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TORONTO, CANADA

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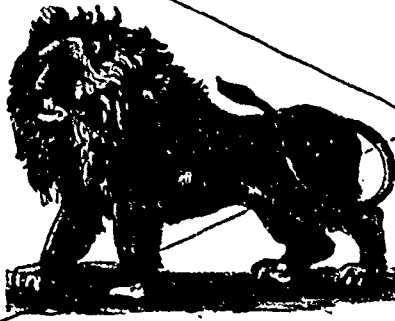
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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, JUNE 25th, 1884.

No. 26.

NOTES OF THE WEEK.

IN the late meeting of the Synod of the United Presbyterian Church of Scotland a motion was made, though lost, that all sellers of intoxicants as a beverage should be excluded from membership. Faithful discipline was urged in all cases where they were proved to have been sold to drunkards.

THIS is the fashion in which the *Baltimore Presbyterian Observer* summarizes the relations existing between the churches North and South: "Our churches wooing. Northern Presbyterian Church to Southern: Do you love me? Southern Church: Yes. Northern Church: Do you enjoy my visits? Southern Church: Well, rather,—O! yes. Northern Church: May I come to see you again? Southern Church: Suppose you write. That will do just as well." The marriage will take place in due time. The Presbyterian Church in Canada would doubtless, if asked, be willing to perform the ceremony.

IN scientific study of late several of our Presbyterian ministers have been displaying considerable aptitude. The other week, Rev. Kenneth F. Junior, at the Canadian Institute, gave interesting details of his studies in natural history in Bermuda and Formosa. Last week, the Rev. W. J. Smyth, Ph.D., Principal of Demill College, Oshawa, read a paper before the Natural History Society of Toronto on "The Mound Builders of Ohio." Dr. Smyth concludes that the great centres of population along the valleys that lead to the Ohio River were once moving with a greater mass of humanity than now. These industrious people were finally driven from their country by the Indians, those that escaped death reaching Mexico, where their civilization was utilized, giving rise to a higher civilization, of which those ancient temples bear testimony.

A STEP in advance has been taken by the Niagara Methodist Conference. By a vote of seventy-eight to sixty, they have decided that in future delegates to Conference defray their own expenses. Though people have in the past exercised their hospitality ungrudgingly, and sought in every way to make the visits of their guests agreeable, it is considerable of a tax on the people living, for the most part, in large towns and cities. The billeting system belongs to a rudimentary stage of development, and is not likely to continue a great while longer. Congregations could, without detriment to their own or their minister's self-respect, defray the necessary expenses of attending Church courts, or see to it that the stipend is sufficient to enable the minister to bear his own charges without causing him to make a sacrifice he is ill able to afford.

BISHOP SIMPSON of the Methodist Episcopal Church, United States, after a lingering illness, died on the morning of the 18th inst. This distinguished divine was born in Cadiz, Ohio, on the 21st of June, 1810. He lost his father while still an infant, and the whole care of his education devolved upon his mother. He took the degree of M.D. in Madison College in 1833. He, however, felt it his duty to preach, and was licensed as a local preacher; he was ordained a deacon in 1835, and elder in 1837. He was vice-president of Allegheny College from 1841 to 1851, and professor of natural science. In 1848 he was appointed editor of the *Western Christian Advocate*, and was made bishop in 1852. He was an earnest and devoted Christian, and, while zealous in the advancement of his denominational interests, he was large-hearted and liberal in his views, possessing the respect and esteem of all Christian people.

PREPARATIONS for the semi-centennial celebration are now sufficiently complete to warrant the confident expectation that it will be one of the most imposing and memorable events the city has witnessed during its half-century of existence. The celebration

is to continue for one week, each day being devoted to one particular aspect of the city's varied interests. The first day will be devoted to the municipal and historical recollections of its development. Tuesday is the Military Day, Wednesday being set apart as Trades and Industrial Day. The U. E. Loyalists come to the front on Thursday, and though last in order by no means least in importance, will be the display of Friday and Saturday, when Benevolent Societies and the rising citizens of Toronto will represent Charity and Education. The attractions promised are bewildering in their variety and special excellence. The committee have been indefatigable in their efforts to make the semi-centennial celebration a red-letter event in the history of Toronto.

WHILE the Venerable Roman Catholic Archbishop of Toronto meets the pointed attacks of Father Chiniquy with plausible ambiguities the adherents of his faith in the ancient city of Quebec, respond to the ex-priest's exposures with controversial weapons of a more primitive nature. Mr. Chiniquy had lectured in Montreal to a crowded audience, but there were no disturbances. The meeting at Quebec, in a suburban chapel, did not terminate so peacefully. Some of his remarks had excited the anger of several of his hearers, when a few stones were thrown, breaking several panes of glass. On coming out of the church Mr. Chiniquy was set upon by an infuriated mob. He succeeded in getting into a hack and was rapidly driven beyond the reach of his tormentors, volleys of stones being thrown at the retreating vehicle. The police were not in sufficient force to prevent the disorder. The Archbishop lectures the Assembly on its want of charity. The proceedings at Quebec afford a significant commentary on his Grace's manifesto.

IN an article on the half-yearly conference of Y.M.C.A. secretaries, the *Montreal Gazette* gives the following summary:—There are now 2,427 associations in the world, thus apportioned:—United States, 786; Germany, 400; Holland, 335; Switzerland, 222; England, 190; Scotland, 178; Sweden, 71; France, 64; Canada, 50; Australasia, 24; Ireland, 20; Belgium, 18; Spain, 14; Turkey, 14; Italy, 10; Africa and Madagascar, 9; Russia, 8; Syria, 5; West Indies, 3; India, Japan and Chili, 2 each; British Guiana, Bermuda and Hawaii, 1 each. The association owns seventy-three buildings, valued at from half a million dollars (as in New York and Philadelphia) to \$12,000 (as in Clifton Springs, N.Y., and York, Pa.)—the total of buildings and real estate being estimated at \$2,900,000 and the total net property of all kinds at \$3,458,000. The cost of the work last year was \$26,000. The progress made during the last seventeen years is indicated by the fact that in 1866 there was one association building valued at \$10,000, and only nine secretaries, whereas now there are 378 and the operations in all directions have undergone a corresponding advance, and this vast and far-reaching organization has thus grown up and covered the earth in less than a single generation since it first took permanent root.

THE Rev. Benjamin Bosworth Smith, of Kentucky, the oldest and therefore the presiding bishop in the Protestant Episcopal Church in the United States, died on the 31st ult. He was born in Bristol, R. I., on June 13th, 1794, and attended Providence College, now Brown University. In his earlier ministerial life, he occupied successively several important charges. In 1823 he removed to Vermont, and became a rector of St. Stephen's Church, Middlebury. While there he edited the *Episcopal Register*. He remained in Vermont until 1828, when he became rector of Grace Church Mission in Philadelphia, and editor of the *Episcopal Recorder*. He was a vigorous writer and a frequent contributor to the press of New York. In 1832 he was rector of Christ Church, Lexington, Ky. On October 30th, 1832, he was consecrated first bishop of the diocese of Kentucky, from which position he retired and came to spend his remaining days in New York. His great age—he lived to the age of ninety—may be attributed in part, at least, to the

simplicity and regularity of his habits of life. He made no use of alcohol or tobacco. He was gentle and easy to be entreated, of affectionate disposition, with a heart open to charity. In his theological opinions he was exceedingly evangelical; and was filled with broad catholic sympathies towards Christians of every communion. His friend, Dr. Prime, editor of the *N. Y. Observer* writes: All the virtues which adorn humanity were displayed in the walk and conversation of this man of God, and he has left to the church an example of holy living and dying which is a more precious legacy than silver and gold.

CONCERNING the difficulty of our mission at Indore, the *Christian Leader*, Glasgow, says: The more we hear from India concerning the present position of the Indore difficulty the less we relish what is being done in the name of Britain. We fear a mistake was committed by the sub-committee of the Calcutta missionary conference appointed to draw up a memorial on the subject to the viceroy. They refrained from doing so in the belief that Lord Ripon's action would be more sympathetic and thorough if he were left to deal with the matter apart from any outside pressure. His lordship's known sympathies made it unlikely that he would feel earnestly or strongly on the subject of religious toleration; and the fact is now conclusively established that whatever his motive may have been he failed to take the bull by the horns. Whether from personal indifference, or a mistaken fear of rendering himself unpopular with the natives, he applied only a half remedy, and the result is a hostility on the part of Holkar to the Canadian missionaries working within his own dominions that is bolder and more demonstrative than before. He is opposing their work, even in its most unobtrusive forms. He evidently regards the very mild remonstrance of Lord Ripon as an admission of weakness. The sooner he is undeceived the better. If a petty chieftain who holds his authority by sufferance on our part finds that he is free to persecute Christianity without check or rebuke, the amusement is likely to become fashionable in other so-called independent states, and the issue may be a political danger assuming serious proportions. Our missionary societies at home should lose no time in making a firm appeal on the subject to the Government.

THE fourth International Sabbath School Convention has just concluded its labours at Louisville, Kentucky. The various reports that have reached us show that a fine enthusiasm and a most excellent spirit prevailed. There is no weakening in the high estimate in which this great movement is held by the mass of Christian people. Canada was well represented at the convention, Mr. S. H. Blake, who presided at the opening meeting, was untiring in his efforts to make the gatherings interesting and profitable. Rev. John McEwen, Secretary of the Sabbath School Association of Canada, took an active part in the proceedings. Dr. Potts, of Montreal, and Mr. McLean, of Toronto, also contributed to the success of the convention. One who was present thus describes the impressions produced by the meetings of earnest Christian workers from many lands, and representing many branches of the Evangelical Church. The interest of the meetings was cumulative till the end of the series. The last service was one never to be forgotten, re-enacting the scenes of the closing night at Toronto three years ago. These earnest workers go to their homes inspired with new zeal and carrying with them a fire of enthusiasm which might well set the whole continent in a flame. One cannot but feel that this work is one of the great moral movements of the age. One of its noblest features is its generous and fraternal character. It is only by inquiry that one can find—and not always then—the religious denomination of any speaker not previously known, so entirely are sectarian differences ignored. The influence in the near future of the diligent instruction of the millions of youth of the world in the Word of God is simply incalculable, and is an omen of brightest augury for the Christian civilization of the coming age.

OUR CONTRIBUTORS.

THE MARTYR CHURCH OF BOHEMIA.

A CRISIS IN ITS RELIGIOUS LIFE.

At present the Presbyterians of Britain are making an effort to raise £5,000 to aid their poor brethren in Bohemia, whose condition, as I pointed out in a letter to *THE PRESBYTERIAN*, on our return from that country last year, is truly desperate. As a few Canadians contributed to the fund recently raised in Britain for the Waldenses, there may also be some who will deem it a privilege to add their mite to the sum to be raised for the Protestants of Bohemia. A few additional sentences to my former letter, therefore, may not be unappropriate in order to state clearly the present position of matters in that country, particularly as regards the question of education, which is the most pressing one.

THE RELIGIOUS HISTORY

of Bohemia, as your readers know, is one of particular interest to all Christians. From the time of its conversion in the ninth century, down to the sixteenth, the Church of that country had maintained a more or less successful struggle against several of the most prominent errors of Rome. As early as 1415, its greatest champion—John Huss—perished at the stake for bearing witness to the truth, his ashes being swept into the Rhone as it leaves the old town of Constance and the following year Jerome of Prague met a similar fate. At that time Bohemia was at the head of European civilization, Prague being the centre of intellectual culture, and its university, of which Huss was the most renowned professor, being attended by twenty thousand students gathered from all countries. The friends of Huss were greatly exasperated at the violation of faith, and of the rights of the people manifested in the odious treatment of this great man by Rome, and flying to arms gained victory after victory under the leadership of John Ziska, over the sovereigns who were acting under the orders of the Pope. In 1433 Rome was obliged to capitulate and to grant concessions to the Hussites, the most important of which was that relating to the use of the cup by the laity, the cup becoming afterwards the emblem of the Bohemian churches in opposition to the crucifix.

In 1457 a free church was constituted under the name of the

UNITED BROTHERS OF BOHEMIA,

the members of which were regarded even by their enemies as the salt of the nation. By them the ground was admirably prepared for the reception and growth of the seed afterwards scattered by the reformers of Germany, France and Switzerland.

In 1575 all the Protestants of Bohemia agreed to the same Confession of Faith, and constituted what was known as the Utraquist Church. Still the Bohemian Brethren preserved a distinct organization up to 1627, their last bishop being Amos Comenius.

In 1620 almost the entire population of Bohemia had parted from Rome. The Bible in the vernacular circulated freely in the country, and Protestant churches, schools and colleges, with a devoted clergy, supported by a loyal nobility and a zealous peasantry, covered the land. Unhappily this state of things was but of brief duration, for that same year the reformers revolted against Ferdinand II., who had extirpated the reformation in Syria and Carinthia, and was preparing to attack Bohemia. On the 8th of November, 1620, took place the battle of the White Mountain, in which the Protestants were completely defeated by the Imperial Army. This was the commencement of what was called the Counter-reformation, and in 1627 a decree was passed, under the inspiration of the priests, that "in the interest of the salvation of souls and that of religious peace," every Protestant in the country must turn Catholic.

By the

CRUEL AND BLOODY PERSECUTION

which followed, the work of centuries was undone by the Jesuits and Ferdinand II. The Protestants were either massacred or driven from the country by hundreds of thousands. Pastors, nobles and citizens perished by scores at the block or stake; bearing testimony to the truth. Churches were razed to the ground, and the profession of Protestantism branded as a crime, so that in 1628 the Emperor boasted that there was not one Protestant church or pastor left in Bohemia. "Never was a people," says a writer,

"seen to fall so rapidly as the Bohemians, from the height of glory and of prosperity, to such an abyss of misery and darkness. With its Protestant emigration, Bohemia lost the elite of its population, the most noble characters, the most enlightened spirits, the best instructed and most creditable artisans. When the Jesuits gained the supremacy, all the ancient national literature from 1414 to 1635, was systematically destroyed being tainted with heresy. Latin was introduced into the higher schools, and instruction became entirely ultramontane. Language, religion, political liberty, and national costume, all perished together. The national spirit seemed to disappear, so that the history of Bohemia might be said to close with 1628."

This state of things lasted for a century and a-half—though the embers remained unquenched, secretly kept alive by the poor in the remote parts of the country. At last, under the prevalence of philosophical ideas, which, during the latter part of the eighteenth century prevailed in almost all parts of Europe, the intolerance of the Jesuits fell into discredit. On the 30th June, 1781, Joseph II. abolished all the decrees of Ferdinand, concerning religion, and placed on the same footing the civil and political rights of his Catholic and non-Catholic subjects. This was followed on the 18th October by the famous

EDICT OF TOLERATION,

which granted the liberty of private worship to Lutherans, Calvinists, and Orthodox Greeks, and allowed the erection of parishes and schools. Great was the joy of the Protestants, eighty thousand of whom now emerged from concealment, and declared that they had been from their infancy attached to the doctrines of the Reformation. In both the Lutheran and Reformed churches, the form of church government adopted was the Presbyterian, and this continues to the present time. Each of these confessions formed a separate consistory, with one president or moderator for both, who was named by the Emperor, and who, up to 1859 was always a Roman Catholic.

At first the ultramontanes were stupefied at the result of the edict, being specially annoyed at the ease with which Romanists could separate themselves from their own church. No longer able to use force the Jesuits now had

RECOURSE TO STRATAGEM,

and towards the end of 1782 obtained a decree which laid down certain preliminary conditions intended to render separation more difficult. Amongst these were special religious instructions of a Roman priest for six weeks, and a certificate from a tribunal that this condition had been complied with. Again the architecture of the Protestant chapels was not to resemble that of Roman churches, neither were they to have bells or towers, nor entrances on prominent streets. From 1781 to 1786 parents who changed their religion, brought with them their children who were still minors. In the latter year it was ordered that in future no child should cease to be a Catholic between the ages of three and eighteen. Promises of marriage between Protestants had to be announced simultaneously in the Protestant chapels and the Roman Catholic churches. In cases of mixed marriages, if the father was a Catholic, all the children were to be brought up in the Roman religion; if he were Protestant, his boys were to be educated in the same faith. After 1842 no Catholic priest would marry a couple of different faith without a written promise from both parties that the children should be brought up as Catholics. Roman *fete* days were to be kept by Protestants, and the Protestant pastors were obliged to announce this from the pulpit. In these, and similar ways, Rome succeeded in rendering futile, one after another, almost all the concessions granted by the Edict of Toleration.

In 1848, under the pressure of political events the Austrian government was compelled to make

GREAT CONCESSIONS

in these matters to the Protestants. A conference of Protestant ecclesiastical authorities was convoked by the government to make proposals as to the relation they wished to exist between the Church and the State. The conference asked to be put on a footing of entire equality with the other denominations, and to possess a complete autonomy. It requested also for each of the two Protestant confessions, a Presbyterian Synodal Constitution. Owing to priestly influence, these propositions were placed in the pigeon-holes of the bureau of the Minister of the Interior, and the conclusion of a concordat on the

part of the government with Rome in 1855, ended for a time all hope of action being taken by the ministry. In 1859, when the two Protestant consistories were united, it was ordered that the president be in future a Protestant.

