

THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 14.—No. 26.
Whole No. 698.

Toronto, Wednesday, June 24th, 1885.

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

BOOKS.

THE REVISED BIBLE

Is now to hand. Old and New Testaments, complete in one volume:

In Pearl Type, from \$1 to \$4.
In Minion Type, from \$2.10 to \$6.80
In Small Pica Type, from \$5 to \$14
according to style of binding.

JOHN YOUNG, ^{25/52}
UPPER CANADA TRACT SOCIETY,
102 Yonge Street, Toronto.

WESTMINSTER SABBATH SCHOOL HYMNAL.

THE WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D., and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 35 cents.

An edition containing the words only is also published. Paper, 10 cents; Boards, 15 cents; Leather, 25 cents.

N. T. WILSON, ^{40/52}
Agent Presbyterian Board of Publication,
120 DUNDAS ST., LONDON, ONT.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
232 St. James Street, Montreal.

THE DOMINION BOOK STORE, 286 & 288 Yonge St., Toronto. The great second-hand Book Depot. Sabbath School Libraries supplied. Send for catalogues. D. & W. SUTHERLAND. ^{35/52}

ONTARIO INDUSTRIAL LOAN AND INVESTMENT COMPANY (LIMITED).

CAPITAL - - - \$500,000.

DAVID BLAIN, ESQ., LL.D., President.
ALD. J. GORMLEY, Managing Director.

DEPOSITS RECEIVED.

HIGHEST RATES OF INTEREST ALLOWED.
MONEY TO LOAN,
BUILDING LOTS FOR SALE,
HOUSES FOR SALE AND TO RENT.

Head Offices:—No. 32 Arcade Buildings,
Victoria Street, Toronto.

Books and Stationery.

PRESBYTERIAN HYMNALS

CHURCH AND S. S. HYMNALS

ALL STYLES OF TYPE AND BINDINGS.

JAMES BAIN & SON, BOOKSELLERS, - - TORONTO.

WANTED—AGENTS, MALE OR FEMALE, for "Words that Burn, or, Truth and Life," the richest rarest and handsomest book ever published. Also for "Errors of Romanism, the most thrilling work out. Address THOMAS McMURRAY, ^{38/52} General Agent, 100 DOVERCOURT ROAD, TORONTO.

HENRY W. DARLING & CO. Importers of WOOLLENS AND CLOTHIERS' TRIMMINGS, And General Dry Goods Commission Merchants, ^{43/52} 52 FRONT ST. W., - TORONTO.

WM. J. McMASTER & CO., 41 Front St. West. Importers of BRITISH AND FOREIGN DRY GOODS, And dealers in ^{41/52} Canadian Woollens and Cottons.

SAMUEL CORRIGAN, ^{12/26} MERCHANT TAILOR, And Importer of Select Woollens. 122 Yonge St. second door north of Adelaide St., Toronto. Fit, Workmanship and Style guaranteed.

JOHNSTON & LARMOUR, TAILORS, ^{12/52} ROBE AND GOWN MAKERS. No. 2 ROSSIN BLOCK, - TORONTO.

THOMAS CREAN, ^{6/52} MERCHANT AND MILITARY TAILOR, (Master Tailor to the Q. O. Rifles,) 89 YONGE STREET, TORONTO.

JAMES WILSON, ^{38/52} Bread, Cake, and Pastry Baker, 497 AND 499 YONGE STREET. Best Family and Pastry Flour by the Stone or Bag. Orders promptly delivered.

IT CAN DO NO HARM to try Freeman's Worm Powders when your child is ailing, feverish or fretful.

Professional.

ROBINSON & KENT, ^{36/52} BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, &c. OFFICE.—Victoria Chambers, 9 Victoria Street, Toronto.

J. G. ROBINSON, M.A. HERBERT, A. E. KENT.

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto. ^{15/52}

Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

DR. E. T. ADAMS, ^{24/52} 258 KING STREET, WEST.

Specialty—Diseases of the Stomach and Bowels—Dyspepsia, Constipation, Fistula, Fissure, Piles cured without pain or rest from business. Consultation free. Office open 9 to 5.

J. W. ELLIOT, DENTIST, ^{24/52} 43 & 45 King Street, West.

New mode celluloid, Gold and Rubber Base, Separate or Combined: Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only dentist in the city who uses the new system of Vitalized Air for extracting teeth absolutely without pain or danger to the patient. ^{15/52} Best Sets of Artificial Teeth, \$8. Teeth filled in the highest style of the art and warranted for ten years.

STEWART & DENISON, ^{6/13} Architects, &c., 64 KING ST. EAST, TORONTO.

WM. R. GREGG, ARCHITECT, ^{12/52} 9 VICTORIA ST., TORONTO,

GORDON & HELLIWELL, ARCHITECTS, ^{12/52} 23 SCOTT STREET, - TORONTO.

KILGOUR BROTHERS, ^{8/52} Manufacturers and Printers. PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC. 21 and 23 Wellington Street W., Toronto.

BREDIN'S BLACKBERRY BALSAM Is one of the best cures now in the market for CHOLERA, DIARRHŒA, CRAMPS, AND ALL SUMMER COMPLAINTS. ^{46/52}

It is purely vegetable. For children it is unsurpassed. Prepared by R. G. BREDIN, Chemist, corner Spadina avenue and Nassau street, Toronto.

TWO GOOD MEN WANTED to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 252, Toronto, Ont.

PROF. LOW'S SULPHUR SOAP is a delightful toilet luxury as well as a good curative for skin disease.

Miscellaneous.

EWING & CO., TORONTO, received TWO SILVER MEDALS FOR ^{35/52} WOOD MANTELS. Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

KEITH & FITZSIMONS MANUFACTURE ^{47/52} Church Chandeliers and Artistic Brass Work. 109 KING ST. WEST, TORONTO.

HARDWARE. ^{9/52} Builder's Hardware, Sole Agents Norton's Door Check and Spring.

AIKENHEAD & CROMBIE, Cor. King and Yonge Sts.

W. H. FERGUSON, ^{34/52} CARPENTER, 81 Bay Street, corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

FAIRCLOTH BROS., ^{8/13} IMPORTERS OF WALL PAPERS, ARTISTS' MATERIALS, &c. Painting, Glazing, Calsoniming, And Paper Hanging In all their branches. Church Decorations. Estimates given. 256 Yonge Street, Toronto.

MISS BURNETT, ^{7/13} FRENCH MILLINERY, DRESS, MANTLE MAKING AND FANCY GOODS. FLOWERS AND FEATHERS, 71 KING STREET WEST, - TORONTO.

CHURCH GLASS Executed in all Styles. ^{35/52} Designs and estimates on application. JOS. MCCAUSLAND & SON, 76 King Street West, Toronto.

UNITED EMPIRE LOAN CORPORATION

SAVINGS BANK DEPARTMENT. Deposits received. Interest allowed from date of deposit at 4% and 5 per cent. For Special Term Accounts 6 per cent. will be allowed. No notice required for the withdrawal of moneys. ^{17/26} GEO. D. MORTON, Esq., M.D., President. JAS. SCROGGIE, MANAGER.

HEAD OFFICES: PUBLIC LIBRARY BLDGS. Cor. Church and Adelaide Sts., Toronto.

EPPS' COCOA. GRATEFUL & COMFORTING Only Boiling Water or Milk needed. Sold only in packets, labelled: ^{13/52} JAMES EPPS & CO., HOMŒOPATHIC CHEMISTS, LONDON, ENGLAND.

NATIONAL PILLS will not gripe or sicken, yet are a thorough cathartic.

DISEASE BANISHED

Health Gained, Long Life Secured, BY USING

KIDNEY-WORT

It Purifies the Blood, It Cleanses the Liver, It Strengthens the Kidneys, It Regulates the Bowels.

TRUTHFUL TESTIMONY.

KIDNEY DISEASES.

"For several days and night with kidney troubles, my water was choky and bloody, I could get no relief from doctors. Kidney-Wort cured me. I am as well as ever."

LIVER COMPLAINT.

"I could not bear with kidney troubles after I had lost all hope. Kidney-Wort cured me. I am as well as ever."

PILESI PILESI!

"I suffered for 12 years from Piles, as none but those that have been afflicted can realize. Kidney-Wort quickly cured me."

CONSTIPATION.

"I was a great sufferer from diseased kidneys and was terribly constipated for years. I am now as well as well as ever. It is due alone to Kidney-Wort."

RHEUMATISM.

"After suffering for thirty years from Rheumatism and kidney trouble, Kidney-Wort has entirely cured me."

FEMALE COMPLAINTS.

"Kidney-Wort has cured my wife after two years suffering and weakness, brought on by use of a Sewing Machine."

FOR THE BLOOD.

"The past year I have used Kidney-Wort more than ever, and with the best results. Takes it all in all, it is the most successful remedy I have ever used."

MALARIA.

"Chronic Malaria for years, with liver disease made me weak for death. A European trip, doctors and medicine did no good, until I used Kidney-Wort—that cured me."

It acts at the same time on the KIDNEYS, LIVER and BOWELS stimulating them to healthy action and keeping them in perfect order. Sold by all druggists, Price \$1.00 Liquid or Dry. The latter can be sent by mail.

KIDNEY-WORT

A MILLION A MONTH

THE DIAMOND DYES, have become so popular that a million packages a month are being used to re-color dyes or faded dyestuffs, SOULS, HOODS, STOCKINGS, RIBBONS, &c. Warranted fast and durable. Also used for making inks, staining wood, coloring Photo's, Flowers, Grasses, &c. Send stamp for 25 colored samples, and book of directions.

IMPROVED BUTTER COLOR

USED BY THOUSANDS of the finest Creameries and Dairies BECAUSE it is the strongest, the purest, the brightest and the best. IT WILL NOT color the Buttermilk or Turn Rancid. It contains no Acid or Alkali. It is not our old color, but a new one so prepared in refined oil, that it cannot change. It is a BEEF FAT of imitation, and of all other oil colors, for they get rancid and spoil the butter. Sold by Druggists and Country Stores. 25c, 50c, and \$1.00. To know where and how to get it, write Wells, Richardson & Co., Burlington, Vermont, or Montreal, P. Q. Delivery Guide sent free.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS. PUREST AND STRONGEST NATURAL FRUIT FLAVORS. VANILLA, LEMON, ORANGE, ALMOND, ROSE, ETC. FLAVOR AS DELICIOUS AND NATURAL AS THE FRUIT. PRICE BAKING POWDER CO., CHICAGO. ST. LOUIS.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA. THE TEST: Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED. In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN. PRICE BAKING POWDER CO., MAKERS OF Dr. Price's Special Flavoring Extracts, The strongest, most delicious and natural flavor known, and Dr. Price's Lupulin Yeast Gems For Light, Healthy Bread, The Best Dry Hop Yeast in the World. FOR SALE BY GROCERS. CHICAGO. ST. LOUIS.

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching. In Hard or Soft, Hot or Cold Water. SAVES LABOUR, TIME and SOAP AMAZINGLY. and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labour-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

J. R. BAILEY & COMPY. COAL AT LOWEST RATES. 32 King Street East.

DOMINION LINE of Steamships. GREAT REDUCTION IN RATES. From Quebec 1/5 24th June. SARNIA, TORONTO. Cabin, Quebec to Liverpool, \$50 and \$60; return, \$90, \$100, \$108, and \$120. Intermediate and Steerage at lowest rates. A rebate of ten per cent. is allowed clergymen and their wives. Apply to GEO. W. TORRANCE, Manager, Toronto Agency; Stuart & Murdock, 50 Yonge Street; or S. OSBORNE & CO., 40 Yonge Street.

These among us who are suffering with Bronchitis, or weakness of the throat or lungs, should not delay, but take Robins' Phosphorized Emulsion regularly, according to the advice of their Physician, or the directions on the bottle. Always ask for Robins' Phosphorized Emulsion, and be sure you get it.

Scientific and Useful.

If meat bakes too fast, cover with buttered paper.

DIP tough beefsteak in vinegar two hours before it is cooked.

GROUND cloves sprinkled over apple-butter will prevent mould.

HALF a cup of vinegar in the water will make an old fowl cook quickly.

WHEN bread will not retain the dent of the finger, it is ready for the oven.

BAD Blood results from improper action of the Liver and Kidneys. Regularly use important organs by the use of that grand purifier Burdock Blood Bitters.

The mother of Chas. L. Answorth, 41 Vance Block, Indianapolis, Ind., says she finds Burdock Blood Bitters a very efficacious remedy for Liver Complaint.

CREAM SCONCE CAKE. Two cups sugar, two cups flour, four eggs, two teaspoonfuls baking powder or soda, and cream tartar, one half tea cup, or four tablespoonfuls boiling water.

HICKORY MACARONS. Two cupfuls of hickory nut meats; beat them fine in a mortar and add two cups of sugar, four tablespoonfuls of flour and three eggs. Mix well together and bake on well-greased paper. Put only a little of the mixture in each place.

MURRAY & LANMAN'S FLORIDA WATER. The most delicate invalids, the greatest sufferers with sea-sickness, and those whose nervous systems are most sensitive, prefer it before all others, and use it to the exclusion of all others, not for a time only, but always and continuously. The sense of smell never tires of its soft, refreshing odor.

GINGER SNAPS. Prepare your flour with one teaspoonful of salt, one teaspoonful of ginger; put in a teacup four tablespoonfuls of hot lard, four tablespoonfuls of hot water; then fill the cup full of warm Orleans molasses, stir in a teaspoonful of soda until it foams; mix quickly, roll thin and bake in a hot oven—delicious!

FOR KIDNEY COMPLAINTS. Take a teaspoonful of Perry Davis' Pain-Killer in a gill of milk and syrup, equal parts, three times a day, bathing the body freely with the medicine wherever you feel distress.

COCONUT CHEESE CAKES. Take the white part of a coconut, three ounces of lump sugar and half a gill of water. The sugar must first be dissolved in the water and the coconut grated, to be added to it. Let all boil for a few minutes over a slow fire, let it get cold, and then add the yolks of three eggs and the white of one well beaten up. Put the mixture into small tins with thin paste at the bottom and bake in a slow oven.

BEF KIDNEY. Lay it in salted water for half hour; remove the white part as nearly as possible; put the kidney in a stew-pan cover with fresh water, and let it boil gently for six hours. Set it aside until needed. Chop very fine; put in a pan with a good piece of butter, a little of the water it was boiled in, pepper and salt; if desired, a little flour to thicken it, or it may be poured over toast.

CONSTIPATION, Indigestion, Biliousness, all depends on improper or irregular action of the Liver. Arouse the liver to a healthy action by taking Burdock Blood Bitters.

Mrs. Joseph Johnson, Pittsburg, Pa., suffered for years from Dyspepsia—used Burdock Blood Bitters, which cured her. She says he now feels "splendid."

VEAL CROQUETTES. Two pounds of veal, one onion and a-half, parsley, thyme, sage, pepper, salt, butter and four eggs. Boil and chop the veal very fine; keep some of the liquor in which it is cooked. Chop the onions, and fry in butter until very soft. Then, having the yolks of the eggs well beaten and the seasoning, mix these with the meat and onions; add the whites and the liquor to the rest; mould and dip in bread crumbs and fry a light brown.

WHITE SAUCE FOR FISH, BOILED MUTTON, ETC.—Boil a large spoonful of flour, or grated potato, in enough water to make it the thickness of hot custard or very thin gruel. Add salt, pepper and grated nutmeg. When the potato is cooked, add a good piece of butter, which should merely melt in the sauce. At the moment of serving, add a small quantity of vinegar or a little lemon-juice. When the meat is on the platter, pour enough of the sauce over it to cover it, and let a little border of it lie all around it on the dish. Serve the remainder, if any in a sauce boat. Add a scant teaspoonful of capers just before serving.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES. For Rheumatism, Scrofula and Anæmia. As these diseases are all the result of an impoverished condition of the blood, nothing will help the system and enrich and vitalize the blood, and assist nature to overcome this condition so quickly as Scott's Emulsion.

Narrow Escape.

ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most intense and deathly pains in my back and—Kidney."

"Extending to the end of my toes and to my brain!

"Which made me delirious!

"From agony!!!!

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me, but to no purpose.

"Morphine and other opiates!

"Had no effect!

"After two months I was given up to die!!!!

"When my wife heard a neighbour tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I looked at him, but he was so earnest I was induced to use them again.

In less than four weeks I throw away my crutches and went to work lightly and kept on using the Bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if those Bitters are used, J. J. BARK, Ex-Supervisor

"That poor invalid wife, Sister, Mother, Or daughter!!!!

"Can be made the picture of health!

"with a few bottles of Hop Bitters!

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

CORPULENCY

Recipe and notes how to harmlessly, effectually and rapidly cure obesity without semi-starvation dietary. European Mail, Oct. 24th, says: Its effect (not mere) to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of disease. Mr. R. makes no charge whatever; any person, rich or poor, can obtain his work gratis, by sending 6 cents to cover postage to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford Sq., London, Eng."

HAVE YOU

- Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps, growing nervousness? Strange soreness of the bowels? Unaccountable languid feelings? Short breath and pleuritic pains? One-side headache? Backache? Frequent attacks of the "blues"? Fluttering and distress of the heart? Albumen and tube casts in the water? Fiftful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint. It must be treated in time or it will gain the mastery. Don't neglect it. Warner's SAFE CARE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, JUNE 24th, 1885.

No. 26.

"In every respect a credit to the Presbyterian Church in Canada."—*Barric Gazette.*

THE CANADA PRESBYTERIAN,
PUBLISHED EVERY WEDNESDAY BY THE
Presbyterian Printing and Publishing Co.

"Without doubt the best religious publication in Canada, and a well come visitor to thousands of families."—*Stratford Beacon.*

THE PRESBYTERIAN is recommended by the General Assembly as "worthy the hearty support" of the ministers and members.

An Agent wanted in every congregation in the Dominion. Liberal commissions to suitable persons. Specimen copies mailed free on application. Apply at once to

C. BLACKETT ROBINSON, Toronto.

Notes of the Week.

FROM a Blue-book issued to members of the Free Church General Assembly, it would appear that for the year to 31st March, 1885, the membership of the Church stood at 324,920, as compared with 322,265 for the previous year, giving an increase of 2,655. Some eight congregations, however, had made no return.

PRINCETON Theological Seminary carries off the honour of contributing the largest number of missionaries to the Foreign field. The year has been exceptional with all the United States Church schools save this eldest of the number. Thus of eleven graduates who offer themselves for the Foreign field, ten are from Princeton, where weekly meetings in the interest of this cause have been held.

A VERY interesting and impressive ordination service was held in St. Paul's Church, Montreal, on Friday evening last. The Rev. Robert Campbell Murray, B.A., was solemnly ordained as a missionary to Central India, for which he departs in about two months. Rev. R. H. Warden, Moderator of Montreal Presbytery, presided, Rev. James Barclay preached an able and appropriate sermon. The newly-ordained missionary was addressed by Professor McLaren, and the congregation by Principal Forrest, Halifax. Mr. Murray is supported by St. Paul's congregation, Montreal.

AN old recipe for grumbling, or to cure it, says the *Pittsburgh United Presbyterian*, reads: "Go to work." It is a good one and ought to be used in the churches as much as any place else. The growler is never busy. The fault-finder has empty hands. The scolder gives little money. But if one be hearty in his doing he lives above the low level of carping and criticism. He is in the region of gratitude and hope, and dwells in the sympathy of his Master. All reasons combine, indeed, to teach us that our salvation is in our devoutly obeying the Saviour's call to sow His seed and reap His harvests.

THERE were ominous fears and confident predictions that influences at work, strengthened by the Dominion Senate's action, would check the advance of the Scott Act in constituencies where it was still to be voted upon. The fears have been dissipated and the predictions remain unfulfilled. The county of Perth it is true has given an adverse verdict, but by a small majority. Lincoln has given an unmistakable majority in favour of the Act, and the populous and progressive county of Middlesex in all its three ridings has rolled up a majority that evidences the strength of the popular feeling in relation to Temperance legislation.

THE "minister's bad boy," says the *Interior*, is coming to the head of the class. In a recent French work on science and scientists, the author calls attention to the fact which he shows to be true, that the sons of ministers furnish eminent names in all departments of learning, very largely in excess of those of other classes. Not only as historians, philosophers and poets, but as scientists, do the sprigs of theology excel. In fact, the son of a minister is more likely to become a scientist than is the son of a scientist. They

have done more for the progress of civilization than the sons of any other professional class. Query: Is this because their mothers are farmer's daughters?

UNIVERSITY-PLACE Church, New York, has for two Sabbath evenings been occupied for the delivery of discourses to classes of students about to graduate. On June 7th Dr. John Hall, Chancellor of the University of that city, preached the baccalaureate sermon for that institution before a crowded assembly. His text was Psalm xxvii. 1; "The Lord reigneth; let the earth rejoice." It was, says the *New York Evangelist*, a clear, strong presentation of the great facts of God's personal, righteous, and glorious dominion in nature, providence, and grace, and an appeal to the young men starting in life to choose God for their Lord, and accept His service and His sway.

THE proposal made in the Established Church Assembly that all ordained Presbyterian ministers in the United Kingdom should be eligible to be called and settled as parish ministers, was agreed to by 108 to 40, and sent down to Presbyteries in terms of the Barrier Act. It was strongly supported by Dr. Cunningham and others; but Professor Milligan held that the opening of such a back door would only excite prejudice, and take out of the hands of the Church the control of the training of ministers. Principal Tulloch and Dr. Phin desired to refer the overture to a committee for revision, but Dr. Cunningham declined to give way, preferring to have the decision of the full house to that of a few members on one of the closing days of the Assembly.

THREE years ago the Belgian authorities decided to open their universities to women. At one of the Belgian schools there are nineteen women, at another five; and of those who attended lectures at Brussels three passed the examinations, *cum laude*. The medical faculty of Paris numbers twenty five women among its students. The "higher course for women" at St. Petersburg, is now pursued by 302 women, and since its establishment has had 905 names enrolled, of whom 580 were in the departments of mathematics and natural philosophy. Similar courses have been established at Kazan and Kiev. In Germany a number of universities, though not all, admit women to various departments. Not long ago a Russian lady attended theological lectures in Leipzig.

THE projected union of the Waldensian and Free Italian Churches, says the *Christian Leader*, has lately been exposed to and has happily triumphed over serious risks. So commendable an object could not escape the special attention of the enemy. Persistent efforts were made to ruin the scheme by Christian people who were in no way concerned in it. We are thankful to learn the project is still safe. Signor Gavazzi arrived in London the other day to commence deputation work in Britain. The faithful veteran has recovered a goodly portion of his former vigour. He writes of the college work in Rome that there never were so many applications for admission by young men of excellent parts, of studious habits, and to all appearances truly converted, as there were last winter.

THE excise commission, it is stated, in Bengal some time ago made a proposition that liquor dealers should not be allowed to select prominent sites on the thoroughfares for their shops without obtaining the consent of the municipal board. They did so because they perceived that the life of the drink traffic lies in the ease with which a craving for the poison can be created and increased. But the other day a committee of suburban ratepayers having its headquarters at Bhowanipur, and composed of well-to-do natives, sent a memorial to the Bengal board of revenue in which they boldly propose that local opinion be taken, not through organized bodies, but by a plebiscite of the inhabitants of the village or the street in which the attempt to set up a liquor shop is being made. Thus these natives of India have reached independently the local option platform.

It is stated that an effort is being made to continue the New Orleans Exposition through another winter; and hereupon the *South-Western Presbyterian* endeavours to point out the mistake made by the management in keeping the great show open on the Sabbath. It argues that even from a business point of view it would have been a wise policy to close on that day, whereas special Sunday attractions were advertised and expenses incurred. The writer closes thus significantly: "We give the new management this fact to ponder. There were nearly as many people in one Presbyterian Church in the city, each Sabbath during the Exposition, as were upon the Exposition grounds." The First Presbyterian Church, Dr. B. M. Palmer's, is doubtless referred to. And it is to be said that no unusual attractions were advertised there, and the pastor persisted in his habit of preaching pretty long, old-fashioned sermons. But then he is a "workman."

