

**Technical and Bibliographic Notes / Notes techniques et bibliographiques**

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 15.—No. 22.  
Whole No. 746.

Toronto, Wednesday, May 26th, 1886.

\$2.00 per Annum, in advance.  
Single Copies Five Cents.

A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date upon address slip, and if not made within two weeks advise us by post card.

## Books.

### RECENT PUBLICATIONS OF THE RELIGIOUS TRACT SOCIETY.

HISTORY OF PROTESTANT MISSIONS IN INDIA. By the Rev. M. A. Sherring, LL.D. \$1 80  
IN SOUTHERN INDIA. By Mrs. Murray-Mitchell. 1 80  
EVERY-DAY LIFE IN SOUTH INDIA; or the story of Cooposwamey. 1 10  
EVERY-DAY LIFE IN CHINA. By Edwin J. Dukes. 1 50  
OLD HIGHWAYS IN CHINA. By Isabella Williamson. 1 50  
MADAGASCAR AND FRANCE. By George A. Shaw. 1 80  
HINDUISM, PAST AND PRESENT. By J. Murray-Mitchell. 1 25  
SHORT CHAPTERS ON BUDDHISM. By Bishop Titcomb. 0 90

JOHN YOUNG,  
UPPER CANADA TRACT SOCIETY,  
48 King Street West, Toronto.

### JUST PUBLISHED.

#### NEW BOOK

BY THE  
Rev. Dr. Taylor, of New York.  
"Joseph, the Prime Minister."  
Post free, \$1.50.

CANADIAN AGENT:  
JAMES BAIN & SON,  
Booksellers, - Toronto.

### WESTMINSTER SABBATH SCHOOL HYMNAL.

THE WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D., and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 35 cents.

An edition containing the words only is also published. Paper, 10 cents; Boards, 15 cents; Leather 25 cents.

N. T. WILSON,  
Agent Presbyterian Board of Publication,  
180 DUNDAS ST., LONDON, ONT.

### S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

### W. Drysdale & Co.,

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,  
232 St. James Street, Montreal.

LITERARY REVOLUTION.—S. U. NELSON & Co.'s Library Association supplies its members with any book published at wholesale prices. Any person sending \$4 receives a certificate of membership, and is entitled to the privileges of the Association for one year. As a further inducement to new members a handsome volume published at \$5 will be mailed free. Write for catalogue and full information to R. SPARLING, General Agent, P. O. Drawer 2674, Toronto.

## Books and Stationery.

### WORKS BY REV. S. H. KELLOGG, D.D.

THE LIGHT OF ASIA AND THE LIGHT OF THE WORLD. A comparison of the Ethics of Buddha with the Doctrines of the Christian Religion. Cr. 8vo. \$2.25.

"Professor Kellogg is very successful in showing the superiority of practical Christianity over practical Buddhism. His book affords an opportunity of learning what Buddhism really is from one who has actually seen it. There is no other book in the English language which exactly fills the place of this book."—*Sunday School Times*.

THE JEWS; OR, PREDICTION AND FULFILLMENT. An Argument. 12mo. \$1.25.

"We have been greatly pleased while reading this treatise. Dr. Kellogg sees in the Jews remarkable evidence of the inspiration of Scripture, and he makes his readers see it too. The argument is full of force. He believes in the literal conversion and restoration of Israel, and the personal premillennial advent of our Lord; but he does not indulge in wild prognostications as so many interpreters have done. The whole work tends to confirm the faith of the remnant of believers who find themselves bearing witness in this age of mingled scepticism and superstition."—*Rev. C. H. Spurgeon*.

FROM DEATH TO RESURRECTION; or Scripture Testimony Concerning the Sainted Dead. 16mo. 50 cents.

ARE PRE-MILLENIALISTS RIGHT? Cr. 8vo., paper. 30 cents.

S. R. BRIGGS,  
Toronto Willard Tract Depository.

### NORTH AMERICAN LIFE ASSURANCE CO., TORONTO.

Hon. A. MACKENZIE, M.P., President:

On behalf of Mrs. Blanchard, I beg to acknowledge the receipt through your Mr. Carlile, of draft for \$15,000, in full payment of policy No. 0,242 on the life of her late husband Sedley Blanchard, Q.C., who died from typhoid fever, on the 7th of March last, and have to thank you for your prompt settlement.

Your truly,  
JOHN F. BAIN,  
Of Bain, Mulock, Perdue & Morphy, formerly Bain, Blanchard & Mulock,

### WE HAVE BOUGHT THE ENTIRE STOCK OF

J. P. Moore Co.'s Fishing Tackle and Dog Collars,

which we are now selling off at greatly reduced rates. Come before they are all gone. Mail orders promptly attended to.

AIKENHEAD & CROMBIE'S,  
Cor. King and Yonge Sts., Toronto.

### KILGOUR BROTHERS,

Manufacturers and Printers.

PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.

21 and 23 Wellington Street W., Toronto.

### W. H. FERGUSON, CARPENTER,

81 Bay Street, Corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

THE HECTIC FLUSH, pale hollow cheeks and precarious appetite, indicate worms. Freeman's Worm Powders will quickly and effectually remove them.

## Miscellaneous.

### RATES REDUCED.

The Standard Life Assurance Co'y.  
ESTABLISHED 1825.

Head Offices—Edinburgh, Scotland; and Montreal, Canada.

Total Risks, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$352,000.

W. M. RAMSAY, Manager.  
THOMAS KERR,  
240 Gerrard Street, Toronto, Inspector.

## Professional.

### ROBINSON & KENT, BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, &c.

OFFICE.—Victoria Chambers, 9 Victoria Street, Toronto.

J. G. ROBINSON, M.A. HERBERT A. E. KENT.

### PROF. VERNON'S ELECTROTHERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto.

Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

JOHN B. HALL, M.D., HOMOEOPATHIST, 326 and 328 Jarvis Street. Specialties—Children's and Nervous Diseases. Hours—9 to 11 a.m., 4 to 6 p.m., Saturday afternoons excepted.

J. W. ELLIOT, DENTIST,  
43 & 45 King Street, West.

New mode celluloid, Gold and Rubb. Base, Separate or Combined: Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, ARCHITECT, CADE BUILDING, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth, \$8.  
Teeth filled in the highest style of the art and warranted for ten years.

EDWARDS & WEBSTER, ARCHITECTS,  
Room "J," first floor, Toronto Arcade, Yonge St., Toronto.

STEWART & DENISON, Architects, &c.,  
64 KING ST. EAST, TORONTO.

WM. R. GREGG, ARCHITECT,  
9 VICTORIA ST., TORONTO,

GORDON & HELLIWELL, ARCHITECTS,  
26 KING STREET EAST, TORONTO.

PETER MCINTYRE,  
27 ADELAIDE STREET EAST,  
Steamboat & Excursion Agent, Real Estate and Life Insurance.  
Several Island Cottages for Sale and Rent, also Island Lots for Sale.

## Miscellaneous.

### CHURCH GLASS

Executed in all Styles.

Designs and Estimates on application.

JOS. MCCAUSLAND & SON,  
76 King Street West, Toron. o.

SITUATIONS VACANT.—THE International Book and Bible House, 46 & 48 Front St. East, Toronto, are publishing the best selling subscription books in the market. Their Family Bibles are superb; in fact, unequalled by any now before the public. Three men and two ladies wanted at once. Permanent engagement if desired upon liberal terms. For particulars address the Manager, H. E. Kennedy, Toronto.

ESTABLISHED 1859.  
FINE PERFUMES, FINE TOILET REQUISITES, THE PUREST IN DRUGS. We are direct importers of Sponge and Chamomile. Rose's Lavender Water in two sizes, 25c. and 50c. per bottle.  
ROBERT R. MARTIN & CO., Pharmacists and Perfumers, Cor. Queen and Yonge Sts. Always open.

MISS M'LEOD, DOCTOR OF MAGNETISM, is now permanently settled in Toronto, and solicits a call from all who are suffering. Her treatment is successful in ninety-nine cases out of a hundred. Rheumatism, Neuralgia, Catarrh, Fits, Salt Rheum, Weak Lungs, Kidney and Liver Complaints, and other diseases too numerous to mention. Positively no medicine used. Consultation free. Office and residence, 269 Sherbourne Street.

### HAMS AND BREAKFAST BACON.

Our Goods are Mild, Sugar Cured and Full Flavoured. Ask your Grocer for them.

JAMES PARK & SON,  
St. Lawrence Market and 161 King Street West.

### A. J. WALSH & CO., FAMILY BUTCHERS,

505 1/2 YONGE ST., Toronto. Telephone No. 3,117.  
MEATS.—Beef, prime cuts, 12c. to 14c.; Fore-quarter cuts, 5c. to 10c.; Inferior cuts; Prime steaks 12c. to 14c.; Round steaks, 9c. to 12c.; Mutton hind qrs., 8c. to 10c.; Mutton, fore qrs., 5c. to 7c.; Lamb, hind qrs., 10c. to 12 1/2c.; Lamb, fore qrs., 7c. to 9c.; Venison, 6c. to 12c.; Pork, roast chop, 8c. to 12c.; Sausages, 9c. to 12c.; Turkeys, each, 60c. to \$2; Chickens, 40c. to 80c.; Geese, 60c. to \$1. VEGETABLES ALWAYS ON HAND.

JOHN SIM, PLUMBER,  
No. 21 Richmond Street East,  
Corner Victoria Street.

HOME-MADE BREAD.  
FRUIT AND OTHER CAKES IN GREAT VARIETY. FLOUR, OATMEAL, ETC., AT  
JAMES WILSON'S BAKERY,  
497 AND 499 YONGE STREET  
Opposite Grosvenor St.

LOOK!  
AGENTS. We pay good men from \$75 to \$150 per month. We stand ahead and lead all rival Tea Houses, and the only Tea House in Canada having an English Importing House connection—our Special Blends being put up for us in London, England. If we are not represented in your District write for particulars. Address, Canada Pacific Trading and Importing Co'y, 120 Bay Street Toronto.

A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUX & Co., Augusta Maine.

**M**'MASTER, DARLING & CO.,  
Being the consolidated firms of  
**A. R. McMASTER & BRO.,**  
AND  
**HENRY W. DARLING & CO.,**  
WHOLESALE  
**Woollen and General  
Dry Goods Merchants,**  
12 FRONT STREET WEST, TORONTO.  
**McMASTER, DARLING & CO.**

**ELIAS ROGERS & CO'Y,**  
Wholesale and Retail Dealers in  
**COAL & WOOD.**

HEAD OFFICE:  
20 KING STREET WEST.  
BRANCH OFFICES:—  
413 YONGE STREET; 769 YONGE STREET AND  
552 QUEEN STREET, WEST.  
YARDS AND BRANCH OFFICES:—  
ESPLANADE EAST, near Berkeley St.; ESPLAN-  
ADE, foot of Princess St.; BATHURST STREET,  
nearly opposite Front Street.

**MACHINE OILS.**  
Farmers, Millmen and all Oil  
Consumers,  
**LARDINE**  
Machine Oil is the Best Lubricator in  
the Market.  
The very best Cylinder Oil, Wool Oil, Harness  
Oil, etc., always in stock.  
**ILLUMINATING OILS.**  
Try our Canadian Coal Oil "Sunlight"; American  
"W. W." "Solene." Quality unsurpassed.

**M'COLL BROS. & CO.,**  
TORONTO.

USE  
**GOLD SEAL  
BAKING POWDER.**  
ABSOLUTELY PURE.

Ladies who are particular about their baking must  
use it in preference to any other powder.

ASK YOUR GROCER FOR IT.

THE  
— IMPROVED —  
**Model Washer  
and Bleacher**

ONLY WEIGHS 6 LBS.  
Can be carried in a  
small valise.

Pat. Aug. 2, 1884.  
C. W. Dennis, Toronto.

SATISFACTION GUARANTEED OR  
MONEY REFUNDED.

**\$1,000 REWARD** FOR ITS SUPERIOR.  
Washing made light and  
easy. The clothes have that pure whiteness which  
no other mode of washing can produce. No rubbing  
required—no friction to injure the fabric. A ten-  
year-old girl can do the washing as well as an older  
person. To place it in every household, the price has  
been placed at \$3, and if not found satisfactory,  
money refunded. See what *The Baptist* says:  
"From personal examination of its construction and  
experience in its use we commend it as a simple, sen-  
sible, scientific and successful machine, which suc-  
ceeds in doing its work admirably. The price, \$3,  
places it within the reach of all. It is a time and  
labour-saving machine, is substantial and enduring,  
and is cheap. From trial in the household we can  
testify to its excellence."  
Delivered to any express office in Ontario or Que-  
bec, charges paid, for \$3.50.

**C. W. DENNIS, 213 Yonge St., Toronto**  
Please mention this paper.

**WANTED—LADY** Active and intelligent, to repre-  
sent in her own locality an old  
firm. References required. Permanent position and  
good salary. **GAY & BROS., 14 Barclay St., N.Y.**

**FEVER** colic, unnatural appetite, fret-  
fulness, weakness, and convulsions, are  
some of the effects of Worms in Children;  
destroy the worms with **Dr. Low's Worm  
Syrup.**

**DR. DORENWEND'S**



**GREAT GERMAN  
HAIR MAGIC.**  
The most wonderful preparation ever discovered for  
restoring the natural colour and vitality of the hair.  
Prevents falling, causes a heavy growth, and removes  
dandruff, and is a splendid dressing. Price \$1 per  
bottle, or six for \$5. Sent to any address on receipt  
of price. Address **A. DORENWEND, Sole Manu-  
facturer for United States and Canada, Paris Hair  
Works, 105 Yonge Street, Toronto, Ont.**

**JAMES PYLE'S**



**PEARLINE**  
THE BEST THING KNOWN  
FOR

**Washing and Bleaching**  
In Hard or Soft, Hot or Cold Water.  
SAVES LABOUR, TIME and SOAP AMAZING-  
LY, and gives universal satisfaction. No family,  
rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well  
designed to mislead. PEARLINE is the ONLY  
SAFE labour-saving compound, and always bears  
the above symbol, and name of  
**JAMES PYLE, NEW YORK.**

**CAMPBELL'S  
TONIC  
ELIXIR**

This agreeable yet potent prepara-  
tion is especially adapted for the relief  
and cure of that class of disorders  
attendant upon a low or reduced state  
of the system, and usually accompanied  
by Pallor, Weakness and Palpitation  
of the Heart. Prompt results will  
follow its use in cases of Sudden Ex-  
haustion arising from Loss of Blood,  
Acute or Chronic Diseases, and in the  
weakness that invariably accompan-  
ies the recovery from Wasting Fevers.  
No remedy will give more speedy relief  
in Dyspepsia or Indigestion, its action  
on the stomach being that of a gentle  
and harmless tonic, exciting the organs  
of digestion to action, and thus affording  
immediate and permanent relief. The  
carminative properties of the different  
aromatics which the Elixir contains  
render it useful in Flatulent Dyspepsia.  
It is a valuable remedy for Atonic  
Dyspepsia, which is apt to occur in  
persons of a gouty character.

For Impoverished Blood, Loss of  
Appetite, Dependancy, and in all cases  
where an effective and certain stimu-  
lant is required, the Elixir will be  
found invaluable.  
In Fevers of a Malarial Type, and  
the various evil results following expo-  
sure to the cold or wet weather, it will  
prove a valuable restorative, as the  
combination of Cinchona Calisaya and  
Serpentaria are universally recognized  
as specifics for the above-named disor-  
ders.

Sold by all Dealers in Family Medicines.  
Price, \$1 per Bottle, or  
Six Bottles for \$5.  
**Davis & Lawrence Co. (Limited)**  
SOLE AGENTS,  
MONTREAL, P.Q.

**NATIONAL PILLS** are sugar-coated,  
mild but thorough, and are the best Stom-  
ach and Liver Pill in use.

Scientific and Useful.

To blacken a stove easily, shave a little  
soap into the polish, and moisten with boiling  
water. A little turpentine added is an im-  
provement.

LOVELY little waste-paper baskets can be  
made out of old fishing-hats stiffened with  
a coat of copal varnish, and held in the centre  
by a twist and bow of yellow and garnet satin  
ribbon. This inside may be lined or not, as  
fancy dictates.

A SECRET FOR THE LADIES.—The great  
secret of beauty is pure blood. Eruptions  
and all blotches that disfigure the face may  
be quickly cured by Burdock Blood Bitters.  
Annie Heath, of Portland, certifies that she  
was cured by this remedy, after suffering for  
two years.

TO MAKE CALICOES WASH WELL.—In-  
fuse three gills of salt in four quarts of boiling  
water and put the calicoes in while hot, and  
leave them till cold. In this way the colours  
are rendered permanent and will not fade by  
subsequent washings.

PEA SOUP.—Soak a quart of split peas  
over night; wash them from the water, and  
boil with four quarts of soup stock, onions,  
carrots, celery and turnips; season with salt  
and pepper. Stir frequently or it will burn.  
Strain and serve with toasted bread.

JAMES PYLE'S PEARLINE is the very best  
assistant for washing or bleaching, no matter  
whether by use of cold or hot water. As a  
labour-saving article it deserves especial  
mention.

FRUIT JUMBLES.—Three-quarters of a  
pound of butter, one pound of sugar, five  
eggs, one teacupful of milk, one teaspoonful  
of soda, one and one-quarter pounds of flour,  
one-quarter of a pound of currants. Drop  
them on tins with a spoon, and bake in a  
quick oven.

CHOCOLATE MACAROONS.—Three-qua-  
rters of a pound of blanched almonds, one  
pound of powdered sugar, one-quarter of a  
pound of grated chocolate, the whites of  
three eggs beaten to a froth; mix all together  
to stiff paste; drop them on a sheet of white  
paper on a pan, and bake in a moderate  
oven.

SORE THROAT.—The best cure we know  
of for sore throat is a gargle of Pain-Killer  
and water—it acts like magic.

PRESSED CHICKEN.—The chicken should  
be nicely jointed, and put into a kettle with  
just enough water to cover. Cool until the  
meat will slip from the bone. When done,  
take out all the bones. Spread a napkin over  
a cake tin, and lay in the pieces of meat, al-  
ternating the dark and white meat. Fold  
the cloth over the top, and place over it  
another pan, which will fit in to press upon  
the chicken. Place a heavy weight on the  
pan and let it stand until cold.

OYSTER FRITTERS.—Make a batter as for  
ordinary fritters, except in place of all milk  
for the wetting use half oyster liquor. Have  
the batter thick enough not to spread on the  
fat when cooking, but not so thick as to be  
tough. Nice beef drippings or suet are best  
to cook the fritters in, and there should be  
only enough so they will slip around but not  
float. When the batter is ready, take up  
one tablespoonful at a time, put an oyster in  
the spoon and have the fat sissing hot.

WORTH REMEMBERING.—There is prob-  
ably no better relaxing remedy for stiff  
joints, contracted cords, and painful conges-  
tion, than Hagyard's Yellow Oil. It cured  
Mrs. John Siddell, of Orton, Ont., who was  
for years afflicted with contraction of the  
bronchial pipes and tightness of the chest. It  
is the great remedy for internal or external  
pain.

BEEF ROLLS.—Have the beef cut from the  
round as thin as it can possibly be and hold  
together. Then cut the steaks in pieces  
three or four inches wide and a little longer.  
Cut some thin slices of bread a little smaller  
than the pieces of meat, remove the crust  
and lay on the meat. Add to this a tiny  
slice of onion thin as a wafer, sprinkle with  
salt and pepper and flavour with any herb  
that is liked, only be careful to use it spa-  
ringly. When all are ready, roll each piece  
tightly, and tie with a string. They should  
look like sausage. Lay them in a porcelain  
kettle and pour some thin stock over them—  
just enough to cover them. The kettle must  
be covered and kept where the contents will  
just simmer, for five hours. Then remove  
the rolls to a hot dish and thicken the gravy;  
colour it with a little caramel and pour it  
over the rolls.

Consumption can be Cured.  
Not by any secret remedy, but by proper, healthful  
exercise and the judicious use of Scott's Emulsion of  
Cod Liver Oil and Hypophosphites, containing the  
healing and strength-giving virtues of these two val-  
uable specifics in their fullest form. Prescribed uni-  
versally by Physicians. Take no other.

THEY SAY

"LOVE LAUGHS AT LOCKSMITHS,"

And we all know that a Million  
Combination Lock won't keep  
the average small boy in the  
house if there happens to be a  
Circus in town, or a favourable  
opportunity presents itself for  
fixing a tin pot attachment  
to an orphan dog's tail; but  
only give him one of the LI-  
QUOR TEA CO.'S attractive Boy's  
Books, and the enthusiastic way  
in which he will whistle "Home,  
Sweet Home," and stay there  
to, is surprising.



**CURES ALL HUMORS,**

from a common Blotch, or Eruption,  
to the worst Scrofula, Salt-rheum,  
"Fever-sores," Scaly or Rough Skin,  
in short, all diseases caused by bad blood and  
conquered by this powerful, purifying, and  
invigorating medicine. Great Eating Ul-  
cers rapidly heal under its benign influence.  
Especially has it manifested its potency in  
curing Tetter, Rose Rash, Boils, Car-  
buncles, Sore Eyes, Scrofulous Sores  
and Swellings, Hip-Joint Disease,  
White Swellings, Gout, or Thick  
Neck, and Enlarged Glands. Send ten  
cents in stamps for a large treatise, with col-  
ored plates, on Skin Diseases, or the same  
amount for a treatise on Scrofulous Affections.  
"THE BLOOD IS THE LIFE."  
Thoroughly cleanse it by using Dr. Pierce's  
Golden Medical Discovery, and good  
digestion, a fair skin, buoyant spir-  
its, vital strength, and soundness of  
constitution, will be established.

**CONSUMPTION,**

which is Scrofulous Disease of the  
Lungs, is promptly and certainly arrested  
and cured by this God-given remedy, if taken  
before the last stages of the disease are reached.  
From its wonderful power over this terribly  
fatal disease, when first offering this now ce-  
lebrated remedy to the public, Dr. PIERCE  
thought seriously of calling it his "Con-  
sumption Cure," but abandoned that name  
as too limited for a medicine which, from its  
wonderful combination of tonic, or strength-  
ening, alterative, or blood-cleansing, anti-bilious,  
pectoral, and nutritive properties, is unequalled,  
not only as a remedy for consumption of the  
lungs, but for all

**CHRONIC DISEASES**

OF THE  
**Liver, Blood, and Lungs.**

If you feel dull, drowsy, debilitated, have  
sallow color of skin, or yellowish-brown spots  
on face or body, frequent headache or dizz-  
iness, bad taste in mouth, internal heat or chill,  
alternating with hot flashes, low spirits and  
gloomy forebodings, irregular appetite, and  
coated tongue, you are suffering from Indi-  
gestion, Dyspepsia, and Torpid Liver,  
or "Billousness." In many cases only  
part of these symptoms are experienced. As  
a remedy for all such cases, Dr. Pierce's  
Golden Medical Discovery has no  
equal.