During the political troubles of 1859-61 with Italy, etc., the government thought it would be good policy to establish

RELIGIOUS LIBERTY

on a wider basis, and in 1861 an Imperial rescript, issued by Francis Joseph, sanctioned this project. By this decree, which regulates present legislation, the Protestants and Greeks were put on the footing of religious equality with the Catholics, and the legal existence of their communities was solemnly recognized.

THE PROTESTANT POPULATION

of Bohemia and Moravia is about 151,000, of whom 106,000 belong to the Evangelical Reformed Church, and 45,000 to the Lutheran. The former possessed in 1868, sixty-eight churches, the members of each being scattered over wide areas. Dispersed thus among the Roman Catholic population, they had many opportunities of spreading the Gospel. In fact, the ordinary services are, to a great extent, evangelistic meetings. At that period they had also ninety-two schools attended by 8,216 children who were receiving a sound scriptural education. In 1868

A NEW SCHOOL LAW

was passed which established a uniform system of board schools throughout the whole country, to be maintained out of the public rates, no account being taken of the existing Protestant schools, which, being denominational, were regarded as private. The board schools, while undenominational in name, are practically dominated by Roman Catholic influences. The teachers are mostly Roman Catholics; the school books are filled with Popish doctrines; the children are taught popish hymns and prayers, and are forced to take part in processions, being flogged for refusing to sign themselves with the cross, while in most of the class rooms are pictures of the Virgin and crucifixes.

SCHOOL LAW OF 1883.

In my letter of last year I referred to the law which had been passed in Vienna, and which greatly aggravates the serious crisis existing in the Protestant Church of Austria. This law abrogates the principle of laics being teachers in primary schools "whose object is the moral and religious instruction of the children," and orders the religious instruction given in the schools to be under the control of "competent ecclesiastical authority." Farther, no teacher is to be appointed "if he is not apt to teach the religion of that denomination to which the majority of the pupils belong," which of course is the Roman Catholic, the Protestants being in the majority in only three or four villages in Moravia. This new legislation, therefore, completely clericalizes the public schools of the Austrian Empire.

THE EFFECT UPON PROTESTANTS

of these laws has been very hard. All remonstrances on their part against them have been in vain. They have consequently not only to help in maintaining the board schools, but have also to choose either to allow their children to be brought up as Roman Catholics, or to keep up, under burdensome conditions, independent schools of their own. This has been found a very trying position; for all who have visited the districts in which they live, represent the Protestants of Bohemia as being extremely poor, scarcely one of them being in good circumstances, and all of them peasants. In 1877 as many as thirty-six out of ninety-two schools previously existing had been closed for want of funds, and the valuable training institution for teachers, at Caslau, was greatly crippled for the same reason. At present the number of schools has fallen to fifty-one which are attended by 4,983 children, while over 5,000 children of parents—members of the Reformed Church—are attending schools saturated with popery. The Romish Church is thus being recruited from the bosom of the Protestant community, from the children receiving their education in popish schools, and this because the parents are too poor to maintain schools of their own in addition to the board schools and other heavy government taxes.

The Protestant school masters have shown a magnanimous spirit of self-sacrifice, and are willing to continue at half the salaries paid to masters in the

government schools; in some cases accepting fifty-five dollars a year.

England once did much for Bohemia, for it was the

WRITINGS OF WICKLIFFE,

introduced into that country by Jerome of Prague, who had studied at Oxford, that stirred the spirit of John Huss, and exercised a powerful influence in enabling Bohemia to shake of the papal yoke. Britain and her sons, now prosperous in Canada and other colonies, will surely not permit the descendants of those Protestants who nobly perished rather than submit to the re-imposition of that yoke, to fall in their struggle to preserve their children from popish influences, from the want of means to keep open schools of their own. No doubt the Protestant cause has been weakened in the past by the leaven of rationalism in Austria, as it has been in Germany, France, and Switzerland, but evangelical life is reviving in Bohemia, thanks to British influence. Young men who go over to Edinburgh to study acquire new ideas regarding Christian life and church work, and when they return to their country they prove to be the seed of new life. How important, therefore, to keep alive these old and sorely tried Protestant communities who have survived so many centuries of persecution and martyrdom, and who are to-day in danger of sinking beneath the load of earthly care and poverty. T. H.

Clarens, Switzerland, May 6th, 1884.

MR. BEECHER ON EVOLUTION.

MR. EDITOR,—The importance of having proper and fixed views on the subject of Christianity, and the great necessity there exists in this gold-loving age, with all its materialistic tendencies, to keep up high spiritual views in all human creatures, is a matter of great interest. Not agreeing with many of the remarks of this lecturer, and wishing to forward truth, is my apology for now troubling you with remarks on this rev. gentleman's lecture, especially those referring to his beliefs on the Old Testament, which were written some time since. I consider that he went far beyond what any man calling himself a Christian should do, and that his enunciated doctrines completely undermine the great Christian fabric in which true Christians believe. It may be said they were only heard by a limited number of people, but I consider it the duty of every lover of society and the world to denounce such doctrines as I heard at this lecture. I did not go there to hear his views on Christianity but supposed he was going to lecture on evolution.

Those who brought him here to decry established thoughts are greatly to blame. Mr. Beecher has not yet got rid of the imputations cast on his clerical character resulting from his Tilton embroglio in New York. The matter is still surrounded with mystery. I am not saying they were true or false, but they exist in the public mind, therefore his utterances on great Christian doctrines are not the most reliable. It is lamentable to find a general prevailing looseness of morals in the United States, in regard to marriage, motherhood and theology. It is no wonder the Mormon system prevails there. Crimes result from infidel principles, and it will be found that great criminals are persons who disbelieve in God and their accountability to Him. Politicians in our country and in the United States, speculators, embezzlers of bank funds, and grossly dishonest men everywhere, are persons, generally, who set aside all thoughts of God and Christ. In the United States the almighty dollar, success, and extravagant fashion are worshipped! It is well for us to be cautious how we encourage lectures or principles that lead to such things.

If Christianity were taken away from the United States, a terrible civil war would soon spring up among the masses, and that great country would, I fear, become a second Imperial Rome, Babylon or France. Rome tried patriotism, but the aristocracy and masses having no belief in a great God to whom they were accountable, rotted as it were, and fell through corruption of private morals. We would do well to remember the warnings of past times.

Mr. Beecher undertook to lecture on "Evolution and Revolution," and I expected he would confine himself to them—that is to the effect of "Evolution" on human thought and religious feeling. He was not content with this, but thought proper to attack the cardinal principles of Orthodox Christianity. He professed to believe in the Lord Jesus Christ, and that

His kingdom would succeed all over the world. It was a curious way certainly to make it do so by pulling out the pillars that supported it.

1st. He ridiculed the account of the creation of the world as given by Moses, and especially the temptation and fall of man in the Garden of Eden.

2nd. He ridiculed the idea of original sin in man or that sin descended from Adam to his posterity—thereby contradicting the repeated assertions of the apostles of Christ, and of Christ himself, when in speaking to Nicodemus, He says: "You must be born again." If man has not original sin why should he be born again? Why not be saved by his own righteousness and not through the precious blood of Jesus Christ shed on the cross? Why was the glorious and pure being, Jesus,—in whom this professing lecturer says he believes, and whose kingdom he thinks will ultimately control the whole world—crucified at all? Christ said that He came to save a lost world by His shed blood, by His sacrifice for the human race on the cross? There was no need of this if man never fell or if the children of Adam have no inherited sin!

He pretended to reverence the Divine laws given by Moses from God, yet he ridiculed the assertion of Moses as to the fall of man, or the cause of evil. He in effect disputes the five Books of Moses which are upheld by Christ (whom he says he worships), and especially by Christ's apostles and the great truths of which the Western Orthodox Christian Church upholds in the world. As to the cosmogony of the world—that is, its creation in six literal days—there may be reasonable opinions upholding these periods to be epochs of time in creation.

The epochs of creation may be long extended periods, and some Hebrew scholars, I believe, hold that a proper reading of the Old Hebrew Scripture would warrant this construction, but I am not asserting this as a fact. It is evident that geological researches prove incontestably that the formation of this world's crust and the series of animal creations as well as vegetable creations, took place in periodical cycles. It must be remembered, however, that the Mosaic account of the world's creation, and the scientific views given of it, are the views of man at a very early period, not the absolutely correct ones after long research. God's revelation to men is concerning their spiritual nature and conduct, not to instruct them in natural sciences. I don't know that it is anywhere alleged that the scientific views of the holy men of the Old and New Testaments are necessarily inspired. We all say even now that the "sun rises and sets," although it simply appears to do so by the world turning on its axis from the west to the east, the sun remaining stationary. Mr. Beecher in his lecture asserted that the doctrine of evolution, as supported by its advocates, does not necessarily disprove the existence of a supreme God in the universe, and he believed Christ's miracles true; yet he denied the inheritance of sin by his posterity from Adam, and, in fact, he denied the fall in Eden of man from entire innocence, as created by God, to a state of sin, which was inherited by the posterity of the original man. He forgot what Paul says: "That, as in Adam, all die; so in Christ shall all be made alive." If we have no inherited sin, then there was no occasion for Christ to suffer; man could work out his own salvation; he saved by his own meritorious works, which doctrine is untrue according to Christ and His apostles.

Whilst listening to his lecture I mentally enquired, does he believe in a being, a fallen angel, called Satan? Does he believe in fallen angels? Let him read St. Jude, the temptation of Christ in the Wilderness, the words of Christ to Peter: "Satan hath desired to sift thee as wheat." There are certain spiritual doctrines of Christianity which are as props to this fabric of religion. They cannot be pulled out without the danger of the destruction of all. That men are essentially sinful is proved by the history of man, whether in the savage or civilized state. War, war, is the natural state of all savage tribes of men. Crime is natural to all classes of men and women in civilized life—always was so, so far as nature is concerned. The tendency of the natural man, as St. Paul emphatically says, is to sin. Christ came to redeem us from this nature, and, by the will of God, suffered the "Just for the unjust," by the, to us, inscrutable decrees of supreme wisdom, mercy, and justice. We cannot pull out this pillar as Christians. Toronto, June 10th, 1884. CHARLES DURAND.

OBITUARY.

MR. JAMES BOYD.

An eminent Christian, remarkable for his confidence in God, and for attention to the spiritual welfare of his household, in a letter to a friend a little before he died, could say: "I rejoice in hope that we shall meet, an unbroken family, before the throne of God." What a delightful thought: a whole family in heaven!

From our earliest years we are accustomed to hear of a place of unutterable glory, that place is heaven. This is the eternal home of God's people. If our friends die we hope they are gone to heaven to be forever with God and we feel that it is our duty to prepare to follow them. What a blessed sight to see a whole family setting out in good earnest and determined by the help of God, to appear a "whole family in heaven."

No one can estimate the power of silent example; and in no place is this so much felt as in the family circle. Here the goodly example of the parent is telling on all the future life of the child. "He being dead, yet speaketh." This truth is illustrated in the exemplary life, patient suffering, and happy death of a worthy elder of our church lately taken to a better world. James Boyd was a native of the County Fermagh, Ireland. He came to Canada in the year 1848; and some time afterward was united in marriage to Miss Sarah Hamill, who proved a worthy helpmate during all his days of sunshine and shadow until in God's providence he was called home. His first place of residence was the township of Clarke, where he became an active member of the Presbyterian church, Newtonville. In the course of time, to accommodate parties in the back part of Clarke, it was thought best to establish a congregation at Kendal. Mr. Boyd at once gave all his power to the formation and building up of that congregation. He was elected an elder in 1869 and was also called to the important work of superintending the Sabbath school. He was always a willing and efficient worker in everything connected with the advancement of the Saviour's kingdom. About seven years ago he was seized with a lingering disease which unfitted him for further active work. In January, 1883, the family removed to Toronto, and united with Erskine Church. The disease that seized him seven years ago continued its course until God in His providence took him to that land where there is no more death. On the 17th April his loving spirit passed away to its eternal reward. I never saw a more patient sufferer. For seven long years he was taught, as few are, "to endure hardships as a good soldier of Jesus Christ."

He leaves a wife and two children, a son and daughter to mourn his loss.

"Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labours and their works do follow them."

Toronto, 18th June, 1884.

J. S.

At Umbwalla, Kaffraria, the late Rev. Tiyo Soga, sixteen years ago, had gathered forty-three children as the nucleus of a church. To-day the congregation is represented by 653 members, and 170 waiting for baptism. Glenthorn has an average attendance of 350.

ONE of the indirect results of missionary work is illustrated in Tahiti, where in 1882 the imports amounted to 4,391,530 francs and the exports of native products to 3,701,934 francs, while 108 European ships participated in the traffic. Had there been no missionaries, the value of Tahiti in the world's commerce would be nothing. A Paris missionary in that island, M. Vienot, has recently been made a Chevalier of the Legion of Honour, on the ground that he had been for eighteen and a-half years a member of the Colonial Council of Tahiti, had served as a director of the French school for natives, and as President of the Protestant Church Council, and had contributed much to the strengthening of French influence in Oceania. The Protestant Church of Tahiti and Morea numbers 1,377 communicants in a population of 8,000 souls, and 1,159 children in the Sabbath school. In the last year, 258 members were added to the church, while 100 were excluded, mostly on account of drunkenness. The Tahitians are very averse to Roman Catholic doctrines, and read the Bible assiduously. About one thousand dollars worth of Bibles and Testaments were sold during the last year-and-a-half.

PASTOR AND PEOPLE.

GIRLS' SCHOOL AT TAMSUI.

In the eighth Annual Report of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, just issued the following brief account of the Girls' School erected at Tamsui in connection with the Formosa mission is given. A recent issue of THE PRESBYTERIAN contained a letter from Dr. Mackay relating to the opening of this new and important branch of his mission work. Our readers will get a fair idea of the building from the annexed engraving.

It will be remembered that at the last annual meeting it was decided to respond in the affirmative to the request of Dr. Mackay for the sum of \$3,000 (three thousand dollars), to be applied to the establishment, building, etc., of a Girls' School in Tamsui. Dr. Mackay has made some suggestions regarding the manner of conducting the school, among others the following:—It is to be a boarding school, and as the same subjects in general will be taught as in Oxford College, it will be carried on in connection with that institution, the students who teach in the college taking charge of the instruction given. The girls will not be taught English but simply to read and write their own characters. The building was commenced in October last, and a letter received while preparing this report gives the cheering news that it has been finished and opened for use. Dr. Mackay says: "On the 8th day of October, 1883, I began to build, and superintended everything about the building until completed—we worked many nights until midnight. The building is of cut stone, then, out and inside, plastered four times. The entire outside is in imitation of red bricks. It stands seventy paces east of Oxford College, is just as large

as the college, and will accommodate fifty girls. When I state that foreigners and Chinese say that it is even more stately than Oxford College, I am saying a good deal. When I learned that the money would be forthcoming, I at once set to work, because materials are cheaper than last year, but dear now again. The school was opened on the 19th of January last, H. M. Consul in the chair; Mr. Jamieson spoke in English and I addressed the people in Chinese. Upwards of one hundred converts from the east coast were present, the main hall was crowded and an immense crowd all around the building. Dear fellow-workers for Christ, I got this request, this answer to prayer too. I longed to see the building ere my poor labours cease. Here it is then, I have done my best, and do not hesitate to say that I have saved the mission one thousand dollars by watching every thing done." . . . We praise God for this building; we thank and honour Dr. Mackay for his faithful supervision of the work, and we trust that it may stand for generations a monument of the missionary spirit of some of the Presbyterian women of Canada.



GIRLS' SCHOOL AT TAMSUI.

CHRISTIAN COURTESY.

The study of the development of language is always full of interest to the scholar. Words grow as do trees. From a single root may come many branches laden with clusters of rich fruit. Beginning as bald descriptions, or statements of physical facts or relations, there are words which come to be filled with suggestions of scriptural significance. Certain words hint at historical changes which it would take volumes to record. As it has been said of some of Wendell Phillips' words by Mr. Curtis, that they are whole poems in themselves, so it may be said of certain words, that they contain whole histories.

The word "courtesy" is one of these suggestive words. It suggests, that is, carries along with it, or under it, a whole bookful of facts. It directs the thought to the manners of the court. But the court is simply a development of the cohort; and the cohort conducts us to the old *cohors*, or meeting-place, once so familiar to Roman eyes. From the *cohors* we cross the seas and enter the Greek *choros*, and there find ourselves looking into the faces of the *cherus*. Different continents and different centuries are introduced to one another in the single word "courtesy."

And yet one does not stop to think upon all these suggestions with each use of the word. Seldom, in these democratic days, do we associate court manners

with courtesy. Indeed, as Milton sang centuries since, it

"Or is sooner found in lowly sheds
With smoky rafters, than in tapestried hall,
In courts of princes, where it first was named."

It is not merely of the manner that we speak in our use of it. It hints rather at that which is the inspiration of the manner, a spiritual characteristic which gives grace to the manner. A gracious manner is the outcome of a gracious heart, or as Mr. Emerson expresses the truth in his essay on manners, "Love is the basis of courtesy." His words are but a restatement of a long-recognized truth. In that English version of the New Testament which bears the title of King James we find the word "courteous" occurring once—1 Peter iii. 8; and "courteously" twice—Acts xxvii. 3, and xxviii. 7. Turning the original Greek we find, as the corresponding words, "*philadelphos*," "*philanthropos*," and "*philophronos*." The English reader will readily perceive the identity of the first syllables of these words. It is the Greek for "loving" or "love," and the above combinations signify respectively "loving (or love of) brethren," "loving mankind" and "loving mindedness." So that here also we have the idea advanced that love is the true basis of courtesy.

