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TORONTO ENGRAVING CO.

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Health Gained,
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It Purifies the Blood,
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"I was a great sufferer from diseased Kidneys and was terribly constipated for years. I am now as healthy as well as ever I was in my life and it is due alone to Kidney Wort."
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BEWARE of imitations, and of all other colors for they get rancid and spoil the butter.
Sold by Druggists and Country Stores.
50c, 60c and \$1.00. To know where and how to get it, write to
Wells, Richardson & Co., Burlington, Vermont.
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48/5 SPECIAL
FLAVORING
EXTRACTS
MOST PERFECT MADE
Finest and strongest Natural Fruit Flavors
Vanilla, Lemon, Orange, Almond, Rose, etc.
Flavor as delicately and naturally as the fruit.
PRICE BAKING POWDER CO.,
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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.

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A HOME DRUGGIST

TESTIFIES.
Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best customers in Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took Ayer's Sarsaparilla, by the use of two bottles of which I was completely cured. Have sold large quantities of your Sarsaparilla, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public."
E. P. HARRIS,
River St., Buckland, Mass., May 13, 1882.

SALT RHEUM.

GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by Ayer's Sarsaparilla. See certificate in Ayer's Almanac for 1883.
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists; \$1, six bottles for \$5.

CORPULENCY

Recipe and notes how to harmlessly, effectually and rapidly cure obesity without its semi-starvation, dietary, etc. European Mail, Oct. 24th, says: "It is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the 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."

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WORLD'S EXPOSITION,
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In competition with Foreign and American pianos. The greatest success ever achieved by a Canadian pianoforte.
OCTAVIUS NEWCOMBE & CO.,
Cor. Church & Richmond Sts., Toronto.
ALL WELL PLEASD.—The children like Dr. Lee's Pleasant Worm Syrup and parents rejoice over its virtues.

Scientific and Useful.

CREAM COOKIES.—One cup butter, one cup sour cream, two and a half cups sugar, two eggs, one teaspoonful saleratus.

DELICATE CAKE.—One cup white sugar, one-half cup butter, one-half cup sweet cream, one cup flour, (heaping), two table-spoonfuls corn starch, two of cream tartar, one of lemon extract, the whites of four eggs.

SOFT GINGER BREAD.—Two cups molasses, one cup sugar, one cup shortening, one cup buttermilk, or sour milk, two teaspoonfuls saleratus, one egg, stir the egg in the last thing; it is an improvement to the cake. Flour enough to make quite stiff.

CHARLOTTE RUSSE.—One quart cream, whipped stiff, two table-spoonfuls gelatine, dissolved in a little warm milk; two-thirds cup sugar; flavour. **CAKE.**—Common sponge cake cut in pieces to fit a round dish. Cream whipped, gelatine put in a dish on stove with milk, gelatine stirred into it cools, then put with cream.

TEA BISCUIT.—To one quart of flour add two heaping teaspoonfuls baking powder, thoroughly mixed by sifting, one teaspoonful butter, one teaspoonful lard, rub shortening in the flour; one pint sweet milk, one-half teaspoonful salt; make a soft dough. Knead as little as possible. Roll out one-half inch thick.

TAPIOCA PUDDING.—Wash one cup of pearl tapioca, and soak it over night in a pint of cold water. About an hour and a half before dinner add to the tapioca one more cup of water and one of milk and a little salt. Pare four or five sour apples, cut them in halves, core them and lay on the top, pressing them down till they are on a level with the tapioca. It is best baked in an earthen dish, and must be cooked slowly. It is done when the tapioca is clear and the apples tender.

HE ACTED WISELY.—"I am so weak I can hardly move, all run down with a Chronic Summer Complaint," said one gentleman to another on our street the other day. "Now, take my advice," replied his friend, "go to your Druggist and get a bottle of Dr. Fowler's Extract of Wild Strawberry. I never have known it to fail in curing any kind of Summer Complaints."

ORANGE AND APPLE PIE.—Cover a tin pie plate with puff pastry, and place a layer of sliced oranges, with the pips removed, on it, and scatter sugar over them. Then put a layer of sliced apples, with sugar, and cover with slices of oranges and sugar. Put an upper crust of nice pastry over the pie and bake it for half an hour, or until the apples are perfectly soft. Take the pie from the tin plate while it is warm, put into a china plate and scatter sugar over the top.

PRESERVING FLOWERS.—Fruit and flowers may be preserved from decay and fading by immersing them in a solution of gum arabic and water two or three times, waiting a sufficient time between each immersion to allow the gum to dry. This process covers the surface of the fruit with a thin coat of the gum, which is entirely impervious to the air, and thus prevents the decay of the fruit, or the withering of the flowers. Roses thus preserved have all the beauty of freshly plucked ones, though they have been picked several months. It is reliable and something all may try.

CURRENT, RASPBERRY OR BLACKBERRY JAM. Pick over and wash the fruit; allow one pound of sugar to a pound of fruit. Put the fruit and one-quarter of the sugar into a granite or porcelain kettle; when boiling, add another quarter of sugar, boil again, add more sugar, and when all is used, let it boil till it hardens on the spoon in the air. Apples, pears, peaches and quinces should be pared, cut small and treated in the same way. Cooking in only a little sugar at a time prevents the fruit from becoming hard.

GRAHAM PUFFS.—One and a half cups of graham flour, one cup of sifted wheat flour, two teaspoonfuls of sugar, half a teaspoonful of salt, two cups of new milk, three eggs. Mix salt and flour, add the milk and beat smooth; froth the yolks of the eggs separately from the whites; cream the butter, and add the eggs and then the butter. Bake in buttered stoneware cups or iron gem pans from thirty to forty minutes. The oven should be very hot, but do not keep the puffs in the oven after they have well puffed over the cups, as they collapse if not served at once.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES.
In Consumption and Wasting Diseases.
Dr. C. W. Barringer, Pittsburg, Pa., says: "I think your Emulsion of Cod Liver Oil is a very fine preparation, and fills a long felt want. It is very useful in consumption and wasting diseases."

Listen to Your Wife.

The Manchester Guardian, June 8th, 1883, says:

At one of the "Windows,"
Looking on the woodland ways! With clumps of rhododendrons and great masses of May blossoms!!! "There was an interesting group."
It included one who had been a "Cotton spinner," but was now so Paralyzed!!!
That he could only bear to lie in a reclining position.
This refers to my case.
I was Attacked twelve years ago with "Locomotor Ataxy."
(A paralytic disease of nerve fibre rarely over cured) and was for several years barely able to get about,
And for the last five years not able to attend to my business, although
Many things have been done for me,
The last experiment being Nervo stretching.

Two years ago I was voted into the Home for Incurables! Near Manchester, in May, 1882.
I am no "Advocate"; "For anything in the shape of patent" Medicines!
And made many objections to my dear wife's constant urging to try Hop Bitters, but finally to pacify her—
Consented!!

I had not quite finished the first bottle when I felt a change come over me. This was Saturday, November 3rd. On Sunday morning I felt so strong I said to my room companions, "I was sure I could
"Walk!"
So started across the floor and back. I hardly know how to contain myself. I was all over the house. I am gaining strength each day, and can walk quite safe without any
"Stirk!"
Or support.

I am now at my own house, and hope soon to be able to earn my own living again. I have been a member of the Manchester "Royal Exchange"
For nearly thirty years, and was most heartily congratulated on going into the room on Thursday last. Very gratefully yours,
JOHN BLACKBURN.
MANCHESTER (Eng.) Dec. 24, 1883.
Two years later am perfectly well.

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.

APRIZE. Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All of either sex, benefited from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, FAIR & CO., Augusta, Maine.

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? Sackache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifful 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, JULY 29th, 1885.

No. 31.

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G. BLACKETT ROBINSON, Toronto.

Notes of the Week.

It is stated that Mr. Gladstone's exercise of church patronage is working badly at Hornsey, to the vicarage of which he appointed Mr. Linklater, a ritualistic zealot trained at the notorious St. Peter's, London Docks. The Hornsey congregation are pronounced Evangelicals, and a conference to which they were invited by the new vicar showed that there is no possibility of their working in harmony with him. They plainly informed him that he was not wanted by them; and he told them that they "were simply preparing for a lunatic asylum." Mr. Linklater withdrew amidst a storm of hisses and cries of "coward." Afterwards a resolution was adopted requesting him "in the name of peace to leave the parish."

FROM returns relating to the Royal University of Ireland it appears that the Catholic University College in Dublin has fourteen fellows paid from State funds at the rate of \$2,000 a year, while the students attending all told number about 100, only thirty-seven of whom are matriculated. That is one side of the shield; here is the other. The fellows who teach in Queen's Colleges receive from \$350 to \$900. And it is popularly supposed that in Ireland, so far as the State is concerned, religious equality prevails. It is the same all over. Whatever the politicians may grant or deny to Protestants, they do not seem able to refuse Roman Catholic importunity for special favours, if they are asked for with even moderate persistency.

INFLUENCED possibly by the recent animated debate on the Organ Question and its results in the Irish Presbyterian General Assembly, the Belfast *Witness* is out with an editorial advocating the ballot in the supreme court of that Church. It makes out a strong case for free and untrammelled voting in church courts; but it does not seem equally successful in its plea for the ballot. If ministers and elders cannot under present forms give an honest and unbiassed vote on the subjects submitted to them for decision, it is hopeless to suppose that the ballot would remedy matters. Presbyterian office-bearers, lay and clerical, are not so limp that they cannot openly avow their opinions and adhere to them by their votes. The ballot would be no protection against wire-pulling and intrigue. It is to be feared that its introduction would only tend to systematize the ways and wiles of the ecclesiastical politician. There is no intimation that the decision of the Apostolic Council at Jerusalem was reached by means of the ballot.

It is to be regretted that all attempted explanations of the occurrences at St. Albert on the morning of the Corpus Christi procession fail to remove the impression produced by the account given in the *Edmonton Bulletin*. The story of the men as reported in newspaper interviews tends to confirm the account originally given, while the so-called explanation of Col. Ouimet is as lame as the Minister of Militia's reply to a question addressed to him on the subject in Parliament. All accounts agree that the trouble really began over the order to parade to the Roman Catholic Church. That was the cause of all the difficulty. It originated in the refusal of Protestants to respect that command, which they had a perfect right to do. It is all very well to shift the offence to a charge of insubordination; but it seems perfectly plain if an unwarranted command had not been issued there

would have been no insubordination. In the interests of religious equality, the occurrence demands a thorough, impartial investigation. Had a Protestant officer assumed to dictate to a Catholic what church he was to attend, the affair would not have been so quietly disposed of.

A CORRESPONDENT, over the signature of "Carolus," writes a sensible if somewhat trenchant critique on Ladies' Colleges. He does not appear to single out any particular institution for animadversion. The following is his concluding paragraph: "I am a plain man, used to homely ways, and I submit that the future wives and mothers are not benefited by an education or associations which encourage this frivolity, pride not of birth or noble deeds, but of money. Wealth in our land is an exceedingly unreliable thing, it does truly 'take to itself wings and flee away.' The young lady who is permitted to plume herself upon the supposed wealth of a parent is very apt to be a spoiled child through life. Hence the managers, professors and principals would do well to insist on greater plainness in dress, naturalness in speech and behaviour, more thoroughness in teaching, fewer surface accomplishments, and womanly ways where affectation is carried to a ridiculous extent. Until this is done, common-sense people will do well to patronize the less pretentious but more useful Collegiate Institute or High School for the higher education of their daughters."

THE brave men who went forth at the call of duty to repress the rebellion in the North-West undertook the task with a cheerful and resolute promptness that awakened admiration and confidence. The trust reposed in them has been fully justified. Their praiseworthy conduct during the campaign, their endurance of the perils and fatigues incident to the scene of their operations, their unflinching bravery, subjected to the severest tests, and their excellent discipline have aroused the enthusiastic admiration of the Canadian people, and received plaudits from other nations. No wonder then that the home-coming of the Canadian volunteers has afforded an occasion for the heart-felt demonstrations with which their return has been everywhere greeted. The Toronto welcome was unsurpassed. To several the day would be anything but one of gladness. It would recall very sad memories of those who went forth but did not return. It is, however, matter of profound thankfulness to Him who rules over all that so few fell before the fire of the murderous rifle-pits of the North-West. May it be long before the brave youth of Canada are called upon to render a similar service to their country.

FOR weary months one of the most prominent men in the history of the United States has been slowly but inevitably dying. His physicians long since gave it as their opinion that there was no cure for his disease, and now the end has come to General Grant, and the battle of life is over. He met his end with the same imperturbable calmness that characterized his changeful career. He rose to eminence by slow degrees from a comparatively humble origin. A man has often to wait for his opportunity. Ulysses S. Grant's came to him with the Secession of the Southern States. Gradually he rose from a subordinate position because he united military knowledge and experience with a remarkable degree of self-command and dauntless courage. In due time he was placed in supreme command of the United States troops, and shortly after, the final collapse of the rebellion came with the fall of Richmond, after long and desperate fighting, in which the loss of life was tremendous. His occupancy of the Presidential chair did not bring him the same lustre that his military achievements did; but the American nation loved and respected the hero of their greatest war, and the people sincerely mourn his loss.

It is singular to observe that while the larger-hearted men in most sections of the Church are endeavouring to promote the spirit of Christian unity, the sectarian bigotry of others is becoming more pro-

nounced. Our excellent contemporary, the Glasgow *Christian Leader* thus comments on the advance of sacerdotalism: It is needless to take this task in hand, absurd as the pretensions are, since the monstrous claim which unchurches by far the larger portion of British Christians is being propagated in English society to a much greater extent than is commonly supposed. It was fitting, in one sense, that Canon Liddon should have pronounced his manifesto at the consecration of the new Bishop of Lincoln, for it may be questioned whether there has been, with the exception of the late Bishop Hamilton, of Salisbury, an English bishop since the Revolution of 1688 whose High Churchism was so advanced as that of Dr. King, or one so calmly resolute in the carrying out of his principles. The advance of sacerdotalism is very marked, and as its power increases its tone becomes more rampant, its spirit more arrogant. The Marquis of Salisbury, in his first extra-parliamentary utterance since he became Prime Minister, stood forward as a defender of the Scottish Establishment, and Dr. Phin has been taking part in the latest meeting in London of the society established for the defence of the Anglican Establishment. But it is a point which cannot be overlooked that, according to that section of the Anglicans to which Lord Salisbury belongs, the Presbyterian Church is not a Church at all. This is the theory distinctly enunciated by Canon Liddon and the *Guardian*, the most conspicuous representatives in the pulpit and the press of the dominant party in the English Church, and for our part we confess our inability to see how Presbyterians can make common cause with men who treat their orders with open contempt and stigmatize every non-Episcopal Church as a sham.

MR. JAMES THOMSON, Secretary of the Toronto Christian Temperance Mission, states concerning that most useful and unostentatious institution that it was organized November 14, 1879. It is the only organization having for its special object the looking-after of the intemperate and the fallen through strong drink. The late A. T. McCord, formerly city chamberlain, was the first president, and was succeeded by Rev. Dr. Potts and Rev. H. D. Powis, Rev. G. M. Milligan being the present president. It presents the pledge of total abstinence from all intoxicants, and a reliance upon our Divine Saviour, able and willing to save even to the uttermost, as the only safety or means of recovery for the inebriate. Rev. H. Melville, an honored minister and well-known as a consistent and fearless advocate of Temperance, was engaged in active work as the society's missionary, until about twelve months ago, when he was prostrated by a stroke of paralysis. In February of the present year, after much deliberation, Robert Hall was appointed as missionary coadjutor to Mr. Melville, who, by his long experience and counsel, still renders valuable assistance in the work. The officers of the society are eminently satisfied with the many proofs Mr. Hall, since his appointment, has given of his thorough qualification for the office of missionary. Mr. Hall, during the last month, in addition to his regular weekly visits to the gaol and the general hospital, and distributing a large number of tracts in from house to house visitations, and in private dealing with parties he may be requested to visit, addressed twenty-four meetings, seven of these being in the open air. Both missionaries agree in pointing to the open bar, old companionship, treating, etc., as the great stumbling block in the path of reformation, over which, with faltering steps, many are seeking to reach a place of safety. The officers and directors, believing that the society and its missionaries should be more widely known, hereby request you to publish this brief notice, in the hope that its usefulness may be greatly extended, and that it may enjoy a yet larger share of that wise liberality in the gifts of the Christian public, which they have every confidence in appealing to, and which they desire to gratefully acknowledge in the past. Remittances to the funds, or communications as to the work of the society, will be thankfully received and acknowledged by the treasurer, E. M. Morphy, 141 Yonge Street.

Our Contributors.

AN OPEN LETTER TO JAMES BEATTY, Q.C., M.P., AND AUTHOR OF A BOOK ENTITLED "PAYING THE PASTOR."

BY KNOXIAN.

SIR,—You have felt it to be your duty to publish a book, the avowed object of which is to prove that pastors should not be paid for their services. The spirit in which you write this book may easily be learned from the following :

As soon as your ears will allow you to exercise your functions you see a man deformed, tall, and thin, medium-sized and fat, or short and chunky, enter from a door at the rear or side of the pulpit, with solemn gait, grave demeanour, and pleasant smile, growing into solemn visage, the tailor's or milliner's skill strikingly displayed in gowns and tassels, ruffles and starch, hood and necktie, all carried with the mien and carriage of a master of ceremonies, your spiritual master and pastor.

No doubt you are of the opinion that this description of a preacher is exceedingly clever. It would be amusing were it not so intolerably stupid and contradictory. Ordinary mortals fail to see how the pastor described can be "tall and thin," and at the same time "short and chunky." This sentence, which you seem to have elaborated with great care, shows the spirit in which you come to the discussion of a grave and important question, and throws a flood of light on your book. The following description which you give of a religious service serves the same purpose :

A prayer, a hymn, an organ-recital, a collection, a Scripture reading, a sermon from fifteen to twenty-five minutes of glittering generalities, plagiarized platitudes, and soothing sophisms, a prayer, and again a hymn, maybe, a benediction, and a bustle out, and the public worship of God is over.

These extracts show how you *feel* towards the men whose rights you assail.

Please allow me to ask you one or two questions before we say anything about your book. I learn from one of the daily journals that the original title of your book was "Paying the Pastor, Unscriptural and Papistical." Pray, Mr. Beatty, why did you change this title in your reprint? Why did you drop the word *Papistical*? It is not a very elegant word certainly, but it no doubt expressed some idea that you had in your mind at the time you used it. Is paying the pastor "Papistical?" Then why don't you say so in your reprint as well as in the original title? Perhaps you mean that paying the pastor was "Papistical" when you published your first edition and ceased to be "Papistical" by the time the world needed a second edition. If you don't rise and explain, Mr. Beatty, wicked men may conclude that fear of the Catholic vote in West Toronto may have had something to do with this change of title.