For Weak Lungs, Spitting of Blood,  
Shortness of Breath, Bronchitis,  
Severe Coughs, Consumption, and  
kindred affections, it is a sovereign remedy.  
Send ten cents in stamps for Dr. Pierce's  
book on Consumption. Sold by Druggists.

PRICE \$1.00, OR 6 BOTTLES  
FOR \$5.00.

World's Dispensary Medical Association,  
Proprietors, 663 Main St., BUFFALO, N. Y.

**Pierce's LITTLE  
Pleasant LIVER  
Pills.**

ANTI-BILIOUS and CATHARTIC.  
Sold by Druggists. 25 cents a vial.

**\$500 REWARD**  
is offered by the proprietors  
of Dr. Sage's Catarrh Remedy  
for a case of catarrh which they  
cannot cure.  
If you have a discharge from  
the nose, offensive or other-  
wise, partial loss of smell, taste,  
or hearing, weak eyes, dull pain  
or pressure in head, you have Catarrh.  
Thousands of cases terminate in consumption.  
Dr. Sage's CATARRH REMEDY cures the worst  
cases of Catarrh, "Cold in the Head,"  
and Catarrhal Headache. 50 cents.

# THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, MAY 26th, 1886.

No. 22.

"In every respect a credit to the Presbyterian Church in Canada."—*Barrist Gazette.*

## THE CANADA PRESBYTERIAN,

PUBLISHED EVERY WEDNESDAY BY THE  
Presbyterian Printing and Publishing Co.

"Without doubt the best religious publication in Canada, and a well come visitor to thousands of families."—*Stratford Beacon.*

THE PRESBYTERIAN is recommended by the General Assembly as "worthy the hearty support" of the ministers and members.

AN Agent wanted in every congregation in the Dominion. Liberal commissions to suitable persons. Specimen copies mailed free on application. Apply at once to

C. BLACKETT ROBINSON, Toronto.

## Notes of the Week.

NOTWITHSTANDING a healthier state of public feeling in reference to Mr. Charlton's bill for the punishment of seduction, it is being pruned down and rendered less effective at every turn. Last week the measure was returned from the Senate so modified that Mr. Charlton described the amendments as very objectionable, and he reluctantly assented to them only on the principle that the mutilated bill was better than no bill at all.

THE *Sherbrooke Examiner* says: While walking along one of our streets the other day, we met a school boy, for he had school books under his arm, puffing away at a pipe. The lad was, from appearance, from ten to twelve years of age. Whatever may be said in favour of tobacco, and very little can be said for it, the effect is most pernicious in one so young. Massachusetts has a law prohibiting the sale of tobacco to minors under sixteen years of age.

WITH the advent of warm weather the duty of attending carefully to the requirements of sanitary law, in other words to thorough cleanliness, physical, domestic, moral and municipal, becomes urgent. There ought to be in every dwelling plenty of pure air, and a plentiful supply of pure water. The calamities of last season, small-pox and cholera, are not at present menacing, but the former has given a hint of its existence in parts of Quebec Province, and the latter has intimated a possible descent upon Italy and France. Let us hope that these sad scourges will this season be held in check.

THE disestablishment movement has manifested itself in Sweden. The Lutheran Church, both in Sweden and Norway, is the Church by law established. Dissenting Churches have of late years, for various reasons, sprung into existence, and in some of the larger centres of population such churches have developed considerable strength. With the growth of dissent has grown the desire for equality, and the jealousy and dislike of a favoured class. A few earnest men at Stockholm have started the Religious Liberty Union, and have issued a prospectus. Several tracts also have been published setting forth their grievances.

AT the sixteenth anniversary of the Woman's Board of Foreign Missions of the Presbyterian Church in the United States, held lately in Brooklyn, the attendance was large, and the public interest unusual. There were present a Syrian lady and a Hindu *pundita*. The latter is a remarkable woman, still young, but old enough to have committed to memory the whole of the Rig Vedas. She is a recent convert to the Gospel, and came to America to study medicine in order to be helpful to her countrywomen. She speaks English with accuracy and fluency. A Bible presented to her by a Presbyterian missionary was the instrument of her conversion.

THE Toronto Women's Christian Temperance Association is not exclusively occupied with matters of merely speculative interest; they are constantly devising means by which the weak, the helpless, the tempted and the criminal may be benefited; they are constantly engaged in the work of practical benevo-

lence. Last week they held their twelfth annual meeting, at which philanthropic ministers, laymen and ladies assisted. Encouraging work in the Boarding House, Prison Gate Mission, the Relief Society, and the Girls' Industrial Institute was reported. These departments of good doing are deserving of much more encouragement than they have yet received.

IF ministers do not denounce the corruption so manifest in political life as at present urged to do, they at least pray for those to whom is entrusted the government of this Dominion. Readers of the daily journals cannot help wondering why these prayers remain seemingly unanswered. Certainly the dense political atmosphere of Ottawa has not become either purer or healthier of late. What with manifest lying, jobbery of all kinds, and discreditable compacts coming to light may there not be a misgiving that our august rulers, that is some of them at least, are past praying for? The Christian citizen can neither expect nor desire that every member of Parliament should pronounce the same political shibboleth as himself, but he ought to desire and pray and vote for such law-makers as fear God and hate covetousness.

A VERY pleasing and enjoyable entertainment was last week held in the Normal School in connection with the Toronto Chatauqua Literary and Scientific Circle. Mr. L. C. Peake, president, occupied the chair and briefly detailed the great progress made by the institution since its commencement. There were circles throughout the United States, in various parts of the Dominion, in European countries and in Japan, where much good was being done. The musical part of the entertainment was well sustained by amateur and professional artists. The Rev. H. M. Parsons delivered an earnest address showing the value of the Chatauqua movement in promoting Bible study. It is giving a most healthful impetus to intellectual, moral and spiritual culture. The success of this institution is a hopeful sign of the times.

THE American Congress of Churches, whose object is to promote Christian union and to advance the kingdom of God by a free discussion of the great religious, moral and social questions of the time, hold their second annual meeting at Cincinnati this week. It is composed of representative men of all the leading Christian denominations. Among Presbyterian members we notice the names of Dr. Ormiston and Anson D. F. Randolph. Topics arranged for discussion are, A True Church; its Essentials and Characteristics; The Present Necessity for a Restatement of Christian Beliefs; Readjustment in the Church to Meet Modern Needs—in City and Country, and in Foreign Mission Fields; Religion and our Public Schools; The Workingmen's Distrust of the Church; its Causes and Remedies, and other subjects. Governor Foraker will preside, and the Roman Catholic Bishop of Cleveland, Hon. Everett P. Wheeler, Henry George and many others are expected to take part in the discussions.

ON the first day of the present month the Canada Temperance Act went into force in a number of counties and in two cities. We may be prepared to hear much conflicting testimony as to the amount of benefit conferred on the localities where it is now enforced. Much will be said of evasions of the law, and more of the improved condition of the people when drinking places are closed. Unbiased and impartial testimony thus far is decidedly favourable to the good results of adopting the Scott Act. In every place the police cells have had fewer occupants. Streets are more orderly on market days, and an air of improvement is visible in many quarters. It is also plain that where the Act is strictly enforced the law works well. Wherever authorities show indifference in its enforcement there is to be seen more or less open indulgence in drinking. In several places exemplary fines have been inflicted on violators of the law at the outset. Such strict measures are sure

to have a deterrent effect and thus enable this law to have a fair trial. This is all it needs.

LAST week two instances of dastardly outrage on supporters of the Scott Act were reported in Ontario. Rev. James Lawson, Methodist minister at Cobden, when about to leave on a train, was accused by a hotel-keeper, recently fined for violating the Act, of giving the information that lead to conviction. Mr. Lawson denied having informed on the offender, but stated that it was his determination to do all he could to assist in the enforcement of the law and to give information when he got a chance. In default of other argument the infuriated hotel-keeper struck, knocked down and jumped upon his antagonist, on whom he would have inflicted serious injury had not bystanders gone to the rescue. The dynamite outrage at Orangeville has been repeated. The magistrate there who faithfully carries out the Act, for no other reason evidently than his fidelity, has been singled out for the persistent attention of some desperadoes, who, it is to be hoped, will soon get the punishment their crime deserves. Such acts do not tend to make the prohibitory measure unpopular.

COMMENTING on the attitude of certain Scottish United Presbyterian ministers on the Irish Question, the *Christian Leader* says: A somewhat curious feature of the rupture caused by Mr. Gladstone's scheme in the Liberal Party is the prominent part taken in opposition to the Government measures by four at least of the most prominent ministers of the United Presbyterian Church. Both Professors Calderwood and Duff were speakers at the great demonstration in Edinburgh addressed by Lord Hartington and Mr. Goschen, the latter professor indeed presiding at the overflow meeting. Dr. James Brown, of Paisley, whose eloquent appeal persuaded Mr. Goschen to visit that hotbed of Radicalism on Saturday evening, proposed the amendment against the bills at the conferences of Liberal delegates in Glasgow; but, though he expounded his view of the subject with signal force and ability, only nineteen in an assembly exceeding 200 voted in favour of his resolution. At Musselburgh Dr. John Taylor, formerly of Glasgow, took the same course at a meeting of the local Liberals with a similar result. Great as the influence of this quartette may be, we suspect they do not represent the feeling prevalent amongst their brethren.

A TRANSATLANTIC contemporary thus gives expression to an opinion that will be endorsed by many earnest and thoughtful Christians. How much truth, forgotten on both sides of the sea, there is in the recent remark of an American writer on the failure of the Church to put honour on the regular means of grace. "It is often said, when an evangelist comes into a town and secures the hearty co-operation of all the ministers and churches, that if the same rallying could be had around the pastor, or pastors, the result would be the same. It is true. What caused the rally? The evangelist's reputation. He has been so successful elsewhere, it is believed if the conditions are repeated the success will be repeated. And so, perhaps, on the reputation of a man, the Church as one person flies into the work. Suppose, now, the faith in the man were transferred to God and His Gospel." This last sentence is one that will bear pondering. Suppose a Church should conclude that, as God has promised His work should be efficacious, He would certainly keep His promise. Suppose, further, a recollection of the past should confirm that faith. Then, suppose on that noble faith and confidence in the truth of the Lord, the Church should look for blessings at every prayer meeting, and pray every sermon into the hearts of the people, and conduct every Sabbath school in the conviction that God's Word would not return unto Him void? What then? Would that God who blesses the expectations that gather around a special service withhold His blessing from those ordinary means that are baptized with the tears and lifted with the believing prayers of His own people? If the honour we sometimes thoughtlessly put on men were given to God, we would rejoice in unending streams of salvation.



## Our Contributors.

### DR. POLONIUS TO HIS SON WHO GOES TO THE GENERAL ASSEMBLY.

BY KNOXONIAN.

Your mother and I are very glad, my son, to learn that you are a member of the General Assembly. We are very anxious that you should acquit yourself well in the supreme court, and be a credit to your parents. Allow me to give you a few plain words of advice, which may be of some service to you when you take your seat in the highest court of the Church.

The Assembly meets this year in Hamilton. Hamilton is a generous, warm-hearted, ambitious city, largely Presbyterian. The typical Hamilton Presbyterian is a generous, large-hearted man. There is nothing small about him. Calvinism has done a good deal for Hamilton, and Hamilton has done a good deal for Calvinism. I congratulate you, my son, on the privilege of spending ten days in the good city at the head of the lake. If you don't have a good time the fault will be your own. Wherever you are sent to lodge you will be pretty certain to have a good home. If your mother and I hear that you have grumbled or made any fuss about your lodgings, we shall be forced to the painful conclusion that your parent on the female side was too economical in the use of the slipper in your young days. No young man brought up as you were should ever have any feeling other than that of gratitude toward his host and hostess. No gentleman ever has.

Let me tell you a little story, my son. Years ago a young minister attended his first Assembly in Hamilton. He was sent by one of the Hamilton ministers to lodge with a Hamilton merchant of those days. He went with considerable reluctance, as the merchant was a total stranger. He was warmly welcomed, and kindly treated. A friendship grew up that increased as the years rolled by. There is scarcely a room in the manse of that minister that does not contain some token of that good Hamiltonian's friendship. Years afterward this minister stood by the open grave of his friend, and as the coffin was let gently down, the tears could not be kept back. He felt that one of his kindest earthly friends was gone. Now, my son, perhaps you may make just such a friend as that young minister did when you are in Hamilton.

When you take your seat in the supreme court there are some things which you should not do. Don't sit on a back seat, and make sneering, cynical remarks about every member who takes part in the proceedings. If the business of the Church is to be done, any man with common sense enough to go at large ought to know that somebody must do it. Somebody must move resolutions, and read reports and discuss questions, and sit on committees. A member that can do nothing better in the supreme court of his Church than sit on a back seat and say Dr. A is pushing himself forward, or Dr. B is very officious or Prof. C is meddling, or Mr. D is trying to get his name in the minutes, has not the raw material in him out of which a good Assembly man can be made. All that may be true of a few men—very few—but to make such remarks about everybody who takes part in the proceedings is conduct that ought to be a long way beneath the character of a Presbyterian minister. Remember, my son, that bile and conceit are the principal sources from which such cynical remarks flow. Let the cynic get rid of his bile, and get a prominent place himself, and he will pose on the platform as pompously as anybody, and perhaps do very little business, and not do that little well.

If you take any part in the proceedings, my son, do it modestly and with the tone and manner of a gentleman who thinks he is right, but may possibly be mistaken. Older and wiser men than you have often been mistaken. Even your father has been mistaken at times. The whole General Assembly has made occasional mistakes. Five years ago the General Assembly started that Scheme called the "Common Fund" for the support of our colleges. The founders were so ecstatic at the birth of this Scheme that they asked the General Assembly to give thanks! Who gives thanks for that fund now? The bantering has the consumption or some other fell disease that makes it grow small by degrees and very much less, though not beautifully so. A good many Presbyterians, not conspicuously foolish, are getting ready to give thanks at its burial. No doubt the Scheme was

started with the best possible intentions, but the fact that it is said to be \$500 behind last year, and \$5,000 less than the Assembly asked, shows that the wisest and best men are quite liable to be mistaken. Therefore, my son, never dogmatize on doubtful and difficult questions. Dogmatism on such questions in the case of young, inexperienced men is too often nothing better than overgrown puppyism. If the wisest and best men in the Church are liable at times to go astray, young men like you should at least remember that you are not absolutely infallible.

You will observe, my son, before you are long in the General Assembly that much precious time is occasionally spent on matters of very little importance. You will observe that too frequently the supreme court takes ten times as much time in discussing *how* or *when* it is going to do a thing as it spends in doing the thing. Such delays are very exasperating. Job himself might lose his temper if he saw three or four hundred men, mostly ministers, spend fifteen minutes in discussing *how* they would do something, the doing of which took just five. But, my son, you should remember that all deliberative bodies work slowly. Our Assembly is not slower than any other deliberative body of the same numbers. It is very much faster and more orderly than some. Four hundred men with equal rights and privileges never do business quickly and never can. Self-government, my boy, means discussion. If we had a Pope in our Church he would run the whole thing himself. There would then be no discussions at all. No speeches either long or short—no resolutions or amendments or points of order, or anything of that kind. But, my son, you must have learned from your Church history that Presbyterian people do not take kindly to Popes—that is to say, those who are not on the watch for the Catholic vote don't. Sometimes an aspiring member has set himself up for Pope in the General Assembly, and some pastors have tried to act as Popes in their congregations, but so far the Pope business in the Presbyterian Church has been a conspicuous failure in all lands. The most courageous man scarcely ever tries it more than once. Therefore, my son, remember that self-government implies discussion, and discussion in large, or even small, bodies implies delay. You cannot have all the blessings of self-government and all the quiet of iron Pope rule at the same time, and you are not as wise a young man as you should be, considering your parentage, if you think so. If you talk too much about delay shrewd people will see that you have never been in Parliament, or in any large deliberative body, and your mother and I would be pained to know that people consider you *green*.

Some other day, before the Assembly meets, I will give you some plain directions on how to make speeches in the Assembly, and will also say something to you about what you should put in your valise along with your linen, etc. Meantime, my son, ponder over the few words I have spoken to you today, and resolve to acquit yourself in the supreme court in a manner that will bring credit to your parents.

### WINTER STATIONS ON THE MEDITERRANEAN.—I.

#### INTRODUCTORY PARAGRAPH.

I propose to describe, in a few letters, the leading characteristics of some of the winter stations on the shore of the Mediterranean—particularly those on the Western Riviera—that portion which extends from Hyères to Genoa—a distance of 203 miles. My object is to aid in a general way invalids and others in selecting the locality which offers the best climate, and the greatest variety of distractions (in the French sense), or means of passing the time pleasantly and profitably. I may begin by saying that the parts of each station sometimes differ more from each other than the stations themselves. None of these are entirely exempt from cold winds; all suffer more or less from the Mistral, or north-west wind.

I shall state some facts regarding the physical features and social customs, as well as the climate, of the different stations between Hyères and San Remo—the former of which is considered the coolest—mean winter temperature, 47.4 degs. Fahr., and the latter the mildest—mean winter temperature, 48.89 degs.—of all the winter resorts on this coast.

As regards the expense of living, I may say that while some places are much dearer than others, those who arrive in good time can make special arrange-

ments with the proprietors of hotels and *pensions* to suit the purse of each—say from eight to twelve francs per day. The charges in the height of the season vary from ten to twenty francs per day.

To invalids who need quiet, sunny walks, Hyères and Bordighera are strongly recommended by those who have made a study of this part of the Riviera. Let me begin with

#### HYÈRES,

the most southerly of these health resorts, as well as the nearest to Paris and England—which is fifty-three miles east of Marseilles and eleven miles east of Toulon, the great French arsenal on the Mediterranean. Like all the winter stations on this coast, Hyères consists of an old town on the sides of a steep hill, to which has recently been added a new town, having fine boulevards lined with handsome shops, good hotels and comfortable *pensions*, fitted to attract foreigners. Villas, too, are built in pretty spots for the use of rich families, with carriage-houses and every modern convenience. This, like all these winter stations, has suffered for some years from the presence of cholera at Toulon and Marseilles, else it would, doubtless, have increased still more in size and in prosperity.

A plain, some two miles in extent, separates Hyères from the sea, and the wooded Maufe mountains (2,556 feet) protect it, to some extent, from the north winds. Palm trees are planted in different parts of the town, which give something of an oriental appearance to the place. In a garden near, animals, birds and plants are reared for the "Jardin d'Acclimation" of Paris, of which it is a branch. Visitors find here a pleasant retreat where they can walk and sit, and make purchases of plants, flowers and milk.

#### THE OLD TOWN,

with its narrow, steep and dirty streets, dark, gloomy abodes and picturesquely clad inhabitants, interests visitors, who are soon found exploring its tortuous lanes. In one of the narrowest streets in old Hyères—Rue Rubaton 7—was born Massillon, the greatest of French preachers, June 24, 1663. His father was a notary, and the business was carried on from father to son in the same house from 1647 to 1834. It will be remembered that on one occasion, when Massillon preached before the court of Versailles, his sermon made the profligate Louis XIV. exclaim, in presence of his court: "Father, I have heard several good orators, and have been satisfied with them, but whenever I hear you I am dissatisfied with myself." It is a pity it did not also lead to reformation.

On the top of the hill on which the old town is built, stands the château of Hyères, 657 feet above the sea. From it a complete view can be had of the town beneath, of the plain, and of the islands some distance from the coast. Walks and drives in the valleys and hills around are numerous, amongst olives, vines and cork trees, the principal

#### PRODUCTS OF THIS COAST.

The trunk of the olive tree has a tendency to separate and form new limbs, so that it is far from being a handsome tree. It can bear a cold of 12 degs. Fahr., while the orange and lemon trees are killed by a cold of 22 degs. The cork-oak trees are numerous here, the bark forming an important article of commerce. A cork tree does not produce fine-grained cork till it is fifty years old.

Naturalists find here the curious caterpillar of the moth—*Bombyx processionaria*—which feeds at night on the leaves of the Aleppo and maritime pine trees. Their nests, shaped like a soda-water bottle, are attached to the branches of these trees. When they leave the nest they go in procession, following each other with great precision. Many rare butterflies are also found about Hyères, one—*Nymphalis Jasius*—is said to be the only representative in Europe of the genus *Charaxes*.

On the summits of the Maures, and on all the mountains bordering the Riviera, grows the heath *Erica arborca*, from whose roots pipes are made. The digging up and preparing of these roots for the Paris manufacturers form an important industry in the mountain villages. In England they are called briar-root pipes, briar being a corruption of the French word *bruyere*, signifying heath.

#### CLIMATE.

Hyères is said to be specially suited to old people and young children whose constitutions need to be strengthened. Dr. Edwin Lee says: "The chief attractions

of Hyères are its climate and the beauty of its environs, which render it an agreeable place of winter abode, even for persons in health, who do not require the animated movement and recreative resources presented by large towns, and who are in tolerable walking condition; the walks and rides, both on the plain and through the cork-tree woods, by which the hills are for the most part covered, presenting considerable variety, while from the more elevated positions charming prospects may be enjoyed." The mean winter temperature is 47.4 degs. Fahr., and the average annual rainfall is twenty-six inches. But the winters vary, both as to the fall of rain and the degree of cold, so that meteorological tables cannot be fully relied on. The climate of Hyères is perhaps less stimulating and exciting than at Cannes and Nice; and "generally it may be said to be fitted for children or young persons of a lymphatic temperament, or of a scrofulous diathesis, either predisposed to consumption, or suffering from the first stage of that disease." Five miles by rail from Hyères is

## LES SALINS,

a poor hamlet, behind which are immense reservoirs for the evaporation of sea-water, principally in July and August. They occupy above 1,000 acres, and produce yearly 20,000 tons of the value of £10,000. The quality of the salt is very coarse, so that it is used chiefly in fish curing. Before continuing his journey east, the tourist, who is not an invalid, should visit by train or *diligence* or, best of all, on foot, the ancient town of

## ST. MAXIMIN

in the hills behind, 1,043 feet above the sea. It was commenced toward the end of the thirteenth century by Charles II. of Sicily, over the underground chapel of St. Maximin of the first century. Externally the church here is ugly and unfinished, but parts of the interior present an admirable combination of elegance and symmetry—the work of a Flemish monk, Frere Louis, in 1692. But the chief attraction is in the Crypt, in which

## MARY MAGDALENE

died after swallowing a consecrated wafer given her by St. Maximin. An elaborately-carved alabaster sarcophagus received her body and one of marble beside it contained some bones of the innocents Mary brought with her from Palestine. Opposite Mary's is the marble sarcophagus of St. Maximin, and then follow others in sculptured marble of Ste. Marcelea (Mary's maid), and of St. Sidonius of the second century. Alas! these are all empty now, the precious relics having been stolen by the wicked revolutionists of 1793, the last persons in the world we should have suspected of coveting such property. Happily in a shrine on the altar is the skull of Mary, and in a kind of bottle the greater part of one of her arm bones, so that the pious pilgrim will be so far rewarded for his journey. The visitor who is not quite satisfied with these can by a little extra trouble visit the cave of Ste. Baume, in which Mary lived thirty-four years. And still further away at the ancient village of Six-Fours is a chapel or house where Mary, sent by her brother Lazarus (!), told the inhabitants about Jesus—the object, I suppose, of her taking such a long and difficult pilgrimage in those early days, unless the journey was performed in the air as the Virgin (was it not?) who transported in this way the house now to be seen at Loretto on the Adriatic shore of Italy.

