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Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite ameba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are—Morbid state of the blood, as the blighted corpuscles of uræmia, the germ poison of syphilis, mercury, toxæmia, from the retention of the effluvia 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—do do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician, after 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, 105 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.



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THAT FEELING OF BEATING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.
IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.
AS ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.
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WARM LOAF CAKE FOR TEA.—One full cup of sugar, half cup butter, mix well, two eggs, flour to make very stiff batter in which have been sifted two spoons baking powder; flavour.

LEAD PIPES.—To clean the waste pipes leading from the sink, pour down them a strong solution of potash dissolved in hot water. Be very careful that none of this mixture gets on your hands or clothing, as it will destroy all animal matter that it comes in contact with.

Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her Remedies are not only put up in liquid form but in Pills and Lozenges in which form they are securely sent through the mails.

STRAWBERRY SYRUP.—Take four pounds of the best double-refined sugar and one quart of filtered strawberry juice; put them together in the brain-marle; stir until thoroughly dissolved, take off the scum and bottle. The flavour of this syrup may be heightened by the addition of a gill of orange juice to the above quantity.

POTATO CHIPS.—Peel and slice, round, some fine potatoes. Lay in cold water for one hour. Dry by laying them upon a dry towel and pressing with another. Fry in salted lard, quickly, to a delicate brown. Take out as soon as done; shake briskly in a hot colander to free them from fat, and send to table in a deep dish—uncovered—lined with a napkin.

FIRST RELIEF ULTIMATELY A CURE.—These are the successive effects of one of the most deservedly popular remedies in the Dominion, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which reforms an irregular condition of the bowels and liver, invigorates the stomach, renews digestion, and changes the current of the blood from a sluggish and turbid into a pure, rapid, and fertilizing stream.

RICH CAKE IN SUMMER.—Much money and more precious strength is spent by kind hearted hostesses in baking rich cake that but few want, and in hot weather at least, nobody ought to eat or bake. Plain cookies or ginger snaps are convenient for the children's lunch. But nice bread and butter is good enough for grown folks to eat any time with the choicest fruit.

RESCUED AT LAST.—W. H. Crooker, druggist of Waterdown, says, when all other remedies fail for Bowel Complaints, then Dr. Fowler's Extract of Wild Strawberry comes to the rescue.

OUT-DOOR PARLORS.—Those with very large houses can shut up the Winter parlor and open one for the hot season, invitingly furnished with matting and willow. But the matron with average means must have her Summer parlor out doors. A very cosy one can be improvised on the veranda with rugs, a table for work and books, easy chairs, and curtains or screens, if needed.

It is a needless waste of substance to throw away the pods of green peas. They contain a large amount of valuable juice which might as well be saved and used. Wash a part of them and boil with the peas, either loose or in a sieve. After boiling throw away the remnant of the pods, for the value then has been extracted and will be found in the soup, which will be very much stronger and thicker than when the peas are boiled alone.

A. M. Hamilton, Warkworth, writes: "For weeks I was troubled with a swelled ankle, which caused me much pain and annoyance. Mr. Maybee, of this place, recommended Dr. Thomas' Electric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value." Beware of Electric or Electron Oils, as they are imitations of Dr. Thomas' Electric Oil.

THE QUEEN OF PUDDINGS.—To make the queen of puddings, take one pint of fine bread-crumbs, one quart of sweet milk, three ounces of loaf sugar, small piece of butter, yolks of four eggs, grated rind of one lemon, bake till done, then spread over a layer of preserves or jelly; whip the whites of the eggs stiff, add three ounces of pulverized sugar, in which has been stirred the juice of the lemon. Pour the whites over the pudding and replace in the oven. Let it brown slightly. To be eaten cold.

Thomas Robinson, Farnham Centre, P.Q., writes: "I have been afflicted with Rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Electric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all.

Vital Questions!!!!

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

CHAPTER I.

Ask any or all of the most eminent physicians: "What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention, or inability to retain urine, and all the diseases and ailments peculiar to Women?" And they will tell you explicitly and emphatically "Buchu!!!!"

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

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CHAPTER II.

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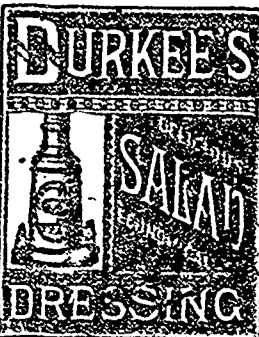
Mr. T. C. Berchard, public school teacher, Norland, writes: "During the fall of 1881, I was much troubled with Billiousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in weight."