In a speech delivered in England not long ago, you are reported as having made the following statements about the mineral wealth of Canada :

There are mines of gold, of silver, of copper and precious stones—all you have to do is to go and pick them up. Gold lies there in the beds of the rivers, shining in the gladness of noonday sun, and all you have to do is pick it up and put it in your pocket.

No "glittering generalities," or "plagiarized platitudes," or "soothing sophisms" in that glowing description of Canadian rivers. It is original—strikingly original. The originality shines out much more clearly than the lumps of gold referred to shine "in the gladness of the noonday sun." Probably an Englishman, who, on the strength of this outburst, came to Canada to pick up the gold and put it into his pocket, might conclude that there was a "sophism" lurking somewhere, though he certainly would conclude that the sophism was "soothing." Now, Mr. Beatty, are the facts set forth in your book as reliable as *facts* contained in this speech?

I shall not follow you into the Scripture argument on this question of paying the pastor. To bring the weight of Scripture to bear on your book would be a useless expenditure of force. A sledge-hammer is not used killing mosquitoes, nor are shoes pegged with a pile-driver. The usage of your own profession amply illustrates the absurdity of your book.

As a lawyer you willingly take compensation for your eminent professional services. Are your services worth more to your clients than the services of a pastor are worth to his congregation? Is pleading in the courts a higher and better kind of work than preaching the Gospel, praying with the sick and comforting the dying? You would take as large a fee as you

could get for trying to convince a judge that there is a difference between *tweedledum* and *tweedledee*; but you think the man who tries to convince men to live better lives should work for nothing! Lawyers take pay in advance for defending murderers, keepers of bawdy-houses, and people of that kind; but you consider that the man who spends his strength in urging his fellow-men to live orderly and pure lives should work for nothing and board himself! A member of your profession would take \$500 for defending the dispenser of frozen whiskey in Muskoka, or the purchaser of cats in Lennox for purposes of bribery; but you contend that a preacher who helps to make men honest should receive no salary!

Let us take a concrete illustration with which your legal mind can easily grapple. St. Andrew's Church in your constituency is a noble structure, built by constituents of yours, who are so ignorant and foolish as to pay their pastor. From some point on the premises there is no doubt a drain leading to the nearest sewer. Should the corporation illegally interfere with that drain the people of St. Andrew's would proceed against the city in the courts. You would take a brief from St. Andrew's—if you got it. Let us suppose you got the brief and a good retainer such as the St. Andrew's people would give. You take proceedings; you argue about that drain in court; you explain all about its origin and its connection with the sewer. While you are doing this high class work for St. Andrew's in the courts, their pastor, Mr. Macdonnell, is preaching the Gospel to them, visiting the sick, comforting the bereaved, praying with the dying, and burying the dead. You would take pay for attending to the drain; but Mr. Macdonnell should not get anything for ministering to the spiritual wants of the people! That point may be seen more easily than the gold that you described as "shining in the gladness of the noonday sun."

Let me lead you gently along another line of illustration. As a lawyer wearing silk you no doubt have great respect for the Bench and Bar. How does it come that so many of the most eminent men on the Bench and at the Bar pay the pastor and listen devoutly to the "plagiarized platitudes" to which you refer? Does it not strike you as a little strange that Episcopalians like the venerable and honoured Chief Justice of Ontario, S. H. and Edward Blake; Presbyterians like Mr. Justice Patterson, Attorney-General Mowat, James McLennan, Q.C., and the late Mr. Bethune; Baptists like Chancellor Boyd; Methodists like Mr. McLaren and Mr. Justice Rose (who sits, rumour says, where you tried to sit)—does it not seem strange that these men all pay for "plagiarized platitudes?"

You are a member of the House of Commons. As such you receive a thousand dollars for each session and travelling expenses. The indemnity for last session was fifteen hundred dollars, twice the minimum salary of a Presbyterian minister. Could you state in terms as exact as those in which you describe Canadian rivers the precise value of the services which you rendered the Dominion for these fifteen hundred dollars of the people's money? If you could make this plain your book might have more influence.

There are other points we might discuss, such as this: The people pay the pastor voluntarily. They are not taxed for his salary as the people of the Dominion are taxed for your sessional allowance. Their contributions are a free-will offering. There are no taxing officers such as make up your bills of costs. The people need not pay the pastor unless they like, but the best of them always do like. And they don't pick the money out of these rivers either. No doubt you pity them. The next time you address your constituents tell them what fools they are; but be careful about that word "Papistical."

ECHOES FROM THE OCCIDENT.

A TRIP THROUGH THE NEW WESTMINSTER DISTRICT.

BY J. S., NEW WESTMINSTER, B.C.

At a public meeting held in New Westminster a few weeks ago, it was decided to protest against recent measures passed by the Governor in Council at Ottawa, anent Dominion lands and timber in the Province of British Columbia. A deputation of three were appointed to visit the various settlements in the districts for the purpose of securing the co-operation of the settlers in having the obnoxious regulations repealed. Through the kindness of Mr. William Mc-

Dougall, Reeve of Surrey, one of the deputation, who undertook to drive the party from place to place, the writer was invited to accompany them.

On a Tuesday morning, therefore, at seven o'clock, he found himself aboard the *Yosemite*, for Ladner's Landing, a place fourteen miles down the Fraser River, where the first meeting was to be held. Nothing of interest occurred on the boat except some complaints against a careless expressman who failed to arrive in time with some baggage. The general cry of dull times has evidently not reached our expressmen, since, on the previous day, two of them who were asked to take some baggage down to the boat before seven o'clock a.m., quietly replied: "We are not in the habit of turning out so early in the morning."

Ladner's Landing, situated on the south side of the Fraser River, includes a store, school-house, Anglican church, and several private residences. There are several canneries in the vicinity. The land is low and requires to be dyked to the height of about four feet. The soil, being an alluvial deposit, is very rich, and when well worked is like a garden. The crops are in excellent condition.

While the deputation were pouring forth their eloquence upon the heads of the settlers, the writer visited a cannery where the work of preparation for the salmon harvest was being vigorously prosecuted by eighteen Chinamen. They were making salmon cans. Like the manufacture of a pin, the work was divided. One man sized and squared the sheets of tin, another cut them into three divisions, a third arranged these divisions into groups of three or four, a fourth turned these into circular form, several were engaged in soldering the sides of the cans, two were making bottoms, others adjusted the bottoms to the sides, the cans were then rolled through a vat of molten solder in such a way that the bottoms were soldered to the sides, they were next inspected and stowed away. In this way these eighteen men were making over 30,000 cans per day. The fishing season begins about the 1st of July. There are usually two good seasons in succession, then a middling good one, then a poor one, and then the good seasons return. The present is a good season. The various canneries on the Lower Fraser expect to put up this year about 100,000 cases.

At twelve o'clock we were on the road to Surrey Centre, which is fifteen miles from Ladner's Landing. The first four miles were corduroy, made of split cedar. Although we had a spring waggon, it did not seem to spring very much, and we were considerably shaken up. Six miles from the Landing stands a Presbyterian church, erected a few years ago. It is a neat frame structure; but since its erection only two Presbyterian sermons have been preached in it. For a long time the birds have had complete possession. Mr. McKee, an extensive land-owner, and a staunch Presbyterian, pays annually \$27 for insurance, in the hope that some day we may have a minister in it. As the land is chiefly owned by speculators, the population is very sparse. There are not more than four or five Presbyterian families in the neighbourhood. Mr. Thomson's field bounds it on one side and Mr. Dunn's on the other side, so that there is not enough work here for a missionary. It is hoped that a re-arrangement of the whole field will soon take place in such a way as to give these people the Gospel in the form they prefer. This whole district needs draining and dyking. The Provincial Government should take the work in hand and do it well. So long as this work is left to private parties it will never be done satisfactorily. Were the land properly reclaimed it would make a comfortable home for thousands. Continuing our journey, we soon leave the low lands and ascend a high hill, densely wooded, chiefly with fir. As we travel along the side of this hill we pass on the right the Mud Bay Settlement, situated at the mouths of the Serpentine and Nicomeklh Rivers, near the United States boundary line. At this place the Rev. Mr. Dunn, of Langley, preaches fortnightly. The contract for a new church has been let, and the building will be completed in August. At three o'clock p.m., we arrived at Surrey Centre, which includes a grocery, smithy, Anglican church, rectory, and town hall. The settlers to the number of forty were waiting. The chairman having been appointed, he lost no time in making a speech, but introduced at once the members of the deputation, who proceeded to explain their mission. The audience were deeply interested, especially in the regulation requiring the settler to have forty acres ready for cultivation in three years, and to pay

one dollar per acre for all his land in order to obtain a patent for it.

After travelling through more than seventy miles of the district, I have no hesitation in saying that the Government is demanding an impossibility, unless the settler be a man with a large capital, which is not very often the case. The consequence is that immigrants are discouraged, and our lands remain in their primeval solitude. Even in Manitoba and the North-West, which are largely prairie, such terms bear very heavily on the ordinary immigrant. When, however, he has to clear off a gigantic forest before he can cultivate the soil, the terms amount to prohibition. The Government would do a wise thing if they would give a free grant of land to every *bona fide* settler who has sufficient pluck to face the difficulties which have to be overcome. The Dominion treasury might suffer a little in the meantime, but it would be the gainer eventually.

Leaving Surrey, we proceeded to Fort Langley, a distance of twelve miles, passing through Langley Prairie, where there are many very good farms, some of which would compare favourably with the best farms in Ontario. The Rev. Mr. Dunn has a fortnightly appointment in the Prairie Settlement, the services being held in a school-house. About two miles from the Fort is the residence of Mr. Dunn, who has a good farm and an excellent garden and orchard. The scenery here is very beautiful. Mr. Dunn came from Scotland about two years ago. In addition to Mud Bay and Langley Prairie, he preaches fortnightly at the Fort, and at Maple Ride, a settlement on the north side of the Fraser River. At the Fort is a small church erected years ago by the Rev. Mr. Jamieson, who for several years gave the people service. The contract for a new church has been let. The building will seat about 150 and will be finished in a couple of months.

On Wednesday we were on our way to Sumass, twenty-six miles from Fort Langley. After the first six miles, our course was along the Yale Road, which was in a pretty good condition. As we went along, the houses became smaller and farther apart until at length we left them all behind. The forest primeval stood around us, the only trace of man being the road over which we were travelling. Fir and cedar alternated with alder. Salmon berries are numerous in places. They are shaped like the red raspberry, but very much larger. Their colour is that of salmon, while their flavour is rather wild. Here and there quite a little settlement is being started in the heart of the forest, and in the course of time this will undoubtedly become a pleasant place of residence.

Two or three things along the road attracted our attention. The first was a cow-stable under a large, black, fir stub one hundred feet high. The fire had burned a large space under a part of the roots so that a cow could retire into it at the heat of the day for a few hours of meditation and cud-chewing. The next object was a house made out of a cedar stump. The stump was sawn off about ten feet from the ground, a roof with a gable was erected on the top and projected several feet over at one side so as to form a verandah. In the gable was a window of one light, and in one side of the roof was a skylight. The interior of the stump is seven feet in diameter and contains an upstairs which is used for a sleeping apartment. The door is three feet six inches in length by one foot nine inches in breadth. As the man who was working on the ranche did not own the stump, or rather the house, we were not favoured with a glimpse of its internal economy.

A little beyond this original dwelling-place we emerged into the Sumass valley, which lies between two ranges of the Cascade Mountains and extends from the Fraser River in a south-westerly direction into the United States. The valley is very fertile but subject to annual over-flows from the Fraser. In consequence, stock is the principal production and most of the settlers are rich in flocks and in herds. During the freshet of 1882 this whole district was covered with water from the Fraser to the depth of several feet. The inhabitants had to live upstairs and move about on rafts and in canoes. Great damage was done to stock and other property. Although the floods of that year were unprecedented, yet the valley is subject to annual over-flow. The scenery here is very picturesque. The Cascade Mountains appear range behind range, each towering higher and higher, while through a depression in them, appears the snow-clad summit of Mount Baker, like some mighty dome of

pure silver flashing back the last rays of the setting sun. After partaking of the generous hospitality of Mr. York, the Shropshire Englishman, and a wonderful character in his way, we started for the end of the valley bordering on the Fraser. Following Anderson Creek for a mile and a half we came to an Indian *rancherie*, where we secured an Indian named George to row us over Sumass Lake, a sheet of water seven miles long, four wide, and quite shallow. George was not out of bed when we came along. While he was attending to his toilet we had a conversation with Ned, George's nephew. As one of our party could speak Chinook there was no difficulty in making ourselves understood. One meets with strange experiences in unlooked-for places. We certainly had no idea of hearing in an Indian *rancherie*, a sad tale of Romish intolerance and persecution. Yet such was the case. The Roman Catholics and the Methodists have missions among the Indians. Mr. Tait, of the Methodist Church, has an Indian chapel in this place. It is a small, plain building, ten feet by eighteen, with a bell. There is a tower, formerly used for the bell, erected a few feet from one corner which, in its tendency to lean, resembles the celebrated tower of Pisa. The Indians here are Methodists and had just returned from a great camp-meeting, which was held the previous week at Chilliwack. They seem to have enjoyed themselves. George said, beating his breast: "My heart all warmed." It appears that an Indian woman not far away, and belonging to the priest, was thought to be dying; consequently she was prepared for death, receiving the last rites of the church. Ned happened to find out her painful condition and brought her some food. She is now getting better. The priest is enraged, and threatens to put Ned in the *skukum* house (prison). Another instance of the tyranny of this church came out in connection with the camp-meeting. An Indian girl, whose parents are Roman Catholics, was converted. At the instigation of the priest, she was banished from her home. This conduct, however, has not shaken her determination to persevere in the course she has taken.

At length we are ready to embark. We have a large canoe made out of a cedar tree. As there is a good breeze, we put up a sail six feet by nine and skim along at a rapid rate. As the lake is very shallow around the shore, George was not able to land us dry shod with his canoe so he carried two of us on his back to dry land! The third member of the party being rather heavy preferred to wade rather than run the risk of breaking the Indian's back. Two miles of a walk brought us to the comfortable house of Mr. McGillivray, a Glengarry Highlandman, and formerly a member of the Local House. I noticed that at the different meeting held, the leading spokesman of the deputation began by defining its character. He did this by telling the people what they were not. "They were not politicians," "they were not office-seekers," "they were not speculators," "in short," he added at this place, "they were a sort of *non-descript* committee." I hoped that none of the people would mistake me for one of the deputation, as I fully expected the speaker would add, "in the language of Hegel, they were *pure nothing*," but he did not.

Between Mr. McGillivray's place and Chilliwack, a distance of six miles, there are many excellent farms. Mr. Wells owns a cheese factory in the neighbourhood and several of the people send their milk to him, consequently the milk stand and the cow-pen make one think he is in Ontario. Mr. Wells takes in daily three thousand pounds of milk. He has at present over two hundred cheese, each weighing about thirty-five pounds. Last year he made a pound of cheese from ten and two sixths pounds of milk. There is no good reason why the cheese industry should not flourish in many parts of this country.

The majority of the people belong to the Methodist Church. A large number were Presbyterians; but, as they had no service of their own, they are gradually throwing in their lot with the Methodists.

After spending a day at Chilliwack, the writer returned home on Saturday by steamer, having travelled in various ways over one hundred and thirty miles.

FOR THE CANADA PRESBYTERIAN.
MARITIME NOTES.

HALIFAX.

Sunday, the 21st ult., was the natal day of this important city. One hundred and thirty-six years ago

the foundation stone, if we may so speak, was laid of a city which for many years has occupied an important place among the commercial and shipping parts of the world.

The celebration of the event took place on Monday, the 22nd, and as the citizens regard this as the principal holiday of the year, the city looked its best. Flags and bunting were profusely displayed, especially from the tall ships' masts in the harbour, from the citadel, and other public places.

From an early hour crowds of well dressed people were to be seen wending their way to the various places of attraction, particularly to the Point, where many a well-filled basket was opened and the contents thereof speedily disposed of by the healthy, hungry boys and girls. The "kebs" were in great demand, and Mr. "Cabby" for the time reaped a good harvest. The day was spent pleasantly and, so far as I could hear, without any serious accident. Towards evening a light shower scattered the picnickers when, foot-sore and jaded, many of them might have been seen treading their way back to their homes, some delighted and, of course, others as usual "disgusted with the whole thing."

As I said at the outset, this is the holiday of the year: in comparison with it Dominion Day and all others sink into insignificance. In fact a good deal of the talk here about Confederation is as to the best means of breaking it up. Talk to a "Hal" about Confederation and he will tell you that Ontario is leeching them, that it is drawing away the life blood from the Maritime Provinces, that they are heavily taxed, that they are sending their money for flour and other articles and get nothing in return, and that, in short, Confederation has been weighed in the balance and found wanting.

Well, now, it would strike a stranger that Halifax is somewhat hard to please, as in every sense of the word it has been prosperous. As regards population, it has over 30,000 inhabitants. The residences of its merchants will compare favourably with those of any other city; it is the port of call for the Allan steamers in winter; it is the terminus of the Intercolonial Railway, with its magnificent offices, freight sheds, etc. It has two sugar refineries, indeed I may say three, and a cotton mill. It is the head quarters of five prosperous banks, and of the military forces of the Dominion. It has the largest rope-walk and skate manufactory in the Dominion. Halifax vessels sail to every port and return laden with the products of other nations, and still she is dissatisfied and thinks she has not got justice. Well I do like ambition, and every city, town and individual should lay out great things for itself. In this respect I do think Halifax fills the bill.

Halifax has many attractions for tourists in the summer. Its cool refreshing breezes, its walks and drives are not excelled by those of any other city, and its citizens are careful to provide sports and amusements for visitors. For some time increased hotel accommodation has been required, and no doubt the increased travel which is very noticeable of late will call for the necessary extension in this line. Meanwhile, I may say that strangers visiting the city will find in Mrs. Tupper's, Inglis Street, the comforts of a home. She keeps a first-class temperance boarding house, and is a staunch Presbyterian.

ASSEMBLY SABBATH.

Quite a number of the city ministers were in Montreal attending the Supreme Court, which generally awakens much interest throughout the bounds of the Church, an interest which is gradually increasing, although in some quarters there are complaints as to the mode of conducting business. One complaint is that business is ignored, which is always to the front; still I do not see where this comes in, as any man who can speak will command a hearing. But if he cannot speak so as to hold the attention of the house, no amount of patronage or "pushing forward" will sustain him. Then, again, I often hear that our elders are "ignored." Well, who ignores them? If elders choose to attend the sittings and simply vote, then they themselves are only to blame. They are only standing in the way of some one who would, and who probably could, enter into many of the discussions on the floor of the house, and any delegate who is competent to do this has the same right as the most distinguished member of the court; but if through a false delicacy or diffidence he waits to be asked it will probably be long before his turn comes. There is

quite a number of ministers now who do not require to be asked to speak, but on the contrary are always ready.

