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"I suffered day and night with kidney troubles, my
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I could not get well out of my liver (it cost \$10. It
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MOST PERFECT MADE
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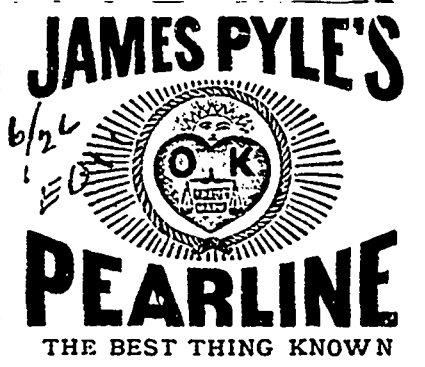
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Place a can top down on a hot stove until heated, then
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The strongest, most delicious and natural flavor known, and
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Scientific and Useful.

LEMON PUDDING.—The juice and grated
rind of one lemon, one cup sugar, two eggs,
three tablespoonfuls flour, and one pint of
milk. Line a dish with paste, pour in the
custard, and bake until done. Whip the
whites of two eggs to a froth, add four table-
spoonfuls sugar, spread on top and brown.

CREAM SPONGE CAKE.—Four eggs, whites
and yolks beaten separately, two teacups of
sugar, one cup of sweet cream, two heaping
cupfuls of flour, one teaspoonful of soda; mix
two teaspoonfuls of cream of tartar in the
flour before sifting. Add the whites the last
thing before the flour and stir that in gently
without beating.

APPLE CUSTARD.—Take one teacupful of
finely stewed apples, one teacupful of milk;
beat an egg in the milk, sweeten the apples,
then put them together; flavour to suit; bake
like any other custard. If desired, another
white of an egg can be beaten and put on the
top, as in lemon pie.

FOR CHOLERA. Take a teaspoonful of
Perry Davis' Pain-Killer in hot water, sweet-
ened with sugar. Bathe the stomach and
bowels freely with the Pain-Killer at the
same time. If the attack be severe and at-
tended with cramps and diarrhoea, repeat the
dose every fifteen minutes, using hot fomen-
tations on the bowels. In extreme cases the
dose may be increased to a tablespoonful.

TO BOIL ASPARAGUS.—The way to boil
asparagus is to cut the stalks of equal lengths,
and place them, ends upward, in a deep
saucepan. Nearly two inches of the heads
should be out of the water—the steam suffic-
ing to cook them, as they form the tenderest
part of the plant, while the hard stalky part
is rendered soft and succulent by the longer
boiling which this plan permits.

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

TAPIoca OR SWO CREAM. Wash
thoroughly one cup of tapioca or sago and
let it soak over-night in an earthen dish with
one pint of water. In the morning add one
quart of milk, a small teaspoon of salt, and
boil two hours in a double boiler. Just be-
fore it is done beat three eggs, one cup of
sugar, and a half-teaspoon of vanilla, and stir
them into the tapioca. The whites can be
reserved for a meringue, but in that case the
tapioca must be put into a pud ling dish, the
meringue spread over it and placed in the
oven till the egg is cooked and has the faint-
est yellow shade.

ROAST SHAD.—You must have a fine fat
shad to be able to cook it in this manner.
Clean and scale your fish, make several slits
down the sides, do not cut too deep, and soak
for an hour in olive oil, season with salt, pep-
per, parsley and thyme; turn the fish several
times while soaking, roast and baste it with
the olive oil. Dish it up on a napkin and
garnish with fresh parsley. The best man-
ner to carve such a large fish is to make a
deep incision down the back from head to
tail, and then cut off slices down the side.
Ten good helpings ought to be cut off a shad
twenty-five inches long without touching the
inferior parts of the fish. Cut off the fins
before serving. The roe of the sturgeon is
excellent.

JAMES PYLE'S PEARLINE is considered
the best washing compound of the day, by all
who once give it a trial. It cleanses the most
delicate fabric without injuring it. Sold by
all grocers.

GINGERBREAD (GERMAN RECIPE)—Take
1 1/2 lb of honey, and having melted it over
the fire in a very clean saucepan, pour it out
into a basin, which must have been warming
during the time. While the honey is quite
hot stir into it 6oz of moist sugar, 6oz of
sweet almonds, blanched and cut into thin
slices; 1 1/2 oz. of pounded cinnamon, and 3oz
of caudied lemon, finely sliced. Stir these
well together, and gradually add as much
flour as will make it into a stiff paste; roll it
out several times until quite smooth and stiff,
and about half an inch or less in thickness.
With a sharp knife divide it into cakes, place
them on buttered tins, and bake in a moder-
ate oven until they are a pale-brown colour.

**47/5 Scott's Emulsion of Pure
COD LIVER OIL, WITH HYPOPHOSPHITES.**
In Consumption and Wasting Diseases.
Dr. C. W. Barringer, Pittsburg, Pa., says: "I
think your Emulsion of Good Liver Oil is a very fine
preparation, and fills a long felt want. It is very
useful in consumption and wasting diseases."

Listen to Your Wife.

The Manchester Guardian, June 13th, 1883,
says:
At one of the
"Windows,"
Looking on the woodland ways! With
clumps of rhododendrons and great masses
of May blossoms!!! "There was an in-
teresting group."

It included one who had been a "Cotton
spinner," but was now so
Paralyzed!!!
That he could only bear to lie in a reclin-
ing position.

This refers to my case.
I was Attacked twelve years ago with
"Locomotor Ataxy."

(A paralytic disease of nerve fibres rarely
ever cured) and was for several years barely
able to get about,
And for the last Five years not able to
attend to my business, although
Many things have been done for me,
The last experiment being Nerve stretch-
ing.

Two years ago I was voted into the
Home for Incurables! Near Manchester,
in May, 1883.

I am no "Advocate"; "For anything
in the shape of patent" Medicines!
And made many objections to my dear
wife's constant urging to try Hop Bitters,
but finally to pacify her—
Consented!!!

I had not quite finished the first bottle
when I felt a change come over me. This
was Saturday, November 3rd. On Sunday
morning I felt so strong I said to my room
companions, "I was sure I could
"Walk!"

So started across the floor and back
I hardly knew how to contain myself. I
was all over the house. I am gaining
strength each day, and can walk quite safe
without any
"Stick!"
Or support.

I am now at my own house, and hope
soon to be able to earn my own living again.
I have been a member of the Manchester
"Royal Exchange"

For nearly thirty years, and was most
heartily congratulated on going into the room
on Thursday last. Very gratefully yours,
JOHN BLACKBURN.

MANCHESTER (Eng.) Dec. 24, 1885.
Two years later am perfectly well.

Nono genuine without a bunch of green
Hops on the white label. Shun all the vile
poisonous stuff with "Hop" or "Hops" in
their name.

APRIZE. Send six cents for postage, and receive
free, a costly box of goods which will help
you to more money right away than anything else in
this world. All of either sex, succeed from first hour.
The broad road to fortune opens before the worker,
absolutely sure. At once address, W. C. Co., Au-
gusta, Maine.

HAVE YOU

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

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.
The above symptoms are not developed in any
order, but appear, disappear and reappear until the
disease gradually gets a firm grasp on the constitu-
tion, the kidney-poisoned blood breaks down the nerve
system, and finally pneumonia, diarrhoea, blood-
less, heart disease, apoplexy, paralysis, or con-
vulsions ensue and then death is inevitable. This ter-
rible disease is not a rare one—it is an every-day
disorder, and claims more victims than
any other complaint.

It must be treated in time or it will gain the
mastery. Don't neglect it. Warner's BRIGHT'S
Cure has cured thousands of cases of the worst type, and
it will cure you if you will use it promptly and as di-
rected. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

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Notes of the Week.

THERE were great attractions at Niagara Falls and neighbourhood last week. The opening of the International Park on the American side of the river was attended with great pomp and magnificence. The formal ceremony was performed by Mr. Dorsheimer and the orators were many and distinguished. The Premier of Ontario and many representative Canadians were present. The hope was expressed that a similar ceremony would, at no distant day, be performed on the Canadian side. Various Temperance organizations have been holding great demonstrations in the new Wesley Park, and the conference on the Second Coming was held at Niagara, the Rev. Mr. Parsons, of Knox Church, being one of the principal speakers.

A GERMAN statistician says that there are about 800,000 deaf mutes in the world, sixty-three per cent. of whom are born thus, and thirty-seven per cent. become so later. There are altogether 397 institutions for the education of these unfortunates, in which 2,000 teachers and 26,473 pupils are found. Of these institutions ninety are found in Germany, seventeen in Austria, eleven in Switzerland, two in Australia, ten in Belgium, one in Brazil, seven in Canada, four in Denmark, sixty-seven in France, forty-six in Great Britain, two in Japan, thirty-five in Italy, one in Luxemburg, two in Mexico, two in Holland, one in New Zealand, seven in Norway, one in Portugal, ten in Russia, seventeen in Sweden, seven in Spain, thirty-eight in the United States, and one in Bombay.

BEFORE the defeat of the Gladstone Ministry the ominous war cloud seemed dispelled. It was thought that the conflict that appeared so imminent had, for a time at least, been averted. The sky is not so serene as it was then; dark clouds are gathering, and if the relations between Great Britain and Russia become as critical as they were two months since, the utmost tact must be exercised if a great war is to be avoided. Of late the Russian war party has been acting in a manner calculated to endanger the peace of the two nations. The fire-eating generals in Turkestan are seemingly bent on mischief, and the war fever shows symptoms of returning. It is a serious matter indeed when irascible military officers have it in their power to drag two empires into war.

A WESTERN clergyman, having seen a statement that the orthodox Congregational body continues to allow men who are practically Universalists and Unitarians in its pulpits, sends to the Boston *Christian Register* a number of names of ministers, some of whom have passed beyond to the judgment of a higher court than that which Congregationalism is able to convene, and others who are still holding Congregational pulpits. One of them in a private letter says: "Of course Jesus is not God or absolute deity, nor ever claimed He was." This seems very much like a Unitarian sentiment, but the author fills an orthodox pulpit in regular fellowship. An orthodox minister, having felt obliged to adjust his outward relations to his inward convictions by joining the Unitarian body, received a letter from an orthodox brother urging his return, and saying: "You are no more heretical than some of the rest of us who propose to stay where we are, and do not expect to be burned for heresy either."

A LETTER from Rome speaks of the two currents of opposing opinion in the Vatican; one, led by the Pope and a considerable number of Cardinals, favouring a liberal policy; the other by irreconcilable Ultramontanes, who want the Pope to be thundering forth maledictions and excommunications. The two parties have organs—the Pope's, the *Motiteur de Rome*; the other, the *Journal de Rome*—and there is much strife between them. Recently, Cardinal de Pietra wrote a letter for the latter in eulogy of Pius IX., not so much as mentioning the present Pope, whereas the latter's friends took umbrage, and the Cardinal has been slighted by his Holiness, who has forbidden other clerical journals to reprint the letter. It is feared that the quarrel will affect disastrously the offerings of the French. It is said that the Encyclical which the Pope prepared last year against Liberalism, is likely to be suppressed, because its appearance would only give new occasion for contests among the clerical organs, which prove to be unruly and riotous and quite unfit for discipline.

THE conflict between capital and labour gives no indications of becoming less bitter in spirit or less disastrous in consequences. Until better and more humane relations between employer and employe prevail, things are not likely to be more satisfactory. Building operations in this city have been temporarily suspended in consequence of a labourers' strike. Both parties in the struggle have shown a determination not to yield. Suggestions have been made to submit the matter in dispute to arbitration, but without success. In various centres of industry in the United States the labour war has been waged with unrelenting fierceness. It has required the utmost vigilance and imposing displays of armed force to keep the riotous strikers and their sympathisers within bounds; as it is, much mischief has been done. Foreign workmen seem to bring with them to this Continent all the relentless feeling that the International did so much to cultivate. The time has surely come when some impartial board could be vested with authority to adjust differences between masters and workmen, rendering unnecessary the barbarous and useless expedients of strikes and lockouts.

THE *Independent* is decidedly of opinion that the *Pall Mall Gazette* is justified in its terrific exposure of the immoralities of high life in London, solely because that is the only way to secure the correction of the evil. To provide interesting or exciting reading would not justify its action. There must be a solid moral end in view. Therefore, no American paper, whose publication of the sickening details would do no good, has the same justification in spreading them before its curious readers. At the same time we justify the *Pall Mall Gazette*, and we condemn the New York or the Chicago paper that copies its stories. We are asked whether a New York daily paper would be supported by us in doing here what was done in London. That depends on whether it finds that there is a gigantic evil of this sort to which the police are persistently blind after their attention has been called to it in milder ways, and that no quiet methods to influence legislative and criminal prosecution have proved successful. If such shall prove to be the case, then we will defend an unshrinking exposure, even at the risk of some contamination. We do not forget that this contamination, through reading the story of vice, is an awful thing; but more awful is the unrestrained sacrifice of innocence by horrid lust.

IT is sometimes hinted that when an out-spoken ecclesiastic has been elevated to a bishopric he becomes timid and temporising. In many cases it may be so but not always. The Bishop of Manchester is a notable exception. He is perhaps the freest in his utterances of any bishop living. He recently preached a remarkable sermon before a highly representative congregation, attracted to St. Margaret's, Westminster, by his reputation as a fearless and out-spoken preacher. The theme of the discourse was the office of the ministry—the occasion being the jubilee year of the Church Pastoral Aid Society. Incidentally, the

Bishop included Mr. Bright among the prophets of the day, and by implication expressed some regret that the calling of the tribune of the people had not been to speak to his fellow-men of spiritual things. The Bishop himself took the liberty of "uttering" some home truths in the spirit of the prophet Amos against the vices and frivolities of fashionable life, some phases of which he declared to be not less hideous because their foulness was draped. He was especially severe upon the worldly self-seeking clergymen of the period, and the hardly less mischievous influence of their worldly wives and daughters. A clergyman's home, he said, when it was "the abode of a self-seeking worldly spirit, was of all spectacles, the saddest and most mischievous." Worldly clergymen, who were not witnessing for Christ but for themselves, were subtly, perhaps unconsciously, witnessing on the part of "the world, the flesh, and the devil."

CAN nothing, asks the *Christian Leader*, be done by British Christians and philanthropists to wipe out the scandal and disgrace attaching to the country in forcing liquor upon half-civilized states? The facts relating to this shameful traffic have long been well known, and have never been disputed; yet nothing has been done. Newspaper correspondents, with no especial leaning towards Christian missions, note the gross inconsistency with which this country is chargeable in supplying semi-barbarous people with bibles and brandy. A correspondent of the *Pall Mall Gazette*, writing from Zanzibar, says: The real achievement of civilization is neither missions nor emancipation, but the success that has crowned the efforts to introduce drunkenness among the native population. Foreigners must seem a funny set to Synd Burghash and his subjects. We persuade them by a plentiful degree of force to suppress slavery, which their law approves and allows, and at the same time we make them admit the liquor which is the abomination of their faith. If there were no European traders in the place, the Sultan would not suffer a drop of liquor to find its way into his dominions. Unhappily for him the strangers have come, have claimed advantages in trade which are not allowed to his own subjects, and have secured their claims by commercial treaties. The Sultan sees the mischief, but is helpless to check it. We can only renew our earnest protest against this shameful and wholly indefensible traffic, which sooner or later, unless abolished, must bring its inevitable and bitter retribution.

THE Presbytery of Montreal is leading the way in an important department of Christian work. It maintains a useful city mission agency, not as yet on a scale commensurate with the needs of the city, but it has made a good beginning and is doing excellent work. The recently published annual statement by the committee of which Rev. Robert Campbell is the efficient and energetic Convener, states that the visits of the missionary to the homes of the afflicted and distressed are greatly prized, and they have been the means of bringing cheer and light into many a dark abode. Montreal is not without its quota of suffering households any more than other great cities are. Their cry for help is not perhaps so loud as "the bitter cry of the London poor." We have not wretchedness in the midst of us so appalling as that which has been so prominently brought to light in the Metropolis of the Empire; but no one can tell to what our present degree of poverty and misery may grow, if not dealt with in time, and it is desirable to forestall its development into the hideous forms revealed in the large cities of the Old World. It is also stated that a kindly feeling towards the Church of God has been awakened in many hearts that were embittered against it, if not entirely hostile to it; and a fraction at least of those visited have been brought to resume their place in the Christian Church. Besides this, it has redounded to the credit of the Presbyterian community, in the eyes of the adherents of the other religious denominations, that we are manifesting a care for our people, and they have been stirred up by our example to do their duty in the same direction.

Our Contributors.

HOLIDAYS FOR MINISTERS.

BY KNOXONIAN.

"Why should ministers have holidays? Other men work all the year round. Why should not ministers do so?"

Why are you not correct in your facts? Other men *don't* work all the year round. The other men rest fifty-two days in the year if they are not Sabbath-breakers. How many ministers in the Presbyterian Church of Canada have a vacation of over seven weeks or fifty-two days? Every good citizen rests one-seventh part of the time. To be even with the other men in the matter of rest a minister should have as long a vacation as all the Sabbaths of the year put together. The day on which the other men have their needed rest is the day on which the preacher has to do his hardest work.

Why not rest on Monday? says some one. Because he can't. In a congregation of any size each day brings its own share of work and you must do it or fail. Monday brings Monday's work and the work of Monday must be done as well as the work of any other day or the whole week is spoiled. Every city and town preacher knows that Monday is often his busiest day. A great many things that require attending to at the close of the week are put off until after the Sabbath. They accumulate on Monday and make Monday a busy day. Besides, many of the duties that devolve upon a pastor cannot be postponed. How could you say to a family: "Better put off your funeral until Tuesday, Monday is my resting day!" The theory of resting on Monday is fine; in practice it is a dead failure.