IN the report on Sabbath observance presented at the Free Church Assembly, special reference was made to Sabbath work at the Forth Bridge, in trawling, railway excursions, the opening of museums, tram traffic in Glasgow, shopkeeping, delivery of letters, pleasure seeking of summer visitors, wandering, loitering, etc. Mr. Matthew, Haddington, having condemned the action of Mr. John Bright in regard to the delivery of letters on the Sabbath, Principal Douglas reminded the Assembly that Mr. Bright was a Quaker and not a Presbyterian, and should not be judged by their standards. They were sometimes caricatured, he said, as if their religion was Sabbath-keeping, and had torn the Fourth Commandment from the Decalogue and made it the sum and substance of their Christianity. They had only wished to give it an equal place with the other nine. Mr. John McLaren, elder, pleaded for a good example to be set in this matter by ministers themselves.

MUNICIPAL and public bodies in France and Spain seem anxious to conceal as much as possible the actual facts relating to the spread of cholera. That it exists and has been spreading in various places in Spain is undeniable, though it is evident that in order to prevent undue apprehension and panic the real truth is not divulged. Speculation has been indulged in whether the dread scourge will appear on this Western continent during the present season. Time alone will determine this. Meanwhile the duty of the hour is obvious. Sanitary organizations must be vigilant and give timely advice to the people. Municipal authorities will do well to direct constant effort to keep lanes and streets in a state of thorough cleanliness and use their power impartially for the removal of whatever is prejudicial to the public health, while private citizens must pay scrupulous attention to sanitary laws. Then, should the scourge come, while neglecting no proper precaution the people must place their trust in Him who said, "Thou shalt not be afraid for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

ANOTHER important Temperance victory has been achieved. Some of the minor amendments made on the Scott Act by the Senate have either been adopted or modified by the House of Commons. The main amendment, permitting the sale of wines and beer in counties that had adopted the Canada Temperance Act, was the chief issue in the debate, and though efforts were made to make its details less objectionable, they were all aimed at carrying out the mutilation of the Act. It is matter for profound thankfulness that all these efforts failed, and the Commons have succeeded in maintaining the integrity of the Scott Act. Messrs. Jamieson, Fisher, Foster, and others spoke earnestly and effectively against the Senate amendments and with a degree of success that will be highly appreciated by the majority of people throughout the Dominion, certainly in Ontario and in the Maritime Provinces. The friends of Temperance will recognize their responsibility and duty in the opportunity now afforded them of working more energetically than ever in urging the adoption of the Canada Temperance Act in the constituencies that have not yet fallen into line.

Our Contributors.

SOME CRUMBS OF COMFORT FOR MEMBERS OF THE ASSEMBLY WHO WENT HOME NOT IN GOOD HUMOUR.

BY KNOXIAN.

Some members of Assembly go home very well pleased with the proceedings of the Supreme Court, and some not quite so well pleased. The brethren who had things pretty much their own way are always delighted. They think the General Assembly is a fine body of men, and have great respect for its sayings and doings. People who agree with us and do pretty much what we want them to do are always excellent people. We have great respect for the opinions of the people who agree with us. Brethren who have gone home from Montreal flushed with victory, cannot expect to have a prominent place in this paper. They have had honour enough already. Let them enjoy their triumph in peace. They should even be allowed to bore their neighbours a little with a description of how well they did it. The members who, from some cause or other, have gone home in not very good humour, are the brethren whose cases must be attended to here. They need help.

Here is a brother who *did not succeed with his business*. His motions were defeated. The prayer of his overture was not granted. The overture was perhaps laid on the table. Some member was perhaps cruel enough to suggest in an undertone that it be laid under the table. This unfortunate brother has not quite as high an opinion of the General Assembly as he had when he was a boy. He does not admire Presbyterian polity quite as much as he once did. He sees some good features in the Methodist and Episcopalian forms of government now. He won't make a speech on the excellencies of the Presbyterian system of government for a long time—perhaps not until the Assembly does something that he wants it to do. Brother, don't be in such bad humour. Bear your defeat like a man and a Presbyterian. You are in good company. Gladstone was defeated the other day. The Grand Old Man never whimpered. While the Tories were cheering and the Parnellites yelling like demons, he was quietly engaged in writing a report of the day's proceedings for his Sovereign. Next day he came in smiling, and when he stood up before the first parliament of the world, even his opponents felt that he was every inch a man. Imitate Gladstone in your defeat, and hope for better luck next time. And brother, remember there is a remote possibility that the majority against you may have been right. Of course, that is very improbable, but it is possible.

Here is another brother who needs consolation. The General Assembly *cut his speech short*. When he was getting fairly uncer weigh with a good head of steam on, as he thought, the court become impatient and signified with painful plainness that they did not want any more. This brother feels hurt. An Irishman once fell from the top of a three storey wall on which he was working. "Were you hurt by the fall?" asked a friend. "It was not the fall that hurt me," answered Pat. "*it was the sudden stop.*" The sudden stop in his speech hurt this brother in the Assembly. Now, brother, just console yourself with the thought that the Assembly lost more by not hearing that speech out than you did by the sudden stop. Don't conclude that your brethren are rude and unfeeling and all that sort of thing. You may have risen at a bad time. You may have been longer than you thought you were. Perhaps you speak too often. Possibly your temper was none of the best. Of course you were not tedious—you never are. Of course you did not say anything that anybody else had said you are always original. But the Assembly may have differed from you on these points. We know all you can say about a free country and the right of free speech and all that sort of thing, but men who listen have some rights as well as men who speak.

Here is a brother who tried to speak half a dozen times but could not get a hearing. He cleared his throat, pulled himself together, stood up, struck out his index finger, but his vocal organs in motion, and was just about to say "Mr. Moderator," when somebody else struck in and he had to subside. That good man had the notes of a long speech in his breast pocket. He sat up at night working on these notes. He had his

figures and facts and arguments and illustrations finely arranged—as he thought. That speech might have shaken something to its centre, but it didn't. Of course this member needs consolation. Now, brother, the lack of that speech may not do as much harm as you fear. The Church has done without it since the days of Abraham, and the Church may get on without it for a while longer. The world has done without that speech of yours for six thousand years, and though it would no doubt be much benefited by hearing from you, still, this old world has had a good deal of experience, and may wag on a few years in safety even though your speech is not delivered. Besides, brother, your speech may keep for a year. Some of your sermons have kept for a much longer period. And then think of the amount of possible trouble you may have saved yourself by not delivering that speech. Had it gone off, well, you might have got two or three calls on the strength of it, and what trouble you would have had in deciding which call you should accept. Then you don't know how much damage that speech might have done. You might have hurt some committee, or wounded one of our numerous colleges in some way, or done something that you would be sorry for. It may have been a good thing your speech was not delivered.

And here is a brother who feels bad because the *Assembly meeting was not the kind of thing he expected it to be*. Once upon a time a young man entered one of our colleges and was greatly disappointed. He thought the students spent the greater part of the time in singing and praying and reading religious books. He could see no connection between mathematics and the ministry. He lingered long though not lovingly on *pons asinorum*. It was a suitable place for him to linger. He did not like the college because it was not what he expected. This brother thought the Assembly was a strictly religious meeting. Well, brother, a considerable amount of time is always spent in religious exercises. Were you always present at these exercises? Did you take part in them? Did you help them forward? Now honestly, did you stand around the door and talk about the Franchise Bill or the war, or go up to see the mountains, or down to see the Allan Line: when you might have been at the opening exercises or at the elder's prayer meeting? If you did that *once* you have no right to complain. Besides, you know, brother, the business of the Church must be done. It is just as important in its own place as worship. The machinery must be kept moving. The Apostles started the machinery, or at least a good part of it, and told us to run it. We must do so. The shell is not the egg, but if you try to carry the egg without the shell, you may have trouble. The machinery is not the steam, but you can't use steam without machinery. Brother, I think I detect a slight odour of Plymouthism around here, and I am certain it does not come from me.

There are several other dissatisfied members,—one was not properly reported, another was not put in any committees, a third was not pleased with his accommodation, a fourth had a bad berth in the steamer and caught cold. About 300 spent more money than they expected to spend, and so on. Brethren, if you can't stand these minor ills without complaining, stay at home the next time.

Blessings on the cheery commissioner who stood his defeats and disappointments like a man and a Presbyterian and says he had a good time.

SOME DESULTORY THOUGHTS ON MAN IN NATURE.

BY SIR WILLIAM DAWSON, LL.D., F.R.S., ETC.

Few words are used among us more loosely than "nature." Sometimes it stands for the material universe as a whole. Sometimes it is personified as a sort of goddess, working her own sweet will with material things. Sometimes it expresses the forces which act on matter, and again it stands for material things themselves. It is spoken of as subject to law, but just as often natural law is referred to in terms which imply that nature itself is the lawgiver. It is supposed to be opposed to the equally vague term "supernatural"; but this term is used not merely to denote things above and beyond nature, if there are such, but certain opinions held respecting natural things. On the other hand, the natural is contrasted with the artificial, though this is always the outcome of natural powers and is certainly not supernatural. Again it is applied to the inherent properties of beings for which

we are unable to account, and which we are content to say constitute their nature. We cannot look into the works of any of the more speculative writers of the day without meeting with all these uses of the word, and have to be constantly on our guard lest by a change of its meaning we shall be led to assent to some proposition altogether unfounded.

For illustrations of this convenient, though dangerous, ambiguity, I may turn at random to almost any page in Darwin's celebrated work on the "Origin of Species." In the beginning of Chapter III. he speaks of animals "in a state of nature," that is, not in a domesticated or artificial condition, so that here nature is opposed to the devices of man. Then he speaks of species as "arising in nature," that is, spontaneously produced in the midst of certain external conditions of environment outside of the organic world. A little farther on he speaks of useful varieties as given to man by "the hand of Nature," which here becomes an imaginary person; and it is worthy of notice that in this place the printer or proof-reader has given the word an initial capital, as if a proper name. In the next section he speaks of the "works of Nature" as superior to those of art. Here the word is not only opposed to the artificial, but seems to imply some power above material things and comparable with or excelling the contriving intelligence of man. I do not mean by these examples to imply that Darwin is in this respect more inaccurate than any other writers. On the contrary, he is greatly surpassed by many of his contemporaries in the varied and fantastic uses of this versatile word. An illustration which occurs to me here, as at once amusing and instructive, is an expression used by Romanes, one of the cleverest of the followers of the great evolutionist, and which appears to him to give a satisfactory explanation of the mystery of elevation in nature. He says, "Nature selects the best individuals out of each generation to live." Here nature must be an intelligent agent or the statement is simply nonsensical. The same alternative applies to much of the use of the favourite term "natural selection." In short, those who use such modes of expression would be more consistent if they were at once to come back to the definition of Seneca, that nature is "a certain divine purpose manifested in the world."

The derivation of the word gives us the idea of something produced or becoming, and it is curious that the Greek *physis*, though etymologically distinct, conveys the same meaning—a coincidence which may perhaps lead us to a safe and serviceable definition. Nature rightly understood is, in short, an orderly system of things in time and space, and this is not invariable, but in a state of constant movement and progress, whereby it is always becoming something different from what it was. Now man is placed in the midst of this orderly, law-regulated yet ever progressive system, and is himself a part of it; and if we can understand his real relations to its other parts, we shall have made some approximation to a true philosophy. The subject has been often discussed, but is perhaps not yet quite exhausted.*

Regarding man as a part of nature, we must hold to his entering into the grand unity of the natural system, and must not set up imaginary antagonisms between man and nature as if he were outside of it. An instance of this appears in Tyndall's celebrated Belfast address, where he says, in explanation of the errors of certain of the older philosophers, that "the experiences which formed the web and woof of their theories were chosen not from the study of nature, but from that which lay much nearer to them—the observation of Man;" a statement this which would make man a supernatural or at least a preter-natural being. Again, it does not follow because man is a part of nature that he must be precisely on a level with its other parts. There are in nature many planes of existence, and man is no doubt on one of its higher planes and possesses distinguishing powers and properties of his own. Nature, like a perfect organism, is not all eye or all hand, but includes various organs, and so far as we see it in our planet, man is its head, though we can easily conceive that there may be higher beings in other parts of the universe beyond our ken.

The view which we may take of man's position relatively to the beings which are nearest to him, namely,

* "Man's Place in Nature," *Princeton Review*, November, 1878. "The Unity of Nature," by the Duke of Argyll, 1884, may be considered as suggestive of the thoughts of this article.

the lower animals, will depend on our point of sight—whether that of mere anatomy and physiology, or that of psychology and pneumatology as well. This distinction is the more important, since, under the somewhat delusive term "biology," it has been customary to mix up all these considerations, while on the other hand those anatomists who regard all the functions of organic beings as merely mechanical and physical, do not scruple to employ this term biology for their science, though on their hypothesis there can be no such thing as life, and consequently the use of the word by them must be either superstitious or hypocritical.

Anatomically considered, man is an animal of the class *Mammalia*. In that class, notwithstanding the heroic efforts of some modern detractors from his dignity to place him with the monkeys in the order *Primates*, he undoubtedly belongs to a distinct order. I have elsewhere argued that if he were an extinct animal the study of the bones of his hand or of his head would suffice to convince any competent paleontologist that he represents a distinct order, as far apart from the highest apes as they are from the carnivora. That he belongs to a distinct family no one anatomist denies, and the same unanimity of course obtains as to his generic and specific distinctness. On the other hand, no zoological systematist now doubts that all the races of men are specifically identical. Thus we have the anatomical position of man firmly fixed in the system of nature, and he must be content to acknowledge his kinship not only with the higher animals nearest to him, but with the humblest animalcule. With all he shares a common material and many common features of structure.

When we ascend to the somewhat higher plane of physiology we find in a general way the same relationship to animals. Of the four grand leading functions of the animal, nutrition, reproduction, voluntary motion, and sensation, all are performed by man as by other animals. Here, however, there are some marked divergences connected with special anatomical structures on the one hand and with his higher endowments on the other. With regard to food, for example, man might be supposed to be limited by his masticatory and digestive apparatus to succulent vegetable substances. But by virtue of his inventive faculties he is practically unlimited, being able by artificial processes to adapt the whole range of vegetable and animal food substances to his use. He is very poorly furnished with natural tools to aid in procuring food, as claws, tusks, etc., but by invented implements he can practically surpass all other creatures. The long time of helplessness in infancy, while it is necessary for the development of his powers, is a practical disadvantage which leads to many social arrangements and contrivances specially characteristic of man. Man's sensory powers, while inferior in range to those of many other animals, are remarkable for balance and completeness, leading to perceptions of differences in colours, sounds, etc., which lie at the foundation of art. The specialization of the hand again connects itself with contrivances which render an animal naturally defenceless the most formidable of all, and an animal naturally gifted with indifferent locomotive powers able to outstrip all others in speed and range of locomotion. Thus the physiological endowments of man, while common to him with other animals, and in some respects inferior to theirs, present in combination with his higher powers points of difference which lead to the most special and unexpected results.

In his psychical relations, using this term in its narrower sense, we may see still greater divergences from the line of the lower animals. These may no doubt be connected with his greater volume of brain; but recent researches seem to show that man has more to do with motory and sensory powers than with those that are intellectual, and thus that a higher brain is only indirectly connected with higher mental manifestations. Even in the lower animals it is clear that the ferocity of the tiger, the constructive instinct of the beaver and the sagacity of the elephant depend on psychical powers which are beyond the reach of the anatomist's knife, and this is still more markedly the case in man. Following in part the ingenious analysis of Mivart, we may regard the psychical powers of man as reflex, instinctive, emotional and intellectual; and in each of these aspects we shall find points of resemblance to other animals, and of divergence from them. In regard to reflex actions, or those which are merely automatic, inasmuch as they are intended to provide for certain important functions

without thought or volition, their development is naturally in the inverse ratio of psychical elevation, and man is consequently in this respect in no way superior to lower animals. The same may be said with reference to instinctive powers, which provide often for complex actions in a spontaneous and unreasoning manner. In these also man is rather deficient than otherwise; and since from their nature they limit their possessors to narrow ranges of activity, and fix them within a definite scope of experience and efficiency, they would be incompatible with those higher and more versatile inventive powers which man possesses. The comb-building instinct of the bee, the nest-weaving instinct of the bird, are fixed and invariable things, obviously incompatible with the varied contrivance of man, and while instinct is perfect within its narrow range it cannot rise beyond this into the sphere of unlimited thought and contrivance. Higher than mere instinct are the powers of imagination, memory and association, and here man at once steps beyond his animal associates, and develops these in such a variety of ways that even the rudest tribes of men, who often appear to trust more to these endowments than to higher powers, rise into a plane immeasurably above that of the highest and most intelligent brutes, and towards which they are unable, except to a very limited degree, to raise those of the more domesticable animals which they endeavour to train into companionship with themselves. It is, however, in these domesticated animals that we find the highest degree of approximation to ourselves in emotional development, and this is perhaps one of the points that fits them for such human association. In approaching the higher psychical endowments the affinity of man and the brute appears to diminish and at length to cease, and it is left to him alone to rise into the domain of the rational and ethical.

Those supreme endowments of man we may, following the nomenclature of ancient philosophy and of our Sacred Scriptures, call "pneumatical" or spiritual. They consist of consciousness, reason and moral volition. That man possesses these powers every one knows; that they exist or can be developed in lower animals no one has succeeded in proving. Here at length we have a severance between man and material nature. Yet it does not divorce him from the unity of nature, except on the principles of atheism. For if it separates him from animals it allies him with the Power who made and planned the animals. To the naturalist the fact that such capacities exist in a being who in his anatomical structure so closely resembles the lower animals, constitutes an evidence of the independent existence of those powers and of their spiritual character and relation to a higher power which, I think, no metaphysical reasoning or materialistic scepticism will suffice to invalidate. It would be presumption, however, from the standpoint of the naturalist to discuss at length the power of man's spiritual being. I may refer merely to a few points which illustrate at once his connection with other creatures, and his superiority to them as a higher member of nature.

At first we may notice those axiomatic beliefs which lie at the foundation of human reasoning, and which, while apparently in harmony with nature, do not admit of verification except by an experience impossible to finite beings. Whether these are ultimate truths or merely results of the constitution bestowed on us or effects of the direct action of the creative mind on ours, they are to us like the instincts of animals—infallible and unchanging. Yet just as the instincts of animals unfailingly connect them with their surroundings, our intuitive beliefs fit us for understanding nature and for existing in it as our environment. These beliefs also serve to connect man with his fellow-man, and in this aspect we may associate with them those universal ideas of right and wrong, of immortality, and of powers above ourselves, which pervade humanity.

Another phase of this spiritual constitution is illustrated by the ways in which man, starting from powers and contrivances common to him and animals, develops them into new and higher uses and results. This is markedly seen in the gift of speech. Man, like other animals, has certain natural utterances expressive of emotions or feelings. He can also, like some of them, imitate the sounds produced by animate or inanimate objects. But when he develops these gifts into a system of speech expressing not mere sounds occurring in nature, but by association and analogy with these properties and relations of objects and

general and abstract ideas, he rises into the higher sphere of the spiritual. He thus elevates a power of utterance common to him with animals to a higher plane, and connecting it with his capacity for understanding nature and arriving at general truths, asserts his kinship to the great creative mind and furnishes a link of connection between the material universe and the spiritual creator.

The manner of existence of man in nature is as well illustrated by his arts and inventions as by anything else; and these serve also to enlighten us as to the distinction between the natural and the artificial. Naturalists often represent man as dependent on nature for the first hints of his useful arts. There are in animal nature tailors, weavers, masons, potters, carpenters, miners, and sailors independently of man, and many of the tools, implements, and machines which he is said to have invented were perfected in the structures of lower animals long before he came into existence. In all these things man has been an assiduous learner from nature, though in some of them, as for example in the art of aerial navigation, he has striven in vain to imitate the powers possessed by other animals. But it may well be doubted whether man is in this respect so much an imitator as has been supposed, and whether the resemblance of his plans to those previously realized in nature does not depend on that general fitness of things which suggests to rational minds similar means to secure similar ends. But in saying this we in effect say that man is not only a part of nature, but that his mind is in harmony with the plans of nature, or, in other words, with the methods of the creative mind. Man is also curiously in harmony with external nature in the combination in his works of the ideas of plan and adaptation, of ornament and use. In architecture, for example, devising certain styles or orders, and these for the most part based on imitations of natural things, he adapts these to his ends just as in nature types of structure are adapted to a great variety of uses, and he strives to combine, as in nature, perfect adaptation to use with conformity to type or style. So in his attempts at ornament he copies natural forms, and uses these forms to decorate or conceal parts intended to serve essential purposes in the structure. This is at least the case in the purer styles of construction. It is in the more debased styles, that arches, columns, triglyphs, or buttresses are placed where they can serve no useful purpose, and become mere excrescences. But in this case the abnormality resulting breeds in the beholder an unpleasant mental confusion, and causes him, even when he is unable to trace his feelings to their source, to be dissatisfied with the result. Thus man is in harmony with that arrangement of nature which causes every ornamental part to serve some use, and which unites adaptation with plan.

(To be continued.)

ECHOES FROM THE OCCIDENT.

BY J. S.

And so the Sunday newspaper has reached Toronto—that model Sabbath-keeping city! It is very refreshing, however, to note the decisive measures which have been taken to nip it in the bud, and the adverse comments which have appeared in the public press on this attempted inroad upon the sanctity of the Sabbath. Your readers may not be aware that in this Province we have two Sunday newspapers published in Victoria; and a few weeks ago a similar sheet was started here; but to-day its death is announced and there will be very little mourning.

Public sentiment regarding Sabbath observance is by no means as sensitive in the West as in the East. We have no clearly-defined "Lord's Day Act," and, consequently, the day is desecrated with impunity. Men may be seen almost any Sabbath, clearing land, hunting, fishing, buying and selling liquor, and even dry goods and groceries.

All that could be secured from our City Council, a few weeks ago, was a by-law to close all bar-rooms from nine o'clock a.m. to one p.m., and from six p.m. to nine p.m. on Sabbath. Just think of opening a place to sell liquor at nine p.m. on Sunday evening.

We have had one Sunday excursion already this year under the auspices of the Licensed Victuallers and there is a prospect of others. The respectable class of our citizens, I am glad to say, have no sympathy with such things.

Quite a ripple of excitement has passed over us on account of the Sabbath military parade, or rather on account of the reference made to it by the Presbyterian ministers and others as a desecration of the Lord's Day. Would it not be well for the General Assembly to pass some deliverance on the subject of *all Sabbath parades*? Even when conducted in the most approved manner, are they productive of any good? I admit that when the military are in regular service, or in camp, there is some necessity for them parading to church in uniform; but otherwise the whole affair seems to be nothing but a vain show. So long, however, as some of our ministers countenance the practice, the influence of those who oppose it is very much weakened. The above minister has been reported to Ottawa for inciting the militia to insubordination!

We are at present in the midst of a lively theological controversy on the subject of Apostolical Succession. The combatants are Lorne College (Anglican) and the Rev. C. Watson (Methodist). The representatives of the college have adopted the somewhat novel and cowardly, not to say grossly immoral, plan of shielding themselves behind the name of one of their pupils, a boy in his teens. The contest, I suppose, will result in both parties remaining where they are with the advantage of having their knowledge of church history refreshed.

The Anglican Church here is Romish in nearly everything, except the name. The people are beginning to get alarmed and it was stated by a correspondent of a local paper the other day that they thought their Church would never prosper until they had a *Protestant Archdeacon!* Whatever this Church may accomplish in England, it is manifestly not the Church the people of this Province want. Our citizens are too matter of fact in their character to be satisfied with empty forms and ceremonies. It is the simple story of the Cross that still satisfies the longing soul.

The Rev. Mr. Dunn, of Langley, is erecting two new churches in his field—one at Mud Bay, and the other at Fort Langley. They will be opened in about three months, and will each cost about \$1,000, the great part of which has been subscribed.

The Canadian Church has done more for this Province during the past year than ever before. One year ago the writer decided to come to this place to labour in connection with that Church. Since then he has had the pleasure of welcoming three additional labourers from the same Church—Mr. Fraser, to First Presbyterian Church, Victoria; Mr. Thompson, to Granville and North Arm; and Mr. Chisholm, to Nicola. Mr. Fraser is prosecuting his work in Victoria with vigour and success. Mr. Thompson has just entered upon his duties with the most promising encouragement, and Mr. Chisholm is at this moment very near the scene of his future labours, and will no doubt be heard from very soon.