Now, after this little digression to return. Our cause is well sustained in Halifax, and there is in all the churches unmistakable evidence of increased spiritual life and earnest Christian work.

Should any of your readers happen to be in Halifax during the sale of fancy articles for the benefit of any of the churches there, they will have an opportunity of seeing some of the exquisite work which our fair friends by the sea can produce. I had a little experience.

REV. PROFESSOR CURRIE, D.D.

The friends of Presbyterianism, and in fact all who know him, are delighted at the recognition of his eminent abilities by the faculty of Queen's University, in bestowing on Professor Currie the degree of Doctor of Divinity. That Dr. Currie may be long spared to wear the honour, and shed a lustre on the theological department of the college is the earnest wish of all.

THE REV. PRINCIPAL FORREST,

a few years ago, was the energetic but unpretending minister of St. John's Church in Halifax where he made full proof of his ministry, and, when appointed to the chair of English Literature in Dalhousie College, left a flourishing congregation, which is now ministered to by the Rev. H. H. Macpherson.

On the resignation of the Rev. Principal Ross, a short time ago, the Governors of Dalhousie appointed Professor Forrest to the vacant Principalship, a position which he will no doubt fill with honour to himself and satisfaction to the friends of education throughout the Province.

Principal Forrest is well known as a man of great energy, and possessed of good administrative abilities, whilst as a minister of the Gospel without a charge he is abundant in labours.

MALICIOUS.

Just now there is a little ripple here on the surface in Presbyterian circles. Two ministers, one of them the respected minister of the new Park Street Church, and the other, the Rev. Mr. Nelson from Ontario, preached on successive evenings on the same text. Some injudicious or malicious person telegraphed to an influential journal that the two ministers preached the same discourse. In a short time lawyers letters were flitting around, and no doubt before this letter appears in print the ministers referred to will have taken such means as will set all doubters at rest. I understand that the Rev. Mr. Simpson is to make reference to the subject from his pulpit and that the Rev. Mr. Nelson's sermon will be published in the *Witness*, of this city. This is a church-going city. There have been several marriages lately, and I understand the churches were crowded. Coming

WESTWARD

I called at Windsor where we have a good congregation, which was rendered vacant by the resignation of Rev. Mr. Gunn, and the Rev. Mr. Nelson, of the Brockville Presbytery, having accepted a call, will be inducted early in July. The congregation are harmonious in their choice, and Mr. Nelson's early settlement will be in every way an advantage to the congregation.

Windsor is an interesting town and is the seat of King's College, which was granted a charter by George III. In the same town there is the residence of the well-known writer Sam Slick. Windsor has also a cotton mill, and two banks—the Commercial a local bank, and a branch of the Halifax Banking Co., of which Mr. J. A. Russell is the efficient agent. Mr. Russell is a son of the Rev. J. A. Russell, of Strabane, Ireland, a prominent and respected minister of the Irish Presbyterian Church. Leaving Windsor we proceed along the Annapolis Valley, which is justly celebrated for the excellent quality and abundance of its apples.

Leaving Annapolis by boat we had a nice run to Digby, where we took the Western Counties Railway running through an interesting part of the country. This line is a great boon to that part of Nova Scotia.

I have heard of railways where one could get off and pick strawberries or turn a steer off the track; but on the Western Counties there are none of these privileges. Should you attempt this sort of thing you would get left for sure. In the evening we reached

YARMOUTH,

one of the best and prettiest towns in the Province.

The private residences and grounds are beautiful and the stores will compare with many in cities.

We had the pleasure of meeting with the Rev. John Burton, B.D., of the Northern Congregational Church, Toronto, who was attending the meeting of the Congregational Union at Chebogue, N.S. Mr. Burton preached, in St. David's Presbyterian Church, St. John, N.B., an excellent discourse, which was very highly appreciated.

The Presbyterian Church here is a handsome building, and is in a prosperous condition. The pastor is the Rev. Anderson Rogers, who is doing good work and is very much esteemed by his people. K.

HOW TO USE MISSIONARY REPORTS.

MR. EDITOR,—Please make room for the enclosed letter from a respected elder of our Church who was a member of the last General Assembly. It speaks for itself, and is better than columns of abstruse learned discussions, however stimulating and useful these may be, about the status and rights of elders. I at once yielded to its request, and wish that its eminently wise and practical proposal were persistently acted upon from the Atlantic to the Pacific, for then we should speedily have ten times more spiritual power and monetary resources drawn out in behalf of all our missions.

Multitudes neither think of them nor pray for them because they read and know and are told nothing about them. Others vainly indulge in perplexing conjectures and theories about the failure or success of the Gospel instead of mastering facts that are gathered to their hand and fitted to rouse their souls to prayer, liberality and service.

If I am not greatly mistaken, very many of our ministers, elders and people will in their hearts thank Mr. Davidson for what he is doing; and the true method of using missionary reports now adopted in Guelph may eventually become universal. Let the demand for them become such that Conveners will be warranted in issuing a second edition—why not? They are infinitely better reading and more instructive than what is found in many homes. Yours truly,

D. H. MACVICAR,

Presbyterian College, Montreal, July 19, 1885.

GUELPH, ONT., July 14, 1885.

DEAR SIR,—I find, on reading the French Evangelization Report, that it contains so much that ought to be fully known by all congregations of our Church and which cannot be imparted by a short address on prayer-meeting nights—that I have taken the liberty to ask if you can favour me with say thirty or forty copies of the Report, that I may distribute them among the congregation, Sabbath after Sabbath, until all have had an opportunity of reading them. I am doing the same with the Home and Foreign Mission Reports.

If you can accommodate me with the foregoing you will very much oblige, Yours very truly,

CHARLES DAVIDSON.

Rev. Principal MacVicar, Montreal.

WORTHY OF ATTENTION.

The Rev. D. B. Whimster, Clerk of the Manitoba Synod, addresses the following appeal, which we are sure will evoke a willing response:

The Synod of Manitoba and the North-West Territories unanimously adopted the following resolution at its last meeting:

The Synod desires to record its sense of gratitude to the many congregations and Sabbath schools in the East which have sent for distribution among the remote and needy mission fields within our bounds excellent Sabbath school libraries and papers. These have been distributed among many of our schools, and have been received with thankfulness and as an exceedingly valuable help in carrying on these mission schools. The Synod would moreover invite the liberality of the Presbyterian Sabbath schools in Ontario and elsewhere in this matter. Much assistance could be given by these schools by sending to us their libraries and other Sabbath school appliances when they have no further use for them. Many such are lying idle on the shelves in Ontario, which might be rendering us valuable aid in our great work throughout the North-West. The Synod would authorize its clerk to present this matter through the columns of our denominational papers to the schools in the East.

In compliance with the instructions contained in the above, I would ask the superintendents and teachers in Sabbath schools throughout the older Provinces to consider the requirements of our needy Sabbath schools in the vast mission field of our Church in the North-West. We have many schools in our new settlements which are in very great need of libraries and other appliances for their successful management.

May I express the hope that the Sabbath schools of the large and more influential congregations in Ontario, in disposing of their well-read libraries, will remember that boys and girls here in the Far West delight in illustrated papers, and appreciate stories and books as much as they do in Ontario, and would most gratefully receive these libraries and read them, thumb-worn though in many cases they may be, as eagerly and with as great a relish as if they were new. Boys and girls in the Far West are just like boys and girls in the Far East. They love stories, they relish pictures. They delight to get illustrated Sabbath school papers. Many of them, too, would never think of undervaluing a pictorial paper because it happened to be a year old. They would not think less of a good interesting story because it chanced to have been read by some other boys and girls in Ontario a few times before. Not a bit of it. I have received a number of second-hand Sabbath school libraries, old Sabbath school papers, magazines, etc., and have sent them out to our Sabbath schools in the West. I have seen the happy faces of the children when their new *old library* was opened out and distributed among them. If those who sent it only saw the scene, they would say to themselves, "We have made the best possible use of our old library." Any libraries sent to me will be directed where the donors may rely upon their being of use and doing good service. We will thankfully receive and distribute as judiciously as possible any books, papers, magazines, or other Sabbath school appliances sent us. Let the donors kindly send a post-card or letter, intimating having mailed or shipped parcels, and the undersigned will be pleased to acknowledge their arrival as they come to hand.

D. B. WHIMSTER.

THE CHRISTIAN'S HERITAGE.

Rich is the Christian's heritage. Child of God, child by creation, child by adoption and grace, instinct with His breath, the very breath of life. How wisely, how tenderly, in this beautiful earth (the home He has given us), in the revealings of nature and in the revelations of His Word, has He provided for all our need, so that there is nothing wanting but the reconciled will, the sense of His loving presence all the way, to give peace and rest here—and "in the hereafter" more than we can think. And, for that, we need but take Him at His word. "Through the waters, through the rivers, the fire, I will be with thee." "I, even I, am the Lord, and beside Me there is no Saviour."

Why do we fail to thus take Him at His word, and rest "quiet from the fear of evil?" Want of faith, "little faith;" but "if any lack, let him ask of God." Oh wondrous love! given the sweet word of promise, given the faith to trust the promise. Aye, even more tender pleading with wayward children. "Put Me in remembrance, let us plead together." Put Him in remembrance of what? Of His own gracious word of promise? Verily, of His own love, unfathomable, unsearchable, Creator, Redeemer, Sanctifier. Of what else? There is none beside, and there is nothing else that we may declare, that "we may be justified."

"Ah! how passing knowledge is this love of God." Life here is far too short, there must need be eternity to search out, to show forth the wonder and the glory of the love of God "in that while we were yet sinners Christ died for the ungodly."

HOW CAN I HELP TO MAKE HOME HAPPY?

The following good resolution if adopted will make home happy, bright and cheerful:

1st. To make home duties of the first importance; not to despise the *very smallest*, but to perform even it as "unto God."

2nd. To undertake no work *outside* which may cause the neglect of even that "small duty" at home.

3rd. To think of the happiness of others before my own; "for even Christ pleased not Himself," and went away, "leaving us an example, that we should follow His steps."

4th. To try to add to the happiness of every member of my family, sympathizing in both what gives them *pain* and *pleasure*.

5th. To find out my besetting sin, and fight hard to overcome it; for "I can do all things through Christ which strengthened me."

6th. To remember God has formed my home, and as long as He leaves me in it, no one but myself can fill the niche in which He has placed me.

Content to fill a little space
If Thou be glorified.

7th. To improve the talents that God has given me, especially those that will give pleasure or be of use to others, remembering the command; "Whatsoever ye do, do all to the glory of God."—*Faith and Works*.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE DAY SPRING.

BY C. C. A. F., ST. RIMO.

Jesus, Redeemer, Light of life,
Let Thy most blessed sway
Dispel fell darkness, sin and strife,
Rule in the perfect day.

Upon eternity's expanse
Before the birth of years
In majesty and excellence
Thy wondrous love appears.

On time's horizon, 'mid the doom
Of sorrow, guilt and death,
Thy light is seen athwart the gloom,
The dawn of hope and faith.

Ascending on the arch of time,
Thy power and glory veiled,
Thou hold'st Thy course o'er Judah's clime,
By Thine own loved ones hail'd.

Lo I bright and brighter now expands
Thy form of grace divine,
The Child of hope to many lands,
The King of David's line.

Thy footsteps sought life's lowly path,
Thou blessed the darksome grave;
Unsealed the mystery of death,
And rose sublime to save.

Great Son of God, and did'st Thou tread
This vale for such as I;
To shame and sorrow low Thy head
To bear the curse, and die?

O Thou true Healer, by Thy grace
So boundless, sure and strong;
May we rejoice before Thy face
A robed and ransom'd throng.

EXPOSITORY BIBLE READINGS FOR COT- TAGES PRAYER MEETINGS AND SOCIAL GATHERINGS.

BY REV. J. A. R. DICKSON, B.D.

The Christian Soldier's Armour.—Eph. vi. 14-18.

PEACE.

This word best covers the thought underlying the figurative expression: "The feet shod with the preparation of the Gospel of peace." The Gospel declares that we have peace with God and more, that we enjoy the peace of God, that is, peace without and peace within. The controversy between God and the soul is ended. There is, therefore, now, no hindrance to the free, joyous, ready action of the believer. Now he can run in the way of God's commandments, there is nothing entangling the feet, nothing obstructing the way. Many have understood by this figurative expression "readiness to promote the Gospel of peace," but Olshausen declares that to be "an entirely remote idea." Calvin and others hold that it means "the readiness which the Gospel of peace begets" in the believer to go awar-faring. It tells out the consciousness that is uttered in the cry: "Here am I, send me."

Here, then, we see:

I. *The Christian free from sin and its condemnation*—Rom. v. 1; Rom. viii. 1; Gal. iii. 13; John iii. 18; Ps. lxxxv. 8, 10.

II. *He stands ready for service*, whatever kind it may be.—Acts ix. 6; Isa. vi. 8; 1 Sam. iii. 9.

III. *He is not easily turned aside from doing God's will.* He stands squarely and solidly on his feet.—Acts v. 29; Acts iv. 19, 20; Numb. xiii. 30. Numb. xiv. 7, 9.

IV. *He witnesses for the truth of the Gospel.*—Acts xi. 19; Acts viii. 1, 4; Acts iv. 20; Rev. xxii. 17.

V. *He runs not in vain.* He is among the crowned ones.—2 Tim. iv. 8; Jas. i. 12; 1 Peter v. 4; Rev. ii. 10; Rev. iv. 4, 10.

PARTING COUNSELS.

In taking leave of the congregation in East Williams, the Rev. W. R. Sutherland preached an earnest Gospel sermon from the text John xxi. 22—"Follow thou Me." The following is the concluding portion:

This service closes my missionary labours among you for the time being. My dear brethren, when thus taking leave of you, let me assure you of my deep interest in your temporal and everlasting well-being. When, in the Providence of God, I came over to see you, some months ago, I came fully resolved "to know nothing among you save Jesus Christ and Him crucified"; to have no aim but to strengthen believers in their faith in Christ, and to comfort and encourage them in the way of life; I came fully resolved, if possible, by the grace of God, to be the means of gathering in some sinners to Christ, and turning them "from darkness unto light, and from the power of sin and

Satan to God." I trust and hope that for the accomplishment of this great end, our services for the past six months have not been in vain. It may not be amiss in thus taking leave to advert briefly to some matters of special character in the history of your church. You were, some years ago, a beautiful, flourishing church holding faithfully to the evangelical principles of the Free Church of Scotland, as you should have done. You thought the late Union of the Presbyterian Churches in the Dominion affected your position on some points although it might be very difficult to ascertain what these points were. The Assembly of the Free Church, in its great wisdom, put its sanction upon the Union of the Presbyterian churches in this land. That was a matter of vast importance to the Colonial Church here. But you refused to fall in under that sanction and become one with the United Church in this country. Instead of following the Free Church in this matter you raised your protest against its action and the action of the Presbyterian Churches, which constituted the Church united. Your decline, I am apprehensive, dates from that point of time. You should have followed the Free Church and holden true to your Confession of Faith. Having assumed to yourselves this isolated position you have sadly experienced that your church has been greatly shaken, and made comparatively a wilderness, and brought into a state of confusion. You have been presuming to exist for years, as a Presbyterian Church without the oversight, in reality of any Presbytery. Your office bearers vowed, very solemnly, in covenant to God and His Church: "That they would promote and maintain church government by Presbyteries, Synods, etc.;" but the circumstances into which they brought themselves involved such perplexities and confusion that they seem to have lost sight of their covenant engagements to God and man. Even upon your Session, that only fragment left you of church courts, the blight seems to have fallen and dissolved that court and scattered its members to every point of the compass. Being sent here some time ago, as you know, and feeling deeply interested in your case as a minister of the Gospel should feel, and surveying your crippled condition, the question often occurred to me:—Why has the Lord done this? There is only one answer to that question. This church has grievously sinned against the Lord. What are these sins which have produced such bitter fruits? I presume that these are such sins as were chargeable upon other churches and ruined them, such as spiritual pride, self-righteousness, self-glory, and exclusiveness. Your church for years has been unchurching all the churches in Christendom, not only making a man "an offender for a word," but making churches "offenders for a word" and saying to every man: "Stand at a distance; come not near me for I am holier than thou art." I am under the impression that from these mighty sins arose all your calamities. It was a happy crisis in the history of your church when lately you bethought yourselves of the danger of your position, when you aroused yourselves to recover your Presbyterianism and embrace afresh your Confession of Faith and put yourselves under Scriptural and legitimate rule and the oversight of church courts as our honoured forefathers ever did. Now, that you are apparently taking steps upward and setting yourselves free from those sins alluded to, let me remind you of the necessity of taking heed to yourselves that you live and walk in the light of the truth—that you make sure of your part in the everlasting kingdom of our Lord Jesus Christ. Let every one attend to his own case. Are you in Christ? Then count all things but loss that you may win Him. Are you still impenitent and far away from safety and peace? O! decide now to be Christ's, wholly Christ's. Are you a member of the Church? Remember that Christ expects of you to abound in fruitfulness. Are you a householder? See to it that you love your own household—that all in your house shall know that Christ is in you. Are you a citizen? Let all your fellow citizens know that you live to the Lord. A man that lives to himself denies Christ. Are you burdened with the cares of this world? Cast all your cares upon God, then all things are yours. Abide in the truth and walk in the light of the Lord, seek the good of all men, work for Christ and gather unto Him all that you possibly can. The state of society around you needs your diligence—your Christian example—your prayers and believing efforts for the well-being of all. Be not discouraged, the Lord will lift you up, and prosper you, and make you a blessing. You have your Bible classes and Sabbath school. Attend in the spirit of Jesus to the great work of this nursery of your church. Let me say to these children present, see to it that you know the Lord, that you know that your sins are forgiven you for the sake of the name of Jesus, that you love the Lord, and love all the ways which He commands you, then you shall be ever safe, and prosper, and live a joyful, happy life in the ways of God; study the Scriptures, study Christ, study your Confession of Faith—its doctrines, its directions, its church government. I may further add that I quite appreciate your warm Christian intercourse, the comforts and entertainment which I so richly enjoyed during my sojourn among you. May the God of Abraham and our fathers command His blessing to rest upon you and give you peace. "Whatsoever

things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, . . . and the God of peace shall be with you."

MIND YOUR OWN BUSINESS.

Meddlesome people are too plentiful for the comfort of quiet people. These meddlesome ones crowd the thoroughfares of our great cities; they insinuate themselves into the seclusion of our homes; they perambulate the country at large. They are as the lice of Egypt, and more impudent and industrious in prying into other people's affairs. Mr. Spurgeon draws the following caustic portrait of the class. If some of the members would look at the picture, it might be a sort of mirror which would reduce their impertinence, though there is no hope of a permanent cure.

