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Whole No. 754.

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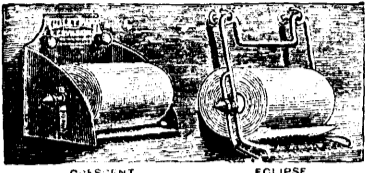
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ROASTING MUTTON.—When roasting a large and fat loin of mutton, cover it with a paper during the early stages of its roasting, otherwise the fat will burn, or at least will be scorched, and impart a bad flavour to the gravy.

SWEET WAFERS.—Beat six eggs, add a pint of flour, two ounces of melted butter, with as much milk as will make a thin batter; put in white sugar to your taste; pour into the wafer irons and bake quickly, without browning too much; roll them while hot.

A VERY remarkable mineral water has recently been discovered in volcanic formation about 150 miles north-west of San Francisco. It is a hot spring of intense strength, very strong to the taste. F. W. Hutch, M.D., permanent secretary to the Board of Health, San Francisco, says that it is the most remarkable mineral water ever brought to his notice, and the analysis of Professor Pryce, M.D., of the same city, shows at once sulphur, salt, carbonate, alkaline, and slightly ferruginous water. It is known as CASTALIAN. It is said to be an unfailing cure for diseases of the stomach, liver and kidneys and their attendant evils, diseases of the skin and mucous membranes. Nature seems to have provided this remedy at the time it is most needed. Who knows but this is the identical fountain of youth sought for by Ponce de Leon, the Spanish adventurer. It is said to give extraordinary results in the curing of disease and restoring vitality. Mr. Meacham, of the Arcade Pharmacy, 133 Yonge Street, reports daily increasing sales and wonderful cures. It is also on sale at 230 Queen Street West, 732 Yonge Street. The trade can procure it at the Central Depot, 169 Queen Street East.

CLIFTON PUDDING.—Boil a teacupful of rice for nearly an hour, in a cloth, putting it on in cold water. Have ready sweet sauce, made of half a pint of milk (or water) one tablespoonful of flour, and three lumps of sugar; pour this over just before sending to the table.

SPONGE CAKE.—One pound of powdered sugar, one-half pound flour, ten eggs, juice and grated rind of lemon, a pinch of salt. Beat the yolks and sugar together; add whites (previously beaten to a froth). Beat all together ten minutes, then add flour and lemon. Stir in as lightly as possible.

DIPHTHERIA.—The name strikes a chill to a mother's heart as she realizes what a dangerous malady it is. With a bottle of Pain-Killer in the house she feels that she has a still more powerful cure, and half the terror is destroyed.

GINGER SNAPS.—One cup of sugar, one of butter, one of molasses, two eggs, three pints of flour, one teaspoonful soda, one tablespoonful ginger. Rub the soda into one pint of the flour, and mix with the other ingredients; then add the rest of the flour, mould into cakes the size of marbles, and bake in moderate ovens.

BREAKFAST ROLLS.—One quart of flour, into which a little salt and two teaspoonfuls baking powder have been sifted, half a teaspoonful each of butter and lard, one pint milk. Rub together the butter, lard and flour, then add the milk. After thoroughly mixing, put the dough on a board, roll it out about half an inch thick, and cut with a floured tumbler. Double each cake, and bake in a hot oven fifteen minutes.

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

ICE CREAM CAKE.—Two cups of powdered sugar, one cup of butter, one of sweet-milk, the whites of eight eggs, one teaspoonful of soda, two of cream of tartar, three and a half cups heaping full of flour. Bake in jelly tins. The icing is composed of three cups of powdered sugar, one cup of water. Boil until it makes a clear, thick syrup; pour over this the beaten whites of three eggs, stir while boiling hot; add one teaspoonful of citric acid. Flavour with vanilla, and spread between the layers and upon the top.

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Notes of the Week.

IN New York City there are over thirty schools for Chinese, several of which are connected with Presbyterian Churches. Mr. Hui Kin, formerly under the care of Dr. Eells at Lane Seminary, is now permanently engaged as a missionary among his countrymen in that city. It is hoped that within a few months a church exclusively for Chinamen can be formed.

WHEN Sam Jones concluded his series of meetings in Chicago last spring, a committee of the West Side pastors was appointed to invite him to return and hold a series of services in that part of the city, and also to make all necessary arrangements. This committee has decided that its members do not see their way clear to suggest any action in the premises.

TORONTO last week was favoured with a visit of several thousands of strangers from the American Republic. The Knights of Pythias and their friends thronged the thoroughfares of the city, and were much pleased with what they saw. The Order seems to combine benevolence with military display, and certainly in the latter capacity in their grand parade they made a magnificent appearance. The various evolutions were made with a precision and grace that it would be difficult to surpass. They were a fine collection of industrious, law-abiding citizens, of whom any nation might well be proud.

THE astute Romish apologetic lecturer, Monsignor Capel, who attracted considerable attention in the principal American cities by his honeyed words, has, according to the newspapers, gone west to grow up with the country. We are told that for months past he has been residing at Arno, California, where he is the private tutor of Master Pio Valensin, and general manager of the estate of Mrs. Valensin and her mother, Mrs. McCauley. It is further stated that he has acquired a farm from the latter, and has announced his intention to become a permanent resident of Arno.

A NEW ENGLAND paper makes the following statement as to the members of the present United States Congress: Of the 408 senators, members and territorial delegates who compose Congress, seventy-two are Methodists, sixty-three Baptists, forty-one Episcopalians, thirty-seven Presbyterians, thirty-six Roman Catholics, fifteen Unitarians, eight Lutherans, ten Christians (Campbellites), and two Quakers, making a total of 283 who are actively connected with some Church organization. This leaves 125 who either never belonged to any Church, or have drifted out of such associations.

TEMPERANCE people in Oxford County are very energetic and eminently practical. Last week a convention was held in Woodstock at which the general agent, Rev. B. Keefe, of the Dominion Alliance, delivered an address. After a full discussion of the present condition of the Scott Act in that county and of the duty of the temperance elector, it was unanimously resolved to organize all the municipalities of the county on the basis of the Prohibitory Electoral Union recommended by the Dominion Alliance. A series of meetings is being held for the purpose of perfecting the organization throughout the county.

PROHIBITION, says the *United Presbyterian*, has gone into effect in Atlanta, Georgia, with prophecies of its success by its friends, and of failure by its enemies. Both are alike too sanguine. It will be found that it will not at once succeed as is wished, but that it cannot be defeated. It is an astonishing statement that comes from Maine to the effect that in Bangor there are over one hundred and fifty gin-mills. In Augusta there are fifty or more. These are the statistics of a convention recently held to devise measures for the enforcement of the laws. Which suggests

that enforcement is as important and as hard as legislation.

RECENT attempts at outrage in different parts of Ontario occasion unpleasant reflections. Certain opponents of the Scott Act in some localities where it has come into force have resorted to the desperate expedient of trying to destroy the property if not the lives of persons prominent in their efforts to detect and punish violations of the Temperance Act. In addition to the attempts at Orangeville and Sarnia, instances of similar diabolism have occurred in the eastern part of the Province. A dastardly attempt was also made last week to wreck an excursion train returning to Ottawa from an Orange demonstration. Such acts are a disgrace to humanity, and no effort should be spared to bring the parties implicated in them to justice.

ELECTION riots do not unfortunately belong to a bygone age. In the intense excitement of the present contest in Great Britain there have in several places been serious disturbances. At Cardiff, in Wales, in various localities in England, riotous outbreaks have occurred. Scotchmen are just as keen politicians as their neighbours, but they have not indulged in lawlessness to any serious extent, for if they had the cable would have mentioned it. In Ireland, where excited feeling is most intense, very serious disturbances have taken place. At Waterford and Belfast, where several lives have been lost, the rioting has been the wildest. The conflict has been triangular: Protestant, Catholic and police and military have fought fiercely. These contests end, as they invariably do, in the representatives of law and order gaining the ascendancy; but unhappily they leave a legacy of rancour and hate which only time and forbearance can exhaust.

A SHORT time ago a Philadelphia journal gave a realistic description of the doings of a low tavern in that city. The keeper of the tavern brought an action for libel against the newspaper, claiming \$10,000 damages. In charging the jury the judge took occasion to remark: In matters of interest it is right, and not only the right, but the duty, of public newspapers to call attention to evils which concern the public, and certainly such publication is the strongest remedy ever discovered in a free country to correct public evils. Now if there is anything which concerns the public it is the habits and morals of the young men who are growing up, and who will at a future day be the citizens of the country. Therefore, the subject-matter of this article is one of the greatest importance, and the publication is what is termed a privileged communication, and justified by the circumstances. It is not only justified, but meritorious as a public service.

KNOX COLLEGE CALENDAR, giving all needful information respecting the curriculum, arrangements, etc., to students and intending students, has just been issued. This vigorous institution is doing excellent work, and endeavours to utilize the resources at its disposal to the best possible advantage. Last session there were seventeen students in the preparatory department, and in the theological they numbered fifty, an excellent showing. Though the authorities have not yet been able to see their way to the erection of a new theological chair, they have done the next best thing in the appointment of an additional lecturer, whose branch will be Old Testament Introduction and Analysis. This, together with Dr. Proudfoot's valuable course in Homiletics and Pastoral Theology, will greatly enhance the value of the present course of theological training in Knox College. Mr. Thomson, the newly-appointed lecturer, is a man of great attainments and rich promise.

IN connection with the recently-formed Queen's University Endowment Association in Hamilton, Principal Grant last week addressed a meeting in St. Paul's schoolroom, on University Federation and Higher Education in Ontario. He showed that the

basis for the proposed university confederation was wholly unacceptable to Queen's, and that all interested in that eastern seat of learning were unanimously opposed to the scheme. The history of universities began, he said, when Charlemagne founded schools in all parts of his great empire. In the three following centuries were established the great universities of Italy, France and England, from which the people of Europe had drawn their intellectual life ever since. The great religious reformers were university men and scholars, and the Reformation was the parent of such universities as those of Edinburgh and Trinity College, Dublin. The history of universities was the history of Christian civilization for a thousand years, and in great measure the well-being of the country depended on the success of the universities. To aid such institutions, then, was a wise and patriotic act.

AMONG Presbyterian divines as among others there is great diversity of opinion concerning Irish Home Rule. Some strenuously oppose and others plead for it. In a recent address Professor Henry Drummond said Lord and Lady Aberdeen have done more for Ireland than all the acts passed during the century. The Irish have been led by them to feel that they are not connected with England by the iron hand, but by the heart. Home Rule must be given at once. His great difficulty was the fear that it would discourage the Protestant religion, especially in Ulster, and lead to the stamping of it out by the Romanists. He had found that fear to be groundless. It is not true that the Presbyterians are up in arms against this bill. Of the three Presbyterian ministers at Cork, in the heart of the Roman Catholic country, two are warm Home Rulers. One of them, Rev. Matthew Kerr, is the oldest Presbyterian minister in Ireland, and has been thirty-eight years in the south. He says after his experience he is ready to entrust his civil and religious liberty to the Irish people with the fullest conviction that the trust will be safe in their keeping. So far from the Romanists being anxious for Home Rule, the fact is they have gone into it at the last moment with a very sad heart, because it is the teaching of history that whenever a people get political freedom the Roman Catholic Church goes to the wall. Mr. Gladstone says this is not a method or a bill, but a principle. It is really a treaty of peace. We could afford to do without Ireland, but it cannot do without us. That is the answer to the cry for separation.

THREE prominent British divines have lately been removed by death. The last number of the *Christian Leader* says: On Sabbath last two of the most conspicuous and popular pastors of Scottish Churches were called home; and on the preceding Friday a third eminent Scottish preacher who has ministered for a long series of years in the metropolis passed over to the majority. Each was marked by strong Scottish characteristics, and yet it would be difficult to find in the British pulpit three men more unlike each other or illustrating more distinctly the diversity of type which is included in the Scottish nation. Highland orthodoxy in its most pronounced form as well as Free Church constitutionalism have lost their chief surviving exponent by the death of the venerable Dr. G. Mackay, Inverness, who passed away at the age of ninety. The most catholic and cultured as well as poetic type of Scottish nonconformity loses in Dr. W. B. Robertson, of Irvine, one of its three leading ornaments. He was the one who stood out in bold relief by reason of a quaint personality that marked him off from all other men and a soaring eloquence, the effects of which were closely allied to those of the most exquisite music. The type of Scotsman who was led by the evangelistic fervour of the Haldanes and other kindred pioneers away from Presbyterianism to Independency—a movement that has now ceased to operate—was represented by Dr. M'Auslane who, like so many other preachers of the same class, found the arena of his life-work not in his native country, but on the south side of the Tweed.

Our Contributors.

SOME THINGS ESSENTIAL TO A GOOD HOLIDAY.

BY KNOXONIAN.

The one thing absolutely essential to a good holiday is a little spare cash. Without more or less cash a holiday is an utter impossibility. No matter how tired a man may be, no railway carries him for nothing. He may be very handsome, but no steamboat will give him a passage on account of his personal appearance. He may be very entertaining, but no hotel keeper will board him for his society. Some men have tried to square their hotel bills with their society, but the experiment has for the most part proved a failure. Railway companies, steamboat proprietors and hotel keepers do business on a cash basis, and so long as they stubbornly adhere to this antiquated mode of doing business cash must be absolutely indispensable to a holiday. The day may come when one can purchase a ticket with his good looks and pay his board bill with his society, but it has not come yet.

Another thing essential to a good holiday is the capacity for enjoying it. Metaphysically speaking, this is the subjective aspect of the case. A man without the capacity for enjoying a holiday had better stay at home and save his money. There are such men. You see them every August at the seaside, in Muskoka, on Lake Superior, on the St. Lawrence and at every resting-place where tourists congregate. They are restless, anxious, fidgety, nervous and sometimes irritable. They don't know what ails them. They expected to have a rest and are not having it. Quite frequently they blame the place. If they are at Murray Bay they are sorry they did not go to Portland. If at Portland they are sure they would have had a better time in Muskoka. The trouble is in the man—not in the place. The man has led an active, anxious life so long that he has lost the capacity for resting. He cannot throw off care. He cannot lie down calmly on the beach, and watch the huge, black waves roll in and break on the rocks. When he sees a wave rise perhaps he instinctively thinks of a rise in wheat, or goods, or stocks or something of that kind. When he sees one break on the rocks possibly he thinks of the bank breaking that he has his money in. The rolling in of a wave perhaps suggests the rolling up of a majority by his opponent at the next election. If there is no special thing to make him uneasy, he feels restless on general principles. The unfortunate man cannot quiet himself. If a man can lie down on a rock in Muskoka and admire the beautiful scenery for two or three hours as contentedly as if he were a clam, his holidays are doing him some good. Men who cannot rest are greatly to be pitied. There is something wrong about their system, and the wrong unless remedied will be certain to show itself later on. To know how and when to rest is just as essential to success in life as to know how to work.

A third thing essential to a good holiday is a change. The attempt to take a holiday at home is generally a failure. Your work is right under your eye all the time, and you cannot keep from doing some of it. If you don't do any, you see some that ought to be done, and looking at work that ought to be done worries most men as much as doing it. Perhaps you see somebody else spoiling it, and that worries you more than to do it yourself. Besides a change of scene—a change of surroundings—is one of the best things in a holiday. It takes one out of a rut—takes the mind out of the channel in which it has been working along monotonously for months, and brightens one up generally. Work is good, but monotonous work has a stupefying effect. Specialists tell us that monotony produces more mental disease than excitement. The popular theory is that excitement unbalances the mind. So it does sometimes, but for one person whose mind is unbalanced by excitement perhaps five are unbalanced by monotonous, treadmill labour. Hence a change is an essential part of a good holiday. And the change should be as great as possible. A city man should go to a quiet place in the country. A man who lives in a very quiet country place should most decidedly go to a centre where there is some excitement. Chicago or New York are the places for a man who suffers from the monotony of his home. He may not like the roar and rush of Broadway, but it will do him good all the

same. Everybody who has gone to the bottom of this subject knows that a thorough change of surroundings is one of the main things in a good holiday. This is the principal reason why going to the Old Country does many people so much good. The sail across the Atlantic is a thorough change. Everything on the other side is different from what a Canadian has been used to on this side. The change is complete and the happy tourist comes home ascribing all the benefit he received to the climate. The climate, except in so far as it was a change of climate, had very little to do with it. The thorough change was the main thing.

A fourth essential thing in a good holiday is *pleasant company*. Down at the seaside you often see a lone, solitary, sad-looking man walking on the beach alone, sitting on the veranda alone, taking his bath alone, taking his walks alone, taking his meals alone—in fact living alone among hundreds. Perhaps he is an invalid in search of health. Possibly he is a clergyman who thinks it would be a sin to associate with the other tourists. Perchance he is a philosopher dealing with the absolute and infinite, and cannot come down to the level of ordinary mortals. Whoever he is, and whatever he is, he is spoiling his holiday. How many times have we all felt in a summer hotel, or on board a steamboat, that it would be a great thing to have some genial, companionable soul to speak to. Lonesomeness has spoiled many a holiday—marred many a trip. The remedy is to travel in small parties. Our American neighbours know how to manage these things better than we do. Catch a live Yankee taking holidays alone. He knows better than to spend his money in that way. Our neighbours usually travel in parties, and if one should happen to be alone he strikes up a social talk with somebody in an hour. About the best informed, genial, companionable fellow tourist one ever meets is a first-class American citizen. The value of a holiday may be more than doubled by good company. A holiday does one very little good if he has to try to put in the time. The right way is to have a genial, sprightly, little party of friends and then the time goes in itself. Of course one-half the party should be ladies. Half-a-dozen men going away together for a holiday are—well, we were going to make some observations, but we simply remark that half-a-dozen men going away for a holiday are the better for having their wives, or sisters, or cousins, or some other female relatives with them. The presence of ladies is absolutely essential to a good holiday.