THE SICK IN THE BEST ROOM.—It is hard enough to be sick, or to take care of the sick in hot weather, where everything is as comfortable as possible. So it seems almost cruel to keep the sick member of the household and the nurse, in a small, poorly ventilated room, while the cool, airy parlor remains closed until it becomes damp. A cot or lounge, which could be moved to suit the time of day, might be put in the best room with little effort, will not only aid in the recovery of the invalid, but may preserve the health of the over-taxed nurse.

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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, JULY 30th, 1884.

No. 31.

NOTES OF THE WEEK.

THE death is announced of Dr. Dorner, the well-known German theologian. He was seventy-five years of age at the time of his death. He was educated at Tubingen. His learning was first publicly recognized by his university in 1836 when it gave him the degree of D. D. He was at a later period called to the chair of theology in Tubingen. No German theologian of his day was more widely known in England and America. After leaving Tubingen he went successively to the universities of Kiel, Koenigsberg, Bonn and Berlin. His principal works are his "History of the Development of the Doctrine of the Person of Christ," and "History of Protestant Theology."

THE second annual calendar of the Kingston Women's Medical College has just been issued. The first session was in every respect most encouraging. The effort to provide a complete medical education for women has been appreciated, and the promoters are endeavouring to make the institution worthy of support and confidence. The Board of Trustees is composed of ladies and gentlemen who possess a wider than local reputation. The faculty includes the names of eminent and experienced teachers in the various branches of medical science. One of the successful graduates, Miss Alice MacGillvray, M.D., has been appointed to the chair of practical anatomy. Three valuable scholarships have been given, one by Mrs. MacNee, of Kingston, another by Dr. Jennie K. Trout, Toronto, and a third by the ladies of Kingston.

THE Scott Act campaign is progressing vigorously and hopefully. The preliminary canvass in most cases led to the conclusion that it is wise and proper to submit the question to the electors for their decision. It has been resolved to take a vote in the city of Guelph. The Act is to be submitted in the county of Grey. The petition for appeal in Halton has been sent to Ottawa, but it is alleged to contain such evidences of glaring fraud that representations have been made to the authorities pointing out that the names of many who have left the country, appear thereon. The dead, it is asserted, have come to life again, for the purpose of signing the petition, and many names are signed twice over. A good cause does not need such devices; a bad cause is not made better by their means. In the Province of Quebec the county of Arthabasca has given a handsome majority in favour of the Scott Act.

THOSE whose public duty it is to take precautions against the visitation of cholera seem in general to have been prompt in their action. Quarantine is to be strictly enforced in the case of all vessels coming from French, Italian, and several of the English ports. There is no diminution of the scourge either at Toulon or Marseilles, while it has been spreading in France. Several fatal cases have already occurred in Paris. It has made its appearance both at Madrid and Vienna. As yet no case has been reported on this continent. This gives more time for preparation. There should be no panic, neither should there be any indifference. Municipal authorities and Health Boards are by no means too active in their efforts to avert the outbreak and spread of the terrible scourge. The latter, without delay, ought to print for general distribution directions as to what should be done and what remedies employed in case of seizure, while awaiting the arrival of medical help. Domestic and personal cleanliness, careful attention as to diet, and the avoidance of intoxicants are indispensable.

RUSSIAN Imperialists make no efforts to ameliorate the condition of the people. No ostensible inquiries are set on foot to discover the causes of the widespread disaffection that is steadily and surely sapping the foundations of the Muscovite empire. Despite all severe and vigilant measures for the repression of treasonable and deadly attacks, Nihilism continues its murderous course, spreading terror and apprehension everywhere. The discovery of a fresh plot, the apprehension of those implicated, the terrible

punishments inflicted upon them, do not intimidate Nihilistic agents and sympathisers. Expelled from Russia, they make other countries the base of operation. Unearthed in one part of the empire, they reappear in another with dauntless determination to terrorize by destruction of life and property. Conspiracies for the murder of the Czar and Czarowitch have lately been almost simultaneously discovered in Moscow and in Warsaw. The Nihilists have their agents in the most unlooked for places. The army, the navy, the civil service, officials and servants in the palaces, and in the universities, zealous members of the formidable organization are to be found. This warfare cannot go on forever. The duel between autocracy and anarchy must come to an end, but the conflict will be a terrible one.