There are a few benighted people in the church who think that a minister works on Sabbath only and rests the other six days. We have no controversy with them. This contributor does not write for idiots. Here, then, is one good, solid, all-sufficient reason why a minister should have holidays: He works seven days in the week while most other men work but six.

But is it a fact that the other men who rest every seventh day take no rest except on Sabbath? Everybody knows that a large portion of the community take an annual holiday over and above the rest of the Sabbath. The teachers of this Province have a holiday of about two months every summer and well they deserve it. Lawyers have their long vacation. All mercantile houses give their employees a holiday. In fact all brain workers in this country have a vacation. A half holiday on Saturday is becoming the rule in many manufacturing establishments on this and the other side of the lines, and those who ought to know predict that the day is not far distant when the whole of Saturday will be given by many large employers of labour in the States. Let any man visit the places of summer resort all over this country next month and see whether ministers are the only men who take holidays. A very short inspection will convince him that a large proportion of every class of people in the community take a vacation of greater or less length. About the only men in Canada now who don't get a holiday at some time or other are country ministers. Certainly, they are the only brain workers who never get a vacation.

There are some special reasons why a minister should have a vacation. As a rule his health is his only capital. If that fails, all fails. He has no property or business to fall back upon. There is nothing between his family and semi starvation but his working power. When he becomes unable to work the little income stops. When he can no longer occupy his pulpit, his family can no longer occupy the manse. Health for him means bread and a home for his wife and children. Most other men have something to fall back upon when ill health comes. Ministers as a rule have nothing. This alone will be considered a sufficient reason for giving ministers a vacation by all men who have generosity in their hearts and grace in their souls. The man who asks why should the minister have a holiday would probably be the first to turn the children out of manse if their father's health broke down.

But the reasons are not all of a personal kind. It pays to give the minister a holiday. It pays the congregation of which he is pastor and pays the Church as a whole. Many congregations in towns and cities know this and govern themselves accordingly. They

know that any brain worker can do more work and better work in eleven months of the year than in twelve, and they ask him to work only eleven months and expect him to rest on the twelfth. Most intelligent people are waking up to the idea that a good physique and an abundance of nerve power are indispensable to the highest success in the ministerial profession as in any other. Intelligent people no longer see any necessary connection between preaching and chronic sore throat, between dyspepsia and sanctification. They know that a good mind is usually found in a sound body, and a good voice comes only from a man who knows the value of exercise and plenty of fresh air. Beyond all doubt the thing most needed now by many of our younger ministers is *force*. They are devoted, earnest, cultured, polished, scholarly; but too often intelligent hearers, not at all unfriendly, go away from church, saying: "Excellent young man that, well arranged discourse, well composed, good scholar, no doubt, but he lacks force." So he often does, and the force he lacks is often nerve force. He has been worked at college, in the mission field and in his first pastorate, until there is not enough of him left to move a mass of men. He works on for ten or fifteen years without one decent rest—without one month's holiday, and then he is so weak, spiritless and despondent that first-class work with him is an impossibility. The snap, the ambition, the "ginger" as the doctors say, has gone out of him. Does it pay the Church to support six colleges for the education of young ministers and then use many of the ministers in such a manner that good work from them is an impossibility? Does it pay individual congregations to keep their minister hammering away year after year without a rest until he becomes physically and mentally incapable of a good effort.

At a recent Synodical Conference Principal Grant dealt some very hard but on the whole just blows at ministerial dulness—want of freshness in their pulpit efforts, he termed it—if we rightly remember. The learned Principal gave Sir John Macdonald and Mr. Gladstone as illustrations of how minds may be kept fresh at seventy and eighty. The comparison of a hard-worked country minister, who supports his family on \$400 a year, with the Premier of Canada and the Prime Minister of England scarcely goes on all fours. Had these statesmen been compelled to do the work of many a Canadian minister and support a family on five or six hundred dollars a year, they might have been just as lacking in freshness as any member of the Kingston Presbytery. Sir John has crossed the Atlantic ten or twelve times, has travelled all over America and a little in Europe, has had for forty years all the advantages that money and high position could give him. He spends two or three months every summer that he does not travel in a beautiful summer residence at Riviere Du Loup, breathing the stimulating air of the Lower St. Lawrence. Gladstone has had all his life everything that the world can give to keep a mind fresh. A parson that could not keep his mind fresh under these conditions for a hundred years should be expelled from the pulpit.

There are but two ways of keeping one's mind fresh by reading and travel. How can a man read new books if he has no money to buy them? How can he travel if he has no money to pay his expenses? A very considerable part of the dulness in the pulpit complained of would be removed if the salaries of poorly-paid ministers were doubled. Not all, by any means. Some men would be dull no matter how well you treated them. Some who have big salaries *are* dull. There is no reasonable probability that Mr. Macdonald will be able to double the stipends for a year or two yet. The next best thing then is to give the minister a good holiday each year, and see if he does not do better when he returns.

A good many mean things have been done in the Presbyterian Church. Perhaps the meanest was the act of a very strict man who gave his minister a present of a few bushels of potatoes so small that they were unsaleable, and then made the present pay his pew rent. Next to this perhaps the meanest act is that of a parishioner whose minister had not had a rest for twenty years. He hears a well-paid, well-kept, well rested, well helped preacher and exclaims in open mouthed wonder: "Oh, if we had a man like that!" If you had he would soon be as spiritless and weak, and generally pumped out as your own! Give your own minister half the chance that man has had his whole life time, and your minister might be a bet-

ter man. If the parishioners of this man you admire had been *men like you*, your hero would likely have been starved to death or have been sent to a lunatic asylum ten years ago.

This contributor has nothing to complain of personally. He has always had all the holidays he needed or wanted, and kind, generous friends have many a time given him the wherewithal to enjoy them. But he sees men toiling on year after year amidst many discouragements who never have the luxury of a real rest. He has seen more than once worthy brethren pinching themselves when taking a little trip because they well knew that the loved ones at home could not bear the expense. He knew well that many of the parishioners of these brethren were rolling in wealth and that many of them spend hundreds on their holidays every year. He hears men preach occasionally and he knows well that if they had more recreation, more nerve power, more of that life and "go" that health and prosperity usually give, they could serve their Master and their Church much more efficiently. If this paper is the means of giving one such man a holiday, "Knoxonian" has his reward.

THE OLD TESTAMENT REVISION.

BY REV. JAMES LITTLE, M.A.

In offering a few remarks in reference to the changes made by the Revisers, we must remember that we have a *revision* and not a *translation* of the Old Testament before us. The Revisers were not authorized to make a new translation; but were required to adhere as closely as possible to the authorized version, only departing from it "when in the judgment of the most competent scholars change was necessary." They did not therefore make every change or every improvement which occurred to them or seemed good; but only such as fidelity required. The first principle laid down to them "was to introduce as few alterations as possible into the text of the authorized version consistently with faithfulness." Under these restrictions the changes are fewer than was commonly expected. We notice only a few of these changes. There is first the obvious one made on the form of the text by following the rational method of dividing it into paragraphs according to the sense, rather than the arbitrary one of dividing it into chapter and verse as in the version in use. Any confusion which might arise from this change is obviated by placing, as is done, the numbers of the chapter and verse on the margin; thus, also, convenience of reference and ease of comparison is secured. Every thoughtful reader has felt at times the arbitrariness of breaking, as is sometimes done in the common version, the continuity of a passage or paragraph by the closing of one and the beginning of another chapter in the midst of it. We also frequently find quotations, pieces of poetry or psalms, so incorporated into a writer's own words as not to be easily distinguished from them. In the new version all quotations, all peculiarities of construction in the poetic books, the different speakers in dramatic parts of these books, all Hebrew parallelisms, etc., are brought out before the eye, which greatly promotes a ready apprehending of the drift and meaning of the record.

Then we find many changes of phrases and forms of expression with which we are familiar for others which will be found more intelligible and correct. Thus in the first chapter of Genesis the expression "the evening and the morning were the first day," is changed to the more intelligible one: "then was evening and then was morning one day," or "the evening and then was morning a second day," etc. The phrase often occurring in the historical books of the Old Testament: "the tabernacle of the congregation," is everywhere changed to the more correct and proper one: "tent of meeting." The designation "meat offering," so often spoken of in connection with the service of God, describes an offering in its making of which no flesh was used. Hence the Revisers have given us in its stead the somewhat novel but more correct term: "meal-offering."

Then we have words changed on account of their archaic character, or of their obscurity, or to correspond with the progress of physical and philological science. Thus we exchange the term "unicorn" for "wild ox"; that of "screech-owl" for "night mowler"; that of "behemoth" for "hippopotamus" (in margin), that of "leviathan" for "crocodile" (in margin).

For the word "galleries" in the Song of Solomon, we have "curls of hair." For "the river of Egypt" we have "brook of Egypt," meaning not the Nile, but a brook in the southern border of the Holy Land.

It is not less interesting to observe how the sense is enriched by some small change or correction, e.g., the word "peoples" which never occurs in the plural in the old version, is several times introduced with happy effect in the new. Thus, in the sixty-seventh Psalm, instead of "let the people praise Thee," etc., we have, as in the Septuagint and Vulgate, the plural, and the call then is: "Let the peoples praise Thee, O God; let all the peoples praise Thee." It is not there the people of Israel alone, as our version implies, but all peoples of the world who are called to praise God.

We may observe the further modifications of the language of the Old Testament version to our modern usages in the case of one little word, i.e. the change of the neuter possessive pronoun from *his* to *its*. The little word "its" was not introduced into the authorized version because *his* served for both masculine and neuter genders. We find it taking its place naturally in the new revision, whenever its antecedent is an inanimate object.

The Hebrew word *Sheol*, which means the abode of departed spirits, and is equivalent in meaning to Hades of the New Testament, is translated indiscriminately in the old version. "the grave," "the pit," and "hell." To lessen the ambiguity arising from the various renderings of the same word, and to convey a just impression of its meaning, the Revisers retain the words. "the grave" and "the pit" in the text of the historical parts of the Bible, and write the original word *Sheol* in the margin to show that it does not mean the place of burial; while in the poetic books they introduce the original word *Sheol* into the text and put "the grave" or "pit" in the margin. They do not, save in a single instance, translate it in the new version by the word "hell."

The word which above all others was considered sacred by God's ancient people was the ineffable or peculiar name of God, *Jehovah*. They so revered it that in reading their Scriptures or in speech they would not pronounce it, but substituted for it another less awful name. In our authorized version it occurs in the untranslated form seven times. In all other cases it is translated by the word *Lord*. In the new version, in addition to these cases, it occurs several times as a proper name. Some of the Revisers wished to make the change uniform and use the name *Jehovah* in the new version wherever it occurs in the original Hebrew. Then to translate the Hebrew word *Adonai* which properly means *Lord*, by that word. Because, however, of the uncertainty connected with the correct pronunciation of the sacred name *Jehovah*, and for other reasons it was concluded to retain the word *Lord* in the revision, printing it as before in small capitals; and only to extend the use of the untranslated name to such cases as seemed to require it as a proper name.

We have only further to observe that the Old Testament Revisers have been most conservative in their work, much more so than the Revisers of the New Testament. This will commend their work to many; while it will call out the criticism of others. Thus they declined to remove from the authorized version, "archaism, whether of long usage or construction, if they believed such would cause no embarrassments or lead to no misunderstandings." Hence the revision contains such archaic or obsolete words as these: "wot" and "wist" for "know" and "knew"; "disannul" for "annul"; "astonied" for "astonished"; "discover" for "uncover"; "bewray" for "betray"; "chapter" for "capital"; "preventest" for "meetest," &c. Making all allowance, however, for this conservatism. The Revisers, we must admit they have done a noble work. They have given us a revision of the lively oracles of the living God nearer to the very words in which they were first spoken, less obscured of their brightness, less shorn of their power in transcription, and nearer in every respect to perfection than any we have yet enjoyed.

Toronto, July 6th, 1885.

SCIENCE AND MODERN DISCOVERY.

The present occupant of Sir Isaac Newton's Professorial Chair at Cambridge University, Professor G. G. Stokes, F.R.S., who is also Secretary of the Royal Society of England, delivered a remarkable address at the annual meeting of the Victoria Insti-

tute, in London, towards the end of June. Sir H. Barkly, G.C.M.G., F.R.S., occupied the chair, and the audience, which included many members of both Houses of Parliament, filled every part of the large hall. Professor Stokes gave an important account of the progress of physical science during the past quarter of a century, and, reviewing the results, specially noted that as scientific truth developed, so had men to give up the idea that there was any opposition between the Book of Nature and the Book of Revelation. He said that for the last twenty years or so one of the most striking advances in science had been made in the application of the spectroscope, and in the information obtained with regard to the constitution of the heavenly bodies. The discovery that there were in these particular chemical elements, which were also present in our earth, exalted our idea of the universality of the laws of nature, and there was nothing in that contrary to what he had learned in Revelation, unless we were to say as the heathen did that the God of the Hebrews was the God of the hills and not of the valleys. Entering with some particularity into the composition of the sun, the Professor said this gave an idea of an enormous temperature, since iron existed there in a state of vapour. This was utterly inconsistent with the possibility of the existence there of living beings at all approaching in character to those we have here. Are we then to regard this as a waste of materials? Might we not rather argue that as in animals we ascend by greater specialization, so we could consider the differentiation of office in different members of the solar system as marks of superiority, and could regard the sun as performing most important functions for that system! In fact, all life on our earth was ultimately derived from the radiation of solar heat. Referring to the doctrines of conservation of energy and of dissipation of energy, he pointed out at some length how the sun, so far as we could see, was not calculated for an eternal duration in the same state and performing the same functions as now. We must regard the Universe on a grand scale, and then there was progress. If we contemplated nothing but periodicity, perhaps we might rest content and think things would go on for ever as at present; but, looking on the state of the Universe on a grand scale as one of progress, this idea obliged us to refer to a First Cause. Professor Stokes concluded with recommending that the Annual Report of the Society, read by Captain Frank Petrie, the honorary secretary, be adopted. It showed that the number of home, American, and Colonial members had increased to upwards of 1,100, and that the Institute's object, in which scientific men whether in its ranks or not aided, was to promote scientific inquiry, and especially in cases where questions of science were held by those who advanced them to be subversive of religion. All its Members and one guinea Associates received its Transactions free, and twelve of its papers were now published in a People's Edition, which was to be had in many of the Colonies and America. The address was delivered by Dr. J. Leslie Porter, President of Queen's College, Belfast, the subject being: "Egypt: Historical and Geographical," a country with which he had been for thirty years intimately acquainted. Having referred to the antiquity of Egyptian records, which in so many instances bore on the history of other ancient countries, he proceeded to describe the various changes through which that country had passed since its first colonization; and, touching on its physical geography, concluded by giving the main results of recent exploration. One or two special statements may be here recorded. Dr. Porter said: "Were the Nile, by some convulsion of nature, or by some gigantic work of engineering skill—neither of which is impossible—turned out of its present channel away up to Khartoum, or at any other point above Wady Halfa, Egypt would speedily become a desert." No tributary enters the Nile below Berber, that is to say, for the last thousand miles of its course. "The arable land of Egypt is about equal in extent to Yorkshire." The White Nile, issuing from Lakes Albert and Victoria Nyanza, is broad and deep, never rises above a few feet, and supplies the permanent source of the river of Egypt. "The other tributaries produce the inundation." Of these the Atbara from the mountains of Abyssinia is the most fertilizing, as it brings down with it a quantity of soil. The deposit of this soil is slowly raising the bed of the river as well as extending on each side; for example, on the plain of Thebes the soil formed by deposits has in 3,500 years encroached upon the desert a third of a mile, "while the ruins of

Hierapolis in the Delta, which once stood above reach of the inundation, are now buried in a mud deposit to a depth of nearly seven feet." In conclusion, he referred to Egypt and its present condition, saying: "The commerce from the upper tributaries of the Nile, and from the wide region of the Soudan, forms an essential factor in the prosperity and progress of Egypt." The Earl of Belmore and the Right Hon. A. S. Ayrton moved and seconded a vote of thanks, after which the company present assembled in the Museum, where refreshments were served.

NORTH-WEST MISSIONS.

MR. EDITOR, While there seems to be no lack of energy in pressing on the attention of the Church the claims of our French Evangelization Mission, I do not find that there is any committee specially charged with the prosecution of a work which seems to me to be of unspeakably greater importance—the evangelization of our heathen Indians in the North-West. While we have been spending about \$30,000 a year in the effort to convert Christians to Christianity in Quebec, we have done very little in the way of spreading the Gospel amongst those who are not even nominally Christians, and who are at all times liable to become dangerous neighbours to the white settlers.

Our Methodist friends have been spending on their Indian missions for years as much as we have on our French missions, and with excellent results. There never was a time during the late uprising when the tribes under the influence of the Methodist missions were even suspected of a desire to make trouble. One Roman Catholic priest, by general admission, did more than all others together to keep the Blackfoot nation from taking the war-path. We are beginning to find out now, on the testimony of some of our own Presbyterian people, that but for the influence of the Roman Catholic priests with other tribes, the danger of a general Indian war would have been much greater than it was. And yet we are asked to spend money in Christianizing the people of Quebec who support these priests, while we neglect our own obvious duty in the premises.