We might mention some other things which, if not essential, are very desirable, but this paper is long enough. If our friends have a holiday and all the things mentioned, they should be thankful.

THE PATRIARCHAL MINISTER OF SHETLAND.

REV. JAMES INGRAM, D.D.

BY REV. WILLIAM WHITFIELD, A.M., FORMERLY OF DUNBAR, SCOTLAND.

The life and labours of the late Rev. Dr. Ingram, of Unst, Shetland, who was, at his death, the oldest minister in the world, are, in no ordinary degree, interesting and important. He was born on the 3rd of April, 1776, at Logie Coldstone, in Strathdon, Aberdeenshire; and after receiving his preliminary education in the parish school of Tarland and the grammar school of Old Aberdeen, he passed a distinguished career as a student of King's College, Aberdeen, where he graduated as A.M. in 1796. After being licensed as a preacher on 26th June, 1800, he acted for three years as tutor in the family of a former minister of Unst, and as assistant minister in the parish of Fetlar and North Yell. On the death of the Rev. James Gordon, minister of the latter parish, he was presented to the charge by the patron, Thomas, Lord Dundas, in June, 1803, and ordained on 4th August. Immediately thereafter, he married, on 18th September, 1803, Margaret, daughter of the Rev. James Barclay, who had been minister of Unst from 11th October, 1775, to 24th December, 1793. Their married life was long and happy. His wife died in February, 1859, in her eighty-third year. In 1821, on the death of the Rev. John Nicolson, of Unst, Mr. Ingram was presented to that parish by Lawrence, Lord Dundas, in August, and inducted as minister on 14th September. He continued sole minister of the large parish till 1838 when, on the 14th of June, he re-

ceived as his assistant and successor his son, John Ingram, A.M., who had been licensed on 9th July, 1834, and had become schoolmaster of the parish in 1835. On the Disruption in 1843, both father and son joined the party which formed the Free Church, and became the first two Free Church ministers of Unst. A new church was erected at Uyeasound, in the south of the island, where Mr. John Ingram officiated, while his father continued to minister in the northern half. On 12th February, 1864, at the age of eighty-eight, he received the degree of D.D. from the University of Glasgow. At the time of his death, on Monday, March 3rd, 1879, he was within a month of entering the 104th year of his age, and had been an ordained minister for the unprecedentedly long period of seventy-five years, and until only a very few years of the close of his life, preached regularly every Sabbath. He was the oldest minister in the world; and for an unusually long period, he was the oldest minister in the country in the regular and active discharge of his ministerial duties. A man of whom so much can be said—who occupied a position so unique and unprecedented—deserves to be held in honoured remembrance for his personal worth, and for his labours in the cause of God.

Dr. Ingram was a man of superior natural abilities and scholarly attainments; and, had his lot been cast in a more public sphere, would have reached the very highest position in the Church. Distinguished in his University course as a student, he did not allow his mental powers to rust; but continued a diligent student all his days. The classics were familiar in his mouth as household words; he was one of the first Hebrew scholars of the day, and at the age of eighty-five learned the German language. It was with no small surprise that I found him early one morning busily engaged in reading the Hebrew Bible, which was his regular occupation every morning before the rest of the household were astir. It was no wonder, therefore, that he was able to read at once any passage of the original Scriptures at the opening of the book.

As a preacher, he was distinguished by an earnestness and a fervour that have been rarely equalled. His eloquence in the pulpit I have never heard surpassed; it exerted a magnetic spell over the audience. I can never forget the first time I heard his voice in the pulpit. To this day I remember the sermon he delivered in all its leading lines of thought and illustration. Early on a winter Sabbath morning, having crossed an arm of the sea, I was landed on the south shore of the Island of Unst, the farthest north of the Shetland group—the most northerly island in her Majesty's dominions—and had a walk of six miles before reaching the church in which Dr. Ingram preached. On reaching the elevated ridge which runs across the centre of the island, and stretching the eye away over the undulating surface of hill and vale, and moss and moor, uncovered by a single tree or shrub, long lines of people were to be seen moving in every direction toward the house of God, far distant in the valley. On arriving at the church, a large and commodious building, we found it crowded in every corner by a devout and numerous congregation; for in Shetland every one, from the youngest to the oldest, is a regular attender on the service of the sanctuary; and it was with some difficulty even that a seat could be secured. Soon the venerable patriarch appeared, an old man and full of years, verging then on fourscore years and ten, his head white with the snows of age, but his eye still undimmed and his natural strength not much abated. As he moved with slow and solemn step along the passage to the pulpit, a hush fell upon the large assembly, and a silence still as death filled the building. Entering the pulpit, he began the service in a voice loud and shrill as a trumpet call, which echoed clear and distinct to the remotest corner. The whole congregation joined with heart and soul in singing the opening psalm. The prayer which followed was of unusual fervour and unction, characterized by deep devotional feeling and solemnity, and produced a powerful impression on the congregation. The Scriptures were read with a pathos and impressiveness befitting the occasion, making all to feel as if hearing the divine voice and conscious of the divine presence, so that the succeeding psalm of thanksgiving was the outpouring of grateful and adoring hearts brought into close contact with the Most High. Then followed a sermon of great power and eloquence, full

of rich Gospel truth, a sermon of such surpassing excellence as the greatest pulpit orator of the day might have been proud of, a sermon of such depth of thought and telling practical effect as secured the rapt attention of the audience to the very close. Not the least remarkable feature of the discourse was the intimate acquaintance which the preacher showed with the progress of scientific research and discovery, for it was filled with references to the latest inventions and discoveries in science and art, proving that the preacher, in that far distant island of the sea, was keeping pace with the spirit of the age.

But, great as were his intellectual attainments and pulpit eloquence, the influence which he exerted in his intercourse among the people was greater still. He was in labours abundant, and these labours were most successful. As minister of Fetlar and North Yell, he had many hardships to experience and dangers to encounter. Six miles of sea separated the two islands; and on every alternate Sabbath he had to cross that strait, sometimes at the imminent hazard of his life; but he never shrank from the danger, and many a hairbreadth escape did he experience from the fury of the winds and waves. When translated to the parish of Unst he continued his labours with equal assiduity and success. The record of his labours there forms one of the most interesting chapters in the history of philanthropic enterprise.

Unst is the most northern portion of the British Empire, with nothing but a long stretch of ocean between it and the North Pole. It is remarkable as being the most fertile and beautiful of all the Shetland Islands; and the traveller after experiencing the bleakness and desolation of the other islands of the Shetland group, is struck with admiration when he beholds its superior loveliness. In the north of the island rises a hill to the height of nearly 1,000 feet, the view from which far exceeds in magnificence anything that the human mind can conceive. I never expect to see in this world a sight equal to that which I beheld when standing one day upon that northern summit. Away to the north, and east, and west, far as the eye could reach, stretched an unbroken expanse of waters; while, turning to the south, the eye rested on a multitude of islets, encircled by the silvery sea, on which the sunbeams were sparkling with a dazzling brightness almost too beautiful to gaze upon; while all around the base of the mountain lay meadows carpeted with verdure and bespangled with flowers, the season being the early summer, the loveliest season of the year in these northern latitudes.

When Dr. Ingram began his labours in Unst in 1821, religion and morality among the people were at a low ebb. The island had been long under a Moderate ministry; religious ordinances were little attended to, and drunkenness and licentiousness to a great extent abounded. But soon his energy and zeal produced a marvellous reformation. The fervour of his ministrations drew the people in multitudes to the house of God, and he set a-going movements which elevated the tone of society, restrained the evil influences which prevailed, and nearly extirpated drunkenness and immorality. He was held in unbounded esteem by the whole community, and his influence and example were felt to the remotest corner of the island. During the later years of his ministry he was greatly assisted in his labours by his son, the Rev. John Ingram, who was settled as his colleague in 1838—a man of superior intellectual power, an earnest and faithful preacher of the Gospel, beloved by all the inhabitants of the island, and unceasing in his efforts for their temporal and spiritual good.

The most memorable incidents in the closing years of this eminent servant of God were the visit of Dr. Guthrie in 1871, and the attention which this drew at the time to the remote island and the venerable patriarch; and the celebration of his centenary in 1876, in which all ranks, and classes, and denominations, united to do him honour.

The close of his life, like the evening of a long summer day, was spent in rest and retirement, seclusion from the world with its cares and anxieties, and patient waiting for the change. Of him, more than of most, are the Apostle's words applicable: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

Judge, shall give me at that day." His calm departure, after the toils and labours of his life, was more like a translation to a higher sphere than a disruption of the ties of life, and we can think of him now as having entered upon the heavenly rest, and the higher service there. Now that his abundant and successful labours here are ended, and God has seen meet to remove him to his heavenly home, long will his memory be cherished with the fondest gratitude and affection by the simple-minded islanders among whom he lived and laboured. The results of these labours are abiding; they will be felt by generations yet unborn; but how great they are, the day of accounts will alone declare. Of his long, laborious and useful life, the inhabitants of that island have reason for gratitude to God, for sparing him so long to be their guide, counsellor and friend, to impart unto them the consolations of the Gospel amid life's adversities and sorrows, and to point the way to a better world. Of his life and work, now that he is translated to a higher sphere, we may adopt the beautiful lines of Longfellow, in which he drops a melodious tear on the grave of his friend Sumner, one of the greatest of American statesmen:

Were a star quenched on high,
For ages would its light,
Still travelling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

APOSTOLIC SUCCESSION AND THE APOSTOLIC FATHERS.

BY REV. T. F. FOTHERINGHAM, M.A., ST. JOHN, N. B.

Holding that questions of Church order occupy a very subordinate position when compared with the great doctrines of the Gospel—believing that the Church is "the pillar and ground of the truth" rather than the embodiment of a systematic polity—Presbyterians are not much accustomed to dwell upon the reasons which have induced them to adopt the principles of Church government which are exemplified in their ecclesiastical system. Consequently many outside our communion, and not a few within our pale, have been led to conclude that the system is one of expediency merely, having no very clear foundation in Scripture or antiquity, or, if, through being faithfully instructed in "the whole counsel of God," they have seen clearly that here, as in every other part of her creed and discipline, our beloved Mother Church has taken the revealed Word as "a lamp to her feet and a light to her path"—that, in the words of one of her earliest historians, her reformers "took not their pattern from any Kirk in the world, no, not fra Geneva itself, but, laying God's Word before them, made Reformation according thereunto, both in doctrine first and then in discipline" (Row),—yet they have regarded with little interest the arguments based upon the practice of the early Church. They have said, "If we have the Bible on our side we care not for the voice of antiquity where it contradicts the one supreme and infallible Rule. Behind the walls of this fortress, safely bidding defiance to the enemy, we refuse to be drawn out to do battle on the plain. We are building the walls of Zion; we are doing a great work, so that we cannot come down. Why should the work cease, whilst we leave it and come down to every (vaunting) opponent who, from what we believe to be a prejudiced study of history and incorrect interpretation of Scripture, concludes that, because we have not a hierarchy, we are no true Church of Christ?" But, acting on this principle, we are in danger of allowing the case to go by default. Through the force of mere assertion, rather than by strength of argument, many seem to have been persuaded that we are silent because we know that history is against us. "You dare not," say they, "take the evidence of the early Church, for you know that it would require you to revise your interpretation of Scripture. The statements of the Apostles would convey a very different meaning when read in the light of the Apostolic Fathers. The Church history of the New Testament would yield the germs of a very different Church polity when interpreted by its development in the next five centuries." Again and again we are told that there can be no Church where there is no bishop, and the doctrine of the Trinity is scarcely more insisted upon than a trinity of ecclesiastical orders.

That the constitution of the early Church was Presbyterian is clearly inferred from the writings of the Apostolic Fathers.

This is a title applied to those immediate pupils of the Apostles whose writings are extant. They fall into two groups, viz., the disciples of Paul, Barnabas, Clement of Rome and Hermas, and the disciples of John, Ignatius, Polycarp and Papias. Let us briefly examine these.

Clement of Rome (died about A.D. 100) is the reputed author of an epistle from the "Church of God which sojourns at Rome," to "the Church of God which sojourns at Corinth." This epistle contains a fraternal remonstrance with the latter Church in regard to the dissensions which had arisen within it. Had there been a bishop in Rome, why does such an official document never mention his name? Had there been a bishop at Corinth, why is he never once referred to?

On the contrary it is presbyters who fill the episcopate (c. 44), it is against presbyters that they have made insurrection (c. 47); it is unto presbyters that they are exhorted to submit themselves (c. 57). How could the brethren at Rome, if under the benign rule of a right reverend father in God, thus write? When writing to rebuke faction, how could the Church and its prelate be so forgetful as not to point to "the one remedy for the divisions of Christendom"—the apostolic succession of bishops? If prelacy promotes unity, peace and subordination, then what a pity that it was not tried just here where it was most needed. So far from suggesting such an expedient the Romans write, "Only let the flock of Christ be in peace with the presbyters who are set over it" (c. 54). One does not wonder that such a candid historian as Milner should acknowledge that "at first indeed, and for some time, Church governors were only of two ranks, presbyters and deacons. The Church of Corinth continued long in this state, as far as one may judge from Clement's epistle" ("Church History," I. 161).

As Clement is probably the person referred to in Phil. iv. 3, so Polycarp (died about A.D. 167) is in all likelihood the "angel" of the Smyrnan Church, to whom the epistle is addressed in Rev. ii. 8-11. His epistle to the Philippians is extant. It begins, "Polycarp and those who with him are presbyters," and is addressed "to the Church of God sojourning at Philippi." In it Polycarp calls himself a presbyter; he addresses his letter to no bishop of Philippi, and never mentions one past, present or prospective throughout the whole epistle. This is the more remarkable when we find that it consists largely of exhortations to various family and social duties, and the practice of the Christian virtues. It alludes at length to the duties of deacons and presbyters, and bids the people be "subject to the presbyters and deacons" (c. 5); but does not in the remotest manner refer to the duties of any higher official, or the respect due to him from the people. He mentions the case of a presbyter, Valens, who had been deposed for immorality; but gives no hint that any bishop was concerned in his deposition, or was necessary to his restoration. The Church is counselled to treat him with moderation and kindness. When we compare these facts with the address of the Apostle Paul to the same Church (Phil. i. 1, "bishops and deacons") we have surely as strong evidence as could be obtained that the rulers of the Church at Philippi were presbyters—bishops and deacons.

It is of no use to "suppose" that at Philippi and Corinth the bishop "may have been temporarily absent." There is no evidence before us that he ever was in either place, or was ever expected, and the burden of proof surely lies with those who frame theories to escape difficulties. Had these sees been vacant, we cannot understand how, in epistles of such a character, no reference is made to the fact. These are the only two churches regarding which we have authentic contemporary information in the first century. The writings of Polycarp and Clement present us with no trace of episcopacy in them, and no list of their bishops has ever been found. What right have our opponents to conclude that other Churches, regarding which we have no contemporary records, were at this time episcopal?

Regarding the writings of Ignatius (died not later than A.D. 116) there has been much controversy. The most certain fact about them is, that they have been expanded by interpolations of a much later date.

to nearly twice their original length, and several epistles bear the name of this Father which were not written for hundreds of years after his death. Believing these additions to be the work of a forger of the third century, I would be willing to receive them as evidence regarding the Church government of that period; but many of our episcopal controversialists still insist upon the genuineness of a large portion of them. Let us then concede, for the sake of argument, that the seven epistles mentioned by Eusebius contain the views of Ignatius regarding the Church, and what witness do they bear?

(To be concluded next week.)

THE WORKINGMAN'S HOME.

NO. I.—THE BIBLE AND THE HOME.

"Thy Word is truth."—John xvii. 17.

The Bible and the happy home are intimately and inseparably connected. Both history and experience prove that wherever comfortable and loving homes are found their happiness is in a great measure traceable to the recognition of Bible principles; and no family can be truly happy where the Bible is not received as its statute-book, and where there are not conformity to its teachings and obedience to its laws. The history of all ages and nations shows that the home affections cannot flourish where false religion and scepticism hold their sway over the hearts of men; for "without natural affection and disobedient to parents" are the peculiar characteristics of those who reject the truth of God. It appears somewhat incomprehensible that among the working classes of society so many should be found who look with a jealous eye upon the Bible, as if it were at variance with their personal or social welfare; forgetting or overlooking the fact that they are indebted to it for many of the best blessings and privileges which they now enjoy, and that they have, through a belief in its doctrines, the prospect of far higher yet to come. It is peculiarly the poor man's best friend; not only bringing emancipation from spiritual bondage, but being also the conservator of his civil and religious freedom; speaking with a voice of authority to the sovereign as well as the subject, to the master as well as the servant, and giving just and benevolent laws for his guidance in all the varied relations of life.

It is only in Bible lands where man dare assert or claim his rights as a subject or a servant, and where he can appeal to a divine charter to enforce his claims. It is only there where woman's true position in society is recognized, not as the *slave*, but as the *helpmeet* for man. It is there, too, that in the home and in the midst of her family she can find scope for the exercise of those quiet, unassuming domestic graces with which she is endowed, and which constitute the sphere of her influence, the most responsible and honourable which any creature of God can occupy.