On Monday afternoon, Messrs. Fraser, Chisholm and Mackay, ministers, and Messrs. Brown and McDougall, elders, met in St. Andrew's Church, New Westminster, for the purpose of discussing the propriety of having a Presbytery formed in this Province. Mr. Thompson was unavoidably absent.

Before proceeding to the transaction of business, a brief season was spent in devotional exercises. We sang Psalm cxxxiii. 6-9, read Psalm xlii., and each one present led in prayer.

It was decided to petition the next General Assembly to form a Presbytery in connection with it, in this Province. It was also suggested that the new Presbytery be termed "the Presbytery of New Westminster." If our wishes are granted we will have a classical name to work under, and if we cannot hope to rival the great assembly of Westminster Divines in intellectual ability, we may strive to imitate them in zeal, diligence and piety.

New Westminster, May 20, 1885.

PRESBYTERIAN REMINISCENCES.

MR. EDITOR, Believing that you and your readers are interested in the progress—material and spiritual—of the congregations of our Presbyterian Church in Canada, I herewith send you for publication a brief historical statement of Union Church (Esqueness, in the Presbytery of Toronto).

The Presbyterian settlers in this district first enjoyed the privilege of worshipping God, in the public congregations, according to Presbyterian form in what is known now, if not then as Boston Church, Esqueness. As that place of worship was distant from

the homes of most of them fully ten miles, the way thereto a forest path, and journeying on foot a necessity, the privilege could be enjoyed only occasionally, even by those who intensely desired fellowship with God in the public ordinances of religion. The Presbyterian ministers in the neighbourhood, viz., Messrs. P. Ferguson, A. Bell, W. Rintoul, W. King, and D. McMillan, by occasional visits and week-day ministrations, were not a little instrumental under God in maintaining and promoting religious life in the district. Yet it does seem that to Mr. James McAuley—a probationer on the roll of the United Synod of the Presbyterian Church of Upper Canada—appertains the honour of being the ministerial father of this congregation. His visits were frequent, and generally prolonged throughout several months, his Sabbath ministrations faithful and acceptable, and resulted in the gradual establishment of the congregation.

Hitherto, the place in which this infant congregation was wont to worship was the dwelling house or the barn of Mr. James Fraser, on lot 22, con. H, Esqueness. But probably in the year 1835 or 1836 a log Church was erected on lot 23, in the same con., for the accommodation of the worshippers.

The ground which the congregation then began and still continues to occupy as church site and burying ground, was the gift in promise of Mr. John Starrat, and the gift by deed of conveyance of Mr. James Fraser, into whose possession the farm of which it is part, had come.

In the early years of the existence of the congregation, when a vacant pulpit was, to many, painfully frequent, Sabbath afternoon meetings, for religious instruction and devotional exercises, were frequently held by Messrs. J. Fraser, G. Leslie, and J. Starrat, which, together with the frequent visitation by the same persons, of the families of the neighbourhood, and more especially those in affliction, tended to consolidate the congregation and promote its welfare.

For a period of eight or nine years, terminating in the year 1844, the Rev. Thomas Johnson, a member of the United Synod of the Presbyterian Church of Upper Canada, and minister of Chinguacousy, preached regularly to this congregation and took the pastoral oversight thereof.

On the 21st of September, 1846, Mr. Peter Gray, a licentiate of the Presbyterian Church of Canada, was ordained at Norval, and inducted as pastor of Norval and Esqueness congregations. On the 5th of June, 1850, this pastoral relation was dissolved by the Presbytery.

In the year 1848, the second church, a frame one was built. From the time of its erection, the congregation seems to have been known in the neighbourhood as Union Church Congregation, although up to the year 1850 inclusive it is designated Esqueness in the minutes of Synod.

On the 21st of April, 1852, the Rev. Jos. Alexander, M.A., was inducted into the pastoral charge of the associated congregations of Union Church (Esqueness and Norval). In the forbearance and goodness of God, the relationship then formed still continues.

At the annual meeting of the Union Church Congregation held on the first Monday of March, 1883, it was resolved to erect a new stone church, suited to their requirements and corresponding with their circumstances. The Building Committee appointed to carry this resolution into effect proved themselves judicious, painstaking and indefatigable. In the course of the summer of 1883 they obtained a plan of building acceptable to the congregation, and entered into contract for its erection. The following winter the zeal of the congregation enabled them to lay on the ground the stones and sand required. On the 14th of May, 1884, the corner stone was laid with appropriate and interesting ceremonies by the pastor, the Rev. J. Alexander, Mr. George Leslie, the senior member of Session, and Mr. Jas. Reid, one of the senior members of the congregation. On the 22nd of February, 1885—perhaps the most beautiful day of the whole winter—the building, completed and furnished, was amid the solemn joy of the congregation and their friends from the various Evangelical denominations in the neighbourhood, dedicated to God. In the prayer of dedication the pastor led. All the other parts of morning and evening diets of worship—except a concluding prayer by the Rev. J. Gillespie, of Toronto—were conducted by the Rev. Mr. Parsons, of Knox Church, Toronto, whose very earnest, practical discourses, we

know, were not only interesting but profitable to the densely-packed congregations. The amount of the collections at both diets of worship was \$141. The usual Monday evening tea-meeting was held of course, and the "Ladies' Aid Association"—the providers for the occasion—received over \$204. At a social entertainment for the Sabbath school scholars the following evening, a voluntary contribution for the Sabbath school amounted to \$15.85.

The building I shall not attempt to describe. I deem it sufficient to say that it is very substantial, being built of stone; that it is surmounted by a tower proportionate to the building; that the floor of the audience room is gradually elevated all around from the pulpit platform; that the seats are semicircular and cushioned; that the seating capacity is nearly three hundred, with draw-seats additional; that the acoustic properties are all that could be desired: that the lofty, well-ventilated basement has two large classrooms, separated by folding doors from the main portion; and that in appearance, both without and within, we deem it beautiful beyond what is usually erected by purely country congregations.

The entire cost of the building, including the value of work done by the people, has been over \$10,000. The last payment is due the contractors, about two weeks hence. The Building Committee, however, have no difficulty in meeting all indebtedness on account of the building out of the amount subscribed and paid for the purpose by the congregation, and a few friends outside the congregation who offered of their own accord. There was no solicitation of subscriptions without the congregation.

For the purpose of furnishing the new church the "Ladies' Aid Association", raised \$600 which they are still endeavouring to spend, as seems to them best adapted to beautify the house of God and promote the comfort of the worshippers.

The young men also of the congregation have yet in their treasury all their gatherings for the new church. One thing I believe they intend to place in the building, as an evidence of their interest in it, is an organ.

In addition to the harmony and hearty co-operation of the congregation in erecting the new Union Church, a very pleasing circumstance connected therewith has been the many instances in which individuals voluntarily offered to provide some particular part of the necessary furniture of the house of God. Nor were these special gifts limited to those who are still worshippers in Union. They came also from those who are the children of Union Church, but now esteemed members and office-bearers in other congregations. Thus, one voluntarily furnishes the minister's room, another voluntarily provides the pulpit, another places a memorial clock on the wall, another furnishes suitable collecting plates.

We are full of joy over what God hath wrought. And our prayer is "Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee." L. A.

GROWLS.

MR. EDITOR,—Why should there be two editors for the *Presbyterian Record*, one of them the editor of a competing paper seeking circulation in church circles? Could the amount of his allowance, \$200 annually, not be put to a better use?

Why should we be so anxious to expend large sums on our colleges when we can get so many men, coming from other churches, to enter the ranks of the ministry? It seems *cheaper* to receive the manufactured article than to produce it.

Why should young men care to study for the ministry of their own Church when so many of the more influential positions are being filled by men from abroad?

Why should not a new Clerk of Assembly be added to the present staff, at least for each session? Would not the public business be expedited by this means?

Why should congregations that unite, in villages and towns, try how low they can place the salary or how much work they can pile on the minister, when all competition has been done away?

Why should not meanness be treated as a crime, equally with drunkenness?

If you will be good enough to answer these questions to my satisfaction it will gratify

Toronto, June 5th, 1885.

LITTLE BEAR.

Pastor and People.

"FOR THE MASTER'S USE."

Low the message came "He waiteth
For a token from thy hand;
Something hast thou that He needeth,
Wilt thou heed His just command?"
But I lifted eyes of wonder,
For I could not understand.

Wealth I gave and costly presents,
Pity's tears my eyelids wet,
But the peace of heavenly blessing
Was withholden from me yet.
And the shadow of my wonder,
Fell across me like regret.

Then I sang the song, remembered,
That had thrilled my inner life,
Though the echoes that responded
With the music seemed at strife.
And the world, unheeding, round me,
With sweet melody was rife.

Then I tried a broader mission,
Gave my time to duty's call;
But I heard the same low whisper—
"Still thou hast not given all,
And thou must not shrink nor murmur,
Be the loss or great or small."

"Oh," I said, "dear Lord, I pray Thee,
Tell me what is in Thine heart!
If with time, or wealth, or talent,
Thou wilt bless and use my art,
From all selfishness I'm ready
Now and evermore to part."

At my word the Master touched me,
Plucked a lily from my breast,
That had lain there loved and loving,
Through the years I call my best.
That He might transplant its beauty,
In the gardens of the blest.

Oh! I never knew He envied
Me the fragrance of this flower;
But He tore it from my bosom,
In my life's triumphant hour;
And I trembled in the presence
Of the God of might and power.

But I know my darling bloometh
In the garden of the King
That a beauty never fading,
Clothes her, never withering;
And the nights that drop in silence,
Heaven and my loved one nearer bring.

So I let a fragrant memory
Sweeten all my days with good,
Though I cannot call her to me—
And I would not if I could—
For I'll go myself to meet her,
Where all things are understood.

ZEAL WITHOUT KNOWLEDGE.

BY THE REV. WILLIAM COCHRANE, D.D., BRANTFORD, ONT.

Zeal is not in every case praiseworthy. Very much depends upon the object in view. Unless it is according to knowledge and guided by prudence, it may do more harm than good. The zeal which the Scriptures recognize and command is humble and unostentatious; not censorious or critical of the conduct of others; shrinking from public observation, and seeking only the welfare of men and the glory of God.

The Jews had a zeal for God, but not according to knowledge. "Being ignorant of God's righteousness, and going about to establish their own righteousness, they submitted not themselves unto the righteousness of God." They were very religious but their religion was not of the heart. They placed undue reliance upon forms, to the exclusion of simple faith in the Lord Jesus Christ.

The Apostle Paul before his conversion was in the same way, zealous beyond any of his countrymen. His zeal for the Pharisaic ritual, and his hatred of the Christian religion, led him to persecution of the most atrocious character. In giving an account of his previous life, he says, "I persecuted this Way unto death, binding and delivering into prisons both men and women. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Many of the saints did I shut up in prison, and when they were put to death, I gave my voice against them." In writing to Timothy shortly before his death, he speaks of himself as one who was formerly a blasphemer, and a persecutor and injurious; but "I obtained mercy, because I did it ignorantly in unbelief." The zeal of the apostle carried him to the most dangerous excesses. He acted as men say conscientiously, but his conscience was unenlightened. He imagined he was promoting the cause of God, and serving the best interests of his nation, while guilty of the most aggravated and inexcusable crimes. Like his countrymen, whom he afterwards rebuked, "his zeal was without knowledge." Nor did he care to en-

quire into, and inform himself as to the lawfulness of his conduct. Deeply attached to the prejudices and opinions of his youth, which had been strengthened by his legal training, and encouraged by the leaders of the synagogue and sanhedrim, who hated Christ and his followers, he took no account of the injustice and cruelty of his conduct. Enough if he could but crush the new religion, and blot out the name of Christian from the face of the earth.

Such uninstructed zeal has, since the days of the apostle, shed oceans of blood. It dashed the Walls from the rocks, mother and child. It built the Bastille. It invented the tortures of the Inquisition, and kindled the fires of Smithfield. Nor has it always been found allied with the Papacy. Protestants have at times so far forgotten their principles, as to act in opposition to that spirit of charity and religious toleration which allows every man to worship God when and how he will, without let and hindrance.

There is another kind of zeal, which has for its main object, personal advancement. "Come with me and see my zeal for the Lord," said Jehu to Jehonadab, when on his way to Samaria to slay the worshippers of Baal. He certainly displayed great zeal, for he destroyed Baal out of Israel. Yet all the while he had his own golden calves in Dan and Bethel, "and departed not from the sins of Jeroboam, which caused Israel to sin." Jehu's zeal was to serve himself and advance his own interests. He fought against the worshippers of Baal not so much because they were idolaters, but because they stood between him and the crown. He was doing the Lord's work, but from improper motives.

Have we not much of this kind of zeal at the present day? Are not men found in all our denominations who talk loudly about religion, and exhibit great alarm lest the faith should be tampered with, and inveigh in the strongest terms against forms of error and practical ungodliness, when personal gain, and not the promotion of truth and virtue, is the mainspring of their actions? Are there not many who espouse principles and make a show of self-denial and liberality, that the world may become familiarized with their name, and repay them in after years? Religious activity and fervour are not infrequently good recommendations to places of trust, and the best of all introductions into desirable society. A man may thus appear most devoted to the cause of God, and fired with an enthusiasm that is the marvel of the church, while utterly destitute of true piety, and having no personal interest in that Saviour whom he commends to others!

There is another kind of zeal, which is spasmodic and intermittent, because growing out of feeling and sentiment, more than a well-regulated judgment. The Galatians ran well for a time, but soon relinquished the Gospel of Christ. The Church of Ephesus lost its first love. The Church in Sardis had a name to live but was dead. The Church in Laodicea was lukewarm, neither cold nor hot. In all these instances the flame of piety burned feebly. Their extraordinary profession of fidelity soon subsided, and gave place to corresponding indifference and apathy. In proportion to their former warmth was their subsequent decay and decline.

There are periods in the history of communities and churches when there are startling outbursts of such zeal, and when young converts with hearts full of joy, cannot too frequently or too fervidly declare their feelings. Nor is it wonderful that it should be so. But how often do we find that the most talkative and obtrusive are the least reliable? In some cases, they make shipwreck of their faith, proving the utter insincerity of their profession. In other cases they are like children, tossed to and fro, and carried about with every wind of doctrine. They waver from creed to creed, and wander from church to church. Unstable as water, they make no progress whatever in personal piety or mental attainments.

Now the cure for such ill-regulated zeal, is more correct knowledge of doctrinal truth, and greater experience in the Christian life. There is a modesty that is becoming in youth at all times, but especially in religious matters. John Calvin and John Wesley and Jonathan Edwards and Thomas Chalmers and Charles Hodge, and the systems of theology with which their names and lives are associated, are not to be hastily put aside by the assertions of ardent enthusiasts. Nor are men to be converted to right living by denunciation of wickedness, without instruction in righteousness. God has often blessed the utterances of men of slow speech, and men who were void of learning, in its technical sense, but not because of these deficiencies. It has pleased God by "the foolishness of preaching" to save them that believe; but not by wearisome repetitions and empty declamation that bring discredit upon the sanctities of religion, and give occasion to the enemy to mock. It is not zeal, in the true sense of the word, that occasionally makes new converts somewhat rudely assail the character of aged believers, and suspect their piety, and depreciate their labours in the Church of Christ. It is rather an undue sense of their own importance and attainments. Of such the apostle speaks when he says: "If a man think himself to be something, when he is nothing, he deceiveth himself."

"A little learning," says the poet, "is a dangerous

thing." It fosters self-conceit and spoils many a promising young Christian. There is a fatal fluency that ruins many a man in the pulpit, at the bar, and in political life. Self-satisfied and confident in their own resources, there is nothing too great for them to attempt. The same thing is true in certain Churches. Because once or twice in a century, after years of preparation, God raises up certain men, whose earnestness and fearless intrepidity overcome all natural and literary defects in arousing dead souls to a sense of their danger and lifeless churches to a sense of their obligations, it does not follow that every convert is called or qualified for such a work. There are abundant openings in humbler and not less honourable spheres, for the exercise of every gift and the discipline of every power.

What then, the reader may ask, is Scriptural zeal? It is earnestness, ardour, sustained and growing attachment to the truth, and continued effort in the cause of God. It ought not to be regarded as an exceptional quality or adjunct of the Christian life, but as an essential and prominent grace. It should not be the possession of the few, but the characteristic of the many. It is not a thing only desirable on certain occasions, and dangerous as a rule, but is the legitimate and necessary outgrowth of living piety. It is evidence of the state of the inner life. "It is good to be zealously affected always in a good thing." "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Are the mass of our Church members characterized by holy zeal? Is it not rather true that many are barely alive, while others act as drags and hindrances to the cause of truth? But for the comparative few the different departments of Christian work would come to a stand still. A chosen band are found in every church, who teach, evangelize, pray, counsel, comfort, and lead in all new enterprises that have for their aim the extension of Christ's kingdom. Instant in season and out of season, and impelled by a love for souls, they cheerfully engage in whatever is calculated to elevate their fellow-men, and add new lustre to Emmanuel's crown?

If such zeal were universal what radical changes would take place? If men and women, according to their capabilities, consecrated their energies towards the evangelizing of the world, how long would we have to wait for the millennial day glory? Surely every believer should bring some one soul to Christ every year of his life. Even at this low estimate, the numbers added to the Church would speedily transform the waste places of the earth into an Eden, and make the desert a very garden of the Lord!

Brethren, let us be up and doing. Dream not life away in vain pursuits and pleasures. Do not waste noble powers in chasing after shadows which mock the grasp. Have a desire to accomplish something of permanent value and lasting memory, when the material fabric has passed away. Write your names upon the deathless scroll of God's heroes that shall shine out upon the palace walls of heaven. It is indeed little we can do, when all our energies are taxed and strained to the utmost. It is a marvel that our feeble efforts are accounted worthy of recognition. "I stand astonished," said George Whitfield, "that the Redeemer still continues to make use of and bless me. No one receives so much and does so little." And so does every good man feel, when he surveys the fragmentary and insignificant achievements of his life. Better, however, this sense of imperfection and shortcoming, than the sad reflection upon a death-bed, that our zeal has been directed to unworthy ends. Our success in business may be great and our performances magnificent, but of what avail, if like Cardinal Wolsey we say at the close of a feverish life: "Had I but served my God with half the zeal I served my King, He would not in mine age have left me naked to mine enemies."

HOME'S.

Home ought to be the most pleasant and comfortable spot on earth. Better be provoking anywhere else than at home. One should never plant thorns where he has to spend so much of his time himself. A little self-denial, a habit of pleasant speaking, a consideration of the wants of others—these make home delightful. The Rev. F. E. Clark, in a sermon printed in the *Golden Rule*, thus touches on a habit that makes many a home insufferable: "Oh the eternal nagging and fault-finding and carping that go on in many a family! Every little personal, every little harmless pet indulgence, every ingrained trait on either side, comes in for a pestering fire of unpleasant remarks, that prick and scurry and sting until that house is no more fit to live in than a patch of nettles is for a tired man's bed."

OUR true knowledge is to know our own ignorance. Our true strength is to know our weakness. Our true dignity is to confess that we have no dignity and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings and in the smile of whose countenance alone is any created being safe. Let us cling to our Father in heaven, as a child, walking in the night, clings to his father's hand.—Charles Kingsley.

Choice Literature.

A HIGHLAND SHEALING.

With the Swiss *chalet* and the simple, idyllic life of the herdsmen on the higher Alps, we have long been made familiar. Many of us have been there. We have seen their picturesque little cottages; we have heard their alpenhorns sounding far above us at night, and have known that they were then calling their cattle home. We have been told how they have one kind of call for their cows, and another kind of call for their sheep, and how by different modulations on their instruments they were able to carry on a considerable sort of converse with their brute-folk. Our curiosity being further stimulated, we have come to learn that these herdsmen are a land community of a very ancient type, who live together most of the year in a village in the lower country under by-laws of their own making, administered by a headman of their own election; and that when the snow departs from the hills in summer, they migrate, as their ancestors had done for a thousand years, to the upland pastures, and remain there with their cattle for three or four months preparing Gruyere cheese for the English and other markets. The group of *chalets* is their summer village, and they migrate to it in festal array. The horses, cattle, and sheep go in procession, each decked with flowers and ribbons, and tinkling with bells, and all guided by the constantly resounding alpenhorn, and every township cheers and follows them as they pass. Late in the afternoon they reach their happy grazing-ground, and there in pure and stimulating air, with the hills of God about them, and the sky of the south overhead, they lead for a season a life of natural freedom and joy such as we dream to have been led in the old, old, world, before care or convention had been invented.

All this seems to make up one of the most picturesque and charming phases of life which modern society can exhibit, and we hardly wonder that travellers should be so often smitten with it. Chateaubriand thinks it necessary to check their imprudence a little. Sing the *chalet*, says he, but do not live in it. The *chalet* may be taking to look at and to dream about, but it contains neither bed, nor board, nor chair, and the night is cold on the mountains, and the rain sometimes pours in torrents. Our present object, however, is neither to sing the *chalet* nor to disenchant its admirers, but to say that, while we know so much about the *chalets* of Switzerland, few probably are aware that we have within our own borders, here in Britain, an exact counterpart of the *chalet* and the *chalet* life, in the Highland shealing, and the latter is perhaps not the least picturesque and touching of the two. A shealing is a summer pasturage in the hill country—often many miles away from their regular home—to which a village of Highland tenants migrates, wives, children, and cattle, all together, for the months between seed-time and harvest, and where they prepare their butter and cheese for the winter. Strictly speaking, of course, the word shealing, like the word *chalet*, denotes the booths they live in, a shepherd's hut on the moor is still called a sheal (i.e., a shelter), in the North of England; but the word is commonly used of huts and pasturage together, and it may be reasonably enough contended that this is justified by the termination *ing*, which means a meadow by a waterside. The shealing is always situated at some favoured spot near water, at the head of a lake or along the banks of a stream. In former days shealings were common all over Scotland, and the hilly parts of England and Wales; but to see them to advantage now, one must go to the Island of Lewis. And the sight is worth the trip, because there you will find the people living, in this nineteenth century, when the seen lamps of architecture have been long blazing to the full, in little beehive cabins, such as the first of their ancestors who settled in Britain must have occupied. A Lewis shealing is a cluster of beehive huts like a Hottentot village, and it strikes one very curiously to find them inhabited by one's own flesh and blood. We seem to be back for the day in the childhood of the world. Men travel far to see a broken arch of some Roman aqueduct; they go in numbers in this very isle of Lewis to see the old circle of standing stones at Calternis; but few dream that the island contains an antiquity more interesting than either, and that you can see there a prehistoric British village with the people still living in it. William Black has made the world familiar with Lewis, or the *Lewis*, as the island is called in Scotland, as if it were plural; and none of the readers of "The Princes of Thule" needs be told how to get there. "Hutchinson's boats" are still plying, if you care for the sea and a most charming sail through the Firth of Clyde, and up along the west coast to the lovely bay of Stornoway, or you may go in the three months of May, June, and July, from Aberdeen, by Wick and the Pentland Firth; or you may cross in an hour or two from Ullapool on the opposite coast of Ross. Once in Stornoway a two hours' drive will bring you to Uig, and in some cozy spot in any of the straths of Uig you may come upon a shealing such as we shall now describe.