If we will continue to spend large sums each year in carrying the Gospel to a people who are better supplied with churches and pastors than our own people anywhere, by all means let us at least spend as much in trying to make safe neighbours of the Poundmakers, the Big Bears, and the Wandering Spirits, from whom we have now more than ever to fear. The French Evangelization Mission is defended constantly on political pleas. I believe this to be dangerous ground, even as expounded in the "eminent legal practitioner's" statement of it which you published last week. I do not believe that all the Protestant Churches combined can do anything to prevent the French from increasing in numbers more rapidly than the English in the Province of Quebec, and I do not think the Presbyterian Church can fairly be called on to charge itself with the task of breaking up what appears to be a solid political phalanx. We cannot, so long as the Dominion of Canada remains British, interfere in any way with the privileges enjoyed by the French people and their clergy under the Articles of Surrender. If the clergy oppress the people the latter have the remedy in their own hands. My firm belief is that our efforts to make a breach between them do but tend to consolidate the mass and enhance the influence of the clergy over the laity. From a political point of view it would be sound policy to leave them alone. If the people are suffering, let them, in the words of the homely but expressive proverb, "fry in their own fat," while we discharge the more pressing duty of carrying the Gospel to those who have it not, and of maintaining church ordinances amongst the scattered settlers of Muskoka, Algoma, Manitoba, and the North-West Territory. If we will evangelize the French Christians who are peaceable and law-abiding, let us be at least equally zealous to evangelize the pagan Indians, who are dangerous now and likely to become more so hereafter.

Toronto, July 9, 1885.

Wm. HOUSTON.

It is stated that Ulrich Von Hutten, the gallant knight and defender of Martin Luther, will be honoured by a fine national demonstration on the four hundredth anniversary of his birth, which occurred April 21st, 1488. Emperor William is especially interested in the preparation for honouring the memory of a man of such mark.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

AMBITION.

BY A. M. TAYLOR.

How shall I husband every hour, that best
I may to immortality attain :
That in the unborn years that yet remain,
The sons of men may call my memory blest ?

Seek out the lowly, silent paths of Love,
And take Love's first-born, Duty, for thy guide ;
Mark, as her feet thro' fearful alleys glide
Gird up thy courage, follow, and approve

Thyself a man. Go where the outcast lies,
Despised of men as He of Nazareth,
Whose broken heart implores the peace of death,
And raise his hope to heaven ere he dies.

The wayward prodigal to love restore ;
Soothe the wild passion of the frenzied brain ;
Point the lost pilgrim to the path, again
And help the drowning mariner ashore.

Go, share thy bounty with yon timorous heart
Too proud to beg, to toil for bread too weak ;
To yon poor wretch a word of mercy speak,
And lift the ruined to a nobler part.

Or in yon squalid hovel take thy stand,
Where mute maternal love in widowed woe,
To save her tender orphans from the snow,
Plies busily the ever-weakening hands.

Reck not tho' earth's gross ear, too often given
To lust and war, thy honours should deny,
For angels' trumpets shall sound these deeds on high
And make them vocal in the courts of heaven.

The strong in battle perish by the sword :
Earth's mightiest potentates shall sleep in dust ;
Imperishable fame shall crown the just,
Who weary not in waiting for the Lord.

Oh ! friend, this life is sacred ; mete it out
By god-like action—it is Heaven's trust—
We are but ministers ; ere long we must
Account in confidence or trembling doubt.

To be a faithful succour to the weak,
Love's holy balm to give to fellow-mortals,
A light to be in Sorrow's darkened portals,
To bless the dying and to heal the sick :

Thus live and act ; and when the time appears,
Each embryo moment sown in charity,
In the bright spring-time that is yet to be,
Shall blossom in a thousand fruitful years.

Toronto, July 7th, 1885.

ANOTHER WONDERFUL HYMN, ITS GENESIS AND ITS AUTHOR.

BY THE REV. DUNCAN MORRISON, M.A., OWEN SOUND.

"LEAD, KINDLY LIGHT."

John Henry Newman, the author of this hymn of surpassing beauty and tenderness, has had a remarkable history. We find him at the early age of fourteen (City of London, England, where he was born in 1801) taking delight in such authors as Hume and Tom Paine, in short, strongly infidel in his tendencies if not in his convictions, but shortly after recalled to the faith of his fathers through the reading of Romaine and other Calvinists, and immediately giving his heart to the God of all grace, delighting himself greatly in the discovery which he had made, and making a vow of perpetual celibacy that he might serve the Lord without let or hindrance.

He was a scholar of no mean rank, having been elected fellow of Oriol in 1822, and chosen as Whately's vice-president at Alban Hall in 1825, where he began his famous university sermons, published in 1841. I have never seen anything finer of the kind than those sermons. They are not to be compared with those of F. W. Robertson or John Caird for ponderous strength and splendid utterance, but in spirituality of tone, in solemn beauty, in touching tenderness—in his marvellous insight into divine truth and his honest dealing with the thoughts—the fountains of thought which he stirs—bringing all into view of those special aspects of truth which he would bring to bear on those thoughts—he is, in my humble judgment, unsurpassed.

As an evidence of the power of those sermons of Newman, I may mention that I tried their effect on one unusually sensitive in the matter of error, especially Roman Catholic error. I did so by reading a portion of them from time to time, carefully concealing the author's name. Again and again that person, delighted with thoughts set off in such felicitous style, would stop me and demand who the author was, who could so write and so move to tears through the dull, dead page of a book. Great was the astonishment and chagrin when at length the name was given—John Henry Newman, the supreme

dignitary of the Roman Catholic Church in the British Isles.

From his book *Apologia pro Vita Sua* we can trace the path which led him to the Church of Rome, and the successive steps he took in that direction. Strange that the reading of Butler's Analogy should have been one of these ! From Sumner's book on Apostolical Preaching, he accepted baptismal regeneration ; the authority of tradition, from Dr. Hawkins, apostolic Succession, from Rev. W. James ; the doctrine of a visible church, from Butler's Analogy—that is to say, every abstract truth should be presented to the people in a visible emblem as under the ancient dispensation ; while his friendship with Pusey, Hurrell, Froude and others of that class developed in him an admiration for the Church of Rome in spite of all its errors, and a strong dislike for the Reformation. With, as he thought, its blind iconoclasm and its ruthless spoliation. Accepting these and kindred views with all the power of a warm and sympathetic nature, it is not strange that he should at length throw up his living (vicar of St. Mary's and chaplain of Littlemore) and go over to the Church of Rome, which he did in 1845.

At page 35 of his book *Apologia pro Vita Sua*, we have a full account of the genesis of this hymn—the circumstances under which it was composed ; and I copy a few sentences culled by another hand setting forth these circumstances. He had in 1832, thirteen years before his going over to the Roman Catholic Church, gone to visit Italy, and on his way home got becalmed on the Mediterranean—a whole week at the shoals of Bonifacio. He had, moreover, been subject to great alternations of thought and feeling in the matter of religion and had by no means reached a state of rest for his soul, and so he was eminently in a mood for striking such a chord as that which runs through these lines. "I was aching to get home, yet for want of a vessel I was kept at Palermo for three weeks. At last I got off in an orange boat bound for Marseilles. Then it was that I wrote the lines, 'Lead, kindly Light,' . . . I have for years had something of a habitual notion, though it was latent and had never led me to distrust my own convictions that my mind had not found its ultimate rest and that in some sense or other I was on a journey."

According to Mr. Rigand, of Magdalen College, Oxford, a great admirer of Mr. Newman, the thoughts of this hymn are expressed in one of his sermons, namely, the second of the second volume.

I.

Lead, kindly Light, amid the encircling gloom
Lead Thou me on ;
The night is dark, and I am far from home,
Lead Thou me on ;
Keep Thou my feet ; I do not ask to see
The distant scene ; one step enough for me.

II.

I was not ever thus, nor prayed that Thou
Shouldst lead me on ;
I loved to choose and see my path ; but now
Lead Thou me on !
I loved the garish day, and, spite of fears,
Pride ruled my will : remember not past years.

III.

So long Thy power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel-faces smile,
Which I have loved long since, and lost awhile.

We also furnish a Latin translation of surpassing excellence, for which I am indebted to another hand.

I.

Duc alma Lux, circumstat umbra mundi,
Duc, alma Lux ;
Est arcta nox, mei jam vagabundi
Sis ergo dux ;
Serva pedes—non cupio longinqua
Videre ; satis semita propinqua.

II.

Non semper eram, ut nunc, doctus precari
Ductorem te—
Magis me exploratorem gloriari ;
Duc tamen me.
Præclaræ amabam, neque expers timorum
Regebam me : sis immemor actorum.

III.

Tam diis præsens adfui vocanti
Divina vox,
Sic erit vel per ima dubitanti,
Dum fugit nox,
Et manè lucent nitidæ figuræ
Notæ per annos pallulum obscure.

PAUL AND PRAYER.

With Paul, his prayers were, themselves, quite as much a part of his work for God as his preaching the Gospe or his suffering for the truth's sake. And though in this as well as in every other part of his work, he—or, as he says : "Not I, but the Grace of

God that was in me"—laboured more abundantly than all who either went before him or have followed him in the work of witnessing for Christ, yet this at least, is certain : that I can only follow his example in his work for God in proportion as I follow it in regard to prayer. It is very profitable to consider how much preparatory thought the Apostle must have given to his work before praying ; how he must have considered the various circumstances in regard to which the assistance and direction of God were needed for it ; the special aid that he and others required ; the special dangers and temptations and difficulties to which he was liable. Thus I shall realize better how truly prayer is itself work, not only for God, but with God and in God. And if I need a general rule for my continual direction in "my work for God," let me remember that the most general and the most practical of all is that which St. Paul has given us and exemplified in his own life : "Continue steadfastly in prayer, watching therein with thanksgiving."—*H. C. Merrill, D.D.*

EXPOSITORY BIBLE READINGS FOR COFFEE PRAYER MEETINGS AND SOCIAL GATHERINGS.

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

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

RIGHTEOUSNESS.

"Having on the breast-plate of righteousness." This very properly follows "the loins girt about with truth," as it is the truth embodied in the life, which is the breast-plate of righteousness. The one is the cause, the other is the effect. One is the outcome of the other. There can be no righteousness without truth, hence the injunction : "Let the Word of Christ dwell in you richly in all wisdom." (Col. iii. 16.) As the breast-plate of the soldier protects the vital parts of his body, so righteousness is a strong protection against any effective attack on the Christian. His new life declares him to be Christ's, as he is being saved from his sins. (Matt. i. 21.) What his lips declare in testimony, his life confirms in truth. And what strength lies here ! The dependence of these things cannot be too well noted.

I. *The believer attains by God's Spirit to righteousness.*—Rom. viii. 2-4 ; Eph. v. 9 ; 1 Peter ii. 24 ; Rom. xiv. 17 ; Rom. vi. 18 ; 2 Tim. iii. 16 ; 1 John ii. 29.

II. *This righteousness flows from faith in Christ and love to God.*—Phil. i. 11 ; 1 Cor. xv. 34 ; 1 Tim. vi. 11 ; Eph. ii. 10.

III. *It is perfect in its compass as the law of God is perfect.*—Matt. v. 6.

It is seen in the thoughts.—2 Cor. x. 5 ; 1 Cor. xiii. 5-6 ; Ps. cxix. 13 ; Jer. iv. 14 ; Ps. li. 7.

in the words.—Col. iv. 6 ; Eph. iv. 25 ; Rev. xiv. 5.

in the acts.—Jude 20-23 ; Titus iii. 8-14 ; Eph. iv. 28.

in the purposes.—Dan. i. 8 ; 1 Kings v. 5 ; Acts xix. 21 ; 2 Cor. ix. 7.

in separateness from all unrighteousness.—Eph. v. 11.

A HEBREW STRATAGEM.

Dr. Chalmers was not only a mighty orator and a sagacious scientific thinker, he was a large hearted and open-handed man. But there was one singular instance in which he lost his temper. He was sitting busily engaged in his study one afternoon when a man was introduced. He was a Jew, professing to be an anxious inquirer. Apologizing for his interruption by saying that he was in very great distress of mind, the Doctor's sympathies were instantly excited. "Sit down, sir. Be good enough to be seated."

The visitor declared that he had been an unbeliever in the divine origin of Christianity, but beneath the touch of the Doctor's eloquence all doubts had vanished : still there was a difficulty which pressed upon him with peculiar force it : was the account the Bible gave of Melchizedek, one of the types of the Christian Messiah, being without father, without mother, etc. Very kindly, patiently, and anxiously Chalmers disposed of all these difficulties. The man expressed himself as greatly relieved in his mind, thankfully acknowledging that, in the matter of Melchizedek, he saw his way very clearly.

"And now," continued he, "Doctor, I am in great want of a little money, and perhaps you could help me in this way, too."

At once the object of the visit, and the cunning stratagem for obtaining an introduction was seen, and the wrath of the Doctor aroused. To have been interrupted in his work, to have expended all his eloquence, and learning, and patience on this ! A tremendous tornado of indignation rolled over the head of the unfortunate mortal as he retreated from the study to the street door.

"It's too bad !" said the orator, "not a penny, sir, not a penny, sir ! It's too bad ; not merely to waste my time, but to haul in your mendacity upon the shoulders of Melchizedek !"

Our Young Folks.

NOTHING IS LOST.

Nothing is lost; the drop of dew
Which trembles on the leaf or flower
Is but exhaled to fall as snow
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the tines' seed
By wild birds borne or breezes blown
Finds something suited to its need,
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after-hour.

So with our words, or harsh or kind
Uttered, they are not all forgot;
They have their influence on the mind,
Pass on, but perish not:
So with our deeds, for good or ill,
They have their power, scarce understood:
Then let us use our better will
To make them rise with good!

HOW THE CHILDREN DENIED THEMSELVES.

Tom and Bessie were at the seashore, "having the grandest time in the world," as they expressed it. It was their first visit there, and of course everything was very new and wonderful to them. They thought they would never get tired of looking at the sea and watching the breakers come tumbling in to break in a line of white foam on the beach. Then they enjoyed digging in the clean sand, making wonderful forts and castles.

"Such splendid sand!" Tom wrote to his mother. "A fellow can play in it all day and not get dirty."

Their aunt had brought them to spend a couple of weeks with her, and although it was the first time they had ever been away from their mother, they were not a bit homesick. How could they be homesick when they were having such a splendid time? Of course they wanted to see mamma "just awfully" sometimes, but that was not being homesick.

They had had a splendid long letter from her (the first one, for they had only been there three days). On the last page she had written something that had made Bessie's tender heart echo and had set her thinking very seriously.

"I am so glad my dear children are enjoying themselves so much!" mamma wrote. "I went to see a poor little sick boy this morning. He is just about Tom's age, and his name is Tom, too. He is a cripple, and has to sit in his little chair nearly all day. He is too weak to move around much, even on his crutches, and very thin and pale—not at all like my rosy-cheeked Tom. The doctor thinks a visit to the country or the seashore, during this hot weather, might save his life, but his mother is too poor to think of such a thing. How I wish he could be where my Tom is!"

This was all their mother said about him; but it was enough to make Bessie think whether there might not be something that she could do, or Tom, to give this poor little boy a visit to the seashore.

"What makes you so quiet, Bessie?" asked Tom as they were walking along. Bessie was so absorbed in thought that she did not notice that her dolly had nearly fallen out of its little carriage.

"I am so sorry for that poor little sick Tom," she answered.

"So am I," responded Tom. "I'd give anything to have him here a little while."

"Would you, really?" asked Bessie, "for I

have thought of something we could do, only it would be awfully hard."

"Why, what could we do?" exclaimed Tom in surprise.

"If auntie is willing, we might go home next week, and let the little boy come in our place. He could stay for two weeks for what auntie has to pay to keep us here one week."

Tom was silent for a moment.

"Oh, we couldn't do that," he answered. "You wouldn't be willing to go home a whole week sooner, would you?"

"I would to save that poor little Tom's life," answered Bessie. "Won't you, dear Tom?" she pleaded.

It was some time before Tom could make up his mind. He was a generous warm-hearted boy, but this was really a great self-sacrifice for him to make. It took all little Bessie's most eloquent pleading for the poor little cripple to win his consent. When they finally made up their minds they ran home to ask auntie about it.

She consented willingly, glad to see that her little nephew and niece would give up their own pleasure to do a kind act.

The rest of the week seemed to pass all too quickly to the children; but they did not regret their decision, and the day that mamma came to take them home she brought the poor little cripple with her. He was so thin and wan that Bessie's eyes filled with tears as she looked at him, and Tom was more than repaid for his share of the sacrifice by the little fellow's delight and gratitude.

It was wonderful to see the change that just two weeks of good food, sea air and kind nursing made in him. He did not look like the same boy, and even after his return home he kept on getting stronger and better.

He came to see the children the day he returned, and after he had gone Bessie said: "Tom, dear, aren't you glad?"

"Yes, indeed I am," answered Tom warmly then he added, shyly: "Bessie, it's true, isn't it, that 'it is more blessed to give than to receive'?"

ALFRED THE GREAT.

Away back in the misty Middle Ages, clustered about with tradition and song, lived the famous English king, Alfred the Great. Just half a century is supposed to have been the limit of his life, the date 849 being given as the probable year of his birth, and that of his death 901. He was king of the West Saxons; and his was a tumultuous reign, full of war and struggle, as was all life in those barbarous days before the great art of peace had been studied by the peoples of the earth. Many stories of his life are familiar to everybody, especially that of his adventure in disguise when fleeing from the invading Danes, when the cares of state, weighing upon his oppressed mind, led him to forget the cakes which were intrusted to his care, and brought upon him this reprimand from the herdsman's wife:

"No wonder thou art a poor houseless vagrant with such neglect to business. I shall set by all the burned cakes for thy portion of the week's bread, and thou shalt have no other till they are all eaten."

Alfred was a Christian king, and his harp was as dear to him as was King David's of much more ancient time; and David's Psalms were also very dear to Alfred, so he himself translated them into English, and is said to have constantly carried a copy in his bosom. His harp was also his almost constant companion; and it was by its means, disguised as a travelling minstrel, that he at one time

obtained entrance within the lines of his enemies, where they detained him three days, so delighted were they with his music, and he thus obtained information which enabled him to save his country and his crown.

All these things are well known of King Alfred; but it is not so generally known that he was a poet and hymnist of no mean order, besides being the author of works of other kinds, and the founder of seminaries and of the University of Oxford. His best known hymn is still to be found in many church hymn books:

As the sun doth daily rise,
Bright'ning all the morning skies,
So to Thee with one accord
Lift we up our hearts, O Lord.