There woman reigns; the mother, daughter, wife
Strews with fresh flowers the narrow way of life;
Around her knees domestic duties meet,
And fireside pleasures gambol at her feet.

The Bible not only contains the great principles on which family happiness depends; but it also affords a safe criterion by which to estimate the real worth of the many schemes proposed for the elevation of the workingman, and the comfort of his home. The sweeping revolutions advocated by itinerant orators, and the wild effusions or deep disguised infidelity of sham philanthropists, who claim a hearing through certain portions of the public press, might often be estimated aright by being brought to the test of the Word of God. At the same time, whatever is promulgated for the social welfare of the labouring man which contradicts no Bible principle is worthy attention and consideration; but error introduced into any department of the social fabric must ultimately tell against the happiness of home, for there is a cord connecting the latter with all that relates to man in this world.

The sacred volume must occupy a primary place in the regeneration of the homes of our country, carrying its blessed influence down into the lowest dens and hovels, where wretched humanity sins and suffers, lives and dies in ignorance, poverty and vice, and upward to those higher circles of society, where vice luxuriates in the lap of plenty, and, amid the splendours of fashionable life, acquires another name. Midway between these two extremes, how happy, compa-

ratively, is the lot of the industrious workingman, whose labour can command enough to make the ends meet, with a little over for a time of need! He is the rich possessor of the blessing which Agur prayed for, "Give me neither poverty nor riches. feed me with food convenient for me, lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain."

Such an one envies not the class above him, but pities and stretches forth a helping hand to those less favoured than himself. We believe the workingman is too much accustomed to consider domestic comfort and happiness dependent on external circumstances—on a reformation of the laws that regulate labour and wages, or on legislative enactment; overlooking the great and important fact that far more depends on personal or family exertion. It is the heart that makes the home; and it is through the reception of Bible truths that the heart is regenerated, and fitted for the exercise of those principles and the right discharge of those duties which make home happy.

A WORKINGMAN.

UNIVERSITY COLLEGE AND CHRISTIAN WORK.

MR. EDITOR,—While the attention of the public has lately been called to the question of providing religious instruction in the schools of the Province, the students of University College have solved the problem in so far as it applies to themselves. Some years ago they formed a Young Men's Christian Association, to be composed of college men only. The object of the association, as set forth by the constitution, is the promotion of the spiritual interests of the students of this college. This means not only encouraging and helping those who call themselves Christians to show their colours and stand fast, but also trying to win others to Christ.

In the early part of the first term, new students are called on by members of the committee, and asked to join us. A weekly meeting, conducted by some of our own number, or occasionally by a city minister or other worker, is held on Thursday afternoons. Noon prayer meetings and classes for Bible study have been instituted during the past year. While the matriculation examinations were being held, the association's parlour and reading room were open for the use of candidates. Those who applied to us for them were directed to suitable boarding-houses.

Our work however, is not confined to the college alone. Teachers in the Newsboys' Lodging and Hospital visitors are supplied from amongst us.

As the work was increasing, and we had only one room in Moss Hall in common with several other student societies, it was decided some eighteen months ago, after careful consideration and earnest prayer, to take steps towards erecting a suitable building of our own. The senate of the University gave a beautiful site on the bank of the ravine, while many of the members subscribed liberally toward the building fund, as did also professors and lecturers in the college. The students themselves were not behind, but contributed \$800 out of a total of \$6,000. Friends in the city and elsewhere also helped us. Operations were begun, and the building, though really not finished, was ready for opening in March.

It is a red brick one-story structure, with a basement containing a lavatory, furnace-room, and coal-cellar. On the ground floor there are five rooms—the secretary's office, which commands a view of the entrance, a committee room, parlour, lecture and reading rooms. The last three are so arranged that they can be thrown into one, thus accommodating about 250 people. The lecture room itself holds 150. The woodwork is finished in imitation of cherry. The furnishings, which are in good taste and very comfortable, were the gift of the Ladies of Toronto.

There is only one unpleasant feature about the building, and that is the debt which still remains upon it. Some \$400 are needed to pay for work already done. More might be used to advantage, if we had it. The building committee has no power to borrow money without the sanction of the association. Even if it had, it would hesitate to do so, inasmuch as such a course would add to our annual expenditure, which is sufficiently heavy now. Students, as a rule, never have too much money. We must depend, therefore, on friends throughout the Province to help us. Toronto has done her part, giving us some \$3,700, besides the furnishings. Will not those who have had, or expect to have, sons at the

college come to our aid? Great care is taken of theological students, but very little attention has been paid to those who are to engage in other pursuits. Surely it is not because the latter are less in need of it than the former. The students of to day will be among the leading men of the future, in politics and professional and business circles. If they are to have an influence for good, they must themselves have good influences brought to bear upon them while they are undergraduates. If they go out from us unconverted, the chances are that they will continue so, and wield an evil influence. All who have at heart the interests of the country, and the extension of Christ's kingdom, should help on this work. Its success will be interfered with if we have to think continually of raising money. If denominational argument is needed, Presbyterians, as stated by "Knoxonian," make up forty per cent. of the undergraduate body at University College. What has been done for them? Here is a mission field of great importance in the very heart of Ontario. Subscriptions will be acknowledged by A. H. Young, secretary of the Building Committee, 58 Alexander Street, Toronto.

A PROSPEROUS SABBATH SCHOOL.

MR. EDITOR,—A short time ago I had the pleasure of spending a Sabbath in Sarnia, and being interested in Sabbath school work I visited the school in connection with St. Andrew's Church there.

In many respects it is a model one. The room is large, commodious and cheerful. The people of S. Andrew's have wisely promoted their children from the cellar to a beautiful room, well lighted and tastefully decorated. The attendance was large, which was no doubt due partly to the comfort and attraction of the room. Let congregations give their Sabbath school a pleasant place to meet in, and this will help the attendance.

It was review day and I was pleased to see not only well-filled classes, but a large staff of teachers, and this notwithstanding the fact that the review was general. Sometimes when it is decided to have a public review, conducted by the superintendent or pastor or persons appointed, some teachers consider that an off-day for them. The children, knowing that, follow the example, and the result is, instead of a full attendance on review day there is often a thin attendance. I was pleased to see no indications of this defect in the Sarnia school. I think the superintendent had to supply one teacher's place; but all the other classes seemed to have their teachers present.

The Catechism is made prominent. This should be the case in every Sabbath school connected with our Church. After the Scriptures themselves there is no better food for children. Dr. Thompson, the pastor, was present, and took part in the review; and his regular presence in the school is a source of strength, although he has a particularly strong staff of teachers. Where the pastor's duties will permit it he certainly should be present in the Sabbath school.

The apparatus is particularly good. Maps and charts of all sorts hung upon automatic rollers, so that they can be opened or folded at once by touching a string, make it easy and pleasant to illustrate to the whole school geographical or historical lessons. I was particularly pleased with a rack in a conspicuous position which contained the names of our mission fields in large red letters, and under each the names of our missionaries in large black letters. The children of this school are evidently well acquainted with the missions of our Church, a thing not to be wondered at perhaps when we know that the superintendent is himself the son of an honoured missionary, and was born in the New Hebrides. Nor are we surprised to learn that last year they gave to missions more than \$200.

A specialty of the review exercises consisted in a series of questions upon a chart showing the various books of the Bible—the historical, the poetical, the prophetic, etc.—in their proper position and relation as arranged in our Bibles. The lesson, or the series of lessons, given from the chart was well fitted to convey to the children a clear and instructive view of the various books of the Bible and the different matters treated in these books.

The school was upon the whole one of the finest I have seen, and exhibits a great deal of vitality and efficiency. It is as it stands the result of the divine blessing on the activities of a living Church, and it will no doubt largely contribute to the numerical and spiritual strength of the mother that feeds it. No living Church is in these days long without a living Sabbath school. They act and react upon each other proving a mutual blessing.

G.

Pastor and People.

THE BOOK.

All the pages of the Book
Clearer, dearer, seem to me,
As my western sun goes down,
And the red and gold I see.
Travel-stained, with loads opprest,
It is sweet to read of rest.

In the heat of noonday glare,
When the work was piled so high,
Of the chapters, only one,
When the day was passing by,
Could I find the time to read,
And I took but little heed.

But the lessons I've since learned
Kept me longer at the Book.
Disappointments, changes came,
And I had to stop to look
For the promise of His care
At all times and everywhere.

As the loved ones went away,
I read more about the place
Where they'd entered in and looked
On the beauty of His face,
Revelations then became
But a letter written plain.

Oft I've thought when sundown comes
I would like to sit just so,
With the Book here on my lap,
Resting on it as I go.
Loved ones finding me would say,
"With the Book she passed away."

—Susan Teall Perry.

IS THE YOUNG MAN SAFE?

BY REV. R. N. GRANT, ORILLIA.

(Concluded.)

Is the young man safe who breaks the Sabbath? These three sins usually follow each other in rapid succession. The young man first disobeys his parents; then he is led into bad company, for generally the first acts of disobedience are in regard to company, and bad company is certain to lead to Sabbath-breaking. Sabbath profanation is certain to have a fatal effect on the character of any young man. It has a double effect. It cuts both ways. It takes a young man away from good influences, and plunges him into the worst associations. The young man who habitually breaks the Sabbath must turn his back upon the sanctuary and the influences of home. At the same time he is certain to form the worst companionships, for the company he meets are Sabbath-breakers too. Young man, it may seem a small matter to you whether you go to church on Sabbath morning, or drive to some neighbouring town or village. It is no small matter. You won't drive very far most likely until you have got into very doubtful company, and probably you will not be in that company long until the swearing and the drinking begins. Thus it is that Sabbath profanation leads to a train of deadly sins. Jehovah says: "Remember the Sabbath-day to keep it holy," and no one who habitually violates that command is safe. Tell me how a young man treats his mother, what company he keeps, and how he spends the Sabbath, and nine times out of ten I can tell you what kind of a man he will be ten years hence.

Is the young man safe who tipsples? No, a million times no. Safe! He is in the most terrible danger. Danger of what? In danger of losing everything that makes life worth living. In danger of shame and sorrow, rags and remorse, delirium and death. In danger at the very least of contracting a habit that debases, degrades and brutalizes the whole nature. No small part of the danger arises from the fact that the habit is formed insensibly. The fetters are put on unconsciously, and the young man never knows he is bound until it is too late to be free. Gough gives some terrible illustrations of the power of this habit. One fallen man whom he urged to stop drinking said: "It's no use, Mr. Gough, it's no use, no use; if there was a glass of brandy there," pointing to the table, "I would have to drink the brandy if I were to be thrown into hell the next moment." That man once occupied a high place in society, but he had thus entirely lost his will power, and yet young men with very little will power tell us every day they can drink or not as they please. The same distinguished man gives another, and I think a still more terrible illustration of the danger of forming this habit. A young wife and mother lay in an ill-furnished and comfortless room, dying. Years before she had stood at the marriage altar, beside the man of her choice, as fair and hopeful a bride as ever took the vow. Her young husband loved her, at least so he said, and he solemnly vowed to love her to the end; but he loved liquor more than he loved his young and beautiful wife. It soon began to dawn upon her mind that she was in that most horrible of all positions—a position a thousand times worse than widowhood and the grave,—a

position than which there are only two worse possible,—hell, and that of a drunkard's husband—I mean the heart-rending, degrading position of a drunkard's wife. She used every means to reform him, but, like too many others, found her efforts useless. His cruelty and debauchery soon brought her to the grave. A little before she died she asked him to come to her bedside, and pleaded with him once more for the sake of their children, soon to be motherless, to drink no more. With her thin, long fingers she held his hand, and as she pleaded with him he promised in this terrible solemn way—"Mary, I will drink no more till I take it out of this hand which I hold in mine." That very night he poured out a tumbler of brandy, stole into the room where she lay cold in her coffin, put the tumbler into her withered hand, and then took it out and drank it to the bottom. And yet young men can tell us they can stop drinking when they please! Young man, if it is easy for you to stop, stop on account of others; if difficult, in God's name I say, stop on your own account.

Is the young man safe who idles away his time? Certainly not. You know who it is that "finds some mischief still for idle hands to do." The fact is neither young nor old idlers are ever absolutely idle. The oyster fastens itself on the rock and opens its mouth and takes in sustenance. If idle young men would only fasten themselves on their relations and open their mouths three times a day for their daily allowance idleness would not be so bad. But the trouble is that most men who won't work for themselves or anybody else work for the devil. Does any young man say, "The world owes me a living, and I must have it, work or no work"? The world owes you a living? Indeed! What have you done to put the world in your debt? This world is a fairly large place, and a man must do a pretty large thing to put it into his debt. What big thing have you done? I have heard people say the world owed them a living, when the only thing they ever did was to consume good food, and wear out good clothes for a quarter of a century. The world owes no man a living that won't work for it, or woman either.

Is the young man safe who indulges in extravagant habits? No, certainly not. This is one of the crying sins of our age and country, and I wish I had more time to discuss and denounce it. How often do extravagant habits lead to debt, debt to dishonesty, and dishonesty to crime. Dr. John Hall says he finds it a profitable exercise to stand before one of those magnificent shop windows in New York, and thank the Lord for the large number of things there he can do without. This might be a good exercise a little nearer home. Young man, if you cannot afford to pay for a new coat, wear your old one. Wear it until the elbows are out. Wear it until it is so patched that it would take an expert to tell the original cloth, rather than have these drygoods merchants watch you through the store window as you go down street, and wonder when you are going to settle your bill. Climbing is glorious, exhilarating work, but remember, coming down is hard on human nature. Extravagant people nearly always have to come down.

Is the young man safe who throws off religious restraint? Not by any means. I address many young people now who were brought up in religious homes. You remember the old homestead in which childhood's days were spent; you can picture the old home in your mind at any moment. The trees that grew near, planted by one who is now no more, the vines that climbed the wall; the flowers that bloomed by the window; the babbling brook by whose banks you played; the room in which the family met; the old family Bible with the marks on the margin opposite the striking passages and rich promises, the father who read daily from that book, the image of her who used to clasp your hand in hers and teach you to say "the Lord is my Shepherd" and "Our Father in Heaven." You remember it well. You remember too the morning you left that home. Who packed your trunk and gave you a Bible which you promised to read? Who followed you to the door with a heart so full that she could not say good-bye as she gave you a parting kiss? Who watched you from the window as you went away, and when she could see you no longer, went to her chamber to commend her boy to the care of her covenant God? My young friend, you know well who did all this. Have you kept the promises you made that morning? You promised to read your Bible—have you done so? You promised to attend church regularly—have you done so? You promised to begin and end each day with prayer—have you done so? You promised to keep the Sabbath and avoid bad company—have you done so? I have been guarding you against such sins as disobedience to parents, bad company, Sabbath-breaking, tippling, idleness and extravagance; but I must tell you in closing that no young man is safe in the highest sense of the word until he has a personal interest in Christ. Two children were playing in a cutting on one of the American lines of railway, the express train came thundering along; they ran to the side for safety; as they stood close against the face of the cutting, the elder, a little girl, was heard calling to her brother as the train thundered past, "Cling to the rock, brother, cling to the rock." So

say I to you, my young friend,—cling to the Rock of Ages, my brother, cling to the Rock. cling to the Rock and you are safe.

HAPPINESS.

Happiness is the conscious need of every soul, and the whole world is in quest of it. It is sought in various avenues and pursuits. Some seek it in riches, others in honours, only to meet with disappointment. After long and wearisome search they find that it is not a product of regal robes and rich mines. Solomon trod every path of pleasure, and exhausted every worldly resource of happiness, and inscribed "vanity and vexation of spirit" upon them all. It is related of the Moorish Caliph of Cordova, Abderman, that after his death this paper was found in his own handwriting: "Fifty years have elapsed since I became Caliph. I have possessed riches, honours, pleasures, friends; in short, everything that man can desire in this world. I have reckoned up the days in which I could say I was really happy, and they amount to fourteen." Think of it. Only fourteen days of happiness out of fifty years, or eighteen thousand two hundred and fifty days of affluence. What a commentary on the emptiness of the very best that the world can give!

Contrast this confession of the rich and favoured Caliph of Cordova with the dying utterance of Hannah More, and perceive the superiority of her choice. She was pained at hearing some one speak of her good deeds, and whispered, "Do not mention them; I utterly cast them from me, and fall low at the foot of the Cross;" and then, her face lighting up with heavenly radiance, she exclaimed, "Joy," and passed away to her rest.

Very simple is the recipe for happiness that the all-wise Teacher gives: "Know and do." That is all; and they who have tried it have found it un-failing. It never goes amiss; it never misleads; it never disappoints. In a fit of melancholy, Pope wrote:

Man never is, but always to be blest.

True, as the world goes; not true, tested by our Saviour's rule. Pope maintained that the present was never a happy state to any human being. When asked if he really was of opinion that though, in general, happiness was very rare in human life, a man was not sometimes happy in the moment that was present, he answered: "Never, except when he is drunk." This was the verdict of a man who knew nothing of the joys of God's salvation.

Take the testimony to-day of the truly consecrated, and it will agree with that of all in the ages past who have lived to Christ, who have known Him, and obeyed Him in their lives, that the Christian religion yields true happiness, as nothing else does, as nothing else can—the happiness of a sure hope, the hope of the righteous, which is gladness, and a blessed peace; not the peace of exhaustion, not the peace of satisfied sensualism, not the peace of mental torpor and inaction, not the peace of apathy, not the peace of death, but the peace which is born of pardon, renewal, consecration, activity, life, in its fullest and most perfect sense.—*Christian Intelligencer*.