THE Annual Calendar of the Brantford Young Ladies' College has just been issued. From the announcements made it is evident that this estimable institution aims at imparting a thorough training in the various branches of education. There is no standing still. Each year shows that its directors are desirous of keeping pace with the requirements of the time. One of the most commendable features is the endeavour to make the training thorough and efficient. Showy superficiality receives no encouragement. It requires courage to resist this temptation. The Calendar states that in arranging the course of study, care is taken to meet the diversified wants and capabilities of students, that their time may be employed in the most profitable manner possible, and that regular and systematic habits of study may be acquired. It is mere waste of time to set young persons at advanced work without the proper intellectual preparation. This has hitherto been the bane of female education, compelling superficiality, and hazarding both mental and physical health. Parents who intrust the training of their daughters to this institution are expected to allow sufficient time for the healthy unfolding of their minds before entering on the severer parts of the Collegiate course. In the middle and senior years the subjects are arranged to meet the requirements of young ladies who may desire to prepare for the High School Intermediate Examination, with a view to teaching. In the departments of Modern Languages, Literature and History, there will be also found a conformity to the University subjects, in order to prepare for the Local Examinations for Women, held annually in the College in accordance with the University regulations.

IN the last number of the *Week Bystander* records his observations on the relation of pastor and people. His reflections are worthy of consideration. This much can be said of them, they are disinterested. "Occasions are every day presenting themselves for teaching congregations, if they tender the interest of the church, to be considerate and forbearing towards their pastors. When the source of disagreement and trouble is a fundamental difference of opinion, it is difficult to suggest any remedy but that of peaceful separation; and the fundamental differences of opinion do in these days arise they arise in the Church of England between members of the High and Low Church parties, and they arise in all the churches, more or less from the disturbed state of the theological world and the conflict between ritualism and orthodoxy. But fully as often the real source is mere weariness of the preacher. To a literary man the wonder is that sermons are so good as they are; he knows that he would himself soon be exhausted if he were set to write two discourses a week upon a limited range of topics. But a congregation, blissfully ignorant of the limitation of brain secretion, and the difficulties of composition, expect the pulpit to be an overflowing fountain of fresh thought and striking language, and this for very moderate salary. The less people care for doctrine the more they crave for oratory, the less value they set on the matter of the message the more exacting they are as to the manner of its delivery; and as scepticism, avowed or unavowed, eats its way, people care less for the doctrine and set less value on the message. They demand in fact that

the glow of faith and piety, which is extinct in their own breasts, shall be rekindled every Sunday from the single breast of the pastor. This is a new difficulty added to the preacher's burden by the circumstances of a sceptical age."

IN the crowd of foreign political questions, French aggression in Madagascar has been comparatively unheeded. Other complications have diverted public attention from the steady advance made by the French to make Madagascar a virtual dependency of the Republic. At first assurances were given that only in the northern part of the island would they seek to exercise the rights claimed. The French lust of conquest has not been satisfied with gaining all that was ostensibly claimed at the outset of the aggressive movement. Last week a discussion took place in the French Chamber, on the question of the Madagascar Credits. M. Perin was seemingly the only member who objected to the warlike tone of the report of the Committee, the policy of the government was ultimately to compel conquest of the whole island. M. Fieppel demanded a complete protectorate over the island. Six thousand men were sufficient to capture Antananarivo. M. DeLafosse advised that English missionaries be warned that they would be considered as belligerents if they obstructed the French. M. Lanessan, Reporter of the Committee, declared the Hovas abused the patience of France. He advocated the Committee's plan for occupation and retention of Tamatave, Majunga, and other points. For commercial reasons also, it would be necessary to occupy points south, because they were healthier, and because English Methodists there should be taught that the rights of France extended over the whole of Madagascar. Vice Admiral Peryn stated, in addition to occupying Tamatave and Majunga, Admiral Miot would occupy whatever points he judged necessary. He said reinforcements had been sent to Madagascar. The Hovas would perceive the futility of resistance when they saw the French defiantly installed in the country. Prime Minister Ferry said he was convinced that the Chamber would not change its policy or display hesitation. The Government intended to combine resolution with prudence. The credit asked for by the Government was voted by a large majority.