And so we are taken away from the "garrulous ease and oily courtesies" of the world of fashion to contemplate gracefulness of a far different character. Tennyson has brought the one into strong contrast with the other in his beautiful idyl "Elaine," where he pre-

those who seek to hide a conscious defect behind the mask of rudeness, and advertise their rudeness as a manifestation of truthfulness. Too much of the world's plain speaking is the outcome of an ungracious spirit. Because the rough hematite clings to the diamond when first found, it is no evidence that roughness always indicates the presence of a jewel. Because truth must at times be plain spoken and say: "One of you is a devil," it is no evidence that all plain-speaking is truthful. Because a grain of powder may receive a high degree of polish it is no evidence that all that has polish is mischievous in its nature. Because a hypocrite is smooth-tongued it is no evidence that all smooth speaking is hypocritical. When a man begins to put into practice the injunction of the apostle to "speak the truth in love" he will find his words generally taking a polish from his heart.

We cannot dwell upon the numberless bearings of our theme. To one of them, however, we cannot refrain from alluding. A question with which almost every pastor meets is the course of his experience is, how to do away with the evils resulting from the class feeling, which exists, alas! in Christian as well as in non-Christian society? How to appease the jealousy on the one side and the apparent indifference on the other, respectively characterizing the poor and the rich in their relations to each other? One thing seems to be certain. The remedy will never be found in the breaking down of so-called social distinctions. The distinctions of society are the distinctions of nature. The same principle that keeps the horse and the ox

from consorting together, though both are quadrupeds, will keep an intellectually refined man from making a boor his intimate associate. It is out of the nature of things that there should be intimacy of relationship between things radically different.

The only remedy of the evil to which we have alluded is an internal remedy that shall manifest itself in the outward act. The one thing needful is love that shall reveal itself in acts of courtesy. "Honour all men," wrote the apostle. The rich must honour the poor; the poor must honour the rich. When men come to look upon one another, not from the view-point of social differences, but from that of a common

sents Gawain, surnamed the Courteous, forgetting that "obedience is the courtesy due to kings," and speaking to the "fair" and "lovable" maid of Astolat of learning "the courtesies of the court," though she long since had learned the truer courtesies of a higher than Arthur's court.

Love always levels upward. It is the instinct of good manners. It is the Master in the art of beautifying conduct. It teaches Cophetua how to descend from the throne in right royal manner to greet the beggar maid as wife; it teaches the beggar maid how to ascend the throne in right royal manner as queen. Conventionalisms are not necessarily or invariably the best ways of saying and doing the best things. They may be nothing else than ugly mannerisms. The spirit of love will forever keep good manners from petrifying into mannerisms. Dignity is the child of courtesy; but in brazen-faced formality there is none of the spirit of courtesy. I have seen a humble Christian who, in his perfect simplicity, was as far beyond any Oriental monarch, with all his pomp, in truly royal dignity as Alcione is beyond the moon in brightness. He who is child of the King of kings knows and exhibits the courtesies of heaven. Courtesy is the earthward side of reverence. Reverence is love revealing itself to the Creator; courtesy, love revealing itself to the creature. Formalities, in which there is no heart, are as false towards one's fellows as towards God.

It is an unworthy conceit, which some minds entertain, that honesty must have a rough coat. There are

salvation, to love one another for the Saviour's sake as well as their own, it will not be long ere they reveal in their treatment of one another the courtesies of heaven.—Rev. Newell Woolsey Wells, in *Philadelphia Presbyterian*.

THE PULPIT FOR HIGHER WORK THAN ARGUMENT.

Brethren, is there to be any misunderstanding between us as to this basis, as to the foundation on which I stand here? Is the Gospel itself, to be as between me and you, an open question? Am I bound, every time I mention the Incarnation, the Resurrection, the Divinity of Christ, to prove each to you by some novel argument? Am I come to this pulpit, in a profane parody of St. Paul on Mars Hill, to reason with you on premises of nature, if happily I may draw you to faith and a revelation not yet accepted? Honestly, earnestly, do I say this to you. If that is what you wanted, I am not the man! You should have sought out some man of original thought, profound learning, dialectic subtlety, under whose master hand you might have been moulded into believing. These gifts are not mine. If you believe not the Gospel, I cannot hope to prove it to you. I am here as a steward of God's mysteries, to bring out to you from His store-house, week by week, as He shall give me judgment and utterance, something profitable for doctrine, for reproof, for correction, for discipline in righteousness.

You come here not to judge the preacher but to hear the Word; not to criticise the sermon, but to

hide yourselves after a week of toil in God's tabernacle from the strife of tongues; not to say to one another, as you quit His presence, "The sermon was long, the sermon was dull," but to say, "On this one day in each week God has provided me with a sweet solace of heavenly hope and spiritual communion; I was glad when they said to me, 'We will go to the house of the Lord,' and now I depart, warmed, cleared, edified for another week's labour for the everlasting rest beyond." This shall be the attitude, beloved friends, of your ear and of your heart as you listen to the voice of your minister. You shall let him assume that you and he are men of like passions, equally acquainted with life's sorrows, equally tried, also, by those perplexities which beset the Christian's faith. You shall let him assume the truth of the inspired saying, so full of comfort and help. As in water face answereth to face, so the heart of man to man. That strength which has its root in faith shall have its dew and fragrance in love, a sympathy shall be between us, strong and steadfast, and God, even our own God, shall give us His benediction.—*Dean Vaughan.*

A PASTOR'S EXPERIENCE.

When a teacher is absent, I sometimes take his class in the Sabbath school. Thus it came about, one year ago, that I taught a class of boys one Sabbath, in which were F— and A—, sons of Mr. B. Ten years ago, when these same boys were about four and six years of age, their father was an estimable attendant upon the sanctuary, but not a Christian man. Presently, along the years, I learned with great regret that the Scriptures were held in doubtful esteem, and this was opposition in high places; this man was influential, stood high, and had a large following among his fellows. I used to feel afraid to preach in his hearing, for he was always there, and was well able to take up his side of an argument; but I took pains never to meet him privately with any opportunity for argument. Year after year wore away; we repeatedly saw evidences of the Spirit's gracious presence; and several heads of households came into the church one February, but this father remained as before. I cannot describe my own feelings regarding him. I was in despair. The children and younger people were being gathered in hopefully at successive communions, but these middle-aged men were not gathered.

About one year ago, while a series of meetings were being undertaken, I went on foot one day in very great hesitation to Mr. B's house, and found him at home. Soon after taking a chair I said: "I came over to say that once in my lifetime and once in yours I want to give you a personal and earnest invitation to come to Christ."

I was not surprised to hear him reply: "I do not know why I should believe there is a Christ. I do not know why God could not forgive sin just as well without Christ as with Him."

I said: "I understand what Unitarianism teaches, but still I say, over all your objections, come yourself and give your heart to Christ." Those were blue moments for me. He managed to keep me at a distance; finally he said: "I am glad you taught the class last Sabbath; the boys were interested. I wish you would teach it again."

"Well," said I, "it was accidental. I only took the regular teacher's place, but that may happen again, and I may teach the boys, and I noticed their attention last Sabbath. Now, supposing I should teach them again, and supposing too (I did not in my own mind think it probable) that the boys should become more interested, and ask me how they could give their hearts to Christ, and I should tell them, and they should come home and tell you—would you commence to tear down their confidence, would you tell them there was no need of a Christ, would I be building up one side and you pulling it down and building up the other side?"

He was silent, his eyes were fixed on the fire, and then he said very soberly:

"No, I would not."

"Why not?" I asked.

He said: "I am not sure I am right."

His wife came in just then. I said a few words to her, and to them both, led them in prayer, and as I took my hat to go, I said: "I wish some better man than I had come; you haven't said you would give up your objections; I wish some one had come who could have won you. I feel discouraged; this is once,

very probably it will be the last time, you and I will not meet and talk this way again very soon."

I came home sad enough, stopped at a neighbour's house, and we prayed together over this. The Lord knew all that matter. In three days from that visit, who should I find on the front seat in the inquiry-room but those two boys, with six others, out of that accidental class—all in tears; and in half an hour F— and A— were off down stairs, persuading father and mother to come too, and next night they were all there. There were forty inquirers that night, and I remember when Mr. B— came in, there was a silent expression of joy all over the room. He said aloud, when asked: "I accept Christ."

I do not want more consistent, earnest, useful co-labourers in a church than that father and mother. It was a complete turning about. I thought I would not be discouraged so easily again. God was able to do great things. The two boys came into church in good time; indeed the whole Sabbath school rose up together and came; whole classes were brought to Christ.—*E. D. V., in N. Y. Observer.*

THE GOSPEL IN THE NAME.

AN ACROSTIC.

JESUS, at whose blessed name
Every knee on earth shall bow;
Saviour, who from glory came,
Undergoing death and shame
Sinful man to save from woe;

CHRIST, the Lord, our debt who paid,
Hell subdued, the law obeyed,
Rose triumphant to the sky;
Intercedes for each believer,
Sanctifies and saves forever.
Trust Him and thou shalt not die.

Hamilton, 1884. —WILLIAM MURRAY.

THE ANTI-SABBATH DRIFT.

The *Occident* observed that while the Old Pharisees whom Christ reproved were extreme in the strictness of their Sabbath observance, the danger here and now is altogether of the other extreme of Sunday looseness: "As to the situation of to-day in this country, a banker stated it correctly, when he said: 'We are drifting; and we have reached a point where we must stop, or go to pieces in the storm that is gathering for the destruction of every private and public interest.'"

"The chief anxiety of the Church to-day is not the profanity of the world's Sunday but the worldliness of the Christian's Sabbath. * * * A minister once said that he thought of preaching a sermon to his people on the theme, 'You have Souls;' because, although, theoretically at least they believed it, they did not appear to live by that belief." The *Occident* expresses the opinion that the Puritans and Covenanters observed the Sabbath in model manner, and also endorses the suggestion that Christian people should not expect too much labour of their servants on Sunday. On this important point it says:—"The help in the kitchen are human, often Christians, amenable to the same law as yourselves; and although they may be Catholics, and therefore go to church only in the morning, we should remember that there are twenty-four hours in the Lord's day. Whereas Christians are not directly the cause of much of the present Sabbath work of the labouring men, they should refrain from being even the indirect cause of it. Sanctified common sense will easily define for us what the 'works of necessity and mercy are, and these are our limits.'"

MOTHERS.

There are two extraordinary things about mothers. One is their patience and the other is their impatience. He who sees a mother care for a child through a long and dangerous sickness, tending it by day and by night, saving its life, not once merely, but many times, hoping on when all others despair, and keeping up when all others give out, and at last coaxing and loving the little creature back to convalescence, sees one of the sublimest things in nature. The same mother, when the child is well again, will sometimes exhibit an impatience with it that borders on the ridiculous. It is noisy, boisterous, inquisitive, careless, as all healthy children are apt to be, and the mother wears out her soul in scolding it. This is often a case of cause and effect. The child has recovered its nervous force, but the mother has not. During the ten weeks' illness of a child its

mother may expend the entire reserve of vital energy and contract a large debt in that line besides, which she may be years in liquidating. She may never liquidate it, but live on fretful and irritable to the end, for a mother seldom passes a whole year without incurring some new drain upon her resources. It is for this reason that, in all the arrangements of a home, the ease and comfort of the mother should be considered before all things. This is her right. Nor is it less the interest of the family, for their happiness depends chiefly upon her health and cheerfulness.

HOW TO DISCOURAGE A MINISTER.

Eleven ways are suggested by the *Advances*, by which a minister may be broken down in spirit and ruined in influence. We condense the advice, hoping it may provoke some to repentance:—

1. Go to church only occasionally, and when you go, too late; take no part in the singing, nor following the scriptural readings, but keep up whispering.
 2. Find all the fault you can. Point out his deficiencies before your children and others.
 3. Don't aid his work, but despise his lack of good sense.
 4. Tell tales to him about the people and their criticisms about him.
 5. Tell how much his predecessors were thought of.
 6. Keep away from all week-day meetings.
 7. Get up gayeties, particularly some entertainment near the communion season.
 8. Require him to be present everywhere.
 9. If he preaches at home, insist on an exchange; and if abroad complain that he is never at home.
 10. Keep back his salary.
 11. Keep talking about "general dissatisfaction."
- Patient continuance in these practices will surely drive away both the Spirit of God, and the minister of God.

MISSION NOTES.

In 1871 the number of native Protestant teacher in India was 2,594; in 1881 it was 4,345, having almost doubled.

There are nearly one thousand Romanist converts in the Protestant churches of Rome, as the result of ten years' mission work.

In the church edifice at Komatsu, Japan, are two hundred stones, which were once used as missiles against the Christian missionaries when they first began work in that city.

The membership in connection with the U. P. Mission in Kaffraria, which increased in 1882 from 1,273 to 1,339, has grown during the past year to 1,493, while the attendance at the various churches and out-stations has increased from 3,600 in 1882 to 4,660 in 1883.

The statistics of Christian work in Japan for the year 1883 have been in part gathered, and, from the reports received from eighty-eight churches, Mr. Kozski, of Tokio, estimates the number of evangelical church members in Japan at not less than 7,000 with somewhat over 100 churches. The gain in the nineteen churches connected with the mission of the American Board, from January to December inclusive, was 465, or forty-two per cent. The church at Imabari has received ninety, the church at Amaka eighty-nine, during the year.

MR. EDWIN ARNOLD, the poet of Buddhism, makes the number of its followers to be 470,000,000, which is about one-third of the human race. The Rev. Dr. Happer, a veteran missionary in China, who has lived forty years in the presence of the old religions of Asia, has instituted an examination into this remarkable statement, and shows in an article just published that the numbers assigned to the Buddhists have been swollen by including many in this class of religionists who have no relation to it at all. The Confucianists in China outnumber the Buddhists; but the Confucianists are often not named, and are simply summed up under the heading, "Buddhists." Dr. Happer's conclusion, after a close examination of the figures of the census of various Eastern nations, is that the Buddhists number 72,342,407. He confines himself to the one subject; but at the close he makes this single remark: "In China the Buddhists are the drones of society, and are lowest in morality, the heathen themselves being judges."

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TORONTO, WEDNESDAY, JUNE 25, 1884.

It would be a good thing if all those ministers who exchanged courtesies at the annual ecclesiastical meetings had grace given them to act with professional courtesy during the rest of the year. To vote for resolutions in favour of brotherly love, and cheer the deputations from other churches and then go home and try to steal your neighbour's sheep would be considered very inconsistent conduct in a mere man of the world. Yet such things take place every day. In small communities where everybody knows everybody else and where there are too many churches for the population, there is too frequently a regular raid kept up, on the Presbyterian churches especially, during a time of religious excitement. During the last winter we have heard of several most scandalous attempts at making proselytes of our people. It has more than once occurred to us to publish the names of a few of the offenders and give the authorities of their own churches an opportunity of knowing what some of their brethren are doing in some of the towns and villages of Ontario. Of course our contemporaries are quite welcome to publish the names of any Presbyterian ministers that are found guilty of such offences. The standard of professional morality is not nearly so high among certain classes of ministers and so-called evangelists as among lawyers. A lawyer who would use the means to take business from a rival that are sometimes used to take weak members out of the Presbyterian churches would be disrobed.

It is to be regretted that the overture anent the change in the mode of electing moderators of Assembly was not brought forward in a full house. Had such been the case there might, and no doubt would have been a discussion, and a discussion before making such a change was just the thing needed. A college of moderators for the nomination of a moderator may be a very good institution, but we very much doubt if the Church as a whole desire to take the right of making nominations out of the hands of Presbyteries and put it into the hands of the ex-moderators. A step in that direction is not in accordance with the trend of modern opinion. It may be so much the worse for the opinion, but the fact remains all the same. The principal argument we have heard in favour of the change is that the new moderator "is likely to know before hand of his election and "come prepared." Prepared with what? A long elegant speech perhaps, that at that time, on a hot June evening, nobody wants to hear. With a year to prepare, few members of Assembly could make as suitable and happy an address as that delivered by the present Moderator, and Dr. McLaren is not by any means the most ready man in the Church. It must certainly be admitted that a member who knows of his election, may be in a position to act with more self-possession and dignity than one who has just been elected after the excitement of voting. There are considerations on the other side, and the Church should have had both sides brought out by a good discussion. The college of ex-moderators at present consists of, Drs. Cook, McLeod, Jenkins, Reid, Mr. Rae, MacVicar, Cochrane, King and McLaren.

OUR good neighbour, the *Dominion Churchman*, after referring to some observations in a late article in THE PRESBYTERIAN says:

While here we congratulate our Presbyterian friends on their well and ably conducted Assembly, we followed its deliberations closely and highly admire the talent and the

excellent spirit of wisdom displayed. Would that some of our laymen had the head and heart as well as the church loyalty and cultured expression of Hon. Alex. Morris! We trust the college difficulty will be settled by the founding of a noble Presbyterian University for all Canada. When to that great enterprise this strong, wealthy Church directs its energies, we shall wish it God speed.