And here it may not be out of place to say how singular it is that so many early converts to Christianity were transferred either while still in life or after death from eastern to western lands! It was only last year, unless my memory deceives me, that the remains of St. James the Greater were found in the Cathedral of Santiago, through the careful search of the present Archbishop, Cardinal Paya Y Rico; and along with them the remains of two of his disciples, Athanasius and Theodore, whose sacred bodies had been brought to Spain after James had been put to death by Herod. The Archbishop, to ensure the genuineness of these remains, referred the question to the Pope, who sent it to the Sacred Congregation of Rites, which, after full discussion, returned an affirmative reply, to the great satisfaction of the Archbishop and his friends.

Now, if any tourist who visits these scenes is in the least sceptical as to the truth of the above, or dissatisfied with the rare sights with which he has been privileged, the glorious views which have presented themselves on every side will surely compensate for

all dissatisfaction, as well as every defect in reasoning on the part of those who have taken the trouble to enlighten him on subjects at once sacred and profane.

*Bex, Vaud, Suisse, 5th May, 1886.* T. H.

## OUR MASTER'S LEGACY.

PAPER READ BY MISS THOMSON, OF BROOKLIN, AT THE ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, IN LONDON.

When a friend goes out from life—or from life by our side leaving with us a commission or a request, we seek most carefully to comply with the request, or to execute the commission.

We would do this willingly for a stranger, whose only claim upon us was the tie of a common brotherhood; we would do it with tender love for our friend. But if that friend had loaded us with benefits, had made the greatest sacrifices, had even surrendered his life for our good, what words would be strong enough to express our indebtedness to him, or our determination to carry out his most trifling wish? Would we be too busy to heed his requests, or at best give them only a passing thought? Would we be so absorbed in our own pleasure as to have no heart for the work he gave us to do? Would we spend the gifts of his bounty for our personal gratification till we had no money to carry out his will? Were such questions seriously asked us we would consider them an insult. And yet in all seriousness we may ask them of ourselves. Has not our Friend given Himself even to the death for us? Has He not left us a dying commission, "Preach the Gospel to every creature"? How have we fulfilled His trust?

It is related of an officer in her Majesty's service that he was asked by a friend, "If the Queen should give to you and your fellow-officers a message, to be delivered to every individual in the world, how long would you need to carry out her instructions?" After a few moments' thoughtful consideration he answered: "I think we could do it in eighteen months." And eighteen centuries have passed since our Master gave His mission! How has it been executed? It is estimated that the population of the world is about 1,424,000,000. Of this number 170,000,000 are Mohammedans, 190,000,000 Roman Catholics, and 855,000,000 are absolutely heathen, practising idolatrous rites which in their very nature degrade and destroy. One hundred and sixteen millions are nominally Protestant Christians. It is scarcely necessary to remind any one here of the tremendous limiting power of the adjective, or how great is the need of giving the Gospel to a vast majority of its so-called friends. Does the logic of facts appall us? Is it *thus* the Church obeys her Lord? Our work may lie very near us—does lie at our own door. "Ye shall be witnesses unto Me," is the announcement of Christ, and witnesses we most surely are, for Him—or against Him.

But it is equally true that "the field is the world." We have no right to overlook the distant while meeting the claims of the near. If myriads in our own land know the truth and do it not it is none the less our duty to give that truth to those who have never heard it. For the neglect of past centuries we are not to blame; to the future we may look forward with hope; the present is ours with its opportunities and its responsibility. What response, as individuals, are we making to our Master's charge? By what agencies, if any, are we seeking its fulfilment? A regiment of scattered soldiers may do good service on the battle-field, but what multiple will express the ratio in which their efficiency will be increased if they become an organized unit, each fraction of which does its entire duty. Such a unit we would seek to make our society. The work it has specially chosen is one which appeals peculiarly to our sympathy as Christian women. Through its agents it reaches as, in many heathen lands, no other instrumentality can reach, women needing Christ; and in planting Christian truth firmly in the homes of a people it is controlling the springs of their entire national life.

Our Saviour has given to each of us this definite work to do for Him, to tell the story of Calvary wherever there are men to listen. If we wish that story to pass from lip to lip and from heart to heart till it has been heard by the "world" which God "so loved," let us tell it in the homes. We rejoice in what has been done. If it is little as compared with what is still to do, it is much in view of the utter neglect of the past. Not all at once do we awake from profound

slumber. Let us seek us a society to arouse ourselves to the work committed to us, and to awaken others.

And in doing this let us remember that our legacy is a double one. "My peace I give unto you," are our Master's words. Will we take the gift and ignore the duty? *Can* we do it if we would? Will it not evade our grasp, and leave us to the inevitable penalty of all neglected duty—a weakened moral and spiritual nature.

Moreover, our Master has only gone into a far country. He will return. As surely as we are gathered here to day, shall we each yet meet Him face to face. How shall we bear His glance if we have betrayed our trust, or hope for the reward of fidelity when His promise is, "Be thou faithful unto death, and I will give thee a crown of life."

## INFANT BAPTISM.

BY THE LATE REV. WILLIAM HAMILTON, D.D.

In discussing the subject of Infant Baptism, as a scriptural institution, it is important for us clearly to understand

## WHAT IS THE POINT IN DEBATE,

and what are the differences between Pedobaptists and Anabaptists. The latter contend strenuously for believers' baptism, as if they were specially "set for the defence" of that principle of the Gospel system. But it is manifest that the admission of believers only to Church privileges is not new. It prevailed under the ancient dispensation. No unbelieving Gentile could be received into the Jewish Church as a proselyte. It is equally true that Pedobaptist Churches generally observe the same practice. The Presbyterian Church, for instance, says that "baptism is not to be administered to any that are out of the Visible Church, till they profess their faith in Christ and their obedience to Him." All the array of proofs from Scripture, put forward by the Baptists, that believers only are to be baptized, on their professing faith in the Saviour, does not disprove that infants are also to be baptized on their parents' faith; as children, eight days old, under the old economy were, on the same principle, to be circumcised. The baptism of believers is common ground between Pedobaptists and Anabaptists. Where then is the point of divergence between them? It is just here. The Anabaptist maintains that because a profession of faith was required from Jews, Samaritans and Pagans, on their entrance into the Church *as adults*, therefore, the infants of believers, though their parents are Church members, must make a similar profession, or be entirely excluded from Church privileges. Pedobaptists deny this conclusion as unreasonable and unscriptural. Belief was not required from an infant before circumcision; neither should it be required before baptism.

A foreigner settling in a country must be naturalized before he can enjoy the privileges of citizenship; but the natives are free-born. Paul tells us that the infants of Church members are holy (hagioi) "sainted" (1 Cor. vii. 14). That is, they have, by birthright, an incipient hereditary membership, which entitles them to baptism, and, indeed, involves a claim to the full privileges of the Church, if it be not forfeited by unbelief and subsequent misconduct. The privilege is, we must admit, too often forfeited, or unclaimed and neglected.

It is worse than folly to ask "What good can the sprinkling of a little water on the face do to an unconscious infant?" The Israelite might as well have said: What can circumcision do for a baby of eight days old? If infant baptism be an ordinance of God, as nineteen-twentieths of all Christians believe, it ought not to be neglected, but it ought to be performed according to God's appointment. But Joshua had to circumcise [the Israelites at the Hill of the Foreskins; for they had not been circumcised by the way as they passed under Moses through the wilderness. No wonder, therefore, that many careless parents in our day neglect the baptism of their children. We hold that God has greatly blessed the ordinance. Pedobaptist Churches, or those in which infant baptism is practised, are, to say the least of it, not less favoured with the divine influence than those who condemn or neglect the privilege. Is it too much to say that every Pedobaptist minister of experience has seen the blessed influence of infant baptism? A case occurred a few years ago under the ministry of the present writer. Two interesting girls, of eleven and thirteen years old, were present at a baptismal

service, when the ordinance and its benefits were explained. Returning home in much joy, they said to their mother: "We are already members of the Church; we were baptized in infancy." At the next communion season they declared themselves on the Lord's side, and sought the privileges of full communion.

The state of ecclesiastical exclusion in which the children of Baptists are left is the worst and most deplorable feature of that system. The little ones may be well and carefully instructed; but they are not recognized as included in the Covenant. Pious parents, in the Baptist denomination in our day, have felt this and have tried to find a partial remedy. In some cases their children have been

#### CONSECRATED

by a solemn service, being devoted formally to the Saviour; but their immersion is reserved till they become old enough to judge for themselves and to become personally candidates for baptism. Thus the system is modified; and its defects are, to some extent, supplied and remedied.

I shall conclude with a few brief statements and arguments which might easily, if space permitted, be expanded and established from Scripture

1. Let us clearly understand what is meant by the

#### CHURCH VISIBLE.

Does it not comprehend all true believers to whatever denomination they may belong?

2. The Visible Church does not consist exclusively of the regenerate. No church officers can read the heart. Judas was the treasurer of the Church of the disciples—Simon Magus was baptized by Apostolic hands. Jesus says in the parable of the tares: "Let both grow together until the harvest, lest, while ye gather up the tares ye root up also the wheat with them."

3. The ancient commonwealth of Israel was the Church. The nation was the Church, and the Church was the nation. "Who are Israelites: to whom pertaineth the adoption and the glory and the covenants, etc." What more could be said of any church, in any age, than this?

4. The Christian Church is the same as the Church of Israel before the coming of the Saviour. The old root was not plucked up. It received a new engraving. Paul says (Rom. xi), "If the first fruit be holy, the lump is also holy, and if the root be holy, so are the branches. And if some of the branches be broken off, and thou (the Gentile), being a wild olive tree, wast grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches," etc. Christ came not to destroy but to fulfil. He appeals to the Old Testament. The doctrine that the Church now rests on the Abrahamic Covenant is woven by Paul into the web of the Gospel. The Jehovah of the Old Testament is our Lord in the New.

5. The terms of admission to the Church remain unchanged. Abraham

#### BELIEVED GOD;

and it was counted to him for righteousness, see Rom. ii. 28, 29. Circumcision then was the seal of faith, as baptism now is.

6. Infants were members of the Church under the Old Testament economy. This was shown by their circumcision on the eighth day after their birth. Can any one point, in all the New Testament, to any passage which excludes those, whom Jesus so tenderly invited? "Suffer the little children to come unto Me; and forbid them not, for of such is the kingdom of heaven." Jesus "laid His hands on them and blessed them." He does so still. Did not Christ then

#### BAPTIZE

them by prayer?

Why should not believing parents follow the example of those believing mothers, who brought their little ones to Jesus?

#### JESUS HAS NOT FORBIDDEN IT,

though some modern disciples would hinder them.

7. A divine law can be set aside only by divine authority. Where is the authority to prove that infants are not now included in the Covenant, and entitled to its seal? The burden of proof rests not on us but on the objector. Our title goes back four thousand years. It is established in the Old Testament; and it is not set aside or limited in the New. It is nowhere disannulled or cancelled.

May all the Churches be baptized by the Holy Spirit, that we all may be one, even as Christ and the Father are one, that we all may be one in Them!

### WORSHIP IN SPIRIT AND IN TRUTH.

[John iv. 23, 24.]

MR. EDITOR,—At the late meeting of Synod at Galt I was much surprised to hear the construction put upon and the use made of John iv. 23, 24, both in the opening discourse and in the report on the State of Religion. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." It was positively stated that this meant sincere, real worship and in this sense it is the rule or law of New Testament worship, so that it is of comparatively little moment whether it be with a liturgy or an organ. External forms or modes of worship, then, are of no consequence if it be only sincere and real.

Now, Mr. Editor, was there ever a dispensation under which, or a time when, God did not require sincere real worship? Was this not the law of worship under all dispensations and in all circumstances? Then it cannot be peculiar to one more than another dispensation, and this interpretation of the passage cannot be the correct one and this use of it cannot be a right one.

The true worship under this more spiritual dispensation was to be "in spirit," not merely in distinction from all heartless or insincere worship, for this was no more lawful and acceptable to God under the former dispensation than under the present, but in distinction from and in opposition to the ceremonial worship of the former dispensation, as being comparatively sensuous and carnal as containing a multiplicity of outward observances and pompous ceremonies and carnal ordinances (Heb. ix. 10). And it was to be "in truth" in distinction from and in opposition to the same ceremonial worship as being *typical*. It was to contain the truth or the glorious substance of which the external glory and pomp of that ceremonial worship was but the faint shadow or type. Hence, says Charnock on this passage, we are to worship God, not by legal ceremonies, the evangelical being called "spirit" in opposition to the legal ordinances as carnal, and "truth" in opposition to them as *typical*. Again, he says, "the ceremonial law was abolished to promote the spirituality of divine worship. That service was a gross, carnal, calculated for an infant and sensitive church. It consisted in rudiments, the circumcision of the flesh, the blood and smoke of sacrifices, the steams of incense, observation of days, distinction of meats, corporal purifications; every leaf of the law is clogged with some rite to be particularly observed by them.

"The spirituality of worship lay veiled under a thick cloud, that the people could not behold the glory of the Gospel which lay covered under these shadows (2 Cor. iii. 13). They could not steadfastly look to the end of that which is abolished. And, therefore, in opposition to this administration, the worship of God under the Gospel is called by our Saviour in the text a worship in the spirit, more spiritual for the matter, more spiritual for the motives, and more spiritual for the manner and frame of worship."

The things in contrast with which the words "spirit" and "truth" in the passage are used are the very things which were shaken in order to their removal. "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. xii. 27).

Spiritual worship in the sense of real and sincere was always that which God required under all dispensations, and is still required of all who would worship Him who is a Spirit. But the outward, carnal, typical forms of a former dispensation and all that was peculiar thereto, including instruments of music used in the temple and in connection with the offering of sacrifices and praise, have been shaken and removed. There never was but the one and the same law or rule of acceptable worship under all dispensations, namely, divine institution. This was the law of all former dispensations, and it is as much the law under this dispensation, and all who subscribe to the Confession of Faith subscribe to it (Ch. xxi.). "The acceptable way of worshipping the true God is instituted by Himself and so limited by His own revealed will that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scriptures." And the second commandment "requires the receiving, observing and keeping pure and entire all such religious worship and ordinances as God has

appointed in His Word," and "forbids the worshipping of God by images or any other way not appointed in His Word."

It will not do to say it is of little moment under this dispensation, any more than under the past, how or with what we may worship the true God—with the use of a liturgy or an organ or anything else of mere human device and human authority. "In vain do ye worship Me, teaching for doctrines the commandments of men." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world Amen."

PRESBYTER.

May 10, 1886.

### MINISTERS WITHOUT CHARGE.

MR. EDITOR,—The following is the overture respecting the status of ministers without charge, transmitted to the Assembly by the Synod of Toronto and Kingston. The status which they occupy in many Presbyteries being that of sub-Presbyters and not co-Presbyters, subordinates and not co-ordinates, and the treatment which they too often receive having become a serious grievance, it is hoped the matter will be carefully considered in the coming Assembly, and that without prejudice arising from preconceived opinions or past practices. X. Y. Z.

Whereas it is desirable to define more fully, and to regulate more clearly, the jurisdiction of Presbyteries and the status of ministers without charge, and that there should be uniformity in relation thereto,

It is respectfully and humbly overtured by the undersigned to the Reverend the Synod of Toronto and Kingston, that your Reverend Court may be pleased to consider this important matter, and cause to be brought before the General Assembly for their consideration and adoption the following or such regulations thereanent as in their wisdom may appear to be best.

1. That when a minister is received into the Church, or when a person is ordained to the office of the ministry, he shall be a member of the Presbytery that received or ordained him, until received on certificate of dismission by some other Presbytery.

2. That he shall be entitled to a certificate of dismission to another Presbytery into whose bound he may desire to remove, and on presenting said certificate it shall be the duty of this Presbytery to receive him as a member thereof.

3. That a minister who may resign, and may be released from a pastoral charge, shall continue to be a member of the Presbytery of the bounds until received by another Presbytery as a member.

4. That when a minister leaves the proper work of the Gospel ministry and engages in any other calling or occupation, without leave of the General Assembly first obtained, he shall cease to be a member of Presbytery, and his name shall be removed from the roll.

### WHAT A SMILE DID.

A lady of position and property, anxious about her neighbours, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and, at the close of their conversation, asked: "But what part do you take in the work?" "Oh," she replied, "I smile them in, and I smile them out!" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard-fisted men, who entered the place of worship, delighted to get a smile from her as she used to stand in the doorway to receive them. Why do not the working classes attend the house of God?

They would, in great numbers, if self-denying, Christ-loving Christians would smile them in, and smile them out.

MORMONS are moving toward Mexico. Over one hundred families have already arrived in the Mexican State of Chihuahua, and more are on the way. It is said that these emigrants are from towns and villages in New Mexico and Arizona, and that they do not disguise the fact that they are fleeing to Mexico to avoid imprisonment under recent laws, which they are satisfied will shortly be enforced in other Territories than Utah.



## Pastor and People.

### BE STILL.

Be still, my soul! Jehovah loveth thee;  
Fret not, nor murmur at thy weary lot;  
Though dark and lonely thy journey seem to be,  
Be sure that thou art ne'er by Him forgot.  
He ever loves: then trust Him, trust Him still:  
Let all thy care be this: the doing of His will.

Thy hand in His, like fondest, happiest child,  
Place thou, nor draw it for a moment thence;  
Walk thou with Him, a Father reconciled,  
Till in His own good time He call thee hence:  
Walk with Him now, so shall thy way be bright,  
And all thy soul be filled with His most glorious light.

Fight the good fight of faith, nor turn aside  
Through fear of peril or from earth or hell;  
Take to thee now the armour proved and tried,  
Take to thee spear and sword—O, wield them well!  
So shalt thou conquer here, so win the day,  
So wear the crown when this hard life has passed away.

Take courage! faint not, though the foe be strong;  
Christ is thy strength—He fighteth on thy side;  
Swift be thy race; remember, 'tis not long—  
The goal is near; the prize He will provide,  
And then from earthly toil thou restest ever,  
Thy home on the fair banks of life's eternal river.

He comes with His reward; 'tis just at hand;  
He comes in glory to His promised throne.  
My soul, rejoice! ere long thy feet shall stand  
Within the city of the Blessed One.

Thy perils past, thy heritage secure,  
Thy tears all wiped away, thy joy forever sure.

—Horatius Bonar, D.D.

FOR THE CANADA PRESBYTERIAN.

### THE SABBATH QUIET HOUR

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

When the Sabbath comes, it comes laden with blessing. It is like a camel that has crossed the hot, sandy desert, burdened with all the precious things of the East. It brings release from toil, and in that, rest for the wearied body. It offers refreshment to the soul by the thoughts it suggests of our Lord's resurrection from the dead in proof that sin has been put away, of the rest that remaineth for the people of God in the presence of the King. It affords opportunity for meditation upon the high themes with which the revelation of God deals, so that the spiritual being may be fed and nourished, and grow with a vigorous and triumphant joy. It comes armed with the rousing notes of the church bell, the open door of the House of God, the preached Gospel, the course of worshipping hearts, each knowing its own joy or sorrow, and the prayers and praises of multitudes of people. It carries with it a strange unearthly calm, a peacefulness like that of the far-off paradisiac time, when sin had not yet created discord and pain—a calm that invites to the enjoyment of rest, that quiets the turmoil of the soul, that soothes the ruffled feelings of the heart, that gives wings to the soul so that it rises above the seen and holds converse with the unseen, that restores the being to the equilibrium it has lost amid the storms of the week. The Sabbath is God's love-token to the race. In it He lays an arrest upon the noisy business of labouring men, and says: "Be still; take time to think; reflect; encourage those thoughts that wander through eternity, let the glory of the Infinite come in upon you and bless you with all fulness; widen your horizon; enlarge your spiritual being." On the Sabbath God makes us to lie down in pastures of tender grass, He leadeth us beside the waters of quietness. The Sabbath is the greatest gift next to Christ God has given to men. It is His "sign" to men of unspeakable grace. And the right observation of it is the key to all that is healthful and invigorating physically and morally and spiritually.

How we keep it determines how we keep all else. If we play fast and loose with it then nothing is secure. It is to be sanctified, i.e., set apart to the highest and holiest uses. *And one measure of this is in having a quiet hour in which the family is gathered together from every other occupation and entertained by the father or the mother with Bible truth.* It is well to do as Job did, pray for the children lest they have sinned; but beyond this it is better to speak to them personally of the great things of God's law. That may be done at other times, as occasion serves, but on the Lord's Day—when the very air is full of holy thoughts, and the mind is drawn to meditate upon the hereafter and all that is related to it, and the circumstances of the family are favourable to reflection—the opportunity should not be lost of opening the Word of God, and reading it and conversing freshly on the revelation it makes. Even though it be but for one brief space, the seed thus sown by parental love and watered by parental intercession shall never die. The very grandest results shall flow from it. The beautiful picture of it shall live in the memory to cheer many a dreary day with its love

and its brightness, and the words spoken shall be as goads fastened by the Master of Assemblies. Its power over heart and imagination shall never perish. And of all the heirlooms of the family this shall be the most cherished and the most valuable. Indeed, it is a means by which parents exert their influence mightily upon the coming generations, crowning them with saving energy. The editor of the *Sunday Magazine* in introducing a series of papers entitled "Sunday Evenings with the Children" (1877-78) speaks thus: "Looking back through many years, few things seem to the editor to have so told on his spiritual life as his mother's Sunday evening simple, natural and loving talks about God and Christ and heaven. Whilst he was still very young the dear voice was hushed in death. What were the words that won his boyish interest he cannot tell; not one of them does his memory retain. Even the features of the kind face are all too dim. But one thing is clear and certain that mother taught him God. The only friend his mother had of whom he has any clear and fond recollection is God. In the hope that he may somewhat help to make in many homes the children's Sunday evenings as holy and blessed as, long ago, they were made in his, he sets apart in the coming year this portion of his magazine."

