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Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite ameba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of aebler, the germ poison of syphilis, mercury, toronocoe, from the retention of the effeted matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; surping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of various other ingenious devices but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician forty years standing, after much ceaseless searching, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—Toronto Staff, Messrs. A. H. DIXON & SON, 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.



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A CURE FOR SORE THROAT.—Take a teaspoonful of black currant jam or jelly; put it in a tumbler, and fill up the tumbler with boiling water. Take this several times in the day, and drink whilst hot.

EARACHE.—Keep on hand for this a phial of camphor. Camphor one, laudanum one, and sweet oil two parts. Warm a teaspoonful, and pour it in the ear. Lay on the affected part a bag of bran well heated; cover up with something warm to the feet, and drop to sleep.

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STUFFED EGGS.—Boil the eggs hard; cut them in two, carefully; remove the yellow and mix it with fried onions, salt, pepper and a little parsley and a little ham chopped fine. Fill the whites with this and fry, so as to brown.

TO PRESERVE SLICED BREAD FRESH.—If loaf bread has been sliced for dinner and it is not all eaten, take the slices remaining and place two together and have a clean cloth made very damp and wrap the bread carefully up, and put away and the next day it will be perfectly fresh.

THERE are many Cough Remedies, but only one Allen's Lung Balsam; try it. See advt.

THE weather should have much to do in deciding as to the bill of fare. Buckwheat cakes are just the thing for a cold morning, but not for lunch or tea on a warm rainy day. Healthfulness often demands a change in plan for the table to accord with the change in the thermometer.

THE VERDICT OF HALF THE WORLD.—The entire western hemisphere pronounce MURRAY & LANMAN'S FLORIDA WATER the most delicious perfume for the boudoir, the ballroom, and the bath, that chemistry has yet succeeded in extracting from living flowers.

EXCELSIOR YEAST.—Pere and boil enough potatoes to make a pint when mashed. While yet very warm, mix thoroughly with it two table-spoonfuls sugar and a tea-spoonful salt. Then save the starter for next time. Scald one table-spoonful of flour with the potato water. When lukewarm, add the gem and the remainder of the potato and sugar. Set to rise over night. Then knead twice—that is, mould up; let rise; then make out into loaves; let rise, and bake.

METHOD OF PRESERVING FLOWERS, LEAVES AND OTHER PARTS OF PLANTS.—A patent issued to J. L. Wensel, of Berlin, covers the following process: The respective parts of the plants are coated with a solution of shellac or resin until they are perfectly dry. The moisture completely escapes after some time through the fine fissures of the coating. Finally, the coating is removed by the cautious use of alcohol, whereupon the organs will present their original sharp outline. It is desired to give them a better appearance, they may be coated with a thin layer of an adhesive varnish and dusted with a suitably coloured metallic bronze powder.

FOR burns and scalds there is nothing more soothing than the white of an egg, which may be poured over the wound. It is softer as a varnish for a burn than collodion, and being always at hand can be applied immediately. It is also more cooling than sweet oil and cotton, which was formerly supposed to be the surest application to allay the smarting pain. It is the contact with the air which gives the extreme discomfort experienced from the ordinary accident of this kind, and anything that excludes the air and prevents inflammation is the thing to be at once applied.

MRS. BARNHART, corner Pratt and Broadway, has been a sufferer for twelve years through rheumatism, and has tried every remedy she could hear of, but received no benefit until she tried Dr. Thomas' Electric Oil; she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured. There are base imitations of this medicine for sale; see that you get Dr. Thomas' Electric Oil.

Vital Questions!!!!

Ask the most eminent physician Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike, refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!!!!"

CHAPTER I.

Ask any or all of the most eminent physicians:

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"And they will tell you explicitly and emphatically "BARK!"

Ask the same physicians "What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malaria, fever, ague, etc.," and they will tell you: "Mandrake! or Dandelion!!!!"

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CHILDREN should never be allowed to wear garters as they are injurious and impede growth and circulation.

MR. H. F. MAC CARTHY, Chemist, Ottawa, writes: "I have been dispensing and jobbing Northrop & Lyman's Emulsion of God Liver Oil and Hypophosphites of Lime, and Soda for the past two years, and consider that there is no better preparation of the same kind in the market. It is very palatable, and for chronic coughs it has no equal."

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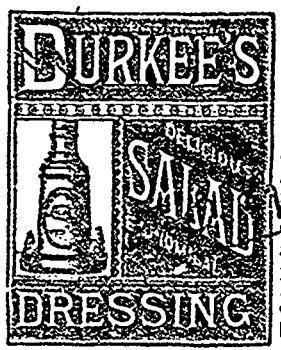
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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, JULY 2nd, 1884.

No. 27.

NOTES OF THE WEEK.

JEWISH persecution has again broken out in Russia. The usual course has been followed. A story calculated to inflame popular hatred against the Jews was started at Nijal Novgorod. It was asserted that a child had been kidnapped by a Jew and taken to the synagogue, which was attacked by an infuriated crowd. Much property was destroyed. Many Jews were severely injured and several killed during the unreasoning tumult. The outbreak was at length quelled by the civil and military authorities, and numerous arrests were made.

DR. SCHLIMMANN began life as a friendless boy, employed in a grocer's shop, in which he usually worked each day from five o'clock in the morning until late at night. His salary was exactly forty five dollars a year. He was fond of reading, and became passionately attached to Homer, through a translation. This suggested his studying Greek, which he did without a tutor for some time; and his subsequent attention to other languages, which he picked up as best he could, was the means of his advancement into other spheres of life.

PRINCIPAL Dawson, of the McGill University, has returned to Montreal after an absence of nearly a year, during which time he visited all the principal cities of Europe, and made a journey through Egypt and the Holy Land. The public and his many friends will be pleased to learn that Dr. Dawson has profited very much by his trip and will be able to enter upon his collegiate duties this fall with renewed strength and energy. Dr. Dawson, during his stay in England did much to encourage the meeting of the British scientists in Montreal in August.

THE session of the Ottawa Ladies' College closed on Wednesday last with interesting and attractive exercises. The report of the work done by this excellent institution shows that it has attained a high position among the ladies' colleges of Ontario. It is gratifying to learn that its many advantages are being appreciated as they deserve. Principal Wood is rendering valuable service to the cause of higher education and culture. Prizes having been awarded, were presented to the successful competitors by Messrs. J. L. Macdougall, M.A., Auditor-General, D. B. McTavish, M.A., and Dr. Baptin.

THE London *Tablet*, the organ of the Roman Catholic Church, says: The ordinary expenses of the Holy See may be put down at about 5,000,000 francs, and certain other expenses may bring the total up to nearly 7,000,000. Formerly the Holy Father drew from the States of the church an annual civil list of 3,210,000 francs, which was employed in the maintenance of his court, of the Cardinals residing in Curia, of the personnel of the Punciatures, the various congregations, etc. That is the reason why the Italian Government offered Pius IX the annual State income of 3,200,000 francs. Since the seizure of the Papal States, many other expenses, which formerly were met by other means, have to be undertaken by the Pope's civil list. Leo XIII., moreover, spends about 500,000 francs in alms each year.

CHOLERA has again broken out with destructive force. It is causing serious mortality at Toulon. The first fatal case occurred there on the 4th inst., since which date this awful visitant has been advancing with alarming rapidity, as many as eighteen deaths have occurred in one day, though other accounts place the number much higher. Energetic measures have been taken to check the progress of the scourge. In the neighbourhood of Peking, China, a virulent form of the disease has been extensively and rapidly fatal, those attacked dying in a few hours. The strict enforcement of sanitary law is urgently demanded. In large cities especially, where population is dense, the laws of health should be carefully attended to. These

are better understood than formerly, yet there is still too much apathy and carelessness. The familiar maxim holds good: Prevention is better than Cure.

THE succession to the Dutch throne has become a matter of practical interest in European politics. What for some time has been a matter of speculative possibility has become an actual fact, by the death of the Prince of Orange. The illustrious house of Nassau has in the direct line become extinct. There will be the customary schemes and intrigues to secure the possession of the throne of Holland. It was feared that the German Chancellor had cast longing eyes on the land where bravery and enterprise had rendered a country with natural disadvantages, and crushed beneath the weight of Spanish despotism, one of the foremost in achieving freedom and prosperity. Assurances have been given that fears of German annexation are groundless and that Bismarck has no intention to interfere with the affairs of Holland. This may be so, but the language of diplomacy is not always free from uncertainty.

AT Hamilton, Rev. H. Carmichael, Church of the Ascension, preached a vigorous sermon on the methods adopted for the support of churches, condemning in unmeasured terms the niggardliness of wealthy country farmers, the worldliness in the Church and the habit of building churches on mortgages. His text was Matt. xxi. 13: "And Jesus went into the temple of God and cast out all them that sold and bought in the temple." He also strongly attacked the questionable means adopted to raise funds to carry on the work of the Church, such as bazaars, tableaux vivans, theatricals, auctions, fan drills, broom drills and voting for the most popular man. He exhorted the members to do everything possible to place their church not only above suspicion, but to make it an example of righteousness to the world. A better and healthier tone is beginning to manifest itself in all sections of the Church on these questionable modes of filling depleted church treasuries.

PRELIMINARY agreements for a Conference of the Powers on the Egyptian question have now, to all appearance, been satisfactorily reached. France and England have come to a mutual understanding. It is proposed that the English occupation cease at the beginning of 1888. The neutralization of Egypt is also proposed, so that its place among the powers will be like that of Belgium. In explaining the situation to the British Parliament, Mr. Gladstone stated that no decision come to by the conference would be of any force until Parliament gave its assent. Should the conference reach a harmonious conclusion, the Egyptian question may continue to be as perplexing and troublesome as ever. Much may transpire in four years. There is no certainty that the conclusions of the conference will be carried out. If the proposal lacks definiteness, in the meantime at least, it restores English and French co-operation in Egyptian affairs and is in line with the humane and progressive policy of the age.

THE commencement exercises at the Brantford Ladies' College were held last week. The past has been a successful year in the history of this useful institution. A reception by the Alumnae Association commenced the series of interesting ceremonies connected with the close of a satisfactory session. In Zion Church, on Sabbath evening, Rev. P. McF. McLeod, Toronto, preached an appropriate and useful discourse based on Ruth i. 14-17. On Monday evening an excellent concert was given in Wycliffe Hall, at which Principal McIntyre presided. The commencement exercises proper took place on Tuesday evening, when the honours and prizes earned by successful competitors were awarded. The Rev. John Laing, D.D., Dundas, presided. Suitable and stirring addresses were delivered by Rev. G. M. Milligan, M.A., Toronto, Dr. Beattie, Guelph, and others. This college fills an important place in the educational system. It has done its work well in the past, is ably conducted, and deserves the encouragement and sup-

port of Presbyterians, specially those of Western Ontario.

THE looked for summer vacation, welcome alike to pupils and teachers, is at hand. The usual closing ceremonies are taking place, and diligent students are carrying off their hard-won honours. Among the various institutions, finishing their sessions with gratifying success, must be mentioned that of Morvyn House, where the annual closing exercises took place on the 24th ult. Under the able management of Miss Sarah E. Haight, this high-class school has earned an excellent reputation. The principal feature of the entertainment was a thoroughly enjoyable concert, consisting of tasteful and artistic music, vocal and instrumental, recitations, etc. The performers, chiefly pupils, acquitted themselves in a most creditable manner, to the great satisfaction and enjoyment of the numerous visitors, amongst whom were the Revs. Professor Gregg, H. M. Parsons, John Burton, Mr. Darling, President Toronto Board of Trade, and others. Prizes were presented to the successful students by the Hon. S. H. Blake, who, in a very happy and appropriate address, commended the institution for the thoroughness and efficiency of its training.

M. BERTILLOU has recently published some statistics of divorce which are interesting in connection with recent debates in the French Chamber. The countries in which divorces and *separation de corps* are most rare are Scotland, Russia, and Italy. In these three countries the number of divorces varies from one to five per thousand marriages. In the United States the proportion is twenty-eight in every thousand marriages. The conjugal tie proves most irksome in Saxony; and, indeed, M. Bertillon observes that there is a much larger proportion of divorces among Teutonic than among Latin nations. Even in the German cantons of Switzerland divorces are more frequent than in the others. The great army of the divorced and separated is composed in very large proportion of brain workers and members of the liberal professions. M. Bertillon's figures show that in nine cases out of ten it is the woman who desires the divorce, and that the greater the disparity in the relative ages of the parties the more frequent are the divorces. Thus, where the wife is from ten to five-and-twenty years older than her husband, there are 480 divorces per 100,000.

THE commissioner sent by the *Globe* to investigate and report on the working of the Scott Act in Nova Scotia and New Brunswick has completed his task. The results are embodied in a series of clear, readable and impartial letters that appeared from time to time in that journal. These letters have thrown considerable light on the present aspect of the temperance question. They contain statements of fact which ought to be generally known. The conclusion to which the commissioner comes is just what every fair, honest minded man would have reached in similar circumstances. He shows that the adoption and enforcement of the Scott Act has greatly diminished the import and use of intoxicating liquors, property has not depreciated in value; on the contrary, the circumstances of many people have improved, and there will be a yet larger increase of prosperity and comfort when the Act has been in force and faithfully applied for a few years. He effectively disposes of a current objection to the Act in the following: It is absurd to argue that the Scott Act should be denounced as a farce and a failure in cases where it has failed absolutely to suppress the trade in liquor. It is most unjust to expect the Scott Act to accomplish what no law in the history of the world ever accomplished—the absolute observance of its provisions. There will be law-breakers under the Scott Act just as there are law-breakers under every other statute designed to promote the public well-being; but, if the law punishes and repeats the punishment until the violator of the statute is compelled to yield obedience or retreat beyond the limits of respectability and decent citizenship, it has largely discharged its duty to society.

OUR CONTRIBUTORS.

ROME STRIVING FOR THE ASCENDENCY.

Since Rome has thus been shown* to be the great Antichrist, one of the chief hindrances to the conversion of the world and the establishment of Christ's universal kingdom, let those Protestants who, from false views of Christian duty, allow themselves to be deceived by the pretended liberality of Romish ecclesiastics in Protestant lands, mark the solemn warning of the Spirit of God in 1 Thess. ii. 9-12; Rev. xiv. to xix.

Rome claims to be infallible—she cannot change. Her destiny is not to be reformed but destroyed. (Rev. xvii. 16, 18.) Then let all who desire the divine favour, or care for their own eternal welfare, hear the warning call of God: "Come out of her, my people," etc. (Rev. xviii. 4.) Men may call earnest Christians fanatics or bigots; so were the apostles called by those who knew not the power of religious conviction. There is a power in religious principle stronger than the fear of death. Yea, stronger than the love of Mammon, in whose temple so many worship, regard less of any other God.

Infidelity and secularism, enemies of the religion of Jesus, readily ally themselves with Popery in order

TO PUT DOWN LIBERTY OF CONSCIENCE,

and destroy the influence of evangelical religion. There are many so-called Protestants that, if danger came, would sell their birthright for a mess of pottage. Rome has been making almost superhuman efforts to repair in England and the United States the losses she has suffered in France and Italy. She has more than doubled her numbers and influence in Great Britain and the United States during the last thirty years. Here are the words of one of her most remarkable priests, Father Hecker, a pervert from Protestantism, respecting the United States: "If the Catholic Church shall increase for the next thirty years as it has for thirty years past, in 1,500 Rome will have a majority, and be bound to take this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be the Roman Catholic." To this prophecy which comes from Rome, the present archbishop of St. Louis adds: "If Catholics ever gain an immense majority in this country, religious freedom is at an end; so our enemies say—so we believe."

The Philadelphia *Christian Instructor*, 24th June, 1884, says there are indications of a determination on the part of Roman Catholics, as soon as it may be deemed prudent to take advantage of their strength, to exercise the balance of power in the political field. A notable instance of this occurred in an election in New York last fall. The only candidate of the Democratic party who was defeated was Mr. Maynard. His republican opponent, who was elected by 10,000 majority, was a Roman Catholic. No cause can be assigned for the result but that he was a Catholic, and the Catholic voters deserted their own political party and Mr. Maynard, and voted for his opponent because he was a Catholic. Mr. Maynard was a popular man, a prominent leader, a man of unimpeachable personal integrity, and a member of the Presbyterian Church. The mass of the Catholics vote usually with the Democratic party, but they care far less for any political party than for the interests of the Church of Rome. She holds still, as a fundamental principle, that it is the duty of the Church to control the State; and wherever she has the power or can attain it, to control public education so as to advance its interests. Hence she seeks to establish

SEPARATE SCHOOLS

all over the land; claims that the Church and State should be united, and that the State should be governed in subserviency to her interests. Though the political revolutions of this century have very much diminished the civil control of the Romish Church and deprived the Pope altogether of his civil dominion in Italy, yet, in many countries of Europe, the Catholic religion is the State religion. Britain and her colonies, and the United States, on account of the freedom of their institutions, and the fact that there are no restraints upon the Catholic Church to prevent the exercise of her powers as such upon political parties, furnish a tempting field for its exertion in this direction. There are movements in progress at Rome

that should excite, on the part of the friends of free institutions, the utmost vigilance that they may be ready to counteract any plans she may adopt for obtaining the control of the governments of these countries. A general council of the magnates of Rome is soon to be held in the United States, with a cardinal at the head of it, clothed with official powers from the Pope.