Thanks for your good wishes. The college difficulty will no doubt be settled in due time. Patience, forbearance and Presbyterian common-sense can settle any difficulty in a few years. But why should our High Church neighbours covet Mr. Morris? Mr. Morris is a very good member of Assembly, and we have other good laymen in the Assembly who might be as useful as Mr. Morris if they would come forward and take a hand at Church legislation. We have all over this country scores of elders who might make their mark in the Assembly in a few years if they would devote one tenth of the time to church work that they do to business, or politics, or to municipal matters. But surely the *Churchman* does not mean to say that there is not any amount of good material in the Episcopal Church. With such men within her pale as Dr. Wilson, Chief Justice Hagarty, Goldwin Smith, the two Blakes and many others, that Church ought to make more out of its laity. The root of the difficulty is the division between "High" and "Low." If our Episcopal neighbours would bring their differences, and unite in one solid phalanx, cease contending about ecclesiastical questions and rouse their people by the preaching of the Gospel, they might be the most powerful organization in the Dominion.

THE sermon of Dr. Whyte, before the Assembly of the Free Church of Scotland, is a most practical and timely effort. His principal object was to point out a great defect of the Presbyterian system, and suggest a remedy, or rather, re-introduce a remedy provided by John Knox. Let the Moderator describe the defect in his own words:

Just consider how our slack and oblivious system works. We train a student to an exceptionally high mark of literary and theological scholarship. He is sent out of our halls with the best equipment for the ministry it is possible for our most able and learned men to give him. He is called, say, to a country pastorate. He is settled over one of our congregations, and the Church, as such, from the day of his ordination, entirely loses sight of him, and ceases her care over him. He is ordained to do her work, the work of her Lord, but she never asks whether he is succeeding or failing in the work her Lord has laid on her hand to see done, and a portion of which she has devolved on His young servant. His failures or successes, his helps or hindrances, she knows nothing of. He may have a hard, up-hill, cross-bearing life, but she knows it not. He may be fighting single-handed, as a matter of fact, he often is against many enemies, deadly enemies of his, because of the Church and cause he represents, but he is left to fight it out as best he may. Wealth, rank, territorial, and even higher influences may all be bandied against him. In a thousand ways he may have to suffer persecution of the most harassing kind, and beyond the circle of his family and personal friends no one ever hears of it.

If this is true of a compact little country like Scotland, where nearly everybody is a Presbyterian, it is true in a thousand times greater degree of a country like Canada, with a large territory, sparse population, and a hundred creeds. Dr. Whyte suggests this as a remedy:

Now, were our General Assembly to appoint annually, as she once did, select deputations of her very best men, her best preachers, and most stirring evangelists, her most devoted, intelligent, and liberal elders to visit and take counsel with all Presbyteries and kirk-sessions, instructing them to spend a week or more in each district, seeing the most influential men in private during the day, and holding congregational or evangelistic meetings at night, and preaching on Sabbath—were these things done, not tentatively and apologetically, and once in half a generation as now, but with authority and responsibility, and every year or two, the evils that would thus be obviated and prevented, and the good that would thus be produced would be incalculable. The visitors would become more intimately acquainted with and interested in their districts, our solitary ministers would have a large and influential circle of stimulating and supporting acquaintances and friends. The remotest and smallest congregations would feel that they were a recognized and remembered part of a great, living, historical, and national Church.

A movement of this kind wisely and enthusiastically carried out would do more to stimulate struggling congregations, strengthen weary and hard-worked ministers, and give a greater impulse to Presbyterianism and vital religion than any movement that has ever taken place in Canada. The utter isolation of many of our ministers and congregations unnerves both. Many of them never see a representative man of the Church unless he comes for money. Who will prepare himself on this matter for the next Assembly?

FACTS AND FIGURES.

EACH year the report presented by the Committee on Statistics is becoming more complete, and therefore, more valuable. In the way of completeness, however, there is still much to be desired. Whoever may have to bear blame for this, it certainly is not the estimable and thoroughly competent Convener, who has so long and so worthily discharged the onerous and laborious duties entrusted to him. A report containing seventy-seven pages, seventy of them tabulated, implies an amount of close application and patient work that many would not care to assume. It has also to be borne in mind that the returns are received at uncertain intervals up to the latest possible moment, and many of these are provokingly incomplete. In the case of the present report returns were received till within a few days of the meeting of Assembly. It is not a trifle that delay in sending in returns makes the Convener's labours more irksome, but renders their result far less satisfactory. Under the careful and conscientious supervision of the Rev. Mr. Torrance it may reasonably be hoped that no long time may elapse before the complaint will disappear that late returns and returns with tantalizing blanks interfere with what, in many respects, is one of the most interesting and valuable reports submitted to the General Assembly.

Various causes account for reports being late and incomplete. Some are disposed to place too low a value on Church statistics, holding that at best they can only give an inadequate idea of true spiritual vitality. The Committee on Statistics do not claim that they do or can indicate the power of godliness within the Church. The report speaks modestly and becomingly on these points. It is, however, of the utmost importance that an accurate register of the Church's condition numerically and financially should be kept. That degree of accuracy, now happily within sight, has never yet been obtained, but its attainment is perfectly possible. With cordial co-operation and reasonable diligence it might easily be reached. Pastors and congregations that cannot make the statistical showing they desire, shrink from recording the items that to them seem unfavourable. When their work is judged by the bare figures, without a knowledge of all the circumstances, being so liable to be misunderstood it requires a high degree of moral fortitude to fill in numbers that seem so small. It should never be forgotten that, though figures tell much, they do not and cannot tell everything. One minister can marshal a fine array of figures; another, his equal in intellectual ability, moral worth and spiritual earnestness, can only present a lean and meagre showing, and it would be a harsh and illogical inference to conclude on the bald evidence of the figures alone that the one was, in the parlance of the day, a success, and the other a failure. The one with the fine financial showing may have a goodly heritage, a congregation where a fine Christian spirit prevails, where elders and office-bearers cordially co-operate with the pastor. His congregation is favourably situated in the heart of a Presbyterian district. In such circumstances it is easy and pleasant to fill in the returns completely and in good time. The other may be in a settlement where industry languishes, and the Presbyterian element is sparsely settled. In such a case increase is impossible; diminution in numbers and financial strength is certain. In upholding a drooping cause, that minister is doing noble service, and it would be a manifestly inadequate judgment that pronounces such a man's work a failure.

The main cause of incomplete returns must be charged to carelessness and procrastination. The blanks are always issued in good time. The interval allowed for the filling up seems long: they can easily be attended to, but the time slips away and important items have to be waited for, and the proper time is past. The cure for all this is sufficiently simple. It is comprised in two words: Be punctual.

Following the order of the report presented to the Assembly by Mr. Torrance, gratifying progress in most cases is recorded. The number of pastoral charges in this year returned at 753, an increase of seven over those of last year. In vacant charges there is a decrease of six, the number given being 113. There is an increase of eight mission stations recorded, numbering 117. The number of stations reported this year is 1,436, showing an increase of fifty since last report. The increase in the number of families reported is 134, with an increase in the number of

communicants of 380. The total number added during the year was 11,395, while removals amounted to 7,838. There is a gratifying increase of attendance at prayer-meetings. It is reckoned at nearly 2,000. Those attending Sabbath school and Bible class during the year register 91,672, and those engaged in the work of teaching and discharging duties in connection with the Sabbath school, number 10,533. Besides other reading matter more or less plentifully provided the Sabbath school libraries contain 175,848 volumes. Missionary Associations have been established in 343 congregations. Nearly 600 congregations have either manse, or provide residences for their ministers. Last year forty-five new churches and twenty manse were built.

Coming now to finances, we find that last year there was an increase over the previous year of stipend promised amounting to no less than \$45,333, and an increase actually paid of \$33,449. Another item fails to be recorded which it is hoped will rapidly diminish until it finally disappears altogether from the statistical report, that of arrears of stipend. There really is no need for such an item at all. This year it amounts to the sum of \$11,251.

Of the regular schemes of the Church there has been a total increase in college funds of \$3,933, while in the ordinary revenue there has been a decrease of \$1,779. The income of the Home Mission Committee is reported as \$43,703. The receipts from all sources for Foreign Missions during the year were \$47,965; in both instances showing a very gratifying increase. The schemes next in order have not a satisfactory showing. The pittance doled out to support aged and infirm ministers and the widows and orphans of ministers should not be grudgingly given. In the former there was a diminution from the previous year of \$451, while in the latter the decrease—there was a decrease—was only \$69. We conclude by sub-joining the following extract from the Committee's report, which gives valuable, encouraging, and we hope stimulating information:

The average contribution for stipend over the Church at large was \$8.20 per family: last year it was \$7.96, and \$4.82 per communicant—last year \$4.62. For all strictly congregational purposes the average per family was \$16.51—last year, \$17.15; and per communicant, \$9.71—last year \$9.96. The average contributions to the schemes of the Church was at the rate of \$2.61 per family—last year, \$2.40, and per communicant, \$1.53—last year \$1.40. For all purposes, the contributions per family was \$20.47—last year, \$20.67; and per communicant, \$12.04—last year, \$12.01. It will thus be seen that there is an increase in those items which form the best criterion for judging of the Church's true prosperity.

The following is the reported total income and of the increase since the union of 1875:

	Total Income.	Increase.
1875-76.....	\$ 982,672	
1876-77.....	986,115	\$ 3,443
1877-78.....	1,030,386	44,271
1878-79.....	1,110,381	79,995
1879-80.....	1,162,154	51,773
1880-81.....	1,245,495	83,341
1881-82.....	1,409,748*	164,253
1882-83.....	1,422,783*	13,035
1883-84.....	1,453,624*	30,759

*Exclusive of mission stations, which this last year contributed \$13,098.

BRITISH GENERAL ASSEMBLIES.

THE various Assemblies and Synods of the British Presbyterian churches have been held, and the next assemblage of interest to the entire Presbyterian family of churches is the Pan-Presbyterian Council, which convened at Belfast yesterday. The first in order of time were the Synods of the English Presbyterian and United Presbyterian Churches. In the former, presided over by Rev. Robert H. Lundie, steady and encouraging progress made by Presbyterians throughout England and Wales was cordially acknowledged in the Synod which met at Liverpool. No specially exciting topics came up for discussion. A subject of general interest was amicably and satisfactorily solved. The discussion on revision of the Confession of Faith did not disclose any serious divergence of opinion, and the conclusion reached created neither anxiety nor alarm. Evangelistic and Foreign Mission work had been well supported by the English Presbyterian Church during the year.

The United Presbyterian Church which originated 150 years ago, held its annual Synod meeting as usual in the ancient Scottish capital. Rev. Dr. Hutton, of Paisley, was elected moderator. In this ecclesiastical Assembly no burning question distracted attention from

the ordinary and necessary work coming under yearly review. This Church, holding as it does very decided views against Church and State connection, bore its usual unequivocal testimony against its continuance. A general increase in membership, and contributions for congregational Home and Foreign mission purposes was reported. One of the features of the U.P. Synod is the missionary meeting. The large hall was crowded by a most attentive audience. Missionaries representing Kaffraria, Calabar, Livingstonia, Rajpootana, China and Japan, addressed the meeting. Much attention was given to the consideration of practical Christian work among the lapsed masses in large cities.

The General Assembly of the Church of Scotland was opened with the pomp and circumstance usual on such august occasions. The Earl of Aberdeen was Her Majesty's Commissioner. The procession escorted by a squadron of Scots Greys, and a detachment of the Gordon Highlanders, forming a guard of honour, wended its way through the historic streets of Old Edinburgh to the St. Giles Cathedral, where the retiring moderator preached the sermon. In the Assembly Hall afterwards, the Supreme Court of the Church of Scotland was constituted. The Rev. Dr. McKenzie, of Urquhart, was appointed moderator. A letter from the Queen was read conveying Her Majesty's good wishes and an announcement that the grant of \$10,000 to the Highlands and Islands was continued. The missionary work in which the Church of Scotland is engaged, both at home and abroad, is growing in interest, magnitude and efficiency. It also supplies ordinances for residents abroad at a number of continental capitals. It has an extensive Jewish mission, besides important foreign missions strictly so-called. There were painful cases of discipline before the court. Rev. Mr. Whyte, of Queensferry, who at one time had a charge in Canada, was solemnly deposed from the office of the ministry for immoral conduct. The most exciting case, however, arose out of the troubles connected with the Calcutta Mission. Painful rumours were circulated respecting the character of parties connected with institutions under the supervision of the missionaries. The principal of the Collegiate Institute, Mr. Hastie, had zealously sought to rectify abuses. With greater zeal than discretion he had brought grave charges against individuals. This led to a trial for libel before the Calcutta judiciary. The plaintiff gained the case against Mr. Hastie. For his want of discretion, and for his "temper and disposition," he was dismissed by the Foreign Mission Committee. Against this he appealed, and a protracted and exciting debate resulted, Mr. Hastie speaking for eight mortal hours. A large vote of the Assembly sustained the action of the Foreign Mission Committee.

Our readers will be gratified to hear that in connection with the consideration of the Colonial Committee's report, Rev. John M. King, D.D., was heard on behalf of the Canadian Church, representing specially the urgent claims of the North-West. "In conclusion, he wished to say that, returning to Scotland after a long absence, he contemplated with pleasure the reviving and growing life of the Church of Scotland, and in the name of the Church he represented he bade them God speed in all their work."

The Free Church General Assembly met on the 22nd ult., the Rev. Horatus Bonar, D.D., the retiring moderator, preached the opening sermon on our Lord's Transfiguration. Dr. Walter Ross Taylor, of Thurso, was elected moderator. Rev. Dr. Wilson was appointed to the clerkship rendered vacant by the death of Sir Henry Wellwood Moncrieff, and Rev. Mr. Melville, Glasgow, was elected second clerk of the Assembly. The ordinary work in which the Church is engaged at home and abroad received a large share of the Assembly's attention. Gratifying progress was reported. In connection with the sustentation fund it was stated to be the intention of the committee to raise the minimum stipend to \$1,500. In this Assembly also there was a painful discipline case, that of a Glasgow minister who was deposed for indecent behaviour. There was an animated debate on the land question, which resulted in the adoption of a motion petitioning the Government to legislate in the line of the Crofter's Commissioners' report.

The organ question was again debated. The decision reached upheld the deliverance of the previous Assembly. The establishment of a chair of Natural Science in Glasgow Free Church College having been favourably reported on by a majority of Presbyteries

was resolved upon. Mr. James Stevenson promised \$15,000 for the support of the new chair, to which Mr. Henry Drummond, author of the recently published work, "Natural Law in the Spiritual World," was appointed.

The question of most general public interest was that concerning disestablishment and disendowment. The debate was conducted with excellent spirit throughout. It is true that Free Church opinion on this subject has made a great advance within recent years. After an able and spirited discussion the motion of Principal Rainy affirming that "disestablishment and disendowment are essential, that they have been too long delayed, and that the time has come to press the matter energetically upon the Legislature," was carried by a vote of 372 to 59. Rev. Mr. Balfour's amendment asserting the establishment principle. If disestablishment in Scotland is not now a burning question it will soon be.

The Irish General Assembly will be referred to in another issue.

THE NEW HEBRIDES MISSION.—Rev. H. A. Robertson, of Eromanga, is at present in Toronto carrying through the press a translation of the Gospel into Eromangan. Until this important work be completed, he cannot respond to any requests for a mission address except on Sundays, and in congregations at or near Toronto. His address until 1st August is No. 41 Wood St., Toronto, or to Mr. C. Blackett Robinson, publisher, 5 Jordan street. One of the difficulties experienced by the missionaries at these stations is that of clothing the native children who attend the school. Mr. Robertson has made arrangements with Mr. Isaac A. Grant, merchant, of Pictou, who has kindly undertaken the task, to ship goods for this purpose to care of Rev. Dr. Steele, of Sydney, Australia, who will forward to the missionary for whom they are intended by the *Day Spring*, which sails on the 1st April for the mission field. Mr. Robertson appeals to the congregations, Sabbath schools, and societies desirous of assisting the cause to forward contributions of made-up clothing or calicos to Mr. Grant not later than August 31st, and notify Mr. Grant that they have been sent. The following are the addresses of the three missionaries in the New Hebrides: Rev. J. W. McKenzie, Efate; Rev. J. Annand, Anietyum; Rev. H. A. Robertson, Eromanga; in care of Rev. Dr. Steele, Sydney, Australia.