You will observe on the face of the rising ground along a stream, a group of little conical booths, which

at first you scarcely distinguish from the ground beside them, for they are coated with turf, and the turf is green with longish grass. In fact, it is this grass that catches the eye, for it seems a greener spot than the rest of the hill-face. As you draw nearer you perceive that it is a cluster of little houses, and that they are built of undressed stones, and rise in a gradually contracting circle till the apex is a little round hole that may be covered with a stone or left open, as may be convenient. They are exactly in the shape of a bell or a beehive; every succeeding layer of stones being so placed as to overlap the preceding one towards the inside. It is the architecture of the stone age, the most primitive style of masonry we know of, precisely that which was practised in the very ancient days when men had no metal tools. A small hole, three feet high and two wide, is left at the bottom for a door, through which the inhabitants creep on all fours. Entering, you find that, like the Swiss *chalet*, they contain no furniture. The bed "the crouching-place, as they call it in their own Gaelic, is a little narrow hole built in the thickness of the wall. There is neither table nor chair, the only furnishing being a shelf for milk-dishes or cheese. The room is about six feet in diameter at the floor, and a little more than six feet in height in the middle. A grown-up person can scarcely stand upright in it. Sometimes all the little huts are joined on to one another, and intercommunicate inside by what we suppose must be carried doors, and then the village may be said to be a single house of many little mansions, a kind of irregular mound with many minaret tops on it, and suites of holes in the interior where the several families burrow. But this is not common. For the most part every hut stands alone, and every room is a separate hut, or what is perhaps the most usual custom, every family has two huts, a living-room and a milk room, and these are joined together and made to intercommunicate inside by a low doorway which, on account of the thickness of the two walls here joining, you creep through as you might creep through a drain.

The huts of the Highland shealing are not always built of stone. Even in the Lewis some of them are built of turf, and the bed is sometimes not a low recess in the walls, but a part of the floor covered with straw or heather. Sometimes the beehive huts are interspersed with oblong ones. It was so Pennant found them in the Island of Jura, and he gives us both a description of them and a drawing done by himself on the spot. He makes the following entry.

"Land on a bank covered with heath, the habitations of some peasants who tend the herds of milk cows. These formed a grotesque group. Some were oblong, many conical, and so low that entrance is forbidden without creeping through the little opening, which has no other door than a faggot of birch twigs placed there occasionally. They are constructed of branches of trees covered with sods; the furniture, a bed of heath placed on a bank of sod, two blankets and a rug, some dairy vessels, and above, certain pendant shelves made of basket work to hold the cheese, the produce of the summer. In one of the little conical huts I spied a little infant asleep under the protection of a faithful dog."

Now we must not suppose the people who live in these houses to be a degraded or even illiterate part of our population. Far from it. They are just the ordinary farmers of the country, the representatives of the old *douce gudemen* and *gudewives* of Scotland, and they share in our moral civilization in a degree by no means beneath the average. If you visit them on a Sunday you will find them reading their Bibles, or the Gaelic translation of Bunyan, or of some of the old divinity of Scotland, and if you enter into conversation with them you will perceive that their faculties have been considerably exercised on many points of metaphysical and experimental theology. They know their Bible and their catechism in a way that will surprise the Southron, for they are very close in the iratendance at church, and the minister goes round the various farms once a year and catechises young and old publicly on what are called the fundamentals of the faith. This is their only culture but it is an important one, and between it and the exercise of intelligence that is evoked in the ordinary pursuit of their daily calling, their minds have probably undergone a better development than most of the working classes of this country. Adam Smith had a very strong opinion that, taking him all in all, the ploughman was a much more intelligent man than the artisan of the towns. Of course he was not so quick and sharp in manner, because he lived more alone, but his business brought him for hours every day in contact with a much greater variety of things and ideas than any artisan's did, and he had to be always exerting a certain amount of thought and judgment. What ideas could you expect to find in a man who was engaged for eight or nine hours every day of his life in nothing but pointing pins? There is certainly some force in this opinion of Smith's, and let these Lewis crofters get the benefit of it. Their winter houses are not a great advance upon their bee-hive habitations; they, too, are void of window and chimney, and are very low in the roof; the walls are made of turf, lined outside and inside with undressed stones, and as the roof does not overlap them, the water simply falls into them and they are always damp. The beds are built

in the thickness of the wall, and the byre is in the centre and is only cleaned out once a year. These "black houses" as they are locally called to distinguish them from the stone and lime houses which an improving proprietor is gradually substituting for them—are poor enough dwelling-places in all conscience, yet their inhabitants may compare favourably with any similar section of the community in all the essentials of civilization.

They are, like the Swiss herdsmen, a self-governing community. They live in a village together, and they hold all the pasture in common as joint tenants. Formerly their arable used to be held in common too, and cultivated on the *runrig* or common-fields system, but now every tenant has his own separate bit of land, and the only part of the old village farm which they still occupy jointly is the neighbouring moorland and the distant shealing that is attached to it. For the management of their common affairs and the settlement of differences, and punishment of offenders, the tenants elect one of their number, the shrewdest and most respected of them, to be a kind of head-man of the village, and to rule it under the name of constable, or sometimes of mayor or little mayor. He is always sworn in in a regular way before a justice of the peace as a valuator, and his decision in all cases of trespass or other damage are final. He convenes the tenants, from time to time in open-air courts held on a knock or mound in front of his house, for the purpose of deliberating on common affairs, on the building of a dyke, or the repairing of a ditch, or the purchase of a bull; or for deciding upon some change in the old by-laws and customs of the community, or punishing some violation of them. These open-air courts, meeting on a little knock, are a very primitive institution. In early times in England all courts of justice or deliberation met in the open, on a little mound like this one, or at standing stones, or in a grove. And the reason for this was not that they could not build houses adequate for the purpose, for the practice continued *de vigueur* long after they were able to do so. They had the idea that in the open air magic could have less power over the judges. That reason is expressly given in the old statutes of the Isle of Man, as the ground why the dempsters or judges were required to decide causes anywhere they chose, if only in the open air. It is a remnant of the old worship of the sun, for in those primitive courts the presiding magistrate not only sat in the open air, but sat with his face to the east. When Sir John Stanley ascended the throne of the Isle of Man in the fourteenth century, he asked what was the customary ceremonial at the annual assembly of the islanders on Tynwald Hill, on St. John the Baptist's Eve, and the instructions he received thus began.—

First, you shall come thither in your royal array as a king ought to do, by the prerogatives of the Isle of Mann, and upon the Hill of Tynwald sit in a chair covered with a Royal Cloath and cushions, and your visage unto the East, and your sword before you holden with the point upwards.

We may fancy that in old times the president of this little village court in Lewis sat in the same way on his knock with his face to the east, and his sword or dirk held up before him. The dirk is of course now gone, but we gather that the custom of facing the east still remains. Mr. Carmichael, a local gentleman, to whose interesting communication, published in Mr. Skene's "Celtic Scotland," we are indebted for much of the foregoing information, gives a curious description of their method of voting. The two sides go to separate lobbies as it were; the eyes go sunwise to the south and the right of the chairman, the noses go sunwise to the north and his left. The chairman, therefore, has his left hand to the north and his right hand to the south, and consequently faces the east. The going sunwise is another circumstance connecting the practice with the primitive worship of the sun. The chairman yielded deference to the sun by facing his rising-place, the members by following his course. There was really something fine in the rationale of our forefathers' custom of holding their courts in the open air. The proceedings were to be conducted in the sight of God and man. The light of the sun was the very presence of the divinity they worshipped, and nothing that worked in darkness could enter there. The searching eye of day was to be upon everything, and to impress all minds, as by the sanction of an oath, with the characteristics that have been always been dear to Englishmen, with being straightforward, open, and aboveboard in all their ways, dispensing honest judgment, making just complaints, and bearing true witness. If the votes are equal in the Lewis court, then lots are resorted to; they are drawn three times, and the best of three carries the day; and if any obstinate fellow still holds out and refuses to accept the decision, he is greeted with cries of "goat tooth," and finds it his best policy to agree. Mr. Carmichael, who being long resident in the district, knows the facts well, states that the deliberations at these village courts are very thorough and well-conducted, that the tantrany speak well and often with great force and mastery over their native Gaelic, that they reason and illustrate and argue surprisingly, and that, though they sometimes use strong language, they usually listen patiently and respectfully, and are tolerant of anything but doggedness and pertinacity. Another

interesting trait mentioned by him about these village communities is that in laying out their land for the year, they set apart a portion for the poor, which is called the poor man's acre. This is probably an archaic exhibition of humanity, with, however, the feeling it embodies still alive—the wonderful sympathy of the poor man for the poor.

(To be continued.)

HOW EARTHQUAKES ARE CAUSED.

It has been asked of late whether the hurricanes which followed the Spanish earthquakes were not produced by these subterranean disturbances, and all-explaining electricity has been called upon to explain how earth-throes might have caused atmospheric disturbances. I know of no way in which such consequences could have followed from a displacement of the earth's crust. To me it seems far more natural to conclude that the hurricanes and earthquakes were alike produced (the hurricanes chiefly, the earthquakes partially) by the atmospheric compression which preceded the subterranean disturbances. This compression indicated a heaping of air over the disturbed region; the earth's crust yielded under the increase of pressure, combined with the action of other forces, and earthquakes followed; the compressed air swept away to regions of less pressure, and the rarefaction following led in the usual way to the indraught which precedes a cyclonic disturbance in the air.

But while the action of atmospheric pressure in helping to excite subterranean activity must not be overlooked, the varying pressure exerted by seas and oceans is a more potent disturbing factor. Atmospheric pressure is distributed in such a way that, though the weight of air on any given area is continually changing, there are no sharply defined lines, at any time, which separate regions of less pressure from regions of greater pressure. It is otherwise with the sea along a shore line. Here we have the sea acting with constantly varying intensity, as its level changes, on the sea-ward side of the shore line, while on the landward side there are no such variations of pressure. Let us consider what the means. Take a tolerably straight shore line 500 miles in length, and suppose that along this shore line a region of ocean 100 miles broad rises through a height of three feet under the combined action of sun and moon raising a tidal wave, and favouring strong winds urging the water shore-ward. Then we have 50,000 square miles of sea-water, three feet deep, added as so much dead weight to that part of the earth's crust which underlies the seas along that shore. Each square mile contains in round numbers 3,000,000 square yards, or 27,000,000 square feet. The additional weight corresponds, then (as the added layer is three feet deep), to 50,000 times 81,000,000 cubic feet of water, each weighing 64½ pounds, or to 116,000,000,000 tons. It is clear that the addition of so enormous a weight as this to the submerged part of the earth's crust, outside the shore line, may well produce strains too great to be resisted. It must be remembered that the very existence of a precipitous shore line (as distinguished from one where the land above water and the parts submerged form one great slope) indicates the comparative weakness of the crust along that coast. It has yielded on one side to pressure thrusting it upward above the sea-level, and on the other side to the pressure of the water forcing it down. It is true, the actual line of yielding may not coincide with the existent shore line. For the action of the sea waves may (and generally must) have altered the position of the coast from that which it occupied when first formed. But it may be taken for granted that not far from every precipitous shore line lies a line of weakness, where the crust has given way in the past and may give way again. In this consideration undoubtedly we find a part of the explanation of the observed fact that almost all the great regions of subterranean activity on the earth lie near the sea-shore.

But while the changes of atmospheric and oceanic pressure are potent factors in the production of earthquakes, and are probably in the great number of cases their direct occasion, it is, of course to the subterranean regions themselves that we must look for the forces at work in upheaving the crust of the earth. The forces acting from the outside are as the pull on the trigger; the imprisoned gases and vapours generated by internal heat are as powder by whose explosion the missile is ejected.

Yet even in considering the earth's subterranean activities we still have to look outside for part at least of the causes of disturbance. The air perhaps may in this respect be neglected, but the water is all important. It has been said, indeed, and probably with a nearer approach to truth than usual in the case of generalizations of the sort, "Without water there can be no volcano," and a similar rule (not quite so general) applies to earthquakes: few probably occur, possibly none, save through the action of water in some way or other. All active volcanoes excepting one (in mid Asia) are by the sea-shore. Nearly all the great earthquakes recorded by history have taken place and have apparently had their centre of disturbance, near the sea.

There can be very little doubt, indeed, that the direct cause of every great subterranean disturbance is water in the form of steam—steam superheated, under great pressure, and therefore possessing much greater expansive power than steam at ordinary temperatures.—*Harper's Magazine for June.*

AN ALASKAN RIVER.

The year after the Jeannette search steamer *Rogers* was lost, Lieutenant Stoney, of the navy, was sent to the Alaska coast to distribute presents among the natives who had aided the revenue cutter *Corwin* in its search for the *Rogers*. He was for several months on an island near the coast, not far south of the mouth of the Yukon river. He made excursions to the mainland, and discovered the estuary of an apparently large river. He explored the river for 400 miles from its mouth, and ascertained enough to convince him that he had discovered a stream which would rank among the great rivers of the world. A party of naval officers, under com-

mand of Lieutenant Stoney, will start in a short time for Alaska to explore this river further. A vessel is building in San Francisco for the use of the expedition. It will be a small steamer, with a paddle-wheel astern, similar to those used on the shallow rivers of the South, and called the *Ripple Kicker*. Proceeding to Alaska as soon as the season will permit, the party will steam up Lieutenant Stoney's river as far as it can in the *Ripple Kicker*. When rapids or other obstructions prevent further progress by water, the steamer will be laid up alongside the bank and left in charge of a boat keeper, while the party pushes forward on foot. All preparations will be made to winter on the banks of the river if necessary, and prosecute the work of exploration on sledges. It is probable that some of the outfit provided for the Greeley relief expedition will be turned over to Lieutenant Stoney to be used in case his party winter in Alaska. The party will be a small one, composed almost entirely of officers, who have been selected already, but who have not yet received their orders. Aside from the building of the steamer little expense will attach to the expedition. The natives in the region through which the river is supposed to flow are friendly, and much assistance is expected from them in the work of exploration. When Lieutenant Stoney explored the 400 miles of the river he found the current in some places running at the rate of twelve knots an hour.

A NEW EARLY SUMMER

Just as in by-gone years!
The leaf comes out on the tree,
The early swallow appears,
The cowslips sprinkle the sea.

Just as in by-gone years!
The lark is gay in the sky,
Sounds as long since in the cars
The hum of the passing fly.

Just as in by-gone years!
Warm feels the touch of the sun,
Darkens the heavens or clears,
As it forever hath done.

All as in by-gone years!
Yet nothing's the same to me;
Voices the ear no more hears,
Frees the eye cannot see.
Water Verses, in "Christian Leader."

A HYMN OF THE SEA.

The sea is mighty, but a mightier sways
His restless billows. Thou, whose hands have scooped
His boundless gulfs and built his shore, Thy breath,
That moved in the beginning o'er his face,
Moves o'er it evermore. The obedient waves,
To its strong motion, roll and rise and fall.
Still from that realm of rain Thy cloud goes up,
As at the first, to water the great earth,
And keep her valleys green. A hundred realms
Watch its broad shadow warping on the wind,
And in the dropping shower, with gladness, hear,
Thy promise of the harvest. I look forth,
Over the boundless blue, where, joyously,
The bright crests of innumerable waves
Glance to the sun at once, as when the hands
Of a great multitude are upward flung
In acclamation. I behold the ships
Gliding from cape to cape, from isle to isle,
Or steaming towards far lands, or hastening home
From the Old World. It is Thy friendly breeze
That bears them, with the riches of the land,
And treasure of dear lives, till, in the port,
The shouting seaman climbs and furls the sail.
—*W. C. Bryant.*

HOME POLITENESS.

A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, not coveting the good opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and every girl, cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlour, and you will be sure in other places to deport yourself in a becoming and attractive manner.

A SHORT SERMON.

You are the architects of your own fortune. Rely upon your own strength of body and soul. Take for your motto, Self-Reliance, Honesty and Industry. For your star, Faith, Perseverance and Patience, and inscribe on your banner, "Be just and fear not." Don't take too much advice; keep at the helm and steer your own ship. Strike out. Think well of yourself. Fire above the mark you intend to hit. Assume your position. Don't practise humility, you can't get above your level—water don't run up hill—put potatoes in a cart over a rough road and small potatoes will go to the bottom. Energy invincible—determination with a right motive—are the levers which move the world. The sure art of commanding is to take a fair share of the work. Civility costs nothing and buys everything. Don't drink. Don't smoke. Don't chew. Don't swear. Don't gamble. Don't lie. Don't steal. Don't deceive. Don't tattle. Be polite. Be generous. Be kind. Study hard. Play hard. Be in earnest. Be self-reliant. Read good books. Love your fellow-man as well as God. Love your country and obey the laws. Love truth. Always do what your conscience tells you to be a duty and leave the consequence with God.

British and Foreign.

PROFESSOR ROBERTSON SMITH has been lecturing at Cal. bridge on Marriage and Kinship in Ancient Arabia.

LORD PROVOST MONIE laid the foundation stone of the new church in St. George's Road, Glasgow, to replace that which was burned some months ago. It is in cost \$35,000.

AMONG recent converts from popery at Milan, the report of the Free Italian Church notes the case of a well-known journalist, a writer on the staff of the Roman Catholic paper *Holy Week*.

THE Rev. Dr. Story, Rosneath, has been presented by his parishioners and other friends, on the occasion of his semi-jubilee, with \$2,500 and a piece of plate worth \$250 for Mrs. Story.

THE British Women's Temperance Association, which has now 229 affiliated societies, is taking steps to establish a home for female inebriates at Sawbridgeworth in Herts.

EXTRA Sunday afternoon performances are now the fashion in the native theatres of Calcutta. These places are inflicting serious moral injury on the half-controlled Bengalee youths of the city.

THE Rev. Professor Mitchell, St Andrews, the Moderator of Assembly, was presented by his old pupils, with \$1,000 on a silver salver. Dr. J. A. Campbell, M.P., was spokesman on the occasion.

THE Duke of Connaught, on leaving India, wrote a warm letter of thanks to Rev. J. G. Gregson for his untiring efforts to promote temperance among the British soldiers serving in India and wishing him continued success in his good work.

THE Earl of Rosse has been elected chancellor of Dublin University in succession to the late Earl Cairns. Lord Rosse, like his father, is devoted to astronomical science. The late Lord Rosse was also a chancellor of the University.

LEVENGROVE Park, presented to the people of Dumbarton by Mr. Peter Jenny and Mr. John McMillan, the principals of the two leading shipyards in the town, contains the ruins of the old church of Cardross in which Robert the Bruce worshipped.

THE Rev. John Anderson, D.D., Dornoch, Dumfriesshire, died suddenly from heart disease. He had been in failing health for some time, but was at Carlisle the day before he died. He was ordained in 1844 and received his degree from St. Andrew's in January last.

A COMPLAINT has been made by several members of the faculty of advocates that they were excluded from the Assembly while a discipline case was under consideration. They hold that they have a right to admission to the bar of every court in Scotland at all times.

THE Rev. Classon Porter, who for a lengthened period was minister of the Old Presbyterian congregation, Larne, died on the 27th ult., aged seventy one. Since his retirement from the ministry he has resided at Bollygally castle and pursued historical, antiquarian, and archaeological studies.

THE jubilee of the venerable Dr. J. J. Bonar, of Greenock, was celebrated by special services in his church on a recent Sabbath. A meeting was held on the following evening at which local representatives of the three Presbyterian denominations, as well as of the Congregational Church took part in the proceedings.

THERE are 50,000 barmaids employed in London on Sunday, and in the refreshment rooms at railway stations many of these girls are shut up in the bars during the hours of divine service that they may be ready to supply drink to travellers the moment the places can re-open.

PROFESSOR W. G. BLAIRIE and Dr. Marshall Lang have been pleading the cause of the Bohemian Church in several Scottish towns with a view to raising the sum promised by the Presbyterians of Scotland to the brethren who are toiling, amidst many difficulties, in the land of Huss.

THE Rev. Dr. Logan Aikman, Moderator of Synod, laid the foundation stone of the McCall mission buildings behind Newton-place Church, Partick, Glasgow. The expenses are being defrayed from the residue of the estate, amounting to \$5,500, of the late pastor, Rev. John McCall, which he bequeathed for that purpose.

THE Rev. James Stalker, Kirkcaldy, at the Free Church Assembly Sabbath school breakfast, said the great secret of preaching and teaching was to have something to say and to say it, but he observed that there were a good many ministers who, when they had something to say, did not say it so as to bring it home to their audiences.

THE Wesleyan conference of South Africa has 336 chapels and 901 preaching stations, 106 European and eighty native ministers, 408 day schools and 1,070 Sabbath school teachers, 1,350 local preachers and 1,932 class leaders, 3,942 English and 18,874 native members, and an average church attendance of 100,141. The scholars in the Sabbath schools number 18,180.

A MEETING of members of the Dublin Presbyterian Churches was held to protest against the General Assembly taking any action which would involve the exercise of discipline in consequence of the use of instrumental music. Rev. Hamilton Magee and others took part; and one speaker said any attempt to interfere with congregations would shake the Church to its foundation.

THE attempt by the Romanist Dr. Molloy to discredit Queen's College, Belfast, has been ably met by Dr. Porter, the president, who vindicates the success of the institution with a completeness that is irresistible. In reply to the assertion that it is a Presbyterian institution, Dr. Porter shows that of its 4,094 students 830 are Episcopalians, 234 Roman Catholics, 192 Methodists, while 320 belong to other non-Presbyterian denominations.

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. H. CANNETT ROBINSON),
AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, JUNE 24, 1885.

THE report of the General Assembly proceedings is concluded in this issue of THE CANADA PRESBYTERIAN. The aim has been to give a condensed summary of the principal business transacted, and though in the previous number eight pages were added, and to-day's issue contains four additional pages, it has been found that condensation beyond what was desired had still to be resorted to.

THERE is a marked and most gratifying improvement in the style of speaking in the Assembly. The old set speeches with their long introductions and prolix conclusions have been pretty nearly discarded. Members who desire to carry their measures or make an impression arrange their "points" and present them in the most condensed form. Some of the most vigorous and incisive speeches at the late meeting were given in bare outline. This is the proper style for a Church court. An audience composed of representative ministers and elders does not need to have points beaten out thin. A bare statement of each point buttressed by a few terse, vigorous sentences is quite enough. Everybody must rejoice that the old tedious, time-consuming style is being banished. Many a precious hour did it kill. Oratory gives way to business and the change is a great improvement. A man who wishes to speak for the sake of speaking will hereafter have to display his eloquence at tea-meetings.

IN one respect the meeting of Assembly just closed was the best ever held. The Supreme Court earnestly grappled with the difficult and important questions that for some time have been perplexing the Church. The consolidation of the colleges, the supply of our Home Mission stations during winter, the supply of vacancies and other questions of great importance were vigorously handled. If these questions were not all solved it was not because the Assembly did not try to do its duty. Time and patient effort may yet work wonders in removing difficulties of organization and working that at present seem serious. At all events, it is a hopeful feature of our church life that the Supreme Court spends the greater part of its time in vigorously wrestling with the most important questions before the Church. It has often been charged that past Assemblies spent too much time on abstract and unimportant questions as well as frittering away valuable hours discussing mere matters of procedure. That charge certainly cannot be against the Assembly that closed its meeting last week. Important business was taken up at the very beginning, and one great question after another was taken up in rapid succession to the close. That is exactly the way business ought to be done.

THE House of Commons threw out the so-called amendments inserted in the Scott Act by the Senate, permitting the sale of wine and beer in counties in which the Scott Act has been passed. The feeling of the House was tested by a motion intended to destroy the retroactive effect of the amendments, but making them apply to counties hereafter adopting the Act. This was lost by a majority of eight. The Anti-Scott Act party then felt that their case was hopeless and expunged the wine and beer clauses without a division. Most people would have more respect for the Anti-Scott Act members had they recorded their votes in favour of the sale of wine and beer. By their own action they stand before the country as men who were anxious to destroy the Scott Act but were too cowardly to vote against it. And this may be as good a plea as any to

say that when Principal Grant and others defend the Senate on the ground that senators should have opinions as well as others, they mistake the case. Nobody cares much what the majority of the Senate think about the Scott Act. What the Senate tried was to wantonly stifle the convictions of a majority of sixty-two counties after the people had put these convictions in the form of a law. It does seem strange that anybody should defend retroactive laws at this time of day. Supposing the Senate should pass a law affecting the tenure of property held by universities and make it retroactive. If that law alienated some of the property held by Queen's, or caused a breach of faith in connection with past transactions, bequests for example, Principal Grant might not admire retroactive legislation as much as he seems to do now. His admiration for the Senate might not then be so great either. The fact is the Senate committed a grave breach of trust, and its own friends in the House of Commons were afraid to defend it.

AN EXCITING DEBATE.