The Pusylite movement in England, which was partly a revolt of earnest Christianity against the prevailing secularism and mammon worship of our age—but which, instead of drawing its inspiration from the Word of God, the pure fountain of divine truth and life, went back to the fourth, fifth, and sixth centuries for its models of Christian life and work, and in some cases followed the more fully developed apostasy of Rome. That movement has resulted, as might have been expected, in restoring in full blast, in the Church of England, the baneful influence of a most unscriptural and degrading ritualism which has led hundreds of her ministers and people over to Rome.

Some of her superior minds, like Newman, have been led to take this step through the wonderful char which antiquity combined with absolute power has for some minds. Some of the nobility have gone over to Rome through one of the tendencies of human nature to commit the matter of salvation to the care of a priesthood, while they are permitted to indulge their indolence and evil passions. And in this they are followed by their retainers and a crowd of the ignorant and unthinking. As a rule, the Pusylites are weak-minded aristocrats, fond of parade and millinery, and the ignorant, superstitious multitude who ever follow such leaders. But the great body of intelligent, self-reliant Englishmen are still strong Protestants.

Popery holds a strong position in Canada, which, unless Protestants awake to a sense of duty, will endanger the liberty, peace and prosperity of this otherwise happy land. The Government of Canada, both general and local, have long been, to a large extent, under the influence of Romish bishops. Popery is not merely a religious system, it is

A GREAT POLITICAL CONFEDERACY

against the rights, liberties and happiness of mankind. There is at present a movement on foot to increase the power of the separate school system of Ontario, advocated by the twin organs of the Roman Catholic hierarchy, the *London Record* and the *Toronto Tribune*. There is danger that either political party will yield to the demands of Archbishop Lynch through a desire to gain his support and that of his church followers. Let Protestants then be faithful to themselves and their children, and send men to Parliament pledged to resist the farther encroachments of Rome. Let them show that whatever political party, allies itself with Rome by granting its demands will do so to its own political ruin; and that the truest political expediency is to stand aloof from all improper conspiracy to that sworn enemy of liberty and justice, and then government will be taught the danger of that unholy alliance. The liquor party at New York kept themselves in power for a time by such alliance, and by making grants of hundreds of thousands of dollars to the various institutions of Rome. But a day of reckoning came, Protestants and friends of good government arose in their might, and hurled from power the parties that had enriched themselves at the public expense, and made several of them disgorge their ill-gotten gains.

Let all Protestants only unite, and they can compel Rome to keep her hands off their hard-earned money and support their own institutions. Let them see that the Word of God be read in their public schools as well as in their households; and let it be freely circulated throughout the land. Let the cause of God—Scriptural Christianity—be liberally sustained (Prov. iii. 9, 10; Mal. iii. 8, 10; 1 Cor. ix. 14; Gal. vi.; Heb. iii. 16, 17); and let the darkness of Popery be everywhere counteracted by the light of Divine truth. The Sword of the Spirit is the weapon which Rome most fears, and well she may, for it is the weapon by which she is to be destroyed—the breath of Christ's mouth. At the same time show Romanists that you are their friend and desire their well-being; that though you hate the system of Popery, as opposed to God's truth, the Divine glory and salvation of men, you cherish no ill-will against the deluded votaries of that false system. Imitate the founders of Protestantism in efforts and sacrifices to do good, and thus advance the cause of truth and righteousness. This

is to be true Protestants. Without this we have only the name not the reality. Avoid quarrels with those that differ from you. They do no good, but a great deal of harm, to the cause of Protestantism. Accord the right of private judgment to others, which you claim for yourselves. All good Protestants are substantially one in faith, though slight differences may exist in rites and forms. They have all one Lord, one faith, one hope, and one home. Therefore, love the brotherhood, fear God, and honour the Queen. In maintaining the cause of Protestantism, or Scriptural Christianity and liberty, we should inscribe on our banners, the motto of the immortal Hampden: "*Vestigia nulla retrorsum*"—no steps backwards, i. e., towards Rome. And, notwithstanding the boast of Popish writers that Protestantism has been a failure, and of infidel writers that Christianity has become effete and will soon disappear, if Protestants do their duty, we have nothing to fear for the future of evangelical religion. Nay more, we believe there never was a time when there were so many living earnest Christians as at the present period; nor when the conversion of the heathen and the evangelization of the world advanced so well as during the present century. Let Christians grow discouraged for the Ark of God, and forget that there is a God in Israel, let us look at a few plain facts in the case:

1. The earth is the Lord's. Its surface is rapidly passing into the control of Christian government. Three-fifths of the area of the earth now acknowledges Christian rulers.

2. The people are the Lord's. 680,000,000 are under Christian rule, nearly one-half of the people of the globe. 480,000,000 are under Protestant nations. Great Britain sways one-third of the surface and one-fifth of the population of the earth. In 1800 there were only 200,000,000 of professed Christians, now over 400,000,000, in eighty years the number under Christian rule has tripled.

3. Christian churches are rapidly increasing; in this century they have wonderfully increased. In 1,500 years the number of professed Christians had risen to 100,000,000; in 300 years more another 100,000,000 were added; but during the past eighty years the figures of the past eighteen centuries have been more than doubled, and to-day there are said to be 400,000,000 of adherents of the cross. No other religion has grown like this during the century.

ALPHA.

(To be concluded next week.)

THE AGED AND INFIRM MINISTERS FUND.

MR. EDITOR,—Next to the Augmentation Scheme, securing a *minimum* stipend of \$750 and a manse or its equivalent, is the establishment of the Aged and Infirm Ministers' Fund on a basis that will secure a fair and equitable retiring allowance for ministers. The bank, government, army, navy officials are all provided for in this way; and it is not unreasonable that a similar provision should be made for them, who, though secured as to a modest income, can hardly be expected to do much in the way of providing for the future.

According to present arrangements a minister paying his rate of one-half per cent. on income—(50cts. on \$100)—will secure after ten years \$150, and \$5 for every additional year up to 40 (including the ten) should the fund permit, making a possible retiring allowance of \$400.

There is no condition as to a congregational rate running contemporaneously with the ministers, although one would expect so; for it seems unfair that a retiring allowance of \$400 should be given to one man whose congregation has given little or nothing for forty years, and that another man should receive \$400, and nothing more, whose congregation has been regularly contributing all that time to the extent of \$10 to \$15 a year. If it were made obligatory for congregations to pay double the ministerial rate, a great step would be taken towards placing the fund on a strong and permanent basis.

A minister receives a stipend of \$1,000. His rate at one-half per cent. (\$5) for forty years would yield the handsome sum of \$2,321, or if we make our calculation at ten per cent.—a rate not unlikely—seeing the fund is benefited by bequests and the contributions of many who never profit by the fund, some suddenly removed by death, others declining to take any thing—we have \$3,746—a sum that would purchase a

* See PRESBYTERIAN for March 19, 26, and April 9.

handsome annuity for the balance of years of the aged annuitant.

Or take a congregation whose minister receives \$2,000, and whose rate would be \$10 and the congregation's \$20, and we have \$7,493—(i. e., improved at ten per cent.) which improved at six and a-half per cent. would yield \$486 of an income every year.

Were a rate imposed on congregations—double that of the ministerial rate as a *minimum*, with the privilege of doubling, tripling, and so on,—the institution would be deprived of its eleemosynary character, and placed on the ground of right; and were it lifted above the contingency of being continually tampered with at our meetings of General Assembly and worked on and on steadily and securely as all monetary institutions should, it would at once command the confidence of the Church and all the clergy, high and low,—the one thousand man and the five thousand man: but so long as its basis is likely to be disturbed every year and administered only in view of poorly paid ministers, its progress will be halting and hesitating, and to a great extent ignored by wealthy and strong congregations. The proposed change of dealing with retired ministers whose income from all sources is \$600 and over, at the rate of \$75 for the first ten years' service and \$250 for every additional year up to forty years, i. e. \$150 for forty years' service—is one that is not likely to meet with favour with such congregations—we should say with 600 of our congregations. The proposal practically says to all congregations who mean to give \$600 and over as a retiring allowance: "What is the use of your mending the Aged and Infirm Ministers' Fund? Even if you should contribute \$20 a year for forty years your minister could only reap a benefit to the extent of a possible sum of \$150 a year, during his few remaining days?" In such a case, better to give the man \$500 of an allowance and then he might come in for a possible \$400 from the fund. Better still let the congregation and members take the money \$20 + \$10 and improve it in the way indicated, and in the end purchase an annuity for their retired servant.

June 20, 1884.

AMICUS.

THE FETE-DIEU IN MONTREAL.

MR. EDITOR,—When I was in Montreal, on Sabbath the 15th inst., I availed myself of the opportunity of seeing the Host carried that day in public procession. In no other part of North America, is this done with so much "pomp and pride and circumstance." In the streets along which the procession went, were several arches of evergreens decked with flags, pictures, and mottoes. Many of the houses were decked in the same manner. In different parts webs of cloth, diversally of different colours, were stretched across the street. Along St. James street the sides were planted with young maples, spruces, and other trees. This day and St. Jean Baptiste's must cause a very great destruction of young trees in the Province of Quebec. Arbour Day can do little to repair it. The sun was very hot. It must have been trying to those who were bareheaded, especially to those very much so. No doubt, they thought that such suffering was meritorious. Several boys, however, at last had to put handkerchiefs on their heads. Vast numbers were assembled on the sidewalks to see the great sight. I had a very good view from the front steps of a house. The procession was made up of several societies of men and boys, women and girls. The latter were dressed, some in black, some in white, some in blue, and some in grey. Some societies wore long white veils. The members of one society also wore on their heads wreaths of white flowers. Sometimes the brass bands in the procession played, and at others, the processionists sang. While I was waiting for the main part, I entered into conversation with a French Canadian lady beside me. I began by remarking that there was a large number of people in the street, to which she assented. I next said that the object of the procession was professedly to honour Christ. She said the same. I further said that we cannot honour Him too much. There we were again on common ground. I then went on, and at considerable length "preached to her Jesus," but refrained from anything controversial. She listened most respectfully, though, no doubt, she could have truly said: "Thou bringest strange things to mine ears." At length came the chief part of the procession. At the head, was a tall man wearing a cocked hat dressed in blue with yellow trimmings. A long line of priests

followed. Then came a canopy of cloth of gold, with several bunches of ostrich feathers. It was a cross between a four-posted bedstead and a hearse. Several of the faithful were the bearers. Underneath walked Bishop Fabre, carrying the Host in a gorgeous vessel. He was, of course, in full canonicals. His immediate attendants were also arrayed in robes of glory and beauty. At each side was a military guard of honour. A number of lawyers in their gowns, and a few other societies followed. Wherever the procession passed, most of the unlookers knelt. I did not even take off my hat. One reason for not doing so—not, however, the only one—was because I had no proof that the wafer had been duly consecrated. Had it not been—a thing not at all unlikely—it would, according to the Church of Rome, have been only a flour-and-water leavenge. I wished, therefore, to guard against committing an act of idolatry. Looking at the great procession, how useless to human view appeared the idea of even trying to evangelize the French Canadians. But, "who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

In the evening, I heard Mr. Chiniquy preach in the old Russell Hall. The church was very well filled. The preacher was "the old man eloquent." Some of his remarks caused among many of his hearers smiles which were heard as well as seen. He gave very striking descriptions of the divine honours he once saw two Persians pay the rising sun; and similar honours paid to a sacred elephant by the King of Siam and his attendants.

Melis, Quebec.

T. F.

JAMES MONTGOMERY, THE MORAVIAN POET.

MR. EDITOR,—In the year 1843 the funds of the Moravian missions were exhausted, and the "amiable poet," James Montgomery, of Sheffield, set out on a collecting tour for the society. A public meeting was called in Belfast, at which Mr. Montgomery made a speech which was heard with much interest, and a handsome collection was taken up. A public breakfast was given, in honour of the poet, in the hotel of the Commercial Buildings. Wm. McComb, author of "The School of the Sabbath," had prepared a practical address to the distinguished visitor, and Mr. Montgomery responded by repeating the following lines, which he said were the last he had then written. The Hon. Judge Patterson, then quite a young man, took down the verses in shorthand as they fell from the poet's lips.

Faith, Hope, and Charity, these three;
Yet is the greatest Charity.
Father of lights! these gifts impart
To mine and every human heart:
Faith! that in prayer can never fail;
Hope that, o'er doubting, must prevail,
And Charity, whose name above
Is God's own name, for "God is love."
The morning star is lost in light;
Faith vanishes at perfect sight;
The rainbow passes with the storm,
And Hope with sorrow's fading form;
But Charity, serene, sublime,
Above the reach of death and time,
Like the blue sky's all-bounding space,
Holds heaven and earth in its embrace.

Mr. Montgomery was below the middle height and quite slender. His complexion was fair, and his hair yellow. His manners were modest and retiring. He possessed wit, and he could employ sarcasm, though he was chiefly distinguished for the sweetness of his humanity and religion. "The Wanderer of Switzerland," and "The Pelican Island" seem to be his most original and pleasing productions.

Toronto, June, 1884.

W. HAMILTON.

RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

MR. EDITOR,—As I have given a great deal of attention to the subject of the use of God's Word in the Public Schools of the Dominion, and, as you invite "a better proposal of a practical kind" to that of the Hon. Edward Blake, I beg leave, as a Presbyterian, to accept your kind invitation. I fear, however, your reference to space, but I will try to condense. Let me say at the outset that a more extensive use of the Scripture is quite practical. Your readers will kindly refer to Dr. Guthrie's life, and they will at once see what I mean.

That great and good man, the leading promoter of ragged schools, laid down for the consideration of the

English Government of the day, a plain and comprehensive creed suitable to the adoption of all earnest Christians. The Government did adopt this creed, and the ragged schools became the favourite scheme of non-sectarian benevolence. Protestant and Roman Catholic children alike were rescued "from the streets," and an amount of good done which no man can estimate. Now, if this were accomplished by the Home Government, why not by the Dominion? Let each teacher be expected to know and have sympathy with such a creed. This is not too much to expect, as no system of education on a Christian basis can demand less. Even as regards our Roman Catholic fellow-citizens, we all know that their Douay Bible, which I have read with them in their homes, much to their own satisfaction, is substantially in accordance with Guthrie's creed.

Why, then, can we not agree upon it, and thus give reasonable respect to the divine Volume without reducing the Great Book to the slender capacity of a few selections? Not only so. The mere repetition of the sacred text, without any explanation, is enough to make the children, who, by the way, have a philosophy of their own, wonder why the same honour is not placed on the Word of Life as they see given every day to Morse's Geography or Sangster's Algebra.

The whole Bible must be admitted, though we can't have sectarian catechisms. I am quite willing to leave out the Shorter Catechism. But, just as a teacher in a Christian land is expected to have a certificate from the Board, so he ought to be spiritually prepared to give devout and forcible explanations on the Bible. If not, then, what is he?

All this reasoning, you will perceive, goes on the principle that man is a spiritual and immortal being, and heaven's own Text-Book ought to be chosen for the education of his higher nature. The question is not one of creeds and confessions, but simply religion, or the want of it. To the Roman Catholics we say: "This is the teaching of your own Douay Bible." There is no doubt that the Book ought to have this position at least, and anything short of it should not be regarded as satisfactory in a Christian land. I hope that the eminent statesman referred to, who has done so much for the righteous government of the Dominion, and whom Canada seems so justly willing to honour, will see "the true inwardness of my sentiments."

Hanover, June 20th, 1884.

N. PATERSON.

ANOTHER EXPLANATION.

MR. EDITOR,—With your permission I desire to make a few remarks upon the communication signed by Dr. Moore, which appeared in your issue of the 4th inst., and which I did not see until I had returned from the meeting of the General Assembly; and, 1st: In that communication it is unqualifiedly asserted that "the figures given in the sermon of the Rev. F. W. Faries in your issue of last week, are calculated to create a false impression regarding the growth and progress of the Presbyterian congregations in this city," and yet it is not shown that the figures in the sermon are incorrect, nor in which way they "are calculated to create a false impression." 2nd. The communication is entitled "An Explanation." An explanation of what? The only answer is of the figures in the sermon, and a set of figures (in themselves, I believe, correct), is given with the implication that it explains or corrects the figures given in my sermon, and counteracts their alleged tendency to "create a false impression." The figures in the sermon are the number of families and communicants reported to the General Assembly by the congregations of the city in distinctly specified years, and their correctness can easily be verified by a reference to the statistical tables found in the Assembly's reports of those years. The figures in the communication referred to are the number of persons added to the four churches from 1875 to 1883. The two sets of figures are quite distinct, and refer to different things altogether. The set of figures in the sermon is, therefore, in no way changed or modified or corrected by those in the communication entitled "An Explanation." 3rd. The sermon is entitled "A Review of a Nine Years' Pastorate," and it seems impossible that any one should read the sermon and fail to see that the nine years reviewed, extended from the beginning of May, 1875, to the beginning of May, 1884, and while the number of additions to the communion roll of Knox Church from 1875 to 1883 is correctly given by your correspondent as 251, yet the number added during the nine years, from the beginning of May, 1875, to the beginning of May, 1884, is 293 as given in the sermon, and no one but a member of the session of Knox Church can possibly be in a position to challenge the correctness of this number.