THE deputation consisting of Revs. Professor McLaren, Dr. Reid, Professor Gregg, Dr. Laing, Messrs. James McLennan, Q.C., and J. K. Macdonald, appointed to convey the fraternal greetings and congratulations of the General Assembly to the Toronto Conference of the United Methodist Church on the consummation of Union, were received by the Conference last Friday afternoon. The Hon. Alexander Morris, who was appointed a member of the deputation, was unable through illness to be present. The resolution of the Assembly was read by Dr. Reid, and the Moderator, in a happy and hearty manner, conveyed the congratulations of the Presbyterian Church. He was followed by Mr. McLennan, who spoke appropriately on the tendency toward union characteristic of the age. Dr. Laing also spoke of the divisions of the past, the strong desire for union existing at present, and the hope of the future depending on the Christian instruction of the youth of the land. The last member of the deputation to address the Conference was Mr. J. K. Macdonald, who in a fine spirit referred to the harmonious co-operation of the two churches in all works of Christian and benevolent activity. The reception the deputation met with was most cordial. The resolution in response was moved by Rev. Dr. Dewar in his own kindly and vigorous way. Messrs. Warring Kennedy and Daniel McLean were no less cordial in seconding and supporting the resolution. Such reciprocal interchanges of brotherly kindness are delightful in themselves, beneficent to the respective churches, and in accordance with the Master's will expressed in the solemn prayer: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

THE congregation of Erskine Church worshipped in the Mission Hall, corner Elm and University streets, for the last time on Sabbath last. The services will be held in the school-room of their own church next Sabbath.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD

XL.—A STRANGE PROCESSION—Continued.

As Joe was hastening home with his treasure he overtook a crowd of boys, shouting and mocking at an intoxicated man, pulling his coat from behind, to see him try to turn and chase them. He could scarcely do this without swaying to and fro, almost falling. When at length he managed to face them, they ran screaming away. His bruised face, from which the blood was trickling, was to Joe only a piteous sight. He could see no fun in it, for he had once been like him, under the curse of appetite.

"Poor cretur', somebody orter ketch holt yer arm 'n' help ye hum," said Joe, passing rapidly by. "It's a shame! Where in time's the town 'thorities? Why aint they tendin' to business?"

As Joe denounced the officers aloud and vehemently, he was stifling voices within that denounced him for passing by the unfortunate man. It was something the generous-hearted sailor never had done, even before his sympathies were enlarged by his late wonderful experience.

It was Maggie's letter that overbore everything else just then, as it nestled in his breast pocket, inexpressibly precious to lonely Joe. So when something said—

"Here's a chance for you to help the fallen," Joe argued,—"I can't be at it all the time. One man can't allur be at the pump. 'Taint fair! One o' the other boys must take his turn."

Joe's pace slackened a little, he glanced behind. That pleading voice in his heart was seconded by what he saw—the uncertain step, the swaying form, the red face—appeals from the soul going downward, that no one could feel like himself, "the last of the Luscombs," who had once been like him.

How had he been snatched from the brink of the precipice, pulled out of the fire, as it were, "a brand plucked from the burning," by a lady's delicate hand! What if Mrs. Sheaves, when on a summer's trip aboard that brig, had thought it not worth her while to labour with sailor Joe, had left him for somebody else, while she read something that gave her pleasure? But she had paused to help him, and thus started a train of circumstances that blessed many others. Could rescued Joe now "pass by on the other side," leaving the stranger defenceless, the poor man who had "fallen among thieves?"

"God forgive me!" murmured Joe, with sudden remorse, and turned back to suddenly confront the boys.

"Leave him alone, lads," he said, with such infinite pity in his deep tones! "He's fallen among thieves, worse nor the man in the Bible; they've robbed him o' money, 'n' sense, 'n' reason."

They looked surprised, then ashamed. In silence they watched Joe, while he grasped the man's arm.

"Which is wuss, boys," continued Joe, "to take a man's purse, or what thinks, in here?" tapping the forehead of the drunkard, greatly to the bewilderment of the latter, who evidently had never before been the subject of a temperance discourse.

It was a sort of object teaching that the boys understood. They answered rightly, as with one voice; and, greatly interested, followed Joe. The latter continued his talk as they walked, being, however, often interrupted by the man, who resolutely insisted that he wasn't drunk! Joe would only gaze pitifully into his face, and say soothingly—

"Hush, hush, friend, you've lost your bearings; his anchor's afloat, boys; he's drifting with wind 'n' tide, 'n' don't know it, poor thing!"

Joe's blending of the sea with moral questions completely fascinated the boys. It was well for them that their sailor friend was always on the right side, that his influence over them was for good.

When not engaged on a job Joe was always ready to inspect their rude crafts, build a boat for the pond, or whittle a mimic ship to sail in the wash-tub, or settle any dispute on nautical phrases. Many an entertaining yarn he spun, taken from life passages in his twenty-two years before the mast.

It was a picture, the odd procession headed by Joe and the staggering man, that now wended its way slowly across the village green.

"Who is't has robbed this poor cretur'?" pursued Joe, with a side glance at his impromptu class.

"It's rum and whiskey and such, im't it, Mr. Luscomb!"

"Sartin, sartin, boys; you've hit the nail square there! But to come down to the fine p'int, to go clean down to the bottom o' it, boys—who gin our—" signs of a coming remonstrance from the subject, made the lecturer add, with delicacy, "the present company, the rum and whiskey?"

Even this delicate allusion was vigorously resented. Joe was shaken off with sudden force, and requested to attend to his own concerns, while the man strove to stand alone. At any other time such a scene would have been received with shouts of laughter by the children. But now no one smiled; gravely and silently they stood, while Joe again possessed himself of his arm.

"Don't ye see ye can't depend upon yer two pegs, friend?" queried Joe, adding aside, "It's in them, poor thing, as well as his head. An' betwixt the head bein' all wrong, an' the pegs flyin' every which way, an' the ground seemin' to rise when he steps, no wonder he can't stand."

After this explanation of the drunkard's uncertain progress, the children's eyes watched every step with intense interest.

"Who gin the drink to him, boys?"

"The rum-seller! Old Ez. Prouty," several shouted.

"He keeps the tavern, Mr. Luscomb," added one eagerly; "everybody knows he sells liquor, but they can't catch him at it."

"Jes' so." Joe's glance went across the green to the old

tavern, and he added: "That's 'cause they he 't got their best traps."

"Do you believe they sell drink there, Mr. Luscomb?" queried a little boy.

Joe shook his head and pursed up his lips.

"I don't know, boy; that's what they say. But ef I was to gin my opinion, I should say things look a mighty sight that way."

"This way, he lives down here, Mr. Luscomb," said the children, leading Joe up a lane just out of the village, to the drunkard's home.

What need to describe its desolation—the ravages that the father's appetite had made! There was a half-grown boy, ill clad and miserable, attending to his mother, who lay on a poor bed with a sickly, wailing infant. Joe saw it all as the door opened, heard an exclamation of horror from the sick woman as her husband stumbled in.

"Ye hedn't best come in, boys," he said, hoarsely, "there's too much misery in there for yer tender hearts. I'll jest stop a bit till he's asleep."

So they dispersed with a strong temperance sermon to deliver at their several tea-tables, and Joe, with never a thought of Maggie's enticing letter, entered the stranger's house. It was not the first time he had bound up such bruises and put the drunkard to bed, averting from the defenceless a storm of blind fury.

Then Joe turned his attention to the sick woman.

"I'll split ye up a few sticks 'n' lile ye a cup o' tea," he said.

Joe found then, what he had shrewdly guessed, that there was nothing in the house.

"He was going to bring us some money to-night; he's been farming," she said, feebly, "but I suppose he could not pass the tavern. And when once he goes in he forgets his family. You would not believe it, but he was a kind husband once, before he got this appetite."

"Sartin," said Joe. "Don't ye fret; jest hold on to hope; we'll try to save him." As Joe dashed out of the house and towards the store, he anathematized the tavern and fat old Prouty, who sat calmly smoking under the piazza.

Joe returned with a few articles of food, lighted the fire, and prepared tea and toast. It was a feast to him to see what comfort this small outlay gave. A little glow came into the sick woman's cheeks, and the boy smiled as he sat beside the table, eating bread and butter. Joe bore the baby about while they ate, humming one of the sailor songs that had often been heard above the waters as he bent to the oar. Wonderingly the baby's eyes looked up into the strange face; she forgot to cry, and finally forgot even to listen, and fell asleep.

It was dark when he left, promising to call in the morning.

"I'll run in afore I begin my work," he said. "Mebbe I can get hold o' him afore he starts out. He'll listen to me, marm, fur I've ben through it all. We'll pray and work for a change in him!"

Do you think Joe, as he walked briskly homeward with their grateful thanks ringing in his ears, was sorry that he had turned aside to help the stranger home? Something assured Joe that this sinning soul would yet repent and bring comfort and peace to his family, instead of desolation and cruelty. For that end he would labour.

They had eaten supper when he arrived at Mr. Patch's. But his food was kept hot; and now, as he ate, Jerry and he talked this new case over, planning together, as often before, how to help the fallen.

So it was quite late before Maggie's letter was opened.

It contained only a few lines about himself. She inquired if he had found his parents; said they missed him at the almshouse; nobody filled his place; and ended by asking if he was not almost tired of life among the hills.

Joe was pondering over this in the large kitchen, where he spent many an evening. Mrs. Patch's kitchen was kept as neat as wax; the windows were full of blossoming plants. After the day's work was done, a brightly tinted cover was laid over the scoured surface of the table, a shaded lamp placed in the centre, and several comfortable chairs drawn up beside it. Here Joe took solid comfort; with his head resting on his elbows he read and studied, striving to satisfy the longing after knowledge that had developed since his soul had been divinely illumined.

Joe was often joined by different members of the family, who gave him much assistance—either Mr. or Mrs. Patch, or the young daughter, or the "help"—the latter the intelligent daughter of a farmer, who had been through school, and lived with Mrs. Patch for the sake of being self-supporting. From one and all Joe picked up some useful information.

On this particular evening the kitchen was deserted—Mr. and Mrs. Patch were in the sitting-room, the daughter had gone to a neighbour's, and the "help" was out riding with a smart young farmer—so Joe had a fine opportunity to read his letter. In truth, he needed time and quiet for such an unwanted task. Joe did not often have occasion to read hand-writing.

It took several slow translations before Joe could read Maggie's letter, without break, from beginning to end. He grew so absorbed in this agreeable task that he began to read aloud. Finally, the earnest tones reached the sitting-room and Mr. Patch's ears.

"Who is talking with Joe?" he asked of his wife.

Mrs. Patch looked much amused.

"He has received a letter from some lady, I think. It would be slightly embarrassing if she should follow her epistle and hear it thus loudly proclaimed."

Both were silent a moment, listening to the deep, sonorous tones.

"Hoping soon to hear that you are coming back, I am ever yours, Maggie Haulan." "N' a dreadful pooty letter ye've writ," added Joe. "I wish't I had such power with the pen! I'd compose ye a letter that 'ud reach from here to the ocean! But I'm afeared ye'll never know, without Joe goes clear down to the coast, what's come over him; that he's got a message for the unhappy, sartin' like good Father Gwyon!"

XII.—IN CHARGE OF THE TOWN-HOUSE.

After Maggie's letter Joe began to show symptoms of uneasiness; he talked more of the coast, and seemed to remember, almost with regret, his position at the almshouse. These remembrances now filled his mind and talk, except when there was an opportunity for him to testify for the temperance cause. Then all else was forgotten, and he put forth every endeavour.

"Joe won't stay with us long, I fear," Mr. Patch told his wife. "We must devise some plan to keep him."

"Indeed we must; this town needs his earnest, faithful work for others," replied Mrs. Patch.

"Just as long as Joe is busy he'll stay," continued her husband; "but once let him think that he isn't needed and he will be away. Lately, it seems to me that he feels that there isn't much to keep him here. We all know about those he is trying to reform. Somebody was complimenting him yesterday on several cases that he had helped. 'It's a great thing for our town, your being here,' they said. Joe looked pretty sober as he replied: 'Wal, I-d-know, sometimes I think there wouldn't be a very big hole ef I wa'n't here!'"

"He has greatly improved our place," said Mrs. Patch. "That meadow piece—who else would have persevered until it was reclaimed from water and weeds into a valuable garden-spot! And my shed full of wood, neatly piled, that is a solid treasure!"

Mr. Patch smiled. It was one of his wife's favourite points to have plenty of wood of different degrees of fineness, for quickly lighting fires or heating the oven. So he said, mischievously:—

"I fear your solid treasure will rapidly disappear in smoke and ashes, my dear."

"While baking Jerry's favourite biscuit and pies?" retorted his wife.

"Well, they are pretty nice, that's a fact. Meanwhile, how shall we keep Joe?" said Mr. Patch, reverting to the subject. "We must think seriously of it. I will talk with those who are interested in having him stay."

So there were many private conferences among Joe's friends, unknown to him. At length they thought of the town-house. It needed a man to take care of it permanently, a regular janitor. There had been several who sporadically opened the building for lectures and concerts, but it was always done in a shiftless, ill-trained way; the lamps were dim, or dripped oil on bonnets and broadcloth, the stoves smoked, and the audience-room was half ventilated. Just the right person had never attempted to take the town-house.

"I'll guarantee that if Joe Luscomb takes the job, it'll be properly attend'd to," said Mr. Patch. "He is accustomed to just such work. I suppose there are no better-kept buildings than the almshouse where he has been employed for several years."

"Let us engage him by all means," said the other select-men.

So Jerry went home empowered to offer Joe the situation. The latter was evidently surprised and perplexed. He did not immediately accept.

"Thankee, thankee kindly, Jerry; I'll think it over a spell 'n' let ye know which way the tide turns."

Later he came to Mr. Patch.

"Look a here, Jerry, my takin' it won't turn no other chap out, will it? I don't want to slip with nobody to turn out somebody as needs a job. Mebbe some family man's sot on the town-house."

Even after this point was settled Joe was irresolute. Finally it came out.

"I hed thought o' goin' back to the paupers, Jerry, I got a letter from there, a spell back."

"Which made you a little homesick, perhaps," said Mr. Patch, quickly. "Was it from one of the officials?"

"Well, no, 't wa'n't, but seems though somebody was sorter lookin' for Joe back. Somebody"—Joe hesitated—"somebody as I didn't s'pose would!"

This somebody would have been involved in mystery to Mr. Patch, only for what he heard on the night that Joe perused Maggie's epistle.

"There's one thing about it, Joe,"—Mr. Patch laid his hand upon his friend's shoulder—"the longer you stay away the more you'll be missed!"

"Do you think so? Won't she"—Joe forgot himself enough to put in the feminine pronoun—"forget me?"

"Not if she really cares for you," said Jerry. "You can write to her, or get Mrs. Patch to, and it will be very pleasant to get her answers."

"Sartin," ejaculated Joe, "she's got mighty power with the pen."

"With you, doubtless!" laughed Jerry, then sobering, he added: "And you are growing every day, Joe; you're not the same man who left that somebody at the almshouse; God is leading you up higher, dally; He is teaching you in the work you are doing here. Think seriously of this, Joe, before you decide; question earnestly whether the time has yet come for you to go to the coast; whether by waiting a little you will not have a fuller blessing and joy."

I did indeed seem so to Joe, as he listened, deeply impressed by his good friend's earnest words. And then Mrs. Patch gained his confidence, and promised to write all particulars to Maggie, which was a great comfort to Joe. He decided to take the town-house.

When once the keys were in his hand and Joe was pledged to the trust, all his energies awoke.

"I'll do my best with these 'ere, friends," said Joe; "they shan't lock up no dust; what's behind these must be ship-shape."

Shortly after Joe was seen taking long, rolling strides toward the town-house, joined on the way by his inevitable companions—boys.

"Say, Mr. Luscomb, can't we go in, too?" they asked.

"Wal, ye may, to-day, but when I gets everything in order, I'd-n-know as town 'ud let me receive company. This 'ere's town property 'n' don't belong to me. When I get my home ye'd be welcome, any time, lads."

(To be continued.)

WHAT SCOTLAND OWES TO PRESBYTERIANISM.

They were taught to read, if taught nothing more, that they might at any rate be able to read the Bible—the Word of God. This was the proud pre-eminence of every Scotsman of those days: he could read his Bible, and knew its meaning word for word, equally with the most learned in the land. Alone of all the peasantry in Europe, the Scottish peasantry as a body could do this, and often by fireside and wayside

“Reasoned high
Of Providence, foreknowledge, will, and fate,
Fixed fate, free will, foreknowledge absolute.”

And this they owed not, as has been often and most mistakenly said, to their parish schools as schools, but to their Presbyterianism. The parish school system properly belongs to the eighteenth century; Presbyterianism was the one educating power in the country from the Reformation to the Revolution. At the Revolution parish schools became a fixed part of the State machinery, and added much to the previously existing means of education; but it was Presbyterianism which gave them their distinctive character as schools—which gave them a republican and a religious spirit. They spread its leaven by the constant use of the Bible and the Shorter Catechism. What that leaven was we have seen. Knox at the Reformation awoke the Scottish “commonality” from the lethargy of a long vassalage, kindled in them the first stirring of intellectual liberty and desire, and taught them the full sweep of the fundamental principle of Presbyterianism. How they answered his call we know; and it is one of the finest things in history. How the spirit of these men continued into the next century we also know; and the wrestlings and wrecks which fill it are among the saddest things in history. Parish schools were few enough in the first half of the seventeenth century, yet the intelligence of the people astonished their Episcopal well-wishers, Bishops Burnet and Leighton, who were amazed, as the former of them tells us, to see how the very meanest of them, even their cottagers and their servants, could argue on points of government and the power of princes in matters of religion. Upon all these topics they had texts of Scripture at hand, and were ready with their answers to anything which was said to them. This was in 1670. It was not the parish schools, therefore, which equipped these “cottagers” and “servants;” it was Presbyterianism with its ideals, its problems, its aims, its assured faith, above all, its constant appeals to the individual mind, and to the sense of individual responsibility. And, rightly considered, it is Presbyterianism which has made Scotland what she is, and given her a people which for intellectual fire and sustained strength of purpose and endurance has had no equal. Long distracted and spent in conflict and self-defence, these high qualities shone out in brilliant individual forms when peace and quiet prevailed; and in Hume, Burns, Scott, Livingstone, and Carlyle has given us types of human nature of universal interest and the most commanding influence.—*Scottish Review*.