THE following note, which should have been appended to Rev Robert Wallace's contribution on "The Bible in the Public Schools," was inadvertently omitted: Some prefer that the whole Bible be read in the public schools. The Bible covers the whole of human life, and there are portions not suitable to be read by young people of both sexes together, and instead of leaving it to the option of each teacher to choose the passages to be read, it would be much better that a book of selections be prepared by several discreet men of experience, representing different churches. Some speak as if the appointment of the reading of Scripture by the pupils would imply being enforced by civil pains and penalties. Such a thing is not contemplated nor desired. All that is asked is that the reading of selections from Scripture be placed on the same footing as other exercises, with the conscience clause excepting those whose parents object. As to the objection that the state has nothing to do with religion, I reply that we are professedly a Christian country, and our laws are framed on the laws of Christ, hence our laws do protect the Christian Sabbath, and do recognize marriage as a divine institution, and such they should recognize Christianity in the most vital matter with which the State has to do, the education of the young. If we neglect this, the Hindoos and Moslems would put us to shame. We are assured that "the earth helped the woman," that is, the State helped the Church. But some would refuse to carry out God's purpose, and promise in this matter. The reasoning of some applies to heathen and not to Christian States, and their opposition arises from their dread of an established church. But in the United States, where there is none, the Christian Churches hold that the Bible should be read in the public schools, and be appointed by State authority, and that this is no improper encroachment on the Christian liberty of the people.

OUR CONTRIBUTORS.

THE PACIFIC PROVINCE.

NOTES FROM BRITISH COLUMBIA—VICTORIA, B. C.

MR. EDITOR. - Letters descriptive of travel and scenery are so common nowadays, that one almost shrinks from attempting to describe what they have seen, for no matter how interesting it may seem at the time, it is hard to convey an adequate impression to the reader. As there is so little known in Ontario of the Pacific Province I am emboldened to give my observations of that interesting part of our Dominion, made by a recent visit.

About the year 1858 the colony began to be settled. Immigration was very much stimulated by the gold discoveries, and settlers began to pour in from California, the Western States and Canada, and other parts of the British Empire. In 181 the portion of the Province known as the Mainland was formed into a separate colony, then known only as Vancouver Island, but which, by royal consent, was known afterwards as British Columbia. The area of the Province is about 350,000 square miles. For a quarter of a century British Columbia has attracted travellers and explorers from all parts of the world, many of whom have returned to their homes laden with the precious metals dug from the bowels of the earth. This fair Province is distant from Toronto about 3,500 miles, and can be reached *via* San Francisco in a little over nine days, three of which are occupied by steamer, between San Francisco and Victoria.

Leaving Toronto by the G. T. R. and Chicago line, we started for the latter city, staying there over Sunday.

CHICAGO

is the city of the west, whose ambition is to rival New York, and judging from the appearance of the place, one would say that if life, bustle, and business enterprise will accomplish it, the denizens of the Empire City should succeed. To an easy going person from a country town like Toronto, Chicago on a Sunday presents a wonderful appearance, in fact more like a holiday in Toronto than anything else. Within a short distance of the city a man was ploughing, and on one of the streets were about 1,000 men digging a drain. The saloons and theatres were all open. Of the former there are about 400, and of the latter from fifteen to twenty.

THE CHURCHES.

There are about 130 churches of the various denominations that are to be found in such cities. The number is proportionately small when compared with Toronto. Among the prominent preachers there is the Rev. Dr. Barrows, of the First Presbyterian Church, who on this occasion preached in the Central Music Hall, and was at this time giving a course of sermons on "The Family," the subject on this occasion being "The Duties of the Wife," which, as might be expected, drew a large audience, good looking and well-dressed ladies being largely in the majority. Long before the doors were opened a large number had gathered, anxious to obtain admittance, and when the minister appeared on the platform, I would say that there were at least 2,500 people present, who seemed deeply interested in the discourse. Dr. Barrows is about forty-five years of age, with a rather youthful appearance, is an effective, pleasing speaker, and who in a city like Chicago is "likely to draw." After leaving Chicago we passed Omaha, where a son of the Rev. Dr. Hall, of New York, is among the prominent clergymen, and after a long monotonous ride we reach the Rockies. The highest elevation is at Sherman, over 8,000 feet above the level of the sea, and with a train of nine cars we were going at the rate of twenty miles an hour.

SALT LAKE CITY

was the next place visited, and is the capital of Utah Territory, which, owing to its being the headquarters of Mormonism, has never yet been recognized as a State. The city lies snugly at the base of the mountains, and is properly termed the "Valley City." Although there may be snow on the mountains, flowers and vegetables are in bloom below. There is a population of about 30,000 in the city, of whom a large proportion profess the Mormon faith, but throughout the Territory of Utah the number of Mormons is estimated at 120,000. They own a large part of the wealth of the city, and are exclusive in

their dealings, having co-operative stores, where they can purchase every article they require. The Tabernacle where they worship holds an audience of 10,000, and so good are the acoustic properties that at the extreme end of the building I heard my escort drop a pin into his hat, when standing in the pulpit.