"How came you to have such a short nose?" asked a city dandy of a country boy. "So that I could not be poking into other people's business," was the reply. "There are several people who ought to join the 'Anti-poke-your-nose-into-other-people's-business-society.' The nasal organs which adorn (?) the faces of some folk remind us of the manufacturer who met with an accident in which his nose received an ugly scratch. Having no court plaster at hand, he stuck on the injured organ one of his gummed labels, bearing the usual inscription, 'Guaranteed length, three hundred and fifty yards.' This was surely a mistake; but there are noses about which would seem to be of any length when the question is as to their power to poke into the longest rat-hole. Paul Pry is a leading member of this family, and we fear he wears a charmed life, after the manner of the Wandering Jew. It has been well said that there are two reasons why some people don't mind their own business, one is that they haven't any business, and the other is that they haven't any mind.

"At the least sign of prying, cautious people draw back, unless they want their private affairs to be advertised. When people begin to tell you all about your neighbours, it will be wise to keep your mouth shut, for these same folk will soon be telling the neighbours all about you. Dogs that fetch will carry. Never pour precious liquors into leaking vessels, nor tell your private tales to common informers. Bead name that! We beg the tattlers' pardon, we meant common chatterboxes.

"These meddlesome people are a curse to society; for they invent, and misrepresent, and exaggerate, and insinuate, till they separate true friends, and cause heartburns and jealousies. Oh, for a race of people with salted tongues, who would be silent sooner than speak evil of their fellows!"

SILENCE IS GOLDEN.

Silence is golden sometimes. Especially it is golden when you are conscious of irritated nerves and your temper is in the condition which invites the last feather and rejoices to be broken under its weight. The most amiably-disposed people have their days of darkness; their moods when nothing looks bright: their seasons of inconsistency, when they astonish their friends by their success in the art of being disagreeable.

If you and I are sadly aware that we are not in an angelic temper, that we are fretted by petty things and ready to quarrel with our nearest and dearest, in danger of saying sharp or bitter things prompted by to-day's misery, which to-morrow we shall repent of in sackcloth and ashes, there is one safeguard within our easy reach.

Feel as we may, we can repress speech. Our lips are our own. We may lock their gateway, if we choose, to whatever is unkind, or censorious, or unworthy of our better selves. Nobody compels us to find fault audibly. Nobody urges us to scold or complain. If we avail ourselves of the escape-valve of hasty speech we shall certainly suffer pangs of regret by-and-by, besides inflicting present pain on children and servants, who cannot answer back when we chide; on brothers and husbands, who are too patient or too proud to be resentful; or perhaps on some dear aged heart, which has had its full of sorrow and does not need our adding a drop to the brimming cup.

Silence is golden when we are tempted to unkind gossip. Somebody's name is mentioned and at once it recalls to the mind an incident, a forgotten story, something which ought to be buried in oblivion's deepest depths. Do not yield for an instant to that suggestion of the evil one which bids you revive what ought to be kept buried in the grave where it has found retreat. The impulse to speech on such occasions is unworthy a Christian.

Silence is not golden when an absent one suffers defamation, when it is the badge of cowardice, or when one's Christian belief should be asserted. To sit with closed lips when all that is most precious to heart and life is assailed by the tongue of the scorner, is far from noble—it is following the Lord afar off, and is next door to denying Him altogether.—*Christian Intelligencer.*

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MR. WALLER KERR for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, JULY 29, 1885.

FROM a number of quarters we hear the cry, "Riel should get justice." Certainly he should. He should get justice, no less, no more, no other. If those who raise this cry are afraid that Riel will be vindictively or illegally dealt with their fears are quite groundless. The danger is all the other way. So long as we have the present amount of politics to the acre and the present amount of French influence Riel is reasonably safe. Any insurance company might take a risk on his life at a fair premium and do a good stroke of business. Once upon a time an unfortunate man was tried, and sentenced to be hanged on the 12th of the following month. On leaving the dock he complained bitterly to his lawyer that he had not got justice. "No," said the lawyer, "but you will get it on the 12th." There is not much danger that Riel will get that kind of justice on the 12th or any other day. Had justice been done him he would have been hanged fifteen years ago. There was nothing in the late insurrection that approached the murder of Scott in cold, callous brutality. Riel did not want justice then, and we doubt very much if he wants justice now. Probably he wants what he and his friends call justice; but that is not the article usually dispensed in British courts. We join most earnestly in the cry "Let Riel have justice"; but let it be of the kind administered by British judges. We doubt very much if that is the kind he and his friends want.

MANY of our clerical readers are this week packing their valises and preparing to start on their holiday trip. Among other things they should put in two or three short, pointed, juicy Gospel sermons. Should a minister be ready to preach at places of summer resort? Certainly he should, or any other place. "Half-a-dozen preachers in this hotel and the Sabbath has passed like any other day." "Half-a-dozen ministers on this boat and no service." Let this never be said if one of the half-dozen is a Presbyterian. As a rule summer tourists are willing to attend service. We have tried most of the places of summer resort from Portland to Port Arthur, and we never yet stopped in a hotel in which both landlord and guests were not willing to have a religious service in the house on Sabbath, nor sailed on a steamboat on which both captain and passengers were not willing to meet for worship. In many places union churches have been erected to meet the spiritual wants of visitors, and it would say little for the clerical profession were they not ready to do their part. Ministers conducting services in such places often make sad mistakes in preaching very learned philosophical sermons, or in reading essays on the beauties of nature or something of that kind. What the people need most, want most, and appreciate most, is a rich Gospel sermon, full of helpful truth. As a rule they are the most intelligent and appreciative audience a minister ever addresses, and he ought to give them some good spiritual food.

We regret to say that there is no longer any reasonable doubt that seven Protestant members of the 65th Battalion were punished in the North-West for not attending Catholic service on Corpus Christi day.

The explanation given by the Minister of Militia when questioned by Mr. Charlton was no explanation at all. The Minister gave some facts—facts we presume they were—in regard to *one* volunteer; but there were seven punished, all Protestants, and several, we understand, Presbyterians. This affair—perhaps we should say outrage—cannot be allowed to rest in its present shape. It must be probed to the very bottom. If a Catholic colonel can, at this time of day in this Dominion, imprison or otherwise punish Protestant volunteers for not attending Corpus Christi celebrations the Protestants of the Dominion should know it. Suppose a Protestant colonel had imprisoned seven Catholics for not attending services conducted by Mr. Ball, Mr. Pitblado, or Mr. Gordon, does anybody imagine the matter would not be investigated and the colonel punished? Yes, Otter, or Grasett, or even Middleton would have had his sword taken from him by this time had he done anything of the kind. Archbishop Lynch seems to be exercised lest the liberty of the people should be interfered with by the Scott Act. The liberty of the people to sell and drink whiskey seems to give his Lordship some concern. It would be interesting to know what his Lordship thinks of the liberty of those seven volunteers who were imprisoned because they would not attend a Catholic service.

DURING the last session of the Ontario Legislature Mr. Massie, warden of the Central Prison, was charged with unduly punishing and otherwise ill-treating certain prisoners, then, or a short time before, in the Central Prison. The Government at once consented to the appointment of a commission to investigate the charges. The commission is now taking evidence. The prisoners said to have been ill-treated are, we understand, Catholics. Mr. Massie is a Protestant, and a Presbyterian. Under these circumstances of course there could be no difficulty in having a searching investigation. The alleged rights of Catholic convicts must be scrupulously guarded. Now look in another direction and see how the rights of Protestants are guarded in this Dominion. Seven Protestant young men, serving their country in the North-West, are punished because they would not concuss their consciences by attending a Roman Catholic service. The matter is brought up in Parliament, and the Minister of Militia gives an explanation which is no explanation at all. There is no investigation, and we predict there never will be. The facts are simple and easy. Mr. Massie is a Protestant; the colonel who imprisoned the volunteers is a Catholic. The volunteers are Protestants; the prisoners are Catholics. The inevitable conclusion from these facts is that a Catholic prisoner has rights that must be zealously guarded; but a Protestant volunteer has none that anybody need respect. A Catholic in a convict's garb is a more important citizen than a Protestant volunteer in the Queen's uniform! Are the political parties not paying a little too much for the Catholic vote in this country?

CANADA owes General Middleton a debt of gratitude that cannot be paid by the \$20,000 voted to him by Parliament. The duty that he was sent to discharge was one of extreme difficulty. The long marches, the lack of efficient transport service, the nature of the ground on which he had to fight, as well as the character of the foe and their mode of fighting, made the duty of the brave old Englishman sufficiently trying and dangerous to task the patience and skill of the best of English officers. Add to all this the fact that nine out of every ten of his men had never smelt powder in any more dangerous place than a review, and we may have some idea of what Middleton had to do. How the bravest of men may act under fire is something that nobody can tell until the trial is made. One has to become used to being shot at before he can take the operation coolly. For his humane efforts to save the lives of our citizen soldiers, and put down the insurrection with the minimum of bloodshed, Middleton deserves the thanks of every good citizen. A bayonet charge at Fish Creek to "clean out the ravine" and a dash on Batoche the first day, might seem very brilliant to those safely at home; but the result would have been vacant chairs in many more households. The bravery of the old Englishman is beyond all praise. Time and again he exposed himself to the most deadly fire, simply to inspire his troops with courage. It is an open secret that some of our officers did not agree any too well in the North-

West, and there may be more to follow in this connection. Of course Middleton is criticised. So would Wellington or Wolseley be had they been in his place. Let Canadians give the benefit of the doubt—where there is doubt—to the man who had the responsibility, and who did the work.

THE SCOTTISH REFORMER.*

When the movement was in progress for the erection of a monument to Sir William Wallace, public meetings were held throughout Scotland to promote the undertaking. One of these was held in the City Hall, Glasgow, at which Dr. William Anderson was the chief speaker. He introduced his subject with the following striking passage: There are two names in Scottish history with which we can conjure; names with which we can conjure down all that is base, dishonourable and mean; names with which we can conjure up all that is noble, heroic and good. What are the names of our conjuring? William Wallace, John Knox. Here the orator, himself a fine representative in this age of the stalwart hero of the Scottish Reformation, made one of his emphatic pauses causing his thought to tell, and the vast audience was electrified. He went on to say: William Wallace went up the mountain glens with the ploughshare of liberty; John Knox followed after sowing the good seed of the Word. Had Knox preceded Wallace the soil would have been unprepared; had he failed to follow, Wallace's struggle for freedom would have been comparatively in vain. The hand of Providence was clearly traceable in the order of events.

Despite all attempts to malign the character of John Knox, he rises above the obloquy that the enemies of the Reformation, and historians, without insight into the meaning of the religious struggle of the time, have sought to heap upon one who would have been great in any age. Time does not dim the true likeness. The angular distortions of the caricaturist fade out, and the well-rounded proportions of the man as he was become distinct again. The historian of our own day, far removed from the fiery heat of passion prevailing in the sixteenth century, can calmly recall the past, discerning men in their true proportions and seeing events in correct perspective.

The compact popular biography of John Knox by Dr. William M. Taylor, is worthy of him and worthy of his great subject. In addition to the attractive literary graces associated with the style of the author, he has brought the clear and comprehensive theological knowledge, and full appreciation of the political and ecclesiastical history of the stormy time in which the Reformer lived, and the penetrating, but withal kindly human feeling, characteristic of him under full contribution. Thus within the limits to which he was restricted he has produced an admirable portraiture of one whose name is not only intimately associated with Presbyterianism, but the cause of civil and religious freedom throughout the world.

It is a striking circumstance that Thomas Carlyle had a profound respect for his intrepid and illustrious countryman. He enthusiastically accords him an honoured place in his motley pantheon of heroes. There was little in common between John Knox, Goethe and Frederick the Great; but he possessed qualities for which the Chelsea sage had profound respect. He was a man of intense earnestness in his religious convictions, and fearless in their expression. Neither the frowns and threats of the great, nor the inconstancy of popular opinion and feeling, ever moved him to say what he did not believe was true and in accordance with the Word of God. No one who takes pains to inform himself concerning the character and work of Knox, can accept the notion designedly fostered, that he was a sour ascetic and a narrow-minded, intolerant bigot. The students of the history of the time, Carlyle among them, recognize that he had a tender, deep, human feeling, and a goodly gift of humour, with a distinct Scottish flavour, which goes under the name of pawkiness, to which men in healthy earnestness are no strangers.

The morning of the Reformation in Scotland dawned with bright promise. Hamilton and Wishart gave themselves with an almost seraphic devotion to the work of the Gospel; but eventually they had through martyr-fires to enter the kingdom. The sky was overcast, and at the darkest hour John Knox appears upon

*JOHN KNOX. By Wm. M. Taylor, D.D., LL.D. (New York: A. C. Armstrong & Son; Toronto: William Briggs.)

the scene. Leadership and prominence are unthought of. Only after a public and most personal appeal addressed to him did he undertake to enter the ministry. It was not the dangers to which the calling at that time exposed him that daunted Knox. He had a realizing sense of the solemn obligations imposed on those who undertook the duties of the sacred office. He took his life in his hand. There followed, in quick succession, the siege of the Castle of St. Andrew's, exile to France, experience as a galley-slave, his return to England, followed by a second exile, soon after the accession of Mary to the English throne; his labours at Frankfort, and the troubles he experienced there; his ministry at Geneva, and his ultimate return to Scotland, where the great work of his life was accomplished in the comparatively brief space of about fourteen years.

Mary Queen of Scots having come to the throne, urged by early training, possibly by inclination, certainly by the settled purpose and influence of the Guise faction, the bigoted adherents and tools of the Papacy, became the representative of despotism spiritual and civil, while Knox represented the new era of freedom. These antagonistic forces came into stern conflict which issued in the permanent possession of liberty which has gone on extending to our own time. Most readers of Dr. Taylor's book will peruse with interest the chapter devoted to the vexed historical question of Knox's relation to his sovereign, on which it is now plain that there was much sentiment on the one side, and much truth on the other. The first interview between the Reformer and Mary dispelled all illusion. They read each other accurately. The Queen saw that her subject was not to be made pliant by courtly smiles, while he recognized in the young monarch a strength of purpose and astuteness beyond her years. They were both alike inflexible. He could only be silenced by force, and the popular power possessed by Knox made its exercise, even in that age, a dangerous expedient. He never wavered, but with calm, manly dignity, vindicated the right of free speech and exercised it conscientiously till his dying day.

Much has been written about Knox's rudeness to the young and beautiful Queen. Her many misfortunes and tragical end have led many people to believe that the accusation was true, but the facts of history are against this groundless fiction. Unyielding in principle and fixed in purpose, he certainly was, but boorishness cannot be laid to his charge.

But the battle ended and the stormy life came to a peaceful close in his sixty-seventh year in the full and comforting belief of that Gospel which he had preached and defended with such uncompromising boldness. His work remains. The Gospel in its purity became the heritage of the Scottish people. The school system of the country was founded by him, and the subsequent events, with the Killing Time, failed to undo the noble work whose foundations were laid by John Knox. Dr. Krummacher, at the Glasgow meeting of the Evangelical Alliance, said in his valedictory speech: When I came to Scotland I looked for a monument to John Knox. I found none. He needs none. Scotland is his monument—energy poisoned.

It remains only to add that this admirable volume is one of great value. It is no mere dry detail of historical facts ranged after the almanac pattern; no bitter polemic invective; but a most interesting narrative of a noble, heroic Christian life; the brief chronicle of one of the most important epochs of history. Every one into whose hands the book may fall will be delighted with it, and young readers particularly will glean from its pages a clear view of the chief personage of whom it treats and the work he was enabled to accomplish.

THE MANUFACTURE OF LITERATURE.

MR. R. A. OAKES contributes to the *Independent* a very readable, and in some respects, an entertaining paper under the caption of "The Editor's Regrets." A correspondent had sent a communication to our excellent contemporary, which, not finding acceptance, was returned with a printed formula, expressing regret that it had to be declined. The general rule, however, is that rejected manuscripts are not returned. The contributor whose lucubration was thus courteously declined, or receipt of the printed form, felt convinced that it could not be sincere because he had not received the editor's declination carefully written out by himself, or with his autograph at least. It is often amusing to think of the popular misconceptions enter-

tained on these and kindred matters. One of the popular ideas is that the conductors of journals and magazines have the utmost difficulty in finding material to insert in their columns. Mr. Oakes says:

If the Harpers or the Century Company were to print a daily, instead of a monthly, magazine they could not use all the articles that are submitted for their consideration; and, in the pressure of these formidable masses of manuscripts, who can doubt but that much is rejected that is quite as meritorious as that which is accepted? It is said that at one time the Harpers held manuscripts for which they had advanced more than \$60,000, which, in the pressure of fresh matter, they could not find place for, and that to utilize these in part, their *Young People* was established.

Another very general impression is that a subject which may appear of great importance to a writer must of necessity be of equal interest to the readers of a newspaper or magazine. The writer carefully thinks out his subject, sketches it in the rough, and then proceeds to re-write eloquently in his most legible hand, and without misgiving despatches it to the editor. It does not appear in print, and he is at first amazed, then indignant, and finds relief for his surcharged feelings in an explosive letter of remonstrance. It does not follow, however, that this is the average state of mind of all who desire to ventilate their grievances or attack public abuses. With the majority the element of personality does not colour their views or affect their conduct; being level-headed, they take matters sensibly, and come to the charitable conclusion that their productions are accepted or rejected according to certain well-defined principles that must be followed.

The paper referred to contains a number of interesting things bearing on the precariousness of literary work. The writing profession is full of inequalities. Take the following examples:

Paulding, for "The Dutchman's Fireside" and "Westward Ho!" received each \$1,500. To-day, Bret Harte receives \$1,000 for a single magazine sketch, and E. P. Roe \$5,000 from the *Current* for the privilege of first printing one of his serials. George Ripley, after his unsuccessful attempt "to reform the world by cultivating onions," went to New York to earn his bread by his pen, and for his first two months' work on the *Tribune* received \$20. Bayard Taylor commenced his editorial work in New York on a salary of \$5 per week, and Mr. Trowbridge received for a magazine page of printed matter just one-twelfth less than the Harpers pay their ordinary contributors. Mr. Trollope, in his monograph on Thackeray, tells us that the editors rejected more of this great author's work than they accepted; that much of that they did accept they did not approve, and that, while this incomparable novelist was performing much of the best work of his life, he was not sure of his market, not certain of his readers, his publishers, or his prices.

The endeavour to elevate the standard of popular reading is not quite so encouraging as might generally be desired.