Ottawa, June 14th, 1884.

F. W. FARRIES.

PASTOR AND PEOPLE.

THE GENERAL ASSEMBLY ABOVE.

In Paul's epistle to the Hebrews, xii. 23, we have these words: "To the General Assembly," etc. No matter to whom it refers, whether to the "whole host of angels," or to the patriarchs, priests and prophets, as the first-born into the kingdom of Christ in grace and then in glory, it sufficeth to know that it will be a heavenly assembly—"when all of the ransomed Church of God will be saved to sin no more."

As I returned from the Assembly at Vicksburg, I had some reflections like unto the following: What commendable zeal do the communities where the Assembly meets from year to year, manifest in entertaining the body of representative men, who form this highest court of our Church, by well-spread tables, comfortable couches, instructive and diverting excursions, etc. But in the Assembly above, this will not be needed; for all will then freely feast on the fruit of the tree of life, drink of the river of life, which flows from the throne of God, bask on its beautiful borders, and walk and talk with the white-robed ones who have washed their garments in the blood of the Lamb.

There the pleasures of communion will be endless. There will be the rest of recreation and the "rapture of repose." None there will seek the honour of being the worthy moderator of such an august earthly Assembly as yearly meets, but the Great Head of the Church will preside—He who has the right as the Grand Master of all assemblies. There will be no points of order, no "laying on the table," "postponement," "recommitting," "docketing," "calling the question," or "motion to adjourn;" for all of the great business matters appertaining to Christ's glorious kingdom will have been felicitously fixed. There will be no calling for the "yeas" and "nays" for there will be a holy unanimity of judgment.

There will be no protracted debate as to the necessity of an assistant-secretary of Home or Foreign Missions, for there will be "no sea" to traverse, in order to carry Christ and His cross to perishing heathen—Carey and Judson, Duff and Wilson, Elliot and Morrison, and a hundred others who were faithful, and will be faithful unto death, will be at the glorious "Harvest Home," and their sheaves with them.

There will then be no native Greek or Jew from his own loved land, or returned missionary from the land of Sinim, or the land of the Rising Sun, or the Isles of the Sea, to stimulate the greater efforts in occupying the field which the greatest of all missionaries declared to be "the world."

There will be no tedious "trial cases" coming up by appeal or complaint, to interrupt other business and to sadden the soul, and the great Judge of all the earth will settle them at the great day of final assizes, when the throne is set, and the books are opened.

And lastly, the Assembly on high will be composed of male and female. The godly women (and oh, how many there will be) of all ages and nations will be there, and the children will all have gathered home, and fraternal relations will be established forever, and organic union of all God's children of every name will be eternally consummated. For they will come from the east, and from the west, and from the north, and from the south, and they will sit down, a sacramental host, with Abraham and Isaac, and Jacob, to be forever with the Lord.

God-speed the day when there will be but one General Assembly, and that one the one never to adjourn.—*Christian Observer.*

WE SHALL GET HOME.

We shall get home; for oh, if we do not, what a lament there will be in heaven! Think of that. If the children do not come home, what mourning will be heard in the mansions above! Neither God nor good men could see the divine family broken and yet be happy. Every angel in heaven would feel a disappointment if one child of God was absent at the reading of the muster roll. Did they not rejoice over each sinner repenting? Their sympathetic joy was premature in our case if we perish by the way. But angels are not doomed to see their hopes frustrated, neither will the great Father find that He Himself was glad too soon. Heaven would be a desolate place if at its banquet some David's seat was empty! We cannot endure to imagine some member of the sacred family

missing, lost forever, cast into hell! It must not be, for in the land of absolute perfection there is

"No missing heir; no harp that lies unstrung,
No vacant place those hallowed walls among."

We shall get home, for the great Father Himself will never rest until we do; and He that bought us with His precious blood will never be satisfied till all His redeemed shall stand around Him girt in their snow-white robes. If we had been on a pilgrimage with our families, and had reached home ourselves and then missed a dear child, what a stir there would be! I appeal to every father's heart; would you not tramp back every step of the road to seek your stray lamb? You would cry everywhere: "Saw ye him whom my soul loveth?" Well can I imagine our good Shepherd using the same words concerning any one of us if we did not get home, and asking everywhere: "Saw ye him whom my soul loveth?" He would not rest until He had found His chosen, His heart's delight. Did He rest the first time until He brought us home on His shoulders rejoicing? Would He rest a second time until He had folded us in Glory? No; He can never have full joy in His heart until all His ransomed are in the place where the many mansions be. "We shall get home."

Dear friends, we shall get home, I am sure we shall; and what a joy it will be! Think of the bliss of seeing our Father, our home, our Saviour, and all those who are dear to us for Jesus' sake. A venerable sister who saw me very busy the other day remarked that we shall have plenty of time to talk to each other in eternity. I do not quite see how there can be time when time shall be no more, but no doubt there will be a space and opportunity for the fullest communion with each other, and for much fellowship of united delight in the adorable person of our blessed Lord. I anticipate much felicity from fellowship with perfect saints above, since I have had so much pleasure in the society of imperfect saints below. Many have gone home from us of late, and we are all getting older; but let us not regret the fact, since the home above is being filled, and a perfect society is being formed which will last forever.—*C. H. Spurgeon.*

LEAVE IT WITH HIM.

Yes, leave it with Him,

The lilies all do,

And they grow.

They grow in the rain,

And they grow in the dew—

Yes, they grow.

They grow in the darkness, all hid in the night;

They grow in the sunshine, revealed by the light.

Still they grow.

They ask not your planting,

They need not your care,

As they grow.

Dropped down in the valley,

The field, anywhere—

There they grow.

They grow in their beauty, arrayed in pure white,

They grow clothed in glory, by heaven's own light;

Sweetly grow.

The grasses are clothed

And the ravens are fed

From His store;

But you who are loved,

And guarded and led,

How much more

Will he clothe you and feed you, and give you His care!

Then leave it with Him, He has everywhere

Ample store.

Yes, leave it with Him;

'Tis more dear to His heart,

You will know,

Than the lilies that bloom,

Or the flowers that start

'Neath the snow.

Whatever you need, if you ask it in prayer,

You can leave it with Him, for you are His care—

You, you know.

CONVERSATION.

In conversation, as in any other accomplishment, if one wishes to excel, it is necessary to keep in practice; but there are persons with whom it is so emphatically the "ruling passion," that they "practice" at all times and in all places. It is nearly impossible to attend a concert without being annoyed during the execution of some of the finest parts by the buzzing tongues of these amateur conversationalists. Even at parties and church sociables one is frequently subjected to the same disturbances, and it is no less annoying to the performers than to those who are trying to listen; and often it is equally unpleasant to the one

to whom the conversation is addressed. Some one has said that "it is a secret known but to few, yet of no small use in the conduct of life, that when you fall into conversation with a man, the first thing you consider is whether he wishes to hear you, or that you should hear him."

Narrow minded and conceited persons are seldom pleasant companions in conversation. Michael Angelo once wrote under a student's drawing, the word "Amplus"—wider—and he who wishes to become a genuine conversationalist must be constantly widening himself in heart and mind. Not only is necessary for him to have a fair knowledge of current literature and the leading events of the day, but he must have also thoughts and opinions, and that honesty that enables one to be at all times true to one's own convictions. Above all, he must cultivate that kindly tolerance and that wide sympathy with humanity that make one gentle and respectful toward the lowliest. "Bear this truth always in your mind," says Chesterfield, "that you may be admired for your wit, if you have any, but that nothing but your good sense and good qualities can make you beloved."—*Christian at Work.*

IT IS YOUR TONGUE.

It is *your* tongue; it belongs to *you*, and is the only one for which you are responsible. Your neighbours' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch your tongue. It needs watching. "It is an unruly evil"—watch it. It "is a fire"—watch it. It is a helm which guides the vessel; let the helmsman keep wide awake.

It can bless or it can curse; it can poison or heal; it can pierce hearts or blight hopes; it can sow discord and separate chief friends. Watch that tongue!

No one but you can take care of that tongue. You are its only ruler. Your neighbours may hate it, or fear it, or wish that they could bridle it, but they cannot do it. You have the power—watch that tongue.

That tongue has already got you into trouble; it may do it again. It is "set on fire of hell." It burns up peace, blessing, reputation and hope. It causes sad days, weary nights, fearful eyes, and heavy hearts. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Watch that tongue.

It is the glory of man. It distinguishes him from brutes. It was bought with blood by the Son of God. He claims it as His. It should speak His praise; misemployed, it may degrade yourself and those around you. You are charged to attend to it. Watch that tongue. The Lord watches that tongue. "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." For every idle word we must give account in the day of judgment. What will be the record of that tongue then? Watch that tongue.—*Watch-Tower.*

A FRIEND IN HEAVEN.

Few mercies call for more thankfulness than a friend safe in heaven; a friend who bore the image of the First-born so plainly, that you doubt not he has joined the Church of the First-born in heaven; a friend who fought so good a fight, and kept the faith so well, that you now can see him wear the crown of glory. It is not every one that overcometh. Some ran well, but have been hindered, and when you think how uphill is the road, and how many are the adversaries; how heavy, too, the encumbering weights; they are well off who have reached the goal. Some worldly men are thankful—and rightly thankful—if their friends have gone down with stainless names, to honoured graves. But this is poor cause for gratitude compared with yours, who have had friends that went up with white robes to immortal crowns. You yourselves have sometimes been thankful when, after days of eager waiting, and nights when the rioting tempest kept you anxiously wakeful, the telegraph announced the vessel home which conveyed your brother or your son. And afloat in this world's waters—embarked in that profession of which so many now make shipwreck—often beyond your eye—perhaps beyond your influence—with all the cross currents of interest and passion to contend with—with the great gulf-stream of worldly-mindedness bearing in on them, and winds of fierce temptation—the power of the air assailing; the best moment—for the moment which should supersede many vexing thoughts, as it answers many

prayers, is the moment that brings them home. However pleasant in his life a Jonathan may be, yet you have much to be thankful for who have a friend dear as your own soul—a Jonathan in heaven.—*Dr. Hamillon.*

HOW TO BE USEFUL.

Usefulness is the result of character, and therefore character ought to have our earliest care. Not what we can do for others, but rather what we are in ourselves demands our first attention, for to do good to others we must first be good to ourselves. Usefulness is to character what fragrance is to the flower. But the gardener does not make the fragrance his first or greatest aim. Nay, rather his grand design is to produce a perfect flower; for he knows if he succeed in that the fragrance will come of itself. In the same way the Christian's first concern should be with his own character. His prime occupation ought to be, where he is to keep Christ's Word and to confess His name, and when he has succeeded in that the door to legitimate and lasting usefulness will open to him and no man will be able to shut it.

Hence I cannot but regard it as unfortunate and indeed unnatural, when young converts, who have only just found their way to Christ are encouraged forthwith to begin labour among others. They may be instrumental in doing something, but in that way they will never attain to anything like the highest usefulness. Their first duty is in the sphere in which Christ found them, to keep His Word, and to confess His name. Their first care ought to be for the manifestation of the Christian character in the lowly and limited place to which they originally belonged, and through their faithfulness in that the Lord will open for them a door to something higher. To be holy is our primary duty, and through that we pass to usefulness.—*Dr. W. M. Taylor.*

A LAWYER'S VIEW.

The District attorney of the city of Philadelphia is a Sabbath school superintendent, and he has lately written a letter, in which he expresses himself strongly in favour of doctrinal teaching in the Sunday school. His words have the right ring. We give a portion of them:

"I like that rugged training which gives every one a reason for the faith he possesses. It is a grand thing to see a Christian man ready to show that the foundation of his belief rests in Bible doctrine. Then he can put the skeptic and infidel to shame, and retain his faith untouched by the isms of men or the guesses of scientists.

"Even in denominational matters, if a child is trained in the Presbyterian Church, let him know and understand the doctrines and teachings of his Church; by being a true Presbyterian he will become a better and sturdier Christian. Likewise with one trained in a Baptist fold, or in the Methodist or any other evangelical church.

"I have no sympathy with the notions of some, weak and simple, who feel such remarkable liberality that every line would be obliterated by them if they could have their way; and rather than quarrel with infidelity or atheism they would temporize and make terms. Train our young people to have pronounced convictions on every religious doctrine, and they will make sturdy, reliable Christians."

JOIN THE RANKS.

It is easier to do Christ's work, and to do it well; if one allies himself with Christ's followers. Not one Christian in twenty can maintain the desired standard of personal piety and spiritual efficiency outside of the Church. If he could, it would not justify his remaining without. Every such Christian may do much good, but he also is certain to do grave harm. Inevitably his example is quoted—and misrepresented—by others, and often is even made an excuse for not beginning the Christian life at all. Guerrilla warfare is neither very respectable nor very effectual, and the unattached Christian, so to speak, in neither as safe nor as consistent in his independence as he needs to be, nor does his work for God prove as fruitful. He always is at a disadvantage, because he refuses to put himself into harmony with the nature of things, and the plan of Christ, which bids him become an earnest and active church member, as well as a Christian.—*Congregationalist.*

THE FAMILY ALTAR.

There is no other view of a Christian home which reveals the inner springs of family life so clearly as that of the daily prayer service. You may visit many times at the house of a friend, but never until you have bowed with Him and His around the family altar, do you feel that you have had a glimpse into the holy of holies of home. Strange that some Christians have no time to keep up family prayer because of the engrossing cares of business. This rush and hurry is often not to gain the necessaries but the luxuries of life. Yet what adorning of art or taste can equal the scene of parents and children grouping to worship the Father of all, from whom cometh every good and perfect gift? Thousands of gold and silver cannot buy a picture that sheds beauty like this which may be made in the humblest home.

GOSPEL WORK.

AT STRATFORD FOUR MONTHS AFTER.

(By a "Christian" Commissioner.)

One of the charges brought against the Prophets of old by Jehovah was that of healing "the hurt of the daughter of my people slightly: crying Peace, peace, when there was no peace." Among the favourable symptoms which mark the inquiring age in which we live, is the increasing desire manifested to ascertain the true character of evangelistic effort, and the extent to which it is permanent in its duration. In our endeavours to meet this legitimate demand we have been anxious to obtain information on this subject from sources of an absolutely reliable nature, and for this purpose have secured personal interviews with those of the clergy, Nonconformist ministers, and prominent laymen, whose immediate contact with the work fitted them for forming an accurate judgment on so important a matter. It is, therefore, with no small pleasure that we are in a position to say that the unexceptional and universal testimony borne to the permanent and abiding results of the mission recently conducted by Messrs. Moody and Sankey at Stratford are most unequivocal and gratifying.

To discover here and there a church that stood aloof from the movement and was consequently left without a share in the blessing, afforded us no surprise. But we found that even where the ingathering of converts in a particular church has not been large, a manifest and abiding stimulus to greater activity and personal consecration is thankfully admitted.

One of the most zealous workers in the late mission says: "The good resulting from the late revival is simply immeasurable, both in its immediate and far-reaching effects." Stratford and its surrounding neighbourhood are fortunate in its possession of many hands of earnest, godly men and women, who not only threw their best energies into the meetings at the time of the mission, but have since followed it up with indomitable zeal. Neither have the after-work labours been confined to the immediate neighbourhood—persons who came up from various parts of the country and were awakened at the meetings have been subsequently corresponded with and counselled. Indeed, it is evident that no effort has been spared to gather up the fruits of the revival, and equally clear that the labours of the devoted workers have been amply and richly rewarded.

Among the ascertained results, in addition to those already noted in your columns, we may observe the following: The Congregational minister at Manor Park Chapel has received some sixteen into his church, nearly all being brought to decision through Mr. Moody's preaching. A Baptist minister in the neighbourhood has also admitted into fellowship several who were brought to decision, though some had been more or less awakened for some time previously. A similar testimony is borne relative to the United Methodist congregation. Rev. Mr. Jackson, minister of the Wesleyan chapel, says: "Our church has been quickened, our congregations increased, our prayer-meetings more numerous attended; a considerable number have been saved, and I have personally received much blessing."