Mormonism was first established in New York, whence it extended to Ohio, and further west to Nebraska, until now its influence is felt throughout the entire Territory of Utah. They have only a few educated ministers, but their missionaries are to be found in every country. These are making converts to the system, and bringing them over to Salt Lake City.

SAN FRANCISCO,

reached on Saturday morning, is a city of about 200,000 inhabitants, where are to be found a large number of Canadians, who have been successful in business. I met here the Rev. Mr. Whittier, formerly of Halifax, N. S., who had just been called to a congregation in the city of Oakland, where there is a population of 40,000. San Francisco boasts of having the largest hotel in the world, the "Palace Hotel," which has 1,500 bedrooms. Carriages even can pass into the interior of the building.

Presbyterianism is prosperous here, although the congregations are not large. In the morning I heard the Rev. Mr. Smith, of the Tabernacle, a young preacher of much promise, and in the evening the Rev. Dr. Gibson, of the U. P. Church. His theme was "The greatest of these is charity." Dr. Gibson is a man of commanding appearance, and his discourse was fresh and forcible.

Three days by steamer brings us to Victoria, B. C., situated on a peninsula on Vancouver Island. The island derives its name from Captain Vancouver, by whom it was discovered in 1790. It is about 300 miles long, and sixty broad, and contains about 20,000 square miles. British Columbia entered Confederation in 1871, and although the Canadian sentiment is not very strong, still they continue to grow in numbers and wealth, and are warmly attached to English institutions. The principal industries of the colony are mining, fishing and stock-raising; the beef and mutton are said to be unexcelled. The fisheries are among the richest in the world, the nearest approach being those on the Atlantic coast, in the Maritime Provinces.

The salmon make their way as far as 1,000 miles up the river. They weigh from five to twenty-five pounds, although I saw one caught in the Columbia river which weighed seventy-four pounds. The fishing season extends from April to October, and the price runs from five and a half to six and a half cents per pound.

A new industry has been started this year by a New York capitalist, who has inaugurated a "refrigerator car company" for conveying fresh salmon from the coast to New York, where it can be sold at twenty cents per pound, and where a car load can be disposed of in one day. The salmon will be packed in boxes; each car containing a certain number of boxes, will be attached to the express train on the Northern Pacific Railway, and will reach New York in six or seven days.

Coal is abundant, and of excellent quality, and is shipped in large quantities to San Francisco, where it is in great demand.

Cattle grazing is very profitable; the celebrated "bunch grass," to be found on the mainland south of fifty-five degrees, has wonderful beef-producing properties. A butcher told me that some of the cattle in the fall of the year are too fat to kill, and have to be held over till spring, that they may be reduced by the winter.

VICTORIA

is the capital of the Province, and has a population of about 8,000, including Chinese and Indians. The climate is the most delightful that can be imagined, the temperature rising above eighty, and seldom falling under fourteen degrees above zero, with cool, refreshing nights. There is very little winter, and if frost or snow make their appearance, it will be only for a day or two, probably only a few hours. Victoria is entirely free from the extremes of the eastern provinces. Gardening commences in March, and whole hedges of roses are to be found in the woods, filling the air with their fragrance. A gentleman who has been a resident for five years, told me that since he settled there he never heard a peal of thunder nor saw a flash of lightning.

THE SCENERY

around Victoria is splendid, particularly the carriage drives. The roads are all macadamized, and in first-class order. Sometimes the eye will catch the sea, then again a snow-clad mountain will rise into view, whilst all around you nature is dressed in her loveliest attire, and so much are the Victorians attached to their charming little city, that they wonder very much why Canadians, as they call them, do not flock thither in larger numbers from their ice-bound regions. There is a large mercantile business carried on in Victoria, and a number of wealthy, reliable wholesale houses, doing a large business on the mainland; large quantities of canned salmon are shipped to England. Among the prominent firms may be mentioned Messrs. Robert Ward & Co., who are also provincial agents for the Standard Life Assurance Company, of Edinburgh. The salmon from the cannery of Messrs. Ewan & Co. are particularly fine, and bring high prices in the London markets. Victoria is also the head office for the Province of the Bank of British Columbia, and of which Mr. Wm. C. Ward is the efficient manager. The *Colonist* is the leading newspaper, owned and edited by Mr. Higgins. The *Colonist* Block is one of the finest buildings in the city.

CHINESE LABOUR.