It has recently been most fully proved that the American people are not yet educated to the appreciation of first-class literary work. A man should never read anything that is below his own intellectual level; but he certainly will not read that which is so much above him as to be incomprehensible. *Harper's Monthly* and the *Century* are supposed to represent the ultima of artistic and literary excellence in America; combined, they may circulate 35,000 copies; and we have a population of fifty-five millions. The *Atlantic* is supposed to exhale only the odours of the inner sanctuary. No one but Mr. Houghton knows the number of its subscribers, and he does not boast of it; but while the second-hand bookmen allow in exchange five cents for old numbers of *Harper* and the *Century*, they will give half a cent per pound for the *Atlantic*. Judge Tourgée, in the *Continent*, made a most tempting and persistent bid for a worthy clientele, spending, it is said, \$200,000 and three years of unwearying labour, and when he relinquished his charming weekly, he had 6,000 subscribers to turn over to the *Christian at Work*. The *Manhattan* is another illustration of the folly of trying to supply an imaginary want. But every week Mr. Bonnor and the Messrs. Smith and Street distribute more than half a million *Ledgers* and *Weeklies*. Mrs. Leslie's presses groan night and day, and *Fireside Companions*, *Saturday Nights*, *Arm Chairs*, et id genus omne, literally flood the land.

Books and Magazines.

WE have received from the Philadelphia Board of Publication (Toronto: James Bain & Son), a series of thirteen Temperance Tracts. They are interesting, instructive and persuasive. Their wide circulation would do much good.

IN A NUTSHELL. By Dio Lewis, M.D. (New York: Clarke Brothers.)—A little book, neatly got up, devoted to practical hygiene. It is plain and clear in style, sound and judicious in its advice, which if followed would promote health and happiness. Though primarily addressed to students, it would be most useful to every class of readers.

SHOEMAKER'S DIALOGUES. Edited by Mrs. J. W. Shoemaker. (Philadelphia: National School of Elocu-

tion and Oratory.)—This is a very good selection of short dialogues, suitable for recitation in schools, social gatherings and the family circle. There is a great variety to choose from, and the compiler has been careful to insert such pieces only as are free from the suspicion of irreverence and bad taste.

THE LAIRD'S SECRET. By Jane H. Jameson. (Edinburgh: Oliphant, Anderson and Ferrier.)—This is a new edition of a capitally-written work in which present day life and its ways are admirably depicted. It is no crude and hasty production; but the product of keen observation, careful thought and patient labour. The result is all the more gratifying. It has gained a wide and deserved popularity. The book is handsome in appearance, to which several good engravings contribute.

JIM BENTLY'S RESOLVE. A Temperance Story. By Lydia L. Rouse. (Edinburgh: Oliphant, Anderson & Ferrier.)—The object in writing this good, plain, simple story, the author informs her readers, was twofold; first, to recommend two things highly essential to happiness in this life, and indispensable as regards the life to come: Temperance and Religion; and second, to refute the terrible delusion of most bad men—that they will in some way, even against their will, by some strange transforming process, be saved at last. The book evidences the sincerity and earnestness of the author.

AT ANY COST. By Edward Garrett. (Edinburgh: Oliphant, Anderson & Ferrier.)—The author of this superior work has built up an excellent reputation. A number of years ago serials from the same pen appeared in the *Sunday Magazine* which attracted much notice for the fine feeling, intimate knowledge of human nature and keen appreciation of spiritual truth which they displayed. None of these valuable qualities are wanting in this most interesting story so well told. It is a book fitted to benefit every one who has the good fortune to read it. It is illustrated with engravings.

THE COMPANION TO THE REVISED OLD TESTAMENT. By Talbot W. Chambers. (New York: Funk & Wagnalls, Toronto: William Briggs.)—Dr. Chambers, one of the company of revisers, is widely recognized as a profound, careful and accurate Biblical scholar. Long previous study and varied accomplishments specially qualify him for the task he has undertaken, the results of which are embodied in the present admirable and useful volume. It contains ten chapters in which the following topics are discussed: The Need of a Revision; The Method of the Revision; The Text of the Old Testament; Changes in the Pentateuch; Changes in the Historical Books; Changes in the Poetical Books; Changes in the Prophetical Books; The American Appendix; The Importance of the Old Testament; and the Names of the Revisers, British and American.

ON retiring from his official position in Cornell University, President White pays a glowing tribute to Professor Goldwin Smith for his beneficent and services to that institution, as the following brief extract will show: The courage he showed in his own country in standing firmly by this Republic in the hour of its most fearful peril, and the fairness he has shown since in treating American questions have led our students to listen to him as they could have listened to no other living Englishman, save possibly to John Bright. His absolute truthfulness regarding his own country has led them to trust him when he has criticised ours, and his justice to our country has led us to seek to show justice toward his. I know of no one who in these days has done so much to promote the kindly feelings so rudely shaken during our Civil War between scholarly men in the two countries as has Goldwin Smith. But the main point here is that this illustrates the value of our system of non-resident professors and lecturers. Every lecture of his has aided the work of resident professors. He has given new impulses to them, and the students have caught in his lecture room a spirit which has led them to consider the history of the Mother Country a higher object of study than they had ever dreamed. After hearing his treatment of it, prejudices have been dispelled and students have all the more desire to use all the advantages offered by resident professors in pushing their further studies in that field. The teaching of Goldwin Smith through all these years furnishes an admirable example as to what instruction by non-resident professors may be made in stimulating the work of resident professors, in supplementing it, and in arousing the interest of students in it.

Choice Literature.

LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER VII.—THE FIELD IS THE WORLD.

Last evening before I had found an opportunity to talk it over with Jennie, Dr. Argure and Deacon Goodsole called. I suspect the deacon's conscience had been quickened even more than mine respecting my duty to that mission class by Mr. Mingin's address. For I have noticed that our consciences are apt to be quickened by sermons and addresses more respecting our neighbour's duties even than respecting our own.

Dr. Argure had come down the day before from Newtown to attend the city mission meeting. He is a very learned man. At least I suppose he is, for everybody says so. He is at all events a very sonorous man. He has a large vocabulary of large words, and there are a great many people who cannot distinguish between great words and great thoughts. I do not mean to impugn his intellectual capital when I say that he does a very large credit business. In sailing on Lake Superior you can sometimes see the rocky bottom thirty or forty feet below the surface—the water is so clear. You can never see the bottom of Dr. Argure's sermons. Perhaps it is because they are so deep; I sometimes think it is because they are so muddy. Still, he really is an able man, and knows the books, and knows how to turn his knowledge to a good account. Last summer he preached a sermon at Wheathedge, on Female Education. He told us about female education among the Greeks and the Romans, and the Hebrews and the Persians, and the Egyptians—though not much about it in America of to-day. But it was a learned discourse—at least I suppose so. Three weeks after, I met the president of the board of trustees of the Pulltown Female Seminary. I mentioned incidentally that I was spending the summer at Wheathedge.

"You have got a strong man up there," said he, "that Dr. Argure, of Newtown. He delivered an address before our seminary last week on Female Education; full of learning, sir, full of learning. We put him right on our board of trustees. Next year I think we shall make him president."

A month or so after I found in the weekly *Watch Tower* an editorial—indeed I think there were three in successive numbers—on Female Education. They had a familiar sound, and happened to meet the editor. I spoke of them.

"Yes," said he, "they are by Dr. Argure. A very learned man that, sir. Does an immense amount of work, too. He is one of our editorial contributors as perhaps you see, and an able man, very learned, sir. Those are very original and able articles, sir."

This fall I took up the *Adriatic Magazine*, and there what should my eye fall on but an article on Female Education. I did not read it; but the papers assured their readers that it was a learned and exhaustive discussion on the whole subject by that scholarly and erudite writer, Dr. Argure. And having heard this asserted so often, I began to think that it certainly must be true. And then in January, I received a pamphlet on Female Education by Dr. Argure. It was addressed to the Board of Education, and demanded a higher course of training for women, and was a learned and exhaustive discussion of the whole subject from the days of Moses down.

"An able man, that Dr. Argure," said Mr. Wheaton to me the other day, referring to the same pamphlet.

"Yes, I think he is," I could not help saying, "I think he can stir more puddings with one pudding stick than any other man I know."

Still, he stirs them pretty well. And if he can do it I do not know that there is any objection.

But if I do not believe in Dr. Argure quite as fully as some less sceptical members of his congregation do, Deacon Goodsole believes in him most implicitly. Deacon Goodsole is a believer—not I mean in anything in particular, but generally. He likes to believe; he enjoys it; he does it not on evidence, but on general principles. The deacons of the stories are all crabbed, gnarled and cross grained. They are the terrors of the little boys and the thorn in the flesh to the minister. But Deacon Goodsole is the most cheery, bright and genial of men. He is like a streak of sunshine. He sensibly irradiates the prayer meeting, which would be rather cold except for him. The little boys always greet him with a "How do you do, Deacon?" and always get a smile and a nod, and sometimes a stick of candy or a little book in return. His over coat pockets are always full of some little books or tracts, and always of the bright and cheery description. Always full, I said; but that is a mistake; when he gets home at night they are generally empty. For he goes out literally as a sower went out to sow. I do not believe there is a child within five miles of Wheathedge that has not had one of the Deacon's little books.

I suspected that the Deacon had come partly to talk with me about that Bible class, and I resolved to give him an opportunity. So I opened the way at once:

Laicus. Well, Deacon, how are church affairs coming on; pretty smoothly; salary paid up at last?

Deacon Goodsole. Yes, Mr. Laicus; and we're obliged to you for it, too. I don't think the parson would have got his money but for you.

Laicus. Not at all, Deacon. Thank my wife, not I. She was righteously indignant at the church for leaving its minister unpaid so long. If I were the parson I would clear out that Board of Trustees and put in a new one, made up wholly of women.

Deacon Goodsole. That's not a bad idea. I believe the women would make a deal better Board than the present one.

Dr. Argure (with great solemnity).—Mr. Laicus, have you considered the Scriptural teachings concerning the true relations and sphere of women in the Church of Christ? The apostle says very distinctly that he does not suffer a woman to teach or to usurp authority over the man,

and it is very clear that to permit the female members of the church to occupy such offices as those you have indicated would be to suffer her to usurp that authority which the Scripture reposes alone in the head—that is in man.

Laicus (naively).—Does the Scripture really say that women must not teach?

Dr. Argure. Most certainly it does, sir. The apostle is very explicit on that point, very explicit. And I hold, sir, that for women to preach, or to speak in public or in the prayer-meeting of the church, is a direct violation of the plain precepts of the inspired Word.

Laicus.—I wonder you have any women teach in your Sabbath school. Or have you turned them all out?

Mrs. Laicus (who evidently wishes to change the conversation).—How do affairs go on in the work of your church?

Dr. Argure (who is not unwilling that it should be changed).—But slowly, madam. There is not that readiness and zeal in the work of the church that I would wish to see. There are many fruitless branches on the tree, Mrs. Laicus, many members of my church who do nothing really to promote its interests. They are not to be found in the Sabbath school; they cannot be induced to participate actively in tract distribution; and they are not even to be depended on in the devotional week day meetings of the church.

Deacon Goodsole (who always goes straight to the point).

Mr. Laicus, here, needs a little touching up on that point, Doctor; and I am glad you are here to do it. How as to that Bible class, Mr. Laicus, that I spoke to you about the week before last? There are four or five young men from the barrow factory in the Sabbath school now. But they have no teacher. I am sure if you could see your way clear to take that class you would very soon have as many more. There are some thirty of them that rarely or never come to church. As for me, I can't get at them. They are mostly unbelievers. Mr. Gear himself, the superintendent, is a regular out and out infidel. And I never could do anything with unbelievers.

Laicus.—Deacon, I wish I could. But I am very busy all through the week, and I really don't see how I can take this work up on Sunday. Beside, it would require some week-day work in addition.

Dr. Argure.—No man can be too busy to serve the Lord, Mr. Laicus; certainly no professed disciple of the Lord. The work of the Church, Mr. Laicus, is before any other work in its transcendent importance.

Laicus.—I don't know about that. Seems to me, I have seen somewhere that if a man does not provide for his own family he is worse than an infidel.

Dr. Argure (putting this response away from him majestically).—It is unfortunately too common an excuse, even with professors of religion, that they are too busy to serve in the work of the Lord. There is for example the instance of Dr. Curall. He was elected at my suggestion last summer as an elder in our church. But he declined the office, which the apostle declares to be honourable, and of such a character that if it be well used they who employ it purchase to themselves a good degree. As I that it should be so frequently so—ourselves first and Christ afterwards.

Laicus.—Is that quite fair, Doctor? Must Dr. Curall be put down as refusing to follow the Master because he refuses to leave the duties of his profession which he is doing well, to take on those of a church office which he might do but poorly? May not he who goes about healing the sick be following Christ as truly as he who preaches the Gospel to the poor? Is the one to be accused of serving the world any more because of his fees than the other because of his salary? Can an elder do any more to carry the Gospel of Christ to the sick bed and the house of mourning than a Christian physician, if he is faithful as a Christian?

Dr. Argure shook his head but made no response.

Deacon Goodsole.—That may do very well in the case of a doctor, Mr. Laicus. But I don't see how it applies in your case, or in that of farmer Faragon, or in that of Typsel the printer, or that of Sole the boot-maker, or in that of half a score of people I could name, who are doing nothing in the church except paying their pew rent.

Laicus.—Suppose you pass my case for the moment and take the others. Take farmer Faragon, for example. He has a farm of three hundred acres. It keeps him busy all the week. He works hard, out of doors, all day. When evening comes he gets his newspaper, sits down by the fire and pretends to read. But I have noticed that he rarely reads ten minutes before he drops asleep. When he comes to church the same phenomenon occurs. He cannot resist the soporific tendencies of the furnaces. By the time Mr. Work gets fairly into "secondly," farmer Faragon is sound asleep. So he does not even listen to the preaching. Is he then a drone? Suppose you make a calculation how many mouths he feeds indirectly by the products of his farm. I cannot even guess. But I know nothing ever goes from it that is not good. The child is happy that drinks his milk, the butcher fortunate who buys his beef, the housewife well off who has her apples and potatoes in her cellar. He never sends a doubtful article to market; never a short weight or a poor measure. I think almost every one who deals with him recognizes in him a Christian man. He does not work in Sunday school, it is true; but he has brought more than one farm hand into it. Christ fed five thousand by the Sea of Galilee with five loaves and two small fishes. Was that Christian? Farmer Faragon, feeds in his small way, by his industry, a few scores of hungry mortals. Is he a drone?

Or take Mr. Typsel, the printer. He publishes the *Newtown Chronicle*. He sends a weekly message to 10,000 readers, at least twenty times as many as Dr. Argure's congregation. I do not know how good a Christian he is; I do not know much about the *Newtown Chronicle*. But I know that the press is exerting an incalculable influence over the people for good or ill, and the man who devotes his energies to it, and really uses it to educate and elevate the community, is doing as much in his sphere for Christ as the minister in his. He has no right to neglect the greater work God has given him to do for the lesser work of teaching a Sabbath school class.

Jennie.—That is, if he cannot well do both.

Laicus. Yes—of course. If he can do both, that is very well.

Dr. Argure. That's a very dangerous doctrine, Mr. Laicus.

Laicus. (warmly).—If it is true it is not dangerous. The truth is never dangerous.

Dr. Argure.—The truth is not to be spoken at all times. Deacon Goodsole.—That's a very unnecessary doctrine, Doctor, to teach a lawyer.

Dr. Argure (indifferent alike to the sally and to the laugh which follows it).—Consider, Mr. Laicus, what would be the effect on the Church of preaching that doctrine. It is our duty to build up the Church. It is the Church which is the pillar and ground of the truth. It is the Church which is Christ's great instrumentality for the conversion of the world. When the kingdoms of this world become the kingdoms of our Lord and of His Christ, then the Church will have universal dominion. Here in Wheathedge, for example, Mr. Work is labouring to build up and strengthen the Church of Christ, and you tell his people and the people of hundreds of similar parishes all over the land, that it is no matter whether they do any work in the Church or not. Consider the effect of it.

Laicus. It seems to me, Doctor, that you entertain a low, though a very common conception of your office. The ministers are not mere builders of churches. They are set to build men. The church which will have universal dominion is not this or that particular organization, but the whole body of those who love the truth as it is in Christ Jesus. Churches, creeds, covenants, synods, assemblies, associations, will all fade; the soul alone is immortal. If you are really building for eternity you cannot merely build churches.

Dr. Argure.—Consider then, Mr. Laicus, the effect of your doctrine on the hearts and souls of men. Consider how many idle and indifferent professors of religion there are, who are doing nothing in the Church, and nothing for the Church. And you tell them that it is just as well they should not; that they are just as worthy of honour as if they were active in the Lord's vineyard.

Laicus.—It is just as well if they are really serving Christ. It does not make any difference whether they are doing it in the Church, or out of the Church. Christ Himself served chiefly out of the Church, and had it arrayed against Him. So did Paul; so did Luther.

Deacon Goodsole.—Do you mean that it makes no difference, Mr. Laicus, whether a man is a member of the Church or not?

Laicus.—Not at all. That is quite another matter. I am speaking of Church work, not of Church membership; and I insist that Church work and Christian work are not necessarily synonymous. I insist that whatever tends to make mankind better, nobler, wiser, permanently happier, if it is work carried on in the spirit of Christ is work for Christ, whether it is done in the Church or out of the Church. I insist that every layman is bound to do ten-fold more for Christ out of the Church than in its appointed ways and under its supervision. I have read, Doctor, with a great deal of interest your learned and exhaustive treatise on the higher education of women (I am afraid I told a little lie there; but had not the Doctor just told me that the truth was not to be spoken at all times), but I declare to you, that so far as the elevation of women is concerned, I would rather have invented the sewing machine than have been the author of all the sermons, addresses, magazine articles, editorials and pamphlets on the woman question that have been composed since Paul wrote his Second Epistle to the Christians.

Dr. Argure (shaking his head).—It is a dangerous doctrine. Mr. Laicus, a dangerous doctrine. You do not consider its effects on the mind of the common people.

Laicus (thoroughly aroused and thoroughly in earnest).—Do you consider the influence of the opposite teaching, both on the Church and on the individual? We are building churches, you tell us. The "outsiders," as we call them, very soon understand that. They see that we are on the look-out for men who can build us up, not for men whom we can build up. If a wealthy man comes into the neighbourhood, we angle for him. If a drunken loafer drops down upon us, does anybody ever angle after him? If a poor, forlorn widow who has to work from Monday morning to Saturday night, comes to dwell under the shadow of our church, do we angle for her? Yes! I am glad to believe we do. But the shrewdness, the energy, the tact, is displayed in the other kind of fishing. Don't you suppose the "world" understands this? Don't you suppose our Mr. Wheaton understands what we want him in the board of trustees for? Such men interpret our invitation—and they are not very wrong—as, come with us and do us good. Not come with us and we will do you good.