This testifies emphatically to the influence of the Sabbath quiet hour. Some may be ready to say that they have no talent for speaking to the children, to which we might make answer: "If you love your children you will soon learn to talk to them simply and interestingly. Love is the great teacher. Love instructs the mind, moves the heart, ministers largeness of utterance on any theme."

An excellent story, because it is so scriptural, is Bunyan's "Pilgrim's Progress." That might be read and talked about. J. A. Froude, the historian, in his "Reminiscences of the High Church Revival," tells us this: "We had no copy of the 'Pilgrim's Progress' in the house. I never read it till after I had grown up, and I am sorry I did not make earlier acquaintance with it. Speculations about the Church and sacraments went into my head, but never into my heart; and I fancy, perhaps idly, that I might have escaped some trials and some misfortunes if my spiritual imagination had been allowed food which would have agreed with it. There is the very best food for the imagination in the Bible stories of the Old Testament, and, going beyond the Bible, Dr. Newton's Sermons and Dr. John Todd's Lectures to Children cannot be excelled. These might be read and form the basis of conversation. Care should be taken to furnish the mind with material for thought touching the soul, Christ Jesus, God and eternity. Let the *Unseen Holy* become a reality to it. What a beautiful scene the "Life of Philip Henry" calls up, in which the family, all alive with the deepest interest, are gathered around the Bible, while the father with faithfulness and earnestness opens up its precious truths, and sows the incorruptible seed in minds reverent and reflective! That is what Dr. James Hamilton would call "a church in the house," whose influence is imperishable. Philip Henry "being dead, yet speaketh," and he shall never cease to speak to all godly parents who desire the highest good of their children. An important consideration is urged by Dr. Edward Payson in his excellent "Sermons for Christian Families," where he is dealing with the education of the children for God. He says: "The first thing implied in educating children for God is a realizing, heartfelt conviction that they are His property, His children, rather than ours, and that He commits them for a time to our care, merely for the purpose of education, as we place our children under the care of human instructors for the same purpose. However carefully we may educate children, yet we cannot be said to educate them for God unless we feel that they are His, for if we feel as if they were ours exclusively, we shall, and must, educate them for ourselves and not for Him."

Many, no doubt, doing this, desire time to teach their little ones the fear of God, but owing to business engagements and worldly pressure, are unable to do so any time through the week. Ah, thank God, there comes the Sabbath with its quiet and solemn hours, set apart for holy and heavenly communings. Let it be used to the utmost. Let it never pass away unimproved. Seize fast hold upon it, and fill its moments with a ministry that shall become a memory the grandest and most blessed the child has. And if the exhaustion of the week demand the early hours for rest and recuperation, let there be set apart, sacredly, *one quiet hour* for fellowship in the Truth with the dear ones who are your charges. What a delightful thing it is to be able to sum up one's early education as Dr. James Hamilton's father does, in two short sentences: "The Bible was my class-book; my mother was my tutor!" All we would alter is to insert "father" for "mother," because the father often is, while the mother hardly ever is, wanting in this duty.

LET US be careful only of the quality of our work—that it be thorough, genuine, simple-hearted, the best that is in us, the best that can come out of us. And above all, let us leave success to God, who is a just taskmaster.

## TEACH PRESBYTERIANISM IN ITS PLACE.

If I were a Methodist minister, I would, on principle, try to teach my people the reasons for their being Methodists. If I occupied a Congregational pulpit, or an Episcopalian, I should feel bound to show the people the grounds on which I adhered, and would have them to adhere, to Congregational or Episcopalian administration. If it be alleged that this is the way to make them "churchy," "sectarian," "uncatholic," the reply is, No; it is the ignorant who are intolerant; the intelligent are in a particular denomination for cause, and that cause being known by them in itself, and in its relations to other religious matters, they do not exalt themselves unduly, nor despise all others. And on the whole it is better for the worshipper to be in a Church on intelligible and known grounds than to be there by accident. I am a Presbyterian for reasons that apply to administration, and I am not hindered by these from appreciating the moral and spiritual good in Christian communities with a different management in the details of government.

Ministers of the Presbyterian Church then, it is respectfully submitted, ought to instruct their people in the elements of Presbyterianism. It is not necessary to the doing of this that they should go outside the line of Scripture exposition. The Epistles of Paul to Timothy and to Titus are not to be passed over in setting forth the entire word of God. A series of lectures on them would often both interest and edify the people. Nor can many portions of the Acts of the Apostles, not to speak of direct words and allusions of our Lord, be properly passed over. If they are expounded, they will show that Presbyterianism was formulated with the intention of carrying out the directions of the Bible. The Church cannot but be presented to the people in the light of her machinery, as, for example, when setting forth such causes as Home Missions, Church Extension, Ministerial Relief, and other great common enterprises. The teaching comes in its place. It involves no attack on sister Churches. The preacher is not going out of his way to parade his own notions or preferences. His people called him to declare the counsel of God. They called him in his capacity of a Presbyterian minister, and in their capacity as a Presbyterian people. Presbyterianism is the necessary orderly means of communication between him and them. It is natural and according to the fitness of things that it should be recognized in its place.

Why is it proper to teach Presbyterianism, giving it is our public ministrations the place no higher and no lower than its elements have in the Scriptures? Many reasons might be adduced. Our people should have ordinary Christian intelligence. The ministry must endeavour to develop it. Under wild and twisted conceptions of what it is to be "free and equal," our people in many cases have inadequate ideas of constituted authority, and Christian obligation and submission. With no intelligent conception of the sphere and nature of Church government they are too much the "creatures of chance." They happen to like this or that incidental for the time. It has, in some cases no element of permanency in it. It is by its very nature incapable of holding its place in the mind as the mind is enlightened. So the old has been parted with, and the new is powerless, and the life is without the influence that ought to steady and purify its development. "I was born a Presbyterian and grew up so; I happened to fall in with—and I liked it for a while; but it ceased to interest me; and now I have no attachments anywhere." Is not this a too frequent confession made more or less articulately?  
—John Hall, D.D.

### WHAT MUST I DO TO BE LOST?

"What must I do to be lost?" "Neglect so great salvation." It is not necessary to do anything. We are lost already. Jesus offers to save us; but if we reject His offer we remain as we were. "How shall we escape if we neglect so great salvation?" Escape is impossible, if we neglect the only means of safety. If a deadly serpent bites you, and you refuse the only remedy, you die. If you are drowning, and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus alone can save the soul! Neither is there salvation in any other. O, sinner! your damnation is sure if you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God? Dost thou think God will not execute His threatening, that thou canst escape His piercing eye, or that the rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simple neglect is certain perdition! "Because I called, but ye refused! . . . then shall they call, but I will not answer; they shall seek Me, but shall not find Me!" O, sinner! escape this awful threatening! Jesus now stands with open arms. He entreats you to be saved! Come with all your sins and sorrows—come just as you are—come at once! He will in no wise cast you out! —Newman Hall.



## 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 \$3.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

### EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, MAY 26, 1886.

COMMENTING on the use of alcohol as a medicine when prescribed by a competent physician for the cure of insomnia, the *Homiletic Monthly* says:

In the present stage of the temperance reform, almost any clergyman, in our judgment, would do more good by dying through a refusal to keep alive by the use of alcohol than by living through its help.

Should the editor of the *Homiletic Monthly* become afflicted with insomnia, and should he come to the conclusion that he can do more good by dying than by living through the use of alcohol prescribed by a competent physician, probably he has a right to die if he prefers dying. We submit, however, that he has no right to say what others should do in such an emergency. Some clergymen, quite as conscientious as the editor in question, might think that they could do more good by living a while longer and working. Some have a wife and children to take care of, with nothing but their small earnings to keep the wolf from the door, and they might possibly wish to live a little longer for the sake of their wives and helpless children. It is not at all probable that if a clergyman, or any other man, did make a sacrifice of himself in this way, the *Homiletic Monthly* would take care of his family after he had gone. Besides, sufferers do not generally die from insomnia in its first stages, usually they become insane and are put in an asylum. When insane and locked up, the medical superintendent generally gives them what the doctor prescribed before they were put in the asylum. Would it not have been as well to have taken the remedy before Reason left her throne? Common sense would seem to say that a doctor who can be trusted to prescribe arsenic, strychnine and other deadly poisons can be trusted to prescribe alcohol. The writer is no doubt sincere enough, but such statements as that quoted do the temperance cause much more harm than good. They keep or drive out of the temperance ranks sensible, thoughtful men—the very men most needed "in the present stage of temperance reform."

In common with a good many others we have been waiting with some interest to learn particulars in regard to the new ecclesiastical machinery which the committee on co-operation with the Methodist Church in mission work are going to advise the General Assembly to erect. About the only thing we can ascertain is that the committee recommend the appointment of a joint commission with only advisory powers. To this joint commission, we presume, cases of a certain class are to be referred, and the joint commission is to tell Presbyteries whether, in the opinion of the commission, a Presbyterian mission station should be opened, and if opened whether it should or should not be handed over to the Methodists. What everybody who takes any interest in the matter would like is some details. Is it to be entirely optional with Presbyteries whether they ask the advice of this commission or not? Advice being given, is it optional with a Presbytery whether the advice is acted upon or not? Most Presbyteries are of the opinion that they are perfectly capable of attending to their own business. It may be a delusion, but they take it all the same. The chances are a million to one that no Presbytery

would ever ask the advising commission for advice. Presbyteries keep an eye on their rights just now, and not without reason. They never did take very kindly to the erection of centralizing machinery, and they may probably draw the line at the management of our mission stations, and do the work themselves. Another important question arises: Where does the Home Mission Committee come in? They review the Home Mission work twice a year when they vote the supplies, and may be presumed to know what stations should have money and what others, if any, the Methodists should be allowed to occupy. Is the Home Mission Committee also expected to consult the advisory board? We may have been mistaken, but we have always thought that the Home Mission Committee had a fair amount of confidence in their own ability to take care of mission stations without asking anybody's advice, except that of the Presbyteries. What everybody wants about this scheme, who wants anything, is details.

It is natural and right that the present condition and future prospects of Ireland, especially of Ulster, should claim the attention and sympathy of Canadians. Some of the best blood in Canada has always been Irish blood. As a Church, we are closely connected with, and owe much to, the Ulster Presbyterians. If all that Irish Presbyterians have done for Presbyterianism in Canada were taken away, there would be an enormous gap left. But it does seem to us that while doing our duty toward our Irish brethren we might devote a little more attention to our home affairs. The thing dreaded in Ireland under possible Home Rule is Rome Rule. Have we any Rome Rule in Canada? What about the party press of Canada? How many journals of either party dare protest even when a most unsuitable Catholic judge is put on the Bench? What about the Province of Quebec? Is it at all probable that, even if Home Rule were granted, Rome would have more power in Ulster than Rome has in Quebec to-day? It is quite possible that if Home Rule were granted Ulster might have more influence than Ulster now has. The Nationalists would be certain to split, and Ulster might hold the balance of power and rule Ireland. All this is possible, and not at all improbable. How much power have the Protestants of Quebec? The very thing most dreaded by the Protestants of Ulster we have right under our own eyes in this Dominion. And we don't say very much about it either. Recent developments have shown that priests and bishops have quite as much to do with elections in Canada as they can possibly have in Ireland. Three men agreed four years ago to hand over the whole Catholic vote of Ontario to the Premier of the Dominion for a consideration. Could they have done anything much worse in Ireland? Our Ulster friends are afraid their splendid system of education would be assailed under Home Rule. Their fears are quite justifiable. Have our educational systems never been assailed by the same power? Let the Protestants of Quebec answer. A good deal has been said about the dynamite used by the fiends who think they are helping the Nationalist cause. Dynamite has been used a dozen times in Ontario against Scott Act men, and scarcely a word has been said about it. It was used three times against one man in Orangeville, who, judging from the name, ought to be a good Presbyterian. John Bull took the dynamitards by the throat, and rushed them into the penitentiary for life before they knew what struck them. Ours are still at large, and most likely on the look-out for more Scott Act men. The Nationalists would probably appoint very bad officials. What about some of ours in the North-West? Let Mr. Robertson answer. Some of the Nationalists at present in Parliament are very bad men. What about a good many of ours? Let anybody answer. By all means let us extend our sympathies and any other good thing we have to Ulster, but let us not forget Canada. The Protestants of Ulster can take care of Ulster quite as well as we are taking care of Canada. That is one hard fact.

WE respectfully submit that if the Committee on Consolidation of the Colleges have no feasible plan to lay before the General Assembly it would be well to bury the question out of sight. Ten years have passed since the agitation began, and it may be safely assumed that what the Church cannot do in ten years it cannot do at all. No better committee can

be named than the one now considering the matter and if they have no practical solution of the problem it is not solvable in any way that would not do much more harm than good. Consolidation is a good word, but it should be remembered that consolidation simply means annihilation for some college or colleges. Do the friends of any of these institutions wish to have theirs annihilated? Let their gifts speak. Within the past few years the friends of Knox College have expended over \$300,000 on that institution—nearly \$200,000 for endowment and \$120,000 for a new building. Does that look as if they wished Knox blotted out of existence? Queen's is better supported, better attended than it ever was, and has more influence in Ontario ten times over than it ever had before. Hundreds of the best men in the Church who never belonged to the Kirk are anxious that the Presbyterians of the Dominion should have a university of their own, and would prefer that Queen's University should be brought even into closer relations with the Church. Long ago Dr. Willis predicted that the day might yet come when the Presbyterians of Canada would be glad that they have a university of their own. Were the theological faculty of Queen's removed the university might not long continue distinctively Presbyterian. It is difficult to see how anybody can seriously think of annihilating Montreal College. Apart from the fact that it is a tower of strength to Protestants where strength is greatly needed, we might well ask, Who built that magnificent pile on the mountain? Montreal Presbyterians. Who endowed the institution so far as it is endowed? The same princely givers. Is it seriously proposed to break faith with these people as well as with the donors of Queen's and the men who have put \$300,000 of their money in Knox? Can the Church afford to do anything of the kind? Would it be right to do so even if a majority in the Assembly favoured the proposal? The time to discuss the propriety of establishing a theological hall in Winnipeg was three years ago when the hall was established. Surely nobody suggests that it should be annihilated now when it is doing excellent theological work. That the Maritime Provinces need a college goes without saying. If the friends of any college wish it annihilated by all means let the work be done. We don't happen to know of any college in that unfortunate position. Looking at the question from every standpoint it seems to us that unless the committee are prepared to submit a feasible plan that can be carried out at once, and with the minimum of friction, the General Assembly should bury the question and be done with it. Let consolidation, if impracticable, go on and keep company with the deceased wife's sister, the college of moderators and other defunct issues.

### EVANGELIZATION.

In theory it is universally recognized that it is the special duty and mission of the Christian Church to make world-wide proclamation of the Gospel of Christ. Whatever differences of opinion concerning certain doctrines of the Christian faith may exist there is perfect unanimity as to the plain command of the Master, Go ye into all the world, and preach the Gospel to every creature. Neither is there any denial of the obligation to bring the power of religious truth to bear on the vast masses in large cities who from year's end to year's end absent themselves from all religious assemblages. Occasionally a growl is heard that too much attention is given to heathen in foreign lands, and that the heathen at our doors are neglected. The hollowness of this complaint is at once apparent when it is found that the growlers who object to contribute for the support of foreign missions are equally sparing of their gifts in aid of home mission work. The fact is that both for home and foreign missions contributions have not been too lavish. It is painfully true that both departments of Christian endeavour have been far too inadequately sustained, and it is no less evident that the Christian Church collectively has not felt how incumbent is the duty not merely of caring for those within her pale and providing the means of grace for outlying districts, but also the necessity for systematic, earnest and sustained endeavour to bring the masses of large cities under the power of Gospel truth. It would be unfair and unjust to say that efforts have not been made. For half a century and more in large cities in Britain special missions have been generously supported. Most excellent work has been done by these and similar agencies.

and perhaps the most efficient of all by congregations maintaining district missions. The clamant demands of densely-crowded populations have far outgrown the resources of these institutions. They have neither been multiplied nor sustained in a state of efficiency to cope with the work on all sides of them.

When noted evangelists arise and go from place to place vast crowds gather round them. Many of them are gifted men. The people, a large proportion of them belonging to the churches already, hear these unconventional speakers with gladness, and many are savingly benefited by the truths they proclaim. The interest awakened by these visits subsides, and the great outlying mass remains comparatively untouched. It is often enough debated at conventions, What are the best means of conserving the results of revival services? The adequate answer to the inquiry is yet waited for. According to all accounts Chicago was moved by the direct and earnest address of Moody, Sam Jones and Sam Small; but of the thousands who attended the number who have since found their way into the fellowship of the churches is commented upon as disproportionately small. Sporadic effort is generally very striking, but, unless followed up by systematic and steady work, from the nature of the case, it is evanescent.

Over a year ago Messrs. Moody and Sankey held a convention in Pittsburgh. The Churches there felt that something was needed to conserve and deepen the religious interest awakened in the community, and to take steps with direct reference to the aggressive work so greatly needed in the way of city evangelization. Thereupon the various congregations appointed a representative committee. This committee matured a plan for a year's special evangelistic work, and a series of union meetings was held in Pittsburgh and Alleghany. During the summer months open-air services, largely attended, were convened in various districts. The cities were portioned into convenient districts, and Christian workers visited the people, and invitations specifying the various churches within these districts were widely distributed.

The experiment has been found encouraging and satisfactory. There was cordial co-operation on the part of the different churches engaged in the work. Numbers willingly undertook to visit the districts. Direct results have not been wanting. The year's increase in all the churches is above the average of former years. Many who were outside the churches have been induced to come in. The indirect results have also been valuable. A spirit of greater cordiality among the members of different branches of the Protestant Church has been visibly promoted, and not less important, a deeper sense of responsibility as to the claims of the multitude on the Church of Christ. In the beginning of the present year it became apparent that for direct and lasting work it seemed preferable, without any diminution of ecclesiastical feeling, that each denomination should undertake its share of the work and devote special attention to the districts adjoining individual churches. This seems to be in the right direction. A congregation's resources can thus be better concentrated, its organization more fully utilized, and the working capacity of its members made more available. From these beginnings great things may be expected. It is God's work for man's highest welfare; the divine Spirit's power is promised, and the Saviour's blessing is vouchsafed—"Inasmuch as ye have done it unto the least of these little ones ye have done it unto Me."

### HEART RELIGION.

INTO the recesses of personal spiritual life it is difficult to enter. The chamber of the heart is a sacred enclosure. The deeper joys and sorrows of spiritual experience are sacred things. Christians feel that they are not matters for free and familiar converse. In every human soul there are depths that no father confessor can sound. Only by quiet meditation and secret prayer, by a devotional use of the Word of God, can the divine life be maintained in the pious soul. Mere registering of evanescent feeling and changing emotions on the pages of a diary, not of course meant for publication, cannot be a safe guide. Earnest daily communion with God without human intervention is to true spiritual health and progress a felt necessity.

Is this direct and immediate endeavour after a

higher, fuller and larger Christian life as general among professing Christians as it ought to be? Are existing conditions favourable or unfavourable to its promotion? Our age is one of boundless activity in every direction. Ordinary pursuits are more relentlessly engrossing than ever before. The value of time for worldly business was never so fully recognized as it is to-day. Steam communication even is chided for being too slow; science and engineering are eagerly seeking appliances by which speed in travelling by land and sea may be accelerated. In religious, social and philanthropic movements there is restless activity and ever new organization, in many cases admirable in design and result; in all most admirable in intention. The time left for calm retirement, meditation and self-examination has been greatly abridged. With fading opportunities has there been a corresponding desire to strengthen those that remain? This is a matter that does not admit of statistical tabulation. It cannot be represented in periodical returns, yet it is of transcendent personal importance.

Between earnest, direct and immediate personal communion of the soul with God and the dreamy vagaries of a luxurious mysticism there is a wide difference. In the one case you breathe the pure, healthful, bracing air of heaven; in the other spiritual tone and vigour are enervated by the sickly and heated vapours of a lazy sentimentalism. The claims of duty are too urgent in these days to afford opportunities for such purposeless trifling; all the more reason, therefore, for the diligent and conscientious use of the means at disposal for the continued and regular maintenance of a living, personal piety.

Secret prayer has in every age been commended as a necessary part of religious life. Not merely the spiritual heroes and heroines of past times, but countless thousands of busy but obscure men and women, engaged in the commonplace duties and drudgeries of daily life, have found it an unfailing solace and source of strength, bringing courage and hope to the heart in troubled moments, and filling their serene hours with a rare joy. The most impressive of all teaching is the teaching of example. He who continually went about doing good, who was always about His Father's business, spent many solitary hours in fervent prayer on the lone mountain side.

Greater cultivation of the devotional habit would lead to marvellous results. It would develop personal elevation of character and influence. Home life would be made sweeter and brighter by its presence. The bitterness and rancour so painfully apparent in the eager race of competition would be greatly lessened. Things seen and temporal would assume their relative proportions, and the unseen and eternal would increasingly become present realities. It is told of Sir Robert Peel that, no matter how late the sitting in the House of Commons, it was his regular habit on returning home to spend some time before retiring to rest in the perusal of works of devotion. No matter how exciting had been the debate in which he had previously been engaged, the devotional hour always had a tranquillizing effect on his moral and spiritual nature.

## Books and Magazines.

**DREW DRAKE AND HIS NETS.** (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—A good, robust and healthy book, conveying to the reader's mind high-toned moral purpose and kindly feeling.

**PEARL'S SUMMER IN THE HIMALAYAS.** By Mrs. Helen M. Holcomb, of Allahabad. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—A simple, natural and well-written story of life in India.

**GRIFFIN ALLEY FOLK.** Or Pearls from the Slums. By Ernest Gilmore. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—A thoroughly interesting story for young readers, written in a lively and natural style, showing the wretchedness and misery inseparable from wrong-doing and also showing the saving power of true religion.

**GATHERED JEWELS.** A collection of Sunday School Hymns and Tunes. Edited by W. A. Ogden. (Toledo, Ohio: W. W. Whitney.)—In addition to a large selection of Sunday school hymns with appropriate music,

this neat and moderately priced little work contains also a number of well-known hymns and tunes classified as Christian Heart Songs, and a good selection of Standard Hymns of the Church with their familiar tunes.

**THE CULDEE CHURCH.** By Rev. T. V. Moore, D.D. (Richmond, Va.: Presbyterian Committee of Publication.)—This is a neat little tractate in paper cover. There are seven chapters, written in a popular and pleasing style, under the following titles: Iona, Apostolic Succession, Planting of Christianity in Scotland, Culdee Presbyterianism, Reign of Popery in Scotland, the Reformation in Scotland, and Concluding Reflections.

**FICKLE FORTUNE.** By Robina F. Hardy. **SUNDERED HEARTS.** By Annie S. Swan. (Edinburgh: Oliphant, Anderson & Ferrier.)—These two volumes, neatly printed and in paper covers, form Nos. 2 and 3 of an attractive popular shilling series issued by this well-known firm of Edinburgh publishers. Readers of Annie S. Swan's and Robina F. Hardy's works do not need to be told that they are charmingly written and elevating in tone.