This question is forcing itself on the attention of politicians, and must be faced squarely, as the Orientals are pouring in both from China and the United States. In the present state of matters it would be difficult to get along without Chinamen. Female help is very scarce, and commands very high wages, and Chinamen act as cooks and house servants, for which they get from \$10 to \$22 per month, and give good satisfaction. They are also largely employed on the railway, public works, and shoe factories, and for some time the extensive salmon canneries on the Fraser river were largely run by them. No doubt they live cheaply, but we often blame white people for being extravagant, and it is hard to draw the line. At present the employers of labour could ill afford to do without them.

PRESBYTERIANISM.

There are two good congregations here. The congregation of St. Andrew's is wealthy and prosperous, and still retains its connection with the Church of Scotland, from which it continues to receive substantial support. Mr. Stevens, the pastor, is a native of Scotland, and was educated there. He came to Victoria about three years ago. He is a man of pleasing manners and good address. His sermons are concise and thoughtful, giving evidence of careful preparation. The church edifice is neat and comfortable. The singing is excellent, being improved by the pleasing tones of an organ. The First Presbyterian Church, of which the Rev. D. Gamble was pastor, is at present vacant, the minister having resigned while I was in Victoria. Mr. Gamble is a native of Ireland. His father was a respected elder in Donegal County. Mr. Gamble is an eloquent speaker, and much esteemed by his people. He intends returning to San Francisco. On a recent Sabbath the Rev. Mr. Meldrum, of San Francisco, occupied the pulpit. A graduate of Knox College, Toronto, he is an eloquent preacher, and reflects credit on the institution where he received his theological education.

The congregation at New Westminster has great expectations of Mr. McKay, who has been lately designated to that field, and judging from the manner in which some of the members speak of him, I must say that "his lines have fallen in pleasant places."

My return trip was made by the Northern Pacific Road, from Portland, Oregon, which is reached by boat from Victoria, the time occupied in going across Puget Sound being a day and a night. The train leaves Portland at twelve o'clock, noon, and reaches St. Paul, Minn., in about ninety hours, the distance being nearly 2,000 miles. To give an idea of the scenery on this line would require powers of description which I do not possess. Suffice it to say that it will take the finest scenery in Ireland, Scotland or Switzerland to surpass it. The building equipment of a line of railway through such territory to an unskilled observer would seem among the impossibilities, but after many delays, and after overcoming many difficulties, the Northern Pacific Railroad is now a fact. The line has splendid coaches, with Pullman and dining cars attached. Having been built on the most improved plans, they give to passengers every possible comfort. Should this line keep free from "wash-

outs" and prove a substantial, well built road, it will be a great boon to the splendid country through which it passes. The territories of Washington, Montana, Dakota and the State of Minnesota are rapidly filling up with settlers. With a highway from ocean to ocean the great resources of this Dominion will be speedily developed, and the patriotic Canadian with truth can say that our lines have fallen to us in pleasant places, and that the heritage we have got excels in beauty.

The trip was in every respect pleasant, and I can recommend the route to parties going either on business or pleasure, to the Pacific coast. K.

240 Gerrard Street, Toronto.

THE PAN-PRESBYTERIAN COUNCIL.

FOURTH DAY.

The meeting opened with the Rev. G. C. Hutton, Paisley, presiding.

Dr. Blaikie submitted the report from the British section of the Committee on Continental Churches. It referred to the sympathy felt with the Bohemian and the Moravian Churches on the occasion of the Centenary of the Edict of Toleration. There were present at the commemoration in Bohemia representatives of various churches in the Alliance. The report made reference to the successful completion of the scheme for aiding the Waldensian Churches. Instead of collecting the \$60,000 aimed at, the fund had reached the sum of \$65,448. Steps were being taken to raise a fund of \$25,000 to mark their sense of the value of those churches at the Commemoration.

Rev. Dr. Breed, Philadelphia, submitted the report of the American section of the committee, and stated that \$1,130 had been sent to the Edinburgh committee in aid of the Bohemian and Moravian Churches.

Rev. A. Decoppet, Paris, spoke of the difficulties with which they had to contend. But he said they had Huguenot blood in their veins. The French Church had been increased from the beginning of the century, when the number of their ministers was 150, but now it was more than 800.

M. Baptist Couve, Bordeaux, next addressed the Council, and gave some statistics regarding the mission of the Church in Tahiti, where, in a population of 150,000, there were 6,000 communicants, twenty missionaries, two large schools, one newspaper, and the natives contributed about \$5,000 for missionary work.