Consider, too, its effect on the individual. I attended a morning prayer-meeting last winter in the city. A young man told his experience. He started in the morning, he said, to go to the store. But it seemed as though the Lord bid him retrace his steps. A voice within seemed to say to him, "Your duty is at the prayer-meeting." The battle between Christ and the world was long and bitter. Christ at length prevailed. He had come to the prayer meeting. He wanted to tell the brethren what Christ had done for his soul. The experience may have been genuine. It may have been his duty to leave the store for the church that particular morning. But what is the effect of a training which teaches a young man to consider all the time he gives to the store as time appropriated to the world? It is that he can serve both God and mammon; that he actually does. It draws a sharp line between the sacred and secular. And most of his life is necessarily the secular.

I forgot to mention that Mrs. Goodsole had come over with her husband. She and Jennie sat side by side. But she had not opened her lips since the salutations of the evening had been interchanged. She is the meekest and mildest of women. She also is the most timid. In public she rarely speaks. But it is currently reported that she avenges herself for her silence by the curtain lectures she delivers to her good husband at home. Of that, however, I cannot be sure. I speak only of rumour. Now she took advantage of a pause to say:

Mrs. Goodsole.—I like Mr. Laicus's doctrine. It's very comforting to a woman like me who am so busy at home that I can hardly get out to church on Sundays.

Deacon Goodsole.—I don't believe it's true. Yes, I do, too. But I don't believe it's applicable. That is—well, what I mean to say—I can't express myself exactly, but my idea is this: that the people that won't work in the Church are the very ones that do nothing out of it. The busy ones are busy everywhere. There is Mr. Line, for example. He has a large farm. He keeps a summer hotel, two houses always full; and they are capitally kept houses. That, of itself, is enough to keep any man busy. The whole burden of both hotel and farm rests on his shoulders. And yet he is an elder and member of the board of trustees, and on hand in every kind of exigency in the church. He is one of the public school commissioners, is active in getting new roads laid out and public improvements introduced, is the real founder of our new academy, and, in short, has a hand in every good work that is ever undertaken in Wheathedge. And there is Dr. Curall, whose case Mr. Laicus has advocated so eloquently and who is too busy to be an elder; and I verily believe I could count all his patients on the fingers of my two hands.

Mrs. Goodsole (inclined to agree with everybody, and so to live at peace and family with all mankind).—There is something in that. There is Mrs. Wheaton who has only one child, a grown up boy, and who keeps three or four servants to take care of herself and her husband and her solitary son, and she is always too busy to do anything in the church.

Deacon Goodsole.—On the other hand there is not a busier person in the church than Miss Moore. She supports herself and her widowed mother by teaching. She is in school from nine till three, and gives private lessons three evenings in the week, and yet she finds time to visit all the sick in the neighbourhood. And when last year we held a fair to raise money for an organ for the Sabbath school, she was the most active and indefatigable worker among them all. Mrs. Bisket was the only one that compared with her. And Mrs. Bisket keeps a summer boarding-house, and it was the height of the season, and she only had one girl part of the time.

Dr. Argure rose to go, Deacon Goodsole followed as example. There were a few minutes of miscellaneous conversation as the gentlemen put on their coats. As we followed them to the library door, Deacon Goodsole turned to me: "But you have not given me your answer yet, Mr. Laicus," said he.

Before I could give it, Jennie had drawn her arm through mine, and looking up into my face for assent had answered for me. "He will think it over, Mr. Goodsole," said she. "He never decides any question of importance without sleeping on it."

I have been thinking of it. I am sure that I am right in my belief that there are many ways of working for Christ besides working for the Church. I am sure the first thing is for us to work for Christ in our daily secular affairs. I am sure that all are not drones who are not buzzing in the ecclesiastical hive. But I am not so sure that I have not time to take that Bible class. I am not so sure that the busy ones in the Church are not also the busy ones out of the Church. I remember that when Mr. James Harper was hard at work establishing the business of Harper & Brothers, which has grown to such immense proportions since, at the very time he was working night as well as day to expedite publications, he was a trustee and class-leader in John Street Methodist Church, and rarely missed the sessions of the board or the meetings of the class. I remember that Mr. Hatch, the famous banker, was almost the founder of the Jersey City Tabernacle Church, and he is now President of the Howard Mission. Yet I suppose there is not a busier man in all Wall Street. I remember that William E. Dodge, junior, and Morris K. Jessup, than whom there are few men more industrious, commercially, are yet both active in City Missions and in the Young Men's Christian Association: the former is an elder in an up-town church, and very active in Sabbath school work. I remember Ralph Wells, bishop of all the Presbyterian Sabbath schools for miles around New York, who was, until lately, active in daily business in the city. Yes, I am sure that hard work in the week is not always a good reason for refusing to work in the church on the Sabbath.

"Jennie, I am going to try that Bible-class as an experiment for the winter."

"I am glad of it, John."

(To be continued.)

A FRENCH-CANADIAN BRIDE.

At one of the smaller landings, where the boat could not usually stop unless signalled, a man was seen standing, gesticulating wildly. The captain came forward and, with an amazed expression of countenance, informed the passengers that he knew from the excited state the individual was in that a wedding party was coming on board. And his prognostication was soon verified, for as soon as the boat touched the landing a motley procession came trooping down—old and young and middle-aged, from the infant in arms to the aged couple, who, like John Anderson, were tottering down. The procession was headed by the bride and groom, the latter looking excessively uncomfortable and out of place in his "dressed-up" condition; but the bride presented a great contrast to her new-made lord; her self-satisfaction was supreme. As the captain remarked, "If you really want to witness happiness and contentment, you must see a French-Canadian bride from the rural districts. She has attained to the height of her ambition; she is at last decked out in bridal finery." She went straight for the moon after coming on board, and looked around a little nervously at first, then sat frigidly down on the extreme edge of the nearest bench, and cast down her eyes, as was supposed, in blushing modesty. But no! it was not modesty; it was her shoes upon which her admiring glances were directed.

The rest of her costume was commonplace, consisting of

a black dress of some cheap material, which one of the ladies designated as "lustré." She wore a hat trimmed with a wreath of tawdry-looking pink and blue artificial flowers, while bows of yellow and green ribbon relieved the sombre hue of the dress. But it remained for the shoes to give the true bridal character to this somewhat remarkable toilet. They were of white kid, low cut, with huge rosettes on the instep. Her pedal extremities, which were of rather colossal proportions, were augmented by home-knit wool-len stockings, which appeared just a trifle incongruous. Her husband soon joined her, and took a seat beside her, and as he sat speechless, with his wife's hand lying in his own, it was supposed he too was lost in admiration and wonder at the beauty of the slippers. A half-hour later found them in the same position, with the bride still casting loving glances at her feet. When the newly wedded pair left the boat they were met by an old man and a young girl, who, by the way they embraced the bridegroom, were set down as his father and sister. The former took the bride gently by the hand, who received them with rigid stateliness. The girl timidly ventured to kiss her newly made sister. The caress was passively permitted, not returned, and afterward deliberately wiped off with a blue cotton pocket-handkerchief. The last seen of the kid shoes they were almost invisible as their owners trudged up a steep sandy hill on a hot August afternoon.—*Agnes Fraser Sandham, in Harper's Magazine for August.*

BE A WOMAN.

Oh I've heard a gentle mother,
As the twilight hours began,
Pleading with a son on duty,
Urging him to be a man.

But unto her blue-eyed daughter,
Though with love words quite as ready,
Points she out the other duty,
"Strive, my dear, to be a lady."

What's a lady? Is it something
Made of hoops and silks and airs,
Used to decorate the parlour,
Like the fancy rings and chairs.

Is it one that wastes on novels
Every feeling that is human?
- If 'tis this to be a lady,
'Tis not this to be a woman.

Mother, then, unto your daughter
Speak of something higher far
Than to be mere fashion's lady—
"Woman is the brightest star."

If you in your strong affection
Urge your son to be a man,
Urge your daughter no less strongly
To arise and be a woman.

Yes, a woman! Brightest model
Of that high and perfect beauty,
Where the mind and soul and body
Blend to work out life's great duty.

Be a woman! Naught is higher
On the gilded crest of fame;
On the catalogue of virtue
There's no brighter, holier name.

GENIUS AND INSANITY.

To the multitude of men genius wears a double aspect. Superlative intellectual endowment is plainly something very unlike the ordinary type of intelligence. The relation of lofty superiority includes that of distance, and mediocrity in viewing the advent of some new spiritual star may adopt either the one or the other *manière de voir*. Which aspect it will select for special contemplation depends on circumstances. In general, it may be said that, since the recognition of greatness presupposes a power of comprehension not always granted to mediocrity, the fact of distance is more likely to impress than the fact of altitude. It is only when supreme wisdom has justified itself, as in the predictions of the true prophet, that its essential rightness is seen by the crowd. Otherwise the great man has had to look for recognition mainly from his peers and the slightly more numerous company of those whose heads rise above the mists of contemporary prejudices. It is easy to see that this vulgar way of envisaging genius as marked divergence from common sense views of things may lead on to a condemnation of it as a thing unnatural and mishapen. For, evidently, such divergence bears a superficial likeness to eccentricity. Indeed, as has been well said, the original teacher has this much in common with the man mentally deranged, that he "is in a minority of one," and, when pains are not taken to note the direction of the divergence, originality may readily be confounded with the most stupid singularity. And, further, a cursory glance at the constitution of genius will suffice to show that the originator of new and startling ideas is very apt to shock the sense of common men by eccentricities in his manner of life. A man whose soul is being consumed by the desire to discover some new truth or to give shape to some new artistic idea is exceedingly liable to fall below the exactness of conventional society in the matter of toilet and other small businesses of life. Among the many humourously pathetic incidents in the records of great men there is perhaps none more touching than the futile attempt of Beethoven to dress himself with scrupulous conformity to the Viennese pattern of his day.—*The Nineteenth Century.*

It is stated that a committee of Jewish scholars will be appointed to publish an authoritative Anglo-Jewish version of the Old Testament.

British and Foreign.

It is proposed to form a Scottish Medical Temperance Association.

The annual emigration from Italy amounts to 100,000, of whom 20,000 go to South America.

The head of the Zurich police has issued an order prohibiting salvationist meetings and processions.

MR JOHN BRIGHT who has been lately in very poor health, is said to have been ordered to Germany by his doctors.

The article on Presbyterianism in the current edition of the *Encyclopædia Britannica*, is written by Mr. Osmand Aird and Professor Briggs.

THE Rev. James Muir, of Egremont, formerly of Falkirk, has received the honorary degree of D.D. from New York University. Dr. Muir is a native of Paisley.

In 1843 one-half of the brides in England signed the marriage register with a cross; in 1883 only fifteen and a-half per cent. were unable to write their names.

The Presbyterian Church in Ireland embraces nearly one-half of the Protestant population of the country. There are 553 congregations, 520 ministers, and 101,452 communicants.

The season's fatalities to venturesome tourists in the Alps are fully as numerous as usual. The body of one climber has not been identified, though his clothes indicated that he was rich.

THE Rev. Dr. Stoughton says the condition of the primitive Church in Rome, as it was when Paul sojourned there, can now be realized in a way which would have been impossible in his young days.

Two ladies from Edinburgh, Miss McGregor and Miss Smith, who formerly worked among Jewesses in the East, have commenced a school for the Christian education of Jewish girls in the Ghetto of Rome.

The printing committee of the Society of Friends are about to issue a new edition of "Barclay's Apology" in a handsome volume; and this will be followed by a companion edition of the "Journal of George Fox."

The Bristol Temperance Society, the oldest in the West of England, founded fifty years ago, is now celebrating its jubilee by, among other things, house to house visitation, leaflet distribution, and a five weeks' open air mission.

ONE of the largest British life insurance companies has issued a notice to its agents intimating that the directors have resolved that in future an extra premium shall be charged for insurance on the life of any person engaged in the sale of intoxicating liquors.

The first of a series of visitations by the Lanark United Presbyterian Presbytery were made at Biggar lately. At an evening meeting excellent addresses were given well fitted to stimulate and guide the congregation, who seemed much interested in the proceedings.

LESS than two years ago a Bible-reading union, calling itself "the Society of the Friends of the Bible," was formed in Japan; and already it numbers nearly 2,000 members, 400 of whom live in Tokio. A list of passages is prepared, and every one promises to read one daily.

CAVALIER CAPELLINI's work among the soldiers at Rome keeps growing in extent and interest. Last year more than fifty new members were added to the military church. The converts are hotly persecuted but stand firm. Capellini's congregation includes every Sunday upwards of 300 soldiers.

AT Brussels four halls are now open for evangelistic purposes in the most populous quarters of the city. The method pursued is similar to that of the McAll Mission in France, and the people besides showing great readiness to attend, also willingly send their children to the Sunday school connected with each *salle*.

THE Rev. A. B. Grosbart, LL.D., has issued prospectuses of two new series of reprints. The first is to consist of seven volumes of "The Catholic Poets of England," the second will comprise selected works of Vaughan the Silurist, George Withers, and other poets of the sixteenth and seventeenth centuries.

THE ritualistic All Saints sisterhood, who receive from the committee of University College Hospital a yearly grant of \$10,000, are charged with violating systematically the unsectarian rule in their capacity as nurses, and as the funds are derived from persons of all religious denominations, a searching inquiry has been ordered by the council of the hospital.

MR. PETER CHISHOLM, one of the most prominent men in Islay for upwards of thirty years, has died in his seventy-seventh year. He took a lively interest in Celtic literature, and as a translator of English into Gaelic had perhaps no superior. Hymns of Cowper and Byron's "Invasion of Sennacherib" he rendered into Gaelic with all the pathos and dignity of the original.

THE vicar of Heckmondwike has been making false statements to the Dean of Ripon with respect to the neglect of the sick and needy by the dissenting ministers of his parish, representing that he alone performed such pastoral work. The dissenting ministers have compelled him in private to acknowledge the groundlessness of his allegations; but as he has not made a public apology the dissenters have issued a statement repudiating his slander.

A "LIFE and Work" conference was held at Inverness recently in connection with the visitation of the Northern Presbyteries by the Free Church deputies. At the evening meeting Mr. Sloan, of Glasgow, presided, and addresses were given by Principal Rainy, on the Work of the Ministry; Professor Lindsay on the Church and the Young; James Wells, Pollokshields, on Congregational Life; W. Robertson Nicoll, M.A., Kelso, editor of the *Expositor*, on Temperance; Alexander MacKenzie, Edinburgh, on Home Religion; and Principal Robertson, Calcutta, on Duty to the Heathen.

Ministers and Churches.

THE address of the Rev. Hugh Currie, late of Keady, is Guelph.

REV. DR. COCHRANK acknowledges with thanks the receipt of \$150 from C. W., Quebec, for Home Mission Fund.

BAYSVILLE Presbyterians have begun the erection of a church, which they expect will be ready for service in four weeks.

THE Rev. A. T. Love, of St. Andrew's Church, Quebec, has, on account of family affliction, been suddenly called to visit his relations in Britain.

THE Presbyterians of Westport this year are putting an addition to the manse. When finished it will be very commodious and comfortable. Rev. David J. Ross, M.A., is the pastor.

AT the meeting of the Bruce Presbytery held in the Presbyterian Church, Rev. J. A. Jaffray was ordained as missionary to Sault Ste. Marie. Rev. A. Beamer, Walkerton, addressed the people and Rev. J. B. Duncan, Paisley, the missionary.

THE Rev. J. Sieveright, of Huntsville, preached in Knox, St. Andrew's and St. John's congregations, Scarborough. He is meeting with encouraging success in his endeavours to place the Huntsville congregation and neighbouring stations in a satisfactory condition.

THE Westport Presbyterian Sabbath school usually holds a pic-nic every year. This year, on the 17th inst., they had an excursion on the Rideau Lake to Portland on the steamer *Ida*. It is estimated that over 300 in all were on board. The day was beautiful and the whole party enjoyed themselves. The proceeds amounted to over \$70.

THE Sydney, N. S. W., Presbyterian states that the Rev. R. S. Paterson, of Pyrmont, before leaving for a lengthened visit to Scotland, was presented with a cheque for £224, besides appropriate gifts from the Sabbath school and Bible class to his wife and members of his family. They evidently do things generously in the Australasian Church.

ON the 5th July a new church was opened in the township of Macaulay, eight miles from Bracebridge. Rev. J. Sieveright officiated at the opening services and lectured on Monday evening on "Three Years in the Far West." The audiences on both occasions were large and appreciative. The building, a frame, 36 x 24, though not yet complete, is free of debt, and will be finished as soon as possible. It owes its existence largely to the zealous efforts of Mr. Bethune, the student in charge.

VERY successful work has been done in the congregations under the pastorate of the Rev. H. Crozier, of Luther. During the spring and early summer evangelistic services have been carried on, the pastor being very ably assisted by Mr. G. McLeish, an elder in Knox Church, Galt, and Mr. D. Ross, an elder in Leith congregation. These men are thoroughly adapted to such work, and we can with confidence commend them to any who may need assistance in evangelistic services. At the communion lately held, twenty-five members were added, six of these receiving the ordinance of baptism. The members of the congregation also, as well as many of other churches, express themselves as greatly benefited by these services.

THE Presbyterians of St. George are to be congratulated upon the success of their efforts to secure the Rev. W. S. McTavish as their pastor, as well as upon the advance of stipend from \$600 to \$800 and a splendid manse. The call was one of the most hearty and unanimous ever placed in the hands of a minister, there having been but one mind in the congregation and that pervaded with the greatest earnestness and enthusiasm. The call was duly sustained and accepted at the meeting of the Presbytery of Paris, on the 14th inst., and the induction and ordination services were appointed to be held on Tuesday, the 8th of September. These and the other services connected with them promise to be of the most interesting character.

WRITING from Portage la Prairie the Rev. A. Bell acknowledges the following collections sent him to aid in rebuilding their church, Portage la Prairie. Westminster, \$80; Proof Line, \$55; Carlisle and Ailsa Craig, \$40; Lolo and Caradoc, \$32; Knox Church, Agincourt, \$37; Knox Church, Vankoughan, \$16; Caven Church, Bolton, \$13.30; Rev. J. Thompson, Ayr, \$21; Rev. Rold Hamilton, \$20; Nissour, \$10; Knox Church, St. Mary's, \$12; Rev. J. Logie, \$12; Guthrie Church, Harriston \$10; St. John's, Markham, \$5.40; Hensall, Rev. R. Y. Thompson, \$15, per Chas. Thompson, Toronto; from Jas. Stanbury, \$5; from J. Lowden, \$5; St. Mary's, Rev. J. Turnbull, \$21. All future collections can be sent direct to Rev. A. Bell, Portage la Prairie, and will be duly acknowledged.