SPEAK GENTLY TO MOTHER.

Young folks, please stop a moment to think before you answer mother crossly if she speaks to you. Bear in mind what trials of patience she has to endure every day of her life, in caring for her family! If anything is lost, mother is expected to know at once where it is to be found. If a bruised or cut hand of yours is to be bandaged, she is the one called on to do it of course, and how carefully she will perform this operation for you. When you cringe with pain the lotion is applied to the lacerated flesh, the pain shown on her kindly face, of sympathy for you, seems equal to yours.

You are her flesh and blood, remember; and this strong tie should bind you two so closely together that nothing but the hand of the silent messenger can separate you. Her love went out to you when you lay a feeble infant in her arms, yearning, tender love, that will never cease while she retains her reason. You may become wayward, wilful, passionate or sinful, but she will never fail in motherly devotion to you. Though others scoff at you, and speak harsh and bitter words against you, she remembers you as God's gift to woman, her child. She grieves for you, suffers in consequence of your misdeeds, but yet remembers she is your mother.

Think of what she is to you, and what she is doing for you every day, what sacrifice she is willing to make for your comfort and happiness, and speak gently in answer to any question she may ask you. If you feel cross and sulen and everything seems to go wrong with you, think what she has to contend with in her daily life, and speak gently, not harshly. It hurts her feelings. Though you may not know it at the time, yet you may be called to realize it when it is too late to say to her in this world, "Mother, I am sorry." A poet was once asked to name the sweetest word in the English language. He answered reverently, "Mother."

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

TERMS: \$2 per annum, in advance

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

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TORONTO, WEDNESDAY, JULY 21, 1886.

NOTHING in our Church work calls for more gratitude than the progress made by the Woman's Foreign Mission Society. This society originated nine years ago in a meeting of ladies held in Knox Church, Toronto, and addressed, we believe, by Professor McLaren and Dr. Topp. The attendance was not large, probably between twenty and thirty; but, though small in numbers, it was large in faith and courage. In the first year eighteen auxiliaries were formed; now we have 191, and next year will see the number considerably over 200. In the first year the societies raised \$1,005; last year they raised \$13,453. Next year we venture to predict the amount will be over \$15,000. In a short time the expenditure for missions in Central India and Formosa may be more than met by the Woman's Society. Some of the auxiliaries, we understand, help other Schemes of the Church besides the foreign missions. There is a fund for foreign mission purposes exclusively, and another which the members divide at the end of the year and send to the Schemes which they think the most needy. We see no possible objection to this method. Flexibility within certain limits is a good thing in such operations. At all events the ladies do the work and find the funds, and have a right to manage their affairs pretty much as they please. The main thing is to help on the work of Christ. How many more congregations are there in which there might be an auxiliary? A good many, and the congregations would be greatly benefited by their presence and work.

A MOVEMENT is being made in Brooklyn to give women seats on the Board of Education. If women can teach school successfully, as many of them certainly can, it would be very difficult to show why they could not with profit to everybody concerned have a voice in the management of schools. It seems to us that a woman who has taught successfully for eight or ten years should know much more about the management of schools than some trustees we read of not a thousand miles from the capital of Ontario. Dr. Storrs, writing on this subject to the Mayor of Brooklyn, says:

I need not remind you, my dear sir, of the superb exhibition which the women of Brooklyn have given for many years of their capacity for the management of great public institutions, many of which have been founded by themselves. Their successes in this direction have been too numerous and too signal to allow any doubts as to their competence for such an official trust as is now proposed. It seems to me only a graceful and just recognition of the vast services which they have thus been rendering to the city that a place should be officially given them on the Board of Education; and while I have no adverse criticism to make on the present management of our public schools, I do not feel the force of the suggestion that "what is well enough should be let alone." It appears to me entirely certain that the presence of some cultivated women in the Board would make all that is good better, by adding to the wisdom of the councils of the Board, to the generous and sustained enthusiasm of its spirit, and to the general vigour and efficiency with which public instruction is carried on in our city.

If a few sensible women were appointed to prepare examination papers in Ontario, probably we would not have such a semi-annual outcry about "catch" questions—questions that evidently were intended to advertise the imaginary cleverness of the examiner.

GLADSTONE'S position to-day is a splendid illustration of the fact that character is indestructible. He has been beaten at the polls, but he is still the greatest living man. He may have been mistaken in his Home Rule scheme, but there is no mistake about the purity of his motives or the rectitude of his character. He may come down from the high position he occupies as Prime Minister of the greatest empire of the world, but when he crosses the floor as plain William Ewart Gladstone, he is still the greatest man in Great Britain. Some men whose names are well known resemble a small statue on a high pedestal. It is the pedestal that makes them prominent. Off the pedestal they are unseen. Gladstone does not need the Premiership or any other position to make him prominent. He is head and shoulders over every other man when he stands on the ground. There are several wholesome lessons here for young men. One is that nobody can injure your character but yourself. Ten thousand pens and tongues have been assailing Gladstone for the last few weeks. There is not a stain on his escutcheon. He comes out of the fight beaten but clean. He could have ruined himself by one act. One "dirty job" would have hurled him from his splendid position. His opponents could not injure him, but by one wrong act he might have ruined himself. Another important lesson is that a distinction should always be made between a man who is great on his merits and one who seems great and poses as a great man simply because circumstances may have put him on a pedestal fairly high. Hundreds of men seem prominent to their neighbours, and pose as very important personages simply because their position puts their names in the daily newspapers. The pedestal may be high and the statue very small. Intelligent people should know what makes the height—the statue or the pedestal.

FOR the past week or ten days the daily papers have teemed with letters expressing indignation at some of the examination papers set for the teachers and the pupils who desire entrance to our High Schools. Making all due allowance for the fact that some who fail are always sure to blame the paper or the examiner, we are forced to the conclusion that there is some cause for complaint. We have before us the questions in English History that the boys and girls desiring to enter the High Schools were expected to answer. They are good questions—very good questions indeed. That is to say, they would be very good questions if Dr. Daniel Wilson and Professor Goldwin Smith were the persons examined. Dr. Wilson could, no doubt, answer them fully if given a reasonable amount of time. Professor Smith could certainly clear the paper though, with his intimate knowledge of the subject, he would certainly need more time to give a full answer to some of the questions than the examiner gave the boys and girls to answer the whole of them. The only question to be considered is whether a paper admirably adapted to bring out the historical knowledge of such men as the eminent President of University College and the Professor of History at Cornell is suitable for boys and girls graduating in our public schools. Fancy a girl of ten or twelve wrestling with this question.

Explain and illustrate the meanings of any four of the following:—Party Government, Responsible Government, Government by the People, The Rule of the Whig Nobles, Federal Union, The Social Condition of the People, The Habeas Corpus Act.

Mr. Blake could no doubt handle that question successfully. So could Sir Richard Cartwright, or Mr. Mills, or Sir John—if they had time. But we submit that a paper well adapted to their capacity is scarcely suitable for public school pupils. Whose business is it to put an end to this semi-annual nonsense?

NOW is the time for good citizens of all political parties to make their influence felt in putting men of good character and clean record in the field as candidates for the House of Commons. Nominations are being made, or are being quietly arranged for, in many constituencies. Little or nothing can be done in the way of bringing out good men when the elections are brought on. The party candidates are then in the field, party lines are drawn, party feelings aroused, and there is little time or opportunity to scrutinize closely the character and record of candidates. The good men of all parties should make a peremptory demand of the party managers, Give us

a clean candidate. There is little use in this country, we fear, in asking electors to vote for good men irrespective of party considerations. Party feeling runs high, and when the election comes on, the majority of the electors will vote on party lines. It is quite possible, however, to find good men within the lines of all parties. Party government may or may not be a necessity, but it is an absolute necessity that this country should be governed by honest, patriotic men. If the rank and file of both parties should tell the caucus—for we suppose it must be admitted that the caucus does generally make the nominations—that none but men of good character and clean record would be supported, then good men as a rule would be put in the field. Let the watchword of every Tory be, "A Tory, but a good man," and of every Liberal be, "A Liberal, but a good man," and the caucus will soon nominate none but good men. The people have the matter in their own hands. If they refuse to support political scalawags, the party will immediately refuse to put scalawags in the field. And, by the way, we think that the character and record of a man are of more importance than any pledges he may make when before the electors. Pledges are easily made, and quite often the man who makes them most readily will break them most readily. Once more we say to every reader, Use your voice and influence in securing the services of men of clean record and pure character.

A GREAT AND GOOD MAN GONE.

It is generally supposed that a man of unique spiritual power and influence cannot remain for a lifetime in a comparatively limited and humble sphere. It is further supposed that individual ambition and the attractions of a metropolitan pulpit are irresistible, and that all pastors of prominent city charges are necessarily the best possible men to be found, and that all not in city charges are in general very excellent men, but— Well it does sometimes happen that a man of rare gifts and singular sincerity of character may be found doing a noble life-work far from the centres of intellectual and commercial activity. The recent death of the Rev. W. B. Robertson, D.D., of Irvine, has called general attention to one who was content to spend a ministry of about forty years in a quiet little seaport in the West of Scotland.

Dr. Robertson was born near the famous battlefield of Bannockburn. From his earlier years he was studious and devout. He was reared in a happy home from which other brothers entered the sacred ministry, the late Dr. Robertson of Newington, noted as a successful preacher to the young, was one of them. After graduating at Edinburgh University, William Robertson went to continue his studies in Germany, a course not so common in those days as it has since become. On returning to his native land, he was called to the pastorate of the then Secession Church in Irvine, where he was ordained in 1843. Though repeated calls to Edinburgh and Glasgow were addressed to him, he respectfully declined them all, and continued his relation with his Irvine flock till death a few weeks ago dissolved the tie. In 1870 he was prostrated by what for a time appeared a fatal illness, but from which he recovered, though from that time he was never able for full ministerial work. A colleague was appointed and he was left at full liberty.

Modest and retiring, his services and worth were generally recognized. His fame as a preacher was fully on a level with that of Norman Macleod, Thomas Guthrie, and John Cairns. From all these he was distinct, having his own proper gift. His was the possession of an eminently cultivated and sanctified imagination, fully consecrated to the illustration of the great truths of the Gospel. That supreme faculty was never permitted to run riot in wild extravagances. He had no pet theories, no fanciful crotchets, but was faithful to the essential doctrines of Evangelical Christianity, which he lovingly presented with a force and fervour peculiarly his own. Vast congregations listened with rapt attention to his glowing utterances. Sometimes his discourses transcended the limits set by modern exaction, but signs of weariness and impatience were never visible in his hearers. The regret was when he ended his sermon. He preached with greatunction, he himself being mastered by his theme. His fine and expressive countenance, his large, dark, lustrous eyes, were aglow with spiritual beauty, and his devout soul was aflame with the truth which he loved to proclaim.

As a pastor he was very devoted and faithful. His ministrations to the afflicted and bereaved were peculiarly tender and helpful. From his expansive sympathy and wide experience he was truly a son of consolation.

It is a matter of deep regret that Dr. Robertson has not enriched our sacred literature as he might have done. During his lifetime nothing adequate from his pen has appeared. Only a few specimens have been given indicative of the rare resources at his disposal. Two hymns composed by him are to be found in our own Canadian Hymnal. He prepared a series of lectures on the "Relation of Religion to the Fine Arts," several of which he delivered to delighted audiences, and another masterpiece on Luther, which was widely appreciated; but a work adequately representative of his genius has not yet appeared. It may be that the accomplished biographer of Dr. Eadie, a warm and devoted friend of Dr. Robertson, may in due time embalm the memory of one of the noblest, truest and most devoted of Scotland's great preachers.

STILL UNSETTLED.

THOUGH final and accurate returns of the elections in Great Britain have not yet been received, there is now no doubt as to the general result of one of the keenest contests in British Parliamentary annals. In certain quarters there is much pardonable exultation over the result; but it is obvious that no definite settlement of the long pending Irish Question has yet been reached. Many were wearied with the ceaseless agitation, and it was thought that not a few electors would have hailed any scheme that promised the extinguishment of a burning question. If there was any truth in the statement that such a feeling existed, it now appears that it had little or no appreciable effect on the decision reached at the polls. Quite other sentiments prevailed.

One noticeable feature of the conflict has been the comparatively light total vote recorded. It did not reach three millions altogether. Large numbers who voted last year refrained from voting. Whatever may be the true explanation of this abstention, it certainly was not due to apathy on the part of the politicians, nor the people generally. The agricultural labour vote, so influential in the November election, was not nearly so heavy this time, probably owing to the busy season. It is asserted that change of residence on the part of artisans deprived a number of them of their franchise. These alleged reasons however, do not account for the decrease in voting. Large numbers voluntarily abstained from exercising their right of saying who should be their parliamentary representative. If these had strong convictions, either for or against Home Rule, they would undoubtedly have given effect to them by the ballot. It is most likely that, seeing how the leaders of the Liberal party were divided in opinion on the question, and in addition, uncertain as to the real intentions of the Conservatives, they were bewildered, and sought a way of escape by declining to vote either way. What does this abstention mean? If non-voters had strong convictions that Home Rule would be dangerous to the integrity of the Empire they would certainly have said so in an effective way; if, on the other hand, they believed that Mr. Gladstone's measure was the best solution of the difficulty, they would not have hesitated to emphasize that belief by their ballots. This large class will form subjects for the educative process which will be aimed at by future agitation.

The Irish Question is no nearer settlement than it was before the dissolution of Parliament. Parties remain much as they were then, with the exception that the dissident Liberals form a distinct body by themselves. The appeal to the country has been indecisive. Mr. Gladstone and the Parnellites kept the issue straight. With them it was Home Rule or no Home Rule. They fought for the principle. The Conservatives and dissident Liberals, in addition to side issues, made it prominent throughout the campaign that Home Rule meant the dismemberment of the Empire. It was not a principle, but the supposed result of a principle that they relied on for success. The main point of difference between those that favoured and those who opposed Home Rule was as to the consequences that would follow. Mr. Gladstone, in his eloquent pleadings, expressed the fullest confidence that the concession of self-government to Ireland would allay discontent and bring the Irish

people into closer alliance with their English and Scotch neighbours than they had ever been before. Unionists of all shades are no less firm in their belief that if the Irish had a separate legislature they would use it only as a lever for effecting a final separation from the rest of the Empire. Which of these parties is right? The British electorate has not decided. There is not a decisive preponderance in the total vote cast against Mr. Gladstone.

The Parnellite party returns to Westminster in undiminished force. Scotland and Wales have sent a majority of representatives in favour of Home Rule, while England has gone the other way. Among the English representatives, many returned as Unionists are in favour of a measure of Home Rule for Ireland, and there are influential Conservatives who share with them in the opinion that, while Mr. Gladstone's scheme is inadmissible, some plan for local government in Ireland must be devised.

The agitation will be at once renewed. No ministry that can be formed can evade the question and shelve the Irish Question for a time may arise from Eastern complications. Lord Salisbury, at the head of the Foreign Office, is too shrewd a tactician not to avail himself of such an opportunity as a reopening of the Eastern Question would bring. Trouble in that connection may not be far off. Britons love a vigorous foreign policy, and with Lord Salisbury as Foreign Secretary, they would not be disappointed. Meanwhile the Irish Question would be in abeyance. But it will emerge, and in all probability at no distant date reach a settlement on lines not very dissimilar to those proposed by Mr. Gladstone. All the great reforms to which he has devoted his advocacy in the past, though strongly opposed at the time, have become component parts of progressive British legislation. It is within the range of possibility that the Irish Question will not remain as a solitary exception. In connection with this his latest movement, he has been accused of vanity and ambition. What nobler ambition for a great statesman, old or young, than devising a measure that will bring prosperity and peace to distracted Ireland?

Books and Magazines.

THE ENGLISH PULPIT OF TO-DAY. (Westfield, New York: Alfred Rose.)—The July number contains sermons on attractive subjects by several of the most prominent and popular preachers of the day.

THE STAMP COLLECTOR. (Chicago: F. J. Abbott.)—This is the first number of a neatly-printed illustrated monthly magazine giving copious information on stamps and stamp collecting. It is published at a cheap rate.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The June July issue of this bi-monthly serial contains a number of excellent papers by acknowledged experts on subjects of much interest and value to all concerned in educational work.

HUMAN DESTINY. By Robert Anderson, LL.D. Barrister-at-Law. (Toronto: S. R. Briggs.)—This work deals thoughtfully and faithfully with a subject of deepest import. The probationary theories of human destiny are critically examined in the light of Scripture in a calm and fair spirit. The work is worthy of quiet and thoughtful perusal.

AMONG THE TREES AT ELMRIDGE. By Ella Rodman Church. (Philadelphia: Presbyterian Board of Publication, Toronto, James Bain & Son.)—This book conveys in an interesting colloquial form much information. In conversation between a governess and her pupils the peculiarities of trees are admirably described, and it is the aim of the teacher to lead her charge "from Nature up to Nature's God."

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—The Theological Section of this able magazine for July contains two very good papers, one on "What is the Relation of Non-Christian Systems to Biblical Theology?" by Canon Rawlinson, and the other on "Evolution and Biblical Representations of God," by Rev. Charles Chapman, M.A. The Dean of Canterbury, Dr. Gloag and others make valuable contributions to the Sermonic Section. Dr. Bersier, of Paris, gives a thoughtful discourse, relating to present day problems, on "Christ Refusing to be a Divider." Other excellent papers complete what constitutes a decidedly good number of a much-prized magazine.