Day by day provide us food,
For from Thee come all things good;
Strength unto our souls afford
From Thy living bread, O Lord.

Be our Guard in sin and strife,
Be the Leader of our life,
Lest like sheep we stray abroad,
Stay our wayward feet, O Lord.

Quickened by the Spirit's grace,
All Thy holy will to trace,
While we daily search Thy Word,
Wisdom true impart, O Lord.

When hours are dark and drear,
When the tempter lurketh near,
By thy strength'ning grace outpoured,
Save the tempted ones, O Lord.

THE BEST LEADER.

We like to follow a wise, good, popular and successful leader; that is the kind of a leader that the Lord Jesus is. He knows all His followers by name, and knows all about them. He knows all their troubles and dangers. He knows exactly what they can do, and when and how to help them. He knows, too, what His enemies can and what they cannot do, and just how to prevent their evil designs or turn them to His own use. He loves all of His followers, and is ready to do for them all that they need. He remembers the weak points in their characters, but not to find fault or reprove. He stands ready to help and comfort the weak and the tempted. He is tender and loving to the most unworthy of His followers, and ever ready to help them do better. No one forgets sooner than He the misdeeds of his disciples, nor does any one remember longer than He the good they do. He wishes to see them faithful, noble, and happy, and to aid them to become so is His delight. He makes His people's interest His own; more than that it would be difficult to say.

That He is a popular leader is plain when we remember that Jesus has more followers than any other being. His people love Him, and many would be willing to die for Him. They would do for Him what they would do for no other living being, and they give for Him what no one else could induce them to give. They give their money, their time, their strength, their children—their very lives—for His sake and His work. Many of His disciples, if Jesus were to tell them to leave home, friends, native land, everything, and live among savages, would without a murmur go, and they would stay as long as He wished them to remain. If it were His will for them to die there, they would be willing to lay down their lives at His word. There never was a leader who could induce his followers to do and to suffer so much as Jesus can. They do it because they love Him, and not from fear.

Jesus is the one great conqueror; He is surely gaining possession of the whole world. Some day He will control all men, all nations, all powers, all wealth—everything good on this earth. He is to be the great ruler whose power and dominion all must own.

Jesus is the leader for you—wise, good, glorious, mighty. Will you follow Him?

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TORONTO, WEDNESDAY, JULY 22, 1885.

If the promoters of the Scott Act are wise they will not submit the Act in counties that have a large German or Catholic population. The Germans vote against it almost to a man, at least so we are informed. As a rule the Catholics vote against it, too. Something, however, depends on the influence of the local priest. Should he be in favour of the Act a number of his people are likely to go with him in spite of Archbishop Lynch's letter. Now that it is known that the German and Catholic votes may be counted against local prohibition the fact should be taken into consideration in submitting the Act. There is no use in courting defeat. In all counties in which the Methodist and Presbyterian element predominates the Act, under anything like sensible management, can be carried by a large majority. That is exactly how the matter stands, and those directly engaged in submitting the law to the people should govern themselves accordingly. There is no sense in playing into the hands of the enemy by submitting the law where the balance of power is held by elements that are certain to go against prohibition. That may seem brave but it is not wise.

THE Scott Act agitation seems to have developed a marvellous regard for Scriptural authority in the minds of a class of men who never were noted for anything of that kind before. Men who, it is to be feared, rarely read their Bibles, who certainly never darkened a church door, who never used the name of their Saviour except to feather an oath are found quoting quite glibly what they call the example of Christ and the teaching of the Apostles. It is a somewhat suspicious circumstance, however, that the one act of our Lord's life on which their minds seem to rest most is the making of wine at Cana. Our Lord spake as never man spake, and the four records of His life are full of His sayings, but strangely enough these new converts go instinctively to the allegation of His enemies about His habits of eating and drinking. Paul wrote a great many good things, but this class of anti-prohibition people go past all the high doctrine and sound moral precepts to that advice about the state of Timothy's stomach. There is nothing in Paul's writings they admire so much as His prescription for Timothy's dyspepsia. That was probably the smallest point Paul ever discussed. Well, if those anti-prohibitionists who confine their reading to these points would just extend their Bible studies and imbibed the spirit of the Master and of Paul all will be well.

THE return of the Volunteers this week awakens mingled feelings of gratitude and grief. Grateful we certainly ought to be for several things. That so many of our citizen-soldiers have returned in safety is of itself a matter that should cause feelings of thank-

fulness. We should be thankful that the insurrection was so speedily put down. Many thought that it would take all summer to quell the Half-breeds and perhaps years to quiet the Indians. Both have been done in three months. We should be grateful as well as proud of the endurance and pluck displayed by the Volunteers. The manner in which they stood those fearful marches shows that Canadian muscle is just about as good as the Old Country article, while the dash with which they charged the rifle-pits at Batoche proves that the spirit of the old sires is still found in Canadian sons. All honour to our citizen-soldiers. Whatever caused the rebellion, they were sent by their country to put it down, and they bravely did their duty. But let us not forget that all did not come home, and that some were brought home in their coffins. Amidst the general rejoicing the well-known lines come irresistibly to one's mind:

The people's shouts were long and loud,
My mother, shuddering, closed her ears,
Rejoice, rejoice, still cried the crowd,
"My mother answered with her tears."

That old scene was re-enacted in a good many Canadian homes during the past few days. Whilst the banners are waving, and the bands playing, and the crowds cheering, let us never forget the families that have lost their bread-winner, and the homes to which the soldier-boy never returns.

THE following are the questions in History set for the entrance examinations to the High Schools. The time given for answering them was an hour and a quarter. Just fancy a lad of about ten beginning to wrestle with this paper, knowing that he had but an hour and fifteen minutes to answer these eight questions:

1. Give an account of the coming of the English into Britain.
2. State the causes and results of the Wars of the Roses.
3. Show that Elizabeth's reign marked the beginning of a new state of things in England.
4. Outline the course of the English Revolution, stating its causes and its results.
5. Sketch the career of William Pitt, the elder. Describe the condition of England when he was at the head of her affairs.
6. Name the wars of England which directly concerned her North American colonies. Give an account of any one of them.
7. Show the truth of the statement that England and Canada are now governed by the people. Show also that this has not always been the condition of matters.
8. What makes an event or a person important in the history of a nation? Why is each of the following important in the history of the English nation: Hampden, Henry VIII., Wilberforce, Chaucer, the Treaty of Paris, and the French Revolution.

There may be boys in the public schools of Ontario who could come somewhat near answering these questions in an hour and a quarter, but Macaulay couldn't accomplish any such feat. In fact, Macaulay found material enough in Number 5 for one of his longest essays and we are sure he did not write that essay in an hour and a quarter. The first part of Number 8 admits of a great variety of answers. The number of things that makes a person "important in the history of a nation" is almost infinite. One way is to shoot some person already important. Guiteau got his importance in that way.

SCIENCE AND PRAYER.

AMONG a number of able contributions to the current number of the *Presbyterian Review* is one by Principal MacVicar, of Montreal, on "Science and Prayer," which will reward careful perusal. This superior theological quarterly has enlisted the services of the ablest Presbyterian scholars in Europe and America, and the Canadian Church has abundant reason for satisfaction that she possesses not a few scholarly theological thinkers, conversant with the scientific and religious problems occupying intelligent minds of the age. Christian truth is sometimes presented in such forms that many turn from it contemptuously. In this they may not be without blame, but it is a patent fact nevertheless. It is perfectly true we need a sanctified ministry, but it is no less true that the times emphatically demand a ministry possessed of a solid and comprehensive education. It may be that good pious men whose capabilities and opportunities have been limited speak slightly of natural gifts and acquired advantages; but in doing so they speak foolishly if not presumptuously.

Dr. MacVicar is not a man whose education is "finished." He is as diligent a student as in the days of

his youthful enthusiasm. He is not afraid to face the difficulties and to master the teachings of modern scientific research. He appreciates what permanent discoveries it has made; he estimates its spirit and comprehends its dreadfully matter-of-fact inclination and properly estimates its trend. Whilst there is no disposition to disparage the naturalistic science now in the ascendant. There is no petty carping, no inclination to decry or ridicule the pretensions of even the most self-satisfied or complacent of its professors. Personally they are treated with the respect that one scholar owes another, while their theories and teachings are subjected to calm philosophic scrutiny.

The subject of Dr. MacVicar's paper is one of great practical interest. It treats the difficulties urged by certain minds against prayer. There is a general assumption that the exercise of prayer is incompatible with the teachings of modern science. The postulates in which this sophism is expressed are taken up separately and disposed of in a clear and masterly way. There is no dexterous evasion of a difficulty, it is squarely met and in each case successfully disposed of. It too often happens that disquisitions of the nature now commented on are dry and cumbrous in style, wearying even to the sympathetic reader. Dr. MacVicar's style is not only in strict accordance with the requirements of scientific discussion, but is vigorous, trenchant and sententious, having also the merit of being easily intelligible to the average reader.

The paper discusses in succession the following current objections to prayer: (1) It is needless; (2) The logic of statistics is supposed to show prayer to be useless; (3) It is alleged that prayer fails when tested by the experimental methods of science; (4) It is urged especially in the name of science that answers to prayer are wholly incompatible with the uniformity of natural laws; (5) It is alleged that answers to prayer are incredible because they demand a belief in miracles, to which modern science is opposed; and (6) It is agreed that men have frequently been imposed upon by pretended miracles, said to have been wrought in answer to prayer, and, therefore, we can have no confidence in it.

These various objections are taken up and carefully considered, and the necessity and reasonableness of prayer demonstrated. Dr. MacVicar's method of treatment finds a good illustration in the following:

For example, Professor Tyndall says: "The dispersion of the slightest mist by the special volition of the Eternal would be as great a miracle as the stoppage of an eclipse or the rolling of the St. Lawrence up the Falls of Niagara. No act of humiliation, individual or national, could call one shower from heaven or deflect toward us a single beam of the sun." Certainly not; and Tyndall might have added that science is equally helpless, even all the sciences combined cannot bring us a shower from heaven; but God can, and God has promised to do so in answer to prayer, and we believe that He is true to His promise. We know that He has already answered such prayers, and can do so again. And as to the cases supposed, that of having the St. Lawrence roll up the Falls of Niagara, and that of praying for rain, they are obviously and fundamentally different. We can see no good purpose to be served by the reversal of the torrent of Niagara, and we have no reason to expect God to work miracles for the amusement of men or to gratify their craving for the wonderful. While on the other hand there are many beneficent ends which might be accomplished under special and exceptional circumstances by the descent of a copious rain. Besides, God has not promised the stoppage of an eclipse, or the reversal of the stream of the Niagara; and if we are twitted upon our inability to effect such marvels by prayer, this is the reason, and one which common sense and reverence for the Divine majesty will approve. We are not at all ashamed to decline the challenge, and refuse to go about to organize a union prayer meeting, to ask for either of these wonders, because there is a vast and essential difference between asking according to our own whim, and pleading God's sacred promise. In this connection it is well to emphasize the scientific conclusion formulated in our Shorter Catechism, that prayer is to be offered only "for things agreeable to God's will."

NATIONAL ASSIMILATION.

NOT so very long ago the American Republic was supposed to assimilate the different races that sought a home for themselves in the New World. Freedom was in the air, and new-comers, leaving behind them the narrow ideas and antiquated habits of their old homes, became rapidly Americanized. It was their proud boast that they were American citizens. Their patriotism was of the most demonstrative kind. The native American in his devotion to country was tame in comparison.

The large influx of Irish people, however, has altered this state of things in many respects. They change their home but not their characteristics. They

brought their likes and dislikes with them and these have grown to rankness in the new soil. The average American politician of former days used to impress newcomers with the importance of building up a homogenous race on this New Continent; that it would be unwise to perpetuate the traditions and the ways of other lands. The wary politician knows that such advice is exceedingly unpalatable to the crowds that come from Ireland. The Irish vote is what the political parties angle for with great dexterity. There is no nationality on this Continent that requires or receives more political attention than the Irish. Political leaders are exceedingly careful to make matters as pleasant for them as they can, and powerful journals are no less solicitous to win their good graces. The result is that Irish political organizations wield a disproportionate power; it is said that they almost control the municipal government of New York.

For a number of years a large stream of German immigration has been flowing into the United States. They are for the most part an industrious and a law-abiding class. Wherever they have settled they have carried with them their proverbial thrift, and have fulfilled with credit the common duties of citizenship. In general they are an intelligent people, and are in many respects a most desirable class of immigrants. Among them, however, are to be found those who have imbibed extreme anarchic and atheistic views. The lurid speeches regularly delivered at Chicago Sunday meetings afford anything but edifying reading. It may be that these are comparatively meaningless and that they do little harm. Still there are certain effects they are sure to produce. Such incendiary utterances, filled with class hatred, cannot fail to have a disastrous effect on the minds of the young people who have the misfortune to listen to these anarchic orators. Many of these speakers, by no means confined to the Teutonic race, have been at war with their condition in their native land where freedom is restricted, and now they claim the consideration due to persecuted political exiles. Such accessions to the United States population have been described as anti-Protestant, anti-Temperance, anti-Sabbath, and anti-Bible. The influence they exert is antagonistic to moral and religious advancement.

Another characteristic of the foreign element is the large number of criminals that seek a refuge on this continent. The European criminal, when the officers of the law are after him makes, if he can, for the United States. Those who have expiated their offences by a term of imprisonment seek new fields for their enterprise. No doubt amongst these are not a few who desire to begin life anew, with the resolve to conduct themselves honestly and respectably; but there are too many who only come to swell the rapidly extending criminal classes who have haunts in all the large cities of the New World.

Thoughtful observers are beginning to look seriously at the problem that the large foreign element in the United States presents. It is a question of great moral and religious import. Within the last few days ominous reports are coming from Utah. Feeling between Mormon and Gentile is becoming intensely bitter. On Independence Day in Salt Lake City, the national flag was displayed at half-mast, out of disrespect to the people of the United States who insist on the suppression of polygamy. Some are apprehensive of an outbreak on the part of the Mormons, and then there would be the bitterness of a religious war.

It is obvious that if the work of national assimilation is to progress satisfactorily there must be less political pandering to religious and race prejudices. While the United States and Canada cordially welcome all, irrespective of creed or nation, who desire to find scope for their industry and homes for themselves they are to be welcomed as citizens and simply treated as such. Here in Canada we have not followed out this rule as strictly as we should have done. The Roman Catholic vote in Canada is relatively as important a factor in our politics as is the case with our neighbours across the boundary line. The Churches must also do their duty to those who come to live amongst us. The means of grace ought to be brought within their reach, and there must be a consistent practice of all incumbent religious duties as an effective protest against the irreligion that were it to prevail would sap the foundations of society. Canada is happily a land of Christian light and liberty; but our prayer and effort ought to be that it become practically a Christian nation.

Books and Magazines.

MIND IN NATURE. (Chicago: Cosmic Publishing Co.)—The July number of this new magazine, chiefly devoted to psychology, supplies its readers with a number of brief papers on interesting topics.

CANADA THE FREE. (Toronto: John Imrie.)—This is a spirited national song written by the publisher in the measure of the National Anthem, to the music of which, arranged by John Cheshire, the words are set.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn (St Louis Courier Journal Building).

This meritorious monthly continues to supply its readers with a pleasing and instructive variety of subjects. It is admirably adapted for family reading.

JACOB JENNINGS THE COLONIST. By Janet Gordon. (Edinburgh: Oliphant, Anderson & Ferrier.)—This is a well written story telling how a young Scotch lad made his way successfully in the Cape Colony. The narrative is gracefully told, and the influence of the book is good. It is neatly and tastefully got up.

ASIATIC CHOLERA. By Oscar C. DeWolf, M.D. (Chicago: The American Book Co.)—Dr. DeWolf, Commissioner of Health, Chicago, has written a concise little pamphlet, instructing people concerning the nature of cholera, and what is best to be done to prevent its spread. It cannot fail to be useful.

GRANDMA AND HER CHILDREN. (Edinburgh: Oliphant, Anderson & Ferrier.) A nice little book for young folks containing the story of Grandma and her Children and a quaint ballad: "A Race of Old," written in a free, flowing rhythmic style.

HESTER GLEN'S HOLIDAYS. By Robinson F. Hardy.

THE PEARL NECKLACE. By the same author. (Edinburgh: Oliphant, Anderson & Ferrier.)—The authoress of these stories has acquired a reputation as a successful writer of books for children. These two brief narratives are admirably written and carry along with them a thoroughly healthy moral.

A DIVIDED HOUSE. By Annie S. Swan. (Edinburgh: Oliphant, Anderson & Ferrier.)

SHADOWED LIVES, AND BESS, THE STORY OF A WAIF. By the same author. (Edinburgh: Oliphant, Anderson & Ferrier.)—Annie S. Swan has made her mark, and most deservedly. The favour with which the numerous productions of her pen are received is a good evidence that the reading community appreciate genuine merit when they meet with it. The work first named in the notice has obtained a most cordial reception. The narrative is admirably written, the delineations of character are true to nature, and the tone of feeling is pure and healthy. Such a work is a benediction to the reader. The story of Bess is lovingly and achingly told.

COREA, WITHOUT AND WITHIN. By William Elliot Griffis. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is a most interesting account of a country that on various accounts has come into prominence of late. The author has an intimate acquaintance with his subject and has the faculty of presenting his facts clearly and concisely. The book gives an excellent account of the history, manners, customs and religious condition of the Coreans. It also contains a thrilling narrative of Hendrick Hamel's shipwreck, captivity and adventures in that country.