THE CUSTOM HOUSE CONSCIENCE FUND.

Charles Reade maintains that it is “never too late to mend.” The records of the Custom-house illustrate the theory of the novelist. In May, 1882, a check for \$87 came to hand from a troubled individual who had imported silks, laces, and linens in 1873, and which he then believed to be free, but had since discovered to be dutiable to that amount; \$50 to correct an undervaluation arrived the week before. Collector Schell once received \$1,500 from a burdened conscience, the owner of which requested him to acknowledge the receipt in a daily paper, which he did. Smaller sums appear in the list of the Conscience Fund, such as \$36, \$10, \$7, \$27. Most commendable of all is an item of \$10 transmitted to the Collector by an inspector, into whose pocket it had been thrust by a passenger. Tender conscience, or something else, would not allow it to stay there, and the bribe was “covered into the treasury.” With these facts before him, Collector Robertson may still hope to find out the author of the infamously celebrated “forged telegram,” and more particularly since he himself received in the month of October, 1882, a check for \$10,000 from a most excellent merchant whose clerk, unknown to him, had defrauded the government of about that sum by undervaluations. The fact of undervaluation had not been suspected at the Custom-house, and the length of time that had elapsed since it took place had placed the loss beyond the limits of legal recovery. New York has many such high-minded and sternly principled merchant princes.—*R. Wheatley, in Harper's Magazine for June*.

FROM A HOTEL BALCONY IN BIARRITZ.

Far away, bounding the western shore, rose the Lower Pyrenees, their dim heights crowning the picture, and contrasting strangely with the wild waters at their feet. To two of our party this was an unknown country, and to them it seemed as if some dream had taken possession of the land. The splendour and yet the calm of it all made this first day go by like an hour. The sunset came, flooding the whole scene with a marvellous light. Trails of amber and amethyst and opal went sweeping across the sky like colours of some hidden king, trembling with a divine radiance on the waters and the distant hills, and even when the last gleam of colour faded, leaving a curious quality of light in the grayness filling earth and sky. When night fell, and the moon rose, the whole scene changed. The sea shone under the cold light with a glamour which seemed to influence all the distant country of fading hills. The sky was full of passionate throbbing from a million stars. We could only look and wonder what new glories this world might contain.

“As for sketching or painting this sort of thing,” says the voice of the artist, in a minor key, “why, it can't be done. Who could even tell of what we have seen to-day? And this moonlight!—one reads, you know, of what moonlight can do, but was there ever anything so wonderful as

the way in which it glorifies the water? Ah! there—there is the White Maiden of Biarritz!”

We all looked, but could only see, at the foot of one of the boldest rocks, a tall, thin spray of water which rose and fell on the impassive stone with a little wailing sound. Now one member of our party was particularly fond of the legendary, though he objected strongly to calling it a tale for the supernatural. He certainly found out the lore of a place almost by instinct.

“Yes,” he continued, “that is the White Maiden of Biarritz.”

“And what was her story?”

“It was a very sad one,” said the crudit person, thoughtfully. “Her lover—he was a Basque knight—discovered a rival whom the girl favoured, and one moonlight night—so runs the legend—he enticed her to that rock, and there hung her over. This was about—about 1307. Ever since, at every full moon, she rises, moaning and making ineffectual attempts to be free.”

“To be free!” says a young person who always enjoys the weird—“to be free! But isn't she dead—drowned—and in heaven?”

The story-teller smiles calmly. “That's the most singular part of it,” he says. “It's most horribly fantastic; perhaps I ought not to have told it at all. No; she can never really drown—so they believe; and he is supposed to sit chained to that rock, compelled through all ages to hear her cries. The Basques are a highly organized people.”—*Lucey C. Lillie, in Harper's Magazine for June*.

THE BABY'S BEDTIME.

This is the baby's bedtime;
Dimplechin climbs on my knee,
With “Mamma, I've drest as sleepy
An' tired as I can be.”
So I take up the little darling,
And undress the weary feet
That have been making since daylight
A music busy and sweet.

“Tell me a pitty 'tory,”
She pleads in a sleepy way,
And I ask, as I cuddle and kiss her,
“What shall I tell you, pray?”
“Tell me”—and then she pauses
To rub each sleepy eye—
“How ze big pid does to martel,
An' ze 'tittle pids all c'y.”

Then I tell, as I smooth the tangles,
Ever at war with the comb,
How the big pig went to market,
And the wee ones stayed at home;
And I count on the rosy fingers
Each little pig once more,
And she laughs at the “pitty 'tory,”
As if unheard before,

Then I fold her hands together
Upon her breast, and she,
In her sleeping, sleepy fashion,
Repeats her prayer with me.
Before it is ended, the blossoms
Of her eyes in slumber close;
But the words that are left unuttered
He who loves the children knows.

Then I lay the bright head on the pillow,
With a lingering good-night kiss,
Thinking how much God loved me
To give me a child like this.
And I pray, as I turn from the bedside,
He will help me to guide aright
The feet of the little darling
I leave in His care to-night.

—*Harper's Young People*.

LORD SHAFTESBURY pledged himself to take the chair at the celebration of Mr. Spurgeon's fiftieth birthday, saying he would be present if he should have to be carried thither.

The distilleries of Cambeltown and neighbourhood produce two and a-half million gallons of whiskey annually. Oddly enough the temperance sentiment of the town is stronger than in most places with a similar population.

The unfortunate steamer *DePisne*, the vessel that capsized in the Clyde while being launched, by which disaster so many lives were lost, seems unable to escape disaster even under her new name of *Rosa*, and is now to be finally broken up.

An advertisement in the *Paris Figure* announces that a man of thirty-six, titled, intelligent, and energetic, would accept any situation, even one perilous and requiring him to go far away, or marriage, in return for the payment of \$20,000 of debt.

There are in Great Britain three State papers, the London, Edinburgh, and Dublin *Gazettes*. The first makes a large income by reason of the various notices which the law requires to be inserted in it. Besides these papers there is the official police “Hue and Cry” for each country.

The heirlooms of Blenheim, which the Duke of Marlborough is trying to sell, include one of the very few services of solid gold plate existing in England. The Queen and the Dukes of Buccleuch and Wellington are understood to be almost the only other persons possessing similar services.

The juvenile inhabitants of Berlin have grown so musical in their tastes that a petition to the city Police Department is now in circulation requesting that the practice of the art be by ordinance confined to such hours as will least interfere with the intellectual pursuits of the neighbors, who consider the eternal thrumming an insupportable nuisance.

BRITISH AND FOREIGN STINGS.

FRANCE has given the city of Algiers municipal institutions. The town council met for the first time on May 20.

EACH of the special theatrical performances in Munich before the King of Bavaria, as sole auditor, cost over \$8,000.

DR. WALTER C. SMITH was one of the speakers at a meeting in Glasgow lately on behalf of the Highland crofters.

UNDER the title “Canadian Pictures,” an illustrated volume by Lord Lorne is about to be published by the Religious Tract Society.

AT Adelaide, and in other cities of Australasia, a strong agitation is being carried on for the re-introduction of the Bible into the schools from which it has been expelled.

THE Duke of Norfolk is building an immense Roman Catholic Church at Norwich, the largest with one exception that has been built in this country since the Reformation.

THE newest calculation made to show the enormous distance of the sun from the earth, is that a third-class return ticket by rail to the luminary would cost one million sterling.

MRS. WALL'S “beggars' meetings” in Rome continue to be a great success. Each meeting is attended by some hundred and fifty poor creatures who learn Scriptures and hymns.

THE Rev. John Rankine, Cupar-Fife, officiated for the last time as senior minister of the U. P. congregation on a recent Sabbath, and gave a touching review of his fifty years' ministry.

THE Rev. A. McKinnon, of Strathfillan, died on 23rd ult., in the eighty-first year of his age. He was the last survivor of the four ministers who at the Disruption formed the Presbytery of Breadalbane.

THE Rev. Mr. Hobart, Original Secession Church, Carlisle, preached on the 1st inst., at the religious service held on the battlefield of Drumclog to celebrate the 25th anniversary. Over 1,000 persons were present.

THE west front of Lichfield cathedral, which has been restored at a cost of \$185,000, was dedicated recently. There was an imposing ceremonial in which the archbishop of Canterbury and the bishop of the diocese took part.

THE Roman correspondent of the *Independence Belge* attributes the estrangement of Prince Victor Napoleon in a great degree to the influence of his mother, who holds conservative and Catholic opinions, with which she has imbued her son.

AT the annual conference of the Scottish Disestablishment Association Prof. Lindsay urged the prosecution of the movement in the counties, and Principal Rainy intimated that they must now be done with timid candidates who posed as their friends.

OF 2,141 missionaries sent forth into the heathen world by the Moravian Church no fewer than 800 have died at their post. One of them, D. Zeisberger, has laboured for sixty-three years with great success amongst the North American Indians.

THE German *Postal Gazette* contains the intelligence that a post-office is about to be erected on Mount Sinai, the monks in the Cloister of St. Catherine having arranged for a regular communication with the port of Tor, at which the Egyptian steamers stop.

A BEAUTIFUL monument, eight feet in height, surmounted by a broken harp, has been placed over the grave in Allca churchyard of John Crawford, author of “Doric Lays,” who died eleven years ago. It has been erected by Mr. Alexander Hope Crawford, of Toronto.

THE Governor of Bohemia lately forbade the Pan-Germanic Association of Warnsdorf to sing at its meetings the “Wacht am Rhein.” It appealed to the Minister of the Interior, who said that “in view of the existing political situation he could not regard the song as seditious.”

THE divorce question in France may now be regarded as settled. The Senate has repealed the law passed in 1816, under Louis XVIII. for the abolition of divorce, which had been decreed thirteen years previously, under the Consulate of Bonaparte. The repeal of the law was carried by 160 to 118.

IN 1842 not more than four or five Parsee girls had learnt English. Now there are Parsee ladies writing English as fluently as any lady novelist at home and at least one of their number standing up as zealously on behalf of her sisters in the newspapers as Miss Becker or Miss Emily Faithful.

THE desire felt for a Scandinavian conference of the Evangelical Alliance, in spite of the disappointment in connection with Stockholm, will yet be realized. The Danish branch have given a cordial invitation to Copenhagen, and the meetings will be held in that city during the first week of September.

A SERIES of daily devotional meetings of ministers and elders of the Established Church were held during the sittings of the Assembly in the Troa Church, Edinburgh, when such subjects were considered as the relations of the Church to the non-church-going, intemperance, foreign missions, the youth of the Church, etc.

IN France, lately, a young conscript failed to answer to his name when the Council of Revision was sitting. A person present said that the young man had hanged himself, preferring death to coming before the Council. It was true. The young man's father was in the revision hall, and thought that his son was there with the other conscripts.

THE collecting craze is at a white heat in Germany. Its latest and most preposterous phase is that of collecting breakfast rolls of ladies of note, actresses *en vogue*, and also of distinguished men, from which rolls a bite has previously been taken. The remainder is then ticketed by the collector: “This roll was bitten into by Miss So-and-So on May 12, 1884, while taking her coffee.”

MINISTERS AND CHURCHES.

THE Rev. Walter Inglis, Ayr, has for some time been in feeble health. His recovery is not so rapid as was expected.

THE congregation of Chatsworth, of which Rev. J. McAlpine is pastor, sent \$12.50 as their contribution to Mrs. Thirde, of Huntsville.

THE Rev. J. Fraser Campbell, missionary to Central India, has gone to the Maritime Provinces, where he expects to remain for some time.

THE Rev. Dr. Jenkins preached in Erskine Church, Montreal, last Sabbath. The Doctor leaves in a few days for a two years' sojourn in Europe.

THE Rev. Mr. Sinclair, Uptergrove, was assisted at his communion services on Sabbath last by Revs. A. Ross, Woodville, and G. C. Patterson, Beaverton.

THE Free Church of Scotland General Assembly has decided to adopt both hymnal and the use of instrumental music in the church—the latter by a majority of 321 to 119.

THE pulpit of St. James'-square Presbyterian Church will be filled during the summer months by the Rev. John Gibson, B.D., who is going out to Demarara as a missionary this fall.

THE Rev. Alex. Bell, of St. Andrew's Church, started on Friday morning for a visit to the old country, attending during his absence the Pan-Presbyterian Assembly in Belfast, Ireland.

ON Sabbath, 15th inst., the Rev. D. McDonald, M.A., of Carleton Place, preached to his former congregations in St. Andrew's Presbyterian Church, Creemore, Dunedin and East Nottawasaga.

THE Rev. D. J. Macdonnell leaves in a few days for the east. He goes to the Maritime Provinces to obtain the rest and reinvigoration he requires. Last Sabbath he announced that Dr. Laing, Principal Grant and others would occupy the pulpit of St. Andrew's Church during his absence.

LAST Sabbath the communion was observed by the congregation of St. Andrew's Church, Vaughan, of which Rev. D. Camelon is pastor. The attendance was very large, the people assembling for public worship in the open air under the shade of the trees. The communion service was held in the church.

THE Rev. L. G. McNeill, of St. John's, Newfoundland, preached at both services in Erskine Church on Sabbath week. In the morning he took his text from part of Revelation, xii. 16. In the evening he chose his text from 1 Kings, ii. 2: "Show thyself a man," from which he preached an admirable sermon specially addressed to young men.

AT a meeting of the Managers of the Central Presbyterian Church, Galt, last week, it was decided to grant the pastor, the Rev. J. A. R. Dickson, B.D., who has been very seriously indisposed for some time, leave of absence for three months and \$200 as a present. He purposes taking a trip to Great Britain, in the hope of recuperating his shattered health. He will leave for Clifton Springs, N.Y., this week, where he will remain a week or two before undertaking the ocean voyage.

THE Rev. James Fleck, B.A., pastor of Knox Church, Montreal, was united in the bonds of holy matrimony to Miss Kate McLaren, daughter of Mr. W. D. McLaren, last week. A large number of friends assembled at the residence of the bride's father. The officiating clergyman was the Rev. Principal McVicar, D.D., LL.D., the Rev. G. H. Wells assisting. The bridesmaids were Misses M. Murphy and Baillie, the groomsmen being Messrs. James Gardner and G. A. McLaren. The happy pair left for Europe.

THE Rev. John Chisholm, B.A., is on his way to Europe. Three years ago he was settled in MacIntyre, Ontario. At the time of his arrival the field was unable to support even a student missionary without the assistance of the Presbytery, and the congregation had a communicant roll of forty-five members. At the date of his induction this handful of communicants worshipped in a school-house, and the revenue of the whole field was \$300. The communicants under his ministry have increased from forty-five to 185. They have this year given to the schemes of the Church alone, \$200; they have built a handsome church, and the total revenue of the congregation has increased from \$300 to \$1,500. So much has his congregation appreciated his efforts that they have given

him a vacation of four months duration. He expects to attend the Presbyterian Council at Belfast.

A LARGE number of the congregation over which Rev. A. Rowat, Presbyterian minister, had presided for a number of years, gathered at the manse, West Winchester, Tuesday evening, 3rd inst. After refreshments were served, Mr. J. H. Storey, in a few well-chosen remarks, presented an address expressive of the kindest appreciation by the congregation of Mr. Rowat's services and good wishes for his own and his family's prosperity. The address was accompanied with the presentation to Mr. Rowat of a well-filled purse. Mr. Rowat feelingly replied to the address, stating that by the blessing of God his ministry had been a success. The cause of God, he said, has prospered beyond my most sanguine expectations. Including Cryster as part of my charge the membership has increased fourfold; and the contribution to the schemes of the church have increased tenfold. As a congregation, I leave you in a far better state morally, spiritually, and financially, than when I found you. However, the indebtedness is not all on one side. If you feel indebted to me, I feel indebted to you. As pastor and people we have materially helped each other. You have sought in every possible way to promote my comfort and happiness. You allowed me to want for nothing. I do not therefore leave you because of any lack of kindness on your part or because of inadequate support. I leave because I feel that God has called me to another field of labour.

THE ordination of Rev. D. McTavish, M.A., the new minister of St. Andrew's Church, Lindsay, and his induction to the charge took place in the church on the 17th inst. There was a very large attendance of members of the congregation and others and the services were very impressive and interesting. Rev. D. B. McDonald, of Scott and Uxbridge, preached an able and appropriate sermon from 2 Thess. iii. 1. Rev. W. Lohead, Fenelon Falls, who presided, then offered the ordination prayer, and Mr. McTavish was ordained to the office of the holy ministry and duly inducted to the pastoral charge of Lindsay congregation. The newly inducted pastor was then suitably, impressively and affectionately addressed by Rev. A. Ross, Woodville. Mr. McTavish then received a cordial welcome from the congregation. The Rev. G. C. Patterson, of Beaverton, next addressed the people, setting forth clearly and with much power the duties devolving upon them by the relationship that day formed. The service in the evening was largely attended, and was of a pleasing social nature. Revs. Messrs. Greener and Lambert, of Lindsay, Patterson, of Beaverton, and Somerville took part in the proceedings. Mr. Watson occupied the chair. The choir gave some choice anthems. Brief addresses were made by the chairman and ministers present, in which Mr. McTavish was very cordially welcomed. Mr. McTavish addressed the congregation, thanking them for the hearty welcome he had received from them, and also from members of other denominations. Mr. McTavish enters with much promise on an important sphere of usefulness.