The testimony of a clergyman (St. John's) is that out of more than 250 names received for visitation by himself and his curates, he has good reason to conclude that not less than two-thirds of the number are genuine cases of conversion. Many of these it must be observed are young. Another clergyman bore testimony to its being "a splendid work," and that among

the converts were several young ladies who have consecrated themselves to the work of singing for Jesus, and are now seeking to bring others.

A Primitive Methodist minister rejoices in now "having two services where formerly there was but one." In one congregation a weekly Bible-class has been established, and in another a weekly meeting for inquirers. The factory men admit that nothing has ever stirred them like it before. A Baptist minister says: "We have conversions now at every service."

Mr. Boardman, the active chief of the stewards, tells of a prayer-meeting which he attended in the neighbourhood (where the pastor has himself been greatly blessed), and where he found ten young men, including three brothers, all brought to Christ through the mission. Another minister writes, saying: "My testimony is entirely in favour of the mission, for we have come in for a large share of the harvest."

Nor is it in the Church alone that the blessed work continues to go on. The secretary of the Y. M. C. A. says that at any of their weekly open meetings a number may be found giving their testimony to having been brought savingly to the Lord during the revival. At the Deaconess Institute, in the Romford road, we heard from the excellent lady who is the Principal of the establishment a statement of the deepest interest relative to the good there received. A mothers' meeting has been started; a weekly meeting is also held, largely consisting of converts of the mission, whose happy and assured state is a marked feature. "The awakenings still go on in our meetings, and the converts seem to receive a large measure of the Holy Spirit."

Since writing the above, we have had the privilege of attending one of the meetings at the Romford road Deaconess Institute. Like Barnabas, we were glad when we saw the grace of God in these new converts. Their simplicity, assurance, and joy in the Lord are striking. They hunger and thirst for the Word of life. The difficulty is not to get them to the meetings, but rather to separate, for they linger on in prayer, praise, fellowship and converse, long after the ordinary service is concluded. One of them informed me that in the factory where he works not less than fifteen of the men have been brought savingly to Christ beside himself.

Another outcome of the mission, as your readers know, is the establishment of a Mizpah Band. The members are chiefly those who have been rescued from the evil of drink, and they are banded together for the main purpose of rescuing others. From what we saw and heard during a recent visit on Sunday evening, we are able to bear witness to the singular appropriateness of the Gospel service by the band. We were reminded of one of whom it is recorded, that he was "sitting, clothed, and in his right mind." The wives, too, how happy they looked. A gracious and lasting blessing this, even if there were no other fruit of the revival. An excellent address, showing Christ's power to save to the uttermost, was eagerly listened to and drunk in as only such an audience can. One evening in the week is set apart for testimony. On the Sunday we were there eight persons professed to be saved. Indeed, there are conversions at almost every service.

Our matter is not exhausted, but these facts, ascertained by personal interviews with gentlemen, from whom we are bound to say we have received the utmost courtesy, will be deemed ample evidence that Messrs. Moody and Sankey's work is an abiding one. We give God the praise.

A LATE census of India shows that there are in that land 124,000,000 of women. Their condition may be stated in words already spoken by one who knows: "Unwelcomed at their birth, untaught in childhood; enslaved when married, accursed as widows, unlamented when they die." So complete was their subjection that the early missionary efforts almost invariably passed them by with scarcely a mention. In the orphan school established by Schwartz near Tanjore, there were twelve girls among the inmates, but when the school was broken up at the death of Schwartz in 1798, that work for females ceased and was not renewed for many years. When in 1818, the "Calcutta School Society" for aid to native schools was formed investigation showed that for the entire mass of the female population of India—then estimated at 40,000,000 in British India—there was absolutely no education at all, and not 400 native females could read and write.

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TORONTO, WEDNESDAY, JULY 2, 1884.

It would be very easy to give many illustrations of the good effects produced in our Church by the visits of representative men though not made in the official and regular way advocated by Dr. Whyte in his opening sermon alluded to in our last issue. Many of our people are benefited to this day by the visits of Dr. W. C. Burns and Dr. Somerville nearly forty years ago. When Dr. Somerville was here in '76 he met quite a number who heard him preach during his former visit and remembered many of his sermons. The old settlers for many miles around Galt, have vivid recollections of the visits of Dr. Bayne during communion seasons. Who ever forgets the visits of Dr. Burns in the early days? That grand old veteran could lift half a dozen struggling congregations out of their weakness on any one of his tours. His visits to weak congregations in Grey, Bruce, Huron and other western localities, even a short time before his death had a marvellous effect in encouraging and stimulating the people. Hundreds of our readers in Ontario can corroborate these statements. Can the people be blamed if they sometimes look back and call these "the good old times." Surely we have men now whose labours might be made a blessing beyond the limits of their own congregation or college. Is the graveyard richer than the pulpit?

THE proposition made by one of the Methodist Conferences—there are so many of them now that we forget which—that the Dominion Government should, at the next general election, ask the people to vote yea or nay on Prohibition is a good one. The result of that vote would show whether the people are ready for prohibition or not. If they are ready and anxious, then we shall soon have a prohibiting law. In fact there will be a scramble among the politicians to get on the crest of the prohibition wave and ride into popularity. If the people are not ready, then the work of educating must be continued until they are. One very good effect would follow a vote of this kind. All over this country there are men who say they would willingly vote for prohibition, but are not prepared to support local efforts in favour of the Scott Act. Their contention is that a law in our country is of very little use if liquor is sold all round it. There is some force in this contention. These men will have their sincerity tested in a rather practical way if we can have a general vote. Why should not some of the Temperance people interview the Government right away? We don't see any reason why Sir John Macdonald might not comply with their wishes. The extra expense would be a mere nothing. Just put yea and nay on the ballot and the thing is done.

FROM THE report of the discussion on Sabbath Observance in the Toronto conference we clip the following remarks by a member on "Sabbath Parades.—

Mr. Hardy, steward of the Queen Street Methodist Church, said that he had quietly gone to the Captain of the Army and asked him not to march his people past the church during service. The very next Sunday they passed three times, beating drums each time. On another occasion, seeing the army approaching, he had gone to the Captain and asked him to silence the drums while passing the church, service then being in progress. They not only refused to comply, but grossly insulted him.

Of course the Methodist people who worship within the Queen Street Church have no rights that the army are bound to respect. The army must be allowed to behave as they please on the streets, and disturb other citizens, but these Methodists must not remonstrate, or if they do their officials must be grossly insulted!

Is that what we understand by toleration in this country? Had Mr. Hardy procured the arrest of the law-breakers who insulted him, a howl of persecution would have been raised by the army, and by all those delightful Christian people who think the army should be allowed to trample upon the rights of everybody. We are old-fashioned enough to believe that the spirit that insolently breaks the law, tramples upon the rights of others and then bellows about persecution does not come from above.

A CRITICAL writer makes the following comments on the debates in the Assembly of the American Presbyterian Church—

The excessive wordiness of the ministry in contrast with the silence of the elders, struck me forcibly. One of the former class would rise "just to say a single word," and would talk for twenty minutes. When, however, an elder did speak he spoke briefly and to the point. In short, while our brethren of the sacred office had the most eloquence, the elders had the most common-sense.

There has been a marked improvement in our own Assembly, in this regard, within the last three or four years. Some of the discussions at the late meeting were models in respect of point and brevity, notably the debate on the deceased wife's sister question, and on the rights of Presbyteries. There is still enough of loose, disjointed talking, however, to make it painfully clear that "excessive wordiness" is one of the besetting sins of the ministry. This fault does not arise from saying too much, but from a conspicuous lack of ability or will to condense what is said. No deliberative body can complain because a speaker makes too many points, provided he makes them clearly and concisely. As a rule men who have to vote on any question are only too glad to hear all the points on both sides. There are few things that an audience of any kind appreciate more highly than a good point well made. What everybody tires of is words—words strung together in the most slovenly way in a bushel of which you cannot find even the germ of a small idea. There is no art that a public speaker in our day should cultivate more assiduously than that of expressing his thoughts in a clear, crisp, pungent manner. The man who can do that not only gets a hearing—the people always like to hear him.

THE IRISH GENERAL ASSEMBLY.

PRESBYTERIANISM in Ireland, as elsewhere, is a plant of vigorous and healthy growth. It increases in strength and usefulness as the years go by. The brethren there maintain, with unflinching energy, all that is fundamental to the system of doctrine and worship common to the churches that accept the Westminster standards as founded on, and agreeable to, the Word of God. The Irish Church abounds also in earnest Christian work, and devises liberal things for the advancement of the Gospel at home and abroad.

Like the sister churches in Scotland, England, the United States, and Canada, it is able gratefully to acknowledge the blessing of prosperity in the various departments of Christian activity in which it is engaged. In relation to that work, a harmonious spirit, despite disturbing forces, has characterized the recent meeting of the General Assembly held in the historic town of Londonderry, at which the Rev. J. M. Rodgers ably presided as Moderator. The ex-Moderator, Rev. H. B. Wilson, D D, was unable, through ill health, to be present, and the opening sermon and address were delivered by the Rev. Dr. F. Y. Killen.

The ordinary work of the Church came under review, and, as in the other Assemblies, it was matter of regret that the time spent on questions of a different kind rendered the consideration of common but vital subjects of Christian work less full and ample than it would otherwise have been. The Irish Assembly could not, as some of the others, this year say that they had no burning question. There were interesting debates on the subject of education in all its grades, from primary schools up to colleges and universities. As this question, in Ireland, is more complicated than in Canada, there was necessarily more time devoted to its consideration. There is, however, practical agreement as to the necessity and importance of religious training in all the various educational institutions, while there is a strong desire to maintain the national schools in their integrity. Their own colleges, Belfast and Magee, are doing good work, but, like ours, they are not so fully sustained as they ought to be.

The Irish brethren were favoured with a large delegation from sister churches. That from the Free Church of Scotland comprised such well-known names as Dr. Horatius Bonar, ex-Moderator, Dr. Munay-Mitchell, Rev. Mr. Johnston, Greenock, and Mr. David Dickson, widely known for the great interest he takes in all that concerns the welfare and prosperity of the Church. Rev. Mr. Paton, a missionary in the New Hebrides, was also present. The French Church was represented by Rev. M. M. net, and Dr. John M. King appeared in behalf of the Canadian Church.

The great debate of the Assembly—the burning question—was on that harmonious instrument of discord the organ. On this question, the Irish Presbyterian Church is the most intensely conservative of all the great branches of the Presbyterian family. For the last a dozen years, the propriety or impropriety of using the organ in the service of praise has been discussed with great ability, much fervour, glowing eloquence, and intense feeling. Up to the present permissive legislation has never been carried in the Irish Assembly. Every decision reached hitherto has been careful to forbid instrumental music in divine worship. Despite this prohibition, a number of congregations have introduced musical instruments. In some, they are not used at the regular church services, only in Sabbath schools and at other meetings, but some few congregations are a law unto themselves, and use the organ at all their services.

Such a bold course has vexed others besides the opponents of instrumental music. Attention has been called to this anomalous state of affairs again and again. From year to year this disregard of the decision of the Supreme Court has called forth earnest remonstrance, but the offending congregations have never flinched. They have claimed and exercised a sturdy independence, and plead with more or less eloquence for toleration.

This year the main question came up on a side issue. The attention of Belfast Presbytery had been called to the fact that in a congregation within its bounds an instrument was used in public worship. The Presbytery discreetly declined to interfere and a complaint was made to the Synod. The latter body were also discreet and referred the matter *simpliciter* to the General Assembly. Several memorials, numerous signed, were also presented, and though for a time there seemed a strong disposition to restrict consideration within the ordinary lines of procedure, pent-up feeling was too strong to be restrained within such narrow limits, and the surging waters of debate overflowed.

Last year the previous decision forbidding the introduction of the organ was re-affirmed, but with an amendment added that parties using it were not to be subjected to discipline. Dr. Petticrew, a stalwart opponent of the organ, saw at once the halting logic of that deliverance and was by no means slow to press home his well-knit argument. He concluded with a lengthy motion whose point was that, after being remonstrated with, those persisting in retaining the organ should have their names erased from the Church's roll. The debate became intensely serious and animated. The proverbial good humour and ready repartee of the Irish brethren, though by no means absent, was not so conspicuous as usual. The crisis was felt to be serious. Several scenes occurred, happily in no instance leading to disagreeable results. Rev. E. J. Lynde, Belfast, delivered a speech of great eloquence and force in favour of liberty. The sederunt lasted until a decision was reached which was announced by the moderator, that the amendment proposed by Rev. C. Morell—in the nature of a compromise, substantially re-affirming the decision of last year—was carried by the narrow majority of twenty-one.

Seeing how this troublesome question has been decided in our own, the American, Scottish, and other churches, some may wonder at the apparently timid deliverance adopted. Since parties are so evenly divided, and since all are wearied with the long-continued agitation, no other safe course seemed open. Far better to adopt a resolution defective in its logic, than to incur the serious responsibility of rendering this Church on so small an issue as that of instrumental music. The Irish brethren feel that they have grander and more God-like work to do than continue agitating a question that ought to have been settled long ago.

THE SCOTT ACT CAMPAIGN.

INTEREST in the Scott Act agitation is extending throughout Ontario. In a number of counties the campaign is begun. The champions of Temperance and the defenders of the drink traffic are marshalling their forces, and the people are falling into line. The submission of the Act is a testing question. On all public measures there is a large amount of popular apathy and indifference. Many are so absorbed in their ordinary business and other pursuits that matters seeming foreign to their immediate interests scarcely receive a serious thought. The average citizen, who regards the exercise of voting as a right and a privilege, has to make up his mind how his vote on a given question should be cast. It can be said that the franchise has an educative influence. The Scott Act agitation will compel many, who hardly regarded temperance as a practical question, to think on a subject of vital importance to the community. It will do more, it will induce many to define their position on the temperance question, who, otherwise, would have gone on halting between two opinions.

Those who are desirous that the Scott Act should be adopted may generally be regarded as disinterested in their endeavour. It weakens any man's influence in the advocacy of a public measure if it is known or surmised that he has a direct personal or selfish interest to be served by its promotion. This cannot be truly said of Temperance reformers. As a class, they have worked energetically for many years, without fee or hope of reward. They have been deeply impressed by the ruinous results of intemperance. They have the strongest of all grounds for believing that these results are only evil, and that continually. The object they have in view is the greatest happiness of the greatest possible numbers. The dreadful evils of intemperance are indisputable. The practical question of the hour is, how can those best be removed? Entire prohibition is the only radical and logical remedy.

There are disinterested men who honestly believe that the evil of intemperance may be mitigated by less radical means, but they are not numerous. The real opposition to the Scott Act does not proceed from them. The determined opponents of the measure are those engaged in the liquor traffic. They perceive that their interests are at stake. They are fighting for the existence of those interests. It is natural they should, but that does not prove that right is on their side. The Temperance movement has not been sprung upon them unawares. It has been making steady progress for many years. It has influenced past legislation. So strong has the Temperance sentiment become that it is now an important factor in practical politics. Both political parties contain a large number of avowed supporters of Temperance measures. The various churches in the Dominion are now more pronounced in their public declarations on the subject than formerly. The Presbyterian Church, the Church of England, the Methodist and Baptist Churches, and the Congregationalists have all put themselves on record as earnest promoters of the cause of Temperance. In the Roman Catholic Church many of the priests have been active and successful in their efforts to check the progress of what is not unjustly regarded as a social pestilence. However blind those may be who do not want to see, it is plain that people engaged in the manufacture and sale of strong drink could not possibly misunderstand the drift of public opinion on this question. Shrewd and far-seeing business men, unless they laboured under the flattering delusion that this Temperance movement was only a transient popular hobby that would subside and give place to something else less menacing to their interests, would naturally have endeavoured to find some other and less hazardous sphere of industry, and diverted the immense capital invested in the liquor trade into more productive and beneficent channels.

It is the liquor interest that is fighting the Scott Act. Large subscriptions have been made for the purpose of defeating it wherever submitted to the electorate. Hired speakers have been sent into the counties where a vote is to be taken. The opponents of the act are working with energy—the energy of despair. The desperate nature of the cause is clearly evinced by the tactics pursued. The thick of the fight is in the county of Halton where the Act has been in operation for about two years. A movement for its repeal is now on foot. The utmost importance is at-

tached to the contest there. It has more than a local significance. The defeat of the Scott Act in Halton at this juncture would have an injurious effect on the cause of Temperance. It is the strategic point of the fight. The upholders of the traffic understand this clearly and their efforts will be unrelied till the conflict is decided. The friends of Temperance also understand it and they meet stand manfully to their posts and hold the fort. The task before them is no light one. They have to fight unscrupulous misrepresentation at every step. There must be no flinching no half-hearted and intermittent effort. They have achieved a notable victory in Halton and they can do so again, but it can only be by tireless, intelligent and watchful effort till the last hour of the conflict. In Prince Edward Island an effort was made a few months ago to repeal the Scott Act, but at the polls it was sustained by an overwhelming majority. So it will be in Halton if the people are true both to their principles and their best interests. A short time since an enthusiastic meeting was held at Milton in favour of the continuance of the Act. Its promoters are in earnest. They have the sympathy of the best elements in the community with them and they have the strongest reason to expect a triumph when the testing day arrives.