IN connection with the re opening of Chalmers Church, Brockton, a very successful social gathering of members and friends was held last week. After refreshments had been served a lengthy programme was carried out. This was opened by the choir singing the 100th Psalm and prayer by Rev. Thos. Lowry, after which Rev. Wm. Fritzell, Rev. Thos. Cullen, Rev. P. McF. McLeod and Dr. Potts, who were introduced by the chairman and Rev. John Mutch, pastor of the church, delivered addresses. These addresses were alternated by choice selections of vocal music by the choir, under the leadership of the organist, Miss Laidell. After the doxology Rev. John Alexander pronounced the benediction. The past success which has attended the church augurs well for its future prosperity.

N. N. Ross, one of the most prominent members of St. Andrew's Church, Quebec, died a few days ago. Mr. Ross came to Quebec more than forty years ago, and was employed for a few years in the office of the *Quebec Gazette*. Subsequently and till within a few months of his decease, he held an appointment in the Customs Department of the

public service, where he was universally regarded as an upright, diligent and trustworthy officer. He was an active and useful elder in St. Andrew's Church, in the affairs of which he took a deep interest, and he was known and respected for his willingness to take part in all good works. He was a sincere and devout Christian, and to such death, however suddenly it comes, is only removal from one to another of the many mansions of our Father's house.

THE Presbytery of Manitoba at its last meeting, on motion of Mr. Polson, seconded by Mr. MacFarlane, adopted the following minute regarding the translation of Rev. A. Matheson: "The Presbytery of Winnipeg desires to place on record its sense of the loss it has sustained in the removal of the Rev. Alexander Matheson from its bounds. Mr. Matheson was one of the pioneer missionaries of the late Presbytery of Manitoba, enduring hardness, but at the same time did much faithful service in his Master's cause. The members of this Presbytery affectionately commend Mr. Matheson to the good offices of the brethren of the Presbytery of Glengarry and follow him with their earnest prayer that he may be spared to carry on the work of winning souls to Christ."

IN the *Almonte Gazette* the following letter from Miss Beatty, M.D., Indore, Central India, appears: I have not much to say, because I have not done much, my time having been mostly devoted to Hindi. Just now my medical work takes a good deal of time, because the greater number of my patients have to be visited in their houses. I have treated about forty patients: the greater number of these are subjects of chronic disease, and can only be reported as relieved. One death has occurred. All the other acute cases have either been cured or are progressing favourably at the present time. My patients are of all classes, from the pauper to the princess, and from sweepers to Brahmins. I have been very kindly received wherever I have gone. In some places the people express deep gratitude to God for having sent me to them. The native doctors whom I have met have treated me with the utmost kindness and courtesy. I was called to see a woman in a Brahmin family; I found her very dangerously ill, and thought it necessary to visit her twice a day. So much attention seemed to arouse suspicion as to my motives, and I was rather coldly received; I asked for a consultation; two days after they did call Dr. Gampat Sing. In the meantime the patient was steadily improving; this fact, together with Dr. Gampat Sing's very decided approbation of the treatment I had adopted, and some strong advice from him, has quite changed their bearing towards me. They are now anxious to do just as I tell them, and are, moreover, rather active in finding more patients. I have a woman engaged to act as interpreter; she is also studying *materna medica*, and I hope that she will be a help to me by being able to dispense medicines when I get my dispensary established. A native gentleman has asked me to give regular instruction in physiology, hygiene and domestic medicine, to a class of women; and another has offered me a room in his house in which to teach them. At least nine women are ready to attend the class as soon as it is opened. I should have been quite lost without the assistance of the ladies here. They have given me a great deal of time and assistance, especially Miss McGregor, who is almost a partner in my work in the city. My own stock of medicines is small, and I shall require a larger assortment soon; but with Mr. Wilkie's dispensary, his large stock of experience and ready assistance, to fall back upon, I feel quite safe.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby held its quarterly meeting in Newcastle on the 21st July. There was a fair attendance of members. Elders' commissions were presented from the Sessions of Newcastle, Bowmanville, Newtonville, Whitby, Pickering, Columbus, Danlorton and Claremont. The Convener of the Home Mission Committee gave in a favourable report and intimated that after Mr. Fraser's settlement, there would be no vacancy in the Presbytery, no mission station and no aid-receiving congregation. The Commissioners to the General Assembly reported diligence and the Treasurer intimated that he had paid their travelling expenses in accordance with the standing rule of Presbytery. The Presbytery was pleased to learn that Mr. Fraser had accepted the call to St. Paul's, Bowmanville, and that the Toronto Presbytery had agreed to his translation, arrangements were made for his induction to take place on the 13th August at 11 o'clock a.m.: Mr. Drummond to preside and induct, Mr. Cameron to preach, Mr. McMecher to address the minister and Mr. Leslie the people. Other matters, not of general interest, were disposed of and the Presbytery adjourned to meet in St. Paul's Church, Bowmanville on Tuesday the 18th day of August, at eleven o'clock a.m.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met on July 21st in Hamilton. Present twenty-two ministers and elders. Rev. D. C. McIntyre was appointed Moderator for the next six months. Messrs. Cathcart and Hanna were received into the ministry of the Church. A committee was appointed to superintend the studies of Mr. R. Pyke and Mr. Matthews, students. A church was reported as organized in the Wentworth Street Mission, Hamilton, and an interim session was appointed to complete the organization by the formation of a permanent session. A call from Strabane and Kilbride to the Rev. M. J. Cathcart was sustained and accepted and the induction is appointed for Thursday, August 20th, at 1 p.m.: Mr. Fisher to preside, Mr. Fraser to preach, Dr. Laing to address the pastor, and Mr. Abraham the people. Mr. Craig was appointed to the Fort Erie field. Crowland was separated from Welland. A call from Welland to Dr. James was sustained with promise of a stipend of \$1,200. Resolutions of condolence with Messrs. Stewart and Rees were adopted in view of the death of their wives. A call from Knox Church, St. Mary's, to Rev. Alex. Grant was laid on the table, and it was resolved to meet for disposing of it on Tuesday, August 4th, at 2 p.m., when the congregation will appear for their interests. Mr. Matthews was received as a catechist and Mr. Alexander Wilson as a student, both having the ministry in view.

Standing committees for the year were appointed, and arrangements for missionary meetings is to be the first business at next meeting.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting on the 14th July. Rev. R. Y. Thomson, B.D., was elected Moderator for the ensuing six months. Elders' commissions were received and the roll for the year made up. Commissioners to Assembly reported in due form and their reports were received. Mr. Pritchard reported on mission stations and vacancies; and he was appointed to visit the Gaelic station, Goderich, with regard to its finances, etc. Mr. McCoy tabulated a document elaborately compiled from the latest statistical and financial returns of congregations, showing the average contribution per family and member for the Schemes of the Church and for all purposes. The report was received and thanks given to the committee. A committee consisting of Dr. Ure, Messrs. Barr and Millar was appointed to draft a suitable deliverance respecting the death of the late Rev. Charles Fletcher, of Goderich, and to report at next meeting. Application was made by the congregation of Rodgerville for leave to change the site of their new church about to be built from Rodgerville to Hensall. The application was entertained and the Clerk instructed to cite the neighbouring sessions in due form. A call was sustained from the congregation of Bayfield and Bethany addressed to Rev. James Forest, and ordered to be forwarded to Mr. Forest forthwith. Mr. McCoy was appointed to moderate in a call in Union Church, Brucefield, on the 27th inst. at six o'clock p.m. Provisional arrangements were made for the ordination of Mr. Forest, a special meeting of Presbytery being appointed for this purpose, also for sustaining a call from Union Church, Bayfield, at eleven o'clock. The ordination to take place, in the event of Mr. Forest accepting the call, at half-past two o'clock, p.m.—the Moderator to preside, Mr. Ramsay to preach, Mr. Acheson to address the minister, and Mr. Pritchard the people. The standing committees for the year were appointed, and the following are the Convenors of said committees: Home Missions, Mr. Pritchard; State of Religion, Mr. Musgrave; Finance, Mr. McDonald; Sabbath Schools, Mr. J. K. Millan; Temperance, Mr. Fletcher; Sabbath Observance, Mr. Stewart; Superintendence of Students, Mr. McLean. The next regular meeting is to be held in Brucefield on the second Tuesday of September, at half-past ten o'clock, a.m.—A. MCLEAN, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met at Port Elgin, on July 14th. Rev. G. B. Greig was appointed Moderator. After delegates from the congregation of North Bruce and St. Andrew's, Saugeen, had been heard—all of whom expressed the warm attachment of the congregation to their pastor, and their regret that the state of his health had caused him to resign—Dr. Scott's resignation of his charge was accepted, and the Rev. J. B. Duncan was appointed to preach on the second Sabbath of August and declare the charge vacant. Rev. J. Gourlay was appointed Moderator of Session during the vacancy. On application leave was granted to moderate in a call to Underwood and Centre Bruce as soon as they were prepared to do so. Revs. S. Lyle, Hamilton, and J. Greene, of the Methodist church, Port Elgin, being present, were asked to sit and correspond. Mr. J. A. Jaffray, B.A., having passed a very satisfactory examination, was licensed and ordained as missionary to Sault Ste. Marie. A minute of Assembly was read granting leave to the Rev. W. Bain to retire from the active duties of the ministry. A telegram was read from the Clerk of the Presbytery of Brockville, intimating that a call to Dr. Moffat from the congregation of West Winchester, had been sustained and the papers forwarded by mail. It was agreed to hold an adjourned meeting of Presbytery in St. John's Church, Walkerton, on Thursday, July 30th, to dispose of the call, and all parties were ordered to be cited to appear there for their interests. The following standing committees were appointed. Finance, Messrs. Eadie, Convener, Anderson and Leask. Home Missions, Messrs. Talmie, Convener, Dr. Scott, Gourlay and Craig. State of Religion, Messrs. Ferguson, Convener, Duff, Wardrope, Greig and Johnston. Sabbath Schools, Messrs. Beamer, Convener, Wardrope, Morley, Moore and Bell. Temperance, Messrs. Morley, Convener, Eadie, Ferguson, Patterson and Nesbitt. Statistics, Messrs. Gourlay, Convener, Dr. Moffat, Greig and Rowland. Superintendence of Students, Messrs. Duncan, Convener, Dr. Moffat, Morley, Ferguson and Nesbitt. Rev. A. Tolmie submitted the quarterly home mission report. Rev. A. Finlay was authorized to examine the students labouring in the Algoma mission field for certification to college and report at next meeting. Rev. Peter Currie tendered his resignation of the charge of Zion Church, Teeswater. The resignation was allowed to lie on the table until next regular meeting of Presbytery, and the sessional congregation were cited to appear. It was agreed to hold a conference on Sabbath schools at the evening seder on the 2nd of September meeting and the Sabbath School committee were instructed to prepare a programme. The next meeting was appointed to be held in St. Andrew's Church, Paisley on the 2nd Tuesday of September at two p.m.—JAMES GOURLAY, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—This Presbytery held its bi-monthly meeting on the 21st of July, in St. Andrew's Church, Guelph. Commissions to Ruling Elders for the current year were handed in from a number of Kirk Sessions, and the names were put upon the roll. As his term of office had expired Mr. Mullen retired from the Moderatorship, whose duties he had discharged in an eminently agreeable manner, and Mr. J. C. Smith, B.D., Guelph, was appointed as his successor, who took the chair and returned thanks for his election. A letter was read from Mr. Nesbitt assigning reasons of absence from this meeting. A committee was appointed to draft instructions for the guidance of the committee on missionary meetings. This committee reported certain recommendations, which were adopted, and the Clerk was instructed to send a copy of the same to the committee for whom they were intended. That committee was next appointed consisting of Mr. James McMecher, Convener, and the ministers of the two congregations in Galt with their respective elders. Commissioners to

General Assembly gave in their reports which were received and their diligence and faithfulness approved. On revising the list it was found that there were no vacancies in the bounds, and that the mission stations were duly provided for, either by pastoral oversight or student supply for the summer. The Convener of the Finance Committee stated that he was not prepared to report, not having been furnished with the requisite information. Mr. Hamilton and Mr. Hodgskin were appointed auditors of the Treasurer's books. A committee on evangelistic services in the bounds was chosen, consisting of Mr. Mullan, Convener, Mr. Edmison, Dr. MacLay, Mr. Strachan and Mr. Blair, ministers; with Messrs. Hodgskin, A. D. Forlyce, and Archibald Campbell, ruling elders. Mr. Mullan reported the formation of a congregation in West Garafraxa, in connection with the Second Church, Garafraxa, and permission was given to take the usual steps towards the election and ordination of elders. Similar permission was given in the case of Elmia, at which a congregation had been re-organized by Mr. Hamilton, who had been holding services there for some time. Dr. Wardrope gave notice that he would move, at next meeting, that the Presbytery make it a rule to appoint all its commissioners to the General Assembly henceforth by rotation. It was resolved that, as special Sabbaths are annually appointed by the Assembly for taking up collections for the Schemes of the Church in congregations in which there are no missionary associations, the Presbytery institute inquiry at the first meeting after every one of these Sabbaths as to the attention which has been given to the instruction of the Assembly in order that, in cases in which they had been neglected congregations may be visited or otherwise dealt with, as the Presbytery may deem best. It was an instruction to the Clerk to make out and announce to each congregation the sum expected from it for the Synod and Assembly Expense Funds at as early a date as he can after being supplied with the necessary data on which to base his calculations. On motion of Mr. J. K. Smith, it was agreed to recommend the formation of a Women's Association in each congregation for the purpose of aiding the Missionary and other Schemes of the Church. Mr. Cameron, of Acton, tendered his resignation of his pastoral charge, when a committee was chosen to confer with him and all parties interested and report at next regular meeting. A request was presented from East Puslinch for a copy of the minutes containing the final action of the Presbytery regarding the Church property in Puslinch. This the Clerk was authorized to furnish. Next meeting was fixed to be held in Chalmers Church, Guelph, on the third Tuesday of September, at ten o'clock in the forenoon.—ROBT. TORRANCE, *Pres. Clerk.*

PRESBYTERY OF SARNIA.—This Presbytery met, pursuant to adjournment, at Petrolia, on Tuesday, the 14th inst., at 10 a.m., and was constituted. Sederunt—Rev. James McCutcheon, Moderator, in the chair; Mr. George Cuthbertson, Clerk; Messrs. John Thompson, J. A. McDonald, John McRobie, Hugh Cameron, John Anderson, James C. Tibb, J. R. Johnston and George McLennan, ministers; and Messrs. Donald McMillan, Robert Anderson, John Crawford, P. Barclay and William Bryce, elders. The Clerk read a minute authorizing the meeting. Mr. McDonald laid on the table a call from Oil Springs and Oil City to Mr. D. C. Johnston, a probationer of the Church. Mr. McDonald intimated that he had, according to instructions of Presbytery, moderated in this call on the 13th inst. It was signed by forty members and fifty-five adherents, promising an annual stipend of \$450, Oil Springs to pay \$350 and Oil City \$100; the call was hearty and unanimous. Messrs. Miller and Bie, commissioners from the congregation, were heard. On motion of Mr. Thompson, it was agreed to approve of the Moderator's conduct, sustain the call as a regular Gospel call, express gratification at the progress of our cause in that locality, and instruct the Clerk to transmit the document to Mr. Johnston for his consideration; and further make application for such share of the Augmentation Fund as may be available from time to time. The Presbytery then proceeded to enter upon the consideration of the relationship of the two congregations in Petrolia, with a view to harmonize the same. The clerk intimated that he had cited parties. At this stage Mr. McRobie intimated the resignation of his charge of the congregation of Petrolia, and pressed its immediate acceptance. The Presbytery, after consideration, agreed to waive the usual formality and, being informed that the congregation were prepared to proceed in the matter, and believing that it would tend to facilitate the settlement of difficulties existing in Petrolia, agreed to take up the matter. Parties were called. Compared—Messrs. Gibson, McDonald, Peat, Dawson, Sinclair, McNaughton and H. Ingram, and Mr. McRobie for himself. Resolutions passed at a congregational meeting expressive of attachment to and unabated confidence in Mr. McRobie, and also embracing other details, were read. Parties were heard in the above order, Mr. McRobie pressing his resignation. Questions were put and parties removed. On motion of Mr. Cuthbertson, seconded by Mr. Thompson, it was agreed to accept the resignation, the same to take effect on the 21st inst., and appoint Mr. McDonald to preach and declare the church vacant on the 26th inst., and act as interim Moderator of Session thereafter. Messrs. Thompson and Cuthbertson, ministers, and Mr. Anderson, elder, were appointed to draft a minute in reference to Mr. McRobie's resignation. It was agreed in terms of a request from the congregation to allow them to borrow on the church property \$350 to enable them to pay in full Mr. McRobie's salary. It was agreed further to sanction the action of the congregation in directing the managers to allow Mr. McRobie the free use of the manse for twelve months from date if required. The Clerk was instructed to furnish Mr. McRobie with a Presbyterial certificate when requested to do so. The Presbytery then proceeded to hear delegates from both congregations, having in view the harmonizing of the two. Messrs. Harley, Draper and Murdock appeared for the Second congregation, and the delegation above named for the Petrolia congregation. These were heard at great length and patiently dealt with by the court. After discussion it was agreed to express the Presbytery's gratification at the spirit and good feeling manifested by the representatives of both congregations with a view to the union of the

same; and the Presbytery for the perfecting of that union recommended both congregations to take steps individually and unitedly for the arrangements of details thereof; and direct said congregations at their meetings to appoint delegates to meet with their Moderators of Sessions and the Clerk of this Presbytery on the first Tuesday of August at eight o'clock p.m., to prepare a report for the Presbytery at its next ordinary meeting. The congregation of Camlachie and McKay were granted leave to borrow \$1,500 on their church property to enable them to erect a new manse at Camlachie, and the Moderator was instructed to sign the necessary papers.—CRO. CUTHBERTSON, *Pres. Clerk.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 9, 1885. **THE PROPHETS OF BAAL.** {1 Kings 18 19-29}

GOLDEN TEXT.—"If the Lord be God, follow Him; but if Baal, then follow him.—1 Kings xviii. 21.

INTRODUCTORY REVIEW.

Let us endeavour to keep fresh in the memory all we know of Elijah, that the grandeur of the man may be appreciated, and that we may magnify the goodness of God who by His wondrous grace endows such sinful creatures as we with such divine superiority. When does Elijah first appear? What message did he convey? Where is the Brook Cherith? How was Elijah fed? Why did he leave that hiding place? Why did he hide? Where did he go after leaving Cherith? How long did he remain in his second hiding place? Who was Obadiah? What had he done that shows his character? What was the character of the meeting between Ahab and Elijah?

We are now entering upon a scene of inimitable grandeur. Let us see in it the final Judgment Day, and imagining ourselves as present, ask the most solemn of all questions: "How will it be with us then?"

EXPLANATORY.

I. A Vast Assembly.—Alter Elijah had thrown back Ahab's words, charging him with his sin, in departing from the Lord and bringing the punishment that followed upon the nation, he did not wait for an answer or ask for instructions. He takes the reins into his own hands and dictates to the king his will: "Gather to me all Israel."