THE reception given the Rev. Mr. Herridge and the farewell leaving-taking of the Rev. Dr. Jenkins in the basement of St. Andrew's Church, Ottawa, last week was a well attended and enjoyable entertainment. Miss L. McCarthy, at the opening of reception, gave a choice selection of instrumental music, which was followed by solos, highly appreciated, from Mrs. F. Bronson, Mrs. Beddoe and Miss Corsan. Dr. Grant officiated as chairman. He said that several months had now elapsed since Rev. Mr. Herridge left his congregation to go to foreign parts, and that while away they had all heard of the great honours he had won, and how he had distinguished himself at the University of Edinburgh. In concluding his remarks, Dr. Grant compared the Rev. Mr. Herridge and the Rev. Mr. Jenkins, the retiring pastor, to the acorn and the oak, and said that he hoped and he felt sure the congregation of St. Andrew's Church were one with him in wishing the same success to follow in the footsteps of the acorn as has attended that of the oak. Rev. Mr. Herridge in rising said that any thing he could say would be but a poor expression of what his feelings really were. He was glad to be with them once more; glad to be back in Canada, and it was not because he did not enjoy himself abroad, but because of the great comfort and additional strength he felt from the warm and helping hearts he saw around him. He said he was prouder of Canada than he had ever

been before and felt very much obliged to Dr. Grant for his complimentary address. In conclusion he stated that he had come back with great hopefulness in the future of St. Andrew's Church. A farewell address was read by Mr. W. Hamilton, to the Rev. John Jenkins, D.D., LL.D., who for the last five months had officiated in the pulpit of St. Andrew's Church. The address, which was tastefully engrossed, expressed the warmest appreciation of Dr. Jenkins' ministrations to the congregation of St. Andrew's and the kindest wishes for his welfare. Rev. Dr. Jenkins in reply said he felt highly honoured by the elegant address just presented to him and he thanked them from the bottom of his heart for their great kindness. In closing his remarks, he said that the Rev. Mr. Herridge was the right man in the right place and that always in the future, no matter where he would be he would pray for the success of St. Andrew's Church, Ottawa. Refreshments were then served and a short musical programme, sustained by Miss Alice Scott, and Miss Elwood, carried out, after which the National Anthem brought the entertainment to a close.

BOOKS AND MAGAZINES.

COOKERY FOR BEGINNERS.—By Marlon Harland. (Boston: D. Lothrop & Co.)—An experienced housewife pronounces this neat little manual, bound in waterproof, to be sensibly and clearly written and of great practical value to all for whom it is designed.

THE TRAVELLING LAW SCHOOL. By Benjamin Vaughan Abbott. (Boston: D. Lothrop & Co.)—This is popular and well-written account of some famous historical trials. The book forms one of the series of Business Boys' Library. Its object, in an attractive form, is to familiarize and explain to young readers the principles of law and government.

THE CHRISTIAN MINISTRY. Miscellaneous for Candidates. By James William Kimball. (Boston: J. A. Whipple.)—Mr. Kimball writes plainly, simply and faithfully on a subject of great importance. What he has written for candidates for the ministry is worthy of careful pursuit. The book speaks plainly, but it is the kind of plain-speaking that does good.

THE LITTLE SCHOOLMASTER MARK. By J. H. Skerthouse. (London and New York: Macmillan & Co.)—This exquisite little tale, designated "A Spiritual Romance" first appeared in the pages of the *English Illustrated Magazine*. It is from the pen of the author of "John Inglesant," and is calculated to enhance his reputation as a thoughtful and pleasing writer.

MARGIE'S MISSION. By Marie Oliver. (Boston: D. Lothrop & Co.)—This is one of the monthly issues of the Young Folks' Library recently started by this Boston firm of publishers. The design of such a series is excellent. The taste for the kind of reading it supplies is varied and extensive. There are books of robust and vigorous tone, and there are books of perfectly correct and unexceptionable sentiment. "Margie's Mission," good of its kind, belongs to the latter class.

THE BAPTISM IN FIRE. By Charles Edward Smith. (Boston: D. Lothrop & Co.)—The sub-title of this admirable and well-timed work is "The Privilege and Hope of the Churches in all Ages." It is introduced with a hearty commendatory notice by Dr. Strong, President of Rochester Theological Seminary. The author discusses with unction, and at the same time in a scholarly manner, the person and work of the Holy Spirit. The book is practical, instructive, and spiritually elevating.

MANUAL OF REVIVALS. By Rev. G. W. Harvey, M.A. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The objects aimed at in this volume are twofold: one is the embodiment of suggestions occurring to the author from a long study of revivals and revival literature; the other, to furnish an extensive variety of themes, texts and outlines, illustrating the methods of sermonizing pursued by the most successful revivalists. There is a strong, manly vein of common sense running through the volume.

THE HISTORICAL EVIDENCES OF THE TRUTH OF SCRIPTURE RECORDS. By George Rawlinson, M.A. (New York: John B. Alden.)—This is a cheap American edition of Rawlinson's famous Bampton lectures. They bear special reference to the doubts and discoveries of modern times. The book will be

all the more useful to the ordinary reader from the fact that all the Greek notes are translated by Rev. A. N. Arnold. In these days when a flippant infidelity is rampant in certain quarters it would do young men a world of good to read this work carefully and weigh its evidence with candour. It is published at a price within reach of the poorest.

THE LIFE AND WORK OF WILHELM AUGUSTUS MUHLENBERG. By Anne Ayres. (New York: Anson D. F. Randolph & Co.)—The success that this excellent biography met with when first published was a tribute to its genuine merit. It is now republished in cheap form so that it may be within the reach of a far more extended circle of readers. The story of a noble, laborious, and philanthropic life is admirably and appreciatively told by the author.

THE EXPOSITOR IN THE PULPIT. By Marvin R. Vincent, D.D. (New York: Anson D. F. Randolph & Co.)—This is a neat reprint of Dr. Marvin Vincent's racy and instructive lecture on Expository Preaching delivered to the students of the Union Theological Seminary. This style of preaching, when well done, gives variety and interest to the service of the sanctuary, is refreshing to the preacher and most instructive to hearers. This little treatise gives several admirable hints.

HAND-BOOK OF CHRISTIAN EVIDENCE. By Lawrence W. Scott. Revised Edition. (St. Louis: John Burns.)—In his introduction the author states the threefold object of his work: to aid preachers, strengthen believers, and convince sceptics. It is admirably fitted to accomplish these objects. It is thoroughly popular in style, clear, logical, and convincing in its reasoning and contains a repertory of facts against infidelity. Such works as these are specially valuable at the present time and ought to have a wide circulation.

THE POOR MAN'S PRESERVATIVE AGAINST POPERY. By John Strachan, D.D., LL.D. Toronto: G. B. Bull, 1834.—This was the first publication printed in the city of Toronto. It is now re-issued in a neatly designed cover as a semi-Centennial memento. In more ways than one the little book is a curiosity. It was written by Dr. Strachan before his elevation to the episcopate. Though an eager advocate of Church and State connection, the first bishop of Toronto was a sound Protestant. In case intending purchasers cannot find the publisher whose name is in the imprint, we may add that copies may be had from James Bain & Son.

LAUDES DOMINI. A Selection of Spiritual Songs, Ancient and Modern. (New York: The Century Co.)—This is one of the best treasures of sacred song we have seen. Its purpose may be learned from a brief introductory note. "The latest addition to the Spiritual Songs Series will be found, as its name implies, especially rich in hymns of praise to Christ our Lord. It is designed to lead the taste of congregations and choirs towards a higher class of lyrics and music than has hitherto found acceptance in the churches. To this end, a large selection from the wealth of newer hymns and modern American, English, and German choral music has been included with the best of the old and familiar hymns and standard tunes in common use." The selection of hymns and tunes is large and varied. The latter have been harmonized with exquisite musical skill and taste. The printing is clear and beautiful. The utility of the work is enhanced by the addition of valuable indices, viz: index of tunes; metrical index; index of Scripture texts; index of subjects; index of authors and index of first lines. The binding is substantial, elegant, and appropriate.

ACKNOWLEDGMENTS.—Mrs. M. B. Thirde acknowledges the receipt of the undermentioned additional sums: \$6 from the congregation of Cookstown per favour of Rev. Mr. Moodie, Stayner; \$17 from Miss Steele, Greencastle.

A Scotch preacher once said: "You never saw a woman sewing without a needle. She would make but poor speed if she only sewed with thread. So I think, when we're dealing w' sinners, we maun aye put in the needle o' the law first; for the fact is there's sleepin' sound, and they need to be wakened up w' something sharp. But when we've got the needle o' the law fairly in, we may draw as lang a thread as we like o' Gospel consolation after't."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

July 13, 1884. } **THE ARK IN THE HOUSE.** { 2 Sam 6: 1-12.

GOLDEN TEXT.—"Ho visiteth the habitations of the just."—Prov. 8: 38.

TIME.—B.C. Four years later than last lesson.

PLACE.—Jerusalem and Baale.

INTRODUCTION.—During the interval from the last lesson the arms of David had been successful and he was firmly established on the throne of Israel. It was characteristic of him that he should seek to identify in a more special and emphatic way than had yet been done, the worship of Jehovah with the capital of the Kingdom. The artisans of King Hiram had built David an house, but he would feel that there was a greater King over Israel than himself, and was but the representative of Divine sovereignty, and it was eminently fitting that the visible symbol of that power should be fixed in the capital, and the realization of that idea is the subject of our lesson. Apart from the religious aspect of this event, it was in the highest degree wise politically. Jerusalem, because of this, became the centre of worship, the objective spot of the pious Israelites prayers and pilgrimages. The great importance attached to this aspect of the question is manifested by the action of Jeroboam the son of Nebat, when after the revolt of the ten tribes from the rule of Rehoboam, he set up the worship of the golden calves in Dan and Bethel. (1 Kings 2: 126-29.) We are sure, however, that the one supreme thought in David's mind was honour and reverence for the God of Israel; in fact some have thought from Psalms 132: 2-5, that it was a dream of David's youth, and a vow of his early manhood, that the ark of God should be brought to that place where it would please Him to record his name. Call attention to the fact that the ark had remained at Baale (or Kirjath-Jearim), since the incidents narrated in 1 Sam. 4: 11; 7: 1, 2, though occasionally brought out for special purposes. (1 Sam. 14: 18.) It had therefore been in this state of seclusion during the leadership of Samuel, the reign of Saul and the eleven years of the reign of David.

Notes and Comments.—Ver. 1. "Again:" after the successes recorded in the preceding chapter. "Chosen men:" the chief men, most influential from the tribes this was for the purpose of taking counsel with them on the subject of bringing up the Ark, thus interesting the whole kingdom in the movement. (See 1 Chron. 13: 1-4.)

Ver. 2. "With all the people:" we suppose the thirty thousand of ver. 1, and a large number beside who would gladly join in this great religious ceremony. Nothing is said of the soldiers though doubtless an armed force accompanied the king and those with him to protect them from an attack of the Philistines, to which they would be exposed. For the journey to Baale, see 1 Chron. 13, this was the same as Kirjath-Jearim, (the old Canaanitish name having continued with the Israelitish one. (See 1 Sam. 6: 21; 7: 1; Josh. 15: 9, 1 Chron. 13: 6.) "The ark:" made in the wilderness under the direction of Jehovah, it was the most sacred thing in the tabernacle and its place was in the Holy of Holies. "Dwelloth—Cherubim:" thus because they were always associated with the presence of God (Psa. 18: 10; Ezek. 11: 22) and the Shekinah was here.

Ver. 3. "New cart:" or covered waggon, as did the Philistines. (1 Sam. 6: 10) this was not the divinely appointed way, it should have been carried by the chosen family of Levites. (Num. 4: 15.) "House of Abinadab:" where it had remained since it was sent back by the Philistines. "Gibeah, or in the hills," Uzzah's strength. "Ahio:" brotherly, "sons" or descendants, possibly three or four generations back, we are not told that Abinadab was alive even when the Ark was taken to Kirjath-Jearim, and there is no such mention now.

Ver. 4. "Brought it out:" doubtless to the shout of the words which Moses uttered when the Ark was moved forward in the wilderness. (Num. 10: 35.) "Went before:" to guide the oxen.

Ver. 5. "David—played:" this was a glad day for the king and his people, and they express their gladness as has been done by all people in all ages by musical instruments. "Instruments made of fir-wood:" rather as in the parallel passage in 1 Chron. 13: 8; "Wita all their might and with songs." "Harps, psalters:" a stringed instrument of a triangular form. "Timbals:" resembling our modern tambourine. "Cornets:" a loud sounding kind of instrument generally made of the horn of some animal. "Cymbals" resembling our modern instruments of the same name only smaller.

Ver. 6. "Nachon's threshing floor:" Nachon is not a proper name, it is rather a prepared, a fixed place, a place always used for the same purpose, in 1 Chron. 12: 9 it is called the "threshing floor of Chidox:" it may have been that this latter was the name of the owner, some, however, interpret both names as having reference to the tragedy of the next verse, here, "Nachon's threshing floor" is translated "the threshing floor of smiting," and in 1 Chron., "the threshing floor of the dart." "Uzzah—his hand:" which even the priests might not do. "Shook it:" a rude, heavy cart without springs on a rough road. The act of Uzzah was not sinful in its intention but in its disobedience (possibly through forgetfulness, as there seems to have been strange forgetfulness on all the party, king, priests and people alike), of a divine ordinance.

Ver. 7. "Anger—kindled—died:" why? Was it not a very slight offence to receive so severe a punishment? It may appear so, but apart from the assurance that the Judge of all the earth must do right, we think that we can see reasons for the severity. The ark was the symbol of the Divine presence, and as such was to be held in the deepest reverence, none might look at it much less touch it without danger of death. Uzzah was a Levite, and as such knew the commands of God respecting the ark. It

is more than likely that long familiarity had bred contempt—but freedom and carelessness with reverence to the divine symbol; and it was evident that king and people alike needed the lesson which the judgment conveyed. Did we know better the spirit of the times we should likely understand better the Divine act.

Ver. 8. "David—displeased:" the word elsewhere translated "Grieved:" he was afraid lest the divine anger should extend to himself and the people, the whole arrangement of the journey which had stopped so disastrously was his planning. "Perez-Uzzah:" the breach, or the rent of Uzzah.

Vers. 9, 10. Not only did this sad incident interfere with the procession, but it stopped the journey. David feared to go on lest a greater catastrophe might happen, so he determined to leave the ark where it was, and not bring it up, as he had intended, to Mount Zion, until he had more explicit Divine direction on the matter, which had he sought at first would have guarded him against the sin that brought the judgment. "So the ark was carried into the house, nigh at hand, of Obed-Edom:" i.e. serving Edom. He was a Levite, descended from Kohath to whose family the duty of caring for the ark was originally assigned. (Num. 3: 27-31) "Gittite" so-called from the place of his birth, the Levitical city of Gath-remmon in the tribe of Dan.

Ver. 11. Obed-Edom showed the courage of true faith in receiving the ark when the king feared to continue his journey with it, and he reaped the reward, for "the Lord blessed Obed-Edom." how, we do not know but evidently in a manner that proved to all that it was because of the abiding with him of the Ark of God.

Ver. 12. Three months care of the Ark by Obed-Edom taught David more than one lesson; he found out not only there was no danger when the Divine commands were obeyed, but that abundant blessing followed. When this was told to him, he went down and brought the ark "unto the city of David:" this time—as we learn from the fuller account in 1 Chron. 15, followed closely the Divine directions as to its transport. "With gladness:" the servile fear that had filled his soul was gone, and he could rejoice in the assurance that now there would be a blessing indeed to the whole House of Israel.

HINTS TO TEACHERS.

Topical Analysis.—(1) The journey with the Ark. (Vers. 1-5.) (2) Sin and judgment. (Vers. 6, 10.) (3) Faith and blessing. (11-12.)

On the first topic let us teach that it was a right thing to do, though unhappily done in a wrong way. The ark was not only the symbol of the Divine presence, it was the especial token and sign of God's headship of the nation; the people were His, He was their king. David reigned, it is true, but it was under, and as the representative of God, so it was right and fitting that the ark of the Divine presence should be in the capital of the kingdom. It would be to the people a constant lesson on their relations to Jehovah, a constant assertion of their subjection to the laws of the King of Heaven, and it was a worthy at for David to plan and accomplish; preserved by God through long years of wandering and exile, and finally brought, in a wonderful way to the throne what more fitting public manifestation of the gratitude of his heart than to bring back the ark and thus centre the nation about the recognition of God. It was also a grand thought of the king's to make it a national and not simply a personal movement, and by enlisting all the tribes in the ceremony to let it be the work of the people. Let us teach here that it is a right thing publicly to profess our reverence for God and the things of God, and our determination to serve Him openly and at all times.