THE MISSIONARY WORLD.

REPORT OF MISS MINNIE STOCKBRIDGE.

The Pensionpura village school was opened for girls in April, 1885, but in addition a few quiet respectable boys attend. I allowed this because the village is not a large one, and the children all know each other, indeed, nearly all are related in some way as the parents are mostly all Government pensioners, and on this account are not so bigoted in reference to boys and girls being mixed.

Six married women who have families also attend and are progressing in their studies. Four are learning to read and write, and two learn needlework only.

The children average twenty-five, with thirty on the roll. Some of them have made great progress. For instance, three girls are in the second standard, and four boys and two girls will be raised to this standard next month; none of these knew their alphabet eight months ago. Another little girl who was transferred from my sister's school is in the third standard. I had a class of boys learning English, but too few, though I expect one will return next month. It is wonderful that they get on in their studies as well as they do, considering there are so many native holidays, at which times they do not seem to be able to set their minds to anything.

Zenana work is also carried on in the villages. I have from six to ten hearers in three homes and from four to five in three other homes. I am always welcomed and am asked to come again.

Many ask questions and listen attentively, but the fear of man is a great stumbling-block. They do not seem to think of what is right, but only of what their caste people will say. We can only show them the way, and plead with them to accept Christ as their Saviour.

The women are very fond of the Hindustani hymns we sing, and nearly always join with us. They generally remember a few lines of some favourite hymn, and ask us to sing it again for them. More visiting might be done, but the time is so short as school teaching takes more than half my time. I have one native teacher, she is not a Christian, but is a hopeful case. She reads the Bible and has given up many Hindu customs, but has not accepted the Saviour.

The Sabbath school, which was commenced in January, 1885, is very well attended; from thirty-five to forty are present every Sabbath. Most of the children remember the lesson, and can answer questions respecting it on the following Sabbath.

I have from time to time given simple medicines to the people of the village around about, for which they are very grateful. I am indebted to Mr. Higgs, railway medical officer, for his great kindness in having given me his assistance in cases I have not been able to understand. I have to acknowledge with many thanks the receipt of Rs. 24, sent by the Young Ladies' Missionary Society through Mrs. Scott, the Principal of Woodstock School Mussoorie. I have also received by voluntary subscriptions from the children of my school Rs. 8.

REPORT OF MISS A. STOCKBRIDGE

Our work in the bazaar school during this last year has been progressing slowly. We had a very trying time during the cholera outbreak. Many families left the station and never returned, which consequently emptied our school for a short time. We were enabled however to get others to come.

The children learn arithmetic, geography and to read and write in their own language. We also teach them sewing and fancy work.

Our average attendance during the year 1885 was twenty-eight, with upwards of forty-two names on the roll.

I have two teachers, Lakshmibai and Hannabai. Lakshmibai, who has been in the mission for several years, is a great help to me.

The Rev. Mr. Builder has very kindly hired a more commodious building for a schoolroom, and we expect through this that our attendance will rise very considerably. Already we have been able to get four Parsee children, and it is encouraging to state that one family pay a monthly fee of Rs. 5.

In addition to my school work I visit twenty-seven homes. It is impossible to respond to all the calls we receive as the school takes up so much time. As soon as we get other teachers I expect to be able to visit more.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XXIV.—Continued.

Mrs. Blague took a hint from Arthur and retired from the room, leaving Fanny and the poor little patient to each other's society. The painful respiration of little Jamie made her heart bleed. The door was closed, and she was alone with the little one whom God for some great purpose had smitten—alone—how the thought thrilled her! Inasmuch as she gave her sympathy and service to this little one—this little unknown one—the least important of all the children around her—she served and sympathized with him! The place where she sat was holy.

The little boy lay gasping upon her lap, looking wonderingly into her face, but was evidently happy. He had seen her pass the window, doubtless, many times, and thought of her as a grand woman to whom he was nothing. As he found himself in her arms—the subject of her kind and compassionate smiles and her tender care—there was a delighted expression upon his face whenever she looked at him. She did not know how far he understood her, but she told him long and beautiful stories that she had repeated many times to the happy little children in the far-off New York home. Then she sang to him—low, easy tunes that soothed his poor brain and nerves, and at last he went to sleep upon her bosom.

Fanny looked around the room, and thought of the weary, weary years that had been spent there by Arthur Blague, while she was away, courting the flatteries of the vulgar, mingling with the rich and the gay, or working impatiently to win the applause of the public; and her life shrank into contemptible proportions. Working for herself, absorbed in the pursuit of a career which should give significance to her and to her life, she had run through life into nothingness; while Arthur, with his heart turned from himself toward others, doing his first duty with patience and active purpose, stood fronting God and all God's universe, with a life before him as rich as heaven, and as broad and long as eternity.

Of the silent prayers breathed that afternoon, of the resolutions formed, and the projects conceived, her after-life betrayed the results.

It was dark before Arthur returned. Several times during the afternoon Mrs. Blague went in and insisted upon relieving Fanny of her burden, but the proffered relief was refused. She longed to be tired. She was happy in her weariness. She desired, above everything, that there might, through the ministry of this invalid boy, come into her heart a meek spirit—a spirit of self-sacrifice. Not till Arthur entered the room did she release the little form she had tended so gently during that long afternoon. Then she gave Jamie to his mother, resumed her hat and cloak, and, taking Arthur's arm at the door, walked home, talking of the happy afternoon she had spent, inquiring for the poor family whom Arthur had visited, and giving him no opportunity to utter a word.

That night she was full of her new thoughts, and so was Arthur, though they were very different to hers. Ah! if he could see that strong nature and that rich culture of hers all subordinated and devoted to the purposes which ruled him, what a companion would she be for him! Since the memorable evening he spent with her on the occasion of her return from New York, he had felt compelled, for the sake of his own peace, to avoid her society. She had opened to him a mind so full of treasure—so facile and bright—that he left her fascinated; but when he calmly remembered that, in the motives and purposes of his life, she had no sympathy, he felt compelled to repress his rising interest in her, and to tramp his new thoughts of her under feet. The moment, however, that her heart was tuned up to the keynote of his own, he was conscious of a sympathy that thrilled every fibre of his nature. He held little Jamie all that evening in a dream.

When Fanny entered her home, Fred had gone to bed, and the doctor and Aunt Catharine were sitting before the deep wood fire after their usual custom—Aunt Catharine knitting, and the doctor trying to read a newspaper and punching the forestick. Fanny sat down with an exceedingly happy face, and related the story of her afternoon's experience—bringing tears to Aunt Catharine's eyes, and interesting her father very deeply. Neither had seen Jamie Blague for years. He was felt to be a punishment a sight that he had been persistently kept from visitors; and they felt that Arthur had had no idle motive in bringing Fanny into contact with him.

As she closed her story, the long, shrill whistle of the locomotive announced the incoming train, and the delayed mail. The train, owing to the storm, had been late for several days. Dr. Gilbert fretted with the thought that he could not get his letters and papers until the next morning, and Fanny declared her readiness to go for the mail. This she accordingly did, and did so quickly that she returned with her cheeks glowing with the influence of the air and the exercise. She handed to her father the letter directed to New York, and retaining one for herself, bearing the familiar New York post-mark, sat down to read it.

"Frank Sargent is coming here to spend the next Sabbath! Good!" exclaimed Fanny with a burst of delight. "What can bring him here at this time of the year?" she continued. "There are none of his lame ducks, that he talks so much about, here, I know, for bookstores are not abundant. What can bring him here?" and Fanny laid down her letter and said again, "What can bring him here?"

"Coming to see you," suggested Aunt Catharine.

"Not he. He never goes anywhere except on business, and is never from home on Sunday if he can help it. Some thing is in the wind."

Then Fanny read the remainder of the letter, and a postscript written by Mary, and pondered and wondered until she went to bed. The doctor knew all about it, and chuckled over his secret comfortably after Fanny retired.

CHAPTER XXV.—IN WHICH ARTHUR MAKES A GREAT MANY NEW FRIENDS, AND LOSES THE MOST PRECIOUS FRIEND HE HAS.

Saturday night brought the expected visitor, and the expected visitor brought with him his accustomed fund of talk and high animal spirits, besides a couple of friends, whom he left at the hotel, and whom he did not speak of to Fanny. Fanny questioned him about his family, inquired after Mr. Kilgore, and finally spoke of "Rhododendron." It had been a great success, and continued to be. Then Fanny wanted to know what brought him to Crampton. He had come, he said, to pay her her copyright on the books thus far sold, and to urge her to write another book. Anything she would write now the public would read. A wild sweep of the old ambition passed through her soul, but it died as the new motives which had found foothold there asserted themselves. No—she should write no more books—at least, not now, nor soon. Frank Sargent affected great disappointment; he was "sorry to lose his journey," and so on, through a large amount of innocent dissembling.

"By the way," said the doctor, with an air of affected chagrin and disappointment, "I understand that Arthur Blague is to preach to-morrow. Sorry you can't hear our regular minister."

"What a pity!" exclaimed Mr. Sargent. Fanny bit her lip. "I think you will have no reason to regret the change," said she.

"Does he amount to anything?" inquired Frank Sargent. "If you wish to know my opinion of him," replied Fanny, "it is that he amounts to more than all the Wiltons in the world. I certainly know of no man in New York whom I consider his equal in natural gifts, in natural eloquence, or"—and Fanny's lips hesitated to pronounce judgment on a subject not long used to them—"in Christian piety."

"That is your candid opinion, is it?" said Mr. Sargent, with a shrewd twinkle of the eye.

"That is my candid opinion. What do you look at me in that way for?"

"Nothing," and then Frank Sargent looked in the doctor's face, and then they both indulged in a hearty laugh, which left Fanny very deeply puzzled.

Then Mr. Sargent went on plying Fanny with questions with relation to the young minister; drawing her out in regard to his social qualities; exciting her into defending him from some disparaging remark, and keeping her engaged in talking about him. At last, she went into his history, and closed with the narrative of her experience in the study. Then he inquired about Jamie, and asked whether it was thought that he could live long, and manifested such a marked interest in the young man and his affairs that Fanny became still more puzzled over the matter. He explained himself by remarking that he had heard Mary talk so much about Arthur that he felt quite interested in him. In fact, he was glad, on the whole, he was going to preach on the morrow. Mary would be glad to hear from Arthur, and to learn what kind of a figure he made in the pulpit. Then Mr. Sargent and the doctor looked one another in the face again, and laughed as before.

Fanny was much inclined to be offended. "Excellent joke! isn't it now?" said she.

As Mr. Sargent had pushed matters far enough, he changed the subject, and spent the remainder of the evening in a rattling conversation on a great variety of topics, and, at last, went to bed.

After breakfast and family devotions the next morning, Mr. Sargent announced his determination to go over to the hotel, and see if there were not somebody here whom he knew, promising to return in season to accompany Fanny to Church. He found at the hotel his brace of New York friends—saints of his own pattern—specimens of young America sanctified—one of them a flashy gentleman, with a moustache on his lip, and a cigar under it, and the other an overworked, lean, wiry little man of thirty-five, prefaced by a violent diamond breastpin.

"Made any discoveries?" inquired Mr. Frank Sargent. "Yes, we've been pumping some—all right as far as it goes—very popular—must draw, according to all accounts," replied the little man with the breastpin.

"Found out anything, Sargent?" asked one.

"Well," said Mr. Sargent, "I have had a talk with the smartest woman in New Hampshire—with the writer of 'Rhododendron.' I would give a hundred dollars to have you hear, as she told it to me, the story of this man's life." Then Frank Sargent went on in his most eloquent style, to repeat the story, and it certainly lost very little in passing through his lips.

Let no profane person suppose that these men—talking so lightly, so jocularly, in fact, about the young minister—were men who held his office in low esteem, or regarded his work with indifference. They were business men—Christian business men—whose efficiency and practical devotion in pushing on all Christian enterprises in their city home had secured for them the appointment to the mission in which we find them engaged. They were workers and givers with busy hands and tongues, and open purses. Relieved from the cares of business for the time, and thrown together under such pleasant circumstances away from home, their hearts were light, indeed; but they were prepared to attend the ministrations of the day with tractable hearts, and to judge of them with minds rendered true and catholic by large intercourse with the world and a practical knowledge of its wants. A saint in a moustache had never been seen in Crampton, and lively religious people, in smart overcoats and good boots, were by no means common, so that the crowd of this trio was not likely to be suspected by the multitude.

"Is he matched?" inquired Moustache, intent on keeping up his equine figure. (Moustache drove a very fine horse at home, and loved him.)

"Well, doubtful," replied Mr. Frank Sargent.

"Ought to be. Girls will all be after him. Besides, it will take a double team to do our work."

"Never mind that," responded the breastpin, very de-

cidely. "All decent men get married, of course; and any man who is good enough to be a minister will attend to all his Christian duties, in time." (Breastpin married young, and was the father of six children.)

"The old man had got it all fixed, had he?" inquired Moustache?

"Everything arranged," replied Mr. Sargent, "and nobody suspects anything. If we don't like him, all we've got to do is to go back and take a new trail; and nobody here will be the wiser for our visit. If we do like him, why, then we'll try to make him like us—that's all."

After an hour spent with his New York associates, the first morning bells rang out from the church bellies, and Frank Sargent walked back to the house of Dr. Gilbert, to fulfil his pledge to Fanny. When Arthur Blague mounted the pulpit that morning, there were three strangers in the church, who not only measured his form and gait, but who noticed the manner in which his hair was parted, examined his necktie, scanned his linen, and criticised the squeak of his boots. These strangers did not sit together, but were distributed in different parts of the church—one at the extreme rear, for the better measurement of the power of his voice.

Arthur rose, and invoked the divine blessing in calm words that seemed to come from the depth of his soul, a if—conscious of his weakness and his dependence at all times—he could absolutely do nothing then and there without aid. When he pronounced his "Amen" over the hushed assembly, Moustache looked at Breastpin and gave a slow wink, and Breastpin responded with a little nod. Arthur had made an impression. As for Frank Sargent, he forgot all about his mission and his New York associates, in his interest in the services of the morning; and Fanny, who sat by his side, was no less interested than he. The sermon was well calculated to make critics forget to criticise, because it was written to accomplish a purpose infinitely higher than the satisfaction of a critical judgment. It was a revelation of the great motives of a great life; and the audience was moved by it as a forest bows to the breath of a mighty wind. They felt its power, forgetting for a moment over what sea it came—on what cloud it rode—and conscious only that it was from heaven.

After the morning exercises were finished, the New Yorkers quietly took their way to the hotel without speaking to each other, and met in their common parlour. Moustache was in a state of profound excitement, which he undertook to modify in some degree by lighting a cigar.

"Well, on the whole, what do you think of him?" said Mr. Sargent, through whose influence entirely his friends on the "Committee of Supply" had visited Crampton.

"What's the use of asking?" said Breastpin. "What prayers! Now that man prays for what he wants, and not for what he thinks he ought to want. What is a prayer good for that scatters all over Robin Hood's barn?"

"Well, now, that's so!" responded Moustache. "There are some prayers that seem to me like a man out with a lantern in the dark night, trying to find an 'Amen,' and looking into all the dark corners, and poking over the stones, and going up hills, and diving into valleys, and climbing up trees, and rummaging things miscellaneous, till he finds it, if it takes him a week. You can't follow such a prayer as that. You always go to look after the 'Amen' yourself, and find it first, sure."

"And then," said Breastpin, "those prayers that seem to be chapters out of the Cyclopaedia of Useful Information."

"Now there is nothing of the kind in this fellow," resumed Moustache. "Straightforward talk—lifted right up from the lower shelf. I looked at him, and cried all the time. He's a—he's a magnificent man, and we might just as well make out a programme of exercises for his ordination, as any way. Sargent, draw up a call. What's the use in being lazy?"

Mr. Sargent and Breastpin laughed. "First catch your hare," said the former.

"Previously having your cooking utensils ready," responded Moustache.

"There's time enough for all these things," said Frank Sargent, and taking up his hat, he left his companions in a very happy frame of mind, and walked over to dine with Dr. Gilbert.

The afternoon services passed off like those of the morning, confirming the good impression already produced, and convincing the New York "Committee of Supply" that if they could supply such material as they had discovered to their congregation at home, it would be the best thing in their power to do. In the evening Frank Sargent asked liberty of Dr. Gilbert and Fanny to invite his New York friends over; and they came, passing the evening in the discussion of the sermons and the young man who had preached them. Fanny had already begun to suspect the nature of their errand, and lent her tongue gladly in favour of her friend.

(To be continued.)

INTEMPERANCE IN RELATION TO THE LABOUR QUESTION.

At present the workman can hardly make both ends meet. Is it not because he insists on creating capitalists out of the saloon-keepers, and, not content with that, on submitting all his rights of citizenship to the same objects of worship? The saloon in politics is the most hideous abuse of the day, but where would it be if the workmen withdrew their support from it? It keeps them poor. It keeps our politics corrupt. It supplies a constant stream of base adventurers, who disgrace the American name at home and abroad. It makes the terms "public office" and "public plunder" synonymous. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rage on the workman's back, disease in his body, and shame and despair in his heart. Yet when labour is most disturbed, when the demand for advanced wages is loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread at home, but there

is always beer and whiskey at the bar, and the men who consider themselves the victims of circumstances or the "thralls" of capital squander their earnings, spend their savings, in these dens. Can there be a serious labour question while this state of things continues? Can workmen talk gravely of their wrongs while it is plain to all the world that if they only saved the capital they earn they would be comfortable?