**THE OLD TESTAMENT STUDENT.** William R. Harper, Ph.D., Editor. (Chicago: The American Publication Society of Hebrew.)—The design of this able monthly is to promote a profound and scholarly study of the Old Testament Scriptures. It is not the organ of any particular school of thought, and the editor intimates that each contributor has to be responsible for his own contribution. A number of scholarly divines of various shades of opinion contribute to its pages.

**WOMANHOOD.** By the Rev. J. H. Worcester, Jun. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is a neat little paper-covered publication under the name of the Westminster Cheap Series. Rev. Mr. Worcester preached a series of sermons in Sixth Presbyterian Church, Chicago, on Ideal Womanhood, Purpose, Occupation, Adornment and Influence. They are good, sensible and Scriptural sermons, now reproduced in this cheap and handy form.

**HINTS AND SUGGESTIONS ON SCHOOL ARCHITECTURE AND HYGIENE.** With plans and illustrations. By J. George Hodgins, M.A., LL.D., Deputy-Minister of Education. (Toronto: Printed for the Education Department.)—This useful and convenient manual has been prepared under the direction of the Hon. Minister of Education for the benefit of school trustees throughout the Province. They will find that in brief compass most valuable information on all that pertains to the neatness, beauty, adaptation, comfort and healthfulness of school buildings and their accessories is presented. Dr. Hodgins has done his work admirably.

**PLATFORM AND PULPIT AIDS.** The Clerical Library. (New York: A. C. Armstrong & Son.)—This is a handsome and useful addition to the valuable series comprising the Clerical Library. It contains speeches by the most eminent Christian orators of the present and recent times, and a selection of fresh, pithy and occasionally humorous illustrations. It includes a varied series of striking extracts from addresses on Home Work, Foreign Missions, Bible Distribution, Temperance and miscellaneous subjects. The work gives an excellent idea of effective platform oratory, and is fruitful in suggestion to the public speaker on religious and moral themes.

JOHN BRIGHT, though now advanced in years and in indifferent health, has lost none of the clearness of his keen moral perception. This is shown by the estimate he places on the usefulness of Sabbath schools, as expressed on a recent public occasion. He says they contribute much toward the development of the moral feelings, and that the work performed by them was of more importance at the present moment than it had been at any previous period in English history. The powers of monarchs were lessening, and the influence of the aristocracy was fading away. The only power that was growing—a power that would never henceforth be limited—was the power of the people. He claimed, therefore, that the most pressing need at the present time was political education, by which there could be cultivated in the minds of the people a sense of their moral responsibility. They should be taught that labour would have its just reward, and that the wealthy should be permitted to enjoy their riches in security.

## Choice Literature.

## MISS GILBERT'S CAREER.

CHAPTER XIX.—MR. KILGORE RECOVERS HIS HEALTH, AND HIS DAUGHTER RECOVERS SOMETHING BETTER.

When Fanny returned, full of anxiety and curiosity, from her school at noon, she found the family with disturbed and solemn faces, actively engaged in ministering to their unexpected patient. Mary, intensely excited, was busy with such offices for her father as she could perform without entering his presence, though her caution was unnecessary, for he was unconscious. Dr. Gilbert had bled him after his removal to a bed. This had relieved his more urgent symptoms; but there followed long fits of fainting, and these, in turn, had been succeeded by a violent reaction, accompanied by a hot delirium. He raved about his daughter, alternately cursing her for her disobedience, and piteously pleading with her to return to her home. Much of this incoherent language Mary overheard; and it was the cause of a profound revulsion in her feelings. It called back the old love which she once had cherished for her father, and in her sensitive spirit awakened questions as to the propriety of what she had done. How far was she guiltily responsible for this catastrophe? Had she not been selfish? Had she not been hasty? If her father should die, would not the blame of his death be at her charge?

Her father had seemed to her like an iron man—a man without a heart. She had never dreamed that any event could throw him from his balance—that any excitement that he might feel on her account could proceed to such a crisis as that which had prostrated him. As he lay, helpless and moaning, away from home and friends, a fountain of long frozen and pent up tenderness in her heart gushed forth. The hard, imperious defiant father had repulsed not only herself, but her sympathy and affection; the helpless and friendless father melted her.

It was natural, of course, that, in this hour of her darkness and trial, she should call upon Arthur Blague for assistance. Accordingly, all the time he could spare from his business, he spent at the bedside of the patient, ministering to his wants, and controlling him in the more violent demonstrations of his disease.

Days came and went, Fanny still attending to the duties of the schoolmistress, and the latter doing everything which she could do for her father. The fever and the delirium passed away at last, and they threatened to leave him in the arms of death. Through all these weary days and nights, Mary had wept and prayed—wept for the pain she had caused, and prayed for the forgiveness of all that God had seen of wrong in her treatment of her father—prayed that he might recover, and that then, while his hands were weak, and the eye of the world, which he so much regarded, was removed from him, the great Spirit, which moulds and moves the hearts of men, would turn his heart toward her and the man whom her love had made sacred to her.

On the evening when the fever reached its crisis, Dr. Gilbert came down stairs, and taking his seat in the parlour by Mary, told her that the night would probably decide her father's fate. She gathered from the expression of his face and the tone of his voice, that, in his judgment, the event was problematical. Up to this time she had not consented that his New York friends should be made aware of his illness, and she felt that there was another terrible responsibility upon her. She learned that he was lying in entire unconsciousness, his excitement all gone, and his pulse but feebly fluttering with life. Her reserve was laid aside in a moment. She rose to her feet, struggling to control the convulsions of her grief, ascended the stairs, and, for the first time, entered the chamber where her father lay. Arthur was there, endeavouring to compel the patient to swallow a stimulating draught. She quietly took the cup from his hand, and indicated her wish that he should retire. The moment the door was closed, she sank upon her knees, and, pressing her lips to her father's cold and clammy hand, burst into an uncontrollable fit of weeping.

As the first gust of her sorrow subsided, she began to pray. At the beginning, her words were earnest and importunate whispers; but soon her voice, in the stress of her passion, joined in the utterance, and the very walls of the room seemed to listen to, and drink in, the language of her plaint and her petition. She prayed that God, the All-Loving, the All-Merciful, the All-Powerful, would restore her father to health—and then and there He would reveal Himself to succour and to save. She prayed for her own pardon, and for grace to bear the blow, if her father should be taken from her. She prayed that, if the life which was become so precious to her should be spared, out of this great trial and great danger might spring precious fruits of good to her and all who were dear to her. Often pausing, she kissed the hand she held, and exclaimed: "Alas! that I should be the cause of this!"

At length she rose, and placed her hand upon her father's damp brow, and smoothed back the thin white hair upon the temples, and listened to his breathing. Then she sank upon her knees again, and bathed his hand with tears.

Precious ministry of filial love;—bruised and trodden under feet for many long and cruel months, yet still vigorous at the root, and full of perfume in its broken branches! She felt the feeble pulse, and there was a new thrill in it. She looked upon the impassive face, and the pinched, deathly look had passed away. As she gazed, trembling with excitement and hope, it seemed, to her sharpened apprehensions, as if a voice had whispered to her soul: "Your prayer is answered." So real was the assurance that she exclaimed: "My Heavenly Father, I thank Thee!"

As she watched and wept, and kissed the hand which she still held, and gazed in her father's face, she saw tears form beneath the closed lids, and creep down the pale cheeks, and leave their track of healing where she had not seen tears before for many years. She grasped the hand she held with the fervour of her joy, and with such emphasis that it seemed as if an electric thrill had been shot through the sick man's

frame. "Do you know me?" she exclaimed. "Do you know your Mary?"

The feeble lips tried to utter a reply, but the tide of life had not yet risen to them. A gentle return of the pressure which she had maintained upon his hand was his response.

"And do you—can you—forgive me? Tell me so;" and the hand, as it responded, was covered with kisses.

Then came to the excited and grateful daughter another gust of tears. Why does she weep now? Ah! there is another question which she longs to ask! She hesitates. On that question hang the equivalents of life and death to her. She had become aware that behind the veil of weak and powerless flesh before her, there was a spirit whose eyes and ears had been open during all her presence in the chamber. She knew, when those tears slid out upon her father's cheek, from eyes that seemed asleep, that there was a wakeful soul behind them, in calm consciousness all the while. She knew that he had been touched by her presence and her prayers. She felt that somehow God had made her a minister of life to him. She shaped her question. It was brief, and as she breathed it to her earthly father, her thoughts went upward, far above that powerless form, to Him who was feeding the springs of its returning life, with the prayer for favour.

"And him?"

A shadow of pain gathered upon those pale features—a spasm of distress—indicative of the struggle which that little question caused in his feeble mind. Mary watched him with trembling anxiety, condemning herself for putting him to such a trial in such a condition. A tremor passed over his frame, as if he had summoned himself to a great decision. Mary rose suddenly to her feet in alarm, and bent her face close to his. Slowly the long-sealed eyelids opened, and father and daughter gazed into each other's eyes. The struggle was over, and a feeble smile, full of kindness, lighted for a moment the old man's face, and then the eyes closed again.

To this moment of perfect reconciliation with her father, Mary in after years looked back as the happiest in her life. It translated her at once from the realm of doubts and darkness in which she had walked since she left her home, into the realm of her fondest dreams—from realities of the sternest mould into probabilities of life that seemed impossible of realization from the supernal charm with which her loving imagination had invested them. Broad and bright before her opened the pathway of the future. In a moment her heart had travelled over the distance that interposed between her and him to whom for many weary months she had been lost, in anticipation of the meeting which should repay for all anxiety and all suffering. During the rapid passage of thoughts that crowded through her mind, her thanks went upward all the time to Him to whose overruling providence she traced all the blessedness of the moment, as incense rises heavenward from censers swung by unregarding children.

As the smile faded from her father's lips, she stooped and imprinted a kiss upon them, full of tenderness and gratitude, saying: "Father, you will get well, and we shall be happy, very happy again. Now I must write some letters, and you must sleep. I shall sit with you to-night, and no hand but mine shall nurse you hereafter." She then administered the cordial that Arthur had left, and retired from the room.

As she came again into the presence of the family, her countenance beamed as if she had stood upon the Mount of Transfiguration. She shook the doctor's hand in her joy, and kissed Aunt Catharine and Fanny. "O my friends! I am happier than I can tell you. My father's crisis is past—he will get well—and we are friends." All were glad in her happiness, but their sympathy was accompanied by a pang which all experienced alike. That which brought joy to her separated her from them.

Leaving her to write her letters to her New York friends, informing them of the illness of her father and his apparent amendment, we will pass over two or three days, and look in upon one of these friends.

The hours of business were over in Mr. Frank Sargent's modest establishment, and its enterprising proprietor had withdrawn into his little counting room, and shut to the door. For a while, he thought of his business; and there came to him, strangely, thoughts about Miss Fanny Gilbert's novel. It had not succeeded—would not sell. He must write to the doctor, and claim the fulfilment of that gentleman's pledge to share the loss which the publication of the book had occasioned. He thought of the doctor, and tried to imagine the features of his daughter. He could not get them out of his mind. They and the book haunted him. If his thoughts strayed away, or were forced away into other matters, they came back immediately to them.

He tired of this at last, and, unlocking a little drawer at his side, he drew forth a letter that he had read a thousand times before, but one which always gave him an impetus into reveries that drove business out of his mind. He opened and read:

"MY DEAR FRANK,—This night I take one of the most important steps of my life. My father and I have had a long conversation about you, in which he has endeavoured to make me renounce you, and break my pledge to you. I have reasoned with him, besought him, on my knees begged of him to relent, but all to no purpose. He forbids you the house, and commands me to renounce you for ever, or to renounce him. He was very angry, and is implacable. I have taken the alternative he offers me. I shall leave New York to-night. I leave without seeing you, because I fear an interview would shake my determination; but I am yours—yours now, and yours for ever. I shall go where you will not find me, and, if you love me—ah! Frank, I know you do—you will make no search for me. I shall not write to you, because money will buy the interception and miscarriage of letters, but I shall think of you, and pray for you every day, nay, all the time.

"This may seem strange and unwarrantable to you, but, Frank, be true to me, go into the work of life, and demonstrate to my father and the world the manhood there is in you; and God will take care of the rest. I go, trusting in that Providence which never forsakes the trusting—with a firm faith that out of this great trial will spring the choicest

blessings of our lives. Have no fears for me. If any great trial befall me, you shall know it; and when the time shall come for the realization of our wishes and the redemption of our pledges it will declare itself. Never doubt me. I cannot be untrue to you. Remember that I leave my home for you. We may not marry now. You are not ready for marriage.

"Forgive my seeming coolness, for my heart is bleeding for you. Do not be unhappy. Cast your care upon Him who cares for you. God bless you, Frank, and keep you!"

"Your own, MARY."

The closing words of this letter he read, and read again. The abrupt sentences and the marks of tears, not yet obliterated, showed in what a passion of tenderness they were written. Nearly three years had passed away since that letter was received, and its words were the last he had seen from her hand. Where on the earth's face she wandered or sojourned, he knew not. Whether she were still in the land of the living, he knew not. It had cost him the daily exercise of all his faith in her and in God to maintain his courage and equanimity. Her father had visited him in anger, demanding the hiding-place of his daughter; and when he had stated the substance of this letter, and the fact that he absolutely knew nothing of her, he was told that he lied.

The letter lingered in his hands. It was indued with a new charm. There was a strange vitality in its utterances that took hold of his heart with a fresh power. As he sat regarding it, it seemed as if the spirit of Mary was at his side, looking over his shoulder. In the twilight, he hardly dared to stir; and a superstitious fear crept over him—a fear that his Mary was indeed dead, and was present with him in a form which he could not see.

He was startled from these imaginations at last by the entrance of his errand-boy, with a package of letters from the post-office. The first upon which he laid his hand had upon it the post-mark, "Crampton, N. H." The hand was the same that he had been perusing. He opened it and read:

"DEAR FRANK,—Come!

He sprang to his feet transformed. The listlessness was gone, and every nerve in his frame thrilled with excitement. The night-boat had left, and, though impatient beyond expression, he was obliged to wait until morning before setting out. In the meantime he had a world of business to attend to. He sent for his principal clerk, told him that he should be absent for several days—how long he could not tell—and gave him all the necessary directions for carrying on the business. He replied to his letters, laid out work for his clerks, and in three hours had transacted more business than an ordinary man would have done in as many days. He looked forward and provided for the payment of his notes; and, arranging for the daily interchange of letters between himself and his establishment, retired to his boarding house to prepare for his journey.

Now that we are to see more of Mr. Frank Sargent, we should know more about him. It will be seen readily enough that he was not a great man. Why did so good and so noble a woman love him? Simply because he was true, and had life in him. Wherever he went, there went gladness and vivacity. Frank Sargent was always wide awake. He only needed the presence of half a dozen people to stimulate him into the most delightful drolleries. People loved to hear him talk, whether he uttered sense or nonsense. He could sit down by the side of an old woman and charm her with his tide of small talk, or frolic with a band of merry children, until his coat tails were in danger. He was a great man in small parties, an indispensable man at picnics, the superintendent of a Sabbath school, a "bloody Whig" in politics as he delighted to call himself, and the most zealous and earnest of his circle in a revival of religion. He was a man who stirred up every circle he entered, and was welcome everywhere except at the house of the elder Kilgore.

The reader has already learned incidentally that he had been a clerk in the house of the Kilgore Brothers. In this house he had made himself very popular, both at home and away, for he had travelled for the house quite extensively. The old man had once greatly delighted in Frank Sargent. When he came back from his long trips, it was the highest entertainment the elder Kilgore had at his command, to invite Frank home to dine with him, and hear him relate his adventures by the way, and tell of his ingenious methods for entrapping "lame ducks," a kind of game which the house, in its large and widely extended operations, had a good deal to do with. Many were the hours which the vivacious traveller helped Mr. Kilgore to pass pleasantly away, and great was Mr. Kilgore's admiration of, and confidence in him. Fertile, volatile, voluble, with a great capacity for business, a thorough devotion to the interests of his employer, and a sense of Christian honour which always manifested itself as the basis of his character, he was, indeed, no mean companion for an old man like Mr. Kilgore.

Still, Mr. Kilgore always regarded him as an inferior—a man to be patronized and encouraged, particularly so long as he was an efficient minister to the prosperity of the house, and aided in the digestion of a good dinner. Frank Sargent knew the old man, and humoured him by always "keeping his place"—going no further than he was led. This, Mr. Kilgore appreciated; and he regarded the young man with great complacency. Of course, when the clerk visited Mr. Kilgore's house, he met Mr. Kilgore's daughter; but Mr. Kilgore's estimate of his own position and that of his family, and his confidence in Frank Sargent as a young man who knew his place, forbade the suspicion that between the young people there could be more than a common interchange of politeness. In fact, he had, on more than one occasion, apologized to his daughter for bringing Mr. Frank Sargent home with him.

After Mr. Kilgore had finished his heavy dinner, and had become too dull to listen to the conversation of his talkative clerk, the young man felt at liberty to devote himself to the daughter, and she, in turn, felt bound to entertain him. We are not aware that there is any philosophy that will satisfactorily account for two people, totally unlike, falling in love with each other. It is a matter of every-day occurrence, as all know. At any rate, Frank Sargent and Mary Kilgore met but a few times in friendly intercourse, before, by steps



which they did not mark in the passage, they became lovers. Thus the matter went on for weeks and months, the old man, in his purse-proud blindness, seeing nothing of the state of affairs. Mary occasionally dropped in at the store, and it was there, in her conversations with the young man, that the jealousy of the other clerks was aroused, Mr. Dan Buck's among the rest.

(To be continued.)

CANADA'S DISPLAY.

On entering the Colonial and Indian Exhibition buildings one is at once brought face to face with striking reminders of imperial development. On the various panels decorating the entrance hall are portrayed a series of views of the metropolis, and leading provincial and colonial towns. Among them will be found Halifax, St. John, Quebec, Montreal, Ottawa, Toronto, Winnipeg and Victoria, an excellent panorama of Canadian civic growth and importance. Passing through the harmoniously-arranged splendours from the Indian Empire, crossing the court of United Australia, and down the central avenue, one finds the Canadian section, excellently placed in the central arcade, where, including annexes, transepts, corridors, 34,890 feet are provided. Extensions thence run into the west gallery, with 20,208 feet of space, and the west arcade with 2,000 feet, which, with additions in the east and west quadrants, the conservatory and gardens, Albert Hall, and the new buildings adjoining, making in all just over 75,030 feet of gross space. First to claim attention are the decorations, the basis, as it were, of the whole display, and here one is at once struck by a leading distinction between the courts of Canada and the other Colonies. The colouring is subdued, and in a sense unobtrusive. From the eastern corridor, through the transepts and central gallery, to the western corridor, a length of 600 feet in a straight line, handsome show-cases of dark Canadian woods line the sides at intervals. The walls are draped with maroon cloth, relieved by a deep old-gold valance in the bays round the court, with painted plaques bearing the word "Canada" and the letters "V.R.," while on either side of the upper lights hangs a pale-lilac satin valance. The arches are picked out with gold-tipped leaves, and at each spring of the arch, twelve feet high and ten feet apart, appropriate flags on spears are festooned over shields ornamented with maple leaves bearing the names of the Provinces of the Dominion. The effect thus distinctly differs from that produced by the magnificent tapestries and brilliancy of endless paints met with in many other courts, and herein lies an indication of the primary objects of the exhibits from the various Colonies. The displays of Canada and of Eastern Colonies and Dependencies can naturally have but little in common. What, for instance, cares India or Ceylon for settlers, and for rapid development in the Canadian and Australian sense of the word? They have already, if anything, too large a population, and cannot be described as in any ardent haste to attract capital and enterprise. Hence, India and the class of countries it represents, can well afford to spend much of their energies upon decorative effects. Canada has other and more practical ends to serve. By her exhibits themselves, rather than the mere decorations, she desired to be the main objects of attraction, and while having due regard to unquestioned neatness in design and taste in execution, care has been taken to do nothing to detract in any way from the proper prominence due to the vast products of forest, mine, land and water. Following, therefore, the natural course, let us cast a brief glance at the remarkable gathering of Canada's resources, from the shores of the Atlantic to the waters of the Pacific, which is now filling the area at command.—*Canadian Gazette.*

THE PRAYER CURE.

A Washington letter to the *Augusta (Ga.) Chronicle*, contains the following remarkable statement of a reformed libertine. I was possessed by the demon of drink, and no persuasion of friends or reflections of my own had any effect in reforming me. One day I went to New York bent upon a tremendous carouse, and I had it. In four days I spent \$350 for liquors of various kinds, and at the expiration of that period my besotment may be better imagined than described. Suddenly, on the fifth day, while still labouring under madness caused by alcohol, I experienced the strangest sensations of remorse, and a spirit was born in me to lead a different life. As if supernaturally inspired, I rose trembling and yet determined, from my bed, seized upon the cut-glass decanters and bottles containing the fiery fluid and smashed them. Amid that uncanny wreck, I raised my hand and eyes to heaven swearing that, by God's grace, I would never touch another drop of any intoxicating fluid, though my life depended upon it. I grew so ill that a doctor called upon me and prescribed brandy. I would not take it. He said I would die. I answered that at least my death should be a sober one. After him, in a providential way, a Californian entered my chamber and, changing the situation, took various steps to remedy it. He had me put in a Turkish bath, and then gave me to eat some dried herb of his region that filled me with extraordinary warmth, and worked intertidally like electric shocks. I rapidly regained my health and senses, and, after testing me severely, this mysterious friend threw in my way considerable sums of money. I have not taken a drop of liquor since that hour, and though at this moment I am in pecuniary difficulties, I would not touch it if any one were to offer me all this property round about, which is valued at millions of dollars. Now, I learned afterward that my relatives, having exhausted all known human means for my conversion, had had recourse to divine aid. Three of my family were Sisters of Mercy. Appeal was made to their prayers. They offered up for me what is known in the Catholic Church as a "Novena," that is, an act of devotion lasting nine days. It was on the ninth day, at the very moment the last petition was presented beseechingly to the Almighty by these holy women, that, hundreds of miles distant, in the very midst of my revel, I was, by some supernatural power, led to the destruction

of my idols and permanent sobriety, which, with heaven's help, will never be violated. When I see other men drinking, or when a temptation is set before me, I behold the pale, angelic faces of three religious women, clad in the black and white habiliments of their order, with one hand on their rosaries and the other raised in gentle admonition. Some people call this superstition, but what a saving superstition it was for me!

A CHARACTER SKETCH.

She was known to all in the street,  
She was known to all in the town;  
Her wan thin face, with eyes of blue  
Her kindly smile, her heart so true;  
The quaint little figure in brown.

