, marred; Thy perfect image, Thou our God and Lord! —Bonar.

THE one great practical truth that ought to be driven over and over again into his own mind by every young man is, that he should not care a button for his likes and dislikes; but should do what ought to be done, in spite of any disagreeableness. This lesson of self-denial is far beyond any other in importance. It must be repeated a thousand times over before it is really learnt by heart, but oh, how worthy the pains! Happy is he who has learned not to seek what is pleasant, but to go on doing everything that he knows to be good, and kind, and right, in utter disregard of self. How a man might ennoble and invigorate his life, if he would work this principle into the very grain of his mind, and strenuously act upon it, invariably striving not after what would be pleasantest, but what would be best. In fact, it is the very essence of all that is good and great in human life; and not only so, but is the true road to happiness. This, doubtless, is what our Saviour means when He says that he that hath left home and brethren for His sake shall receive a hundred-fold, even in this life.—Selected.

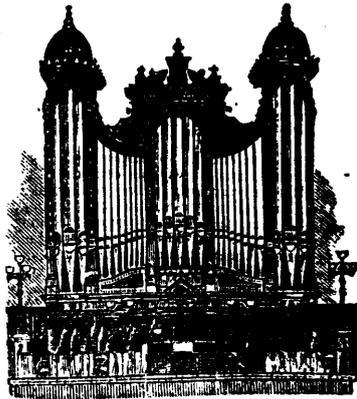
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MEETINGS OF PRESBYTERY.

GLENGARRY.—At Alexandria, on 2nd Tuesday of July, at ten a.m.
BARRIE.—At Barrie, on the last Tuesday of July, at eleven a.m.
LINDSAY.—At Lindsay, on last Tuesday of August, at eleven a.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th day of July, at eleven a.m.
LONDON.—In the usual place, on the third Tuesday of July, at two p.m.
WHITBY.—At Bowmanville, on the third Tuesday of July.
MAITLAND.—In Knox Church, Kincardine, on the second Tuesday of July, at half-past two p.m.
OWEN SOUND.—At Keady, on third Tuesday of July, at half-past one p.m. Visitation of congregation at half-past seven p.m. In Peabody on day following at ten a.m., and in Desboro' at half-past seven p.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of July, at ten a.m.
HURON.—At Brucefield, in Union Church, on the second Tuesday of July, at ten a.m.

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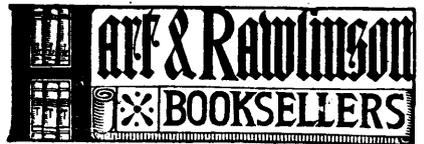
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