In other counties the fight goes bravely on. The friends of Temperance are receiving a most encouraging measure of support. Opposition is well organized but in several districts desparate. In Simcoe county the opponents of the Act have disgraced themselves by a resort to rowdism and ruffian attacks. The effort to prevent the opening of a meeting with prayer failed of success because of the firmness and courage of the clergyman whose voice they tried to silence. The cause that has recourse to brute force as a weapon of defence acknowledges both its weakness and wickedness.

BOOKS AND MAGAZINES.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This excellent magazine continues its bright and useful career, being well written, beautifully illustrated and finely printed.

HARPER'S YOUNG FOLKS. (New York: Harper & Brothers.)—Week by week this beautiful and instructive magazine comes with its fine pictures and its attractive reading matter to delight and benefit its great multitude of readers.

THE SETTLERS' POCKET GUIDE TO HOMESTEADS IN THE CANADIAN NORTH WEST. (Toronto: John T. Moore.)—A neat little pamphlet giving important information in condensed form to intending settlers in the Canadian North-West.

THE SCHOOL SUPPLEMENT. (Toronto: Eaton, Gibson & Co.)—This is a new competitor for the favour of those interested in educational matters. It contains a variety of topics useful and interesting to all engaged in school work. It is well printed on calendered paper and contains a number of very good pictorial illustrations.

ST NICHOLAS. (New York: The Century Co.)—*St. Nicholas* is a special observer of times and seasons. Though it has features of permanent value, much of the contents of this number, both literary and pictorial, are specially appropriate to the summer time and the fourth of July in particular. The present is in every way an excellent number.

EOS—A PRAIRIE DREAM AND OTHER POEMS. By Nicholas Flood Davin.—If there is no Mount Parnassus in the neighborhood of Regina, Mr. Davin has managed by other means to mount into the lofty region of song. His booklet is but the *avant-courier* of a more ambitious and extended effort in poetry, which, when it appears, will meet with a hearty welcome.

CHINESE GORDON. By Archibald Forbes. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The famous war correspondent finds in General Gordon a congenial hero. This little work, issued in the Standard Library Series, tells the story of General Gordon in a condensed, but thrillingly interesting narrative, in which Archibald Forbes' descriptive power finds free scope.

THE SEMI-CENTENNIAL MUSIC FOLIO. (Toronto: James W. Smith.)—In connection with the Toronto Semi-Centennial a number of special enterprises have

been undertaken. This publication is one of them. It combines business with pleasure, it links music and advertising together. The musical selections are good and popular. The publication presents a most creditable appearance.

QUALIFICATIONS FOR MEMBERSHIP IN THE PRESBYTERIAN CHURCH. By Rev. J. Howard Nixon, D.D., Philadelphia. Presbyterian Board of Publication; Toronto: James Bain & Son.)—A plain practical little tractate, designed for the instruction and profit of those who contemplate joining the fellowship of the Church.

CHILDREN'S MEETINGS. By Lucy J. Rider and Nellie M. Carman. (Chicago: F. H. Revell.)—This is a most useful and helpful hand-book for Sabbath school teachers, Christian mothers, and all interested in the religious instruction of the young. It tells how to conduct children's meetings. It has the approval of Rev. J. H. Vincent, D.D., who writes an introduction to the work. It contains a number of lessons, outlines, diagrams, music and helpful suggestions.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The midsummer number of the *Educational Monthly* is one of exceptional excellence. The articles, original and selected, are good, timely and useful. Mr. Dearness writes a valuable paper on "The Sanitary Condition of Rural Schools." It may be noted that the *Monthly* affords scope for the efforts of promising young literary aspirants, two of whom, Jane Lovell Adam and D. J. MacMurphy, contribute excellent papers to this number. The technical departments are carefully prepared, and the magazine as a whole bears evidence, that intelligence, ability and skill are devoted to its management.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The July number of *Harper's* is in fine harmony with the season. It is specially bright and beautiful. Sir Frederick Leighton's sketch, "A Daughter of the Nile," supplies a telling frontispiece. "The Nile" also affords a fine descriptive subject for Dr. Trautvetter. Other notable papers are "Prince Bismarck in Private Life," by Moritz Busch, "Summer Resorts on the St. Lawrence," by Annie Howells Frechette; "Harrow-on-the-Hill" and "Old Hickory" by T. W. Higginson. William Black and E. P. Roe continue their respective stories. The Easy Chair, Literary and Historical Records, and Editor's Drawer, contain much that is interesting and instructive. The number of fine illustrations in this issue is greater than usual.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The principal papers in the July *Atlantic* are "The Gospel of Defeat," an able and thoughtful contribution by Harriet Waters Preston; "Bird-gazing in the White Mountains," by Bradford Torrey; "The Haunts of Galileo," by E. D. R. Bianciardi; "The Underworld in Homer, Vigil, and Dante," by William C. Lowton; and "The Growing Power of Chili." There are also other attractive papers. William Henry Bishop contributes the first chapter of a new serial story, entitled "Choy Susan," the scene of which opens on the Pacific coast. "In War Time" progresses in interest as it advances. There are also enjoyable short tales in this number, and T. B. Aldrich is the leading poetical contributor. In addition to these are a number of excellent critical papers, and the usual features for which we look in this leading literary magazine.

THE CENTURY. (New York: The Century Co.)—The coming of the illustrated monthlies is looked forward to with pleasure. Expectation is seldom disappointed. It is plain that forethought is constantly exercised to keep them up to the high standard to which they have attained. *The Century* is in the front rank of magazines published anywhere. The July number is a delightful one. The frontispiece is a finely executed portrait of John Bright, concerning whom T. H. S. Estcott writes intelligently and appreciatively. The finely illustrated papers are:—"Recent Architecture in America," "Cruising Around Cape Breton," "Scenes of Hawthorne's Romances," and "A Greek Play at Cambridge." President Woolsey writes on "Academical Degrees," and D. L. Wilson on "The Ku Klux Klan." As usual there are poetical contributions of great beauty and merit, and the serial works of fiction by Henry James, and G. W. Cable are continued. Topics of the Time, Open Letters and Brics & Bracs, are more than ordinarily good this month.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

XII.—IN CHARGE OF THE TOWN-HOUSE.—Continued.

The old town-house held many curiosities. There was the old "sounding-board" of the first church, besides a room whose ancient furnishings had been left untouched, as a memorial of the primitive simplicity of the past. Under the stairs were two mouldy cells, with ponderous doors and grat d windows.

"These 'ere 'll be aired, boys," said Joe, "afore any poor cretur gets shet up here. The Lord above don't be- grudge pure air to none, no matter how we've sinned agin Him! Many a year's passed sence I see this 'ere lock-up, lads. I was a little shaver like you," when they chucked in another little fellow about my size. Pooty young to go to gaol, wan't he, lads?"

There was a murmur of assent.

"He was old Deacon Smart's son Lemuel, which hed order made him a shinin' light; but he wa'n't, which was the wus for him. Don't ye never think yer parents' goodness is goin' to stan' by ye to the last, boys; ye've got to give account o' yerselves. Wall, Deacon Smart, he died, an' then Mis' Smart, she up 'n' joined him. Betwixt 'em they didn't leave nothin' fur Lem but the old form, 'n' their good name." Joe seated himself upon the lower stair, beneath which was the cell where Lemuel Smart had entered. The boys gathered close, listening eagerly. There was something about Joe's simplest narrative, something subtle and undefined, that always held his listeners spell-bound.

"Jes' afore she died, Mis' Smart, she says, 'Lemuel, it's awful to leave you alone in this wicked world. Promise me you'll be a good boy!' Lemuel, he promised, holding the hand o' his only friend. She kep' speakin' that way as long as she hed breath. 'Ask God to help ye, dear boy, she whispered at last, lookin' at him with sech fearsome eyes, as ef suthin' told her how 't would be, after she had gone! Folks laid it to that, the corpse hevin' sech a worried look, fur Mis' Smart was a genuine Christian, 'n' by good rights hed order passed off the scene o' this mortal life as smilin' as an infant."

Joe took out his jack-knife and caught up a bit of withered hemlock, left from some Christmas decoration. He whittled this absently as he moralized:—

"Folks allur said she mistrusted Lemuel. Well, Lem he did putty well quite a spell after his mother died; he went to work, they gin him a place over in the old bank"—Joe lifted his head, and looked out of the open door towards the bank building, the boys also looked that way—" 'n' folks hed great hopes o' him. Lem he talked a good deal 'bout what he was a goin' to do by 'n' by—git his marm a nice grave-stan with po'try 'n' Bible Scripture on 't, I expect it was 'nough to draw tears to see him stan' over her grave 'n' promise. That was all right, boys, ef he had lived up to it, ef he hedn't a took it out in talkin'! Nobody knowed how it came 'bout, but it wa'n't over a year after Mis' Smart died afore Lem stole money from the bank, and one cold, blasterin' night, the officers put him in there!"

It looked very dismal now "in there." The boys gazed curiously in. How dreary it must have been on that "cold, blasterin' night!"

"Yes, Lem Smart spent a night there," resumed Joe, using the hemlock splint for a toothpick, "and then he was sent to the Reform School. He never showed his face here again. Mis' Smart's grave haint never hed no ston, ye kin see it any time, next the old man's, a monument to Lem's broken promises, 'stead o' his puttin' on her up a monument!"

"Do you suppose Lemuel Smart is dead now, Mr. Luscomb?" asked a boy.

Joe shook his head.

"I-d-n-know. He drifted off somewheres. There's no knowin' what he came to. Boys as starts as he did, has a poor sight in the worl'. If he is livin', some time that 'ere forgotten grave 'll rise up in judgment agin' Lemuel. Jest you take a turn roan' by the old buryin'-ground, lads, some Saturday afternoon, an' ye'll see where Mis' Smart lays under the weeds an' stons. 'T would be a Christian deed to clear that air spot up 'n' set out a few posies."

It was a sudden thought that prompted this. Joe was thinking of his own mother. He suddenly buried his face in his hands, and was silent, only sighs and the heaving of his broad shoulders showed that he was conquering some emotion. The boys looked enquiringly at each other. At length he reached behind him after his handkerchief and wiped his eyes.

"Boys," said he, in a hoarse, deep tone. "I'm thinking there may be another grave under weeds 'n' stons—my old mother may lie there! I forgot her for many years, and when I went to find her, she was gone, nobody knew where, most likely she went to heaven. I'd give," Joe faltered, and the tears fell over his bronzed cheek—"I'd give my right hand to see her onct again, boys, to hear her say, 'I forgive ye, Joe!'"

Presently Joe rose from the stairs, shut his knife with a sharp click, put it into his pocket, brushed the whittlings from his clothes, and said,—

"Wall, boys, this aint tendin' to business. Town won't be pleased with this day's work, ef we don't pitch in."

The blinds and windows were soon opened, his young companions zealously assisting. When Joe began to sweep they ran for brooms and swept also; when Joe polished lamps and stoves they bent to the same task, when Joe washed windows the boys were seen sitting in the most inaccessible places, vigorously mopping panes; but when the final touch came, when Joe scraped the floors in the most approved sailor fashion, every boy in the region assisted. They were well paid if they could get Joe to talking about the way ships were cleaned, how they were "scraped down, dall spells," even the masts! This unusual stir, and daily

bulletins from the boys, drew many people to the town-house. There was always an audience to wonder and admire. The boys felt very proud, as they bent at some self-imposed task, if somebody said:—

"Bless me, what public-spirited folks you are! Guess town affairs 'll be looked after, now the boys have taken them in hand."

When they got through, Joe gave them a treat—a boat-ride on the pond. He had rigged a large dory with a sail; this, in his experienced hands, was perfectly safe. Among the happy crowd was the little boy from the drunkard's home. As he sat very close to Joe and looked trustingly up into his face, and as the others sang "Lightly Row," "Homeward Bound"—songs that the boys thought appropriate, and as Joe looked upon the pleased faces of his little friends, he was glad that he decided to remain in town.

"The boys likes me, 'n' mebbe a bit o' the message is fur them, to start them right in life."

By and by the sail was over, and Joe had landed them safely beneath a great pine-tree at the foot of a steep bank; the boat was made fast, and they climbed the hill and walked homeward through the woods, all singing still, except the boy whose soft fingers clasped Joe's horny palm. Joe looked down upon the slight form. The face had suddenly lost the little gleam of brightness that had lain upon it when they were on the pond. It looked old and sad.

"What ails ye?" asked Joe, adding, "aint agoin' to cry, be ye?"

"No," said the boy, "but I was wondering if everything was right at home. Would you mind going there with me, Mr. Luscomb?"

So Joe bade the others good-by, and turned aside with the boy. It was pitiful to see how stealthily the latter approached his own home. He peeped in, then bounded back.

"It's all right, Mr. Luscomb," he cried, his face suddenly clearing. "Mother says he's been here and given her every cent of his pay! She says she believes father will be himself again, Mr. Luscomb."

"We'll pray God it may be so, lad," said Joe, fervently, and went on.

Joe visited the old graveyard later in the day; he carried a sickle, a spade, and a few plants that he begged of Mrs. Fatch. He often went there to visit the graves of the Luscombs, and to read the inscription that his parents had placed there about little Joe, and which he had not removed. He thought perhaps he would add something to the words, and let it remain, still the text for wayward youth. Joe stood a long time before this and thought over the past. Then with a deep sigh he walked on, to pause beside a neglected grave, the last resting-place of the mother of Lemuel Smart. Joe had a curious feeling that many would not understand; one that impelled him to cut away the tall grass and weeds, dig out a little place to the head, and plant some bushes from the Luscomb place.

"Mebbe folks 'll smile," said Joe, as he caught a glimpse of a stray visitor gazing with wide eyes as he toiled over the grave. "but I do it for mother's sake. And mebbe Lem 'll come back some day, as I did, 'n' it 'll strike to his heart, that a stranger hed to keer for the grave that he was goin' to put a monument to."

XIII.—THE "LIGHT" AS SEEN FROM MOORSTOWN.

Leaving Joe among his native hills, working out the temperance problem in his own quaint fashion, let us return to Moorstown.

One family there was deeply interested in the Lighthouse, the Watkins', wholly because Mr. Watkins wanted to get his son Calvin a chance to help Mr. Luscomb.

Mr. Watkins, who was the storkeeper, ought to have found a place for Calvin under his own eye; but it was one of those cases where father and son are best separated. Mr. Watkins was harsh and unreasonable; he always had been, and Calvin had always rebelled in spirit, if not openly, so they did not work well together.

"If our Cal could only get in over t' the Light, it would be a good thing," Mr. Watkins often told the family circle. "The old keeper's putty shaky on his pegs, 'n' when he goes, gov'ment's got to get a new man. If Cal was on the ground, we'd stan' the best chance, between us all we could run the Light, the post-office 'n' the store."

So Calvin was arrayed in his Sunday clothes and sent over to apply for the situation.

Mrs. Luscomb was not favourably impressed with him; indeed, she never had liked the Watkins' family, although she was too charitable to say so. And Aaron, having consulted her, told Calvin that they had concluded to get along alone.

"Mother she thinks there haint no need o' our keepin' a boy 'er," he said. "I don't know justly what we shall do by 'n' by, when we gets too old to climb to the tower."

Aaron shook his head as he gazed up the stone sides of the massive tower that held the light.

Calvin hastened away. He did not look as if he cared much. There were some boys waiting for him on the shore. They all went in swimming, Calvin leaving his Sabbath array of "pepper 'n' salt" goods on the sand while they sported in the surf.

Mr. Watkins, who was deeply interested in Calvin's obtaining the situation, for the reasons stated, at length came to meet him and learn how he had been received by the Luscombs.

Calvin was not on the shore, but the father recognized the suit, which was "out of the store." Far out in the water several heads bobbed about in a cork-like manner. One of these was dark like Calvin's.

"Call! Call! come out o' that water quick," called Mr. Watkins.

Calvin swam ashore.

"Why aint ye over t' the Light!" queried Mr. Watkins, sharply.

"I've been; they don't want no boy, o-o-h!"

The latter was brought out by the sudden application of a stick.

"Ye didn't half try!" roared Mr. Watkins; "ye didn't want the place!"

"O-o-h!" cried the son.

"Why didn't ye come straight back? Here I've lost half the afternoon waitin' to know! There," releasing Calvin, "dress yourself lively and go home."

"Can't I have my Saturday afternoon?" whined Calvin.

"No; you git home, 'n' git at them chores," said his father; "no wonder they didn't want sech a good-fur-nothin' over t' the Light! Mis' Luscomb, she's awful pertic'lar."

Calvin went home unwillingly.

"Pa's mad 'cause I didn't git in over t' the Light," he told his mother, "he ketched me in swimmin'."

"In your new Sunday clothes?"

"No, I didn't swim in my clothes!" snarled Calvin; "I left 'em ashore."