She was loved by all in the street,  
By all, young and old, in the town.  
I see her before me now,  
With the light of love on her brow,  
The quaint little figure in brown.

She carried a bag on her arm,  
With gifts for the poor of the town,  
And from one to another she went,  
On errand of mercy intent,  
The quaint little woman in brown.

The men touched their hats in respect  
Whenever she passed up or down,  
And murmured, "God bless her, she's good,  
We'd all for her shed our heart's blood,"  
The quaint little figure in brown.

They loved her like mother or wife,  
And called her the queen of the town,  
For none had such power as she  
To sooth the sad, and the slave to free,  
This quaint little woman in brown.

She would nurse the baby for hours,  
Darn the stocking or mend the gown;  
On the green with the little folks play,  
Happy and bright for half the day,  
The quaint little figure in brown.

Ah, me! when the sickness came,  
Which bore her away from the town,  
The darkness of death seemed to come  
Upon all, as they bore to the tomb  
The quaint little woman in brown.

William Cowan.

ROMANCE AND REALISM.

It is droll to find Balzac, who suffered such bitter scorn and hate for his realism while he was alive, now become a fetish in his turn, to be shaken in the faces of those who will not blindly worship him. But it is no new thing in the history of literature; whatever is established is sacred with those who do not think. At the beginning of the century, when romance was making the same fight against effete classicism which realism is making to-day against effete romance, the Italian poet Monti declared that "the romantic was the cold grave of the beautiful," just as the realistic is now supposed to be. The romance of that day and the realism of this are in certain degree the same. Romance then sought, as realism seeks now, to widen the bounds of sympathy, to level every barrier against æsthetic freedom, to escape from the paralysis of tradition. It exhausted itself in this impulse, and it remained for realism to assert that fidelity to experience and probability of motive are essential conditions of a great imaginative literature. It is not a new theory, but it has never before universally characterized literary endeavour. When realism becomes false to itself, when it heaps up facts merely, and maps life instead of picturing it, realism will perish too. Every true realist instinctively knows this, and it is perhaps the reason why he is careful of every fact, and feels himself bound to express or to indicate its meaning at the risk of over-moralizing. In life he finds nothing insignificant; all tells for destiny and character; nothing that God has made is contemptible. He cannot look upon human life and declare this thing or that thing unworthy of notice, any more than the scientist can declare a fact of the material world beneath the dignity of his inquiry. He feels in every nerve the equality of things and the unity of men; his soul is exalted, not by vain shows and shadows and ideals, but by realities, in which alone the truth lives. In criticism it is his business to break the images of false gods and misshapen heroes, to take away the poor silly toys that many grown people would still like to play with. He cannot keep terms with Jack the Giant-Killer or Pass in Boots, under any name or in any place, even when they reappear as the convict Vautrec, or the Marquis de Montrivault, or the Sworn Thirteen Noblemen. He must say to himself that Balzac, when he imagined these monsters, was not Balzac, he was Dumas; he was not realistic, he was romantic.—*W. D. Howells, in Harper's Magazine for May.*

THE Marquis of Tweeddale is said to have been offered the post of Lord High Commissioner to the General Assembly. Considerable amusement is being caused by the difficulty of finding a successor to Lord Aberdeen. His hospitality was so great that he was a heavy pecuniary loser by the appointment.

SINCE the lamented death of Rev. Stowell Brown, the pulpit of the Myrtle Street Chapel, Liverpool, has been filled by some of the ablest men in the Baptist denomination, nearly all of whom were personal friends of the deceased. On the list of preachers for May appears the name of a well-known Presbyterian divine, Prof. Graham, who, when a Liverpool minister, was one of Mr. Brown's most intimate friends.

British and Foreign.

THERE are twenty Good Templar lodges on board of British men-of-war.

THE wedding rings of upwards of 1,000 married women in Manchester are in the pawnshop.

TWO members of the Salvation Army in Paris have been murderously attacked by a gang of roughs and seriously injured.

THE memorial to the late Duke of Buccleuch is to be erected in Edinburgh between St. Giles's Church and the court-buildings.

DR. G. F. FIELDING asserts that there is more secret drinking among English ladies at the present time than there was in the days of the Georges.

MR. SPURGEON has a third volume of "Sermon Notes" ready for publication; it extends from Matthew to Acts. A fourth volume will complete the series.

THERE is some talk of uniting Airedale and Rotherham Congregational colleges, the former of which will soon lose Principal Fairbairn, who goes to Oxford.

IT is proposed to light Glasgow Cathedral with gas. The cost will be fully \$1,500. At present when service or sacred concerts are held in the evening candles are used.

DRs. A. WITTE, Edinburgh, and Joseph Brown, Glasgow, conducted the services on Sabbath in Rutherglen Free Church, on the occasion of its fiftieth anniversary.

THE Archbishop of York recently opened the new Y. M. C. A. building at Bournemouth, which has been erected as a memorial to their president, the late Earl Cairns.

THE Rev. Mr. Cameron is charged with opening a church at Lamlash as a preaching station in defiance of the interdiction of the Presbytery. The case has been referred to the Assembly.

SO far back as 959 King Edgar of England made a law that the drinking cups should have pins fastened at a certain point in the side so that those inclined to excess might be reminded to stop before they got to the bottom.

THE Free Synod by twelve to two dismissed Rev. W. Balfour's appeal against the decision of Edinburgh Presbytery refusing to call the attention of the Assembly to a circular issued by its committee on Church and State.

PRINCIPAL CAIRNS having suggested that in view of the international exhibition in Edinburgh a series of Sunday evening lectures should be given in the Synod Hall, the Presbytery is to make the necessary arrangements.

THE friends and fellow-students of the late Rev. Wm. Smiley, LL.D., have received permission to place a portrait of him in the Wesleyan College, Belfast, of which he was one of the earliest and most distinguished students.

IN consequence of a strong difference of sentiment between two sections of Lochranza Free Church congregation, it is proposed to divide the congregation into two. The Synod by twelve to six has approved of this being done.

DR. LAUGHTON, Greenock, in submitting his report to the Presbytery on the Sustentation Fund, mentioned that he had been corresponding member of the central committee since the Disruption, and he must now resign it to younger hands.

SOME of the French wines are coloured by certain matters extracted from coal, which, while not actually poisonous unless consumed in large quantities, are certainly injurious when taken by persons whose digestive powers are not very strong.

MR. TORRERVILLE, Congregational minister of St. Ives, Hants, has given great offence to a section of his congregation by wearing a pulpit gown presented to him by some of the ladies. Several members left the church as soon as he appeared in the pulpit with the novel robes.

DR. ALISON, Edinburgh, in speaking to a report which states that the present is not a good time to launch a scheme for the augmentation of smaller livings, alluded to the depression in agriculture and said that in some places ministers were suffering silently but severely in consequence.

DR. JAMES BROWN, Paisley, at a social meeting held to celebrate the extinction of the debt on the church, said they only held soirees on great occasions, and once eleven years passed without such a gathering being held. The pastor was presented with a gold medal on which a representation of the church was engraved.

DR. SCOTT, Edinburgh, in opposing the adoption of an overture sent down by the Assembly allowing congregations to call ministers of other denominations, said it had been aptly described as sheep-stealing, and Dr. Robertson interrupted by remarking that it was shepherd-stealing. The overture was approved by sixteen to eight.

THE church and school accommodation for the Mount-pottinger district of Belfast is keeping pace with the largely increased population. Westbourne and Mount-pottinger Presbyterian churches are being enlarged, new schools are in course of erection for Ballymacarrett Church, and a new Methodist church and schools to cost \$20,000 will shortly be commenced.

ON Easter Sunday St. Michael's Church, Crief, was decorated for the first time. Besides a number of pot plants displayed in the chancel in front of the organ, a wreath of evergreens, ivy and flowers encircled the pulpit, while the baptismal font and other parts of the chancel were robed in flowers. Dr. Cunningham, the pastor, preached a sermon relating to Easter.

EFFORTS have been made to prevail upon Prof. Christlieb, of Bonn, to pay another visit to the United States; but he says that, greatly as he enjoyed his sojourn there a few years ago, he can never go again. Like the great pianist Rubinstein, he suffered so severely from sea-sickness that he cannot bring himself to take another Atlantic voyage. Dr. Christlieb preaches stately, and with deepening evangelical fervour, to delighted congregations in Bonn.

## Ministers and Churches.

MRS. THOMAS KERR, and Miss Kerr, of Gerrard Street, are passengers by the *Avonian*.

THE Sabbath school of Second Presbyterian Church, Medonte, begs to acknowledge through your valuable columns the very acceptable and much-required present, 300 volumes of Sabbath school library books, from Knox Church, Galt, per Mr. Murray, its late superintendent, who, though moved to Galt, still remembers so kindly his old church Sabbath school.

WE deeply regret to announce the death of the Rev. J. S. McKay, which took place at his father's residence, East Nissouri, on Thursday last. Mr. McKay came home from New Westminster, early in the spring, having, after leaving his charge, spent some time in California in quest of health. Everything was done to prolong life, but without effect. His funeral was attended on Monday by a large number of sorrowing friends. Dr. Cochrane, the Convener of the Home Mission Committee, was also present and took part in the sad services.

KNOX CHURCH, Owen Sound, after undergoing renovation and enlargement, rendered necessary by the increase and prosperity of the congregation under the able and zealous ministry of the Rev. A. H. Scott, M.A., has been re-opened for public worship. The opening sermons were preached by Principal Grant, of Queen's University. The building morning and evening was filled to its utmost capacity, and the people listened with deep interest to the discourses delivered by Dr. Grant. On the following evening a social meeting was held, at which there was an overflowing attendance. The speakers were Rev. Messrs. McEwen, of the Baptist Church, John Somerville, M.A., Division Street Presbyterian Church, J. E. Howell, M.A., Methodist Church; Duncan Morrison, M.A., the former pastor of Knox Church, and Principal Grant. The Sabbath following the pulpit was occupied by Principal Caven, of Knox College, who also preached to large audiences. The collections at the opening services were very liberal. The congregation of Knox Church, Owen Sound, has shown a steady increase in prosperity and efficiency in Christian work and usefulness.

THE following is a portion of the report of Committee upon Lotteries adopted at the late meeting of the Presbyterian Synod of Montreal and Ottawa, held at Perth: This Provincial Act is an amendment of 23 Vic., cap. xxxvi. of United Canada, of which the single provision was: The said Act does not apply to any raffle for prizes of small value at any bazaar held for any charitable object; provided, however, that to entitle any such raffle hereafter to the exemption hereby declared, permission to hold the same must be obtained from the city or other municipal council, or from the mayor, reeve, or other chief officer of the city, town or other municipality wherein such bazaar is held, and the articles so thereat to be raffled for must be such only as have theretofore been offered for sale, and must none of them be of a value exceeding \$50. Your committee call the attention of the Synod to the vicious principle lying at the foundation of the two first-mentioned Acts, namely, that what is held to be criminal in any other connection is rendered innocent by its connection with a church or charitable institution—or that the end sanctifies the means. The committee recommend: 1. That the kirk sessions within the bounds of the Synod be earnestly requested to use all their influence to discourage raffling at bazaars. 2. That the Synod memorialize the General Assembly to take into consideration the present state of the law on this question, within the several Provinces of the Dominion, with the view of seeking the repeal of any statutes which sanction raffling in any form, and to this end to invite the co-operation of other religious denominations in Canada, and take such other steps as in its wisdom it may see fit. 3. That meantime the present committee be continued, with the addition of the names of Rev. James Barclay, of Montreal, and Rev. W. T. Herridge and Messrs. Geo. Hay and Sandford Fleming, of Ottawa.

THE Rev. S. H. Kellogg, D.D., recently Professor of Systematic Theology in the Western Theological Seminary, Alleghany, was inducted into the pastoral charge of St. James Square Presbyterian Church, Toronto, on Thursday afternoon last. The Rev. H. M. Parsons, Moderator of the Presbytery, presided. The sermon, an able and appropriate one, was preached by Rev. John Neil, of Charles Street Church. After the questions of the formula had been answered and the induction prayer offered, Rev. H. M. Parsons, in a neat and impressive manner, addressed the pastor, and the Rev. Dr. McLaren delivered an apt and practical address to the congregation. Thereafter, Dr. Kellogg received a cordial welcome from the people. In the evening a most successful social was held. The ladies of the congregation with much enthusiasm arranged sumptuously covered refreshment tables in the lecture room, which was brightened by a graceful display of flowers, flags and streamers. For an hour and a half, the seats at these tables were successively filled by members of the congregation and their friends. The same hosts entertained the members of Toronto Presbytery to dinner. The hospitality was, on motion of Rev. Mr. Milligan, gracefully acknowledged by the Presbytery. Hon. Oliver Mowat, who presided at the reception social, in felicitous and appropriate terms, introduced the evening's proceedings. On behalf of the session and congregation, Principal Caven presented an address of welcome to Dr. Kellogg. Mr. William Kerr, in the name of the ladies of the congregation, presented the newly inducted pastor with a palpit gown. This was followed by the gift of an elegant palpit Bible from the young people, whose spokesman was Mr. George Inglis, B.A. For all these gifts, Dr. Kellogg made happy and suitable replies. At this stage, Dr. James, who for the last six months has filled the pulpit with great acceptance, and rendered valuable pastoral services, in the name of the congregation, presented an elegant and valuable gold watch, chain and

locket, bearing a suitable inscription, and a well-filled purse to Principal Caven, for the valuable services rendered by him as Moderator of Session for two years and a half. Dr. Caven made an appropriate and modest reply. Excellent addresses of welcome were then made by Principal Castle, of McMaster Hall, Rev. John Burton, B.D., Northern Congregational Church, Principal Sheraton, of Wycliff College, E. A. Stafford, M. A., Metropolitan Church, D. J. Macdonnell, B.D., of St. Andrew's Church, and Mayor Howland. During the evening appropriate anthems, finely rendered by the choir, under the leadership of Mr. Douglas, were interspersed.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 18th of May. Mr. Lyle obtained leave of absence for three months. A committee was appointed to prepare a scheme for the visitation of congregations by the Presbytery. Committees were appointed to visit Dunville and Sutherland Street Caledonia, in view of the reduction and withdrawal of the grants from the Augmentation Fund. An application for leave to retire from active duty from Rev. R. Stevenson was received and ordered to be transmitted. A call from Dundas Street and Nelson to Mr. Robert McIntyre, student, was received and laid upon the table and the Presbytery resolved to petition the General Assembly to allow them to ordain Mr. McIntyre as soon as practicable, notwithstanding the regulation of last Assembly requiring six months at mission work. Dr. Thomson's resignation of Drummondville and Chippewa was accepted, to take effect on July 1. A resolution was adopted recording the sympathy of the Presbytery with Dr. Thomson in his severe affliction through impaired eyesight, and their appreciation of the diligence, zeal and earnestness with which for more than seven years he has discharged the duties of the pastorate, also their undiminished confidence in his Christian character and their approbation of Dr. Thomson's conduct in the circumstances which led to his resignation. The congregation of Kilbride got leave to sell their manse property. Mr. Abraham was appointed Moderator for the next six months.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held at Kingston on the 11th day of May. From communications received it appeared that the Presbytery of Lanark and Kenfrew were favourable to the union of the congregations of Dalhousie and North Sherbrooke with the Snow Road station, and were willing that said united charge when formed should be under the jurisdiction of the Kingston Presbytery. It was decided to ask the General Assembly to sanction the union proposed. Mr. Maclean was appointed to support the matter before the Assembly. There was read a petition from the Rev. Alexander McKay, M.A., of Collingwood, stating that owing to ill health he desired to be put on the list of the Aged and Infirm Ministers' Fund. There were read medical certificates in relation to his condition. The Presbytery agreed to recommend that his request be granted. Mr. Northrup resigned his commission to the General Assembly, and the Rev. James Fowler, M.A., ruling elder, was appointed commissioner in his stead. Messrs. Maclean and Gracey were appointed to support before the Assembly the memorial from this Presbytery, asking that the six months' rule of mission service be rescinded in so far as our own students are concerned. The following students were, after due examination, licensed to preach the Gospel: Andrew Patterson, B.A., Arrad Givan, B.A., Robert Gow, B.A., Alexander McAulay, B.A., James A. Grant, Neil Campbell, B.A., William Allan, John McLeod, B.A., and Koderick McKay, B.A., B.D. Mr. David Millar was transferred (at his own request) to the Presbytery of Owen Sound for the completion of his trials. On the evening of the 12th of May Mr. Givan was ordained and placed in charge as ordained missionary of L'Amable and York River.—THOMAS S. C. HARRIS, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting at Londonborough on the 11th May. Messrs. Martin and Ramsay were congratulated on their receiving the degree of B.D. It was agreed to apply to the Assembly for leave to license Mr. John Young, M.A., a graduate of Queen's College, recently arrived from Scotland. A tabulated statement based on the financial returns of congregations for the year just closed was submitted by Mr. McCoy, showing the contributions per member and family. The report was ordered to be printed with slight alterations. A call from the congregation of Union Church, Brucefield, in favour of Mr. J. H. Simpson, was sustained. Mr. Simpson having accepted the call, a special meeting of Presbytery will be held at Brucefield on Tuesday, the 1st June, to hear his trial discourses, etc., and to ordain him. The stipend promised to Mr. Simpson is \$500, with a manse and glebe and four weeks' vacation yearly. A petition was presented, signed by twenty-seven heads of families in the township of McGillivray, praying that a mission station be organized in their locality, to be supplied in connection with Grand Bend. The petition was accompanied by a subscription list, amounting to \$132, for the support of ordinances. After parties were heard in support of the petition, it was agreed to correspond with the Presbytery of Samia on the matter. Mr. Carriere to give supply in the meantime. Messrs. Fletcher and Martin were appointed a committee to confer with a committee of the Samia Presbytery on the matter if such a committee should be appointed by the latter Presbytery. Mr. Richard gave a report of his attendance on the meeting of the Assembly's Home Mission Committee and the grants made to this Presbytery. Mr. Macgrace was appointed Convener of the Presbytery's Home Mission Committee for the ensuing year. Mr. George Holkirk, elder, was elected a commissioner to the Assembly in place of Mr. John Kerr, resigned. The next regular meeting of Presbytery is to be held in Knox Church, Goderich, on the second Tuesday of July, at eleven o'clock a.m.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF BRANDON.—This Presbytery met in the Post Office Block, Portage la Prairie, on May 4.—Rev. Mr. Smith, Moderator. There were present Rev. Messrs.

Douglas, Robertson, Mowat, Kelly, Duncan, McKee, Todd, Fleit, Murray, Bell, McKellar, ministers; and Messrs. Grant, Steele, Aikenhead, Hay and Dr. Fleming, elders. Rev. Mr. Todd was appointed a delegate to the General Assembly in room of Mr. Douglas, who had resigned. The Home Mission report was then read by the superintendent, and was substantially adopted. It was agreed that application be made to the Synod to license Messrs. John McArthur D. Anderson, R. Gow, and Haig; that application be made to the Assembly in favour of Mr. H. L. Simpson, on his passing an examination satisfactory to the Presbytery. Mr. McTavish reported that he had elected elders in the Second Congregation of Brandon. Dr. Fleming made application for a grant to build a church, and Mr. Murray asked for a grant to build a manse at Neepawa. Both applications were recommended to the Church and Manse Building Committee. Mr. Todd moved the transmission of the following overture to the General Assembly: Whereas the present system of conducting the Home Mission business of the Synod of Manitoba and the North-West Territories is unsatisfactory, on account of its cumbersome machinery, and danger of conflict between the various authorities having function in its administration, whereas the expense of such system is very great and unnecessary for the efficient carrying out of the work; whereas the building of railway lines throughout the country has greatly facilitated the means of communication, both as to time and comfort, and has led to the establishment of business centres in all the Presbyteries, rendering easy the administration of the Home Mission affairs; whereas sufficient time has elapsed since the establishment of the Synod and its Presbyteries for the organization of efficient Home Mission Committees in the several Presbyteries; and whereas as a matter of fact, such committees are showing themselves alive to the great work of advancing our cause in the several localities, it is humbly overtured the Venerable the General Assembly, meeting in the city of Hamilton, to abolish the Home Mission Committee of the Synod of Manitoba and the North-West Territories, and grant the same control of Home Mission matters to the Presbyteries in the said Synod as is given to Presbyteries in the eastern portion of the western division of the Church. After some discussion it was unanimously agreed that the overture be transmitted. Messrs. Todd and McKellar were appointed to support it at the Synod and Assembly. The reports of the standing committees were then considered. Mr. Todd read the report on Statistics; Mr. McKellar read that on Foreign Missions and on Religion and Morals; Mr. Sutherland read the report on Sabbath Schools; Mr. Douglas, that on Temperance; Mr. MacRae asked leave to transmit a memorial to the General Assembly asking that the grant apportioned to his field be paid. It was agreed that the memorial be transmitted, and Messrs. Todd and Robertson were appointed to support it at the Assembly. After some discussion on the subject of Sabbath observance the proceedings closed. The next meeting is to be held in Brandon on the second Tuesday in July.

ROCK LAKE PRESBYTERY. This Presbytery met in the Presbyterian Church, Manitou, on Wednesday, the 5th inst., at half past seven o'clock p.m., and was duly constituted by the Moderator. Sederunt—The Rev. J. A. Townsend, Moderator; Messrs. H. J. Borthwick, Jas. Farquharson, J. Cairns, W. R. Ross; Messrs. Murdoch and D. D. Campbell. The matter of Rev. J. Lantrow's arrears was left in hands of the Home Mission Committee of the Presbytery. A letter from Rev. R. H. Warden, of Montreal, anent supplement, was read. Mr. Farquharson also read his reply to the above, and the Presbytery adopted it as their own. A communication was read from Mr. Campbell, of the Lintath group of stations, asking for a minister, and offering \$600 towards his support. Mr. Farquharson reported that the Rev. Mr. Polson had been appointed to Lintath, and that he was expected to enter upon his labours there in the course of the week. The General Assembly's Home Mission Committee's new regulations were read by Rev. J. Farquharson. An overture to the General Assembly was introduced by Rev. Jas. Farquharson, seconded by Rev. J. Cairns, praying for the abrogation of certain powers at present exercised by the Home Mission Committee of the Synod of Manitoba and the North West Territories. The overture was adopted, and sent up to the Synod for transmission to the General Assembly. A letter from the Superintendent of Missions was read, asking the assent of the Presbytery to Mr. Lockhart's supplying a part of Rev. J. Brown's field. Mr. Lockhart being within the bounds of the Brandon Presbytery. The Presbytery ordered the Clerk to write to Mr. Brown, to see if he could undertake the work in the station referred to himself, and that he could not do so, the Presbytery signify its willingness to grant the request of the Superintendent of Missions. The reports of the several committees of the Presbytery were ordered to be sent by their conveners to the conveners of the Synod's committees. The remits of the General Assembly were considered. It was recommended that the Aged and Infirm Ministers' Fund be divided into two parts, one part to be supported by the ministers' rates, and the other by congregational collections. It was resolved that the next meeting of the Presbytery be held at Boissevain on the second Wednesday in July, at ten o'clock in the forenoon. The Presbytery then adjourned to meet at Morden on Thursday, for the induction of the Rev. M. McKenzie. The Presbytery met, according to adjournment, at Morden, and in the church there, for the induction of the Rev. M. McKenzie. The Moderator constituted the court with prayer. Rev. H. J. Borthwick preached and presided at the induction. The Rev. W. A. Ross, of Carman, addressed the newly inducted minister, and the Rev. J. A. Townsend, of Manitou, addressed the people. At the close of the service, Mr. McKenzie was conducted to the door by Mr. Ross, and received the congratulations of the people. The Presbytery gave authority to Mr. McKenzie to proceed as soon as convenient with the organization of a session. The Presbytery then adjourned. In the evening a social was held in the church, to extend a welcome to Mr. McKenzie. Addresses were delivered by the chairman, Rev. H. J. Borthwick, Rev. W. R. Ross, Rev. J. Colpitts, of the Methodist Church, Rev. J. A.