On the second topic recall the previous judgments which had followed irreverence to the ark, the Philistines so sorely smitten that they were glad to send it away and the men of Beth shemesh, slain in large numbers. Thus ought to have taught all how terrible a thing it was to treat it carelessly or with disrespect. So we may learn reverence for the things of God. We have no visible symbol of the Divine presence in our midst, nor do we need it. In the childhood of the race men needed object lessons to teach them Divine things; but we who live in the latter daylight should rejoice to be able to put away childish things and to live as in His sight. Yet there are things which from their connection demand respect. The Bible is but a printed book, yet it contains the revelation of God to men and is filled with the highest and grandest truths of which it is possible to conceive. If our scholars realized this would they treat the book as sometimes we see it treated? So also God's house, the place of prayer, so also the gatherings of His people. Well would it be for our young people to grow up with a spirit of earnest reverence for all these things. No better lesson can be taught them here than the lesson of reverence in the heart of holy fear towards holy things.

On the third topic point out that the humble faith of this unknown villager brought a blessing to himself, and the whole nation. When the scared king and his great host took the ark into the house of Obed-Edom he did not cry out, "Ye have brought the ark to slay us," but humbly and reverently gave it a place in his house, making, as we doubt not, of a special chamber a holy place, and so it was manifested at once that the blessing of God was upon him, and the spreading story brings back faith to David, and he leads the nation back to God. Let us teach how God honours obedience, how His blessing will always rest upon the devout and faithful, and that even the humblest in station who has true faith, may be a blessing to thousands.

Supplementary.—One thought as illustrating the better dispensation which must be omitted. In those days there was but one Ark with its mercy-seat, and one place for its dwelling. Now the mercy-seat is everywhere, and the Divine presence will fill every house where it is humbly and reverently sought.

REV. MR. P.—'S TALK WITH THE CHILDREN OF HIS CHARGE.

"Children, how many of you know the 'Lord's Prayer?'" said Mr. P., pastor of —, to the children of his congregation, who had, by his invitation, gathered in the Sunday school room.

"We all do," cried a score of voices all at once. "We would be very stupid if we did not know that."

"I am very glad that you do," answered Mr. P. "I suppose you very often repeat it; but I wonder if you always think what it is you are saying, and to whom you are saying it. Let us look at it for a moment. Let us altogether now repeat the first few words of the 'Lord's Prayer.'"

So there were several dozen voices joined with Mr. P. to lead them in saying:

"Our Father who art in heaven."

"Now, dear children, let us all stop and think together how much there is in those words which we have spoken. We say, 'Our Father.' You all love your parents. You know how hard they work and toil to get for you food, and clothes, and a home to live in. And how you love to meet them when you have been for a little while separated; and how they love you; and how many nice things they get for you; and how they try to give you pleasure in every way they can that is right.

"I remember when I was a boy we lived away out in the country, and we didn't have so many books and nice papers as you children now have to read, but our father used to talk to us a great deal about things that happened when he was young, and about his own life; and it was, perhaps, more interesting and profitable to us than any book would have been that we could have possibly found.

"Then, too, you know how your parents want you to be good, and to improve in every way. You all go to school, and many of you take music lessons. Sometimes you think it's pretty hard, and you don't like to go to school all the while, and you don't like to practise your music, and wish you could go and play. But all these things your parents are having done, often at a great expense and trouble to themselves, for your own good; they are so anxious to have you good, and useful and happy.

"Moreover, when you are sick how anxious your parents are, and what sacrifices they will make for your comfort and benefit. I went the other day to see a little boy who was very sick; his mother was dead, and his father just sat by his bed and watched him pretty nearly the whole time, day and night. He said that friends had offered to stay with Georgie (for that was the boy's name), but if he went away to lie down he could hardly get to sleep; and if he did, he would waken up with such a terrible feeling that it was almost worse than to not go to sleep at all. All these things show to us, my dear children, something of what a parent is to us.

"Now, God has been pleased to represent himself as 'our Father.' He teaches us to call Him that. So now we can feel that all

that our earthly fathers are to us, at least all that is good, God is to us, and a great deal more, for He is our Father, who is in heaven. Our earthly parents are not always with us; and when they are they cannot always do for us that which they would like to do, and then they might possibly do something which was not right, and often perhaps they may do what is not best; but 'our Heavenly Father' is always present. He always knows what is best, and always does that which is right. His love is far greater than an earthly parent's love, for His is infinite, and His love is unchangeable. Such, my dear children, is the being to whom we speak when we say, 'Our Father who art in heaven.' While He is God, who is so very great and very high, He is 'our Father.'"

"WHO FIRST LOVED US."

Saviour! teach me, day by day,
Love's sweet lesson to obey:
Sweeter lesson cannot be,
Loving Him—

WHO FIRST LOVED ME.

With a childlike heart of love,
At Thy bidding may I move,
Prompt to serve and follow Thee,
Loving Him—

WHO FIRST LOVED ME.

Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee,
Loving Him—

WHO FIRST LOVED ME.

Love in loving finds employ,
In obedience all her joy:
Ever new that joy will be,
Loving Him—

WHO FIRST LOVED ME.

Thus may I rejoice to show
That I feel the love I owe;
Singing, till Thy face I see,
Of His love—

WHO FIRST LOVED ME.

BEGINNING A JOHNNY-CAKE.

All things have a beginning, and it is well for us sometimes to trace back the stream to the fountain-head, and find the beginning of things which we see around us. John Spicer, writing in the *Wide Awake*, tells a story of a little girl who said to her mother:

"I want to begin at the beginning and make a johnny-cake. How does it begin?" Her Mother said: "If you want to begin at the beginning you must go into the kitchen and begin it with meal." She went to the kitchen and said to Bridget: "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake. Please give me some meal." Bridget said: "If you want to begin at the beginning and make a johnny-cake you must go to the grocer's. Meal comes from the grocer's." She went to the grocer's and asked him: "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The grocer said: "If you want to begin at the beginning you must go yonder to the miller's. My meal comes to me from the miller." She went to the miller's and said to him: "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The miller said: "If you want

to begin at the beginning you must run over the fields to the farmer's. The farmer brings corn to my mill, my mill grinds it into meal for the grocer, the grocer sells meal to people living in houses, and people living in houses make the meal into johnny-cakes." She ran over the fields to the farmer's and said to him: "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The farmer said: "The beginning was last spring when I planted my corn. When the snow had all melted away I planted my seed. From the seed-corn sprung up corn-stalks. All summer these grew and grew and grew, taller and taller and taller, and when summer was over there were gathered from them bushels of corn. I sell the corn to the miller, the miller grinds it to meal, and sells the meal to the grocer; the grocer sells meal to the people, and the people make it into johnny-cakes. But you see if you begin at the beginning it takes all summer to make a johnny-cake. If you want to begin at the beginning, come next spring and plant some seed-corn."

This was about as far as a little girl could go, but she was yet a long way from the beginning of the johnny-cake. To find that, she must go back through the cornfields year after year, for centuries, tracing the corn-crop back to seed, and the seed back to the previous crop, and so on, for hundreds and thousands of years, following it from one end of the land to the other, wherever it has been planted and grown, until she at last finds the first stalk of corn that ever grew, "in the day that the Lord God made the earth and the heavens and every plant before it was in the earth, and every herb of the field before it grew." Gen. ii. 4, 5. Here is the beginning of the johnny-cake, as here is the beginning of everything else. The first book in the Bible is called Genesis, which signifies "*Beginning*," and as we open it we read: "In the beginning, *God*."

THE DIFFERENCE.

"Willie, why were you gone so long for water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble, than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for a moment—he looked frankly up into his teacher's face.

"Yes, ma'am," he bravely answered; "we met little Harry Braden, and stopped to play with him, and then we spilled the water, and had to go back."

Little friends, what was the difference in the answer of the two boys? Neither of them told anything that was not strictly true. Which of them do you think the teacher trusted more fully after that? And which was the happier of the two?

CATARH—A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved by modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady.

NO MORE NAUSEOUS PILLS! A LONG-FELT WANT SUPPLIED.



Campbell's Cathartic Compound is adapted for the cure of Liver, Complaints and Bilious Disorders, Acid Stomach, Dyspepsia, Loss of Appetite, Sick Headache, Constipation or Costiveness, and all complaints arising from a disordered state of the stomach or bowels.

Children like it! Mothers like it! Because it is agreeable to the taste, does not occasion nausea, acts without griping, is certain in its effects, and is effective in small doses.

DOMINION LINE of Steamships for Liverpool.

Table with columns for dates of sailing from Quebec to various ports including Toronto, Montreal, and Vancouver.

Rates from Toronto, Cabin, \$61, \$71, \$76 and \$91. Return, \$106.50, \$124.50, \$133.50, and \$160.50, according to steamer and berth, and all outside rooms.

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- Tomatoes, Corn, Asparagus, Peas, Mushrooms, Beans, Peaches, Pears, Pine Apples, Apricots, Blueberries, etc.

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FOR THE COMPLEXION.—For Pimples, Blisters, Tan, etc., etc., nothing more effective than Fulton's Magic Sulphur Soap.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE

For all of these Painful Complaints and Weaknesses so common to our best FEMALE POPULATION. IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

HALL'S VEGETABLE SICILIAN Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health to the scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong.

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Has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, BUCKINGHAM'S DYE is the remedy.

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BOSTON BROWN BREAD.—The term "Boston," is applied in all New England cities to bread baked in conical iron pans. Inasmuch as the recipe came from Boston, the bread may be called Boston Brown Bread.

— Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex.

CONSUMPTIVES should try the Lung Balm; it can be had of any Druggist. (See adv.)

RED ANTS.—Brimstone scattered over shelves, or around their haunts, will drive away red ants.

Mr. JAMES J. ANSLOW, Newcastle, N.B., writes: "Mrs. Anslow was troubled with Lung Disease, and until she took Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda had little or no appetite; but after taking a bottle or two she gained appetite and had a relish for her food, which was quite a help to her in keeping up against the disease.

A DAINY BREAKFAST DISH.—To cold corned or roast beef, minced and freed from gristle and strings, add an equal quantity of mashed or sliced boiled potato. Mix well together, and season with pepper and salt.

Be careful that the hash is not too stiff. Add more boiling water should the meat and potato absorb the liquid too rapidly, and do not let the hash stick to the bottom of the pan. The country housekeeper who has plenty of butter can improve this dish by stirring a tablespoonful into the hot water and gravy.

C. C. JACOBS, Buffalo, N. Y., says:—"Dr. Thomas' Electric Oil cured him of a bad case of piles of eight years' standing, having tried almost every known remedy, 'besides two Buffalo Physicians' without relief; but the Oil cured him; he thinks it cannot be recommended too highly."

FACES as yellow as that of the "Heathen Chinee," in consequence of bile in the blood, grow fair and wholesome-looking again when Northrop & Lyman's Vegetable Discovery and great blood purifier is used to relax constipated bowels and expel the bilious poison from the circulation.

In Murray & Lanman's Florida Water the most debilitated and nervous find relief. Used freely in the water of the bath, its effect is almost marvellous, so strengthening and bracing, and withal so exquisitely agreeable.

Mrs. D. MORRISON, Farnam Centre, P. O., writing about Dr. Thomas' Electric Oil, says:—"George Bell used it on his son, and it cured him of rheumatism with only a few applications. The balance of the bottle was used by an old gentleman for Asthma, with the best results. It acts like a charm."

A LADY writes: "I was enabled to remove the corns, root and branch by the use of Holloway's Corn Cure."

Down in Dixie.—The wife of Mr. J. Kennedy, dealer in drugs in Dixie, was cured of a chronic cough by Holloway's Pectoral Balsam. The best throat and lung healer known.

WORMS derange the system. Mother Graves' Worm Exterminator destroys worms and gives rest to the sufferer.

Advertising Cheats!!!

"It has become so common to write the beginning of an article, in an elegant, interesting manner, 'Then run it into some advertisement that we avoid all such, 'And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible, 'To induce people 'To give them one trial, which so proves their value that they will never use anything else."

"THE REMEDY so favorably noticed in all the papers, 'Religious and secular, is 'Having a large sale, and is supplanting all other medicines. 'There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness 'And ability 'In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die? "No! 'She lingered and suffered along, pining away all the time for years. 'The doctors doing her no good; 'And at last was cured by this Hop Bitters the papers say so much about. 'Indeed! Indeed! 'How thankful we should be for that medicine."

A Daughter's Misery. "Eleven years our daughter suffered on a bed of misery, 'From a complication of kidney, liver, rheumatic trouble and Nervous debility, 'Under the care of the best physicians, 'Who gave her disease various names, 'But no relief, 'And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it.'—THE PARENTS.

Father is Getting Well. "My daughters says: 'How much better father is since he used Hop Bitters. 'He is getting well after his long suffering from a disease declared incurable. 'And we are so glad, that he used your Bitters." A LADY, of Utica, N. Y.

A LOVELY TABLE COVER—Can be made of crimson cloth edged with a vine of leaves of cloth and flannel, sewed on with silk. Between the leaves may be arranged any artificial flowers that you have. Trim the edges and steam them, and retouch them, sewing them on in the same way as the flowers.

GREAT NEGLIGENCE.—There is great neglect with most people in maintaining a regular action of the bowels, which causes much disease. Burdock Blood Bitters cure constipation.

DELICIOUS RHUBARB JAM.—To six pounds of rhubarb add six pounds of lump sugar and six large lemons; cut the rhubarb into small pieces about the size of a walnut; then the lemons should be sliced and the peel cut very fine. Put the fruit (taking out the pits from the lemon) all into a large bowl, then cover it with the sugar broken small; let it stand twenty-four hours, after which boil it slowly for about three-quarters of an hour, taking care it does not stick to the pan, also not to stir much so as to break the pieces of rhubarb, as the beauty of it is in being whole.

UNKNOWN TO SCIENCE.—That preparation is undiscovered which can surpass Dr. Fowler's Extract of Wild Strawberry as a cure for Cholera Morbus, Dysentery and Summer Complaint.

OLD-FASHIONED HONEY CAKES.—One pound of honey, one pound of flour, quarter pound of butter, quarter pound of almonds pounded coarsely, one drachm of pounded cloves, the grated peel of a lemon, and half ounce of carbonate of soda dissolved in water. Let the honey and butter come to a boil over the fire, take this off, and in a few minutes stir in the flower and spice by degrees, then the almonds and lastly the soda. Let the mass stand all night in a cool place. In the morning roll it half an inch thick, cut it into little square cakes, put half an almond in each corner and a slice of peel in the middle. Bake them in a moderate oven a pale brown.

WHAT Toronto's well-known Good Samaritan says.—"I have been troubled with Dyspepsia and Liver Complaint for over twenty years, and I have tried many remedies, but never found an article that has done me as much good as Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure.—CLARA E. PORTER."

PUBLISHER'S DEPARTMENT.

SANITARY... Riverside, Cal. The climate cures. Cough, Throat, Lungs, full idea, 50¢ bottle, cost free.

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

GAS.—The quality of any machinery intended for use for an unlimited period can only be tested by a long probation, and in this respect the Combination Gas Machine Co., of Windsor, Ont., and Detroit, Mich., can stand the test, and take pleasure in referring to hundreds of machines in churches, stores, factories, and other buildings in Canada, which have been in use for from five to fifteen years, the larger proportion of which have required no repairs whatever. This Company, having abundant capital (\$150,000 paid up), and a reputation established for good work, can be depended on to undertake only such contracts as can be completed satisfactorily and first-class. Those desiring to put gas into their houses, stores, churches, or other buildings, and wishing to deal with a thoroughly responsible firm, will find it to their interest to write to this Company for particulars or estimates, to the Detroit office.

MEETINGS OF PRESBYTERY.

- MAITLAND.—In Knox Church, Kincardine, on the second Tuesday of July, at half-past one p.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on the first Tuesday of July, at two o'clock p.m.
CHATHAM.—At Ridgetown, on the second Tuesday of July, at eleven a.m.
GLENGARRY.—In Knox Church, Lanark, on the second Tuesday of July, at two p.m.
SARASOTA.—In Knox Church, Durham, on the second Tuesday of July, at ten a.m.
BRUCE.—Southampton, on the second Tuesday of July, at two o'clock p.m.
KINGSTON.—In John Street Church, Belleville, first Monday in July, at half-past seven p.m.
WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of July.
LONDON.—In First Presbyterian Church, London, on second Tuesday of July, at eleven o'clock a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 27th, at half-past seven p.m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of July, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on the first Tuesday of July, at half-past one p.m.
STRAITFORD.—At St. Mary's, on the second Tuesday of July, at half-past ten a.m. Communications for the Stratford Presbytery will be addressed to Rev. A. F. Tully, Mitchell, interim clerk, during the months June, July and August.
HURON.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a.m.
MANITOBA.—In Knox Church, Winnipeg, on the third Tuesday of July, at half-past seven p.m.
TORONTO.—In the usual place, on the 8th of July, at eleven a.m.
PARIS.—In Knox Church, Woodstock, July 15th, at half-past one p.m.
LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
HURON.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday the 8th of July, at ten a.m. This is the quarterly meeting.

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