OF all the questions coming under the consideration of the General Assembly only two of importance gave rise to animated debate. The Consolidation of Colleges was a subject on which there were wide diversities of opinion, and one which seemed to bring into play the vigorous debating talent of the Assembly. The debate though able was unequal. There was both effective and logical speaking and not a little declamation that sounded well and meant little, while concentrated attention was gratefully relieved by occasional dulness and unmistakable commonplace. It is evident for the present at least that, owing to the attitude of some educational institutions in relation to University federation, and the firm resolve of the friends of the various Presbyterian colleges, the question is not yet ripe for solution. What the future may bring, it would be hazardous to forecast, but until that solution is reached there is and ought to be one common ground of agreement throughout the Church, that is the generous and efficient support of the existing colleges. It is worthy note that the speakers who favoured bringing about consolidation were earnest and emphatic in urging the proper support of the institutions devoted to the training of the ministry. Somewhat unexpectedly the other question that occasioned animated debate was the report and recommendations submitted by Rev. Peter Wright, of Stratford, as Convener of the Committee on Temperance. In order that readers may clearly understand the points at issue it may be proper to place before them a passage from the report and the recommendations which gave rise to the amendment.

It is gratifying to note that since the passage of the Canada Temperance Act of 1878, seventy-five contests have been waged in the different Provinces of the Dominion, resulting in sixty-two victories for the friends of temperance and prohibition. Fifty-seven counties and cities have adopted the Act, and forty-two are already under its operation, embracing upwards of a million and a half of our population. In Ontario alone twenty-five of her forty-three counties have declared at the polls that they desire the total suppression of the liquor traffic, and these counties cover two thirds of her populated territory. A total majority of over 56,000 votes has been cast for the Act. Six attempts to repeal it have all been signally defeated, and there are seventy-four members in the Dominion Parliament elected by constituencies in which the Canada Temperance Act has been carried.

In these contests the friends of Temperance owe not a little to the faithful and persistent advocacy of prohibition by many of the leading secular journals throughout all the Provinces, the value of this advocacy being specially felt in the Province of Quebec and in Eastern Ontario. The powerful impulse which has carried this movement so far, based as it is upon the firmest convictions cherished by the most enlightened and resolute of our people, may be relied upon to press it forward in the face of all opposition to its proper issue in the complete suppression of the liquor traffic.

Subjoined to the report the following recommendations were submitted for the Assembly's approval.

I. This Assembly reaffirms its deliverance of last year to the following effect:—1st. That we regard the traffic in strong drink as one of the greatest hindrances to the progress of the kingdom of our Lord Jesus Christ. 2nd. That in view of the evils wrought by this scourge of our race, this Assembly would hail with gladness the utter extermination of the traffic in intoxicating liquor as a beverage, by the power of example, public opinion, and the strong arm of the law. 3rd. That we rejoice at the wonderful advancement of temperance and prohibition sentiment throughout the world, and especially in our own land; and would recommend our people by voice, vote and example, and by all peaceful and righteous means, to work for the abolition of this great evil. 4th. That we reassert our approval of the principle of the Canada Temperance Act of 1878, and recommend the adoption of the said Act as the best avail-

able means for the legal suppression of the traffic. II. This Assembly records its emphatic protest against the recent action of the Senate of Canada in passing amendments to the Canada Temperance Act, calculated to destroy its usefulness; and that in the face of the popular will previously expressed in the manner provided by constitutional government; and hereby expresses the earnest hope that the House of Commons will reject said amendments, and consent to no change in the Act, except in the direction of strengthening its prohibitory character and increasing the means of enforcing it. III. Believing, as we do, that in this cause permanent success can only be attained by instilling proper principles into the minds of the young, the Assembly again enjoins all parents, pastors and Sabbath school teachers to give due prominence to the training of the rising generation in the principles of temperance and prohibition. IV. The Assembly again records its thankful recognition of the earnest efforts put forth by the Christian women of our land on behalf of this cause.

To this an amendment was made by Rev. Principal Grant, seconded by Rev. John Laing, D.D. It is in the following terms:

That this Assembly rejoices at every token of the decrease of intemperance in Canada, and while expressing no opinion on any particular legislative measures, would urge the members of the Church to use all means that may seem to them calculated to secure the further diminution of the great evil referred to.

In a speech of characteristic ability, Dr. Grant in the face of an unsympathetic audience courageously maintained his opinions. After the brief address of Rev. Mr. Macdonald, of Nairnshire, conveying the fraternal greetings of the Free Church of Scotland to the Canadian Church, which for the time calmed the excited feeling that prevailed, Principal MacVicar rose to reply to his confrere of Queen's University in a most effective and telling speech. The Rev. D. J. Macdonnell advanced to the platform with resolute mien to utter his opinion on the question under debate which he did with the utmost frankness and clearness of expression. The other speakers in support of the amendment were Mr. Johnston, of Fredericton, and the Rev. Robert Campbell, of Montreal. Those who spoke in favour of the motion in addition to Principal MacVicar, were the Rev. Neil MacKay, of Summerside, Prince Edward Island, and Rev. J. Pringle, Kildonan.

It is candidly admitted that Rev. Drs. Grant, Laing, and Mr. Macdonnell spoke with candour, ability and manly courage. They had to face overwhelming odds. The side they deemed it their duty to support was manifestly unpopular, and they virtually admitted it, but they had the courage of their convictions and uttered them without evasion. They amply vindicated the right of free discussion, which is one of the characteristics and glories of the General Assembly. There is evidently no disposition to curb the freedom of opinion and the inalienable right of free speech. For this vindication there are doubtless some inclined to misjudge them. To do so would be manifestly unfair. They had no purpose to serve beyond the defence of individual conviction. Their strongest opponents cannot justly indulge in mean insinuations against them. They are all of them earnest friends of sobriety and far above the slightest breath of suspicion. In listening to their arguments, however, the thought rose irresistibly that in assuming the position they did they incurred a grave responsibility. They every one admitted the great evils wrought by intemperance. They did not say a single word that could be construed to favour indulgence in an admittedly vicious practice, but it is plain as noon-day that because of the attitude they assumed they will be quoted in every Scott Act contest as opponents of the only effective remedy the country possesses for the suppression of one of the most destructive sins of the time. They may properly enough disavow consequences but results will follow as the same.

As an impromptu speech Principal MacVicar's was a masterpiece. It was powerful, earnest and effective. A spirit of candour and kindness ran through it all. It was a splendid example of the *suaviter in modo* with the *fortiter in re*, and told with tremendous effect. Its telling points—and they were not few—were enthusiastically greeted, and at the close the outburst of applause was loud and long, the more enthusiastic citizens attending the evening meeting indulged in waving of handkerchiefs and were pronounced in their demonstrations of approval.

It may be true that in the temperance ranks there are unworthy and intolerant men. There may be time-servers and tricksters. What of it? Did ever army go forth to battle against a gigantic wrong that had not its ignoble crowd of camp followers? Is that a sufficient reason why good and upright men should

fall out of line and fire random shots at the advancing army who fight for a great moral reform? Some of our gallant volunteers who went with such alacrity and patriotism to suppress the North-West rebellion may have had strong convictions that the Half-breeds had grievances and the Indians' wrongs that ought to be redressed; but these convictions did not divert them from the steady purpose that their one immediate duty was the suppression of rebellion. So likewise does it appear to the great majority of the Presbyterian Church in Canada, and the sister evangelical Churches of the Dominion that the removal of the cause of intemperance is the paramount duty of the hour.

FRENCH EVANGELIZATION.

THIS work as brought under the review of the Supreme Court of the Church was shown to be in a most satisfactory and prosperous condition. The Report, as might be expected from the experience and ability of those who prepared it, contains valuable information on the subject of Romanism in Canada and is clear and full in its missionary and financial details. Principal MacVicar in presenting it to the Assembly called attention to the spirit in which the work is prosecuted, not a spirit of strife but of kindness and love. The aim is not to widen but to heal difficulties which exist among our people by bringing all to the enjoyment of God's saving grace and truth. He emphasized the fact that the work of the Board touches at many points the life of the Church and the weal of the Dominion. It is only by enlightening this French people, who are multiplying so rapidly and spreading into all the provinces and specially the eastern portions of Ontario, that righteous constitutional government is possible, and that our educational and other institutions are safe. If we do not speedily evangelize them they will surely rule and Romanize us. Missionary and national interests of the deepest import are wrapped up in the problem we are called to solve, and hence, as Christians and patriots, we cannot expend upon it too much thought, means and effort. The directors of the work deserve and receive the full confidence and hearty thanks of the entire Church. Dr. MacVicar paid a glowing tribute of approval to the Christ-like simplicity and fervour of the faith and piety of French converts. When they come under the power of the truth and the Spirit of God their zeal is most exemplary and they speak of the Saviour and of spiritual matters with a directness, naturalness and forcefulness almost peculiar to themselves. The thirty one converts in the school at Pointe-aux-Trembles admitted last session to the communion of the Church, he regarded as so many living epistles who returned to their homes and neighbourhoods with Bible in hand to teach the truth of God, and no one can estimate the influence for good which they are sure to exert. A new feature in the Report of this year is a lucid statement of the legal status of the Church of Rome in the Province of Quebec. The information given in this connection will surprise many of our readers who are accustomed to think that we have no established Church in Canada. The truth is that Romanism is legally and in every sense more strongly established in the Province of Quebec than in any part of the world. The people are sorely oppressed by the law of tithes and the statutes which confer upon the Hierarchy power to levy taxes without limitation for the construction and maintenance of churches and other ecclesiastical edifices. The charges for masses, baptisms, funerals and other religious services are exorbitant, and prayers for the dead are continued just as long as money can be drawn for the purpose. Oppression in any form and under any circumstances is to be detested, and should be abolished; these are special reasons why under the British flag and in Canada it is intolerable. The weakness of the oppressed is readily taken advantage of by a skilful and swarming priesthood to gain their own selfish ends and to undermine the legislative action of the Dominion. From every point of view it will pay our country a thousand fold to emancipate this people, and therefore the Assembly did wisely to endorse the work of the Board with thorough unanimity and cordiality and to express full confidence in its administration. The very marked success of the last ten years justified the Assembly in its resolution to extend its operations. Speaking of Mission Schools the Report says: "Last year there were reported seventeen schools, with twenty-two teachers and 537 pupils.

There are now twenty-one schools, with twenty-six teachers and 707 scholars, or an increase of fully twenty-five per cent. during the year. Of the 707 pupils, 223 are the children of Roman Catholic parents, and fully four-fifths of the remainder are the children of recent converts from Romanism." During the year 245 new communicants were received into membership. We cannot better close our remarks for the present than by commending to our readers the careful perusal of the entire Report and especially the conclusion which we append as follows:

The progress made in the work of French Canadian Evangelization has been very marked, especially in recent years. Half a century ago there was scarcely a French Protestant in the whole country; to-day thousands of men and women can be found who have renounced their allegiance to Rome, many of whom have, by God's grace, become humble followers of Jesus. Half a century ago there was not a single French Protestant congregation in the land; to-day they number nearly one hundred. Half a century ago the Bible was virtually an unknown book in almost every French parish in the Province of Quebec; to-day it is doubtful if there is a single parish in which the Bible cannot be found—a single parish which has not to a greater or less extent felt the influence of Bible truth.

So recently as eleven years ago it was difficult to gather together a congregation of twenty or twenty-five French Protestants in the city of Montreal. In the report for 1874 of St. John's church the only French Presbyterian congregation then in the city—the following words occur:—"In some meetings there have been above twenty persons present, in one only eight, in another nine, but the general attendance was between twelve and sixteen. We are now seventeen communicants, living in Montreal, of which seven did once belong to the Church of Rome." This was but eleven years ago; to-day there are in Montreal eight French Protestant congregations, and identified with these are nearly 400 families, most of whom have been gathered in from the Church of Rome.

It is now ten years since the union of the Presbyterian Churches in Canada, when the Board of French Evangelization was instituted. Comparing the French work in 1875 of the several branches of the Churches then happily united, with the statistics in this Report, we find the following:—

Table with 3 columns: Item, 1875, 1885. Rows include: Number of Fields worked, Number of Preaching Stations, Number of Church Buildings, Number of Ordained Missionaries, Number of Unordained Missionaries and Teachers, Number of Families connected with the Churches, Number of Communicants connected with the Churches, Number of Pupils attending Mission Schools, Total Receipts.

During the past year alone nearly as large a number of French-speaking communicants were received into fellowship with our churches as the total number of communicants on the roll of the French Churches in 1875. To bring out the contrast more clearly, it ought to be borne in mind that during these ten years a considerable number of French Canadian Protestant congregations have been organized, under former missionaries of our Board, in the United States, composed very largely of converts from our Mission here; and that many more of the converts have found Church homes in English-speaking congregations throughout the Dominion.

Encouraging as has been the progress in the past, there yet remains much to be done. The French-speaking Roman Catholics in the Dominion number about a million and a quarter. To give these people a pure Gospel, the Board earnestly solicit the sympathy and prayers and liberality of all who love the truth.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 21. } REVOLT OF THE TEN TRIBES. { 1 Kings 12:1-22

GOLDEN TEXT.—"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."—Prov. xiii. 20.

TIME.—B.C. 975.

INTRODUCTION.

In returning to the study of the Book of Kings, it is desirable to refresh the memory as to the past. This Book begins description of the reign of Solomon, the removal of the with difficulties connected with his ascent to the throne, the growth and consolidation of his empire, his sacrifice and prayer, with its remarkable answer at Gilboa, his great wisdom and brilliant court, the building of the temple and palaces and other magazines and storehouses and fortifications, the growth of commerce and navigation, his enormous wealth and world-wide reputation. All this led Solomon away from the simplicity of the Gospel, and that opened the way for the toleration and encouragement of idolatry. It is very remarkable that a man who had such wisdom and grace given to him—to whom God had twice revealed Himself by vision—should ever have come to this. But it is true—a sad commentary on the possibilities of human nature, and a warning to every one who thinketh he standeth to take heed lest he fall.

In this and the subsequent lessons we shall have abundant opportunity of seeing the consequences of Solomon's sin upon his family and nation, as we saw in former lessons the result of David's sin and of Saul's sin. In each case there was prosperity up to a certain point, when they broke faith with God, and then He turned His hand against them, and

troubles arose, and their power and glory began to set. "Be sure your sin will find you out."

But the Book of Kings has also another side. In relating the history of the kings and the consequences of sins, it also relates the working of God's Spirit through the prophets, in the endeavour to restore the people to a true life. The study of the character and nature of this prophetic interference will be the most interesting part of our inquiries.

The interest of these studies will greatly depend on our distinct remembrance of the past and the discernment of the uniformity of God's treatment of men.

The Books of Kings (originally one book) were written during the Captivity. They bring the history down to that time, but make no reference to the deliverance of Israel from Babylon. By many, Jeremiah has been regarded as the author, on account of a similarity of style, etc. Others think that Ezra compiled them from sources referred to in the records. But on that point there is no certainty, nor is it of much importance.

EXPLANATORY.

I. First Interview.—This took place at Shechem. As in the case of Saul (1 Sam. x. 17), and David (2 Sam. ii. 4; v. 3), the people claimed the right of confirming the succession to the throne. They went to Shechem and called Jeroboam from Egypt to be present at the meeting, showing that they were not cordial and really intended to revolt. The fact that they did not go to Jerusalem, the centre of the Theocracy, but to Shechem, where the national gatherings of Ephraim used to be held, and where Abimelech in the time of the Judges tried to become king, looks ominous to begin with. And when there, instead of tendering their allegiance as they ought to have done, they came with a bill of rights as a condition upon which their loyalty was to be granted.

II. A Foolish Young Man.—The situation was a very critical one. Even a strong man like David or Solomon might have been unable to prevent a rupture. The feeling of hostility was of long growth and greatly intensified by the prophecy (ch. xi. 29) that Jeroboam should be king. Altogether too difficult a problem for such a weak head as had to deal with it. His weakness appears:

(1) In Indecision.—A master mind appears in an emergency. Had he been possessed of right ideas about his official duties, he would have known the right spirit in which to regard all public grievances, and that would have gone far towards reconciliation.

(2) Rejecting wise counsel.—As he did not know what to do, the best course was to seek counsel from men of experience. He did so, and had the privilege of consulting men whom Solomon thought it right to consult, and men who had the training of Solomon's presence. They advise wisely. They tell him that if he will assent to the request of the people, and show them that he has their welfare at heart and is willing to serve them, then he will win their affections and they will serve him for ever. The advice is good and sets forth the great and true principle that the king is for the people and not the people for the king. The principle that Christ taught (Matt. xx. 27), "Whosoever shall be first among you let him be your servant," and as Paul taught (Gal. v. 13), "Ye are called unto liberty, only use not your liberty as an occasion to the flesh but by love serve one another." A great principle that applies to all privilege and all power.

It did not suit Rehoboam's ideas. He no doubt often anticipated with pleasure the time when he would succeed to the revenues and glory of his father's estate—as many a young fool does—without any idea of the responsibilities. And now the proposal that this revenue should be reduced by a reduction of taxes, is not palatable.

(3) The companion of fools.—He turns to his former companions with whom he had often exchanged views, and, of course, expected to find sympathy. It is not counsel he was after, but encouragement. He got it. They tell him the best way is to stamp out this impudence at once. What right have the people to dictate terms? Tell them that they will find out that Solomon was only a child to his mighty son—"his little finger shall be thicker than his father's loins"—and ask them if they complained of the lash, what would they do when they felt the scorpions (whips with barbed hooks at the ends)?

The advice was grateful, and they all felt a good deal of contempt for these poor old men that would have him condescend to a compromise with the common herd.

III. The Reward of Folly.—On the third day, according to arrangement, they came together again, and he answered them in the very words of his young advisers. And when the people saw that he did not consider their request, they at once withdrew.

What portion have we in David?—His house is of no interest to us since no consideration is given to our wants.

Neither inheritance in the son of Jesse.—David, as the head of the house of Judah, is mentioned instead of the family. The old enemy against Judah appears, which had more to do with this rebellion than Rehoboam's folly.

To your tents, O Israel.—The old war cry. Go home and make ready for war. The king tried to reclaim himself by sending Adoram to them, but they stoned him to death, and showed how determined they were. Judah and the children of Israel that dwelt in the territory of Judah remained loyal, and Rehoboam reigned over them, crestfallen but not a wise man.

IV. From the Lord.—(ver. 15.) We are told that in all this the Lord had His will accomplished. In chap. xi., we saw that it was determined that Jeroboam should receive ten parts, and now that purpose is fulfilled, and the beginning of punishment for Solomon's sin has come. As is so often observed in the study of these lessons, the Lord does not lay down the reins although men are allowed to act freely and reap the consequences of their own sins. Rehoboam's folly brings punishment upon himself, and both his folly and punishment are a penalty of Solomon's transgression, and yet they are all used as instruments for the Lord's work. "The cause was from the Lord that He might perform His saying."

THE GENERAL ASSEMBLY.

(Continued from last week.)

MONDAY MORNING.

The Assembly was constituted with devotional exercises.

Rev. J. K. Smith presented the report of the Committee on Re-arrangement of Presbyteries. The first was a proposal for the erection of the Presbytery of Orangeville. Rev. Alexander McFaul, Charleston, was appointed first Moderator of the new Presbytery, to meet on second Tuesday of September, 1885. The next part of the report related to the formation of the Presbytery of New Westminster, B.C. The first Moderator to be Rev. J. S. Mackay and the first meeting to be held on third Wednesday of August with Synodical powers. An application was also made for the division of the Presbytery of Brandon. It was recommended in the report that a Western Presbytery, that of Regina, be formed to meet at Regina on 15th July, with Rev. T. S. Livingstone to be the first Moderator.

In relation to the applications for the formation of Orangeville Presbytery, it was agreed on motion of Rev. K. H. Warden, seconded by D. J. Macdonnell, that it be remitted to the Synod of Toronto and Kingston. The proposal for the erection of the Presbytery of New Westminster was, on motion of Principal King, seconded by Rev. I. Somerville, remitted to the Home Mission Committee for consideration and that they report to next General Assembly.

The recommendation that the Presbytery of Brandon be divided was adopted by the Assembly, and the territory from the Western boundary of Manitoba is to be included in the Presbytery of Regina, who shall have power to appoint representatives to the Synodical Committee.

Rev. R. H. Warden presented the report of the College Committee, stating that although there had been a diminution in the receipts of the common College Fund, it had to be borne in mind that there had been large subscriptions to the endowment fund of Knox College, which satisfactorily accounted for the decrease in the ordinary fund. He moved the reception and adoption of the report.

Mr. J. McLennan, Q.C., then submitted the report relating to the overture bearing on the consolidation of colleges, also the distribution of the Common Fund and the proposed increase of the salary of Rev. Dr. Proudfoot. The Committee had come to the conclusion that a consolidation of the colleges at present was impracticable, and that the further discussion of the question was unwise and injurious to the best interests of the Church. There was also submitted a resolution in which it was proposed that the Assembly, desirous of a more economical utilization of professorial power, suggested the interchange of professorial labour among the colleges. The Committee were unanimous in recommending the continuance of the Common Fund, and that it be distributed according to the requirements of each institution, and that no additional professors should be appointed or outlay incurred without the sanction of the Assembly.

Mr. J. Charlton, M.P., said that the committee appointed to consider the question of consolidation have not given it the consideration it deserves. The committee has not discharged its functions. The feeling in the Church is almost unanimous in desiring theological consolidation. This feeling operates injuriously to existing institutions and is entitled to respectful consideration. There were superior inducements elsewhere. The tendency to go abroad will increase. Our colleges must be more amply endowed, and better equipped. This question might be solved by voluntary arrangement, or by the Darwinian process of the survival of the fittest. He commented upon the decrease in contributions to the Common Fund. There were difficulties in the way of arriving at a solution. The Church wants to know whether it can be attained. She desires a solution of this difficulty. If she finds it is unattainable she will settle down to the fact, and will give each institution a generous support. The solution must be satisfactory to the Church. He moved that the subject be remitted to a committee to consider and report to next General Assembly. Meanwhile the Church should most heartily and generously support the colleges.

Rev. W. T. McMullen seconded the motion. College consolidation may, he said, be impossible; but if so we must show to the people that proper efforts have been made to secure it. Professors were not in sympathy with consolidation. They were attached to their respective institutions. He thought that we ought to follow the line suggested by Mr. Charlton.

It having been previously agreed that the time and place of meeting of next General Assembly should be taken up at this hour, Rev. R. Laing, Halifax, moved that it be held in St. Matthew's Church, Halifax, on the second Wednesday in June, 1886. At the close of the morning session, Dr. Macdonald moved that the matter be reconsidered.

MODE OF ELECTING MODERATOR.

The overture from the Synod of Hamilton and London on the subject having been read, Rev. W. T. McMullen maintained that the Assembly of 1884 had done an unconstitutional thing in taking away the Presbyteries' right of nominating the Assembly's Moderator. After reading the resolution bearing upon the subject adopted by the Assembly at the time of the Union, he proceeded to answer the reasons urged for the proposed change in the mode of election. We ought no doubt to maintain the dignity of the chair, but we ought to maintain with equal dignity constitutional liberty.

Dr. Macdonald, Hamilton, showed that the change ignored the rights of an important element in the Church, the College of Moderators had no elders among those who constituted it. It was the uniform practice that all popular assemblies were free to elect their own presiding officers.

Rev. D. H. Fletcher, Hamilton, said there was a very general and a very strong conviction that in its action on this question the General Assembly had exceeded its powers. It was *ultra vires* to interfere as it had done with the right of Presbyteries. Its legislation at the close was hasty, unwise and unnecessary. It was discourteous to Presbyteries. As had been already shown, it was unjust to a large portion of the members of the Church. Elders were excluded, and

though at present they were debarred by the constitution from occupying the Moderator's chair, he saw no reason why they should be. He concluded by a summary statement of the objections to the new departure.

MONDAY AFTERNOON.

After spending some time in settling the order of business and arranging some new business, during which it was resolved to hear Mr. McDonald, a deputy from the Free Church of Scotland, this evening, a motion of reconsideration regarding the place of meeting was then put and carried, and by a considerable majority it was agreed to meet in Hamilton next year instead of in Halifax as agreed upon in the forenoon.

The overtures respecting the appointment of Moderator were then taken up again.