THE CONVERTED CATHOLIC. (New York: James A. O'Connor.)—This is a polemical magazine, but the term is used in the best sense. It endeavours to dispel the darkness of Romanism and to hold aloft the torch of Gospel truth. The work is performed in no uncharitable or bitter spirit. There is in the July number a variety of important articles bearing upon leading characteristics of Romanism. Those who desire to understand what Romish baptism is will find in its pages a most instructive paper on the subject. There is also a fine little tribute to the memory of the late Rev. John J. Casey, of Taylor Church, Montreal.

QUESTIONS OF THE DAY. Lectures delivered in the David Morrice Hall, Montreal. (Montreal: Wm. Drysdale & Co.) The publisher of this handsome volume is to be congratulated on his enterprise in issuing in permanent form the admirable series of Sunday lectures delivered during the session of 1883-84 in the

David Morrice Hall. The volume contains "Science and Prayer," by Rev. D. H. MacVicar, D.D., LL.D.; "The Creed of the Agnostic," by Rev. J. F. Stephenson, D.D., LL.B.; "Evolution in Morals," by Rev. J. S. Black; "Atheism or Theism; Which?" by Rev. John Jenkins, D.D., LL.D.; "The Descent of Man," by Rev. John Campbell, M.A.; "Moral Influence Theory of Christ's Death," by Rev. William Caven, D.D.; and the "Morality of the Old Testament," by the Rev. G. H. Wells.

NOTES FROM A SCOTT ACT COUNTY.

MR. EDITOR,—We have now been over two months under the Scott Act and we seem to get along much the same as usual; business has not come to a standstill and the old toppers still continue to get their whiskey. A good many people who were opposed to the introduction of the Act have done all in their power to make it appear as ineffective as possible. Some farmers who had barn-raising purchased large quantities of whiskey and got as many as possible to indulge too freely in order to be able to say how many were drunk in a Scott Act county. Of course this was not the fault of the Scott Act. But it would seem to me that the spirit and letter of the Act might be much better observed than they are. That "law-abiding citizen," the hotel-keeper, is falling into all sorts of ways to evade the law. He will keep a barrel of liquor in some accommodating neighbour's house, or sometimes in his own barn, and merely carry in a pailful into the bar-room as it is required, and the Inspector, whose visits are like angels, few and far between, thinks the pail of whiskey is only a little soft water for washing the pop glasses. So far as I can learn, the powers that be have not made a very wise selection in their choice of officers to carry out the provisions of the Act. However, we have a great many men in our population who have become so used to "a drop of the crathur" that they seem to think they cannot live without it, and if we could only stop the young and rising generation from acquiring tipping habits, we would be making one grand step towards Prohibition. But as far as my observation goes, the Scott Act with all its numerous failings is as well if not better observed than the Crooks Act was during the last few years.

During the agitation previous to the voting, we had some great orators amongst us, but as far as I can find out, the lectures given by Mrs. Youmans were the most productive of results at the polls. I know quite a number who were properly influenced by Mrs. Youmans' one lecture in this place.

I sincerely trust that the officers appointed for the enforcement of the Scott Act will see that those who break the law are properly dealt with as the statute directs; at the same time we must remember that it is the grace of God that can alone change the heart of the poor drunkard. "Without Me ye can do nothing." SCRIBBLER.

AN IMPORTANT INCIDENT.

In an obscure corner of a humble chapel there sat, one Sunday morning, a young man burdened with a sense of sin. His heart was longing for rest and peace. The preacher rose in the pulpit. He was a feeble old man, a Methodist, I believe. He was not learned, not eloquent, not famous.

With a trembling voice he announced his text: "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." He exalted Christ as the sinner's only refuge. As Moses lifted up the serpent so he displayed Christ. The congregation was small. The eyes of the preacher seemed to rest upon the young man. Raising his voice he shouted: "Young man, look, look now?"

It was the birth-moment of the new life. The young man looked and lived. With the look of faith came life. The burden fell from his heart. Joy filled his soul. He left the house justified. The humble preacher knew not, but God did, what glorious work was done that morning. That young man is known throughout the entire world as one of the greatest preachers since Paul's translation. His name—need I say it?—is Charles H. Spurgeon.—Dr. MacArthur.

A SIGNIFICANT token of progress is furnished by the fact that the Church Union proposes to create a "house of laymen," but it is to be merely consultative and not to interfere with the rights of the Synod.

Choice Literature.

LAICUS;

OR, THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER V.—OUR CHURCH FINANCES.

I found one evening last week, on coming home, a business-like-looking letter lying on my library table. I rarely receive letters at Wheathedge; nearly all my correspondence comes to my New York office. I tore it open in some surprise and read the note as follows:

WHEATHEDGE, Oct. 9,

DEAR SIR, A meeting of the male members of the congregation of the Calvary Presbyterian Church will be held on Thursday evening, at eight p.m., at the house of Mr. Wheaton. You are respectfully invited to be present.

Yours respectfully,

JAMES WHEATON, *Ch'n B'd Trustees.*

"Well," said I to myself, "I wonder what this means. It can't be a male sewing society, I suppose. It can hardly be a prayer-meeting at Jim Wheaton's house. Male members! eh? I thought the female members carried on this church." In my perplexity, I handed the note to my wife. She read it with care. "Well," said she, "I am glad the people are waking up at last." "What does it mean?" said I. "It means money," said she. "Or rather it means the want of money. Mrs. Work told me last week she believed her husband would have to resign. All last quarter's salary is overdue, and something beside. It seems that Mr. Wheaton has begun to act at last. I don't see what they want to make such men church officers for."

My wife has not very clear ideas about the legal relations which exist between the church and the society. Mr. Wheaton is an officer, not of the church but of the society; but I did not think it worth while to correct the mistake.

"I do want to think kindly of everybody," said Jennie; "but it makes me indignant to see a minister defrauded of his dues."

"Defrauded is a pretty strong word, Jennie," said I.

"It is a true word," said she. "The people promise the minister \$1,200 a year, and then pay him grudgingly \$900 and don't finally make up the other \$300 till he threatens to resign; if that is not defrauding, I don't know what is. If Mr. Wheaton can't make the Board of Trustees keep their promises any better than that, he had better resign. I wish he would."

Mr. Wheaton is not a member of the church; and, to tell the truth, his reputation for success is greater than his reputation for integrity. But he is president of the Koniwasset branch railroad, and a leading director of the Koniwasset coal mines, and a large operator in stocks, and lives in one of the finest houses in Wheathedge, and keeps the handsomest carriage, and hires the most expensive pew, and it was considered quite a card, I believe, to get him to take the presidency of the Board of Trustees.

"Of course you'll go, John," said Jennie.

"I don't know about that, Jennie," said I. "I don't want to get mixed up with our church finances in their present condition."

"I don't know how they are ever to get in a better condition, John," said she. "Unless some men like you do get mixed up with them."

Jennie, as usual, knew me better than I knew myself. I went. I was delayed just as I was starting away, and so, contrary to my custom—for I rather pride myself on being a very punctual man—I was a little late. The male members of the Calvary Presbyterian Congregation were already assembled in Mr. James Wheaton's library when I arrived. I was a little surprised to see how few male members we had. To look round the congregation on Sunday morning, one would certainly suppose there were more. It even seems to me there were at least twice as many at the sewing society when it met at James Wheaton's last winter.

I entered just as Mr. Wheaton was explaining the object of the meeting. "Gentlemen," said he, suavely, "the Calvary Presbyterian Church, like most of its neighbours, has rather hard work to get along, financially. Its income is not at all equal to its expenditures. The consequence is we generally stand on the debtor side of the ledger. As probably you know, there is a mortgage on the church of four thousand dollars. The semi-annual interest is due on the first of next month. There is, I think, no money in the treasury to meet it."

Here he looked at the Treasurer as if for confirmation, and that gentleman, a bald-headed, weak-faced man, smiled a mournful smile, and shook his head feebly.

"The Board of Trustees," continued the President, "have directed me to call this meeting and lay the matter before you."

There was a slight pause—a sort of expectant silence. "It isn't a large sum," gently insinuated the President, "if divided among us all. But, in some way, gentlemen, it must be raised. It won't do for us to be insolvent, you know. A church can't take the benefit of the bankrupt act, I believe, Mr. Laicus."

Being thus appealed to, I responded with a question. Was this mortgage interest all that the church owed? No! the President thought not. He believed there was a small floating debt beside. "And to whom," said I, "Mr. Treasurer, is this floating debt due?" The Treasurer looked to the President for an answer, and the President accepted his panimic hint.

"Most of it," said he, "I believe to the minister. But I understand that he is in no special hurry for his money. In fact," continued he, blandly, "a debt that is due to a minister need never be a very serious burden to a church. Nominally it is due to him, but really it is distributed around among the members of the church. Part is due to the grocer, part to the tailor, part to the butcher, part to the dress-maker, and part is borrowed from personal friends. I lent the parson twenty-five dollars myself last week. But mort-

gage interest is another matter. That, you know, must be provided for."

"And pray," said I, for I happened to know the parson did need the money, "how much is the pastor's salary? And how much of it is overdue?"

"Well," said the President, "I suppose his salary is about two thousand dollars. Yes," continued he, thoughtfully, somewhat affectionately playing with his gold watch-chain, "it must net him fully that amount."

I was wondering what this "about" meant, and whether the minister did not have a fixed salary, when Deacon Goodsole broke in abruptly with "It's twelve hundred dollars a year!"

"Yes," responded the President, "it is nominally fixed by the Board at twelve hundred dollars. But then, gentlemen, the perquisites are something. In the course of a year they net up to a pretty large amount. Last winter the ladies clubbed together and made the parson a present of carpets for his parlours; the year before we gave him a donation party; almost every year, Deacon Goodsole sends him a barrel of flour from his store; in one way or other he gets a good many similar little presents. I always send him a free pass over the road. And then there are the wedding fees which must amount to a handsome item in the course of the year. It can't be less than two thousand or twenty-five hundred all dollars told. A very snug little income, gentlemen."

"Double what I get," murmured Mr. Hardeap. A very exemplary gentleman is Mr. Hardeap, the carpenter, but more known for the virtue of economy than for any other. He lives in three rooms over his carpenter shop down in Willow Lane. If our pastor lived there he would be dismissed very soon.

I wondered, as the President was speaking, whether he included the profits made in selling Koniwasset coal to the Newton railroad among his perquisites, and as part of his salary. But I did not ask.

"Week before last," said Deacon Goodsole, "the parson was called to attend a wedding at Compton Mill. He drove down Monday, through that furious storm, was gone nearly all day, paid six dollars for his horse and buggy, and received five dollars wedding fee. I wonder how long it would take at that rate to bring his salary up to twenty-five hundred dollars."

There was a general laugh at the parson's mercantile venture, but no other response.

"Well, gentlemen," said the President, a little gruffly, I fancied, "let us get back to business. How shall we raise this mortgage interest? I will be one of ten to pay it off."

"Excuse me," said I, gently, "but before we begin to pay our debts, we must find out how much they are. Can the Treasurer tell us how much we owe Mr. Work?"

The Treasurer looked inquiringly at the President, but getting no response, found his voice, and replied, "Three hundred dollars."

"The whole of last quarter?" said I.

The Treasurer nodded.

"I think there is a little due on last year," said Deacon Goodsole.

"A hundred and seventy-five dollars," said the Treasurer.

"The fact is, gentlemen," said the President, resuming his blandest manner, "you know the Methodists have just got into their new stone church. The Trustees thought it necessary not to be behind their neighbours, so we have completely upholstered our church anew, at a cost of five hundred dollars." ("And made the parson pay the bill," said Deacon Goodsole, *sotto voce.*) "We should have frescoed it, too, if we had had the money." ("Why didn't you take his wedding fees?" said the Deacon, *sotto voce.*)

"Well, for my part," said I, "I am willing to do my share toward paying off this debt. But I will not pay a cent unless the whole is paid. The minister must be provided for."

"I say so, too," murmured Mr. Hardeap. I was surprised at this sudden and unexpected reinforcement. The Deacon told me afterwards that Mr. Hardeap had been repairing the parson's roof and had not got his pay.

"Perhaps," continued I, "we can fund this floating debt, make the mortgage four thousand five hundred, raise the difference among ourselves, and so clear it all up. Who holds the mortgage?"

This question produced a sensation like that of opening the seventh seal in heaven. There was silence for the space of—well, something less than half an hour. The Treasurer looked at the President. The President looked at the Treasurer. The male members of the congregation looked at each other. The Deacon looked at me with a very significant laugh lurking in the corners of his mouth. At length the President spoke.

"Well, gentlemen," said he, "I suppose most of you know I hold this mortgage. I have not called you together because I want to press the church for money. But a debt, gentlemen, is a debt, and the church, above all institutions, ought to remember the divine injunction of our blessed Master (the President is not very familiar with Scripture, and may be excused the blunder). "Owe no man anything." ("Except the minister," said Deacon Goodsole, *sotto voce.*) The proposition of our friend here, however, looks like business to me. I think the matter can be arranged in that way."

Arranged it was. The President got his additional security, and the parson got his salary, which was the main thing Jennie cared for. And to be perfectly frank with the reader, I should not have gone near Jim Wheaton's that night if it had not been that I knew it would please Jennie. I wait with some curiosity to see what will become of a church whose expenditures are regularly a quarter more than its income. Meanwhile, I wonder whether the personal presents which friends make for affection's sake to their pastor ought to be included by the Board of Trustees in the estimate of his salary? and also whether it is quite the thing to expect that the pastor will advance, out of his own pocket, whatever money is necessary to keep his church from falling behind its neighbours in showy attractions?

CHAPTER VI.—AM I A DRONE?

Deacon Goodsole wants me to take a class in the Sabbath school. So does Mr. Work. So I think does Jennie, though she does not say much. She only says that if I did she thinks I could do a great deal of good. I wonder if I could. I have stoutly resisted them so far. But I confess last Sunday's sermon has shaken me a little.

I was kept in the city on Saturday night by a legal appointment, and went the next day to hear my old friend, Thomas Lane, preach. His text was "Why stand ye here all the day idle?"

He depicted very graphically the condition of the poor in New York. He is a man of warm sympathies, of a large and generous heart. He mingles a great deal with the poor of his own congregation. To his credit and that of his wife he it said, there is a good many poor in his congregation. But he does not confine his sympathies to his own people. He told us of that immense class who live in New York without a church-home, of the heathen that are growing up among us.

"You need not go to Africa," said he, "to find them. They come to your door every morning for cold victuals. God will hold you responsible for their souls. Are you in the Sabbath school? Are you in the mission schools? Are you in the neighbourhood prayer-meeting? Are you a visitor? Are you distributing tracts? Are you doing anything to seek and to save that which is lost?" Then he went on to say what should be done; and to maintain the right and duty of laymen to preach, to teach, to visit, to do all things which belong to "fishers of men." "There are a great many church members," said he, "who seem to suppose that their whole duty consists in paying pew-rent and listening to preaching. That is not Christianity. If you are doing nothing you are drones. There is no room in the hive for you. The Church has too many idle Christians already. We don't want you."

He did not argue. He simply asserted. But he evidently felt the truth of all that he said. I believe I should have decided at once to go into the Sabbath school as soon as I came home, but for a little incident.

After church I walked home with Mr. Lane to dine with him. Mr. Sower joined and walked along with us. He is at the head of a large manufacturing establishment. He is one of Mr. Lane's warmest friends. Mr. Lane believes him to be a devoted Christian. "Well, parson," said he, "I suppose after to-night's sermon there is nothing left for me to do but to take a letter from the Church—if you don't excommunicate me before I get it."

"What's the matter now?" said the parson.

"I am neither visiting," said Mr. Sower, "nor distributing tracts, nor attending a tenement-house prayer-meeting, nor preaching, nor working in a mission, nor doing anything in the Church; but going to its service and paying my pew-rent, and sometimes a little something over to make up a deficiency. The fact is every day in the week I have my breakfast an hour before you do, and am off to the factory. I never get home till six o'clock, sometimes not then. My day's work uses up my day's energies. I can't go to a tenement house prayer-meeting, or to tract distribution in the evening. I can hardly keep awake in our own church prayer-meeting. If it were not for Sunday's rest my work would kill me in a year. I sometimes think that perhaps I am devoting too much of my time to money-making. But what shall I do? There are four hundred workmen in the factory. Most of them have families. All of those families are really dependent on me for their daily bread. It takes all my life's energies to keep them employed. Shall I leave that work to take hold of tenement-house visitation and tract distribution?"

Mr. Lane replied promptly that Mr. Sower was to do no such thing. "Your factory," said he, "is your field. That is the work God has given to you. It is your parish. Do not leave it for another—only do not forget that you have to give an account of your parochial charge. You are to study, not how to get the most money out of your four hundred workmen, but how to do them most good. That is Christian duty for you. But your case is very peculiar. There is not one man in a thousand situated as you are."

Then I began to think that perhaps my law office was my field. It gives me enough to do I am sure. We are not all drones who are not working for the Church. There is a work for Christ outside. And I do not want to take a Sabbath school class. I want Sunday mornings to myself. Every other morning I have to be an early riser. I do enjoy being lazy Sunday morning.

But then there is that class of young men from the mill. Deacon Goodsole says they don't know anything. He has no one who can manage them. And Mr. Work thinks it's a dreadful sin, I do not doubt, that I do not take it at once. I do not care much for that. But Jennie says I am just the one to manage these boys if I feel like undertaking it. And I would like to prove her good opinion of me true.

I was just in that perplexity when night before last a meeting on behalf of the City Mission Society was held here. Mr. Miggins, the superintendent of city missions, was one of the speakers.