Townsend and Rev. M. McKenzie. The speeches were interspersed with music and readings; refreshments were served and a pleasant evening spent.

**MONTREAL NOTES.**

THE Rev. J. Mackie, of St. Andrew's Church, Kingston, has been on a visit to this city for the past few days.

THE Rev. John Ferguson, of Vankleek Hill, has tendered the resignation of his charge, on account of the ill health of his only son. Mr. Ferguson last fall obtained leave of absence for six months, and went to the State of Colorado, in the hope that the change might be beneficial. In this hope, they have been disappointed, and Mr. Ferguson has returned alone to Canada to demit his charge, and intends to remove to the Pacific Coast, the doctors recommending California as the best climate for his son's health. Mr. Ferguson has rendered very efficient service, not only in Vankleek Hill, but in the Presbytery of Glengarry generally. He has laboured diligently in the building up of his own congregation, and has also given valuable service to the Church as a whole. His removal to California will be a real loss to the Presbyterian Church in Canada, and especially to the Presbytery of Glengarry. He will be accompanied to his new home by the best wishes and prayers of many friends here, who will cherish the hope that in the providence of God he may yet return to labour in Canada.

BOTH the Stanley Street Church and Melville Church, Cote St. Antoine, are applying to the Presbytery for leave to moderate in a call to a minister. The Presbytery meets in Calvin Church, Laguerre, on the 1st of June, to ordain and induct Rev. Hugh McLean. At this meeting a call to Rev. A. Lee, of Russeltown, from St. Andrew's Church, Sherbrooke, will be taken up, though it will probably not pass its final stage till the regular meeting of the Presbytery in July.

THE congregation of St. Paul's Church, Montreal, contemplate the erection of a manse for their pastor, the Rev. J. Barclay. At present only one Presbyterian Church in the city has a manse, that of St. Gabriel. The example set by St. Paul's may be the means of stimulating some of the other congregations to arise and build.

FOR the last five years, Mr. James Croil has filled the position of president of the Montreal Presbyterian Sabbath School Association. It was fitting, in view of his contemplated absence from the city for a year, that the association should tender him a mark of their esteem. This they did on the evening of Tuesday last, when a large gathering of friends assembled in the lecture hall of St. Paul's Church. The Rev. J. Barclay presided, and among those present were: Revs. Principal MacVicar, Dr. Smith, Prof. Coussin, R. Campbell, J. Fleck, James Patterson, W. R. Cruikshank, Colonel Fraser, Messrs. Murray Smith, D. Morrice, W. Paul, and many well-known Sabbath school representatives. Mr. J. Murray Smith, the new president of the association, presented Mr. Croil with an address expressive of the association's appreciation of his services and their best wishes for his welfare. After addresses from the chairman and Messrs. Cruikshank and J. L. Morris, Mr. Croil returned thanks for the address, and referred to the many changes that had taken place in Canada and in Montreal since he came to the country forty-five years ago. He concluded by counselling the teachers not to be discouraged in their work, but to perseveringly go on scattering the good seed. Mr. Croil left Montreal on Thursday evening, and sails with his family from New York on the 27th inst. He purposes spending the summer in Scotland, and next winter in Italy, returning to Canada in May next year. During his absence the Rev. R. Campbell, Convener of the Assembly's committee, and Rev. R. H. Warden have agreed to take the editorial supervision of the *Record*, along with Rev. R. Murray, of Halifax. The business department, as also the other business matters of Mr. Croil, are to be attended to by Mr. James Tasker, who has removed into Mr. Croil's office for the year.

REV. PROF. ROSS, of Queen's College, Kingston, and his family are spending a few days here, on their way to their summer residence on Cushing Island, Portland.

THE congregation of St. Matthew's Church, Rev. W. R. Cruikshank, B.A., pastor, are arranging to hold a bazaar on an extensive scale early in the fall, the proceeds of which are to be applied toward a new church property. Most of the other Presbyterian congregations in the city are co-operating, and the bazaar promises to be most successful.

OUR Roman Catholic friends are not satisfied with lotteries to raise money for priest's colonization schemes, but have just decided on a grand lottery, with a thousand prizes, to raise funds for the completion of the vast St. Peter's Cathedral here, and appeals are being made to the faithful in every parish of the diocese, urging them to purchase a ticket for each member of every family. It would be interesting to know how much assistance is being given by Protestants toward the erection of this cathedral.

MISS ANNIE A. STEWART, B.Sc., of Dalhousie College, Halifax, and the daughter of one of our late ministers—the Rev. Mr. Stewart of Whyocomaugh, N. S.—has just been appointed to a mathematical fellowship in the Bryn Mawr Ladies' College, Philadelphia. This fellowship is open to lady graduates of all colleges, and Miss Stewart's appointment is most creditable to her.

**HOLMAN HUNT'S FIRST WORK.**

My father was from the first strongly opposed to my becoming an artist; he had had reason to see the ill effects of a lazing, idle life, and he believed, in accordance with the general opinion of those days, that artists were necessarily of a reckless, frivolous character, and led a useless, unstable life. So, finding that at school I scribbled more designs than exercises in my copy-books, he removed me from school when I was about twelve and a half years old, with the intention of placing me in some city office. Owing to an acci-

dent, I was placed with an auctioneer and estate agent as a sort of probationary clerk, and one day my master, coming into the office hurriedly, caught me putting away something in my desk, and, insisting upon seeing it, discovered that I could draw. This led to inquiries on his part as to whether I had painted, and it turned out that he was himself fond of art, and, whenever he could get a chance, practised painting. One day he said to me, "When there's nothing much to be done, you and I will shut ourselves in here and have a day's painting together;" and so it happened. Here were the tables turned upon my father with a vengeance! I was getting artistic encouragement from the very employer who should have been instilling into me commercial principles. This lasted about a year and a half, when, owing to my employer's retirement from business, I obtained another situation in the city at a Manchester warehouse in Cateaton Street, managed by a London agent of Richard Cobden. Here I sat by myself in a little room looking out on three blank walls and made entries in a ledger, and seemed further than ever from my desire of becoming an artist. But here, too, curiously enough, another artistic friend turned up, in the person of an occasional clerk whose business it was to design patterns for the firm's calicoes, etc. Surprisingly I also used to try my hand at designing, and attained sufficient proficiency to enable my friend to make use of my designs on various occasions. I remember an amusing incident of this period, which gave me great delight at the time. The window of my room was made of ground glass, and, having but little to do, I passed my time drawing with both pen and pencil flies upon its roughened surface. A good blot of ink sufficed for the body and some delicate strokes with a hard pencil for the wings, and at a short distance the deception was perfect. Day by day the number of flies in that room increased, till one day my employer, coming in, stopped suddenly in front of the window and said: "I can't make out how it is; every day I come into this room there seems to be more flies in it," and he took out his handkerchief to brush them away. *Holman Hunt, in the Contemporary Review.*

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

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

June 6, 1886. } **JESUS THE BREAD OF LIFE.** } John 6 22-40.  
GOLDEN TEXT.—"Lord, evermore give us this bread."—John vi. 34.

**INTRODUCTORY.**

In the last lesson was taught the great spiritual truth, that the use of what we have, in dependence on Christ's word, will develop into a greater supply. But the people were not capable of anything more than vulgar astonishment. Not able to understand the important spiritual instruction of His acts and words, they dishonour Him by a proposal to make Him king—not king of hearts, but a bread-king who would provide for them the necessities of this life.

He then dismissed the disciples and them, and retired into a mountain to pray, whence He came to the relief of His disciples in the storm. He again taught the power of faith, this time in its power to triumph over the difficulties of life. The power of faith is unchanged, but the faith that has power is rare. (Mark xvi. 17, 18.)

**EXPLANATORY.**

I. Idle Curiosity Reproved. (Verses 22-25.)—Many of the people remained all night at the place where they were fed. They saw the disciples go away in the only boat that was there, and as Jesus did not go with the disciples they thought He still remained with them. But when, in the morning, they could not find Him, they returned to Capernaum to seek Him. There were some vessels near, from Tiberias—probably driven out of their course by the storm of the preceding night; into these they entered and came to Capernaum.

When comest Thou hither?—They found Him, probably, on the way to the synagogue, for a part of the following discourse was spoken in the synagogue. (Ver. 59.) But after all they had seen and heard, they had nothing more important to ask Him than this: "How did you come here?" How characteristic of human nature! Notwithstanding all the weighty questions of which we are so ignorant, upon which we should ever be seeking more light, we spend time discussing matters of no profit. (2 Timothy ii. 14-16.) What a sweet morsel the story of the storm and Jesus walking on the water, and Peter's humiliation, would be to these people! But Jesus does not gratify them. He silently reproves their inquiry—does not answer it; and leads them away to matters of more practical importance. That is often the best way of administering a reproof.

II. Spiritual Blindness Reproved. (Verses 26, 27.)—But there was more than curiosity in their eagerness in following Him.

(1) *Re-ask.* They did not see the miracle. They saw it with their outward eye, but nothing more. They did not recognize that it taught that He was God, and that He came to feed the soul. They only valued it because it satisfied their hunger; they ate and were filled. That is the difference between spiritual blindness and spiritual discernment. (1 Cor. ii. 14.) David saw God in the heavens (Psa. xix. 1). "The heavens declare the glory of God," etc. To many the sun, moon and stars have no more value than to give light and heat; and make the crops grow. That is unworthy of ourselves and especially of Him.

(2) *Exhortation.*—"Labour not for the meat which perisheth." That is a good reason why we should not spend all our strength on what merely satisfies the body. It is perishable. (1 Cor. vi. 13.) All the wealth, the power, the pleasures, the ambitions of this life may be purchased at

too high a price. They will not keep, at the longest, beyond the hour of death. There are treasures that we can lay up in heaven, that will last forever. We cannot pay too high a price in order to secure them. The whole of life spent in their pursuit is not too great. Do we seek these? When we look back upon the generations that are past, we feel that it is well with all who chose the meat that endureth. In a few days others will look back on us and think as we think. *Be wise now.*

(3) *Promise.*—"Which the Son of Man shall give unto you." That is always the way with the exhortations of Christ. He accompanies His commands with a promise of help. If we make the choice and labour for it, He will give it to us. It is both a gift and something to be worked for. Whilst we owe all to God, we must exert ourselves to take hold on the blessings.

*Son of Man . . . sealed.*—This great gift is primarily His own death, hence He gives Himself this name. It is as man that He could die. He was sealed, that is, endorsed—approved of—by the Father at His baptism and transfiguration, as well as by the Old Testament Scriptures.

III. Faith and Works.—(Verses 28, 29.)—They caught the word labour of verse 27, but not the words shall give, and ask what they shall do. They had many minute traditional duties already, to which they pretended to give heed, and now thought he was to add to that burden. "What shall we do?" They did not understand that salvation is a gift. Christians are in danger of going to either extreme, placing too much weight on the "work" or on the "shall give." They find it hard to adjust the two sentiments. "Faith without works is dead," and "By the works of the law shall no flesh be justified." Some are trying to find comfort in what they can do, and others, casting aside good works, are looking to mercy, as if God would save men in their sins, instead of from their sins. Jesus solves that difficulty.

*This is the work of God . . . believe.*—We must believe on Jesus, the sent of God; and, having done that, works will follow. *Belief-faith* is a living principle that will bear fruit. If we have found peace in Jesus we shall love Him, and love delights to do service. Hence, if we are not striving to do the works of God, we cannot be true believers.

IV. Give Us More Evidence. (Ver. 30.)—They throw back His own word. He said: "Believe on Me and you will work." They say, in reply: "What work do you do, that we may believe on you?" They then cast reflections on the miracle by which they were fed as insufficient evidence, and ask something stronger. It was not equal to the miracle of the manna in the wilderness. The manna lasted for forty years, fed a whole nation, and was from heaven. His miracle only once, to five thousand, and not from heaven. Was that sufficient ground, they ask, to accept Him in preference to Moses? Of course this is common shelter for those who love darkness rather than light. They claim that the evidence is not sufficient; in reality, they are not willing to accept reasonable evidence.

(1) *Negative reply.*—(a) Not Moses that gave the manna, but God. The Jews almost deified Moses.

(b) That bread was not from the highest heaven, not of such high origin as that that the Father gives.

(c) He did not give it to you; that is, it is not enduring; your fathers got it, but not you. It lasted for forty years, but the bread that the Father gives will endure unto everlasting life. They died who ate the other, not so with such as eat this.

(2) *Positive reply.*—The type is far surpassed by the anti-type. They who eat of this true bread, that comes down from heaven, shall never die.

*Sensuous still.*—They think He is going to give some charm that will make them immortal, as the woman thought. (John iv. 15.) He could take away the need of water. They cannot rise to true knowledge, but ask for a supply of what they think He has to give.

*I am the Bread of Life.* (Ver. 35.)—He says: "I will if you only come to Me, but I cannot unless you come. I myself am the Bread of which I speak—if you come to Me and believe you will never hunger or thirst."

It is thus more than manna—it supplies every want, is both meat and drink.

*Ye have seen Me.* (Ver. 36.)—He now recurs to their question of ver. 30, and answers it. They said: "Show us a sign that we may see and believe." He here says: "Ye have seen Me—the greatest of all signs—better bread than the manna—and yet ye believe not."

V. Resting in the Eternal Decree. (Verses 37, 40.)—Jesus is naturally pained at the treatment he receives. He grieves over them who destroy themselves by rejecting Him. But He falls back on His Father's will. He did not come to do His own will, but the Father's, and the Father's will cannot fail.

*The divine side of election.* (Ver. 37, first clause, developed in ver. 39.)—It is the Father's will that all He hath given to the Son be cared for, perfected and raised up at the last day—in the resurrection of the just. Jesus rests in the conviction that none such will finally reject Him. God's purposes will never fail. Let us if we love God rest assured that His purposes of love toward us are sure and immovable.

*The human side of election.* (Ver. 37, second clause, developed in ver. 40.)—It is the Father's will that every one who seeth the Son and believeth may have everlasting life, and he also will be raised up at the last day.

There is the free offer to all. The two sides of the great problem—all may come—the chosen will come.

**PRACTICAL SUGGESTIONS.**

1. Don't spend time on trifles.
2. Work as if all depended on yourself, and yet look for free grace.
3. The evidence is sufficient—to the believer it is absolutely convincing.
4. Why do ye spend money for that which is not bread?
5. Having done your duty, trust in the Lord's purpose which He will bring to pass.



## Sparkles.

WHAT haz becum ov the craz for fonetic spelling? Iz a man never going tu be abl to spel az he plezes?

"CHARMING little pink-tipped, shell-like ears you have, Miss Totty. Did you ever have them pierced?" "No; but I have had them bored."

"JENNY," said a Scotch minister, stooping from his pulpit, "have ye got a pin about ye?" "Yes, minister." "Then stick it into that sleeping brute by your side."

THE GREAT SOURCE of Consumption and many [wasting forms of disease is scrofula lurking in the system. The true specific for this condition is found in Burdock Blood Bitters; that medicine purifies the blood and builds up the enfeebled frame.

SOCIETY YOUNG MEN.—He: "You don't sing or play! Then, I presume you write or paint?" She: "Oh, no! I'm like the young men we meet in society—I simply sit down and try to look intelligent."

A TEACHER asked a boy, "Who was the meekest man?" "Moses, sir," was the answer. "Very well, my boy; and now who was the meekest woman?" "Please, sir, there never was any meekest woman."

JUDGE to prisoner: "Your name?" Prisoner: "Henry." Judge: "That's your Christian name. What's your family name?" Prisoner: "My father was a Pole. I have never been able to pronounce his name."

## A SURE THING.

There are very few things in this life of which we may be absolutely certain, but this is one of them: that Dr. Pierce's "Pleasant Purgative Pellets" have no equal as a cathartic in derangements of the liver, stomach and bowels. They are very small and their action is pleasant. Purely vegetable, perfectly harmless. Twenty-five cents a vial. All druggists.

MRS. CLAPPER: "Arthur, I fear you do not love me." Mr. Clapper: "What a ridiculous idea. What makes you think I have ceased to love you?" "Because you show signs of impatience when I talk to you." "H'm! Well, my dear, be assured that I love you"—(a pause)—"still."

A GENTLEMAN having engaged a bricklayer to make some repairs in his cellar, ordered the ale to be removed before the bricklayer commenced his work. "Oh, I'm not afraid of a barrel of ale, sir," said the man. "I presume not," said the gentleman; "but I think a barrel of ale would run at your approach."

## 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.

"ISN'T that a beauty?" said she, as she poised her new spring millinery on her hand and gazed at it. "Yes, indeed; so simple and so tasteful," said he, "and I'm glad to see that there are no feathers on it, and that you belong to the Audubon Society." "Why so?" "Because you know, my dear, birds and angels look best in their own plumage."

A SCRATCH.—"I never made but one mistake in Doctor Shorthand's prescriptions," remarked the pharmacist, looking at one bottle while he reached up after another. "How was that?" asked the customer. "I put up what he wanted," replied the man of drugs. "Usually I try to read his prescription, and always get it wrong, but that night the gas went out and I put it up in the dark."

Horsford's Acid Phosphate.  
Admirable Results in Fevers.

Dr. J. J. RYAN, St. Louis, Mo., says: "I invariably prescribe it in fevers; also in convalescence from wasting and debilitating diseases, with admirable results. I also find it a tonic to an enfeebled condition of the genital organs."

THE venerable Dr. Peabody, of Harvard, is noted for his benevolence. One warm day in summer he was coming into Boston from Cambridge. He had just left the horse car and was hurriedly turning the sharp corner near the Revere House, when he came near colliding with an old gentleman. The elderly looking individual stood with his hat off wiping the perspiration from his brow, but he held his hat in such a position as to give the appearance that he was begging. Dr. Peabody, seeing only the hat, dropped a quarter into it with his customary kind remark. Dr. Oliver Wendell Holmes, who was holding the hat, put the quarter into his pocket, solemnly thanked Dr. Peabody, and passed on.

## WHAT

WARNER'S SAFE CURE  
CURES AND WHY.CONGESTION OF THE KIDNEYS, BACK  
ACHE.INFLAMMATION OF THE KID-  
NEYS, BLADDER OR URIN-  
ARY ORGANS.Catarrh of the Bladder, Gravel, Stone,  
Dropsy, Enlarged Prostate Gland,  
Impotency or General Debility,  
Bright's Disease.

WHY? Because it is the only remedy known that has power to expel the uric acid and urea, of which there are some 500 grains secreted each day as the result of muscular action, and sufficient if retained in the blood, to kill six men. It is the direct cause of all the above diseases, as well as of Heart Disease, Rheumatism, Apoplexy, Paralysis, Insanity and Death.

This great specific relieves the kidneys of too much blood, frees them from all irritants, restores them to healthy action by its certain and soothing power.

IT CURES ALSO Jaundice, Enlargement of the Liver, Abscess and Catarrh of the Bile Ducts, Biliousness, Headache, Furred Tongue, Sleeplessness, Languor, Debility, Constipation, Gall Stones, and every unpleasant symptom which results from liver complaint.

WHY? Because it has a specific and positive action on the liver as well as on the kidneys, increasing the secretion and flow of bile, regulates its elaborating function, removes unhealthy formations, and, in a word, restores it to natural activity, without which health is an impossibility.

IT CURES ALSO Female Complaints, Leucorrhœa, Displacements, Enlargements, Ulcerations, Painful Menstruation, makes Pregnancy safe, prevents Convulsions and Child-Bed Fever and aids nature by restoring functional activity.

WHY? All these troubles, as is well known by every physician of education, arise from congestion and impaired kidney action, causing stagnation of the blood vessels and breaking down, and this is the beginning and the direct cause of all the ailments from which women suffer, and must as surely follow as night does the day.

WHY Warner's Safe Cure is acknowledged by thousands of our best medical men to be the only true blood purifier, is because it acts upon scientific principles, striking at the very root of the disorder by its action on the kidneys and liver. For, if these organs were kept in health all the morbid waste matter so deadly poisonous if retained in the body, is passed out. On the contrary, if they are deranged, the acids are taken up by the blood, decomposing it and carrying death to the most remote part of the body.

WHY 93 per cent. of all diseases which afflict humanity, arise from impaired kidneys, is shown by medical authorities. Warner's Safe Cure, by its direct action, positively restores them to health and full working capacity, nature curing all the above diseases herself when the cause is removed, and we guarantee that Warner's Safe Cure is a positive preventive if taken in time.

As you value health take it to avoid sickness, as it will at all times and under all circumstances keep all the vital functions up to par.

We also Guarantee a Cure and beneficial effect for each of the foregoing diseases, also that every case of Liver and Kidney trouble can be cured where degeneration has Not taken place, and even then Benefit will Surely be Derived. In every instance it has established its claim.

AS A BLOOD PURIFIER, particularly in the Spring, it is unequalled, for you cannot have pure blood when the kidneys or liver are out of order.

Look to your condition at once. Do not postpone treatment for a day nor an hour. The doctors cannot compare records with us. Give yourself thorough constitutional treatment with Warner's Safe Cure, and there are yet many years of life and health assured you!

ESTERBROOK STEEL  
PENS

Popular Nos.: 048, 14, 130, 333, 161.

For Sale by all Stationers.

R. MILLER, SON & CO., Agts., Montreal.

## MILLINERY

Ladies', Misses' and Children's Stylish Trimmed Bonnets and Hats, at from "one dollar" to ten dollars.

Ladies' French and English Pattern Bonnets and Hats, at from "Ten Dollars to Twenty-five Dollars."