This aspect of the case has not been sufficiently examined, and for reasons which will probably occur readily to the reader. But it is really the key to the situation. When we see on the one side a yearly waste of between \$400,000,000 and \$500,000,000, and on the other side a body of men, the squanderers of this vast fund, complaining that they have not sufficient opportunities, we cannot long be at a loss to comprehend the true nature of the existing dissatisfaction. It is clear that labour has been led to seek from without the relief which ought to be sought from within. The socialist theory of a paternal state system which provides everybody with work and wages is a mischievous fallacy. It simply encourages indolence and dependence. The first duty of labour is to demonstrate its capacity for self-government. At this moment its drink-bill is an impeachment of that capacity. No man who spends half his earnings at a saloon can get on in the world, or has the least right to expect to get on. Nor can any body of men follow the same course with better results. Prosperity is the reward of persevering, temperate, ungrudging work. In these days there is, however, a great wind of new doctrine. We are asked to believe that it is possible to succeed in very different ways; that the less a man works, for example, the more he ought to receive; that national prosperity can be advanced by diminishing production; and many other equally hard sayings. But it may be confidently affirmed that these new theories are destined to be short-lived, and that the world will have to be managed eventually upon pretty much the old lines.—George Frederick Parson, in July Atlantic.

DANTE.

Of all the poets that ever were born, he was perhaps the most favourably circumstanced in his birth and in his surroundings. Of good family and with sufficient fortune, Durante Alighieri (as he was christened in 1265) was educated by Brunetto Latini, one of the most learned men of that time. Guido Cavalcanti, then the chief poet in Italy, was his elder by thirteen years, and the first among his friends. When, at the age of eighteen, the rising star writes his first sonnet, he sends it round to all the sonneteers of the day, and is at once received and welcomed as a poet among poets. There is no early struggle with self-education, with chill penury, or with an unsympathetic environment. From the age of nine he has made Beatrice Portinari his idol and his ideal, and has received that highest education which a pure young love can best give.

For indeed I know
Of no more subtle master under heaven
Than is a maiden passion for a maid.

She dies when he is twenty-five years old. He is disconsolate; takes his part in military service, and we have his own account of his sensations on two or three occasions, when there were engagements of some importance. At one of them—the battle of Campaldino—it is interesting to know that Bernardino—a brother of Francesca da Rimini—was one of his companions in arms. Afterward he marries Madonna Gemma, of the family of the Donati, and five sons and one or two daughters are born to him. Having entered public life in those stormy times of feud and faction, he becomes one of the Priors or chief officers of the republic; is sent many times on embassies by his Government (one of them giving occasion for the famous and very characteristic remark: "Se io vo, chi rimane? e se io rimango, chi va?")—"If I go, who is to remain; and if I remain who is to go?" From his last embassy to Pope Boniface VIII. he never returned to Florence, the party opposed to him having attained power, and in his absence decreed his banishment, with the unusually severe addition to the sentence that he should be burned alive if ever he returned to his native city. For the last nineteen years of his life he was a wanderer. In exile he died, even as in exile he had been conceived. Boccaccio describes him as of medium height, the face long, the nose aquiline, the jaw large, and the under lip protruding considerably over the upper, shoulders rather bent, eyes larger than ordinary, an olive complexion, hair and beard thick, crisp and black; most temperate in eating and drinking, and most zealous in study or in any other pursuit, and he went along with the air of a melancholy man and a dreamer.—Blackwood's Magazine.

WHENCE CAME OUR GREAT FORTUNES?

Most of the great fortunes of the United States—those that are unduly great—are ascribed to the rapid development of the means of transportation and the facility with which those means have been centred in comparatively few hands. The general sense of the nation is that this concentration of power, of wealth, is an evil, and that it would be much better if we could have had the development of the transportation interests that we have had with a greater diffusion of the power and wealth that have attended them. The founders of our Republic thought they were establishing civil institutions where enormous fortunes would be comparatively unknown. A hundred years have hardly passed—certainly not a long time in national life—when the largest individual fortune of the world is accredited to the United States and there are others that approximate this in magnitude, and many of them dating back to less than one-fifth of a century. In the matter of private wealth we have clearly departed from the ideas of our fathers. In this departure is there adherence to the stern principles of republicanism with which our country started out, and have these growths been fortuitous, exceptional, easily swallowed up in the general growth and prosperity of the country, so that the spirit of our institutions is unchanged and are these fortunes to be dissipated in an early

successing generation, and not to be replaced by others of equal or greater magnitude and greater in number? The instincts of the nation are that danger lurks in any other solution of these inquiries than in the line of suppression of causes that have made these fortunes possible. Nor can the subject be dismissed on the ground that, in the development of the use of the physical forces of steam and electricity that this generation has seen, there is inherent this aggregation of wealth in few hands. The disproof of this is that in European countries that have enjoyed a like favourable development with ourselves in wealth, barring that which came from our virgin territory, such developments of the physical forces in their administration and the accompanying emoluments have not been centralized upon a few.—John C. Welch, in Popular Science Monthly.

THE POET'S TREASURES.

The laughing streams all crystal bright,
How sweet their murmuring song,
As, strewn with blossoms and flecked with light,
They joyously dance along;
They glance through the valleys like silver wings;
They twinkle, they gleam, they shine;
And while my heart in rapture sings,
They whisper they are mine!

Like a maiden's tresses, so sleek, so fine,
They ripple, and wave and curl;
They blush 'neath the sunset like rosy wine,
And sing like a happy girl.
When, weary, I sink on the emerald sod,
They dimple, and seem to say:
"We are balm fresh flung from the hand of God;
Come, bathe in our fairy spray."

The warbling birds are my minstrels all;
Ah! they know that I love them well,
For I hasten forth when their voices call,
To forest or leafy dell;
On buoyant pinions they come and go,
Capricious, and wild, and free,
And I sing to the children of toil and woe
The songs they sing to me.

The trees are mine, and the humble flowers
That sigh 'mid the rustling grass,
When steeped in the fragrance of Summer showers,
The amorous zephyrs pass.
When the world grows cold, and I turn away
From its fickle and loveless throng,
They nestle around me, and seem to say:
"We love you, poor child of song!"

They kiss the dust from my weary feet;
They tremble, and blush, and sigh;
And the bonny daisy, so fresh, so sweet,
A tear in her golden eye,
Seemeth to me in her gown of white,
More lovely than all the rest,
With the beauty of Summer in her sight,
And its sunshine in her breast.

I own not one inch of the land, not I,
Nor jewels nor silks I wear,
Yet, free to roam 'neath the azure sky,
I am wealthy beyond compare.
To the plodding worldling, set pomp and pride
And the treasures of earth be given,
While I rest content on the fair hillside,
Rich, rich in the gifts of heaven.
—Fanny Forrester.

MR. FROUDE AND THE CARLYLE MSS.

At the end of the note book that contains the greater part of the narrative entitled, "Jane Welsh Carlyle," is a loose sheet originally fastened on to the last page of the book. The first paragraph on this sheet is the last in Mr. Froude's volume—a most tender and affecting passage. Two unimportant paragraphs follow, and then come these words, the motive for the omission of which is plain. No indication is given in the printed text of their omission.
"I still mainly mean to burn this book before my own departure, but feel that I shall always have a kind of grudge to do it, and an indulgent excuse. 'Not yet; wait, any day that can be done!'—and that it is possible the thing may be left behind me, legible to interested survivors,—friends only, I will hope, and with worthy curiosity, not unworthy!
"In which event, I solemnly forbid them, each and all, to publish this bit of writing as it stands here, and warn them that without fit editing no part of it should be printed (nor so far as I can order, shall ever be); and that the 'fit editing' of perhaps nine tenths of it will, after I am gone, have become impossible.
"T. C. (Sat'y, 28 July, 1866.)"

It is difficult to conceive of a more sacred injunction than this. It has been violated in every detail.—Charles Eliot Norton, in Princeton Review for July.

THE McCreik Roxburgh Church, at the corner of West Richmond Street and Davie Street, Edinburgh, is to be reconstructed and reseated, a new entrance door built, etc., at a cost of \$3,500.

DEAN RUSSELL, of Adelaide, the incumbent of St. Paul's Church in that city, has met his death by falling down a flight of steps from the gallery of his church. He was educated at the High School and the University of Edinburgh, where he had a distinguished career.

MR. JAMES MACEWAN, son of Rev. Dr. MacEwan, late of John Street U. P. Church, Glasgow, and now of London, has successfully passed the moral sciences tripos examination with honours at Cambridge University. He is studying for the ministry of the Presbyterian Church.

British and Foreign.

A GLASGOW lady provides half the salary for five years of the first evangelist in Corea.

THE Rev. J. L. Reutoul, Lisburn, has accepted a call to St. George's Church, Sunderland.

A RED ribbon, or anti-tobacco, army has been started in North India among the native Christians.

THE Irish General Assembly was attended by 465 ministers and 295 ruling elders, a total of 760 members.

REV. P. C. STEWART, Ladybank Free Church, has been invited to Rangoon. The stipend is \$3,500 and a manse.

MISS J. PATTERSON, of the Free Church Zenana Mission at Bombay, has been medically advised to return to Scotland for a season.

REV. ROBERT EDGAR preached his valedictory sermon lately, in St. Andrew's Square Church, Greenock. He is leaving for Australia.

THE African king who caused the death of Bishop Hannington has burned a native convert alive. Other Christians are still in his power.

THIRTEEN ministers of the Irish Presbyterian Church died during the past year, after periods of service extending from three months to fifty-nine years.

THE Senate of Dublin University has conferred the degree of LL.D. on Professors Kennedy of Cambridge, Jowett of Oxford, and John Tyndall, F.R.S.

PRESBYTERIAN students will in future be treated on precisely the same terms as Episcopalians in Trinity College, Dublin. The Board have also agreed to give prizes to the Presbyterians.

THE congregation of St. Ninian's, Glasgow, have requested their pastor, Mr. Bryce, to reconsider his resignation, in the hope that three or four months' leave of absence will restore him to health.

THE latest report of the Irish Presbyterian mission in Gujarat shows that the agricultural settlements, which form a special feature of this mission, are greatly improving the native cultivators of the soil.

THE excavations at the Palatine in Rome are being prosecuted with ardour. The granaries and the Church of Santa Maria Liberatrice will soon be demolished, when it is expected that the temple of Vesta will be revealed.

MR. G. A. BARCLAY, secretary of one of the evangelistic institutions in Edinburgh, who is making a tour of the United States and Canada, declares Chicago to be the most wicked city he has yet seen, with the exception of Naples.

DR. RIDDING, the Bishop of Southwell, took a warm interest in the social purity movement while he was headmaster at Winchester. His wife, Lady Laura, has recently founded a national league of women for the promotion of social purity.

THE Berlin society against the misuse of spirituous liquors is beginning to make its influence felt. It is establishing coffee-houses on the British model, and contemplates starting coffee-waggons to carry hot coffee to workmen in all parts of the city.

DR. SCOTT has in an advanced state of preparation a Harmony of the Gospels in Urdu. The Indian Witness says no such work has before been attempted in that language, and a want now felt by the native students of the New Testament will be met.

AN asylum for drunkards for Berlin and the Mark Brandenburg has been opened at Kothen, near Falkenberg. Such an institution would seem to be required, for last year upward of 600 persons were taken to the charity hospital in the German capital labouring under delirium tremens in its worst form.

REV. ALEX. SMITH, Strath, was found liable for \$175 damages by the sheriff for saying at a school board meeting that the parish minister, Dr. Mackinnon, who presided, had told a deliberate falsehood. The court of session on appeal has recommended Mr. Smith to apologize to the pursuer and pay the expenses.

REV. A. A. CAMPBELL, Crathie, conducted service at Balmoral on a recent Sabbath, in presence of the Queen and court. None of the Royal family attended Church. It is reported that a private chapel is to be built during the summer within the grounds for use when it is inconvenient for the Queen to attend Crathie Church.

THE Rev. D. Paton, B.D., of Chalmers Church, Adelaide, upon whom Glasgow University recently conferred the degree of D.D., is a native of Dunfermline. He left Dalton, Dumfriesshire, in 1877 for his present charge. He is professor of Hebrew, theology, Old Testament history, and Biblical criticism in Union College.

DR. J. A. WYLIE, author of "The History of Protestantism," has issued a pamphlet on the Irish question, in which he says we stand on the brink of an abyss, where a single step forward will precipitate us on the partition of our Empire, giving such a shock to the fabric of our power as will be felt to the very ends of the earth.

THE number of students of theology in Prussia has so increased during the past four years that the Church is threatened with a plethora of pastors. The number in the nine universities for the winter semester of 1885-6 was 2,553. Of these no fewer than 726 were at Berlin, and 582 at Halle. In 1881-2 there were only 1,394 theological students, showing a gain within four years of more than eighty per cent.

THE report of Amor Presbytery shows that there are now fifty-four congregations under its care. They have eight native ministers, seventy-three elders, seventy-six deacons, and 1,669 members. The money raised during the year by the native Church for the support of the ministry, for the Halka mission, and for congregational objects, amounted to \$3,635, at the rate of nearly \$2 per member, where the daily wage of a skilled workman is 16 to 20 cents, unskilled labour receiving 10 to 16 cents.

Ministers and Churches.

ATTENTION is called to an announcement made by the Foreign Mission Committee, Eastern Section, which appears in our advertising columns.

THE Rev. Robert Gray, formerly of York Mills, has received a unanimous call from Kinloss and Riverdale. Having intimated his acceptance, his induction will take place early in August.

THE ladies of the Presbyterian congregation of Penetanguishene held a very successful strawberry festival and sale of useful and fancy articles on Dominion Day, realizing, after paying all expenses, \$100.

Dr. Reid has received for the McDowall Memorial Church the following sums: Mr. J. Moersfelder, Toronto, \$1; Rev. J. McKay, \$1; Rev. Principal Grant, D.D., \$3. It is hoped that many will respond to the call in behalf of this worthy object.

WE learn that the Rev. J. A. F. McBain, of North Georgetown, Presbytery of Montreal, has received a most hearty and unanimous call to the First Presbyterian Church in the beautiful city of Providence, Rhode Island, United States. The salary offered is \$1,800, with promise of increase with the prosperity of the congregation, and a month's holidays—also expenses of moving, in case the call is accepted.

ON Sabbath, July 4, the sacrament of the Lord's supper was dispensed in Knox Church, Brandon. The Rev. S. C. Fraser preached earnest and impressive sermons morning and evening. There were fourteen new names added to the membership. The progress of the congregation since the opening of the new church has been very encouraging. The attendance has considerably improved and the interest taken in the work increased.

WARTON, which has been vacant since the translation of Rev. E. N. B. Millard to the Kingston Presbytery, is to have a minister settled on the 19th inst. A unanimous call has been extended to Rev. F. P. Sym, of Melbourne, Quebec, sustained by the Presbytery of Owen Sound, and accepted by Mr. Sym. The induction of Mr. Sym will take place on Monday, the 19th inst., at half past one p.m. The Rev. A. H. Scott will preside. Rev. Mr. Stewart, of Keady, will preach. Rev. D. Morrison will address the minister, and Rev. John McInnis, the people.

THE Rev. R. Y. Thomson, M.A., B.D., of Hensall, in the Presbytery of Huron, has been appointed lecturer in Knox College for two sessions, and has signified his acceptance of the appointment. Mr. Thomson's department will be Old Testament Introduction and Analysis. He is a distinguished graduate of the University of Toronto and of Knox College. After graduating he took the degree of B.D. in the University of Edinburgh, then he studied for some time at Leipzig. On his return to Canada he was called to Hensall, his present charge, having been ordained in 1881.

DR. REID has received for Vancouver Church and sufferers the following sums: Mr. Wm. Mortimer Clark, Toronto, per Mrs. Campbell, \$50; Mrs. G. H. Clark, per Mrs. Campbell, \$50; Mrs. Topp, per Mrs. Campbell, \$50; King, St. Andrew's Church, \$45; Galt, Knox Church, \$75; Rev. John McKay, \$2; "Norwood," \$2; Rev. Principal Grant, D.D., \$12; M. S., Toronto (Presbyterian sufferers), \$5. It is earnestly hoped that the sympathy of the Church will be manifested by prompt and liberal donations. Mr. Thomson and his congregation have experienced a severe trial. Let us make them feel that we remember them in their time of need, and that their appeal for aid is not made in vain. "He gives twice who gives promptly."

IN a letter dated Penetanguishene, the 12th inst., the Rev. Hugh Currie writes:—You will greatly oblige by conveying, through the columns of your excellent paper, to the following Christian friends the best thanks of the Presbyterian congregation of Penetanguishene for their very liberal contributions to our struggling cause. Winnipeg—The Rev. Principal King, D.D., \$10. St. Thomas—A. McLaughlin, \$5; C. Macdougall, \$2; Dr. McLarty, \$2; A. Friend, \$1; A. Friend, \$1; J. Carrie, goods for bazaar, \$3; D. Ferguson, goods for bazaar, \$1.75. Presbyterian Ladies in Montreal—Mrs. F. Morton, \$2 and parcel for bazaar; Mrs. Ley, \$2; Mrs. Ross, \$1; Mrs. and the Misses Waidbank, parcel for bazaar; Mrs. Haldimand, parcel for bazaar; Mrs. J. R. McPhee, parcel for bazaar; Mrs. R. J. Duguid, parcel for bazaar; Mrs. Leslie, parcel for bazaar; Mrs. Archd. Campbell, \$10 and parcel for bazaar; also the firm of Morton, Finlay & Balmer one box of useful and valuable articles—the goods with money from Montreal amounting to about \$50.