"I'll warrant they're all sand," said his mother, not crossly, but in a fretful way.

"Pa he just busted me with a stick," said Calvin, "right afore the fellows, too; I say it's a shame."

Calvin slammed off up-stairs to put on his every-day attire, in a very unhappy frame of mind.

Poor Mrs. Watkins sighed. What could she say? If she pitied Calvin it condemned his father. She could only soothe the boy to the best of her ability, which she tried to do, but nothing lifted the cloud from his sullen face. In silence he worked about the place until dark, then to avoid his father went to bed supperless.

"I can stand it ef he can, said Mr. Watkins, as he satisfied his appetite. "You're jest spittin' that boy. 't'll do him good to starve a little; mebbe he'll try harder next time I send him over to the Light."

But before that time came, a stranger appeared on Moor's Island—Winifred Campbell; who, as we know, was soon the pet and comfort of the old people.

Mr. Watkins heard of it first at the store, where all the news was talked over by the loungers.

"They say old Luscomb's took a boy to help over t' the Light," said one.

"A boy? Who?" asked Mr. Watkins.

"Wall, he's from out o' town, somewheres along the coast, as near as I can find out," said the speaker.

"I should thought he might 'a' found somebody in town," observed Mr. Watkins, with a little unnecessary heat, "there haint none too many chances for our boys here."

"That's so, but I expect they've got somebody pretty nice, leastways Mrs. Luscomb she seems to think so!"

Mr. Watkins growled out something, which was lost in the barrel of brine over which he bent with a red face, fishing for a particular bit of pork for a very particular customer, —Miss Bilkins.

"I'm awful sot on what kind o' pork I hev fur my beans, Mr. Watkins. I don't want all fat, 'n' all lean makes 'em too dry; a little of both, Mr. Watkins, please, 'n' not too much, nuther."

Which, with the ill news and the stooping posture made Mr. Watkins very red in the face.

Miss Bilkins' sharp eyes say that something was wrong. She was one of those people who must always solve such mysteries.

"Your Cal's gettin' to be a big boy, 'most as tall as you, Mr. Watkins."

"Well, yes, Cal grows, he's stretchin' right out o' his clothes, it's lucky I'm in the business and get 'em at cost!"

Mr. Watkins drew out the pork.

"How'll that do, Miss Bilkins?"

That would do: Miss Bilkins invested to the extent of half a pound.

"I don't like to git much, it sorter sours 'n' spiles the beans, Mr. Watkins. Speakin' o' your Cal, I was sayin' t' other day that I s'posed you'd by settin' him to work on suthin' afore long."

"Well yes, I did calculate, at least I shall get him in somewheres, I guess."

Miss Bilkins drew nearer; she lowered her voice.

"Seems as ef they might 'a' thought o' him over t' the Light."

Mr. Watkins ran his fingers through his bushy hair, and looked at her much perplexed. He hardly knew how to reply, for it was possible that she was aware that Calvin had applied. "us Bilkins was usually informed on all such points.

"The old folks is welcome to their choice," he said, evasively.

But Miss Bilkins question did not lessen Mr. Watkins' disappointment. He was cross in the store, and cross when he went home at noon. But the cause of his ill-temper did not come out at first.

They were at dinner, all eating rapidly and unsocially. Mrs. Watkins would gladly have chatted a little, or heard the news, but any such symptoms on her part were instantly checked by Mr. Watkins. He set the example by rhotelling in his food as fast as possible. All the young tribe imitated their head, until it was a wonder that somebody was not choked. But in some mysterious way they managed to bolt and gulp the rapid morsels, and if anybody had a fit of indigestion afterwards, it was laid to a cold, or biliousness.

At meals Mr. Watkins rarely spoke, except to Mrs. Watkins.

"How in time do you expect folks to eat such a mess?"

Or—

"Why don't you try 'n' cook victuals as they'd order be cooked?"

Or—

"Can't you git up suthin' new for once?"

Which was unjust, for Mrs. Watkins was an excellent cook, and as she got what she pleased from the store, they lived well.

To other people, Mr. Watkins often said:—

"I don't want no better table than my woman sets."

It was strange that Mr. Watkins could not have told her so once in a while, instead of making her life a hard bondage with his bitter speeches. This was Mr. Watkins' great fault—if affairs went wrong abroad, instead of meeting

them with manly dignity, he emptied the vials of his wrath upon Mrs. Watkins.

"It's just cause pa can't get his bills in," Calvin would say, when nothing suited, and his mother was found in tears. "he orter be ashamed o' himself."

"Oh, hush, my boy, he's your father," Mrs. Watkins would reply. "He gets fussed up sometimes; we shouldn't lay it up against him. I really think it makes him feel better after he's scolded somebody at home."

Which was unfortunate for Mrs. Watkins! On this particular noon he was unusually surly. At length he spoke, but to Calvin. His wife had shivered and lifted her face appealingly, expecting the blow to fall upon her.

His words were alightly detached as he was masticating a large mouthful of food.

"You—lost it? All chance over t' the Light—got a boy!"

Calvin's knife, which was half way down his throat with a load of buttered potatoe, was quickly withdrawn, and Calvin's lower jaw, which was in rapid motion, suddenly stopped. It fell, leaving his mouth agap. An expression of dismay overspread his face.

"They've been 'n' got a fellow from out o' town—goin' to tend him to school—turn him out suthin' big!"

"Mr. Luscomb said they didn't want no help," said Calvin, in an aggrieved tone.

"That meant they didn't want you!"

His father spoke distinctly now, as he was announcing an unpleasant fact. Mr. Watkins always dwelt upon such when in the bosom of his family.

"They think there never was nobody like this 'ere Campbell boy."

"I wonder how they came to get him," ventured Mrs. Watkins.

Her husband scowled at her across the table, and answered her in his most sarcastic tones.

"Oh, ye do, do ye? It's queer, aint it now? You better step right over 'n' ask Mis' Luscomb!"

The idea of stepping across the bay! It set the younger Watkins to giggling. Their father's fiery glance turning upon them, they suddenly began to bolt their dinner, choking it down with strange, spasmodic noises. Mr. Watkins returned to the subject. He rarely forgot that, no matter what interrupted.

"Of course you 'n' this 'ere Campbell 'll be great friends, Cal!"

Calvin's brow grew dark, his face said "no," even before his lips muttered,—

"I'll make it hot for him in our school."

"Don't set the boys to quarrelling, pa," interposed Mrs. Watkins.

She did not like to have her son's worst feelings thus roused. Her feeble light was immediately quenched by her husband.

"Do you know what you are a talkin' about, anyhow? Jest tend to your vittuals—Cal's all right! He's goin' to hold his own, 'n' show these 'ere sassy outside strangers that he's jest as good as they be!"

(To be continued.)

GIVEN TO LYING.

What is the matter with the human race? What obliquity is it that induces people to tell lies out of which they can get no possible benefit? Are the majority of people consciously unvarnished, or are they really the dupes of their senses? "I said in my *watts* all men are liars." Perhaps he might have said it coolly and with scientific precision. Perhaps it is a question of physiology rather than of morals. The human frame is acknowledged to be a wonderful piece of mechanism. The Psalmist admired it, but it puzzled him. If he had been a scientist he would have been able to give physiological reasons for the opinion that there is not one perfect man—no, not one. Scarcely a perfect woman. It is known that two people do not see the same thing alike, consequently they describe it differently. They do not hear the same statement alike, and they always repeat it with variations. Of all witnesses the eye is the least trustworthy. It appears to be the most subject to delusions. There is reason for this. No two persons have eyes alike. The two eyes in one head are seldom alike; if they match in colour they are different in form, different in focus. Not one eye in ten millions is in a normal, perfect condition. The focus is either behind the retina or in front of it, and the eye is either near-sighted or far-sighted. What can be expected of such an imperfect organ in the way of correct observation? It appears to be still worse with the ear. It is at best a crooked organ, and nearly everything that passes through it gets a twist. And these two defective machines are allied with probably the most deceitful little member that ever was—the tongue. The effort of the tongue to put into sound and speech the so-called impressions obtained through the complicated mechanism of the eye and the ear is a ludicrous failure. Any one who is familiar with a court of justice or neighbourhood talk knows that. And owing to the sympathy of one part of the body with another, the thumb and the fore and middle fingers (which hold the pen) become infected. The substitution of the inflexible stylographic pen for the flowing quill and the flexible steel it was thought would tend to remedy this defect. But this obstacle in the way of writing does not check the tendency to pr-varicate any more than stammering does in the case of the tongue; and it is just as difficult for a stammerer to speak the truth as for a glib-tongued person. The consequence of this infection of the pen-fingers is that what is not strictly true now and creeps into print. People are beginning to find out this physical defect, and many persons now will not believe what they read in a newspaper any more than if it were told them by an intimate friend. But they read it and repeat it; and owing to the eye-defects before spoken of, they scarcely ever repeat it as it is printed. So we all become involved in a congeries of misrepresentation.—CHARLES DUDLEY WARNER, in *Harper's Magazine for July*.

A CORNISH CHURCH.

In honour of the day

"that comes between The Saturday and Monday,"

we dressed ourselves "in all our best"—very humble best it was!—to join the good people going to church at Landewednack.

This, which in ancient Cornish means "the white-roofed church at St. Wednack"—hagiologists must decide who that individual was—is the name of the parish to which the comparatively modern Lizard Town belongs. The church is in a very picturesque corner, close to the sea, though both it and the rectory are protected by a sudden dip in the ground, so that you see neither till you are close upon them. A fine Norman doorway, a curious hagioscope, and other points, interesting to archaeologists—also the neatest and prettiest of churchyards—make noteworthy this, the most southerly church in England. A fine old building, not spoiled though "restored." The modern open pews, and a modern memorial pulpit of serpentine, jarred less than might have been expected with the carefully-preserved remains of the past.

In Landewednack Church is said to have been preached the last sermon in Cornish. This was in 1678. Since, the ancient tongue has completely died out, and the people of King Arthur's country have become wholly English. There is always a certain pathos in going in to worship in a strange church, with a strange congregation, of whom you are as ignorant as they of you. In the intervals of kneeling with them as "miserable sinners," one finds oneself speculating upon them, their possible faults and virtues, joys and sorrows, hopes and fears, watching the unknown faces, and trying to read thereon the records of a common humanity. A silent homily, better perhaps than most sermons.

Not that there was aught to complain of in the sermon, and the singing was especially good. Many a London choir might have taken a lesson from this village church at the far end of Cornwall. When service was over, we lingered in the pretty and carefully tended churchyard, where the evening light fell softly upon many curious gravestones, of seafaring men, and a few wrecked sailors—only a few, since it is but within a generation that bodies washed ashore from the deep were allowed to be buried in consecrated ground, most of them, like the two hundred in Pistol Meadow, being interred as near as convenient to where they were found, without any burial rites. Still, in all churchyards along this coast are graves with a story. A little corner here railed off has an old and sad one. There lie buried the victims of the plague, which in 1645 devastated the village. No one since has ever ventured to disturb their resting-places.—*English Illustrated Magazine*.

ANECDOTE OF WASHINGTON IRVING.

Many years ago—in fact, back in the thirties—Dr. Grant, of Enfield, whose reputation as a physician in Connecticut is still of the first rank after years of retirement from practice, was travelling in South Carolina, his native State, going by stage from Savannah to Augusta. At a certain stopping-place it was found that there were more passengers than the stage could carry, and an extra was ordered for the accommodation of five passengers. These passengers were John Forsyth, of Georgia, John Branch, Postmaster-General, George McDuffie, of South Carolina, Dr. Grant, and an unknown gentleman. The party soon became talkative, and by degrees all knew who each one was, with the exception of the one silent stranger. As the stage creaked along, the attention of Dr. Grant, who was a lad at that date, was attracted by a little dog following the stage, which reminded him of one described by Washington Irving in *Astoria*, which he had just been reading. He was laughing quietly to himself, when one of the gentlemen insisted that he should tell them the cause of his amusement, that they might join in the fun. Dr. Grant said: "That dog reminds me of Washington Irving's dog, whose skin was so tight that it drew up his hind-legs."

This led to a talk about Irving, in which all joined except the unknown man. One of the gentlemen then appealed to him, and asked if he did not think Irving one of our wittiest and most delightful writers. The person appealed to replied that he could not say that he did. The gentlemen all expressed their astonishment, and one of them persisted in demanding why he did not agree with the others in their admiration of the favourite author.

"Have you ever read any of his works?" they asked.

"Yes," was the reply.

"Well, don't you think the *Satanstoe* one of the most beautiful specimens of English which our country has produced?"

"Well, no," the unknown replied; "I can not say that I see anything remarkable in it."

"Well, said the other, "then you must be Washington Irving himself, for no one else could resist the humour and pathos of his pen."

The unknown coloured to the roots of his hair, but made no reply, and his tormentor continued:

"Come, tell us the truth; are you not Washington Irving himself?"

The poor man at last blushing confessed that he was, and then followed a general introducing and hand-shaking, and a delightful and never-to-be-forgotten stage-ride.—EDITOR'S DRAWER, in *Harper's Magazine for July*.

It has been resolved to endow a lectureship in commemoration of the late Dr. Robert Lee. The lectures are to be delivered annually in St. Giles', by ministers of the Established Churches of Scotland or England.

Two great engineering projects are about to be undertaken on the Continent. The Spanish and French Governments have agreed to authorize the construction of two new railways, which will involve the cutting of two tunnels through the Pyrenees.

BRITISH AND FOREIGN STAFFS.

THE late Charles Reade sold the MS. of his "Peg Woffington" for \$25.

THE Princess Louise is to execute the statue of Queen Victoria for the Lichfield Cathedral.

AN educational authority is of opinion that there are half a million drunkards in the United Kingdom.

THE Rev. Dr. J. A. Wylie, Edinburgh, has gone to Lisbon, where he is to officiate during the next three months.

THE present Queen of Madagascar was for some time in her girlhood under the care of Helen Gilpin, an English Quakeress.

THE percentage of recruits in the Italian army who can neither read nor write varies from twenty-seven in Piedmont to twenty-four in Sicily.

IT is proposed to raise funds to erect a monument over the grave of Dr. Kennedy of Dingwall, and to provide an annuity for his widow and family.

DURING the progress of excavations near Lincoln cathedral lately, a crematorium was discovered, with ten urns containing ashes, etc., within the sarcophagus.

THE Methodist ministers in Denmark, formerly full of the warlike spirit prevailing in that country, have now unanimously resolved to join the Danish peace society.

THE lively anecdotal biography of M. Pasteur, by his son-in-law, has been translated from the French by Lady Claud Hamilton under the superintendence of her son-in-law Prof. Tyndall.

PRINCE HENRI DE HANAU, son of the elector and landgrave of Hesse Cassel and grand nephew of the Emperor of Germany, has been received into the Roman Catholic Church at Paris.

THE Siberian cattle plague has this year assumed enormous proportions. The disease is now raging in the region of its origin on the other side of the Ural with unprecedented violence.

HER MAJESTY the Queen has contributed \$250 to the endowment and scholarship fund which is being collected by former pupils of the Church of Scotland Ministers' Daughters' College.

THE Pope has received with special distinction the Nun of Kenmare, who came to him to seek a benediction for an insurrection of her order which she has established at Nottingham, England.

THE Paisley Gazette states that the family of the late Mr. Thomas Coats have effected the purchase of several properties in High-street, on the site of which they intend to erect a memorial Baptist Church.

CONTRARY to precedent and expectation the Czar has appointed no governor for his heir, but will himself act in that capacity. The hours which his father gave to reviewing regiments he gives to his boys' studies.

PAISLEY, U.P. Presbytery has appointed a committee, with Dr. James Brown as convener, to arrange for an autumnal conference in the west of Scotland on questions bearing on the interests of the Church and the progress of Christianity in the country.

THE Belgium Government has officially invited all foreign Governments to take part in the Universal Exhibition, which will be opened in Antwerp, 2nd May, 1885. The works, which have made this port one of the finest in the world, will then be completed and inaugurated.

THE Treasury has refused to ask the House of Commons to vote the one million seven hundred and fifty thousand dollars demanded by the Duke of Marlborough for his eleven pictures, though Sir Frederick Burton, director of the National Gallery, recommended their purchase.

THE native congregation of the Free Church mission in Bombay has now for its pastor the Rev. Mr. Madhavrao, who was ordained on 24th April. Although it is a Maratha church, this is the first time it has had a Maratha pastor. The late Dr. Wilson was its first pastor.

ANOTHER blue grotto, or, rather, series of three large grottoes, eighty-seven metres in length, has been discovered on the Dalmatian island of Buoi, lying to the southwest of Lissa. The cave is described by its discoverer, Baron Ramonnet, Austrian Secretary of Legation, as surpassing the famous Capri Grotto.

THE members of the Catholic and Apostolic Church, the followers of Edward Irving, in Edinburgh have resolved to complete their church buildings in Mansfield-place, erected eight years ago at a cost of \$125,000, at an additional outlay of about \$25,000. This is the jubilee year of their existence in the Scottish metropolis.