He made an earnest and at times a really eloquent speech. He would have made a splendid jury lawyer. He depicted in the most lively colours the wretched condition of the lowest population of New York. With all the eloquence of a warm heart, made more attractive by his broad Scotch, he pleaded with us to take an active part in their amelioration. "Pure religion and undefiled, before God and the Father, is this," cried he, "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

I resolved to take up that class of mission boys straight-ways. But as I came out I met Hattie Bridgeman. She is an old friend of Jennie's and has had a hard, hard life. Her husband is an invalid. Her children are thrown on her for support. As I met her at the door she pressed my hand without speaking. I could see by the trembling lip and the tearful eye that her heart was full. "I wish I had not come to night," she said, as we walked along together. "Such thoughts make my heart bleed. It seems as though

I ought to go right out to visit the sick, comfort the afflicted, care for the neglected. But what can I do? My children are dependent on me. These six weeks at Wheathedge are my only vacation. The rest of the time I am teaching music from Monday morning till Saturday night. Sunday, when I ought to rest, is my most exhausting day. For then I sing in church. If I were to leave my scholars my children would starve. How can I do anything for my Saviour?"

It was very plain that she was to serve her Saviour in the music lesson as indeed she does. For she goes into every house as a missionary. She carries the spirit of Christ in her heart. His joy is radiant in her face. She preaches the Gospel in houses where neighbourhood prayer meetings cannot be held, in households which tract-distributors never enter. The street that needs Gospel visitation most is Fifth avenue. That is her district. And, nobly, though unconsciously, she fulfils her mission. More than one person I have heard say: "If to be a Christian is to be like Mrs. Bridgeman I wish I were one." Our pastor preaches no such effective sermons as does she by her gentleness, her geniality, her patience, her long suffering with joyfulness. And when the Sabbath comes, her voice, though it leads the service of song in a fashionable city church, expresses the ardour of her Christian heart, and is fraught with quite as true devotion as the prayers of her pastor.

Something like this Jennie told her as we walked along from church; and she left us comforted. And I was a little comforted too. It is very clear, is it not, that we are not all drones who are not at work in the church. There are other fields than the Sabbath school.

Do I carry Christ into my law office, and into the courtroom, as Mrs. Bridgeman does into the parlour and the choir? That is the first point to be settled. The other come up afterward. But it does persist in coming up. It is not settled yet. Will it hurt my Sunday to take that class for an hour? I doubt it.

I must talk it over with Jennie and see what she really thinks about it.

(To be continued.)

THE DEGRADATION OF DEGREES.

The public are demanding a reform in regard to the mode of conferring higher degrees, and especially honorary degrees. The terms on which such degrees as Doctor of Philosophy, Doctor of Science, Doctor of Literature, and the like, should be granted, might be reviewed with profit and public approbation. The general sentiment is that they should be given only after a course of study in a special department has been pursued, and an examination held upon it.

There is a deep and growing dissatisfaction with the mode in which honorary degrees are conferred at commencements and on other occasions. They are bestowed on no principle that I can discover. The end intended by all academic titles is to call forth, encourage and reward scholarship. They are prostituted when they are turned to any other ends.

It is alleged that they are given at times merely from personal friendship—I believe that such cases are not numerous in our higher colleges. The avowed principle on which they are commonly bestowed is to secure friends to the college, in ministers of religion, in teachers, in wealthy or influential men. But this end is not always secured. The public are shrewd enough to see through the whole thing and despise the action and the actors. Trustees should see the sneer that gathers on the face of intelligent people when they hear or read of a degree bestowed on some person who has done nothing to deserve it. A decent, respectable minister gets a D.D., and it is that he is thereby pre-engaged to the college, to which he will send all the boys in his congregation. But he is surrounded by half-a-dozen ministers who feel that they are quite as good as he is, and, having been overlooked, they are tempted to send their boys elsewhere.

Surely a way may be devised, by which these evils, about which the public is now sensitive, may be avoided, and honorary degrees given only to men who have promoted scholarship or done some great work fitted to elevate mankind. The recommendations for degrees should not be left with a common board, which has no means of making a scrutiny. It should proceed from a company of select men who make careful enquiry as to the qualifications of the persons nominated. It might be left with the senate or council, when there is such a body; when there is not, the board of trustees might appoint a standing committee, consisting of its most scholarly members, to sift all applications and report to the board. As to American colleges scattering titles over the world, the practice might now cease, and every man be left to seek the honour from his own country, where they can best judge of him. This would certainly have one good effect: it would prevent American degrees from becoming the laughing stock of Europe.—Dr. H. Cosh.

INTEMPERANCE PAST AND PRESENT.

Our ancestors did not live in the days of ardent spirits, nor amid the shameful multiplicity of the public houses which Lord Cairns called gins and traps of ruin. There are three moments in the history of drink in England. One is the increase of intemperance caused by our soldiers, who in the reign of Queen Elizabeth had learned the bad habit in the wars of the Netherlands. Another is the change in the character of public houses. Intended for the lodging of wayfaring people, they became, as they are called in an Act of Parliament of the reign of James II., "for entertainment and harbouring of lewd and idle people to spend their money and their time in a lewd and drunken manner." The third took place in the year 1724, which is fixed upon by Mr. Lecky as the most momentous in the eighteenth century, because gin drinking was then commonly introduced into England, and began to spread with all the rapidity of an epidemic. If our opponents desire to estimate the effects of these events upon the upper classes, the lower classes and the army, I will refer them to no temperance writers, but to standard works of English literature. They will find the effects of drink on statesmen and "the upper ten thousand"

in a harrowing chapter about the "Age of Gout" in Mr. Trevelyan's "Life of Fox." They will read the horrors which began to be produced among the masses in the brilliant pages of Mr. Lecky. They will see the difference between a drunken and a sober army portrayed by many authorities—notably in the letters of Sir H. Havelock, and in Mr. Kinglake's "History of the Crimean War." In Sir John Kaye's "History of the Indian Mutiny" they will see how on one day of frightful peril the all but universal drunkenness of our army brought us within an inch of the total loss of our Indian Empire. These are but a few of hundreds of proofs that the conditions of modern times are altered for the worse, and they may serve to explain why some of us are afraid that this iniquity, if we continue to regard it with immoral acquiescence, will sooner or later be our national ruin. Archdeacon Farrar, in the Nineteenth Century.

THE OLD HOME.

"Return, return," the voices cried,
 "To your old valley, far away;
 For softly on the river tide
 The tender lights and shadows play;
 And all the banks are gay with flowers,
 And all the hills are sweet with thyme;
 You cannot find such bloom as ours
 In yon bright foreign clime!"

For me, I thought, the olives grow,
 The sun lies warm upon the vines;
 And yet, I will arise and go
 To that dear valley dim with pines!
 Old loves are dwelling there, I said,
 Untouched by years of change and pain;
 Old faiths, that I had counted dead,
 Shall rise, and live again.

And still "Return, return," they sung,
 "With us abides eternal calm;
 In these old fields, where you were young,
 We cull the heart's ease and the balm;
 For us the flocks and herds increase,
 And children play around our feet;
 At eve the sun goes down in peace—
 Return, for rest is sweet."

Then I arose, and crossed the sea,
 And sought that home of younger days;
 No love of old was left to me,
 (For Love has wings, and seldom stays);
 But there were graves upon the hill,
 And sunbeams shining on the sod,
 And low winds breathing: "Peace, be still;
 Lost things are found in God."

—Sarah Doudney, in Good Words.

THE CONSISTORY.

The word is a term which was originally applied to an antechamber or outer room of the palaces of the Emperors of Rome, where the petitioners for justice assembled and awaited the presence of the Emperor, and the phenomena of which has formed the motive of ancient and realistic poetry, no less than the inspiration of modern recreative or imaginative art. The emperor, upon his entrance into the consistory, took his seat upon a tribunal, while the others stood *consistebant* around him. The word consistory, as a term of ecclesiastical law, in which sense it is for the most part employed in the usage of to-day, came to be used first of all to denote certain ecclesiastical councils, in which the bishop was seated, while the presbyters and other clergy stood around him. It proceeded by degrees to be referred generally to all ecclesiastical councils at which a bishop presided, and in which matters of order rather than of doctrine were discussed and decided. The term "consistory," as used in the Latin Church, is applied at Rome to denote a meeting of the college of cardinals convoked by the Pope and held under his presidency, the presence of his holiness being a necessary condition to constitute the assembly of cardinals a consistory. Consistories are either public or private. A public consistory is now rarely summoned, and is, in fact, an extraordinary assembly of cardinals, at which either prelates and ecclesiastical magnates are present, and over which the Pope presides in his pontifical robes of state. It was customary for the Pope to receive foreign sovereigns and their ambassadors in a public consistory, and the hat used to be conferred on newly created cardinals in such an assembly. The private or secret consistory is the ordinary court in which the cardinals attend on the Pope, and in which the latter formally transacts certain ecclesiastical matters which are of sufficiently high importance to be deemed consistorial, such as the nomination to all consistorial benefices, the creation of cardinals, the confirmation of the election of bishops and their deposition, the appointment to vacant sees, the sending of the pallium to archbishops, and the granting of extraordinary dispensations. This extraordinary consistory of the Pope is for the most part held in a chamber of the Papal Palace at Rome, known as the Camera Papagali, or Painted Chamber, as the Star Chamber at Westminster came to be so called from the painting or tapestry on its walls.—London Society.

The only portrait of Henry Kirke White taken from life was a pen-and-ink sketch now in the possession of the family of the late Edward Cox of Liverpool. Mr. Cox, before joining the house of Yates Brothers, was in business in Nottingham, where he had been a school-fellow of Kirke White's.

PROFESSOR BREDEKAMP, the successor of Wellhausen, and one of the ablest of the younger generation of Old Testament scholars in Germany, has committed suicide. His *Notes und die Propheten*, published in 1881, placed him in the front rank of theological scholarship. For upwards of six months he had been suffering from an incurable disease, and this fact at times obscured his mind.

British and Foreign.

A PEAL of bells is about to be placed in the spire of St. Enoch's, Glasgow.

EFFORTS are being made to establish a temperance hospital in Melbourne.

MRS. OLIPHANT has put her name to upwards of seventy works, chiefly in the department of fiction.

LORD LORNE will contribute an article on Disestablishment to the next number of the *Scottish Review*.

THE Duchess of Westminster laid the foundation stone of a new mission hall at the East end of London lately.

THE Local Option polling in Dunedin, New Zealand, has resulted in a great success for the Temperance party.

A MONUMENT in the form of a pedestal is about to be erected over the martyr's grave in the Loan Green at Mauchline.

MR. JOHN BURNS has issued a stringent order to the captains of the Cunard liners to put down gambling on board these ships.

THE forty-two largest Temperance societies in Great Britain have about 4,500,000 members, and an income of \$350,000.

REV. JAMES M'NAUGHT, of Abbotsford Parish, Glasgow, has received the degree of D.D. from the Central University, of Kentucky.

IN Dublin some hospitals are practically carried on upon temperance principles. The use of alcohol even as a medicine is yearly becoming less.

PROFESSOR CALDERWOOD laid the foundation stone lately of a new church at Lerwick. He was presented with a silver trowel by Rev. John Wilcock, the pastor.

IN Manchester and its neighbourhood there are 174 parish clergymen and 176 Nonconformist. The latter include fifty-nine Romish priests, twenty-two Independents, and ten Baptists.

A MONDAY noon prayer meeting, conducted in turn by ministers of the town, has been started at Oban, and a hope is expressed in the local *Times* that it may be held daily during the summer.

A SECOND edition is announced of "Biological Religion," the able critique of Professor Henry Drummond's book lately issued by Rev. T. Campbell Finlayson, of Manchester. The first edition has been very rapidly exhausted.

THE King of Belgium has decided to open an African seminary in connection with the University of Leyden, at which young men will be prepared for missionary work in the newly-opened districts of the Dark Continent.

COLONEL SHAW, the American Consul at Manchester, has on leaving it received an address and a solid silver casket from the merchants of that city. He has been ever ready to further both temperance and evangelistic work.

OF the Romish prelates in the United States thirty-three are of Irish birth or descent, thirteen of German, twelve of French or Belgian, nine of English, and two of Spanish, while Scotland, Switzerland, Holland, and Sclavonia give one each.

THE congregations of Greenhead United Presbyterian Church, Glasgow, and Bridgeton Free Church worship together during the holiday months. In July they meet in Greenhead Church, when Rev. A. C. Mackenzie preaches, and during August in Bridgeton Church, when Rev. John Steel officiates.

THE Hon. and Rev. E. V. Bligh, utterly despairing of success against Ritualism so long as the Prayer Book remains unrevised, has left the Church Association and will henceforth devote all his strength to promoting alterations in the Prayer Book.

GOVAN has received from Mrs. Elder the gift of a public park of thirty-seven acres, and costing at least \$200,000. It was opened amidst great rejoicings; one of the most pleasant features being the presence of 5,000 Sabbath school children, who sang Milton's hymn: "Let us with a glad-some mind."

A VILE and cowardly attack was made one evening by a Romish mob in Belfast upon the children of St. Enoch's Sabbath school while returning from their annual holiday at Lord Massarene's park. Twice the children, who numbered 2,000, were assailed with stones, and a force of 150 police had great difficulty in driving the ruffians away.

MR. REYTON, a brother of the late Rev. Henry Renton, of Kelso, will contest the same division of Edinburgh for which Mr. Adam Black is a candidate; and Mr. Raleigh, a young member of the family which furnished Independency with one of its two most distinguished Scottish ministers, is the Radical opponent of Sir George Harrison in the southern division.

IT is asserted, apparently with too much truth, that in the diocese of Liverpool there are curates, some of them married men with families, receiving less than \$250 a year. The local special fund of the additional Curates' Aid Society has passed a resolution whereby all curates who are not graduates of Oxford and Cambridge, no matter what their necessity, are to be refused help.

BISHOP FRASER, in a remarkable sermon at St. Margaret's, Westminster, on a recent Sabbath morning included Mr. Bright among the prophets of the century and expressed regret that his calling had not been to speak to his fellowmen of spiritual things. The Bishop denounced the worldly self-seeking clergy of the period and described their homes as of all spectacles the saddest and most mischievous.

THE late Mr. James Alexander, of the firm of Redfern, Alexander & Co., merchants, London, has bequeathed \$95,500 in charitable legacies, including \$15,000 to the Mildmay Park schemes, \$5,000 to Marylebone Presbyterian Church, \$2,500 each to the Foreign Mission fund of the Presbyterian Church of England and Trinity Presbyterian Church, Hampstead, and \$1,000 each to the Sustentation Fund and the College.

Ministers and Churches.

THE Rev. W. D. Armstrong, of Ottawa, was one of the speakers at the Millbrook Orange demonstration.

THE Rev. G. M. Milligan, accompanied by Mrs. Milligan, sailed from Quebec last Saturday on a trip to Europe.

THE Rev. J. Cleland preached a sermon to Orangemen in Mill Street Presbyterian Church, Port Hope, on Sabbath week.

THE Rev. D. D. McLeod, of Barrie, was presented recently with a cheque for \$100 by his congregation, to be used in taking a vacation.

THE Rev. D. Cameron, of Lucknow, Presbyterian minister, has accepted a call to the Manitoulin Islands, and will start for the new field shortly.

THE Rev. J. Campbell, of Listowel, delivered a stirring address at Sunderland in connection with the Scott Act contest in Ontario county last week.

THE call to the Rev. Alex. Grant, M.A., of Dufferin, from Knox Church Congregation, St. Mary's, was accepted by the Presbytery of Stratford at its meeting on Tuesday, 14th inst., and was forwarded to Mr. Grant.

A NUMBER of members of Rev. A. Henderson's congregation waited on him at the Manse, Hyde Park, lately, and presented Mr., Mrs. and Miss Henderson with very seasonable presents. The gifts were suitably acknowledged.

A GARDEN party held lately on the grounds of the First Presbyterian Church, St. Mary's, was very successful. The evening was far but rather cool, and the refreshments and music excellent. The town band discoursed very sweet music.

THE Rev. A. McGillivray, Gaelic minister, Goderich, has returned from sacrament services in Huron and Ashfield townships. Preaching was done in the bush day after day, and the services were most delightful. There were large audiences at the various services.

THE new Presbyterian Church at Dorchester, N.B., was dedicated recently. The Rev. Mr. Hogg, of Moncton, and Dr. Macrae, of St. John, took part in the services. The new edifice is a neat structure, with seating accommodation for about 250. It cost nearly \$2,000.

ON Sunday week Rev. Dr. Ure, of Goderich, administered the rite of communion at the Presbyterian Church, Leeburn. He was accompanied by Elder McMath, of Goderich, who assisted the elders in the service. Several young persons joined in the impressive service for the first time.

CHALMERS CHURCH, Dovercourt Road, was re opened after being enlarged and improved, by Rev. Dr. Cochrane, Brantford, who preached appropriate and impressive sermons morning and evening on Sabbath last. In the afternoon the services were conducted by Rev. Hugh Johnston, of Carlton Street Methodist Church.

AN interesting meeting of the Presbyterian Women's Home Missionary Society was held lately in the First Presbyterian Church, Carleton, N.B. Miss Grace Murphy was elected President of the Society to fill the vacancy caused by the resignation of Mrs. McArthur. Notice was also given of some proposed alterations in the by-laws.

ON the evening of the 10th inst., a lawn social was held at the Presbyterian Manse, Thamesford, which proved a success both numerically and financially. The social was for the benefit of the Woman's Foreign Missionary Society. The sum of over \$31 was collected on the occasion. This auxiliary is doing well so far. It has nearly sixty members, and collected over \$130 since its beginning nine months ago.

A LAWN strawberry social under the auspices of the Ladies' Aid Society of St. Andrew's Church, Berlin, held recently at "Woodside," the residence of Mr. John McDougall, was in every respect a success. Those who were present enjoyed a pleasant afternoon and evening. The Band of the B.M.S. and the Concordia Mannerchor contributed largely to the evening's enjoyment by their excellent music.