Mr. D. D. McLeod was heard on behalf of the Presbytery of Barrie. Mr. McLeod spoke strongly against the College of Moderators, and concluded by moving that the matter be sent down to Presbyteries for their consideration, and that during the year Presbyteries nominate as they have done heretofore. This motion was seconded by Mr. McMullen.

Mr. K. Campbell, Montreal, moved in amendment that the overtures be received, but inasmuch as no constitutional principle is involved, the matter be not considered any further. Mr. Campbell spoke at length on the subject. He asserted that what was done last year was not the passing of a law, simply a mere arrangement. He produced an armful of books from which he quoted to show the strength of his position and the ignorance of those who were opposed to him.

Principal Grant seconded Mr. Campbell's amendment. He spoke at length and with a good deal of feeling and indignation.

Principal King moved another amendment to the effect that the legislation of last year be simply set aside.

Dr. Reid seconded Dr. King's amendment.

A vote was then taken, when Dr. King's amendment was carried over Mr. Campbell's.

Dr. Caven moved the first part of Mr. D. D. McLeod's amendment, as he did not wish to overturn so quickly the legislation of last year. Dr. King's amendment was carried over Dr. Caven's.

Dr. Grant moved another amendment in favour of the General Assembly reserving to itself the right to appoint its own Moderator. This amendment was carried over Dr. King's.

Dr. Grant's was then put against the original motion, and was carried. It was that the Assembly, like all other Courts of the Church, appoint its own Moderator by nominations made after the Assembly meets.

Mr. Bruce presented and read the report of the committee appointed at a former meeting of Assembly on the supply of labourers for mission stations. What the report suggests is that Presbyteries if they find men they think worthy of the position of catechists and missionaries, be empowered to send them to college, and that colleges be empowered to receive them and allow them to attend such classes as the young men are able to avail themselves of. In other words, they could at first attend such classes as they would profit by with a knowledge of the English language only. Mr. Bruce pointed out that this is the only scheme before Assembly that will increase labourers. Summer sessions would give a different distribution to labourers but does not increase their number. He referred to objections that may be raised against the proposal. It was agreed to send the report to the committee already appointed to consider the matter of Summer sessions.

The consideration of the report of the Committee on College Consolidation was resumed. Mr. McLennan's motion and Mr. Charlton's amendment were read. Dr. Beattie, who seconded Mr. McLennan's motion, spoke in favour of the motion. He is opposed to the general rule prevalent in the United States of giving financial aid to students in an indiscriminate way. He would not lay great stress on the apparent diminution in the contributions to the Common College Fund. Besides, the attitude of Queen's College towards University Federation practically shuts the door in the meantime on consolidation. He thought that the further agitation of the question would be hurtful to the interests of education.

Mr. Burnfield supported the amendment. He did not think that it was possible for the Committee to consider this matter sufficiently. The colleges ought to be supported far more liberally than they have been. He referred to colleges in the United States and Scotland, and the way in which professors there are supported. He did think that the diminishing contributions as reported showed that the people were opposed to so many colleges.

Mr. Campbell, Montreal, thought nothing should be said here to increase discontent throughout the country. Princeton got its reputation not when it was so largely and fully equipped, but when it was poorly equipped, when it had few professors. He did not so much desiderate experts, he did not think experts in Professorial chairs to be useful in a practical way. To put learned pundits at the head of students might run them rather than help them.

Principal Forrest thought that if Mr. Charlton had been at the Committee from the beginning we would have saved a good deal of his speech. They have great things over the line, but some things there we do not want. We don't want to buy students to pauperize them by paying \$200 a year or more. No feasible scheme for consolidation has ever yet been presented by its friends. He did not wonder that the contributions were diminishing if men went through the Church as they do in this Assembly crying out we have too many colleges. Many people make a small excuse for not giving money.

Mr. Simpson, Halifax, would like to know what has been tried. Have propositions been made and rejected? Has everything been done that can be done? If so, let us know it. Was any proposal made to Halifax, and was it rejected? Was any made to Montreal and was it rejected? He supported Mr. Charlton's amendment.

Mr. Warden undertook to show that the liberality of the Church to colleges was not diminishing. He compared the

years 1880 and the past year. In the former year \$19,000 was required, and less than that by \$3,000 was received; for the last year it is now shown that \$13,000 is required, and the coming short is only \$2,000. In another way it may be shown that liberality is increasing. Five years ago \$16,000 was given; last year, when endowments are counted in, \$24,000 was given, an increase of some fifty per cent. He showed that a meeting during the year was impracticable. He thought that at a time we were receiving larger contributions than ever, and we had more students than ever before, it was wrong to agitate the matter.

MONDAY EVENING SESSION.

Rev. Dr. McNish, in presenting the report of the Committee on the State of Religion, stated that though in many respects the report was satisfactory, there were still reasons to complain of the scarcity of returns received. The attendance on the means of grace showed a steady increase, and there were evidences of a growing appreciation of their value. Evangelistic services had not been held to any great extent during the past year. Wherever held they had been generally conducted by ministers of the Church, and this was recommended should be the case. The employment of professional revivalists should not be encouraged. Attention to Bible classes and Sabbath schools showed improvement throughout the Church. There had been large additions in the Synod of Montreal and Ottawa to the membership of the Church from the Sabbath Schools. Complaints were made that the tendency of Sabbath schools sometimes led to the neglect of parental instruction. It would be well for our ministers to attend to the duty of pressing on the young their relation to the Christian Church. There should be more systematic visitation and active effort on the part of Christians in looking after the careless and indifferent. In regard to family worship and the cultivation of home religion it was stated that the pressure of the times drives praise and prayer into a corner. In the Synod of Montreal great improvement in the cultivation of family religion had been reported. Prayer meetings, with some encouraging exceptions, are too much neglected. There ought to be a much larger attendance than has yet been seen at the congregational prayer meeting. Sessional Conferences had been held with good success in the Presbytery of Glengarry. There has been a marked improvement in Christian giving during the past year. The report highly commended the congregational visitations held in Toronto Presbytery.

Rev. Dr. McKee, St. John, in moving the reception and adoption of the report, spoke of the desirability of carrying out the first recommendation, that Presbyteries insist on receiving replies to the questions addressed to them. The State of Religion is the most important of all subjects. The maintenance of religious life is the chief work in which the Church is engaged. He paid a tribute to the value of the service rendered by elders and the devotion of women.

Dr. Wardrope desired to express his hearty gratitude to Dr. McKee for the sentiments to which he had given utterance. He had been greatly aided in his work by faithful and godly elders.

Rev. Andrew Wilson hoped that arrangements would be made for the printing and circulation of the report.

Rev. W. Donald, Pictou, N.S., spoke very favourably of the adoption of the method of congregational visitation pursued by the Presbytery of Toronto and gave an account of an impressive work of grace in several presbyteries in the Maritime Provinces, both among old and young.

Rev. Dr. Bryce explained the state of feeling regarding religion in the North-West. There is the manifestation of a new phase of religious life. There is great anxiety to advance religious institutions, because they contribute to the progress of the young country. It is hoped that this feeling may be brought into harmony with true spirituality.

Rev. G. M. Milligan spoke of the great success attending efforts in congregational visitation.

Rev. Robert Campbell desired to appeal to the Assembly on behalf of the lapsed and lapsing masses. In the Presbytery of Montreal they had a committee who receive notifications of the arrival of young men in the city. He moved that the report be adopted and the Convener thanked.

Rev. Peter Wright presented the report on Temperance, containing a number of encouraging statements as to the progress of temperance during the year, re-affirming the deliverance of last year, protesting emphatically against the Senate's action in the Scott Act, recommending ministers, office-bearers, Sabbath school teachers and parents to give prominence to the teaching of temperance principles and gratefully acknowledging the service rendered to the cause by women's associations.

Rev. Principal Grant moved in amendment that the report be received, and resolved: "That this Assembly rejoices at every token of the decrease of intemperance in Canada, and while expressing no opinion on any particular legislative measures would urge the members of the Church to use all means that may seem to them calculated to secure the further diminution of the great evil referred to." There are, he said, various currents of opinion prevailing on this question. There is only one opinion in reference to the sin of intemperance. Those who are moderate in their opinions are no less in earnest in their condemnation of intemperance as moral terrorism to be exercised? They were one with regard to the sin and to the end to be attained, but differed as to the best methods of securing that end. Some do not think it wise to become total abstainers. Those exposed to special temptation felt called upon to abstain, and those who were impelled to exercise self-denial for the sake of others. Another class thought the evil was so great that every one should be made to abstain by moral suasion. Still another class think that the evil is so great that there should be legislative effort for its suppression. Even this class is subdivided. True temperance should seek to unite all these classes, or do as Mr. Gladstone sought, to substitute light wines, etc.

Dr. Laing seconded Principal Grant's amendment.

Rev. D. J. Macdonnell did not think it out of place to state the opinion he held on the report now before the House. As long as he heard such things he would not be a total abstainer. He would decline to yield to dictation. He be-

heved it was wise for the Church to avoid discussion of specific legislation.

Rev. John Pringle, Kildonan, held that the traffic in strong drink was itself a great evil. It should be judged by its fruits. Its fruit is evil and only evil.

Rev. Robert Campbell thought that it would be desirable to obtain some degree of unanimity, though he would vote for the adoption of the report.

A motion to take the vote on the question was then carried, and on Principal Grant's amendment being put to the meeting, it was lost by an overwhelming majority, only twenty-three voting for it. This result was greeted with continued applause and all the recommendations of the Committee were then carried.

SCOTISH VISITOR.

Rev. Alexander McDonald, of Arddach, Nairnshire, commissioned to convey to the Assembly the fraternal greetings of the Free Church of Scotland, said he was pleased to visit the Canadian Church, and delighted to see the great work being carried on by this Church, and at witnessing the brotherly spirit prevailing. This Church had solved the problem of Christian union. In a few happy sentences he expressed the gratification he had experienced in seeing the work that was carried on by the Canadian Church and at visiting his fellow-countrymen.

The Moderator, on behalf of the Assembly, expressed the gratification experienced by Mr. McDonald's visit and address.

Principal MacVicar resumed discussion of the Temperance report. The report is charged with the expression of extreme views; it was not extreme. It belongs to Christian ministers to mould true opinions, not to stand at corners to see which way the wind is blowing. We must avoid moral terrorism or the use of moral terrorism; but there must be the utmost terror to all evil-doers. He did not think it wise to force people to abstain. He had yet to see the person injured by total abstinence. He had seen scores and thousands injured by drinking and moderate drinking. Thou shalt not kill. We are not called to discuss such legislation, yet every Tom, Dick and Harry might discuss measures; yet choice elders and ministers are forsooth to be silent. It is most appropriate that great social and ethical questions should be considered. When the Presbyterian Church abandons its rights in this respect Ichabod may be written upon it. If they were mealy-mouthed, they would be untrue to their ancestry.

Dr. Laing made an effective reply to Principal MacVicar's arguments.

L. W. Johnstone, Fredericton, N.B., and G. W. Had-dow spoke briefly.

Rev. Neil McKay, Summerside, P.E.I., said that it might be perfectly true that in Fredericton the repeal of the Act was only prevented by a small majority. In the County of York the Act was a great success. If this question is injurious to political parties, all the worse for the parties. Here we have no political parties. In five years longer the Scott Act will be a thing of the past. We shall have prohibition next.

TUESDAY AFTERNOON.

It was agreed to authorize the Moderator and Clerks to sign a petition to Parliament in terms of the resolutions agreed to last night against the amendments made in the Scott Act by the Senate.

A petition was read from the Women's Christian Union of Quebec, asking for sympathy and aid in the great work. They claim to represent 2,000 women. It was agreed to express sympathy and to inform the women of the action of Assembly on the question.

Dr. Wardrope introduced the remaining part of the Foreign Mission business. As to the proposal made in the report to ordain Mr. Cuthbert Mackay, it was found in the meantime that he was in such health that it would be unwise to proceed any further. It was stated that it is not likely he will ever be able to do any work. The Committee has had work among the Chinese in British Columbia but have taken no definite steps as yet. It was recommended to the new committee to take such steps as may seem advisable. The matter of forming a Presbytery in Central India was then considered. The Committee recommended in the report that the matter be referred to the newly-appointed committee to consider it, and if they see fit to give power to form a Presbytery. Principal Caven thought that as this question was being considered very carefully by a Committee of the General Reformed Council, it would be better to leave the matter in abeyance for this year. It was found that no organization could be formed before next Assembly and so the recommendation was adopted.

On motion of Mr. Scott, seconded by Mr. McL. Sinclair, a motion was passed, expressing thanks for work done, and also for the providential care extended to the missionaries going to and returning from their fields. It was also agreed to pay \$500 additional for the house provided for Mr. Grant, of Trinidad. Dr. Grant moved a motion, completing the work of the Foreign Mission, West, and spoke a few words referring to the prominent points in all the fields. Everywhere at this moment the prospects are most encouraging. The motion expressed great thankfulness and commended the new missionary to the care and blessing of God. Dr. Caven seconded the motion which was carried unanimously. It was indicated in an unofficial way that the Governor General is taking an interest in our work there and that he had spoken personally to Holkar indicating that it was his desire that no obstacle should be thrown in the way of the work there. It was also stated that cholera was very prevalent there at last accounts, over 100 having died in one day in Mhow. Professor McLaren presented the report on Unification of Foreign Missions, East and West. (The report is in printed form.) The Committee recommended that the report be sent down to Presbyteries. It was at once agreed to receive the report. It was then moved to send the report down to Presbyteries when it was moved in amendment by Mr. N. McKay, pointing to an immediate union, and also in favour of having one committee instead of two as recommended in the report. It was agreed, however, to act in terms of the report of the Unification Committee.

The Committee on Standing Committees presented their report on that which was remitted to them respecting the Home Mission Committee and the North West. The Committee recommended that two members be on the Committee from Manitoba and the North West. An amendment to have but one name on the Committee was at once voted down. It was then moved that there be three instead of two. This amendment was carried by a small majority. The members of Committee from Manitoba and the North West are, therefore, Messrs. Robertson, Pitblado, and Gordon; Mr. William Mitchell, elder, Toronto, and Rev. A. Findlay, Superintendent of Missions in Muskoka, were added to the Committee.

The College Consolidation Question was then resumed. Mr. W. D. Armstrong was the first speaker. He favoured the amendment. He was surprised at the opposition raised as to the personnel of the Committee. He thought the Committee was a sufficient one. We are asked for a scheme, but it would be easy to bring a scheme. For example, Montreal might go to Halifax, or Halifax might come to Montreal, and Morrin might come as well, and many other schemes might be presented. On another plan all might give up and come together to Ottawa and build a building sufficient for the Dominion. We have had a committee, some say, and what an amount of labour we are told was spent on it. Some said three days, some said a whole day. With all that, some think that not nearly enough consideration has been given to the question. What has been done? An arrangement was once made to have a meeting called at Kingston in March or April last. That meeting was not called, and when a meeting was called to assemble at Montreal last week there was not in the circular a word about consolidation. When the Committee assembled on last Thursday morning the Convener was of the opinion that only one question was before them, and that, not consolidation; and he was convinced when it was shown from the minutes of last Assembly that consolidation was committed to them. Moreover, the Committee had met but a very short time when the recommendation put before the Assembly was penned. How in such circumstances can it be said that sufficient consideration has been given to consolidation? He did not believe the question an impracticable one. It will grow, difficulties will be removed. Consolidation will come, must come, and therefore, it will have to be dealt with. Supposing we had endowments and equipments we would need consolidation, for we would not have students, and there is no prospect of ever having students enough for so many colleges. Mr. McCuaig hoped when he heard of the Committee last year that something would issue from it, and yet nothing did come. So long as there is nothing practicable before the Church, he thinks that further discussion is hurtful to the interests of Theological education. If agitation be continued he fears that the people will be alienated from the colleges altogether. Better leave them to the law of the survival of the fittest. Mr. McLean Sinclair did not approve of this agitation. We have a wide country, and the colleges are there, they represent interests. Besides the endowments are there and we cannot alienate or transfer them if we wished it. Principal Caven here announced that when he spoke last he meant to move an amendment to the main motion in such terms as these, that words to this effect be added—that this Assembly refuses to discuss the matter until a feasible scheme is placed before it. He moved this now as it was seconded. Mr. Robertson (Chesterfield) spoke in favour of Mr. Charlton's amendment. He spoke in favour of having all matters brought fully before the Assembly and the Church.

TUESDAY EVENING.

Tuesday evening session was devoted to the consideration of the work of French Evangelization. In presenting the report of the Board, Principal MacVicar spoke of the responsibility he felt in connection with this work. It received wide attention and was regarded with interest on the continent of Europe. He gave many interesting details concerning the work at Point aux Trembles. He stated that at the March communion sixty sat at the Lord's table. At the close of the session, a few weeks ago, nearly the whole of these returned to their homes in different parts of the country. Who can estimate their influence for good upon the members of their families and others with whom they may associate? The Church is fortunate in having the services of so faithful and self sacrificing a band of Christian teachers as those in these Mission Training Schools. The Schools are worthy of the confidence and sympathy and liberality of the friends of Christ. The results of the past session amply compensate for all the toil and means expended in connection with the work during the last forty years. Two of the former pupils, who distinguished themselves as gold medallists during their course in McGill College, have just completed their theological studies in the Presbyterian College, Montreal. Several of the present pupils have the ministry of the Gospel in view, and three of them are this summer engaged in mission work. Others are being trained for teachers. The large addition to the number of pupils last session entailed a very considerable increase in the expenditure of the Schools, but it is cheering to report that the full amount required has been obtained, and a balance of \$275.11 remains on hand at the close of the year.

Mr. Chiniqy delivered a glowing and eloquent address, urging the importance of a vigorous prosecution of the work of French Evangelization.

Mr. R. H. Warden, having been called upon rose amid applause and gave brief but lucid details of the work carried on by the Board, and referred to the great increase of French Canadian population in Eastern Ontario.

WEDNESDAY MORNING.

The Assembly was opened with devotional exercises. Mr. F. B. Stewart laid upon the table specimens of Hymn Book in Tonic Sol-fa notation.

Rev. James Middlemiss presented the report of the committee on the Aged and Infirm Ministers' Fund. He hoped the Assembly would make some effort to place this important fund on a satisfactory basis. One of the greatest difficulties in connection with the administration of the Fund is the

question whether those who have other means of support should participate in the benefits of the Fund. Some think that grants should be given simply as a recognition of ministerial services, others that its benefits ought to be confined to those who require assistance. We should have a practical solution of the difficulty. He was personally opposed to making the benefits of the fund of an eleemosynary character. This, however, is not the view taken by the people generally. If a respectable capital could be raised then a satisfactory solution could be found. The interest on capital and notes to be applied to payment of maximum allowance, and the congregational contributions to supplement necessitous cases. Mr. D. McKay, of Toronto, has given a donation of \$2,000 to increase the capital, and it is probable that others will follow.

Rev. G. M. Milligan thought that all things considered the report presented was very gratifying. The Fund is somewhat anomalous, nor has it received the consideration from the Assembly which it deserved. The Widows' and Orphans' and Aged and Infirm Ministers' Funds ought to be separated. Mr. Milligan believed that the fund was popular with the Church. The establishment of an adequate capital would obviate many difficulties. He eloquently enforced the duty of making adequate provision for the aged and infirm ministers, and concluded by moving a resolution to the effect that the two Funds be separated, and that efforts be made to bring up the Aged and Infirm Ministers' Fund to a satisfactory condition.

Mr. Hamilton Cassels, in seconding the motion, said that he thought it was gratifying it was at the same time a very humiliating report. He thought that the fault was largely due to the ministers. It might be from delicacy that they refrained from placing the claims clearly before the people, but it was a false delicacy. The people will always respond to a clear call of duty. Instead of a starvation allowance a living allowance should be given.

Dr. Caven and Mr. J. K. Macdonald, also spoke in strong commendation of a better support of aged and infirm ministers.

Rev. Joseph Whyte, New Edinburgh, wished to call attention to the fact that the Fund had not been increased proportionately to the increase of annuitants. He also called attention to the fact that a number of ministers neglected to pay rates. He thought there should be no premium placed upon neglect. The ministerial rate might be raised from one half to one per cent. of their income.

Mr. Middlemiss stated in reply that a large proportion of the ministers paid their rates. After a little general discussion, the motion was unanimously carried.

WEDNESDAY AFTERNOON.

A memorial agent the Aged and Infirm Ministers' Fund, read at the close of the forenoon sederunt, was again taken up. Dr. McDonald was heard on behalf of the overture. He said it was the feeling of the Synod he represented (Hamilton and London) that this Fund had not as yet received the importance it deserved. The intention was not to press this matter on the Assembly for the members of the Assembly are well aware of the fact, but to ask that a committee be appointed to look into the matter, said committee to consist largely of laymen. It was moved that the memorial be referred to the committee appointed in the forenoon. The motion was agreed to. The Moderator then submitted the names of the committee the Assembly agreed to appoint in the forenoon. The list is as follows: Rev. Messrs. R. Campbell, J. Barclay, Principal Grant, J. W. Mitchell, D. J. Macdonnell, G. M. Milligan, Jos. McCoy, T. W. McLeod, R. Moodie, J. C. Murray, Dr. Wardrope, J. K. Smith, D. H. Fletcher, R. J. Laidlaw, J. Middlemiss, with J. McLennan, A. Jardine, W. M. Clark, H. Cassels, D. Morrice, D. McMurchy, C. Davidson, Dr. McDonald, D. McLellan, and J. K. McDonald, Dr. McDonald, Convener.

Mr. McLean Sinclair presented the report of the Maritime Provinces. It consisted largely of figures. Dr. Murray, of New Glasgow, N.S., moved the adoption of the report and spoke at some length, setting forth the claims of the Fund in a sensible manner. He spoke of ministers as being well educated and hard worked, and yet in most congregations out of cities they can do no more than make ends meet. The state allows a fair retiring allowance to her servants when they are able no longer to do their work. Why should the Church neglect her servants when unable to do their work? Mr. R. Laing seconded the motion. The motion was agreed to.

The College Consolidation Question was then resumed. Mr. L. W. Johnston was the first speaker. He asked Principal Forrest's motion to be read. All the motions before the house on the question were read. As Mr. Johnston wished to move an amendment and none was admissible at the present stage, he deferred his speech. Dr. Burns, as seconder of Professor Forrest's amendment, substituted a fuller one, and spoke to it. Each college like a tree is rooted in its place, and flourishing in its surroundings. Morrin is not at our disposal, it is as a special foundation. He went over each in succession and showed that at present it is impossible to dispense with any one. He cannot see any good to come out of further discussion especially in view of the attempts being made at the present time respecting endowment. Mr. Charlton's committee, moreover, could not possibly come together during the year. He could not see the advantage of the great seminaries of the States. Men may shirk work in large institutions where there are many students, but they cannot do that under the eye of our professors. Rev. George Bruce (St. John) spoke briefly. He said there was common ground to all. He admitted that fewer colleges would be better, if that were possible. He could not look with any degree of satisfaction on the obliteration or amalgamation of the college in which he himself studied, and so he can understand what men trained in other colleges feel with respect to those colleges. At the same time now that the question has been raised he believes it will be better to let the matter go to a committee for a year. It would be better for the confidence of the Church.

Mr. McLennan spoke in favour of the report. He did not agree with Mr. Armstrong that the question of the de-

Ministers and Churches.

THE Presbyterian Sabbath school, Bradford, had an excursion to Orillia on Friday last.

PLANS for the erection of a new Presbyterian church at Cobocock are being prepared.

THE Rev. Principal King, D.D., preached in St. Andrew's Church, Ottawa, last Sabbath.

THE Rev. M. W. Maclean has registered at the London offices of the Canadian government.

THE Rev. George Grant, M.A., formerly Principal of the Simcoe Union School, has been called by Knox Church, Petrolia.

THE pulpit of Knox Church, Seikirk, was occupied last evening by Mr. Nairn, of New Brunswick, who has just arrived in Manitoba.

THE Young People's Improvement Society of Knox Church, Orangeville, which has been in existence about a year, is in a flourishing condition.

THE Sacrament of the Lord's Supper was dispensed at St. Andrew's Church, Truro, on Sabbath last; thirty-six persons were admitted to membership.