THE total tonnage of the merchant navy of the United Kingdom amounted to 7,196,401 tons in 1833, as against 6,903,650 tons in 1832, and 6,087,701 tons in 1875, an increase of 1,108,700 tons. In the eight years covered by these figures the tonnage of sailing vessels decreased to the amount of 673,300 tons (about fifteen per cent.).

THE London city mission has just been celebrating its jubilee in Exeter Hall, by projecting a fund of £50,000 to provide for a wholesale extension of public house visitation in the metropolis. Lord Shaftesbury presided, and £8,000 were subscribed at the meeting. Fifty new missionaries are needed to visit 5,000 public houses not yet overtaken.

IT was resolved at a meeting of the minority of Newington congregation, Edinburgh, last week to do all in their power to promote the election of Mr. Adamson as successor to Dr. Begg, and to frustrate that of Mr. Macaskill. The statement that Mr. Macaskill has signified his willingness to accept a call to be Dr. Kennedy's successor at Dingwall has been authoritatively denied.

MINISTERS AND CHURCHES.

A NEW Presbyterian Church is being built in Chesley.

AN enjoyable picnic was held recently in connection with St. Andrew's Church, Smith's Falls.

THE Rev. John Boyle has been occupying the pulpit of Widder Street Presbyterian Church, St. Mary's.

THE Rev. J. Carmichael, M.A., of Norwood, occupied the pulpit of St. Andrew's Church, Peterborough, Sabbath week.

THE Rev. Mr. McCrae, Cobourg, occupied his own pulpit last Sabbath, having returned home from his holidays much improved in health.

THE Rev. Alexander Gilray lectured before the Knox Church Musical and Literary Society of Embro, on Monday evening, June 30th.

THE Rev. Mr. Blain, who has been ailing for some time, left Tara last week for Manitowaning, Manitoulin Island, where he will spend a portion of his vacation.

A MEETING of the congregation of St. Andrew's Church, Kingston, has been formally called for Wednesday evening, July 2nd, to consider anew the selection of a pastor.

AT the communion recently held in Boston Church Esquesing there were twenty-five new names added to the church roll. The Lord has been greatly blessing this part of the vineyard.

THE Ladies Home Mission Society of Chalmers Church, Kingston held a garden party last week on the grounds of G. S. Fenwick. It was largely attended, and an enjoyable time was spent.

REV. A. B. BAIRD, of Edmonton, N.W.T., preached in Knox Church, Stratford, on Sabbath evening week, after which he described the work in the North-West and the demand for more missionaries.

THE other Sunday evening the beating of drums by the Salvationists disturbed the Brock Street Presbyterian congregation, Kingston, so much that Dr. Bain had to stop preaching until the procession passed.

THE corner-stone of the New Erskine Presbyterian Church, Hamilton, was laid on Dominion Day by a lady member of the congregation. Rev. H. M. Parsons, of Knox Church, Toronto, delivered an address.

REV. MR. MCKENZIE, B.A., who has laboured for some time as a missionary in the North-West, has recently accepted a call extended to him from the congregation at Carberry, with a yearly stipend of \$1,000 without a manse.

THE Ladies Aid, of the First Presbyterian Church, St. Mary's, propose holding a garden party on the church grounds on Tuesday evening, the 8th of July, in connection with the induction of the Rev. Mr. Turnbull, B.A., LL.B.

THE Rev. W. T. Herridge, B. D., pastor of St. Andrew's Church, Ottawa, who has recently returned from an eight months' trip to Europe, is now visiting his parents in Stratford, and preached in the Waterloo Street Methodist Church last Sabbath evening.

THE Ladies Aid, of Knox Church, St. Mary's, held a garden party and apron bazaar on the 1st of July, at the residence of Mr. Milner Harrison. The beautiful grounds were lighted up in the evening by Chinese lanterns, and the town band discoursed sweet music.

THE Guelph Mercury states that Dr. Wardrop left Guelph last Wednesday for the Old Country in company with his son-in-law and daughter, Mr. and Mrs. Grier, of Montreal. His many friends in Guelph will join in wishing him a pleasant voyage and a safe return.

THE trustees of Knox Church, Toronto, have made arrangements for the erection of a one-storey brick addition to the mission in connection with Knox Church on Duckess street. The increased attendance at this popular little mission for some time past has made this step necessary.

ON Sabbath morning week, Mr. John Gibson, sr., of Orono, quietly passed away at the ripe age of seventy-eight. He was an honoured member of society. Rev. A. Fraser conducted the services at the house,

and the Rev. Mr. Lawrence at the grave. Mr. Lawrence was his pastor for many years.

THE Rev J. C. Tibb, M.A., who, in company with Mr. Baird, visited the universities of Edinburgh and Leipzig, and in company with him visited the great mission field of the North-West, has received a call from the congregation at Rat Portage, where he has been laboring for the past year, in which they offer a yearly salary of \$,000, and a manse.

FORT EDMONTON, the furthest Presbyterian outpost in the great North-West, has extended a call to the Rev. A. B. Baird, M.A., B.D., who, since his return from Germany, has been labouring there as a missionary. It speaks well for Mr. Baird's energy and success, that this church which he has built up, is now able to offer, with an unanimous call, a yearly stipend of 1,200.

The Acton Free Press says: "Rev. D. B. Cameron pastor of Knox Church, Acton, received this week a diploma from the Celtic Society of Montreal, conferring on him the title of honorary member of the society. This distinction is granted only to those who have achieved literary distinction for efficiency in the Gaelic. Thus far only a few persons in Ontario have had this honour extended to them.

AT St. Andrew's Church, Guelph, on a recent Sabbath evening, the pastor announced that hereafter the evening service would be conducted strictly within an hour, and he would endeavour to have that of the morning take as little over the hour as possible. In reference to which announcement the Herald says: "By all means let us have short sermons during the very hot weather, and we will have larger congregations, better worshippers, and more contented church-going people."

THE Bradford Witness says: Preparator services were held in the Scotch Settlement, Second West Gwillimbury, on Thursday, Friday and Saturday of last week. There was a large attendance at each service. The Lord's Supper was observed on Sabbath. The church was crowded, and it was a most enjoyable and profitable communion season. A thanksgiving service was held on Monday, at which there was also a large attendance. During all of these services Rev. James Bryant, was assisted by Rev. Donald Strachan, of Rockwood, Presbytery of Guelph, who preached very able and impressive Gospel sermons, which were richly enjoyed by the people. Surely it is a source of gratitude and encouragement to the Presbyterians in this place, and especially to the pastor, Rev. James Bryant, that after the sixteen weeks of continuous services in Bradford and Scotch Settlement, a hundred members have been added to the communion roll, who are able to give an intelligent reason of the hope that is in them.

THE Truro Woman's Foreign Missionary Society recently held their seventh annual meeting. The report records steady and satisfactory progress. The membership has increased to 100. It is also stated that: we have been more than usually favoured during the year by visits from missionaries. At our social in October, there were present Mr. and Mrs. Morton, of Trinidad; Mr. and Mrs. Robertson, of Erromanga, and Mr. and Mrs. Christie, late of Trinidad. The three ladies were also present at our regular meeting the same month; and we are now looking forward with pleasant anticipations to a visit from Mr. and Mrs. Fraser Campbell; this being their first visit to Nova Scotia after several years' labour in India. Mr. and Mrs. Morton have since returned to their field of labour, and we have been gratified by receiving a letter from Mrs. Morton lately, in which she states that Mr. Morton's health still continues improved and their work going on as usual. Mr. and Mrs. Robertson are still in Canada.

A SOCIAL gathering was held in the basement of Stanley Street Presbyterian Church, Montreal a short time ago on the tenth anniversary of the church. Some time having been occupied in social conversation, Lieut-Col. Stevenson took the chair. After the opening services, refreshments having been served, the Rev. Jas. McCaul read a short statement of the history and progress of the church. It was organized on the 26th of May, 1874, with seventy members, sixty-four of whom had letters of disjunction from Erskine Church. The congregation, which met for worship in the basement of St. George's Church, was ministered to by the Rev. E. F. Torrance, now of Peterborough, until the Rev. Dr. Baxter was inducted on

May 7th, 1875. With a debt of \$25,000 over it, the outlook for the congregation was certainly not encouraging at the beginning of the Rev. Mr. McCaul's pastorate in February 4th, 1879, and several prominent members left and joined other congregations. In the first year of his pastorate \$8,000 were paid off, and in 1883, a successful movement was initiated with the object of removing the balance of the debt. During the Rev. Dr. Baxter's ministry 203 names were added to the communion roll, and under the present pastor 275 more have been added. Of the original seventy members, thirty-one still sit at the communion table. Touching and affectionate mention was made of those who had passed away. The ladies of the congregation have been, in a great measure, its backbone, and their noble work deserves all praise. The treasurer, Mr. Ross, then presented the financial statement, which showed the original debt to have been reduced from \$38,790 to \$6,149; deducting \$600 cash on hand, and \$4 534 subscriptions, the small sum of \$1,015 remains. They have hopes of receiving \$300 from the city council for a piece of land expropriated, and so there would be hardly any debt left. During the ten years of its existence the congregation has raised nearly \$76,000, exclusive of money for missionary purposes. The Rev. Dr. Stevenson spoke as a neighbour, and heartily sympathized with them in their efforts to remove their debt, and hoped that his own congregation would be as successful. The Rev. Mr. McCaul deserved the highest praise for accomplishing so well an apparently impossible task. The Rev. Principal MacVicar, in a few words, stated that the secret of their success had been that they set out with a determination to accomplish their object, and that always made people succeed. The Rev. Professor Scrimger referred to the circumstances of the formation of the congregation, and how they had stuck to their convictions. He warned them not to think that their work was done when the debt had disappeared, but to engage in a higher work, and felt sure that they would do so from their past record.

PRESBYTERY OF LINDSAY.—This Presbytery met in St. Andrew's Church, Lindsay, on Tuesday, 17th June, and ordained and inducted Mr. Daniel McTavish, M.A., pastor of that congregation. It also met on the 24th, at Sunderland, and inducted Rev. A. Stevenson, from Owen Sound Presbytery, over the congregations of Sunderland and Vroomanton. The next regular meeting to be held at Woodville on the last Tuesday of August, at eleven o'clock a. m.—J. R. SCOTT, Pres. Clerk.

KNOX COLLEGE ENDOWMENT.

We insert in this issue a statement of the amounts subscribed in the different Presbyteries for the Endowment Fund of Knox College—up till the close of the General Assembly—with amounts paid in up to the same date. With two Presbyteries not yet canvassed and other two where the canvass has only been commenced, and several congregations in another Presbytery yet to be canvassed, there should be no serious difficulty in securing at last \$70,000, still needed to complete the work and make provision for possible shrinkage in the lists. What is now needed is a vigorous effort on the part of the Presbyteries to secure the completion of the canvass before winter. There is much to be said in connection with the evident loss sustained by Knox in the Common Fund, and we hope that as endowment is after all the best solution of the difficulty, the alumni will brace themselves for a final effort to close up this worthy scheme.

PRESBYTERIES.	AM'TS SUBSC'D.	AM'T PAID.
Ottawa,	\$53,457 00	\$10,675 37
Lanark and Renfrew,	3,296 50	1,972 01
Brockville,	85 00	85 00
Kingston,	1,235 00	296 00
Peterborough,	2,910 75	949 96
Whitby,	4,416 00	1,227 90
Toronto,	41,783 15	18,020 83
Barrie,	100 00	100 00
Saugeen,	55 00	6 00
Guelph,	12,307 30	5,223 56
Hamilton,	10,404 30	5,563 46
Paris,	6,293 13	445 13
London,	5,945 48	1,567 38
Chatham,	1,450 00	474 47
Stratford,	1,896 00	974 50
Huron,	3,119 00	1,251 57
Maitland,	3,354 25	542 82
Bruce,	781 50	266 38
Sarnia,	6,474 50	1,135 02
Sundry donations,	270 75	270 75
Totals,	\$159,634 00	\$50,848 11

MISSION NOTES.

THE Jewish Committee of the Free Church of Scotland will begin a mission on the sea of Galilee. Tiberias is the point selected.

A MISSIONARY in Jamalca asked a little girl in a mission school, "Who are the meek?" The child answered: "Those who give soft answers to rough questions."

IT is time for the Church to consider the question of her official duty to children and converts received under her care. Proper instruction is necessary from the pulpit, in the Sunday school, and in the family, in regard to proportionate giving.

A MISSIONARY of the American Board at Hong Kong, China, who has recently made a tour of two months, says he visited the homes of returned California Christians, and was encouraged by seeing most of them standing firm in their profession.

THE Rev. Wm. Jones Boone, chaplain of St. John's College, Shanghai, has been elected missionary bishop of Shanghai, having jurisdiction in China. He is the son of the first missionary bishop to China and has been a missionary in China since January, 1870.

THE Rev. Mr. Henry, a Presbyterian missionary from China at Saratoga, says: "There are about fifteen million women and children in China ready to receive instruction. There have been started in Canton and vicinity twenty-five schools for girls with from fifteen to forty pupils in each. They are taught for the most part by pupils instructed in the boarding schools previously established. Nine-tenths of those educated have become Christians."

THE Rev. Samuel D. Ferguson, who has lately been elected missionary bishop of the African Mission of the Protestant Episcopal Church, is a coloured man. The *Spirit of Missions* for June says of him: He was born in Charlestown, S.C., and emigrated with his parents to Liberia, when six years old. He was educated in the mission schools under Bishop Payne, was appointed a teacher in 1862, which position he occupied until he was ordained deacon by the bishop named on December 28th, 1865, when he was assigned as assistant to the Rev. J. W. C. Duerr, in St. Mark's Parish, Harper. He was ordained priest by the same bishop on March 15th, 1868, when he assumed the rectorship of the parish, which he has since continuously held.

A SIKH told the following story: "In a certain village lived a Hindoo, whose object of worship was a little black stone, the god Selegram. This idol was kept carefully in his own house and daily worshipped by him. One day, however, in going to the usual place to worship, his idol was nowhere to be found. To his surprise, he found, on inquiry, that a rat had run away with it. Reflecting on this circumstance, he came to the conclusion that, since the rat had overpowered his stone god, the rat was the more worthy of being worshipped. Accordingly he commenced worshipping the rat. This continued until one day the rat was no longer to be found; the cat had killed and eaten it. This led to his worshipping the cat. This went on till the cat was killed one day by a dog. Then the dog became his object of worship. This, however, was put an end to by his wife killing the dog. Henceforth, therefore, he determined to worship his wife. However, one day, being in a rage, he struck his wife and she died. Seeing this, he concluded that neither stone image, rat, cat or dog, even his wife, were so worthy of divine honours as himself, and hence he became his own god." It may interest the readers of the story to know that the one who told it has asked for and received a copy of the New Testament in Punjabi (his native language), and, we trust, is diligently searching the Scriptures, which are able to make him wise unto salvation.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

July 20, 1884. GOD'S COVENANT WITH DAVID. (1 Sam. 7: 1-16.)

GOLDEN TEXT.—"Thy throne shall be established forever."—2 Sam. 7: 16.

TIME.—Probably soon after the events of the last lesson. B. C.

PLACE.—Jerusalem.

PARALLEL.—1 Chron. 17: 1-15; see also some of the Messianic Psalms, 2nd, 45th, 22nd, 16th, 118th, 110th.

Introduction.—Each of our previous lessons in this series brings out a great advance in the development of God's purposes for David and Israel. In the first he is

made king over all Israel, the nation is united to serve Him loyally as their sovereign captain; in the last lesson the religious life of the nation is localized and centralized, the ark is brought up to the city of David, the capital of the nation, and becomes a standing confession of the faith of the people. Now, consequent upon the wish of David to build a house for the Lord, which he is forbidden to do, God promises to build up an eternal house for David that his throne should be established for ever, and that his son should build a house for the name of the Lord.

Notes and Comments.—Ver. 1. "In his house:" the residence that he had built for himself. (Chap. 5. 11.) "Rest:" the calm after and before a storm, he had, not long afterwards to go to battle again, but now he had peace and rest.

Ver. 2.—His thoughts naturally and rightly go out in the thought of God's goodness to him, and it at once struck him as something improper that while he was dwelling in a magnificent palace the ark of God had only the shelter of a tent; so he "said unto Nathan:" the first mention of one who played an important part in the history of David and of his son Solomon. It was Nathan who rebuked David for his sin with the touching parable of the lamb (chap. 12. 1); who became Solomon's tutor as we understand (chap. 12: 25); it was his representation of the treason of Adonijah, which David to have Solomon proclaimed king in his own lifetime, and he was, as we find from statements in 1 Chron. 29: 29; 2 Chron. 9: 29, the historian in part of the reigns of both David and Solomon. "Cedar:" a choice and costly wood, sent by Hiram. (Chron. 5. 11.) "Within curtains." the tent covering, woven of goats hair. (Ex. 26: 7-14.)