THE ordinance of the Lord's Supper was lately observed in the congregations of Kippen and Hill's Green, when twenty-five members were added to the communion roll. Five were also received into full communion in February last, making an addition of thirty since the induction of their present pastor last November. The Sabbath schools—three in number—are prosperous, and the large and increasing attendance on public worship is very encouraging.

THE congregation of Knox Church, Owen Sound, removed last Sabbath to the town hall for worship. This change takes place on account of the church being in the hands of the builders. The accommodation in the church proving insufficient for the wants of a growing congregation, steps have been taken towards enlargement. The plan adopted provides accommodation for one thousand worshippers. The work is to be completed in October. Until the new building is finished the congregation will occupy the town hall for their regular services.

A LARGE representation of the Rev. Mr. Leitch's congregation, Valleyfield, assembled at the residence of Mr. A. McCormick on the 14th inst., to welcome the reverend gentleman and his bride on their arrival from Glengarry. A pleasant evening was passed in speech-making, singing, music, etc. The playing of Mr. McCormick on the bagpipes was highly appreciated by the descendants of Old Scotia present. Before taking leave, Elder Wattie, in the name of the congregation, presented Mr. Leitch with a handsome purse containing \$100.

THE annual picnic in connection with St. Andrew's Church, Pickering, was held on Dominion Day, at Sardou's Grove, and was a grand success numerically, socially and financially. The beautiful grove was thronged with people from various parts, who seemed intent on making the best

of our national holiday. Various kinds of amusement occupied the day. One of the chief attractions was the boating on the stream which flows by, which gave it a very lively appearance, and was a source of intense delight to the juveniles. The tables fairly groaned beneath the delicacies and luxuries of the season and reflect great credit on the ladies of the congregation.

THE Brantford *Telegram* says: Brantford Ladies' College again takes the leading place in the Toronto University examinations for women, as reported in to-day's *Globe*. Seven students from the Ladies' College wrote at these examinations, all of whom have successfully passed the ordeal, six of them taking honors as follows: English—Misses M. Sommerville, D. J. Hart, K. Clute, S. A. Adams, M. R. Wilson; History and Geography—Misses M. Sommerville, M. Lackner, M. R. Wilson, D. J. Hart; French—Misses D. J. Hart, S. A. Adams, M. R. Wilson, M. Lackner, M. Sommerville. At these local examinations there were seventy-two candidates, of whom forty-six passed. Brantford Ladies' College sent seven, all of whom succeeded. In English six gained honors, of whom five were from our college. In history and geography seven took honors, four being allotted to Brantford. In French ten gained honors, Brantford securing five. These facts speak volumes for the skill of the teachers and the diligence of the fair lady students.

THE Keene correspondent of the *Peterborough Review* says. The sudden and most unexpected death of Mrs. Andrews, wife of the Presbyterian pastor, on Friday, 10th inst., has thrown a gloom over the whole community. She was a deservedly popular Christian lady, modest and retiring in manner, kind and charitable in disposition, a true friend, a hater of scandals, a most affectionate mother, a faithful wife and, in the expressive words of her bereaved husband, "a precious woman." Her remains were taken to the church on Sunday last, where a beautiful and impressive discourse was delivered by Rev. Mr. Torrance, of Peterborough, on the appropriate and suggestive text "Jesus wept." The church was filled—gallery also and at the close of the service, when the coffin lid was removed for a few moments, suppressed sobs and grief pervaded the house. A large concourse followed the remains to the cemetery, and witnessed the last sad rites. Mr. Andrews has the heartfelt sympathy of all who know him in this trying affliction.

In a recent discourse upon "Rome and the Protestant Churches," the Rev. Mr. Roger, of London, Ont., referred to the recent display of grandeur and general superiority connected with the opening of the new cathedral in that city as the occasion of his directing attention to the real character of the system in question. The need of this was apparent from the fact that a number of Protestants and even some Presbyterians were conspicuous among the participants of the parade. As a sample of Romish pretensions contrasted with Romish defects he mentioned the latest which had come under his observation. The distinguished prelates who had preached at the opening had boldly appropriated and paraded as their own exclusively the Church's great commission to preach the Gospel; and across the face of the altar in the new cathedral they had written appropriately upon a scroll of brass one of the grandest Gospel texts of the Bible, but it was not meant for the people, so the Latin language is used: "Qui vult accipere aquam vitam gratis, et qui sinit veniat." "Ego sum A et O." ("Whoever will let him take the water of life freely, and he that thirsts let him come." "I am the Alpha and the Omega.") How far it affected the priesthood may be judged from what followed: Anxious to know their explanation, Mr. Roger, a few days ago, took an opportunity to ask a young priest said to be one of the Bishop's chaplains. After puzzling over it for some time, he said: "These are the words of a very old writer. You will find them in Augustine, I think. 'He that understandeth . . . let him receive the water of life.' They are not the words of the Holy Scriptures, but refer to the water in the blessed Sacrament of the Eucharist!" As to the rest of the inscription concerning the "A et O," he was utterly at a loss, and to avoid further questioning beat a hasty retreat. They claim the right of judging in what manner and measure Scripture shall be dealt out to the people, and how this self-assumed trust is discharged from a quotation made in a little book published by the late Bishop Bourget, of Montreal, in which he puts one of the most precious and vital utterances of Jesus Christ into the lips of the Virgin Mary, and deliberately represents her as saying: "I am the door, and by me if any man enter in he shall be saved." For the poor, deluded Romanist we need have nought but charity and kindness, but to the abominable errors of this apostate Church no man, loyal to Christ and His truth, can for a moment give countenance.

THE correspondent of the *Montreal Witness* who writes "Sunday Morning Notes," in describing Chalmers Church, says: In 1861 a few Christian workers organized a small mission Sabbath school, at first only numbering about a dozen scholars. Then afterwards small meetings were held on weekly evenings and on Sabbaths, and for some time it was "a day of small things" with them; but by much prayer and persistent effort the work has continued to grow and prosper, and now there is a large Sabbath school numbering between 300 and 400 scholars, with an average attendance of 245 with thirty-nine teachers. Like a large and stately tree growing by the "streams of water" from a tiny seed, this church and congregation have grown from the seed of a little Sabbath school. The church has had four pastors, the Rev. J. Jones, the Rev. W. Mitchell, the Rev. P. Wright, and the Rev. G. Colborne Heine, B.A. The latter gentleman, being the present minister, occupied the pulpit in the morning. He is of medium height, dark complexion, with dark hair and moustache, and is, I should think, somewhat over thirty-five years of age. He is natural, serious and earnest in manner, and at certain points of his discourse was very animated and impressive. He occasionally pauses with good effect, and speaks with much deliberation and force, so that it is next to impossible to sit under him without listening and being interested. He has a clear, ringing voice, and can be heard with ease and comfort in every part of the building. His sermons, I should think, are well cal-

culated to do good to both saint and sinner. His prayers, all extemporaneous and four in number, were characterized by seriousness, sincerity and fervour, and anyone who could be unmoved and unaffected by them must have been either careless or callous. The congregation was large, nearly filling the church, and they appeared to be serious, intelligent worshippers. I am informed that they are a united brotherhood and sisterhood, working well together to build up the church and congregation, and to help their pastor in his various schemes of usefulness, hence their success. In raising needful funds they have adopted the "weekly offering" plan which seems to work well wherever it is wisely tried. Mr. Heine is said to be an excellent and devoted pastor, looking well to the households of his flock, and thereby endeavouring to promote their spiritual welfare and usefulness. The membership of the church is a little over 200. There is a small organ and a tolerably good and unpretentious choir, which simply leads the singing. I have not heard better congregational singing for a long time, and the whole service was pleasant and helpful. Mr. Heine is little known here as yet, but he is a rising man and as a preacher will make his mark anywhere. I do not much wonder to hear that the congregation is increasing, and the church is growing in spirituality and usefulness.

PRESBYTERY OF PARIS.—The regular meeting of this Presbytery was held in Knox Church, Ingersoll, on the 14th inst. A call from St. George in favour of Mr. W. S. McTavish, licentiate, was submitted by Rev. R. Pettigrew. The call was very largely signed, and was accompanied with a promise of \$500 stipend with manse. Commissioners having been heard, the call was sustained, placed in Mr. McTavish's hands and accepted. The Presbytery agreed to hold a regular meeting at St. George on Sept. 8th, at ten o'clock a.m., the ordination and induction to take place at half-past one o'clock, p.m.; Rev. James Little to preside; Rev. R. Myers to preach, Dr. Cochrane to give the charge to the pastor, and Rev. R. Pettigrew to address the congregation. At said meeting action is to be taken in the calls from River Street, Paris, Mount Pleasant and Burford. A letter was read from the Presbytery of Hamilton, anent Onondaga and East Ancaster. The clerk was instructed to reply that Onondaga is prepared to raise \$350 towards the support of a pastor for Onondaga and East Ancaster, and that in the judgment of this Presbytery these stations should be united. The Presbytery adjourned to meet at St. George on Sept. 8th, at ten o'clock a.m.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in Cobourg on the 7th inst. There were only a few members in attendance. Mr. Mitchell, of Port Hope, occupied the chair. There was not much business of public interest. The clerk reported that the Assembly had granted leave to Mr. Smith, of Grafton, to retire from the active duties of the ministry. Mr. Duncan was appointed to declare the pulpit vacant on the first Sabbath of August. Mr. Smith was appointed Moderator of Session during the vacancy and authorized to moderate in a call so soon as the people shall be prepared for action. The Rev. Mr. Alexander, late of Mount Pleasant, was invited to sit with the Presbytery. Provision was made for licensing Mr. McKnight at next meeting of Presbytery. Mr. Cleland was appointed to examine Mr. McKnight on systematic theology and Mr. Mitchell on church history. The next meeting of Presbytery was appointed to be held in Port Hope, Mill Street Church, on the fourth Tuesday in September, at ten o'clock, a.m. Mr. Cleland and Mr. Chisholm, Port Hope, were appointed to look after the church property at Oak Hill. Mr. Woods, president of the Ottawa Ladies' College, addressed the meeting in the interests of the college. The following were the delegates appointed to visit the mission fields under the charge of the Presbytery: Haliburton, etc., Mr. Craigie; Minden, etc., Mr. Bennett; Harvey, etc., Mr. Bell; Havlock, etc., Mr. Carmichael; Chandos, etc., Mr. Thompson; Cardiff, etc., Mr. Hay. Permission was granted to the congregation of Mill Street, Port Hope, to mortgage their church property to the extent of not more than \$600. The following standing committees were appointed: Home Mission and Augmentation.—Messrs. Cleland, McCrae, Cameron, Bell, Torrance, Bennett, ministers, and Mr. Tisdale, elder. Temperance.—Messrs. Bell, Cameron, Thompson, ministers; and Messrs. Johnson, Roxborough and Byers, elders. Sabbath Schools.—Messrs. Carmichael, Torrance, Hay, ministers; Messrs. Henderson, Williamson, J. R. McCullough, elders. State of Religion.—Messrs. Mitchell, McCrae, Ross, ministers; Messrs. Russell, Clarke, Johnston, elders. Statistics.—Messrs. Bennett and Cameron. The following were appointed to take charge of the collections on behalf of the several Schemes of the Church: Colleges, Mr. Torrance; Foreign Missions, Mr. Ross; Home Missions, Mr. Cleland; French Evangelization, Mr. McCrae; Widows' and Orphans' Fund, Mr. Smith; Aged and Infirm Ministers' Fund, Mr. Mitchell; Assembly Fund, Mr. Bennett. Reports were received from the commissioners, who were present, regarding their faithfulness in their attendance upon the several sittings of the General Assembly. Notice of motion was given for reconsideration of the resolution adopted at the meeting of the Presbytery at Hastings, anent the retiring allowance from Grafton and Vernonville to Rev. J. W. Smith.—WILLIAM BENNETT, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Lancaster on 7th July. Rev. Mr. Matheson, of Martintown, was elected Moderator for the ensuing twelve months. A vote of thanks was tendered to Rev. J. Ferguson, the retiring Moderator, for his able services in the chair during the past year. Rev. Professor Ferguson, of Kingston, and Rev. Mr. Leitch, of Valleyfield, being present, were asked to sit and correspond with the Court. The reports from sessions on the Scheme to support an additional foreign missionary being very few in number, no decision in the matter was arrived at. Sessions that have made no report are asked to send returns within six weeks to Rev. J. Matheson, Martintown. In the absence of Mr. D. A. McLean, nothing was done in regard to his reception. Mr. Burnett gave a very

carefully prepared and exhaustive report on Statistics, which it was agreed to discuss at the next regular meeting with a view of developing a larger spirit of liberality among the members of our congregations. Mr Calder gave in a short report on Temperance which was received. Members complained that the Assembly's questions on Temperance are not received in time to allow a report to be made on this important subject. The Moderator gave a brief report on Sabbath schools, and had to complain of the difficulty of getting returns from all the schools. The Convener of the Presbytery's Committee on Sabbath Schools was appointed a member of the Sabbath School Convention Committee, the Convention to report through him to the Presbytery. The Presbytery heard the trial discourses of Mr. M. K. Shearer, B.A., and Mr. Robert Stewart, B.A., and examined the candidates on Church History and Theology. The trials were sustained and the candidates licensed to preach the Gospel. At the request of the Moderator, the Rev. J. Ferguson, ex-Moderator, addressed the licentiates in a few words of counsel and encouragement. The Home Mission Report was read by the Convener, Mr Lang. The report referred to the following matters: 1. That aid receiving congregations had received for the last half year the full grants, and that an earnest and united effort will require to be made in order to continue the Augmentation Fund in anything like efficiency. 2. That Mr. J. C. Martin and Mr. J. McLean, students, had been employed to supply Dalhousie Mills and East Lancaster during the summer vacation. 3. That the French Mission work, carried on by Mr. M. Junod, is prospering, and the results are very encouraging, though only \$51.61 have as yet been contributed by the congregations for this special work. It was recommended that Moderators of vacant congregations report to each regular meeting of Presbytery the condition and progress of the vacant charges under their care. The report was received and the recommendations adopted. Treasurer's report showed a few congregations still in arrears to the Presbytery and Synod Fund. A Presbyterial visitation of Kirkhill and Alexandria was appointed to be held before next regular meeting. The Clerk was instructed to prescribe subjects of exercises to the students within the bounds. A request from Alexandria to be allowed to sell the present site for a manse was granted, as also a request from that congregation for moderation in a call to a minister. Next meeting will be held at Alexandria on Tuesday, 22nd September, 1885, at eleven o'clock a.m.—W. A. LANG, *Pres. Clerk.*

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church recently. There were present Rev. Messrs. Lawrence, Macfarlane, Polson, Douglas, Professor Hart and Whimster, ministers, and R. Dixon, elder. This meeting was unusually small, owing to the absence of several members of the court from the Province at this season. On motion of Professor Hart, seconded by Mr. Macfarlane, the Presbytery appointed Mr. Douglas Moderator during the ensuing six months. Rev. C. W. Bryden being present, the clerk introduced him to the court as having arrived in the country since the last meeting of Presbytery and as having been by its Home Mission Committee placed in charge of Selkirk. The clerk moved that he be invited to sit with Presbytery as a corresponding member. The clerk submitted a printed financial and statistical statement as instructed by resolution at last meeting. On motion of Professor Hart, seconded by Mr. Polson, the Presbytery agreed to receive this report and consider it *seriatim*. The first clause referred to Clearings. After a long discussion on the financial state of affairs in that field the Presbytery agreed to appoint the Superintendent of Missions and Rev. Mr. Pringle to visit Mr. Polson's charge, and meet with the managers of the several stations, and also with the people. They were instructed to report to the next meeting of Presbytery. The clerk was instructed to write the several stations of the Greenwood group and bring before them the matter of arrears owing to their missionary. Rev. Mr. Lawrence and the clerk were appointed to visit Headingly and associated stations, and urge them to meet their financial obligations. The Presbytery appointed Rev. A. Macfarlane, Moderator, and Messrs. J. P. Matheson, Jacob Scott, D. McLeod, D. McDougall, and John Stewart, an interim session for Meadow Lea and Poplar Point, and instructed it to proceed to elect and ordain three elders to form a session for that field. On motion of Mr. Polson, seconded by Mr. Macfarlane, the Presbytery adopted a minute expressing grateful recognition of the worth and labours of Rev. Alexander Matheson, translated to the Presbytery of Glengarry. Professor Hart moved, seconded by Mr. Polson, that in accordance with the instructions of the Synod to this Presbytery to appoint an additional representative on the Synod's Home Mission Committee, Rev. Mr. Pringle, who represented the Presbytery last year thereon, be appointed again to the same position. Mr. Douglas explained fully the condition of financial matters in Morris congregation. The Presbytery instructed the clerk to write to the several stations in this charge and call their attention to any arrears yet due their missionary, and to acknowledge the Presbytery's satisfaction with the efforts they have made in paying up the amount due in the past. Dr. Dickson, elder, reported that Selkirk had paid its share of the amount due Rev. Mr. Matheson. On motion of Rev. Mr. Lawrence, seconded by Mr. Dickson, the Presbytery agreed to defer consideration of arrears due by Little Britain until its next meeting. The clerk moved, seconded by Mr. Polson, that Rev. C. W. Bryden, in compliance with the request of Selkirk congregation, be appointed missionary in charge of said congregation for the ensuing six months, and that he be asked to visit and preach at Selkirk East and Clandeboye and report to this Presbytery at its next meeting as to the advisability of conducting regular services there. This was unanimously agreed to. The clerk was instructed to write to Springfield, Sunnyside and Cook's Creek and inform them that this Presbytery expects them to pay the expenses incurred by those appointed to take part in the induction of their minister. In this connection the Presbytery instructed its clerk to inform all congregations that all expenses incurred in connection with inductions are to be borne by the congregations interested; and are to be paid at the time of induction. Rev. Mr. Lawrence reported that Stonewall con-

gregation had paid up all its arrears. Rev. M. McKenzie reported that no arrears existed at Rat Portage. The supply of Emerson, Niverville and Whitemouth was remitted to the Presbytery's Home Mission Committee. The clerk read an extract minute of the General Assembly, which stated that Messrs. H. W. Fraser and A. B. Winchester had been granted the status of theological students of the second year in Manitoba College, and the clerk was instructed to intimate this to the Senate of the College. The superintendent reported that the previous night he moderated in a call at Rat Portage; that the call had issued in favour of Rev. M. McKenzie, missionary in charge, and was unanimous and hearty; that he had left the call in the hands of the session for further signatures, and that it would be forwarded to the clerk of the Presbytery in two or three days. He further stated that the congregation had guaranteed a salary of \$1,000 and a manse, and that the said sum would be paid in monthly instalments. The Presbytery agreed to receive the above report, sustain the conduct of the superintendent, thank him for his diligence, instruct the clerk to place the call in the hands of Mr. McKenzie for his consideration, and in the event of his acceptance authorize the moderator and clerk to make arrangements for his induction at an early date. The Presbytery appointed Rev. Principal King (Convener), Messrs. Gordon, Pitblado, Pringle and Mr. Copeland and Dr. Agnew, a committee to draft a constitution for congregational missionary associations to be organized in the different congregations and mission fields of the Presbytery, and the committee was instructed to communicate with ministers and missionaries with a view to having such an association organized in each congregation as early as possible. This committee was instructed to report at next meeting. The following were appointed to nominate the standing committees of Presbytery for the year to report at next meeting, viz.: Professor Hart (Convener), Messrs. Whimster and Pitblado. The clerk moved, duly seconded by Rev. Mr. Polson, that this Presbytery desires to put on record its sense of the good service rendered by Rev. Messrs. Gordon and Pitblado in consenting to accompany, in the capacity of chaplains, the volunteers who had gone to quell the insurrection. This Presbytery recognizes that these beloved brethren have in so doing made no small sacrifice of personal comfort, and no small sacrifice otherwise, and that the congregations of St. Andrew's and Knox Churches, Winnipeg, are worthy of all praise, in having so cordially and generously consented to the pastors' acceptance of the invitation extended to them by the 66th and 90th Battalions to minister to their spiritual necessities during their active service in defence of our country; and this Presbytery most cordially consents hereby to their absence from their respective charges so long as said duty may require their presence with the troops. The Presbytery then adjourned to meet in Knox Church, Winnipeg, on Tuesday, September 8, at half-past seven o'clock p.m.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug 7, 1885. **ELIJAH MEETING ABAB.** { 1 Kings 18: 1-18.