THE Rev. Dr. James Bennett conducted services in Union Hall, Portland, recently. It is probable that these services will be held regularly in Union Hall by Dr. Bennett.

THE work on the new Division Street Presbyterian Church, Owen Sound, is being rapidly pushed forward. The corner stone is to be laid on the afternoon of the 25th inst.

THE pulpit of St. James Square Church, Toronto, was occupied last Sabbath by the Rev. Thomas Wardrop, D.D. Convener of the General Assembly's Committee on Foreign Missions.

THE Sacrament of the Lord's Supper was dispensed in St. Andrew's Presbyterian church, Picton, on Sabbath week. The services both morning and evening were solemn and impressive.

THE Woman's Foreign Missionary Society of Salt Springs, Picton, has given the sum of twenty five dollars for the support of a native teacher on Eromanga under charge of Rev. H. A. Robertson.

THE Presbyterian congregation at Blackney has been presented with a very handsome communion service by a lady member, who witholds her name, not wishing her left hand to know what her right hand doeth.

ON Wednesday evening last the Young People's Association of St. Andrew's Church, Whitby, gave another of their popular social re-unions that have been so successful for some months past. The programme was very attractive.

SINCE 1875 there have been eleven moderators of the Presbyterian Church in Canada. All of these were Scotchmen, with one exception, that of the Rev. Dr. Jenkins, of Montreal, who had the misfortune to be born south of the Tweed.

THE question, "Is Pulpit Power on the Decline?" will be discussed at the evening conference of the Presbytery of Maitland, which meets in Kincardine on July 14th. The question will be introduced by Rev. Messrs. Thomas Muir, George Law and D. G. Cameron.

THE Rev. Mr. Cockburn, of Uxbridge, dispensed the ordinance of communion in the Presbyterian Church, Utica, on Sunday afternoon week. The congregation was the largest that has been in the Church for many years, and the discourse delivered was able, eloquent and practical.

THE Rev. Dr. Alexander McKnight, the Moderator of the Presbyterian Church in Canada, was born at Dalmeilington, Ayrshire. In 1855 he received the appointment of teacher of Hebrew in the Free Church College, Halifax, N.S., and two years later was ordained pastor of the Dartmouth Presbyterian Church. In 1878 he became Principal of the Presbyterian College at Halifax.

A GARDEN party, under the auspices of the Presbyterian Church, Harrowsmith, was held at the residence of Mr. John Williamson. The evening was passed very pleasantly. The lawn was beautifully illuminated with torches and Chinese lanterns. The receipts of the evening were nearly \$40. Mr. Rattray, student of Queen's College, is labouring with much acceptance in Harrowsmith congregation.

ON the 4th of June a special meeting was held in St. Paul's Church, Bowmanville, when Messrs. John McMurtry, John McClellan and James Beith were ordained as elders, and, together with Dr. McLaughlin, inducted over the congregation, and on the following Sabbath the Sacrament of the Lord's Supper was observed by the congregation. All the services were deeply interesting, and were a fine preparation for the reception of the pastor they recently called, if he should see his way to accept.

THE Rev. Dr. Jardine, says the *Brockville Recorder*, delivered an able lecture at Farmersville a few days ago, and after it was over he and Rev. Mr. Kellock held a conference respecting the Presbyterian services recently established there. The people it appears are pleased with them and desire to have them continued.

A committee was appointed to procure subscriptions and ascertain what the people are willing to do in order that it may be kept on as a mission station. The deputation felt much encouraged by the interest manifested.

THE Falmouth, Jamaica, *Gazette*, in reporting the proceedings at the induction of Rev. James Ballantine, late of Paris, Ont., to the pastorate of Hampden Church, adds: The new pastor is no stranger in Jamaica and its people. He was for many years minister of Stirling and Kingston, and was for a few months also at Hampden itself. We join with his many old friends in wishing him a long and successful ministry in this neighbourhood. We hope also that the old church of Hampden will prosper under the fostering care of its new leader as in the days of yore.

THE monthly meeting of the Woman's Home Missionary Society was held in St. John Presbyterian Church, St. John, N.B., recent. Mr. Ellis, M.P.P., was present and gave an account of the preparation and passage of the recent legislation in reference to the Society, stating that any changes made were at his own suggestion with a view to attaining more certainly the object of placing the Society in a correct position as regards incorporation. The president, Mrs. McArthur, tendered her resignation, for reasons given, which was accepted. Miss Henderson, vice-president, was called to the chair and the election of a president was deferred to another meeting.

THE grounds around the new Presbyterian Church, Keene, have been levelled by a "bee" of the members, and a correspondent of the *Peterborough Examiner* adds: The old church looks diminished, and its glory is departed, yet it has served its generation well, and holds many happy memories. The Rev. Francis Andrews alluded in a most touching manner, in his last sermon in it, to the passage of years, his own occupancy of the pulpit in the old building for thirty-three winters, the many pleasant associations connected with those years, and the hopes for the future, in the use of the new and imposing structure which looks down so benevolently on its aged friend, and almost parent, "the auld kirk."

THE Rev. Mr. Sieveright, of Huntsville and Allansville, lectured in the Presbyterian Church, Bradford, recently. He referred to his appointment as missionary to Prince Albert, and gave a graphic account of his journey of 550 miles from Winnipeg, the top of Her Majesty's mail bags his seat by day, and a buffalo robe his bed for thirteen nights on the frozen ground without even the cover of a tent. He showed his intimate knowledge of the country by an exhaustive description of Humboldt, Batoche, Duck Lake, Fort Carleton and Prince Albert, and gave a most interesting account of the country that has recently attracted so much attention. The proceeds of the lecture are devoted to the cause of missions in Muskoka.

THE ordination and induction of the Rev. John Hay, B.D., of Queen's College, Kingston, to the pastoral charge of St. Andrew's Church, Campelloff, took place on the 9th inst. An able discourse was delivered by the Rev. Mr. Torrance, of Peterboro'. The Rev. Messrs. Bell and Sutherland addressed the minister and people on their respective duties. The whole service was conducted by the Rev. Mr. Thomson, of Hastings. There was a large attendance, not only at the afternoon services, but also in the evening at the social provided by the ladies of the congregation. An enjoyable and profitable time was spent for a couple of hours, when the meeting dispersed, all well pleased with the course of events in this congregation.

THE Rev. A. Falconer, formerly of Dartmouth, on leaving Trinidad, was presented with a purse of £120 sterling, and Mrs. Falconer received a handsome present from the ladies. They are now on their way to Scotland. Their eldest son, Robert, has gained the West Indian Gilchrist scholarship, worth £100 per annum and tenable for three years. The marks obtained by Mr. Falconer place him next to the first in the original honors. Mr. Falconer, who is a student of the Queen's Royal College, Trinidad, having passed with high honors in two successive yearly Cambridge Local examinations, has also won the scholarship of his own college, £150 per annum, also tenable for three years. He has left for the University of Edinburgh, where he will continue his studies.

A NUMBER of the ladies of the Presbyterian congregations in Brockville assembled in St. John's Church recently to meet Mrs. Dr. Thorburn, of Ottawa, and consider the advisability of forming a branch of the Woman's Foreign Missionary Society in this town. Mrs. Thorburn explained fully the object of the Society and the manner of conducting the meetings, after which it was resolved to form an auxiliary here, and the following were elected office bearers:—President, Mrs. Jardine; Vice-President, Mrs. Burnfield; Secretary, Mrs. Bell, Treasurer, Miss Dowsley. The regular meetings will be held alternately in St. John's and the first Presbyterian churches, the first having been held in the latter on the 18th inst. The society is accomplishing a great deal, having during the past year contributed over \$10,000 to the Foreign Mission. Work of the church.

THE congregation of Knox Church, Cornwall, of which Mr. Hastie is pastor, took formal possession of their new church on Sabbath, 14th inst. The Rev.

Dr. Cochrane, of Brantford, officiated morning and evening, and the Rev. Dr. McNish, of St. John's Church, Cornwall, in the afternoon. On Tuesday evening a social was held, at which a number of suitable addresses were given, the chief speaker being the Rev. Dr. Beattie, of Brantford. The services were continued on the 21st by the Rev. Dr. Bryce, of Winnipeg. This edifice is one of the handsomest in the Province, and cost nearly \$20,000. It is carpeted and cushioned throughout and lighted with gas. The furnishings were all provided by the ladies at a cost of over \$1,000. Though the building cost considerably over the sum originally intended, yet the balance will not be a burden to this energetic congregation.

THE entertainment given by Professor Buell, Regina, in aid of the building fund of the Presbyterian Church, took place recently, and proved a rare treat to those who attended it. The new church building was well filled, every reserved seat being occupied and amongst the audience was noticed a large sprinkling of the officers and men of the Montreal Garrison Artillery. The band of the brigade was also present and discoursed sweet music at intervals during the evening. The entertainment consisted of various dissolving views each being thrown on the canvas from a photographic plate and produced the effect of a large photograph. The audience was carried during the evening from Regina via C. P. R. and across the Lakes to Montreal and Quebec and thence through the States to Europe, and a thoroughly delighted audience they seemed, and many were the ejaculations of surprise and delight heard during the evening. The whole entertainment was a success.

At a recent meeting of the Presbytery of Barne, says the *Orillia Packet*, the Rev. Dr. Fraser, from a committee previously appointed, submitted a report on the subject of Temperance. Without entering into detail, it may be enough for the present purpose to say that the returns—the basis of the report—from pastors and kirk sessions to queries furnished them, bore ample testimony to the marked advance of temperance sentiment in their several localities. The returns, at large, spoke of the means employed for the promotion of the cause, by temperance sermons and lectures, the formation of societies, and, in some instances, by house to house visitation, and of the success attending those means. The encouraging fact was also mentioned that the office-bearers of the church, and the superintendents and teachers of the Sabbath schools were themselves, for the most part, if not universally, abstainers, and faithful promoters of temperance, and that in a few instances a good beginning had been made among the young by the formation of Bands of Hope; and that, upon the whole, the prospects for the future were full of promise.

THE Halifax *Witness* says:—The first settler at Cape North, C.B., was John Gwynn, an American refugee. He came to the Island in 1812, and was probably the first preacher of the Gospel in Cape North. He owned a vessel in which he traded and when it port would hold meetings for prayer and reading the Scriptures. Six years after his arrival they received a visit from Dr. McGregor. In 1833 Rev. Alex. Farquharson came out from Scotland and visited Cape North as well as other parts of Cape Breton. One year after his arrival ten churches were built. He was followed in the year 1834 by the Rev. John Stewart, late of New Glasgow. Mr. Stewart sent home an account of the first celebration of the communion in his congregation to the Colonial Committee. One thousand five hundred persons were present. Copious tears were shed mingled with emotions of joy. On the spot where they were assembled to worship God a few years before, nothing but the roar of beasts of prey could be heard. Now hundreds were singing God's praises and holding communion with Him. The desert had been made to rejoice and blossom as the rose.

TAVERNER'S BIBLE.

Among the young men trained in Wolsey's new college at Oxford was Richard Taverner. He was an ardent student of Greek, and Erasmus's Greek Testament and Tyndale's English version naturally attracted his attention. He read them and was imprisoned for his pains. Afterwards he gained the favour of Cromwell, who had him appointed an office at Court. His own scholastic tendencies, encouraged probably by his patron, set him to undertake a fresh revision of the English Bible. He took Matthew's as his basis and endeavoured, by an occasional change of phraseology and minute critical touches, to make the translation more accurate and the language more vigorous and idiomatic. Some of his renderings in the New Testament are very happy, and bring out the exact meaning of the Greek. He uses the word "parable" instead of "similitude," which Tyndale usually employed. In fact, this Bible brings us a step nearer our Authorized Version. It was published in small folio "At London, in Flete-strete, by John Bydell, for Th. Barthlet," in the year 1539. A quarto edition of the Bible and two separate editions of the New Testament were printed in the same year. In the first edition there is a curious omission of the last clause of 1 Corinthians xii. 13. It occurs at the foot of a column. In my copy a small piece of paper, containing the missing clause in the same type, neatly inserted. Two curious readings may be noted. In Psalm xci. 5, we find "buggies" (doubtless from *bag*, a fiend), instead of "terror;" and in Jeremiah viii. 2, "tryacle" instead of "balm."—*Good Words*.

Our Young Folks.

THE CAPTAIN'S STORY.

"Say, captain, do you want a boy?"
The old man looked up and fixed his keen blue eyes on the boy who stood before him.
"What do you want to go to sea for?" he asked.
"To have a good time," answered the boy promptly.
"What's your name?" asked the captain.
"Willie Harrison."
"Do your mother and father know you are going to sea?" asked the captain.
The boy's face flushed. He hung his head and did not answer this last question.

"I thought as much," said the captain, reading his answer in the boy's face. "You looked to me like a boy that was running away from home. Now, you have probably been reading books about sailors that have made you believe they have nothing but an easy time and lots of fun. These books have said nothing about hard work and storms. If you will take my advice, my boy, you will go right back home again, and not leave it again in this way. Wait till you are older and wiser before you decide on your calling for life. When I was a boy about your size I did the same thing. I ran away from home and shipped on a vessel without telling my mother what I meant to do." I left a note where I knew she would find it after I was gone, telling her that I would write when we reached a port. I thought it would be a grand thing to be a sailor, but I was soon undeceived. We had scarcely left port before I would have given anything in the world to get home again. I had plenty of hard work to do, and many a taste of the rope's end if I failed to please. Sick or well I had to work, and even when I did my best the mate swore at me for a lazy lubber. I used to cry myself to sleep many a night thinking of home and the dear mother I had run away from. I knew then what a foolish boy I had had been, but that did not help the matter.

"At last there came a terrible storm. The waves seemed to me to tower up like mountains, and they looked as if they would swallow us up. Our sails were torn in shreds and the masts were broken.

"We must take to the boats," the captain said; "she is sinking fast."

"The boats were hastily lowered, and then the men crowded into them as fast as possible, lest there should not be room for all.

"Give-way!" shouted the captain; and the men bent to their oars.

"Don't go without me!" I screamed, as I saw they had deserted me, but my call was in vain. The roar of the storm drowned my voice, and the men were too intent on saving themselves to heed me.

"The vessel was very near shore when she was wrecked, and I thought perhaps the men might have intended to return for me; but, as I saw the little boats tossing on the waves like empty shells, I feared that they would not be willing to face them to save me. I was without a friend or helper save One.

"Very earnestly I prayed that God would spare my life and let me see my home again.

"I saw a wave approaching which looked as if it would surely engulf the vessel, and, clasping an empty hen-coop which was on deck, I awaited its coming. I felt it sweep me from the deck, and I clung to the coop with all my strength, knowing that it would keep me afloat at any rate.

"Two or three times I almost lost my hold, but at last my life preserver was thrown upon the

beach, and kind hands saved me from the water. God had answered my prayer and mercifully saved my life. When I was well enough I wrote to my mother, telling her of my escape and asking her forgiveness for leaving her. I did not receive an answer, and it was some time before I was able to get a passage home.

"When at last I reached my native place, I found the house empty and closed, and weeds growing everywhere in the once well-kept garden. My mother had died of a broken heart when, as she supposed, I had perished with the wreck. My letter had been too late.

"Now, my boy, you have heard my story. Will you profit by it? Will you take my advice and go back to your mother?"

"Yes, sir," answered Willie.

The romance he had fancied in a sailor's life was offset by the sad story he had just heard, and he was sensible enough to profit by it and return to his home and his parents before it was too late.

MAKE SOMEBODY GLAD.

On life's rugged road,
As we journey each day,
Far, far more of sunshine
Would brighten the way.
If, forgetful of self
And our troubles we had
The will, and would try
To make other hearts glad.

Though of the world's wealth
We have little in store,
And labour to keep
Grim want from the door,
With a hand that is kind
And a heart that is true,
To make others glad
There is much we may do.

A word kindly spoken,
A smile or a tear,
Though seeming but trifles,
Fulf often may cheer.
Each day to our lives
Some treasure would add,
To be conscious that we
Had made somebody glad.

PREACH THE GOSPEL.

The other day a dear little girl with the softest of yellow curls and the sweetest of rosy faces, lifted her blue eyes and looked into mine, while she said, "Won't you please tell me about Jesus when He was on the earth?"

So I told her one story after another, and at last the beautiful words of our Saviour, just before His ascension, when He told His disciples to "go into all the world and preach the Gospel to every creature."

"Didn't you say that all the people who loved Jesus were His disciples?" she said, looking a little puzzled.

"Yes, dear."

"And the people that love Him now are His disciples too, then?"

"Yes, certainly they are."

"But they don't all do as Jesus told them, do they, or else there wouldn't be so many little heathen children. Why don't they tell everybody 'bout Jesus, when He is so good, and told them to?"

"Why, dear, I don't know," I said slowly. How could I tell the dear child, with her simple faith and love, that I was afraid it was because they did not care enough for the Lord to heed His command and obey it!

"I should think they would," she said, and then lifting her eyes up towards the sky, "Oh, I guess Jesus is looking down from heaven to see

if they are telling other people about Him, and I wonder what He thinks when He sees they don't do as He told them to. Don't you believe He thinks they don't really love Him?"

"Dear child," I answered, "I am afraid that He does think so, indeed."

Then I thought within myself of the Saviour's agony in the garden and on the cross, of the love and yearning in His tender heart for the souls of men; of His sympathy with their sorrow, and the great price which He paid for their redemption.

Then of His command to them to spread His name through all the earth, and the promise that His presence should be with them all through their times and labour for His sake; and I said in my heart:

"Oh little one, your words are true, for it is but the slightest proof we can give of our love and allegiance to Christ, when we obey His command and tell to those around us the joy we 'have found in believing;' and, as one of the hearers of God's Word, extend to them the invitation to 'come,' where He shall 'give them rest;' and can we say that we love Him, and will He own us as His disciples, if selfish even in spiritual things, we do not share with others, the joy which is ours?"

RIGHT OR "SMART?"

Turn the grindstone a few minutes for me, won't you, Will?" asked Mike, as Willie was hurrying by on his way to school.

There was plenty of time, but Willie wanted to be early enough for a game of ball in the school yard; besides he had a new book under his arm with a certain story in it which he well remembered. So he looked back over his shoulder with a laugh:

"No, thank you. Nobody can catch me in that way. I know all about the story of 'The Man with an Axe to Grind.'"

Jamie was following him, and he wanted to get to school early enough for a play too; but he hesitated a minute, and then threw his satchel on the ground and said: "I'll turn for you, Mike."

Willie laughed at him when they were coming home at noon. "What made you stop this morning? I'd be too smart to be caught in that way. Didn't you ever read that story about Franklin?"

"Yes, but I don't suppose it meant that no boy should ever turn a grindstone, and I don't believe he meant to teach people to be disobliging, either," answered Jamie thoughtfully, "but only not to be flattered into doing wrong. Anyway, I remember something else that is wiser than anything Franklin ever wrote: 'Whatsoever ye would that men should do to you, do ye even so to them.' I know if I were a poor fellow like Mike, I'd think a little school boy with plenty of time might stop and help me a few minutes."

Mike was standing in the yard with a pretty white rabbit that he had caught while chopping in the woods. He held it up as the boys reached the gate.

"Oh, Mike, where did you get it? Give it to me—do! I've been wanting a rabbit this long time," cried Will.

"No, sir!" said Mike, emphatically. "This isn't for the smart boy; it's for the right boy—and that's Jamie. Folks that are too smart to be kind to anybody else will soon have to be smart enough to get along without anybody being kind to them. That's the truth, whether your great Mither Franklin said it or only Mike Gwyn."

The Scriptures were written not to make us astronomers, but to make us saints.

Sparkles.

THE best thing out—a fire.

A COURT HOUSE—The home of marriageable daughters.

WHEN you decide that the world owes you a living, pull off your coat and take it out of the world's hide.

A LADY to a friend:—"What a splendid library you have! You must lend me a few books." The friend:—"I regret that I must decline to do so, because books are so seldom returned. Just fancy! All these are borrowed!"

THE best washing compound of the day is undoubtedly James' E. Peal's Pearline. It cleanses the dirtiest and most delicate fabric without injury and with little labor. For sale by grocers.

IN the heat of mid-summer a pastor in the country asked one of his people why he did not come to the prayer-meeting. And when the man gave the heat of the weather as the reason, the minister said to him: "If you have found any colder place than our prayer-meeting, I wish you would tell me where it is."

THE habit of faltering and distinguishing and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual that they really do not know when they speak the truth or not.—Cardinal Manning.

O RAINY days! O days of sun! What are ye when all the year is done? Who shall remember sun or rain? O years of loss! O joyful years! What are ye when all heaven appears? Who shall look back for joy or pain? —W. P. Foster.

LITTLE Harry, aged four, who had been presented with a toy monkey, very much astonished his young and greatly admired aunt the other evening by ending his prayers with "a monkey" instead of "amen." His aunt was greatly shocked, and exclaimed: "Why, Harry! what made you say that? The young philosopher answered: "I say 'a-monkey' because I like monkeys best; you say 'a-men' because you like men best."

THE Stomach, Liver, Bowels, Kidneys and Blood perform vital functions in the normal economy. The best purifying medicine for these functions is Burdock Blood Bitters.

Jacob A. Empey, of Canamora, having taken Burdock Blood Bitters with good results in a lingering complaint, says he can "gladly recommend it to all."

YES, Sam, I got home late agin the odder night, 'an my mother she say: "Chile, whar you bin out so late agin dis yer night?" "I've been out callin' on a lady," I says. "Well, chile, whar you don't come home 'fore midnight?" she says. "Kaze I couldn't git away before. Kaze de lady were settin' on my hat, an' I was too much of a gemman to call her 'tention to de circumstance," I says. "Well, now, honey," she says, "jus look a-yere, 'an you 'member dis now, or you git left out. Next time you visits a lady jis keep your hat off yo' lap."

A WRITER in a juvenile magazine lately gathered a number of dictionary words as defined by certain small people, of which the following seem to be genuine: "Dust—Mud with juice squeezed out." "Fan—A thing to brush warm off with." "Ice—Water that stayed out in the cold and went to sleep." "Monkey—A small boy with a tail." "Pig—A hog's little boy." "Salt—What makes your potatoes taste bad when you do not put it on." "Snoring—Letting off sleep." "Wakefulness—Lyes all the time coming unbuttoned."

SEVERAL of the now famous writers and lecturers of Boston were once speaking of their lecture experiences, when the subject of pay was brought up. Each man of the company was certain that he had received the smallest sum. But Dr. Holmes made a climax by saying: "Listen, gentlemen. I had engaged to give a lecture for \$5. After it was over, a grave looking deacon came to me and said 'Mr. Holmes, we agreed to give you \$5; but your talk wasn't just what we expected, and I guess that tew-fifty will do.'"

IT is not the great trials that come upon us that are hard to endure, and which are the most likely to overcome us. For these we prepare ourselves, and generally have time to fortify ourselves against them. But it is the little daily and hourly annoyances, which come unexpectedly, that chafe and irritate us, and against which it is so difficult to guard. If these little things are permitted to vex and worry us, they will almost entirely destroy our peace and comfort of mind. Hence, we should be ever on our guard, cultivate a patient and resigned spirit, endure with meekness, and learn continually to possess our soul in peace.—Methodist Recorder.

FOUR ACTS PLAYED!

SAD REPORT ABOUT EX-PRESIDENT ARTHUR.

WILL THE FIFTH AND FINAL ACT BE A TRAGEDY.

Rochester Democrat and Chronicle.

"Dr. Lincoln, who was at the funeral of ex-Secretary Frelinghuysen, says ex-President Arthur looked very unwell. He is suffering from Bright's disease. During the past year it has assumed a very aggravated form."

That telegram is Act IV. of a drama written by ex-President Arthur's physicians. In Act I. he was made to appear in "Malaria," of which all the country was told when he went to Florida.

In Act II. he represented a tired man, worn down, walking the sands at Old Point Comfort and looking eastward over the Atlantic towards Europe for a longer rest.

The curtain rolls up for Act III. upon the distinguished actor affected with melancholy from Bright's disease, while Act IV. discovers him with the disease "in an aggravated form, suffering intensely (which is unusual), and about to take a sea voyage."