Ladies', Misses' and Children's Untrimmed Bonnets and Hats in all the newest shapes, at from Twenty-five cents to Four Dollars.

Ladies' Mantles, Dolmans and Visites, in silks, Plushes, Ottomans and Brocades, at from "Seven Fifty" to Twenty-Five Dollars.

An immense stock of Ladies' and Children's Jerseys, and Jersey Jackets in Black and all the leading colours, at Popular Prices.

Family Mourning a specialty. Personal orders and orders by mail will receive prompt attention. First-class Dress and Mantle-makers on the premises.

## LADIES.

Fine French Kid Gloves worth one dollar selling at 50 cents, at PETLEYS'.

A Black Silk Dress for \$5.

A Black Silk Dress for \$6.

A Coloured Silk Dress for \$6.

A Coloured Satin Dress for \$6.

A Dress Length of Costume Tweed for \$1.

A Dress Length of DeBeige for \$1.25.

A Dress Length of Check Lustre for \$1.50.

A Dress Length of Diagonal Cloth for \$1.75.

A Dress Length of eight different styles for \$2.

A Print Dress for 50c.

A Print Dress for 75c.

A Print Dress for \$1.

A Gingham Dress for 75c.

An American Gingham for \$1.

A Combination Gingham for \$2.

A Child's Parasol for 25c.

A Lady's Lace Parasol for 75c.

An Extra Large Lace Parasol for \$1.

An Elegant Lace Parasol for \$1.50.

A Lady's Umbrella for 75c.

A Lady's Silk Umbrella for \$1.

A Handsome Twilled Silk for \$1.50.

Splendid assortment of Ladies' Dolmans, Visites, and Tweed and Jersey Jackets, now in stock at PETLEYS'.

Splendid stock of Ladies', Misses' and Children's Hosiery, at from 10 cents to \$1 per pair at PETLEYS'.

Boys' Clothing, Boys' Jersey Suits at \$1, \$1.25, \$1.50, \$2 and up at PETLEYS'.

Boys' Tweed Suits, Ready-made and lined throughout, at \$1, \$1.25, \$1.50, \$2, \$2.50, \$3, \$3.50, \$4 and up, at PETLEYS'.

Men's Tweed and Serge Suits, at \$5, \$6, \$7.50, \$9, \$10 and up, at PETLEYS'.

Men's Fine Worsteds Suits at \$10, \$12, \$13.50, \$15 and \$18, all properly cut and well-made, and equal in every way to the best ordered clothing made throughout the city. PETLEY & PETLEY.

Gentlemen requiring stylish, good fitting, well made clothing should leave their orders at PETLEYS'.

Boys' Tweed Suits at \$4 to \$10, all sizes in stock at PETLEYS'.

Genuine Irish Serges, in blue and black, at \$18, \$20 and \$22 to order at PETLEYS'. Our Boys' Jersey Suits at "one dollar" are superior to any in the city at \$1.50. PETLEY & PETLEY.

Inspection and comparison invited, and if our prices are not lower than those of any other house in the city, don't buy.

## HOUSEKEEPERS.

IF YOU WANT Style with Economy, you should pay a visit to our Stores.

IF YOU WANT to buy Carpets retail at wholesale prices, you should pay a visit to our Stores.

IF YOU WANT Elegant Wilton, Brussels, Axminster, Aubusson, Tapestry or Wool Carpets, you should pay a visit to our Stores.

IF YOU WANT Window Blinds, Curtains, Cornice Poles, etc., you should pay a visit to our Stores.

IF YOU WANT Linoleums, Floor Oil Cloths, Matting, Mats, Rugs, etc., you should pay a visit to our Stores.

IF YOU WANT your Carpets economically cut, properly made, and well put down, you should pay a visit to our Stores.

PETLEY & PETLEY,  
128 to 132 King St. East,  
TORONTO.



TENDERS FOR COAL FOR THE PUBLIC INSTITUTIONS OF ONTARIO.—The undersigned will receive tenders to be addressed to him at his office at the Parliament Buildings, and marked "Tenders for Coal," up to noon of WEDNESDAY, 26TH MAY, 1886, for the delivery of the following quantities of coal in the sheds of the institutions below-named on or before the 15th day of August next, except as regards the coal for the Central Prison.

Asylum for the Insane, Toronto—Hard Coal, 600 tons large egg size, 125 tons stove size; Soft Coal, 250 tons.

Central Prison, Toronto—Soft Coal, 500 tons. Note: To be delivered in lots of 100 tons in each of the months of September, October, November, December and January.

Reformatory for Females, Toronto—Hard Coal, 200 tons large egg size, 50 tons stove size, 25 tons nut size; Soft Coal, 50 tons.

Asylum for the Insane, London—Hard Coal, 150 tons large egg size, 30 tons chestnut size; Soft Coal, 1,000 tons for steam, 75 tons for grates.

Asylum for the Insane, Kingston—Main Asylum, Hard Coal, 1,000 tons large egg size, 75 tons small egg size, 25 tons stove size. Regiopolis Branch—Hard Coal, 90 tons large egg size, 25 tons small egg size.

Asylum for the Insane, Hamilton—Main Asylum, Hard Coal, 50 tons egg size, 41 tons chestnut size, 50 tons stove size; Soft Coal, 500 tons for steam, 50 tons for grates. Asylum Pumping House—Hard Coal, 5 tons chestnut size; Soft Coal, 150 tons.

Asylum for Idiots, Orillia—Hard Coal, 85 tons stove size.

Institution for the Deaf and Dumb, Belleville—Hard Coal, 70 tons small egg size, 30 tons chestnut size; Soft Coal, 400 tons.

Institution for Blind, Brantford—Hard Coal, 450 tons egg size; 75 tons stove size.

The Hard Coal to be Pittston or Scranton. Tenderers are to name the mine or mines from which it is proposed to take the Soft Coal, and to designate the quality of the same, and, if required, to produce satisfactory evidence that the coal is true to name. Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity specified or for the quantities required in each institution. An accepted cheque, value \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient securities will be required for the due fulfilment of each contract. Specifications and forms and conditions of tenders are to be obtained from the bursars of the above-named institutions. The lowest or any tender not necessarily accepted.

W. T. O'REILLY,  
Inspector of Prisons and Public Charities, Ontario,  
Parliament Buildings, Toronto.  
10th May, 1886.

## SCROFULA

Usually develops in early life, and is a peculiar morbid condition of the system, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, thickening of the lips, enlarged neck, sore eyes. A scrofulous condition is often hereditary, but bad diet, too free use of fat meats, bad air, want of sunshine and nourishing food will produce it. Some people are troubled with scrofulous swelling of the glands, and with ulcers and kernels, which may cause very little pain; others may have inward scrofula, scrofula of the lungs, scrofula of the spleen, scrofula of the kidneys and scrofula of the bones. Burdock Blood Bitters will drive away any case of scrofula, and not to appear in another place, for their action on the blood and bowels will carry the disease entirely from the body.

## WHAT IS CATARRH?

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

USE PROF. LOW'S SULPHUR SOAP FOR Prickly Heat, Nettle Rash, Scaly Eruption, Itch, and all diseased conditions of the skin.

**"THE GREAT ENGLISH REMEDY."**  
 ESTABLISHED FOR 40 YEARS.  
**COWLING'S PILLS**  
 FOR INDIGESTION, EXTREME DEBILITY,  
 BILIOUS HEADACHE, SHORTNESS OF BREATH  
 KIDNEY DISEASE, PAIN IN THE BACK, ETC., ETC.

READ THIS TESTIMONIAL FROM DR. W. W. MOORHOUSE.  
 SPADINA AVENUE, Toronto, 11th February, 1886.  
 I hereby certify that I have examined the component parts of the Digestive Pills manufactured by the Company presenting them, and I can recommend them as composed of the most useful articles in use. They cannot fail to have a good effect.  
 W. W. MOORHOUSE, M.D.

WHOLESALE AND RETAIL FROM THE COWLING MEDICAL ASSOCIATION, 108 KING ST. WEST.  
**PRICE 25 CENTS.**  
**STEWART & CO., Agents.**

# GOLD! GOLD! GOLD!

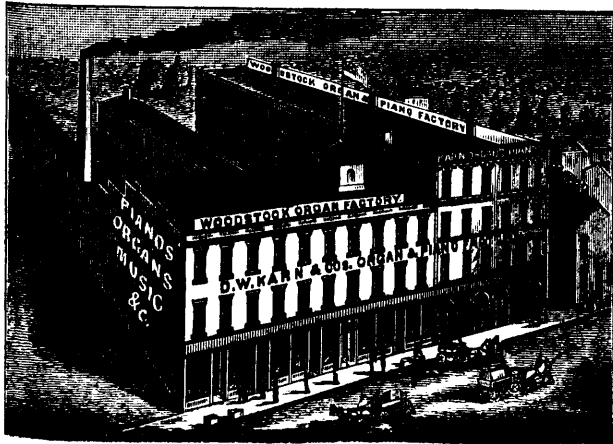
We, the undersigned Wholesale Grocers of the city of Toronto, hereby certify that we know ALEXANDER JARDINE & CO., Proprietors of the PURE GOLD MANUFACTURING COMPANY, in Toronto, and that we have every confidence in the care which is used by them in the manufacture of Pure Gold Baking Powder. We believe Pure Gold to be among the best Cream Tartar Baking Powders sold in this country, and have pleasure in handling it, as it has always given perfect satisfaction to our customers.

FRANK SMITH & CO.  
 PERKINS, INCE & CO.  
 EBY, BLAIN & CO.  
 SMITH & KEIGHLEY.  
 THOS. KINNEAR & CO.  
 R. DUNBAR.

FITCH & DAVIDSON.  
 J. W. LANG & CO.  
 WARREN BROS. & BOOMER.  
 SLOAN & MASON.  
 F. McHARDY & CO.  
 MILLS & CO.

# ORGANS. ORGANS.

Superior Design and Workmanship.



Every Instrument Warranted 7 Years.

ESTABLISHED, 1865.

## THE "KARN ORGAN" TRIUMPHANT.

COMPETITION OPEN TO THE WORLD.

NEW FACTORIES COMPLETED. CAPACITY, 500 ORGANS PER MONTH.  
 Awarded SILVER MEDAL and FIRST PRIZE over all Competitors at the Dominion Exhibition held at St. John, N.B., 1883.  
 Received the only Medal awarded Cabinet Organs, Toronto Industrial Exhibition, 1882.

Awarded Silver Medal, Toronto Industrial Exhibition, 1881.  
 Awarded Three Diplomas and Two First Prizes, Dominion Exhibition, Montreal, 1882.

These with many other Medals, Diplomas, Prizes, &c., place the "KARN ORGAN" ahead of all others. We call the attention of the public to the facts above.

We manufacture organs suitable in style for Churches, Parlours, Schools, Lodges, &c. Send for Circulars and Prices to  
 Call and see our New Styles, and get Prices at our Toronto Warerooms, 64 King St. West, W. M. SPADEN, Manager.

**D. W. KARN & CO.,**  
 WOODSTOCK, ONT.

**Superior DECORATIONS:**  
 IN: WALLPAPER, TILES, AND STAINED GLASS.  
**ELLIOTT & SON**  
 94 & 96 BAY ST. TORONTO

**Printer & Co.**  
 ELECTRO AND STEREOTYPERS  
 14 KING ST. E. TORONTO.  
 SEND YOUR BOOKWORK TO US.

# GO WEST AS DID THE WISE MEN.

If you require fine goods do not conclude they are not procurable on West Queen Street,

BUT TRY **JOLLIFFE & CO.**

FOR GOOD  
 Carpets,  
 Curtains,  
 Bedroom or Parlour Goods.

**\$9.00.**

**GENUINE WALTHAM WATCH,**  
 Men's size, in Coin Silver, Open-face, Dust Proof Cases, sent per mail (pre-paid) to any address on receipt of price, or will send by express, C.O.D., on receipt of fifty cents, allowing the privilege of examining the Watch before paying. Accompanying each Watch will be our full guarantee for twelve months.

**KENT BROS.,**  
 WHOLESALE & RETAIL JEWELLERS,  
 168 YONGE ST., TORONTO.

## HUMPHREYS'

Manual of all Diseases, By F. HUMPHREYS, M. D. RICHLY BOUND IN CLOTH and GOLD MAILED FREE—SEND STAMP.

LIST OF PRINCIPAL NOS.	CURES	PRICE.
1	Fever, Congestion, Inflammations...	.25
2	Worms, Worm Fever, Worm Colic...	.25
3	Crying Colic, or Teething of Infants...	.25
4	Diarrhea, of Children or Adults...	.25
5	Dysentery, Gripping, Bilious Colic...	.25
6	Cholera Morbus, Vomiting...	.25
7	Coughs, Cold, Bronchitis...	.25
8	Neuralgia, Toothache, Faceache...	.25
9	Headaches, Sick Headache, Vertigo...	.25

## HOMEOPATHIC

10	Dyspepsia, Bilious Stomach	.25
11	Suppressed or Painful Periods	.25
12	Whites, too Profuse Periods	.25
13	Croup, Cough, Difficult Breathing	.25
14	Salt Rheum, Erysipelas, Eruptions	.25
15	Rheumatism, Rheumatic Pains	.25
16	Fever and Ague, Chills, Malaria	.50
17	Piles, Blind or Bleeding	.50
18	Satarrh, Influenza, Cold in the Head	.50
19	Whooping Cough, Violent Coughs	.50
20	General Debility, Physical Weakness	.50
21	Kidney Disease	.50
22	Nervous Debility	1.00
23	Urinary Weakness, Wetting Bed	.50
24	Diseases of the Heart, Palpitation	1.00

## SPECIFICS.

Sold by Druggists, or sent postpaid on receipt of price.—HUMPHREYS' MEDICINE CO. 109 Fulton St. N. Y.

JUST ISSUED!  
 THE **GREAT AWAKENING**

A COLLECTION OF **REVIVAL SONGS**  
 Prepared under the personal supervision of Rev. **SAM. P. JONES,**

Who will use it in all his Meetings.  
 It contains the choicest and most popular of the older Gospel Songs and Standard Hymns, together with many new ones which have been thoroughly tested and found especially valuable for Revival and Protracted Meetings. An examination of the work will convince one of its superior merit, while the low price at which it is sold places it within the reach of all.

160 pages, handsomely bound in boards. Price, 30cts. each by mail, postpaid, \$3 a dozen by express, charges not prepaid.

PUBLISHED BY THE JOHN CHURCH CO., CINCINNATI, O. THE J. CHURCH CO., 65 E. 13TH ST., NEW YORK CITY.

## PRAISE THE LORD, CHILDREN'S DAY.

By JAMES R. MURRAY.  
 Beautiful Music and Responsive Exercises. Price 5cts. each by mail, postpaid; \$4 a hundred by express, not prepaid.

THE JOHN CHURCH CO., CINCINNATI, O. THE J. CHURCH CO., 19 E. 16TH ST., NEW YORK CITY.

## WHY SUFFER FROM Sick Headache?

DYSPEPSIA OR INDIGESTION, WHEN

## WEST'S LIVER PILLS

will thoroughly cure you. They do not gripe or purge, but act very mildly, and whenever used are considered priceless. They have proven to be the

## GREATEST BLESSING OF THE AGE

to all sufferers from Indigestion, Disordered Stomach. They are an absolute and perfect cure. Use them, and be relieved from your misery. 30 Pills in a box, 25c. per box, 5 boxes for \$1.

FOR SALE BY ALL DRUGGISTS AND DEALERS IN MEDICINES.

Beware of Counterfeits and Base Imitations. Genuine wrapped only in Blue, with signature on every box. Free trial package of these Celebrated Pills sent to any address on receipt of a 3c. stamp.

**JNO. C. WEST & CO.**  
 SOLE PROPRIETORS.  
 81 & 83 KING ST. EAST, TORONTO, ONT.

## The National Electro & Stereotype

19 to 23 Adelaide St. East, Toronto.  
 The most complete Foundry in Canada. Fine Book, Cut and Job Work a specialty. Manufacturers of Leads and Metal Furniture. Estimates furnished. All work guaranteed.

## TWO GOOD MEN WANTED

to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 252, Toronto, Ont.

**The Great Church LIGHT.**  
 FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. F. FRINK, 551 Pearl Street, N. Y.

**HALF A MILLION GARDENS**  
 ARE ANNUALLY SUPPLIED WITH **SEEDS** and **PLANTS**  
 Peter Henderson & Co.  
 Our Seed Warehouses, the largest in New York, are fitted up with every appliance for the prompt and careful filling of orders.  
 Our Green-house Establishment at Jersey City is the most extensive in America. Annual Sales, 2 1/2 Million Plants.  
 Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 6 cts. (in stamps) to cover postage.  
**PETER HENDERSON & CO., 35 & 37 Cortlandt St., NEW YORK.**

**Publishet's Department.**

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

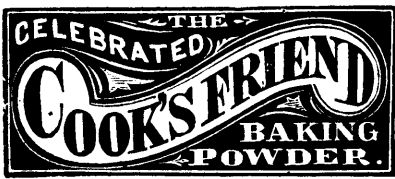
**MEETINGS OF PRESBYTERY.**

**QUEBEC.**—In Sherbrooke, on the 6th July, at ten a.m.  
**GLENGARRY.**—At Alexandria, on Tuesday, July 6, at eleven a.m.  
**PETERBOROUGH.**—In the First Church, Port Hope, on July 6, at ten a.m.  
**HURON.**—Special meeting at Union Church, Brucefield, on Tuesday, June 1. Next regular meeting in Knox Church, Goderich, on Tuesday, July 13, at eleven a.m.  
**BRANDON.**—In Brandon, on the second Tuesday of July.  
**MONTREAL.**—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.

**BRITISH COLUMBIA, ETC.**

Additional Missionaries for British Columbia, and also a Minister to succeed Mr. McWilliam at Prince Albert, N.-W. T., will in all likelihood be appointed by the Home Mission Committee during the Assembly. Applicants for such fields should at once correspond with Rev. Dr. Cochrane, Brantford.

WM. COCHRANE, *Convener.*



**H. STONE, SEN.,**  
**THE LEADING UNDERTAKER,**  
 239 Yonge St., Toronto.  
 Telephone No. 931.

**J. YOUNG,**  
**The Leading Undertaker,**  
 347 Yonge Street.  
 TELEPHONE 679.

**FOLEY & WILKS,**  
**Reformed Undertaking Establishm't,**  
 356 1/2 YONGE STREET,  
 TORONTO, ONT. Telephone No. 1176.

**SPENCERIAN**  
**STEEL PENS**  
 Are The Best

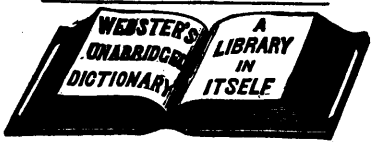
English Make. Established 1860.

**USED BY THE BEST PENMEN.**

Noted for superiority of metal, uniformity and durability.

Sold by all Stationers in United States and Canada.

**WEBSTER.**  
 With or without Patent Index.



**IT IS THE STANDARD**

Authority with the U. S. Supreme Court and in the Gov't Printing Office, and is recommended by the State Sup'ts of Schools in 36 States. To its many other valuable features we have

**JUST ADDED**  
 A New Pronouncing

**GAZETTEER**  
**OF THE WORLD,**

Containing over 25,000 Titles, Briefly describing the Countries, Cities, Towns, and Natural Features OF EVERY PART OF THE GLOBE.

It is an invaluable companion in every School, and at every Fireside.  
**G. & C. MERRIAM & CO.,** Pub'rs, Springfield, Mass.

**ANALYZING THE BAKING POWDERS.**

**"Royal" the only absolutely pure baking powder made.—Action of the New York State Board of Health.**

Under the direction of the New York State Board of Health eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by PROF. C. F. CHANDLER, a Member of the State Board and President of the New York City Board of Health, assisted by Prof. EDWARD G. LOVE, the well known late United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities, in some samples to the extent of 93 per cent. of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers) are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes, which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. LOVE, who made the analyses of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of "Royal":

"I have tested a package of 'Royal Baking Powder' which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or any injurious substances.

E. G. LOVE, PH.D."

**BUCKEYE BELL FOUNDRY.**  
 Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
**VANDUZEN & TIFT, Cincinnati, O.**

**FOR**  
**RELIABLE INFORMATION**  
**TO THE TRAVELLERS**

WRITE  
**W. R. CALLAWAY, DIS. PASSENGER AGENT,**  
 110 KING STREET WEST, TORONTO.

**McShane Bell Foundry.**  
**Finest Grade of Bells.**  
 Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H. Y. MCSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

**MENEELY & COMPANY**  
**WEST TROY, N. Y., BELLS**  
 Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Soly only in cans.  
 ROYAL BAKING POWDER CO. 106 Wall St., N. Y.

We invite our friends, clerical, at a distance to visit our Establishment and inspect our extensive stock of NOTED RELIABLE Cloths and Furnishing goods.

**R. J. HUNTER,**  
 Merchant Tailor,  
 CORNER KING AND CHURCH STS., TORONTO.

**COUGHS.**

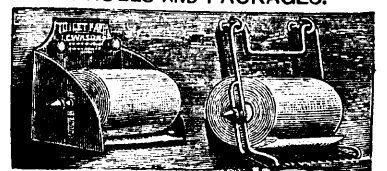
From E. J. LASCELLE, Watchmaker and Jeweler, Dunnville, Ont.: "I beg leave to say that I have used **WISTAR'S BALSAM OF WILD CHERRY** for many years, and pronounce it a capital remedy for Coughs, Colds, and all affections of the throat and lungs, having experienced relief from it many times. In fact, I would not care to be without it."

JOHN F. SMITH, Druggist, same place, says: "I can heartily recommend **WISTAR'S BALSAM** from my own experience and cases coming under my notice."

JAS. H. FLEMING, Druggist, St. George, Brant Co., Ont., writes that he has sold **WISTAR'S BALSAM OF WILD CHERRY** ten years, that from personal observation he considers it equal to any preparation he has seen used for the cure of Coughs, Colds, etc., and he does not hesitate to recommend it.

**TOILET PAPER**

IN ROLLS AND PACKAGES.



We will send, prepaid, to any address in Ontario, Quebec or Lower Provinces, accessible by Express, on receipt of price,  
**HALF DOZ. ROLLS TOILET PAPER** (each roll equal to 1000 sheets,) and one of either of above patented FIXTURES for holding and cutting same - for \$1.75  
**ONE DOZ. ROLLS with FIXTURE** - for 3 00  
**HALF DOZ. PACKAGES TOILET PAPER,** (1000 sheets each, Wire Looped) - for 1.50  
**ONE DOZ. PACKAGES do. do. do.** - 2.50  
 A liberal discount to Hotels and the Trade in case lots.

ADDRESS **J. C. WILSON & CO.**  
 584 Craig Street, MONTREAL  
 Manufacturers of Tissue Manilla.