GOLDEN TEXT.—"Ye have forsaken the commandments of the Lord and thou hast followed Baalim."—1 Kings xviii. : 18.

TIME.—About 907 B.C., three and a-half years after the beginning of the last lesson.

INTRODUCTION.

An interesting incident is passed over between this lesson and the last, viz., the death of the son of the widow in whose house Elijah was abiding.

She with her semi-heathenish views regarded the death as a punishment for her sin—brought about by the presence of the man of God. Elijah took the dead child from her and taking the body to his own chamber, laid it on his bed, and then cried to the Lord—in his deep compassion and sorrow, asking the Lord why this evil had come in addition to the other afflictions of the past year.

He then stretched himself upon the child three times and cried: "Jehovah, my God, let this child's soul come into him again." And the Lord answered the prayer of faith, and restored the child to life. This miracle greatly strengthened the faith of the woman. And she declared her full confidence that the words spoken by him should come to pass.

Elijah's greatness as the forerunner of Christ appears in this miracle, a greatness which he reached in a way that is open to all who will walk in it. By close walking with God—abiding in Christ although we may not attain to miracle working, we may acquire a spiritual lever that will awaken those who are dead in trespasses and sins, which is a more important gift.

That is all that is known of Elijah during these two years that he thus remained in seclusion. He certainly was not idle. What the nature of his work was may not easily be indicated, but such a prisoner would render important service in his cells. To so ascetic a life rigorous discipline would not be painful; but the great sorrow of his soul would be the ruinous idolatry of Israel and the dishonour of God. He would watch closely and prayerfully the effects of the drought upon the king and people, and be disappointed to find them hardening their hard and impenitent hearts.

EXPLANATORY.

I. Why do the Heathen Rage?—The most hopeless thing that any one can try to do is to try to hold out against God. That Ahab tried to do.

(1) *In seeking supplies.*—The famine was so terrible that it was difficult to get either food or water. Ahab and Obadiah divided the territory between them one to go each way to see if they could find enough supplies to keep the horses and mules from perishing. The case is becoming desperate and yet there is no indication that Ahab was humbled

or turned to the Lord for forgiveness or help, although he knows that another year or two will completely ruin the country if no rain comes and that the God who can withhold for three years can for ten. Poor stubborn hearts that will heap up wrath against the day of wrath.

(2) *In seeking Elijah.* ver. 10.—Ahab sought Elijah in every corner of his own country and the neighbouring countries. When word came from any country that the search was fruitless he made them swear that they spoke the truth; lest they should be imposing on him and trying to conceal the prophet. Had he succeeded in finding him he no doubt thought he could compel him to allow rain to come, or by killing him remove the restraint laid upon the clouds. Poor man, he could not see that Elijah was an instrument only, and that he was contending with the Almighty.

(3) *In slaying the prophets.* ver. 5.—It may be in a spirit of retaliation that Jezebel determined that she would have nothing more to do with Jehovah—would punish Him by blotting His worship out of the land. Like Pharaoh, she said: "Who is Jehovah that I should worship him?" She proceeded to do so by the destruction of every prophet upon whom she could lay her hands, and the establishment of Baal as the god of the land and by the support of many priests to minister at his altars.

Thus the impotent rage of these idolaters was allowed to work until the appointed time.

II. Obadiah meets Elijah.—In Obadiah we find a beautiful character—an oasis in the desert. We see

(1) *Moral Courage.*—It required a good deal of courage to live a Christian life in such a position as that which Obadiah occupied. When all about us—and especially those who are the influential—frown upon religion, it tries our faithfulness sometimes severely. But it is a good thing to be tried and to endure temptation.

That they who reject Christianity appreciate it is seen by such instances as this. Ahab kept Obadiah in his position because a good servant.

(2) *Loved the Brethren.*—When Jezebel was hunting the prophets of the Lord to death, Obadiah, at the risk of his own life, hid one hundred of them in caves by fifties and fed them with bread and water. Of course this war of extermination was only against the prophets, and Obadiah may not have been in danger on account of his own views; but had he been discovered thwarting Jezebel he must have paid for it with his life.

(3) *Reverence for the Lord's prophet.*—When he met Elijah and recognized him he fell on his face in reverent astonishment, saying: "Thou here, my lord Elijah!"

How he could be here after such a diligent search was unsuccessful in finding him, was a mystery.

But the mystery was only a part of the mysterious manner in which the Holy Spirit transferred the prophet from place to place.

When Elijah told him to go and call Ahab that he might meet him, Obadiah was afraid that the same thing would occur again. Before he would return with Ahab Elijah would be gone, and the king in wrath would turn upon him as if he had been trifling with him, and slay him. He told his fears to Elijah, at the same time pleading that he had been the friend of the prophets and rescued a hundred of them.

Elijah quieted his fears by assuring him by an oath that he would that day show himself to Ahab.

Before whom I stand.—There is the same Elijah—the same spirit that stood before Ahab three years and a-half ago. A man standing in the presence of Jehovah and caring little for any one else.

III. Elijah meets Ahab.—Although Obadiah was afraid of the displeasure of Ahab, Elijah was not. He was prepared to do whatever the Lord would have him do. And when we try to do that the Lord will give needed strength.

Ahab to Elijah.—Ahab, as soon as he got Obadiah's message, hastened to meet the prophet. He thinks as he goes along about the best way in which to treat him. He sought him throughout all kingdoms, and now when he has him what is the best thing to do with him is the problem. Whatever he intended to do, if his mind was made up to any definite course, the first thing was to impress him with his offence, by speaking roughly to him. Accordingly, the first word Ahab spoke was: "Art thou here, oh troubler of Israel?" He thought that would bring Elijah to his feet at once as a suppliant, but was sadly mistaken. Like many an unprincipled man, Ahab depreciated the strength of moral courage. If Ahab had been a man of great physical courage—which he was not—he would have found that the man of moral courage is as much his superior as the moral nature is superior to the physical.

Elijah to Ahab.—He gets his own words back and truthfully. He is told that he and his father's house are the cause of Israel's trouble in having forsaken the Lord and having cleaved unto Baal. Perhaps Ahab had so far become hardened as to lose sight of the fact that his own sin brought all this trouble. Many people's consciences do become so insensible as to throw the blame of troubles upon others or upon God Himself, but it never seems to occur to them that they themselves are at fault. But the day is coming when there shall be a rude awakening of every sleeping conscience. As Nathan addressed David's conscience, so Elijah addressed Ahab's; but unfortunately not with so good effect.

But the purpose was the same. It would not hurt God that we should go on in sin until death comes, but it would hurt us, and in mercy He would save us by His chastisements.

PRACTICAL SUGGESTIONS.

- 1 The Lord's will is often accomplished by inactivity.
- 2 Famines have often been the means of blessing. Consider those in the time of Joseph and Ruth and Chinese famine of 1879, as examples.
- 3 These prophets were honoured with a martyr's crown.
- 4 Men hew out to themselves cisterns that hold no water.
- 5 Compare Elijah's conduct and that of Moses before Pharaoh and Daniel before Belshazzar.

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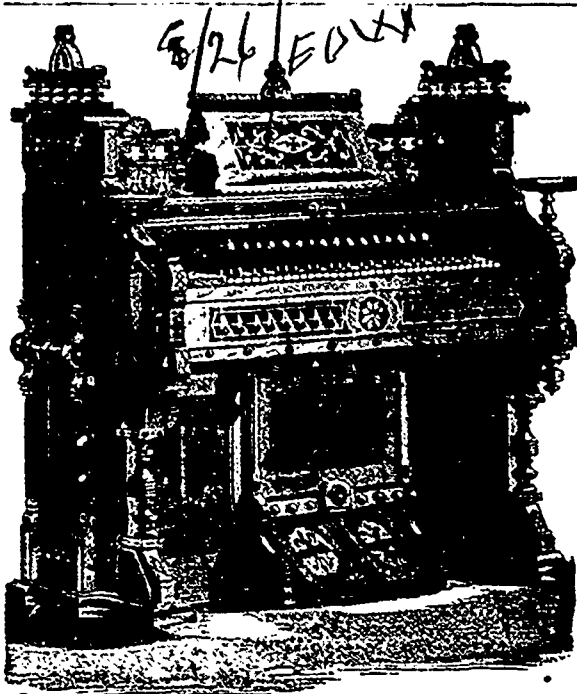
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Further conversation proved Uncle Zach a most incredulous person. Chancing to mention Dr. Carver's feat of breaking glass balls with a rifle, he said:

"I heerd 'bout dat shootin' and knowed right off it wasn't squar': dat was a Yankee trick, boss, sho's you born."

"What was the trick?" "Dar wuz loadstone put into de glass balls an' likewise onto de bullets; so when de bullet fly outen de gun, it an' de ball jes drawed tergedder, which, in course, brokes de glass—dat's de trick!"

Later, Uncle Zach observed a rope running along the side of the car.

"Boss, what's dat line fur?" "To apply the air-brake in case of accident." Then wuz further to explain how the force of the brake was obtained, to which Uncle Zach responded:

"Look a-here, boss, you sho'ly don't spect me to b'leve dat foolishness? Why, de biggest harricane whatever blowed couldn't stop dis train, runnin' forty mile an hour. An' you tink I gwine to b'leve a little pipe full of wind under de kyars can do it? No, sah-ree!"

There are a great many Uncle Zachs who judge everything simply by appearances. The air-brake does not seem to be a very powerful thing, but power and efficiency are not necessarily equivalent to bigness and pretence.

Philip Beers, Esq., who resides at the United States Hotel, New York city, and is engaged in raising subscriptions for the New York World Bartholdi pedestal fund, was once upbraided by a distinguished relative who was a physician, for commending in such enthusiastic terms, a remedy that cured him of Bright's disease eight years ago. He said: "Sir, has the medical profession, with all its power and experience of thousands of years, anything that can cure this terrible disorder?" No, no, that is true, there is no mistake about it but that Warner's safe cure is really a wonderfully effective preparation. That remedy is an "air-brake" that every man can apply and this fact explains why it has saved so many hundreds of thousands of lives.—Copyrighted. Used by permission of American Rural Home.

WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, at the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxamena, from the retention of the effete matter of the skin, suppressed respiration, 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; usurping 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 inhalants and 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 of forty years' standing, after much experimenting, 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 Mail. Messrs. A. H. DIXON & SON 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

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ALL WELL PLEASED.—The children like Dr. Low's Pleasant Child Syrup and parents rejoice over its virtues.

Sparkles.

LITTLE JACK—"My mamma's new fan is hand painted." Little Dick—"Pooh! who cares? Our whole fence is."

A MODERN Mrs. Malaprop was not so far out of the way when she said that some of the apothecaries dealt in dregs and comicals.

A BRIGHT story in grammar is told of a little school girl. "Quarrel," she parsed, "is plural." "Why?" "Because it takes two to make one."

"Yes," said Jones, "when my wife gets mad she reminds me of a vessel under weigh." "How so?" inquired Smith. "Because she's got her rancour up."

"Is the man honest?" asked old Hyson. "Honest as the day is long." "Ye-es," said old Hyson; "but then he won't do at all. I want him for a night watchman."

THERE are many perfumes which, when applied to the handkerchief, have a very agreeable odour for a few moments and then die away, leaving only a sickly, disagreeable smell. Not so with Murray & Lanman's Florida Water; the longer it is exposed the more delicate and delightful becomes its rich aroma.

A LITTLE grammar is a dangerous thing. "Johnny, be a good boy, and I will take you to the circus next year." "Take me now, pa. The circus is in the present tents."

AN Arizona man has stopped taking an agricultural paper. He wrote to the editor asking how to get rid of gnats. The answer came in the next issue of the paper, "kill them."

THERE are times in a man's life when the whole sky seems rose coloured, and this old, dull world a paradise. One of these is when he has discovered a quarter in the lining of his last summer's vest.

"LITTLE boy, do you understand what is meant by energy and enterprise?" "No, pa, I don't think I do." "Well, I will tell you. One of the richest men came here without a shirt to his back and now he has got millions." "Millions! How many does he put on at a time, pa?"

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

HER head was pillowed on his breast, and, looking up in a shy way, she said. "Do you know, dear George, that—" "You mean dear James, I think," he interrupted, smiling fondly at her mistake. "Why, yes, to be sure! How stupid I am! I was thinking this was Wednesday evening."

AN Irishman arrested for highway robbery on being brought before the magistrate asserted that he was more entitled to be pitied than punished. When asked to explain his meaning, he said: "Sure, the money wasn't in my pocket a week, when the dirty bank stopped payment and I was robbed of every shillin'."

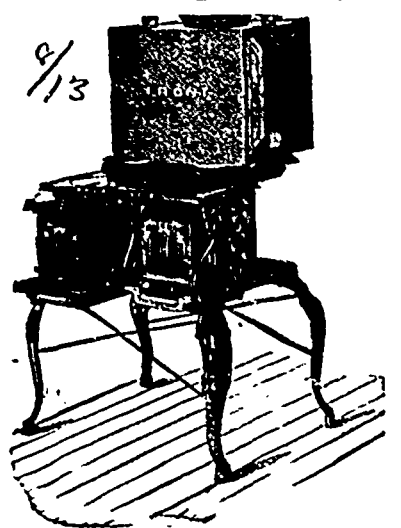
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A GENTLEMAN came home in the "wee sma' hours ayont the twal," at the South End, recently, and was surprised to find his wife clad in black. "Why are you wearing these mourning garments?" he said somewhat unsteadily. "For my late husband," was the significant reply. He has been in the house at ten ever since.

"Are you enjoyng your dinner?" asked Bobby of the minister, who was taking a Sunday dinner with the family. "Yes, Bobby," responded the minister, pleasantly. "Mamma said this morning that she thought you would, as she didn't suppose that with your small salary and big family you got much to eat from ene week's end to another."

THE Rev. Mr. Slytes, of Bungton (to usher in up-town church)—"Will you show me to a pew, sir?" Usher—"You can take any of the back pews, sir." The Rev. Mr. Slytes—"But I am the Rev. Mr. Slytes, of Bungton." Usher—"That don't make any difference, sir. The back pews can be occupied by anybody who behaves himself."

"I LIKE the mild Spring air," said Deacon Gilpin, as he sat down on Squire McGill's porch floor the other morning for a friendly chat. "How fresh everything seems. Do you know of anything fresher than the gentle Spring zephyr?" "No, I don't know as I does," replied the Squire, "unless it is that 'ere paint your sitting on. 'Taint been on the floor over two hours."



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GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of July.
HAMILTON.—In Central Church, Hamilton, on Tuesday, 21st July, at ten a.m.
LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
WHITBY.—At Newcastle, Tuesday, July 21st, at half-past ten a.m.
KINGSTON.—In Cooke's Church, Kingston on Monday, September 21st, at three p.m.
BRANDON.—In the First Presbyterian Church, Brandon, on Tuesday, 21st inst., at half-past seven o'clock p.m.
TORONTO.—On the first Tuesday of August, at ten a.m.
PARIS.—At St. George, on Sept. 8th, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the fourth Tuesday in September, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, Sept. 8th, at half-past seven p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of September, at half-past two p.m. Elders' commissions given in, and Session Records examined. Adjourned meeting at Glencoe, on the 29th inst., at eleven a.m.

5/52
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