Just such as this is the plot of many dramas by play wrights of the medical profession. They write the first two or three acts with no conception of what their character will develop in the final one.

They have not the discernment for tracing in the early days the latter impregnations will be. Not one physician in a hundred has the adequate microscopic and chemical appliances for detecting Bright's disease in its early stages, and when many do finally comprehend that their patients are dying with it, when death occurs, they will, to cover up their ignorance of it, pronounce the fatality to have been caused by ordinary ailments, whereas these ailments are really results of Bright's disease of which they are unconscious victims.

Beyond any doubt, 80 per cent. of all deaths except from epidemics and accidents, result from diseased kidneys or livers. If the dying be distinguished and his friends too intelligent to be easily deceived, his physicians perhaps pronounce the complaint to be pericarditis, pyemia, septicemia, bronchitis, pleuritis, valvular lesions of the heart, pneumonia, etc. If the deceased be less noted, "Malaria" is now the fashionable assignment of the cause of death.

But all the same, named right or named wrong, this fearful scourge gathers them in! While it prevails among persons of sedentary habits,—lawyers, clergymen, congressmen,—it also plays great havoc among farmers, day labourers, and mechanics, though they do not suspect it, because their physicians keep it from them, if indeed they are able to detect it.

It sweeps thousands of women and children into untimely graves every year. The health gives way gradually, the strength is variable, the appetite feeble, the vigour gets less and less. This isn't Malaria it is the beginning of kidney disease and will end—who does not know how?

No, nature has not been remiss. Independent research has given an infallible remedy for this common disorder; but of course the bigoted physicians will not use Warner's safe cure, because it is a private affair and cuts up their practice by restoring the health of those who have been invalids for years.

The new saying of "how common Bright's disease is becoming among prominent men!" is getting old, and as the Englishman would say, sounds "stupid" especially "stupid" since this disease is readily detected by the more learned men and specialists of this disease. But the "common run" of physicians, not detecting it, give the patent Ljason salts or other drugs prescribed by the old code of treatment under which their grandfathers and great-grandfathers practised!

And, we hear that the patient is "comfortable." But ere long, maybe, they "tap" him and take some water from him and again the "comfortable" story is told. Torture him rather than allow him to use Warner's safe cure! With such variations the doctors play upon the unfortunate until his shroud is made, when we learn that he died from heart disease, pyemia, septicemia or some other deceptive though "dignified cause."

Ex-President Arthur's case is not singular—it is typical of every such case. "He is suffering intensely" This is not usual. Generally there is almost no suffering. He may recover, if he will act independently of his physicians. The agency named has cured thousands of persons even in the extreme stages—is to-day the main stay of the health of hundreds of thousands. It is an unfortunate fact that physicians will not admit there is any virtue outside their own sphere, but as each school denies virtue to all others, the people act on their own judgment and accept things by the record of merit they make,

The facts are cause for alarm, but there is abundant hope in prompt and independent action.

THE NORTH AMERICAN LIFE ASSURANCE COMPANY.

An examination of the reports of the Superintendent of Insurance for Canada shows that the North American Life has been much more successful during the same period of its history than any other Canadian company, and that this young company has already attained a leading position there. This company issues all the approved forms of policies and annuities, and has recently introduced a new form of policy, under the name of "commercial insurance," devised and copyrighted by its managing director, Wm. McCabe, Fellow of the Institute of Actuaries of Great Britain, whereby the great protection of life insurance is placed within the reach of all. This plan is founded upon the most approved mortality experience, and the same scientific basis as those plans which have stood successfully the test of experience for generations. The reserve part of the ordinary life premium is rendered unnecessary by a gradual increase of the premium for the cost of insurance, as the age of the insured increases, and an element of cohesion is introduced by the provision of a contingent fund. The great distinctive feature of the plan whereby it differs from the assessment plan, is the collection of the cost of insurance, called for by the mortality table, at convenient fixed dates named in the policy, thus preventing frequent, irregular and harassing calls, and also the possible loss of the policy by the miscarriage of notice. The requirement by this plan of the payment as he goes, at convenient fixed dates, of the actual tabular cost of the protection the insured receives, remedies a grave defect in all assessment plans.

We understand this plan has already been received with great favor, and no doubt the company will do a large business on it.—New York Spectator, June 18th, 1885.

CONSUMPTION CURD.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who care to receive it, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 119 Power's Block, Rochester, N. Y.

SUET, added to a beef stew, makes more gravy.

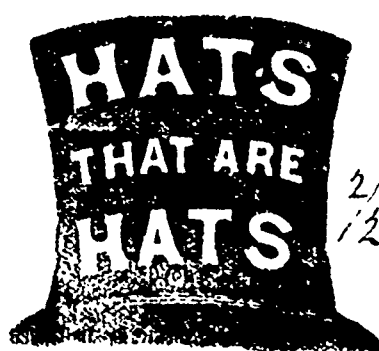
YOUNG MEN!—READ THIS.

THE VOLTAIC BELL CO., of Marshall, Mich., offer to send their celebrated ELECTRO-VOLTALIC BELL and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality and strength, and all kindred troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigour and manhood guaranteed. No risk is incurred as thirty days trial is allowed. Write them at once for illustrated pamphlet free.



BRISTOL'S SASSAPARILLA AND SUGAR-COATED PILLS. The Great Purifiers OF THE BLOOD AND LIVER.

USE GOLD SEAL BAKING POWDER. ABSOLUTELY PURE. Ladies who are particular about their baking must use it in preference to any other powder. ASK YOUR GROCER FOR IT.



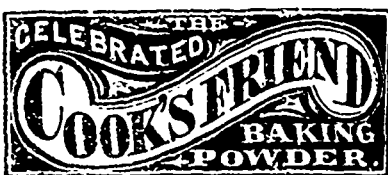
We show the largest and newest stock in the City of Black Silk Hats, Drab Shell Hats, Stiff and Soft Felt Hats, all Colours.

STRAW AND MANILLA HATS, Men's, Boys', and Children's. WRIGHT & CO., 55 KING ST. EAST.

Publisher's Department.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes bright as a button. It is very pleasant to taste, soothes the child, softens the gums, allays all pain, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

APRIZE. Send six cents for postage, and receive free, a costly box of good advice which will help you to more money right away than anything else in this world. All of either sex, succeed in getting near The broad road to fortune opens before the seekers, absolutely sure. At once address, TRUE & CO., Augusta, Maine.



PURE, HEALTHY, RELIABLE. Retailed Everywhere. 47/52

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS. DIED. At Sturgeon Bay, on the 17th June, Jennie McAdam, beloved wife of Peter Christie. On Sabbath, 21st June, at 205 Beverley street, T. I. Meldrum, widow of the late David Burnside, aged 70 years.

CATARRH: A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicine and other advertised cures never record a cure at all. Starting from the claim now generally believed to be the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with MESSRS. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star

MENEELY BELL FOUNDRY. Favorably known to the public since 1822. Church, Chapel, School, and other bells—also Chimes and Peals. Meneely & Co., West Troy, N.Y.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

McSHANE BELL FOUNDRY. Manufacture those celebrated CHIMES and Bells for Churches, Fire Alarms, Town Clocks, etc. Price List and circular sent free. Address F. ENRY McSHANE & CO., Baltimore, Md., U.S.A.

BOARDING SCHOOL
FOR YOUNG LADIES,
ALBYN VILLA, - PETERBORO.
THE EIGHTH YEAR COMMENCES SEPTEMBER 7TH.
Liberal Course of Study. Modern Languages
a Specialty.
HIGH REFERENCES. TERMS MODERATE.
MISS VEALS - Principal.

ELIAS ROGERS & CO'Y,
Wholesale and Retail Dealers in
COAL & WOOD.
HEAD OFFICE: 6/5-3
20 KING STREET WEST.

BRANCH OFFICES:-
413 YONGE STREET; 536 QUEEN STREET EAST.
YARDS AND BRANCH OFFICES:-
ESPLANADE EAST, near Berkeley St.; ESPLANADE,
foot of Princess St.; NIAGARA, cor. DOWR.

FURNITURE.
JAMES H. SAMO,
Manufacturer of and dealer in
ALL KINDS OF FURNITURE.
ORDER WORK A SPECIALTY.

JAMES H. SAMO,
189 YONGE STREET,
(Albert Hall Buildings) TORONTO

DOMINION
STAINED GLASS
E.O.W. COMPANY,
FACTORY, No 77 Richmond St.
West, Toronto.
N. T. Lyon & Co.

Memorial Windows,
Art Glass, and every description
of CHURCH & DOMESTIC GLASS.
Designs and estimates on ap-
plication.
N. T. LYON, Manager.
W. WAKEFIELD, J. HARRISON.
P. O. Box 442.

THE MILD POWER CURES.
HUMPHREYS'
In use 30 years.—Special Prescriptions of
an eminent Physician. Simple, Safe and Sure.
LIT OR PRINTED IN THE UNITED STATES.
1 Fever, Congestion, Inflammations... 25
2 Worms, Worm Fever, Worm Colic... 25
3 Crying Colic, or Teething of Infants... 25
4 Diarrhea of Children or Adults... 25
5 Dysentery, Griping, Bilious Colic... 25
6 Cholera Morbus, Vomiting... 25
7 Coughs, Cold, Bronchitis... 25
8 Neuralgia, Toothache, Faciache... 25
9 Headaches, Sick Headache, Vertigo... 25
10 Dyspepsia, Bilious Stomach... 25
11 Suppressed or Painful Periods... 25

HOMOEOPATHIC
12 Whites, too Profuse Periods... 25
13 Croup, Cough, Difficult Breathing... 25
14 Salt Rheum, Erysipelas, Eruptions... 25
15 Rheumatism, Rheumatic Pains... 25
16 Nervous Agony, Chills, Malaria... 25
17 Piles, Hard or Bleeding... 25
18 Catarrh, acute or chronic; Influenza... 25
19 Whooping Cough, Violent Coughs... 25
20 General Debility, Phys' Weakness... 25
21 Kidney Disease... 25
22 Nervous Debility... 25
23 Urinary Weakness, Weeping Head... 25
24 Diseases of the Heart, Palpitation... 25

SPECIFICS.
Sold by Druggists, or sent postpaid on
receipt of price.—Send for Dr. Humphreys'
Book on Diseases, &c. (164 pages) also Catalogue,
free.—Address, HUMPHREYS'
Medicine Co., 109 Fulton St., New York.

AS SWEET AS HONEY is Dr. Low's
Lecanostemum Worm Syrup, yet sure to de-
stroy and expel worms.

NORTH AMERICAN LIFE ASSURANCE COMPANY.
HEAD OFFICE, TORONTO.

Hon. Alex. Mackenzie, M.P., President, ex-Prime Minister of Canada.
Hon. A. Morris, M.P.P., and John L. Blaikie, Esq., Vice-Presidents.

FULL DEPOSIT WITH THE DOMINION GOVERNMENT.

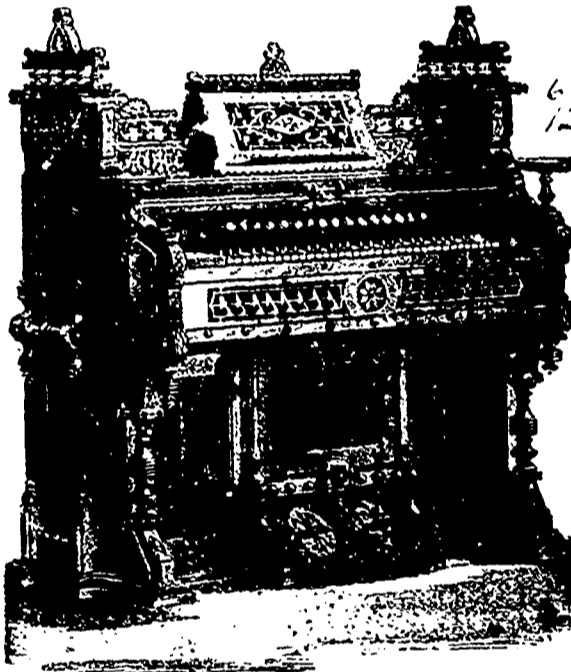
"Commercial Plan of Life Insurance."

This plan of Life Insurance omits two out of the three elements employed in making up the premium charged on the ordinary all Life Plan, viz.: the Reserve or Investment feature and the loading for expenses, and is simply confined to collecting the COST OF INSURANCE with a fixed yearly fee for expenses. It is founded upon the same scientific basis as the ordinary plans tested for generations. Mortuary Premiums for this cost are payable quarterly, on the 5th day of March, June, September, and December in each year, and increase gradually with the age. This gradual increase enables the Company safely to om- collecting from the insured the Reserve part of the Ordinary premium.

As paid, 80 per cent. of all Mortuary Payments will be credited to the Mortuary Fund to be used solely in the payment of losses, and 20 per cent. to a Special Contingent Fund to equalize the cost of Insurance, and divide among those whose policies are kept up for fifteen years, and thereafter every five years. At such division the policy-holder may withdraw his share of that Fund, or let it remain to reduce his future payments.

Under the Company's Policy the holder incurs no liability whatever, as he may close his contract at any time by ceasing to make any payment falling due.

Agents wanted in every unrepresented Town and Village in Canada. Address—
WM. McCABE, Manager, Director.



BELL
ORGANS.
126 E.O.W.
This Cut shows our
CHAPEL
ORGAN.

It is undoubtedly the finest Reed Organ in Canada far this purpose.

Send for our complete catalogue.

W. BELL & CO.,
Guelph, Ont.

The Great Church LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room, Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 551 Pearl Street, N. Y. 19/26 E.O.W.

LOOK HERE!

CHEMICAL LABORATORY, DALHOUSIE COLLEGE,
Halifax, N.S., Jany. 30th, 1885.
I have made analysis of samples of the Emulsion of Cod Liver Oil, prepared by the Puttner Emulsion Co., and they have explained to me the details of their process. The ingredients used, and the mechanical processes to which they are successively subjected, enable this Company to prepare a permanent Emulsion, without the use of acids or alkalis. This preparation has been known to me for many years, and when carefully prepared is certainly a great improvement upon the Crude Cod Liver Oil, not only being milder in flavour, but having the more substantial advantage of being in the best form for digestion and assimilation.
GEORGE LAWSON, Ph.D., LL.D.,
Fellow of the Institute of Chemistry of Great Britain and Ireland, Prof. of Chemistry.

NEWCOMBE
PIANOFORTES.

Awarded First Silver Medal and Juror's Report of Commendation
WORLD'S EXPOSITION,
New Orleans, 1885. 2/13
In competition with Foreign and American pianos. The greatest success ever achieved by a Canadian pianoforte.
OCTAVIUS NEWCOMBE & CO.,
Cor. Church & Richmond Sts., Toronto.
MENEELY BELL COMPANY. 3/3/57
The Finest Grade of Churn Bells. Greatest Experience. Largest Trade. Illustrated Catalogue mailed free.
CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.

MEMBERS OF THE
General Assembly

Are invited to visit and inspect my large stock—almost entirely new—of
English, French, and German
Coatings and Trouserings,
AND
ENGLISH AND SCOTCH TWEEDS.

If favoured with your esteemed orders, it will be my ambition to meet your taste and fit to your entire satisfaction.
3/3
THOMAS WEBSTER,
No. 18 Victoria Square, Montreal.

An Old Soldier's
EXPERIENCE.

"Calvert, Texas,
May 3, 1882.
"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy.
"While with Churchill's army, just before the battle of Teiksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief on our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases.
J. W. WHITELY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

Humphreys' Homeopathic
Specific No. 28
In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-exertion, or any other cause. \$1 per vial, or 5 vials and large vial for \$2.50. SOLD BY DRUGGISTS, or sent postpaid on receipt of price. Address, Humphreys' Homeopathic Medicine Co., 109 Fulton St., New York.

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE.
Used by the Chief Mechanician of the U. S. Coast Survey; by the Admiral commanding in the U. S. Navy Observatory, for Astronomical work; by Lieut. Comdr. Engineers, Conductors and Railwaymen. They are recognized for all uses in which exact time and durability are requisites. Sent to principal cities and towns by THE ROCKFORD WATCH CO.'S AGENTS (leading jewelers,) who give a Full Warranty.

SUNDAY SCHOOLS

Of every denomination, that are in search of a new singing book, will find the very best of everything in

WONDERFUL LOVE

BY GEO. F. ROOT AND C. C. CASE,
Authors of "PURE DELIGHT."

BEST WORDS

122 pages. Printed on toned paper, and handsomely bound in boards. Price 35 cts. by mail, postpaid; 25 cts. a dozen by express, charges not prepaid. The Publishers will send a single sample copy for examination to any address postpaid, on receipt of thirty cents. SPECIMEN PAGES FREE!
PUBLISHED BY
THE JOHN CHURCH CO. 2/4/57
CINCINNATI, OHIO.
J. CHURCH & CO., 55 East 13th Street, New York City.

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soap, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. DREYDOPPEL'S SOAP is sold in all pound bars, only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all itching Skin Eruptions, are surely cured and prevented by the exclusive use of BEESON'S **AROMATIC ALUM SULPHUR SOAP**, an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail. Address Wm. DREYDOPPEL, MFR, 303 North Front Street, Philadelphia, Pa.
Dreydoppel's Disinfecting Powder, 15 cents a large box.

THE CHICAGO AND NORTH-WESTERN RAILWAY.

THE BEST ROUTE AND SHORT LINE BETWEEN CHICAGO, COUNCIL BLUFFS and OMAHA.

The only line to take from Chicago or Milwaukee to Freeport, Clinton, Cedar Rapids, Marshalltown, Des Moines, Sioux City, Council Bluffs, Omaha and all points West. It is also the

SHORT LINE

BETWEEN CHICAGO AND

ST. PAUL OR MINNEAPOLIS

And the best route to Madison, La Crosse, Ashland, Duluth, Winona, Huron, Aberdeen, Pierre, and all points in the North-west.

It is the direct route to Oshkosh, Fond du Lac, Green Bay, Ishpeming, Marquette and the mining regions of Lake Superior.

It is the LAKE SHORE and PARLOUR CAR ROUTE between CHICAGO and MILWAUKEE.

PALACE SLEEPING CARS on night trains, PALATIAL DINING CARS on through trains,

BETWEEN

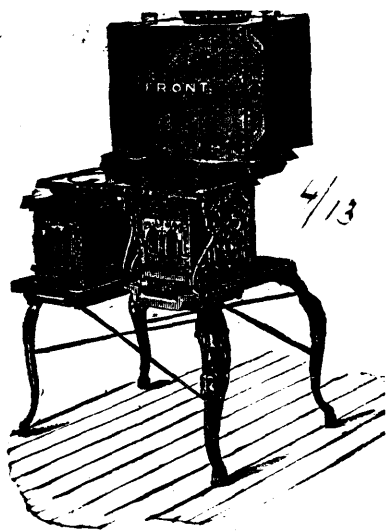
CHICAGO AND MILWAUKEE, CHICAGO AND ST. PAUL, CHICAGO AND COUNCIL BLUFFS AND CHICAGO AND WINONA.

If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-west, ask the ticket agent for tickets via the

"NORTH-WESTERN,"

if you wish the best accommodation. All ticket agents sell tickets via this line.

M. HUGHITT, R. S. HAIR,
General Manager, General Passenger Agent.
CHICAGO.



ADAMS & WESTLAKE
Monarch Oil Stove.

WM. H. SPARROW, 87 YONGE STREET.



LOTUS OF THE NILE
A NEW BOUQUET
OF EXQUISITE RICHNESS OF ODOUR DISTILLED FROM NATURAL FLOWERS. THE MOST DELICATE, LIGHTFUL, DELICATE AND LASTING PERFUME OF THE DAY.
Sold by all Druggists and Perfumers.
Price, 75c, per bottle.

BOYNTON AND LITTLE GIANT. HOT AIR FURNACES.

8 Sizes for Coal. 2 Sizes for Wood.

Best, simplest, most convenient and durable furnaces in the world. Plans and estimates for heating all kinds of buildings furnished upon application.

LIDLAW MANUFACTURING COMPANY.

STOVES, RANGES, ENAMELLED WAKES, AND PUMP CYLINDERS, POTASH KETTLES, ETC.

84, 86, 88, 90 MARY ST., HAMILTON, ONT.

FROM THE PRESIDENT OF BAYLOR UNIVERSITY.

"Independence, Texas, Sept. 26, 1882.

Gentlemen:

Ayer's Hair Vigor

Has been used in my household for three reasons:—

- 1st. To prevent falling out of the hair.
- 2d. To prevent too rapid change of color.
- 3d. As a dressing.

It has given entire satisfaction in every instance. Yours respectfully,
WM. CAREY CRANE."

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and is, at the same time, a very superior and desirable dressing.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.



THE IMPROVED Model Washer and Bleacher

ONLY WEIGHS 6 LBS. Can be carried in a small valise.

Pat. Aug. 2, 1884. C. W. Dennis, Toronto.

SATISFACTION GUARANTEED OR MONEY REFUNDED.

\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3, and if not found satisfactory, money refunded. See what *The Baptist* says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$3, places it within the reach of all. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence." Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50.

C. W. DENNIS, 218 Yonge St., Toronto
Please mention this paper.

CONSTIPATION!

There is no medium through which disease so often attacks the system as by Constipation, and there is no other ill flesh is heir to more apt to be neglected, from the fact material inconvenience may not be immediately felt from irregular action of the bowels. When there is not regular action the retention of decayed and effete matter, with its poisonous gases, soon poisons the whole system by being absorbed into it, causing piles, fistula, headache, impure blood, and many other serious affections. Burdock Blood Bitters will immediately relieve and one bottle positively cure or relieve any case of Constipation.

"Was troubled for a year with torpid liver and indigestion, and after trying everything imaginable used Burdock Blood Bitters. The first bottle revived me and the second cured me entirely."—
J. S. Williamson, Rochester, N. Y.

MERCHANT TAILORING.

R. J. HUNTER is now showing some Magnificent Suits, Trousers, Black and Fancy Coatings, etc., in new Spring Goods.

The attention of Ministers and Students is particularly called to our standard makes of Black Goods, the most reliable that can be procured.

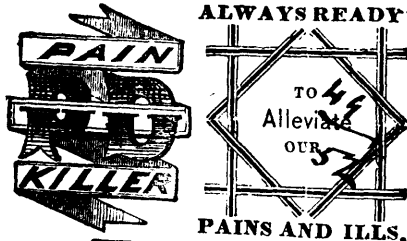
R. J. HUNTER,
COR. KING AND CHURCH STS., TORONTO.

NEVER FAILS.

M. PATTERSON, Druggist, Almonte, Ontario, writes, "I have sold WISTAR'S BALSAM OF WILD CHERRY for over twelve years, and have found it to be the most reliable preparation for Coughs, Colds, &c.; I have never known it to fail, and do not hesitate to recommend it before all other preparations of the same class."

WM. JOHNSTON, Smith's [Falls, Ont., says he has sold WISTAR'S BALSAM for nineteen years, and it gives good satisfaction to his customers.

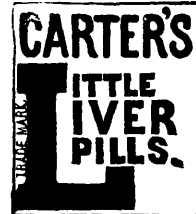
W. T. BARKER, Druggist, Trenton, Ont., writes, "Mrs. John Kirk, the wife of a farmer living about ten miles from this town, in the rear of the township of Murray, has cured herself of a cold which threatened consumption, by the use of WISTAR'S BALSAM OF WILD CHERRY."



That Old, Reliable Killer of Pain, Whether Internal or External, Perry Davis' Pain Killer should have a place in every Factory, Machine Shop and Mill, on every Farm, and in every Household, ready for immediate use, not only for Accidents, Cuts, Bruises, etc., but for Bowel Complaints, such as Diarrhoea, Dysentery, Cholera Infantum, sudden Colds, Chills, Neuralgia, etc., etc. Sold everywhere. Price, 20c, 25c and 50c per Bottle. DAVIS & LAWRENCE CO. Limited Wholesale Agents, Montreal.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Soly only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.



CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills makes a dose. They are strictly vegetable and do not grip or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO.,
New York City.



ESTERBROOK STEEL PENS

Popular Nos.: 048, 14, 130, 333, 161
For Sale by all Stationers.
R. MILLER, SON & CO., Agts., Montreal