THE Sabbath school of St. Andrew's Church, Pickering, were entertained in the most liberal fashion on the 3rd inst. by a strawberry festival in the spacious grounds of "The Kinnaird," the residence of Mr. George Maver, of Pickering. Games of various kinds, including boating, lawn tennis, croquet, cricket and baseball, were heartily engaged in by the pupils, after which pupils, teachers and invited guests, numbering about 100, sat down to a sumptuous repast of tea, strawberries and cream, pastry, etc., got up in the most attractive style. Altogether the table presented a very captivating appearance, and ample justice was done to the edibles by the delighted company. A pleasant feature of the entertainment was the singing of several appropriate hymns by the children under the leadership of Mr. William Gordon, the active and energetic superintendent of the school. The pleasant party was dismissed by giving three cheers for Mr. Maver and three cheers for the Queen. Great credit is due to Mrs. and Mr. Maver for the pains taken and the generous spirit manifested by them in getting up the entertainment. Long may they live to dispense their liberality in this laudable manner.

PRESBYTERY OF PARIS.—This Presbytery held its ordinary meeting on July 13, in Dumfries Street Church, Paris, Rev. W. A. McKay presiding. Rev. D. M. Beattie was

elected Moderator for the ensuing year. Commissioners from Norwich and Windham, Messrs. McNight and Barr, were heard relative to a proposal by the Presbytery of Hamilton for the union of Delhi with Windham to form a pastoral charge, and involving the separation of the latter from Norwich. It being represented by the commissioners that both congregations, having fully considered the matter, were unwilling that existing relations be disturbed, it was agreed, on motion of Dr. Cochrane, that no further action be taken at present by the Presbytery. An extract from the minutes of the General Assembly was read empowering this Presbytery to certify Mr. J. G. Shearer as a second year student in theology in Knox College. Mr. D. M. Beattie having resigned the treasurership of the Presbytery, Mr. James Little was appointed to that office.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this court was held at Belleville on the 5th and 6th days of July. Rev. J. M. Grey was appointed Moderator for the ensuing six months. There was tabled a call from the congregation of St. Andrew's Church, Brighton, in favour of Mr. A. K. McLeod, of Consec, etc. It was accepted, and Mr. McLeod's translation agreed to. A call from Camden, etc., in favour of Mr. John Gauld was taken into consideration. Owing to a lack of certain relative papers the disposal of it was deferred, and a committee appointed to confer with the people in relation to their affairs. The report of the Home Mission Committee was presented. The Assembly having transferred the congregation of Dalhousie, etc., to this Presbytery, and united it with Snow Road station, Mr. Grey was appointed Moderator *pro tem.* of the Kirk Session, and empowered to moderate in a call when the people are prepared. A considerable time was spent in endeavouring to settle a dispute as to the best hours for service at Metrose, etc. It was decided that in the meantime the arrangements remain as at present, and the matter was referred to the session for final disposal, Mr. Maclean being moderator thereof. Standing committees for the year were appointed, the Conveners of which are respectively—Mr. Chambers for State of Religion, Mr. Young for Sabbath School Work, Mr. Grey for Temperance, Mr. McCuaig for Sabbath Observance, Mr. Houston for Examination and Mr. Maclean for Home Missions. Parties were appointed to look after the interests of the several Schemes—namely: Mr. Maclean, the Home Mission Fund, Principal Grant, the Foreign Mission Fund, Mr. Wilkins, the College Fund, Mr. Gracy, the French Evangelization Fund, Mr. Cumberland, the Widows' and Orphans' Fund, Mr. Young, the Aged and Infirm Ministers Fund and Mr. Chambers the Assembly Fund. A report was presented by the Committee on Statistics giving an exhibit of the contributions made to the Schemes during the past ecclesiastical year. It was decided to have printed as many copies of this tabulated statement as may be needful for distribution among the congregations of the Presbytery. Mr. McCuaig was authorized to moderate in a call at Glenvale, etc. Arrangements were made for the dispensation of the sacrament of the Lord's supper in North Hastings, and the Kingston and Pembroke Railway district. The Examining Committee were authorized to prescribe exercises to the students labouring within the bounds. Arrangements were made for the supply of the vacancies as provided by the new Scheme. Steps are to be taken to secure if practicable, a correspondence in all cases between the congregational and calendar years.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.—The regular quarterly meeting of the Presbytery of Montreal was held in the David Morrice Hall on the 7th inst. Between thirty and forty members were present. Mr. J. A. F. McBain, of North Georgetown, was elected Moderator for the next six months. A call from Stanley Street Church, Montreal, to Mr. F. M. Dewey, M.A., Richmond, Que., was submitted. It was signed by 150 communicants and forty-five adherents, the stipend offered being \$1,400, with a month's holidays, during which supply will be provided by the congregation. The call was supported by Messrs. W. Drysdale and Jas. Russ. It was sustained and Professor Scrimger was appointed to support it before the Presbytery of Quebec. Three years ago the Presbytery inaugurated its scheme for increasing the salaries of the ministers in the weaker charges. Subscriptions extending over three years were secured, sufficient to enable the Presbytery to guarantee all its ministers in the country \$750 per annum and manse, and \$1,400 in the city without manse. The General Assembly's Augmentation Scheme was instituted soon after, and the Presbytery's Scheme was merged in it, in so far as this was practicable. During these years from the Presbytery Salary Fund the sum of \$10,000 was sent to the Assembly Augmentation Fund, and in addition the Presbytery has paid the amount guaranteed to the ministers in the city in excess of that allowed by the Assembly's Scheme, as also several other special amounts. The three years having expired, the final statement of the treasurer, duly audited, was submitted to the Presbytery. It showed a balance on hand of \$240. It was agreed to forward this amount to the Assembly's Augmentation Fund, together with any of the unpaid subscriptions that may yet be collected. Leave was given to moderate in a call at West Farnham, where the people promise \$600 per annum toward the support of a minister. The congregation of Rockburn and Gore was cited to appear at the next regular meeting in connection with the resignation of Mr. W. A. Johnson, their pastor. The annual audited report of the treasurer of the Presbytery expenses fund was submitted and adopted. Four congregations were reported as not having paid their quota, though frequently asked to do so. Messrs. A. and W. Burns, of Rawdon, made application for authority to collect a balance of \$132 due for repairs on the Rawdon Church. They were requested to submit at the next meeting a detailed statement of receipts and expenditures, and in the meantime to have the people in Rawdon do what they can to remove the indebtedness. Mr. Warden was empowered to moderate in a call at Melville Church, Cote St. Antoine, as soon as congregation were ready to proceed with one. A constitution for this church was sanctioned with the exception of

three clauses, which were referred to the congregation for reconsideration. The call from Sherbrooke to Mr. A. Lee, of Russelltown, was considered. Mr. J. R. McLeod, of Kingsbury, appeared for the Presbytery of Quebec. Mr. Hall, for the Russelltown congregation, said that while they all exceedingly regretted Mr. Lee's departure because of their strong affection for him and their appreciation of his work, yet they had resolved to place no obstacle in the way of his removal. Mr. Lee having intimated that the path of duty seemed to lie toward Sherbrooke, the Presbytery resolved to agree to his translation, several of the members expressing their regret at his departure from the bounds and their best wishes for his future usefulness and success. The standing committees for the year were appointed. The Conveners of these are as follows:—Home Mission, Mr. Warden; City Mission, Mr. R. Campbell; French Work, Mr. Heine; Temperance, Mr. McBain; State of Religion, Mr. Jordan; Sabbath School, Mr. Fleck; Protestant Education, Principal MacVicar; Augmentation, Mr. Warden; Statistics, Mr. J. Patterson; Sabbath Observance, Mr. Nichols; Examination of Students, Mr. Watson. The report of the French Committee was submitted by Mr. Heine and was of a nature calculated to cheer and encourage. A committee, with Mr. Warden as Convener, was appointed to arrange for a series of missionary meetings to be held throughout the Presbytery. The General Assembly having instructed Presbyteries to deal with congregations in arrears to their ministers, the Moderator and Mr. Warden were appointed to visit Henry's Church, Lachute, the only congregation in the Presbytery, the salary of whose minister is in arrears. The City Mission report was given in by Mr. R. Campbell, and the missionary addressed the Presbytery.

PRESBYTERY OF WINNIPEG.—The Presbytery of Winnipeg met in Knox Church, on 6th inst., Rev. J. C. Quinn, Moderator *pro tem.* Rev. Mr. Hogg, being present, was invited to sit with the Presbytery. Professor Hart and Rev. Mr. Quinn reported their having attended the last General Assembly in Hamilton as commissioned. Their reports were received, and the delegates thanked for their diligence. Mr. W. D. Roberts, B.A., a graduate in theology, presented an application to be taken on trials for license. The Clerk read an extract minute of the Assembly to the effect that the supreme court had granted leave to this Presbytery to license Mr. Roberts. It was agreed to appoint Messrs. Lawrence, Bryden and Campbell a committee to meet with and examine Mr. Roberts, and to report to the Presbytery at their earliest convenience. An application from the Rev. W. H. Spence, a minister of the Methodist Church, for reception into this Church, was made in person. Principal King, Professor Hart, Mr. Pringle and the Superintendent of Missions were appointed a committee to confer with Mr. Spence and examine his credentials, and were instructed to report to the Presbytery tomorrow. The Moderator, having called Professor Hart to the chair, stated that the managers of the Emerson congregation had instructed him to ask the Presbytery to recommend the Church and Manse Board to increase their loan to said congregation from \$400 to \$600. He explained the reasons assigned by the congregation for this request. On motion of Mr. Pringle, seconded by Mr. McFarlane, it was agreed that the application for the Emerson congregation for the said increased grant be recommended to the favourable consideration of the Church and Manse Board. There was read an application from the board of management of Knox Church, Rat Portage, for the separation of that congregation from Keewatin. The Clerk was instructed to notify the Keewatin station of the receipt by the Presbytery of the said application, and to request them to indicate their views thereon. The application was then referred to the Presbytery's Home Mission Committee to issue the case. There was read a commission from Kildonan session, appointing Mr. Robt. McBeth its representative elder. Mr. Bryden reported for the committee on the licensing of Mr. W. D. Roberts, as follows: Your committee beg leave to report, that having examined Mr. W. D. Roberts, B.A., in Hebrew, Greek, Church History and Theology, it has agreed to express itself satisfied with his knowledge of these subjects and recommend that said examination be sustained, C. W. Bryden, chairman. The Presbytery agreed to receive report and to sustain the examination on the subjects mentioned in the report as part of the examination prescribed, and to proceed at a future stage with his further examination. The Presbytery then resumed consideration of the call to the Rev. J. Pringle. The reasons assigned by the Port Arthur session for the translation sought, and the answers thereto from Kildonan were read. Commissions were read from the former, that Messrs. Margach and Russell, and from the latter that Hon. Sen Sutherland, and Messrs. J. Sutherland, J. Hopper and J. Harper had been appointed to represent them respectively in the matter of the call. These compared and were heard. The Superintendent of Missions reported that he had made enquiries regarding the Rabbit Mountain and the Silver Mountain districts—mining localities near Port Arthur—and he recommended that Rev. R. Nairn be instructed to visit the region and explore it and report to the Presbytery thereupon, and that the Presbytery's Home Mission Committee be authorized to receive said report and take such action as it may deem best. The following standing committees were appointed for the year: Home Mission—Revs. Messrs. Gordon, Convener, Pitblado, Pringle, McLaren, Whimster, Principal King, Professor Bryce, Professor Hart, and Messrs. C. H. Campbell and Hon. Justice Taylor; Foreign Missions—Professor Hart, Convener, Professor Bryce, Messrs. Quinn, and McBeth; State of Religion—Principal King, Convener, Messrs. Lawrence, Douglas, Nairn and D. McDougall; Sabbath Schools—Mr. Pringle, Convener, Messrs. McFarlane, Russell, and J. Harper and E. Thompson; Sabbath Observance—Mr. Pitblado, Convener, Messrs. Pringle, Bryden, and Hon. C. E. Hamilton; Finance and Statistics—Professor Bryce, Convener, Messrs. Roberts, Whimster and Copeland; Temperance—Mr. Quinn, Convener, Messrs. McFarlane, Nairn and Dr. Agnew; Examination of Students—Mr. Bryden, Convener, Messrs. Douglas McLaren, Gordon,

Pitblado and Justice Taylor. An application from Mr. W. Steele, re appointment for the winter, was referred to the Home Mission Committee. The Committee on Finance and Statistics was instructed to consider any existing arrears due within the bounds, and to report as early as possible. Principal King submitted and read a report of the committee appointed to examine Rev. W. H. Spence. The report was received and adopted. Professor Hart moved, seconded by Mr. McFarlane, that the appointment of Mr. Spence to a field of labour be referred to the Home Mission Committee with instructions to give him such a field if possible. An application from Rat Portage that Mr. Spence be appointed missionary in charge there, was received and referred to the Home Mission Committee. Mr. Pringle announced that he had decided to accept the call to Port Arthur. Principal King then moved, That the Presbytery agree to translate Mr. Pringle to Port Arthur, in accordance with his decision, and to record its earnest prayer that his ministry there may be crowned with much success. The Presbytery also expresses its sympathy with the congregation of Kildonan in its loss of a pastor to whom they were much attached, and also hopes that they may soon obtain another. The Presbytery appoints Professor Hart to declare the pulpit vacant after August 15th. He is also a pointed Moderator of Session during the vacancy. The Presbytery then appointed Thursday, August 12th, as the day for the induction of Mr. Pringle into the new church, and selected the Rev. D. M. Gordon to preach, the Rev. R. Nairn to address the minister, and the Superintendent of Missions to address the people. The examination of Mr. Roberts was then resumed. It was agreed to sustain the examination, and proceed to license and ordain Mr. Roberts. The Moderator then put the prescribed questions, and having engaged in prayer, formally licensed him to preach the Gospel, after which Professor Hart moved that the Clerk issue his license. The examination passed for license was ordered to be held as sufficient for ordination, proceeded to the same. After putting further prescribed questions, the Presbytery, with the laying on of hands, solemnly ordained Mr. Roberts to the work of the Gospel ministry. The Superintendent gave notice that the congregation at Gretna wished to purchase the West Lynne Church, and suggested that the Presbytery authorize its Home Mission Committee to transmit, with their approval, any application from the congregation thereunto to the Church and Manse board. The Presbytery then adjourned to meet in the same place on the first Tuesday of October next, at seven o'clock p.m.—D. B. WHIMSTER, *Pres. Clerk.*

MONTREAL NOTES.

MR. JAMES CROH, who left Montreal with his family in May for a year's absence in Europe, is now at Dunoon, Scotland, where he purposes spending the summer.

THE Rev. James McCaul, formerly pastor of Stanley Street Church, Montreal, and at present agent of the Board of French Evangelization in Britain, addressed the Synod of the United Presbyterian Church and also the General Assemblies of the Church of Scotland, the Free Church of Scotland and the Presbyterian Church of Ireland. Mr. McCaul was cordially received by these Church Courts, and by them commended to the Presbyterians of Scotland and Ireland.

THE Colonial Committee of the Free Church of Scotland has just sent to Canada, with letters of commendation, Mr. David Campbell, a student who has completed his literary course and has had considerable experience in mission work. Mr. Campbell arrived here this week and is to be employed for the rest of the summer in the mission field of the Montreal Presbytery. He purposes taking his theology course in Canada.

MR. D. LYONS, who for many years has held the position of janitor and steward in the Presbyterian College, here, having recently resigned, the Board of Management have just appointed as his successor, Mr. George A. Young, of Wexford, Ont. Mr. Young comes highly recommended, and it is believed that in him and in Mrs. Young the college has secured persons admirably adapted for the position. Mr. Young enters upon his duties on the first of September next.

WHILE the General Assembly was in session in Hamilton, the graduates of the Montreal College then present held a meeting, when it was resolved to have a gathering of all the graduates of the institution at Montreal in the month of October next, with a view to further the interests of the college. The Board of Management of the college have appointed a committee to co-operate with a committee of graduates in making a success.

SPEAKING of the Presbyterian College, here, the Rev. L. H. Jordan, of Erskine Church, on his return from Hamilton, reviewed the work of the General Assembly, and when referring to the college question proposed to his congregation that they should endow a chair in the Montreal College to bear the name of one who so long had ministered to them in holy things—the Rev. Dr. Wm. Taylor. He assigned a number of reasons as to the desirability of this and stated that nothing would afford him personally greater satisfaction. The Rev. R. H. Warden followed in cordial support of the proposal, and it is hoped that it will be taken hold of by the people, and that in this as it has done on more than one occasion before, Erskine Church may set a good example to other wealthy congregations of the Church. The congregation is free from debt, and by a hearty united effort could accomplish this, large as the amount necessary is.

THE Rev. Dr. Moore, of Ottawa, has gone east to spend six weeks' vacation in the Maritime Provinces.