(1) *Its character.*—All Israel is invited. The Prophets of Baal, four hundred and fifty, and the Prophets of the Ashera, four hundred. They were the favourites of Jezebel, fed from her table and, no doubt, bore themselves haughtily amongst the people. The king himself was there and above all and most conspicuous of all was Elijah. A mighty convention assembled at his bidding in order to decide the most momentous question that can be proposed. Conventions are called to discuss and decide upon many important questions, political, scientific, etc.; but what so important as this: "Who is God, Jehovah or Baal?"

(2) *Place.*—They met on the south-east of Carmel, a place admirably fitted for such an assembly. It is said to be a platform 1,000 feet above the surrounding plain; and rising above it is a perpendicular rock 300 feet higher, from which the sea can be seen. Not over one hundred yards below is a spring that is never dry, which may have supplied the water referred to in a subsequent verse.

II. The Proposal.—Elijah is guided by the Spirit of God in making a proposal that otherwise would be a hazardous one. We cannot determine important problems now by such appeals. It can only be done when God gives promise of answering such appeal. The prayer test of Tyndall is an example of a similar test without the Spirit's guidance.

(1) *How long halt ye?*—That is the aim of the miracle—to convince and lead them to come out boldly upon Jehovah's side. Jeroboam's sin was an attempt to combine the worship of Jehovah and idols. His successors went much further in open idolatry. Yet many of the people—probably all—had knowledge of the great acts of Jehovah and felt that He should be worshipped as well as Baal. Now, an other proof is to be added to the many given before, that Jehovah is God and the only God. What greater evidence can men now desire that Jehovah is God? If our minds are made up, let us not divide our allegiance, but be true to our belief.

(2) *Answer by fire, ver. 24.*—The God that will send fire from heaven to consume the sacrifice will be accepted as the true God. That is a way in which God frequently revealed Himself. He revealed Himself to Sodom and Gomorrah, and to the sons of Aaron by a judgment of fire. He revealed Himself to Abraham and Moses at the bush, by fire, as a covenant God. He, at the dedication of the temple, consumed the sacrifice on the altar, etc. In New Testament times the Spirit descended in the form of tongues of fire upon the disciples. God is a consuming fire, either for the destruction of the evil or for the cleansing of the good. Hence, there is a special fitness in this method of deciding the great question.

(3) *Sacrifice.*—They were to make preparations for this divine manifestation by preparing a sacrifice. They were to take each a bullock and cut it in pieces and lay it upon wood, upon an altar, and then turn to their gods in prayer. This was a proposal to which all could agree, because sacrifice was common to the worship of all. It was an evidence that all felt their need of atonement of some kind.

(4) *Precaution.*—There was to be no fire placed under the wood. That was a needed precaution, because it is said that such tricks were sometimes perpetrated. They who are conscious of the weakness of their cause often feel tempted to resort to such frauds. The saddest thing is to see those who teach the religion of Christ practising deceptions in order to advance His cause.

Pious frauds, as they are called, are amongst the recog-

nized agencies of the Catholic Church. How dishonouring to God to believe that He needs to resort to falsehood in order to accomplish his works! He hates all iniquity and cannot honour such as countenance it.

III. Challenge Accepted. The people at once accepted the proposal. We are not told that the priests were willing to accept it, the probability is that many of them were not willing. But they could not escape. The people they had so long deluded were there and they could not withdraw from their pretensions so often publicly made that Baal was the true God.

(1) *Their advantage.* They were very numerous, Elijah was alone. He was not the only believer in Israel; but he was the only one who had the courage of his convictions, and stood up against the prevailing sin. It is much easier to be on the popular side of any movement so long as we are dealing with men. These priests felt that hitherto they were the favourites of Ahab and Jezebel; but now, as they are to deal with God Himself, the advantage disappears. The day is coming when it will be a cause of sorrow and shame if we have followed the multitude to do evil. If we deny Christ now He will deny us then.

It is also an advantage in prayer to have co-operation. Many uniting in prayer are more likely to get an answer than one.

(2) *Put to confusion.*—They accepted the situation, however, reluctantly. They cannot help themselves. But if the confusion at first is great, what must it be as the hours pass from morning till noon and from noon till night, and no answer? If there were any way of escape how gladly would they have seized it? Any technicality that would enable them to retreat would be as welcome as to any criminal trembling in his cell. But the eye of Elijah and the eyes of the people are upon them and they cannot escape.

Oh, how sad the condition of the sinner when the consequences of sin are gathering around him and he seeks help and finds none! "How shall we escape if we neglect so great salvation?"

(3) *Elijah sarcastic.*—He begins to mock them. He tells them to cry more loudly, for Baal must be asleep, or away from home, or talking to some one, for he is a god. Of course such suggestions are ridiculous when applied to a god, and on that very account must have incensed and excited them the more.

They then cried more loudly, cut themselves so as to make the blood flow, and went through their frantic gesticulations and uttered their meaningless incantations as if they would force Baal to reply and put this insulting Elijah to shame; but all to no purpose. They have to give up, defeated and utterly confounded, before the multitude.

It has been asked how Elijah could trifle in such a solemn crisis. The answer is that he is not trifling, but using the best argument that can be used at certain times. Ridicule is often the strongest argument. It is what God says He will use by-and-by. "I will laugh at your calamity and mock when your fear cometh," etc.

It both punishes them and shows that Elijah himself is perfectly easy and satisfied that the Lord will answer him and give the victory. If he had been uneasy and tremulous himself he would not have felt any inclination to be ironical at their expense.

PRACTICAL SUGGESTIONS.

1. In the Great Assembly, all, of all shades of belief, shall be there.
2. We cannot serve two masters; we should either take one side or the other.
3. The right is not decided by a show of hands. (Ver. 22.)
4. The best evidence to ourselves that our religion is right is that the Lord answers our prayers by the gift of the Holy Ghost.
5. Not to be heard by our God would be the greatest calamity that could befall us.

POUNDMAKER.

Our "intimate enemy" used to watch silently our great meetings with the Indians, never taking part himself in the speaking. Riding ahead of the waggons and accompanied by a Half-breed, he used to find the way across the trackless prairie by an instinct that seemed extraordinary, for much of the country had not been actually traversed by him before; but he always found us water and camping ground close to the true line of march. Then, when the mess tent had been pitched and darkness and the cold of autumnal night had closed over the vast yellow prairie, he was sometimes summoned to consult on our position, or to tell us in solemn, half-reluctant manner when closely questioned, of some legend of a monster snake or wolf, or deer, or of some famous buffalo hunt. How keenly and yet unexcitedly he walked, stooping over some ill-defined footprints seen one morning on the frosty ground! A guttural sound was all he would vouchsafe, until at last he murmured that there had been thirteen buffaloes passing that spot, and after some hours the small herd was found and some of them killed, Poundmaker showing that he could move fast enough when it suited his dignity, and then relapsing over the dead, shaggy carcasses into his statuesque impenetrability. His band cannot number 200, but he may induce others to join him in that northern region. But as the largest of these scattered camps on this line can only muster about 600 all told an Indian rising may play havoc with the confidence of settlers and prevent colonization in outlying districts, but cannot affect country near railway lands or continue for a long time to give trouble.—*Marquis of Lorne, in the Fortnightly Review.*

THE assertion having been made that lawyers, as a rule, are sceptics in religion, the Philadelphia Times has taken pains to investigate the matter so far as its own city is concerned. Of the 1,500 members of the Philadelphia Bar, nine-tenths are either church members or have well defined church affiliations.

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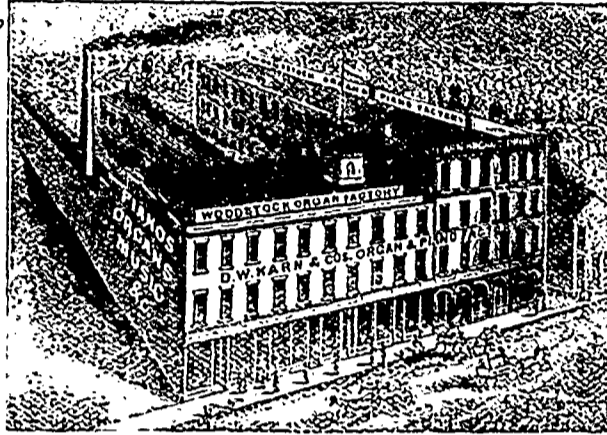
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FRINK'S Patent Reflectors give the Most Powerful, the Softest,
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benefitted, while the patent medicines and other ad-
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living parasites in the tissues, Mr. Dixon at once
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manency is unquestioned, as cures effected by him
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tempted to cure Catarrh in this manner, and no other
treatment has ever cured Catarrh. The application
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the present season of the year is the most favourable
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DR. BARNARDO, of London, England, is send-
ing out about the last week in July, a party of one
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Farm and other Employment.
Those desirous of engaging Boys should apply
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From CHICAGO, PEORIA or ST. LOUIS, it runs
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Peoria and Kansas City,
St. Louis and Omaha,
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Kansas City and Denver,
Kansas City and St. Paul,
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For all points in Northwest, West and Southwest.
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Vocal and Instrumental Music, Piano and Organ Te-
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Fall term begins September 10th.
Entrance examinations the day previous. For
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"O, LOR' HIT IM AGAIN!"

In the early days of Methodism in Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose and said: "Brethren, we dinna need a new chapel; I'll give £5 for repairs."

There are many human tabernacles which are in sore need of radical building over, but we putter and fuss and repair in spots without satisfactory results. It is only when we are personally alarmed at the real danger that we act independently, and do the right thing.

Thousands of persons who will read this paragraph are in abject misery today when they might be in a satisfactory condition. They are weak, lifeless, full of odd aches and pains, and every year they know they are getting worse, even though the best doctors are patching them in spots.

HANNINGTON'S QUININE WINE AND IRON, and Tonic Dinner Pills, cleanse and enrich the blood and may always be relied upon to cure all eruptive diseases. Beware of imitations. See that you get "Hannington's," the original and genuine. For sale by all druggists and general dealers in Canada.

As a general thing Ladies who make any pretention to refinement desire to have soft white hands. We believe that there is nothing will tend more to produce this effect than the constant use of MURRAY & LANMAN'S FLORIDA WATER mixed with the water in the basin. It removes redness and roughness. The ladies of Cuba and South America were the first to discover the extraordinary virtues of this floral water as a cosmetic, and have long since discarded the use of all others.

Nervous Debilitated Men

You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of vitality and Manhood, and all kindred troubles. Also, for many other diseases. Complete rest ration to health, vigor and manhood guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

FROM THE PRESIDENT OF BAYLOR UNIVERSITY.

Independence, Texas, Sept. 26, 1882.

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.

Sparkles.

Dogs are beginning to use their Summer pants. If the heat continues they will all need muzzlin.'

The late strike of the car-drivers in Chicago led the Times of that city to declare that the car horses regarded the contest with "equanimity."

FOR SCALDS AND BURNS.—Keep the parts wet with Perry Davis' Pain-Killer till the pain ceases. It won't take 1/2¢

At a cheap restaurant; "Will you have a twenty-five cent dinner, sir, or a thirty-five cent one?" "What is the difference between the two?" "Ten cents, sir."

The Ameer of Afghanistan says that he is descended from a member of one of the lost tribes of Israel. We donot agree with him. He is, undoubtedly, an American.

"PAPA, what's a boomerang?" "Well, Johnnie, when a fellow kicks at a dog, and finds his legs about three inches too short, that's a boomerang; for the blow returns to the man who gave it."

"THE matter is, that the rotten thing is full of moths." "Mots! do you say?" indignantly interrupted the dealer. "Mots! Vot do you expect to vind in a seven-dollar overcoat? Humming pirds?"

THE Duke of Schleswig-Holstein-Augustenburg, it is said, will shortly proceed to England to become a suitor for the hand of the Princess Louise of Wales. Poor Louise! He will pop the Schleswig-Holstein question.

UNKNOWN.—There is no remedy known to medical science that can excel Dr. Fowler's Extract of Wild Strawberry as a cure for Cholera Morbus, Diarrhoea, Dysentery, or any form of Summer Complaint afflicting children or adults.

"AND how does Charlie like going to school?" kindly inquired a good man of a six-year-old boy. "I like goin' well enough," replied the embryo statesman ingeniously; "but I don't like stayin' after I get there."

A BAPTIST minister was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "Well, my dear friend," he replied, "as far as I have been able to discover, Cupid never studied theology."

LITTLE Annie was found one Sunday morning busily crocheting. "Annie dear, it is Sunday," said her mamma. "Did you forget?" "Oh, no, mamma," she replied: "I knew it was Sunday, but I am playing that I am a little Jew."

A FREQUENT ANNOYANCE.—Many people suffer from distressing sick headaches and bilious attacks of frequent occurrence which a bottle or two of Burdock Blood Bitters would entirely remove. It regulates the Stomach, Liver, Bowels, and Blood to a healthy action.

CALL a girl a chick, and she smiles; call a woman a hen and she howls. Call a young woman a witch, and she is pleased; call an old woman a witch, and she is indignant. Call a girl a kitten, and she rather likes it; call a woman a cat, and she'll hate you. Queer sex.

EVERY other man at the Virginia White Sulphur Springs has some military title, and when Miss Neversurrender exclaims, "Oh, Colonel, look at the lovely sunset!" three dozen assorted men simultaneously say: "It is beautiful, but not equal to those before the war."

"ARE you superstitious, my dear?" said Miss Birdie McGinnis to a newly-arrived stranger in Austin, to whom she had become engaged. "Not a bit. But why do you ask?" replied the youth. "Nothing except that you are the thirteenth young gentleman to whom I have been engaged."

"JOHN, did you go round and ask how old Mrs. Jones was this morning, as I told you to do last night?" "Yes, sir." "Well, what was the result?" "She said that, seeing as how you had the impudence to ask how old she was, she'd no objection to telling you she was seventy-four."

ON Fiddlochsidge there once resided a person of the name of Lewie Fraser, a bit of a character. One Sunday Lewie being in church, heard the minister preach a sermon on the duty of children obeying their parents. Soon thereafter the minister detected Lewie not only willfully letting his mother's cows pasture on his grass, but also among his corn. The parson very properly found fault with this, and told Lewie that it must not be repeated. "Fat am I tae dee atween ye?" says Lewie. "Theither Sunday ye preached that children ought to obey their parents, an' ma mither bide me let the coos amon' your corn an' grass, an' ye bid me nae dee't. I canna please ye baith."

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

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

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

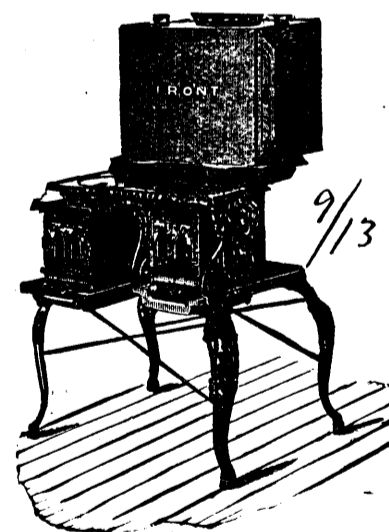
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If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-west, ask the ticket agent for tickets via the

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ADAMS & WESTLAKE Monarch Oil Stove. WM. H. SPARROW, 87 YONGE STREET.

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Humphreys' Homeopathic Specific No. 28 In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-work or other causes. \$1 per vial, or 5 vials and large vial powder, for \$6. Sold by Druggists, or sent postpaid on receipt of price. Address, Humphreys' Homeopathic Medicine Co., 109 Fulton St., New York.

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Complete Instructions in the Rudiments of Music, Fingering, Tremolo Movement, Time in Music Simplified, Scale of Banjo Harmonics, How to Arrange Music for the Banjo, Principal Chords with Diagrams.

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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 as bright as a button. It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
KINGSTON.—In Cooke's Church, Kingston on Monday, September 21st, at three p.m.
TORONTO.—On the first Tuesday of August, at ten a.m.
PARIS.—At St. George, on Sept. 8th, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the fourth Tuesday in September, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, Sept. 8th, at half-past seven p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of September, at half-past two p.m. Elders' commissions given in, and Session Records examined. Adjourned meeting at Glencoe, on the 29th inst., at eleven a.m.
SARNIA.—In Strathroy, on the second Tuesday of September, at two p.m. Session Records will be called for.
BRUCE.—Adjourned meeting in St. John's Church, Walkerton, on Thursday, 30th July.

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At 48 Lewis street, Ottawa, on the 23rd instant, the wife of James B. Halkett, of a daughter.

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THE ONTARIO AGRICULTURAL COLLEGE will re-open on the 1st OCTOBER. Examinations for admission on the 2nd October. For circular giving full information as to terms of admission, cost, course of study, staff, etc., apply to JAMES MILLS, M.A., President. Guelph, July, 1885.

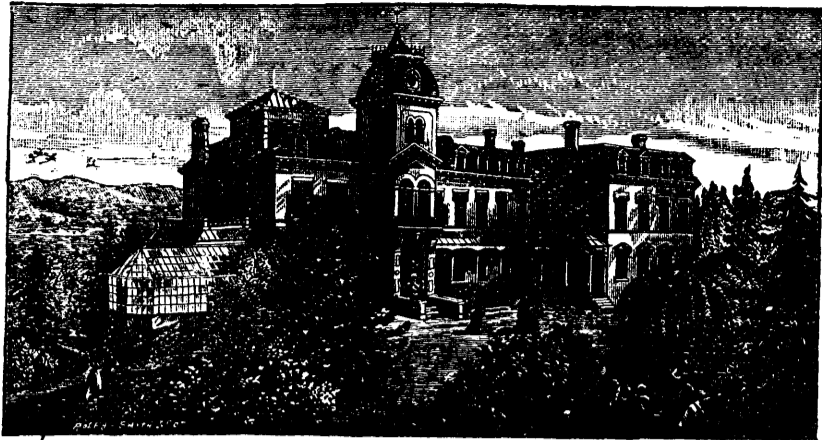
MRS. LAY'S ESTABLISHMENT, for the Boarding and Education of Young Ladies. 1,736 and 1,738 St. Catherine Street, Montreal. The Autumn Term of this School will begin on Thursday, September 10th.

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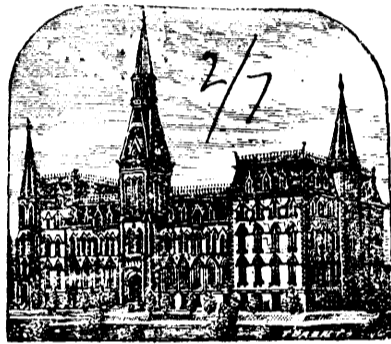


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CARTER'S LITTLE LIVER PILLS. Illustration of a hand pointing to the product name.

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 make a dose. They are strictly vegetable and do not gripe 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.

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