Rev. John B. D. Wheatcroft, Orleans, also addressed the Council, and was followed by Rev. Leopold Monod, Lyons.

The representatives of the Church of Bohemia were next heard, and addresses delivered by the Rev. J. E. Szalatnay, Rev. V. Dusek, and Rev. M. Kaspar.

Interesting addresses regarding their visit to the Centenary in Bohemia and Moravia, in 1881, were also given by the Revs. R. S. Scott, Glasgow, and Dr. W. C. Cattell, Pennsylvania.

The Waldensian Church was next received, and addresses delivered by the Rev. Henry Bosio, Pinerolo, who thanked all the Reformed Churches who had contributed to the Pastors' Aid Fund, and by Rev. G. P. Pons, Torre Pellice, Italy.

Rev. Dr. McDougall, Florence, spoke of the Italian Churches and referred to the movement for securing a union of the Waldensian and Free Italian Churches, and Rev. Dr. Brandes, Gottenberg, described the condition of the German Reformed Church. Speeches were also given by the Rev. John Dalton, Russia, Professor Gautier, Lausanne; Rev. Kennedy Anet, Belgium, etc.

Mr. John Cowan, Beeslack, then proposed a resolution conveying the fraternal interests of the Alliance in the Waldensian, Bohemian, and Moravian Churches, and proposing the re-appointment of the committees. The resolution was seconded by Rev. R. H. Lundie and carried.

Dr. Murray Mitchell, Edinburgh, then proposed: "That it be remitted to the Continental Committees to take into consideration the spiritual wants of the large and continually increasing number of British and American Presbyterians visiting the Continent, and if they think fit to communicate with the supreme courts of the various Presbyterian Churches, with an expression of the hope that they may deem it right to take action in connection with this important subject." Dr. Burns, Halifax, N. S., seconded the resolution, which was agreed to.

A short discussion took place on the subject of evolution, arising out of the speech delivered by Dr.

Matheson on Wednesday morning, the speakers being Professor Thomas Smith, Principal Brown, Aberdeen, Dr. Calderwood, Professor Watts, D.D., Professor Salmond, and Professor Alexander Young.

At the evening meeting addresses were given by colonial deputies. The Rev. Dr. Cochrane of Brantford, Canada, was the first speaker. He gave a very stirring and eloquent account of the work of the Canada Presbyterian Church, detailing its condition and progress. Dr. Cochrane wound up a very powerful speech with a brilliant peroration, which thoroughly stirred the enthusiasm of the Council. The Rev. Dr. Hay, of Queensland, next addressed the Council, giving information concerning this great colony. It is five times as large as all the British Isles taken together, yet with a population of hardly 300,000. The Presbyterians number about 30,000, and have only about twenty-three ordained ministers, with six others unattached. The next speaker was the Rev. James Megaw, of Victoria. The Church which he represented was, he said, a living Church. It consisted of five different Churches, which a few years ago united to form a single Presbyterian body, with two hundred and sixty churches, a smaller number of ministers, and twelve thousand communicants. It had missions to the heathen aborigines, to the Chinese, and to the heathen of the New Hebrides. It had established a college, with two professors, for the training of ministers. The state of religion was both healthy and hopeful. The Rev. James Cosh described the state of the Church in New South Wales. Votes of thanks were tendered the delegates. A brief discussion on papers read occupied the rest of the sederunt.

FIFTH DAY.