A NEW mission day school has been opened at St. Louis, in the Presbytery of Montreal, under the Board of French Evangelization. The school opens with an attendance of twelve pupils, all of whom are from French Roman Catholic homes. The few French Presbyterian families in the adjoining field of St. Jude have subscribed \$95 toward the erection of a mission building.

THE Rev. Charles McKillop, B.A., of Admaston, in the Presbytery of Lanark and Renfrew, left with his family recently for the North-West, having accepted the appointment of the Home Mission Committee to Lethbridge, in the Presbytery of Regina. Mr. McKillop will worthily represent our Church in that distant outpost.

COPIES OF FOREIGN MISSION REPORT FOR DISTRIBUTION.

The Western Division of the Foreign Mission Committee is printing an edition of the report presented at the last General Assembly for the use of congregations and Sabbath schools. The report deals with our work in the North-West, Formosa and India. If the expected encouragement given, next year the report of all our five foreign missions will be issued similarly in pamphlet form. But this year the report on the three fields was so full of interesting detail that the members of the committee urged the printing of it, and thirteen members of the committee have already ordered 2,500 copies. Every minister, elder, or Sabbath school superintendent, wishing a supply, should order at once, for the whole edition will probably soon be exhausted. The cost is only 75 cents per hundred copies, or less than a cent apiece.

The report is too long to be printed in the *Record*, yet all the facts should be known to the Church. Every line in it is worth reading. The committee is most anxious that not the General Assembly only, but that every member and adherent of the Church should know the condition of our various mission fields. All along the line there is advance sufficiently cheering to stimulate the Church to renewed exertions, and it should not be forgotten that whereas the whole of our Church, east and west, raised about \$57,000 last year for foreign work, the estimates for the current year are for \$71,000.

Applications for copies of the report, with money enclosed, should be made at once to the Secretary of the Foreign Mission Committee, the Rev. J. M. Cameron, East Church, Toronto. Cost, 75 cents per 100 copies.

ON BEHALF OF THE WESTERN DIVISION OF THE FOREIGN MISSION COMMITTEE.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

JESUS HONOURED.

John 12: 1-16.

GOLDEN TEXT.—"Hosanna! Blessed is the King of Israel that cometh in the Name of the Lord."—John xii. 13.

INTRODUCTORY.

The resurrection of Lazarus caused a great sensation amongst the Pharisees. They immediately called a council to discuss the situation. If they allowed Him to proceed working miracles in this way, there would be an insurrection against the Romans—and the Romans would come and destroy the temple and nation. Their real fear was that they themselves would suffer the loss of place and power. Then Caiaphas, the High Priest, spoke in an imperious manner, stating his view: that they should make of Jesus a political sacrifice—that it would be better that one man should die than that the whole nation should perish. In this we are told that—although he was a worthless man—he uttered unconsciously a prophecy that Jesus should die for the nation, but in a sense different from that thought of by him. From that time it was agreed that Jesus should be put to death.

He then, for His time had not yet come, retired into the city of Ephraim with His disciples—and remained there until the time was at hand to come up to the Passover, and yield Himself to suffer—the just for the unjust—"To bear our sins in His own body on the tree."

In the other Gospels we learn that many of His recorded words and works were said and done during this journey, such as the cleansing of the ten lepers, the healing of the blind man near Jericho, the parable of the pounds, etc. He reached Bethany on Friday afternoon—and on the following day—their Sabbath—the anointing of this lesson took place.

EXPLANATORY

I. Jesus Anointed by Mary.—This was the first visit after Lazarus was raised from the dead. We can imagine the joy with which His arrival was anticipated.

Feast.—They made a feast for him in the house of Simon the leper.—It has been supposed that Simon was the husband of Martha, or, according to others, the father of Lazarus. He was, at any rate, a friend to the family, and had been no doubt healed of his leprosy by Jesus. Imagine the gathering—Simon the leper, healed, Lazarus, raised from the dead, Martha serving, the disciples, with Judas amongst them, and Mary, the greatest of all, the heroine in this scene. At many a Lord's table is such a company gathered.

The anointing.—Mary's heart was overflowing, and she needed to do something to give expression to her love. She had in her possession an alabaster flask of precious nard—worth about \$45, which now would be equal to \$300. The flask had a narrow neck which for the precious perfume out slowly—so she broke it that it might be poured at once on the Saviour's head and feet, so that the house was filled with sweet odour.

II. Objections Answered.—There was murmuring amongst the disciples, which began with Judas Iscariot. He said this nard should have been sold for 300 pence, and given to the poor. It seemed such waste to spend it thus for a momentary pleasure. The objection seemed so reasonable that the other disciples approved of it, and joined in the complaint. But Judas only covered up his avarice by pretended

benevolence (ver. 6.) He was a thief, and had the money bag—he was the treasurer of the company.

Many of the objections to works of love arise from the same source. They are mere excuses for shirking duty—the fruits of avarice, and these objections spread like a plague, their true character not being detected by those whose love is not so strong as to appreciate all its external developments.

The Saviour defends Mary's act in four sentences—which are very suggestive. Read the other two records in Matt. xxvi. 6; Mark xiv. 3.

(1) "Let her alone, why trouble her? she hath wrought a good work on Me." (Mark xiv. 6.) Probably Mary felt greatly grieved, thinking she had done wrong, and that the disciples were right and Jesus displeased.

He, who would not complain of the insult offered to Himself (in the saying that it was waste thus to honour Him), could not endure the trouble in Mary's face.

Good work—rather beautiful work.—It was more than a good work that Mary had done, it was beautiful. It was beautiful because of its appropriateness. What better expression could be given to a heart lashed in love than an atmosphere laden with fragrance? It is God's own method of speaking His love to us—and in the incense offering He appointed it as a human method of speaking to Him. It was also beautiful because of its seasonableness. He was near Gethsemane and the cross. This loving offering would, more than anything, else strengthen and refresh His spirit for that great crisis. So can we strengthen the suffering by expressions of love.

(2) "The poor ye have always with you." (Ver. 8).—In this the Saviour admits that the disciples are right in being interested in the poor, but says that there are other duties to be attended to as well as feeding the poor, and some of these duties will not wait—they must be attended to at once or not at all—whilst feeding the poor will always be possible.

This anointing was one of these passing privileges which Mary so well improved. Other such sacred duties, as kindness to aged parents, training of children, etc., will not allow delay. It is now or never. An important inference is that we can best attend to the poor by first rightly attending to Christ. Give them the example of true godliness and it will teach them to help themselves.

(3) "She hath done what she could—she hath anointed my body to the burying." (Ver. 8, Mark xiv. 8).—Mary probably thought of no such thing as anointing, by way of anticipation, the Lord's body. It is another instance of unconscionable prophecy. It is noted in the introduction to this lesson that Caiaphas uttered unconsciously a prophecy. So did all the prophets speak what they did not understand. Mary acted a prophecy. She was led by the Spirit not to sell this nard for 300 pence, but to use it in this way.

(4) Memorial of her. (Mark 9).—Worldly reputation is given as the reward of a noble deed. Mary did not seek that, a loving look from Jesus was her reward—but that very unselfishness is what qualified her for such fame. Jesus here teaches us who ought to be classed as great and worthy of fame. "The last shall be first and the first last" in that Day.

III. Lazarus Condemned. (Vers. 9-11).—It was already agreed that on the first opportunity Jesus should be put to death; but now they decide that Lazarus must also die. Many of the visitors to Jerusalem heard of Lazarus' resurrection and came to see him, and because of him believed on Christ—and for that reason Lazarus is doomed. He was honoured in being a partaker of Christ's sufferings. "Blessed are ye when men shall revile," etc. (Matt. v. 11.)

IV. The Triumphal Procession. (Ver. 12, 16).—There were three roads from Bethany to Jerusalem—between the two northern summits—over the Mount Olivet—and between Mount Olivet and Mount of Offence. Jesus took the latter, and when near Bethphage sent the disciples for an ass and colt upon which to ride into the city. Read Luke xix. 29, etc.

Many people went to meet Him, and some cast their garments on the colt upon which He sat. Others cast garments and palm branches and leaves and twigs on the way, and all shouted "Hosanna (Salvation), blessed is the King of Israel that cometh in the name of the Lord." This is the fulfilment of prophecy. (Zech. ix. 9.)

This is the first public proclamation that Jesus made of Himself as King—the Messiah—and until that was done, the Jewish authorities could not be said to have definitely rejected Him.

Before this He concealed Himself in order that His truth might take root. But now the time has come, and He makes Himself known as the Prince of Peace by riding, as David and the judges of Israel did, on an ass into the city. How different from the triumphs of temporal kings! Instead of captives led to slavery and death, He is followed by the lame walking, the blind seeing, the dumb singing—all exulting in their Saviour and King.

It was when on the brow of the hill that Jesus saw the city and wept over it. (Luke xix. 39, 44.) Whilst others shouted, He saw the future—the Roman siege and over throw of the city.

PRACTICAL SUGGESTIONS.

1. Overpowering love breaks through methods.
2. Some bitterness in every cup that Jesus drank (ver. 5.)
3. The power of sympathy in fortifying for suffering.
4. Jesus will defend His own—He is a sun and shield.
5. Have we accepted Him as our King?
6. Can we see—through present joys—the real dangers beyond?

It is said that three fourths of the Highland ministers are now total abstainers.

THE Rev. W. E. W. Brown, Rothsay, died at Edinburgh on the 16th ult., in his fifty-first year. He succeeded Dr. Elder four years ago, having been formerly at Auchterarder and Hannockburn. About a month ago he went to Edinburgh to consult a physician. He was highly esteemed as an able, earnest and diligent pastor.

Sparkles.

It's the little things that tell—especially the little brothers and sisters.

"No, sir, my daughter can never be yours." "I don't want her to be my daughter," broke in the young ardent, "I want her to be my wife."

"Yes, Miss Frost, I always wear gloves at night; they make one's hands so nice and soft." Miss Frost: "Ah! And do you sleep with your hat on?"

ADVICE TO MEN.

During the next few weeks if you can find some business to transact at a distance from home it will save you the unpleasantness of seeing your houses in confusion and your meals spread on the mantle-shelf, and will also give your wives an opportunity of surprising you with one of Jolliffe's New Parlour or Bedroom Suites in point of cost.

UNCLE GEORGE: "And so you go to school, now, Johnny? What part of the exercise do you like best?" Johnny: "The exercise we get at recess."

Some one says: "The mischievous boy is simply a locomotive off the track." And, we may remark, a wrecked locomotive is generally caused by a misplaced switch.

SAVE YOUR DOCTOR'S BILL.—When DR. WISTAR'S BALSAM OF WILD CHERRY will CURE coughs, colds, bleedings at the lungs, and arrest the fell destroyer, consumption, it does more than most physicians can do. The use of a single bottle will satisfy the incredulous that they need look no further for the required aid.

"MERCY on me, Mary, where have you been? The back of your dress is covered with dust. You have not been sitting on the front steps, I hope?" "No, ma. I couldn't get the piano stool high enough, so I put the big Bible on it."

"HAVE you license in Pennsylvania?" asked a Buffalo young lady, deeply interested in temperance work, of a Pittsburg visitor. "License," replied the latter, "I should think we had. Why, you can't even get married without one."

TAKE A PILL

to regulate the bowels and drive away the sick of bilious headache which is the result of constipation. But don't rack your frame and overburden your organs by taking the old-fashioned great, drastic, griping pills. Science makes rapid advances, and Dr. Pierce's "Pleasant Purgative Pellets" are the result of careful study and skilful preparation. They are entirely vegetable, and operate without disturbance to the organs of the body, or to the occupation or diet of the patient.

"Yo' says dey pump dat are coal ile outen the yarth? Den, horcay, you looks our fer fun one o' dese days! Fer when da ile all clean gone offen de yarth's axle she boun' to get a fire, and den prophecy be 'stablished shuah nuff!"

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

A GOOD old Congregational deacon, living in a small town not far from Rutland, Vt., was recently taken to task for "hoss-racin'" on Sunday. His defence was: "I don't approve of hoss-racin', but when another member of the Church becomes so godless as to try to pass me on the road comin' home from meetin', I feel it my duty to the Church to let out a leetle on the reins just to keep him from putting his trust in earthly things."

A RADICAL CHANGE.—The best eradicator of foul humours in the blood is Burdock Blood Bitters. A few bottles produce a radical change for the better in health and beauty. It removes the blood taint of Scrofula, that terrible disease so common in this country.

HE had been out for a day's fishing, and, as he proudly displayed the contents of his basket to his wife, she exclaimed: "Oh! John, aren't they beauties! But I've been so anxious for the last hour, dear!" "Foolish little one!" said John, caressingly: "Why, what could have happened to me?" "Oh! I didn't worry about you, love; but it grew so late I was afraid before you got back to town the fish markets would all be closed."

The Horsford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

Brantford Ladies' College.

(PRESBYTERIAN.)

The Thirteenth Session of this College will open on Wednesday, the 1st September, 1886.

The number of resident students received is limited, thus affording an opportunity of personal oversight and special attention to the young ladies in all matters appertaining to their social and religious life in the College.

The attention of parents and guardians, who have daughters or wards to educate away from home, is called to the record of this institution, and to the special advantages offered:

1. The thoroughness and high standard of the educational work accomplished. 2. The special qualifications of the teachers in their respective departments. 3. The special advantages offered in French conversation; no less than three of the staff are able to converse freely in French. 4. The healthful location and the beauty of the surroundings. 5. The religious influences thrown around the young ladies whilst prosecuting their education during a very important period of life.

THE MUSIC DEPARTMENT is under the able direction of PROFESSOR GARRETT. Instruction is given on the Organ, Piano and Violin. Special attention to voice culture. THE ART DEPARTMENT continues under the management of the well-known artist, PROFESSOR MARTIN.

Send for the new Calendar, which contains important announcements of changes, in college terms, in staff, and in the special inducements offered in the Music and Art Department.

T. M. MACINTYRE, LL.B., Ph.D., Principal.

HONOUR FOR CANADA.

THE "KARN ORGAN."

MESSRS. D. W. KARN & CO., of Woodstock, Ont., have just closed a CONTRACT for

3,500

(Three Thousand Five Hundred) ORGANS at the COLONIAL EXHIBITION, London, England. This is unprecedented in the Trade, and evidences conclusively the superiority of the "KARN ORGAN." This makes two hundred and fifty-five car loads.

GOLD! GOLD! GOLD!

This is what thirteen well-known city bakers have to say on the subject. It is signed also by the steward and head bakers of the Rossin House and Queen's Hotel.

"We, the undersigned Bakers of the city of Toronto, do hereby testify that we are using the Pure Gold Baking Powder, and consider it the best Baking Powder in this country, being always reliable and uniform in quality and strength. We find it produces better results than we have ever been able to obtain from using any other preparation, and have never found evidences of any 'soda taste' or discolouration in using it."

- EDWARD LAWSON, 93 King St. East.
- GEORGE S. McCONKEY, 155 Yonge St.
- JAMES WILSON, 497 and 499 Yonge St.
- JOSEPH TAIT, 660 Yonge St.
- C. J. FROGLEY, 750 Yonge St.
- GEORGE FLETCHER, 60 Bathurst St.
- ROBERT F. DALE, 463 Queen St. West.

- CHARLES TAGGART, 299 King St. West.
- J. D. NASMITH, Corner of Jarvis and Adelaide.
- JOHN DEMPSTER, Argyle St.
- JOHN S. BOYD, Steward, Rossin House.
- P. J. CHORMAN, Baker, Rossin House.
- W. HANKAMMER, Baker, Queen's Hotel.

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BARRIE.—At Barrie, on Tuesday, 27th July at eleven a.m.
LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
REGINA.—In Regina, on Tuesday, August 20, at eleven a.m.
BRITISH COLUMBIA.—In St. Andrew's Church, New Westminster, on the first Tuesday of August, 1886, at ten a.m.
QUEBEC.—In Sherbrooke, on the 22nd July, at ten a.m.
TORONTO.—In the usual place, on Tuesday, September 7, at ten a.m.
CHATHAM.—In First Presbyterian Church, Chatham, on Tuesday, 10th August, at eleven a.m.
PETERBORO.—In St. Andrew's Church, Peterboro', on Tuesday, September 21, at half-past ten a.m.
PARIS.—In St. George, on the 14th September, at ten a.m. Session Records will be called for.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 20, at three p.m.

BIRTHS, MARRIAGES, AND DEATHS.

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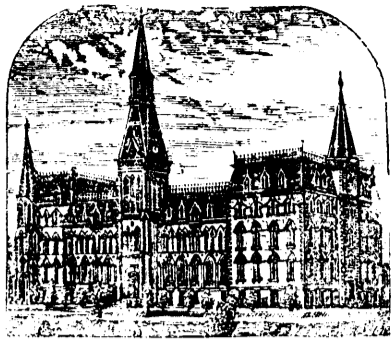
At Cobourg, on July 9th, the wife of Mr. J. Henderson, Bank of Toronto, of a daughter.

MARRIED.

At Beauharnois, on the 15th July, by the Rev. W. Coulthard, brother-in-law of the bridegroom, assisted by the Rev. James M. Boyd, D.D., Robt. Kilgour, of Kilgour Bro., Toronto, to Clara, daughter of the late Wm. Govan, merchant, Glasgow, Scotland.

DIED.

On the 11th inst., at 443 Church street, Toronto, Isabella Irving Kennedy, the beloved wife of James Stanbury, commission agent. Deceased was third daughter of Mr. W. Kennedy, merchant, Manchester, and niece of the late Rev. Edward Irving, National Scottish Church, London, England.



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