Ver. 3. "Do all—in thine heart:" charmed with the purposes of the King, and thinking it eminently right, Nathan said "Go on," but he had yet to learn that a right thing may be done at a wrong time, and by an unfit instrumentality. This shows us, as other passages, that the prophets were not always under inspiration, speaking by command of God. (See 1 Sam. 16. 6; 2 Kings 4: 27.)

Ver. 4-7. "That night:" that the plan might be checked at once, before David made any arrangements or incurred any expense. "My servant." specially, all God's people are His servants, but to some are given special service. "Shalt thou build me:" a Hebrew form of strong negative; in the parallel account in 1 Chron. 17: 4, the message is negative in form, "thou shalt not." "Not dwell—have walked in a tent:" referring to the journeyings of the people through the wilderness with the Ark of God's presence borne before them. "Tent:" the outward covering of skins. "Tabernacle:" the framework of boards and bars. "Tribes:" or sceptres, rulers; meaning that whatever tribe had in the past supplied the person for the ruler of the people, to none of them had God spoken to build him "a house of cedar." We must understand that there is no rebuke to David here, God recognizes the goodness of his wish and intention, but it was not in accordance with the Divine will.

Vers. 8-9. The message now recounts the goodness of God to David. It is tender, and anything but a stern rejection of the purpose of the King, although the words are very positive. "Sheepcotes." or pastures. "Following the sheep:" lit. from being a shepherd to be a King, this was God's doing, the circumstances might appear natural, but the Divine will had overruled it all. Do we not need this lesson! "Was with thee—cut off thine enemies—made thee a great name:" the first thought was the foundation of all. David had God with him and so followed his victories and his greatness. Unquestionably the name of David was made great. To-day the Jews look back to him as the grandest of their kings, and although the reign of Solomon was more magnificent and apparently more prosperous, yet the controlling influence of Israel, the respect it commanded was greater during the reign of David than that of any other King; he found Israel a disorganized company of tribes, he left it a great homogeneous nation.

Vers. 10-11. The message now speaks of permanency and rest for the nation. "Will appoint." rather, have appointed, the idea is of a blessing already bestowed. "Move no more:" like all the promises this involved a duty; this long and persistently violated, the promise was at length withdrawn, and the permanency of the nation ceased forever. "Children of wickedness:" or wicked people. "And as since:" the break of the verse injures the thought, it is that they shall not be afflicted as they were in Egypt, or as they were during the times of their judges.

Vers. 11, 12, 13. "Make Thee an house:" David had desired to build a house for God, this was not permitted, but for his pious purpose God would make him "an house." that is God would preserve and establish the family of David and secure to it the throne of Israel, another promise hanging upon a duty, not only should a family be established, but when he had passed away his son should do what he had purposed. "Build a house for my name:" for the fulfilment of this read the history of Solomon, especially 1 Kings chaps. 7 and 8; and 2 Chron. chaps. 3 to 7.

Ver. 14. "His father:" (see Psalms 89: 20) a relationship involving mutual love, and it cannot exist with any man who does not cherish in his heart love to God, and obedience; the son must obey the father or he cannot be a true son, if one, God will do to him as to David's son. "I will chastise him:" God is no respecter of persons as Solomon found when he did commit iniquity. (1 Kings 11: 9-40.) "Rod of men:" the adversities and trials to which sinful men are subject; or, it may mean that men shall be as a rod and stripes to him, which they were; see above.

Ver. 15, 16. Although the sinner was to be punished for his sins, yet there was not to follow the extinction of the family as happened to that of Saul. David's sons for their apostasy first lost the throne and then were weakened more and more, until when the great Son of David came it had sunk to the lowest ebb, yet the promise of God was fulfilled and in Jesus began a new and everlasting reign, a reign as wide as it is to be enduring, for to Him all nations shall bow, and all His enemies shall be put under His feet.

"Established:" or I will, as in 1 Sam. 2: 15. "Forever:" fulfilled in Jesus who lives forever. David dwelt much upon this promise (see vers. 25-29, Psalms 18: 50; 89: 29) and David's kingdom does indeed continue forever; let us who are the spiritual children of faithful Abraham bless God for the promise and for its fulfilment.

HINTS TO TEACHERS.

Topical Analysis.—(1) David's plan 1-3; (2) rejected by God 4-7; (3) God's promise 8-16.

On the first topic we may teach that the plan of David was a good one, it was a right feeling that prompted the idea, and although, as we see, God did not allow its carrying out, yet he is not rebuked for the desire. David felt how anomalous it was, that while he was dwelling in a house of cedar, a grand magnificent palace, that the ark of God should rest within the old tent covering that had done service through the wilderness journeyings; then he remembered all the goodness of God to himself, and the warm feeling of gratitude in his heart was another motive to his purpose. That God accepted the spirit of the service although he did not permit its fulfilment, we may be sure from the later verses in our lesson, and from the fact that David was instructed to make all necessary preparations; he was to gather together all the materials and provide for the cost of the house that he was never to see. God honoured him in permitting him thus to be the preparer of the way. Let us learn and teach from this, that nothing we can give to the service of God and to the spread of the Gospel is unacceptable to God; and although it may not do the work we intended, or serve the purpose we designed, it will, in God's providence, do a work and serve a purpose that shall be to His glory. Happy if we may be the pioneers only, doing the rough work and seeing not the beauty and glory that is to follow. Happy we, if we feel that all we have, of means, influence and talents should be consecrated to the service of God.

On the second topic let us explain why the purpose of David was rejected by God. The time had not then arrived when it would be fitting and desirable. Jehovah during the 500 years (or nearly so) of the nation's existence had dwelt in tent and tabernacle, and had not sought from any of the rulers from Joshua to David, a permanent sanctuary; nor did he need one, for the Most High "dwelleth not in temples made with hands," a truth which Solomon faintly grasped, but which had to be taught in its fulness by the Master Himself and by His inspired apostle. (John 4: 25; Acts 17: 24.) There were circumstances in the condition of the people, which as we may well believe, had to do with the Divine rejection of the plan; the nation was hardly as yet consolidated; the house of David had to endure for at least a generation, and peace must be established before it was fitting that the Temple of God should be built. There is one reason given by David himself in 1 Chron. 22: 8, why he was forbidden to build—he had shed much blood and had made great war, a thing that was inevitable under the circumstances, but which disqualified him for such a service as that. So does God often disappoint good men in their good intentions; they are not in accord with His Divine wisdom, our plans are laid presuming on health and sickness comes; we plan for success, but so failure; our plans look to long life, but death ends them all. Notwithstanding, of this we may be sure, that every true living purpose for the glory of God is accepted by Him and made to work out His glory and the blessing of our fellows. Let us labour on in the full assurance that in the highest sense

"There's a Divinity doth shape our ends Rough hew them as we may."

On the third topic we may teach that God's plans for us are better than our own, so David found, and as thousands of God's children have found in every age since David. Look at the promises of God here, He would make David "an house," the royal authority in Israel which should be established in his family. Yet further, the privilege denied David was to be given to his son, who might and did build the temple of God, and surely this promise would be sweet to the King, just what he himself would have wished when his own part was denied. David was a man of strong affections and lived in his children. But the promise was greater than even David ever fully understood, for it included the desire of all nations, the Divine Son, the great King, the Messiah, the Prince of Peace, and that King reigns now, seated on the right hand of the Majesty on high, and to His sceptre all shall bow; He shall be King over the whole earth.

Supplementary.—Point out that while David was not permitted to do the work reserved for his son, that he did a work far more glorious and enduring than building the temple, he gave us under the inspiration of God, the Book of Psalms. The temple has perished, but the Psalms are still ours, we are marching still to their inspired and inspiring music; they are growing daily dearer to us like the water from the rock which grew the sweeter the longer it flowed.

INCIDENTAL TRUTHS AND TEACHINGS.

While the desire to serve God is right, our plans for service may not be acceptable to Him.

Even prophets, when they speak apart from the direction of God, make mistakes.

Though God may thwart our plans He accepts our true service.

The purified heart is God's chosen temple.

Believers are living stones in the living temple which God is constantly building.

God honours the children of the righteous.

Whatever work needs doing God can find the workers.

David's greatest Son is our glorious King.

Let us be thankful to do anything for God, even if only to prepare the way for another.

Main Lesson.—God's covenant keeping God. (Deut. 7: 9; Num. 23: 19; Job. 23: 14; Psa. 89: 34; Matt. 24: 35; 2 Tim. 2: 13; Heb. 10: 23.)

OUR YOUNG COLKS.

DINNA CHIDE.

Ah! dinna chide the mither;
 Yo may na hao her lang;
 Her voice, abune your baby rest,
 Sao saftly crooned the sang;
 She thoelt ye ne'er a burden,
 She greeted ye wi' joy,
 An' heart an' hand in carin' ye
 Foun' still their dear employ.

Her han' has lost its cunnin',
 It's tremblin' now and slow,
 But her heart is leal and lovin'
 As it was lang ago!
 An' though her strength may wither,
 An' faint her pulses beat,
 Nane will be like the mither,
 So steadfast, true and sweet.

Ye maun revere the mither,
 Feeble an' auld an' gray;
 The shinin' ones are helpin' her
 Adoon her evenin' way!
 Her bairns wha wait her yonder,
 Her gude mon gone before;
 She wearies—can ye wonder?—
 To win to that braw shore!

Ah! dinna chide the mither,
 Oh, lip, be slow to say
 A wurd to vex the gentle heart
 Wha watched your childhood's day,
 Ay rin to heed the tender voice
 Wha crooned the cradle sang,
 An' dinna chide the mither, sin'
 Ye may na hao her lang!

TWO CUPS.

I know a city, near whose walls rises a beautiful spring. Its waters can do many wonderful things. If a poor man drinks there, it makes him content with his lot, if a rich man, it makes him generous; if a sick man, it makes him comfortable in the midst of pain. Indeed, no one ever quaffed a full cup of this water without being helped in many ways. And the strangest, most wonderful thing of all, is that whoever drinks daily at this spring, shall never see death, but is gently carried away into a land of perpetual youth.

But it is not of the water that my story is meant to tell; it is of the cup that is used to draw the water. The only cup that was used, a few years ago, was one nearly three hundred years old, and though it was a very good and valuable one, of course its workmanship was not perfect, and it was so fashioned that you were obliged to spill a little water when you drank from it.

So twelve or fifteen years ago, some of the wise men of the place said: "It is time we had a new cup; we can make a more perfect one now, than our forefathers could centuries ago. Come, we will choose out the finest of our silver, the most skilful of our workmen, and by God's blessing we will fashion us a cup that shall draw a little more of the delicious water, and spill fewer drops."

But there arose a strange cry from the inhabitants of that city; "You are tampering with our blessed spring," they said: "you are going to spoil it; our fathers have used this cup for generations, and we mean to keep on using it, it soothed their troubles—it shall soothe ours, it has given them entrance to the Happy Land, we would gain it too—let our spring alone."

The wise men listened in surprise, and when they got leave to speak, said, "Good people, we do not propose to touch the sacred spring, we are only going to give you a better cup to drink from."

"There cannot be a better, we do not want a better," cried the people, "let our cup alone."

"Oh! very well," said the wise men; "we certainly shall not take away your old cup, which, indeed, is dear to our hearts too. Cherish and use it, for it certainly gives you enough of the water to enable you to live forever; as for us, we think a gift so precious as this spring, deserves the most perfect vessel we can form."

So they set about making a new cup. No labour was spared, no material was stinted, and after years of prayerful labour, it was offered to the public. Some scorned it; some looked at it with suspicion; but many joyfully drank from it, giving thanks in their hearts. And to-day they go side by side to the spring, the old cup and the new!

Can you read my parable? The water is the Word of God. The cup with which we draw is language, the printed language of the Bible. Now the translation of the New Testament which is read in our churches is nearly three hundred years old; it is a beautiful translation—a precious one; it has saved a great multitude of souls, and we all love it; but it was not perfectly copied, nor perfectly translated, and though it holds and tells all the truth necessary for us to know, we think a gift so precious as a revelation from God ought to be conveyed in the most perfect vehicle that we can fashion. So the churches have set their wisest men to work, and already they have given us a revised translation of the New Testament.

God prosper their work, and bring it to a glorious result.

TRUST IN THE LORD.

God Almighty heareth ever
 When His little children pray:
 He is faint and weary never,
 And He turneth none away.

More than we deserve He sends us,
 More than we can ask, bestows;
 Every moment He befriends us,
 And supports us in our woes.

Let us then, in Him confiding,
 Tell Him all we think and feel,
 Never one dark secret hiding,
 Seeking nothing to conceal.

Through His Son, our precious Saviour,
 God will pardon all our sin,
 Will forgive our past behaviour,
 Open heaven and take us in.

THE LITTLE GENTLEMAN.

My friend and I after a weary ramble entered a street car. There was an old lady with white hair and that peaceful expression of one who has come near to the end of the struggle, and can see the restful plains beyond the gates. Opposite sat a pale young woman with a heavy bundle in her lap, from which peeped the corners of men's underclothing, which doubtless she had finished with a sigh of relief and thoughts of the bit of hard-earned money which was now rightfully hers. Two

young mothers with bright-eyed children came next, and in the corner was "only a boy," a lad of ten or twelve. He was busily engaged in plucking the green leaves from a quantity of blossoms of a sweet-scented shrub, but on our entering the car, he gave his attention to us until I had the fares ready; then with quick courtesy he placed them in the box for me, and acknowledged my thanks with a smile.

Returning to the pleasant task of sorting the fragrant blossoms, he was not oblivious of anything that happened in the car. One of the restless babies dropped the toy which it had been holding, but our young gentleman instantly restored it. Presently he saw the pale girl watching his busy hands, and stepping across the car he laid a handful of flowers in her lap. Tears came into her eyes, and she hastily murmured her thanks, and some broken words about "mother" and "the country," and I doubt not those blossoms brightened many weary hours.

Who can tell the power such a small action may exert? It is the small things of the earth which shall confound the great, and the casting of a sunbeam across the path of another may save some sore heart from despair.

Our young friend then gave each of us a portion of his treasure, stopped the car for the old lady, and he gave her his hand to steady her feeble steps.

We left the car soon after, but I doubt not he finished the trip in the same way. My friend, who was a disbeliever in boys, was warm in this one's praise, but feared he was only one among a thousand of a different kind. But why need this be so? Try such a way for yourselves, boys, and see how good it is.

A LIFE FOR A LIE.

It has been said that there never was a lie that did not end in a broken head for somebody. Often those who sincerely believe a lie are the sorest sufferers by it.

We clip from a paper an example of a little girl who lost her life by honestly believing a lie her father told. "A citizen of Oceanica, Md, had a vicious kicking horse, which he was anxious to sell. While trying to make a bargain with a probable purchaser, he remarked: 'That horse is so gentle that my little girl could go up behind him and twist his tail and he would not raise a hoof.' The little girl overheard this lie, took it for the truth, and on being left alone with the horse, tried the experiment, and was killed by a kick."

That father's lie cost him his child's life. Some people think lying is a little sin; but indeed it is the seed and root of every sin. Sin first came into this world by a lie; and sins and lies have gone hand in hand ever since.

We shall never get rid of sins till we get rid of lies; therefore Christians are to "put away lying, and speak every man truth with his neighbour;" and as for those that love lies and make them, when the Lord sweeps this world clean of sin, "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

MARYLAND PIE.— Pare and boil six medium-sized potatoes, and then mash very fine, adding salt, butter and milk. Line a small pudding dish, buttered, with the mashed potato. Put in pieces of cold boiled or roasted mutton, seasoned with salt, pepper and a wineglassful of catsup, and any gravy that may remain, to make the meat moist. Covered with mashed potato; score with a knife, and bake in the oven until the potato is nicely browned. Spread a few lumps of butter over the top. Meat that is rare is best for these pies. Any other kind of meat will do as well as mutton, but if veal is used, it should have small bits of pork cut up with it.

A GOOD TIME.—When is the best time to take a blood purifier? Whenever the blood is foul and humors appear, or when the system is debilitated take Burdock Blood Bitters.

CINNAMON ROLLS.—Take light dough as for bread, mix in shortening, an egg and a little sugar; roll out to about quarter inch thickness; spread with butter; then sprinkle with sugar and cinnamon; roll up and cut as you would jelly cake; put in pans like biscuits; set to rise. When light put a lump of butter and sugar and cinnamon on each one and bake.

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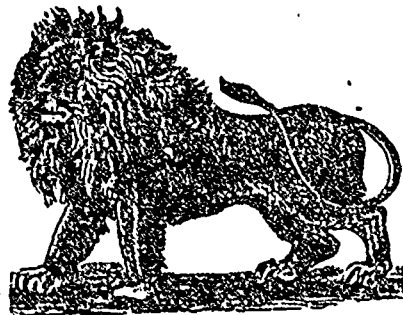
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See Presbyterian of April 2nd, 1884.

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