At the morning meeting, presided over by Rev. Dr. Adam, Glasgow, after routine business, the report on statistics was considered by the Council. It was presented by the Rev. Dr. Mathews, Quebec. In connection with the Reformed Churches on the European Continent, there are 275 Presbyteries, 40 Synods, 4,774 pastoral charges, 3,472 separate congregations, 225 mission stations, 5,242 ministers on the roll, 4,795 ministers in service, 22,734 elders, 6,120 deacons, 462 licentiates, 2,352,421 communicants, 3,097,150 adherents, 2,322 Sabbath-schools, 380 Bible classes, 4,863 Sabbath-school teachers, and an attendance of 105,159 at Sabbath-schools. In the United Kingdom of Great Britain and Ireland there are 279 Presbyteries, 44 Synods, 4,797 pastoral charges, 4,961 separate congregations, 263 mission stations, 4,751 ministers on the roll, 2,504 ministers in service, 32,430 elders, 22,473 deacons, 734 licentiates, 2,999,038 communicants, 4,110,380 adherents, 7,789 Sabbath-schools, 55,122 Bible classes, 75,898 Sabbath-school teachers, and the attendance at Sabbath-schools is 441,383. In the United States there are 556 Presbyteries, 92 Synods, 12,812 pastoral charges, 2,820 separate congregations, 206 mission stations, 10,110 ministers on the roll, 2,053 ministers in service, 44,544 elders, 19,098 deacons, 804 licentiates, 1,231,377 communicants, 6,727,500 adherents, 9,725 Sabbath-schools, 50 Bible classes, 119,197 Sabbath-school teachers, and an attendance of 1,007,378 at Sabbath-schools. In the British Colonies there are 97 Presbyteries, 10 Synods, 1,438 pastoral charges, 2,131 separate congregations, 867 mission stations, 1,148 ministers on the roll, 1,237 ministers in service, 1,421 elders, 10,919 deacons, 83 licentiates, 167,624 communicants, 698,725 adherents, 1,821 Sabbath-schools, 271 Bible classes, 12,776 Sabbath-school teachers, and attendance of 91,257 at Sabbath-schools. It is stated that the incompleteness of detailed statistical returns renders this summary a very inadequate representation of the strength of the Reformed Churches, but the gross totals are as follows:—1,207 Presbyteries, 186 Synods, 23,821 pastoral charges, 13,384 separate congregations, 1,561 mission stations, 21,251 ministers on the roll, 10,589 ministers in service, 101,130 elders, 58,610 deacons, 2,173 licentiates, 6,750,460 communicants, 8,578,795 adherents, 21,657 Sabbath-schools, 55,823 Bible classes, 212,734 Sabbath-school teachers, and an attendance of 1,645,177 at Sabbath-schools. These returns do not include the Presbyterian organizations, more or less perfect, and mainly supported by the Alliance Churches in Africa, Asia, Oceania, the New Hebrides, West India Islands, and the Indian and other remote settlements in North and South America.

MINISTERIAL TRAINING.

Papers on the "Qualification of Candidates for the Ministry" were read by Professor H. C. Alexander,

D.D., Virginia; Professor Benjamin Warfield, D.D., Alleghany; and Principal John M. King, D.D., Manitoba. Dr. King thought an attempt should be made at an early stage to determine not simply the scholarship and piety of the student, but also his gift as a speaker or teacher of others. Should the possession of this not enter as a larger element than it did in young men prosecuting their studies for the ministry? Was it wise for the Church to take no notice of what power his ministry would be, comforting to himself and a blessing to others? Should it not be anticipated in some effective way and at an earlier period? In the Methodist Churches the candidates were selected from those who had given evidence of a desire and ability to lead others to a knowledge of the truth. His second point was, that there should be a greater flexibility in the course of study. In many of the Churches the candidate was required to study the same branches of learning. Those subjects, however, did not embrace all the departments of human inquiry with which an educated man might desire to become acquainted. An acquaintance with the rich literature of modern Europe was as important as a knowledge of algebra, or conic sections. A thorough knowledge of the physical sciences was equally as important as that of the ancient classics. The difficulty was to include all the subjects with which there should be some acquaintance, and the difficulty was constantly increasing. Almost every consideration seemed to point to what modification should be made so that a place could be found for subjects not hitherto included, and it should be left in a larger measure to the college, synod, or some board of the Church, to regulate the branches of study to be pursued by the candidate according to what appeared to be his special aptitude or need. He suggested not a lower standard of literary attainments, or that the student could not take in branches he liked, but that the same course of study should not be prescribed for all. What he complained of was the time spent on studies which had small disciplinary value and no real tendency to increase his knowledge or elevate his taste, while other studies that lie nearer to his mind and calculated to strengthen and enlarge it are passed by. The importance of having some provision made for training in the work was far behind. Senior students should have opportunities of addressing congregations in the presence of a professor, who could criticise the address and give friendly counsel. There were other matters, such as pastoral visitation, the delicate work of dealing with inquirers, the task of dealing with sessions, which were of such a nature that wise and experienced guidance in the first discharge of them would be of the greatest benefit. The best mode of meeting these difficulties would be the association of the candidate immediately before or after license, not with any particular minister, but with one or more of preaching power and pastoral success. Another point on which he asked the propriety of a change in the course of theological training was that it should embrace a knowledge of the Bible as a whole. A third point related to spiritual life—the propriety of Presbyteries or the Church taking far more care than they do to ascertain the possession of the Christian life of the student on his entrance into the ministry, and the necessity and the admitted importance of spiritual life.

Professor Murphy, D.D., LL.D., also read a paper on the training of students. These papers elicited a most important and full discussion in which Drs. Cochrane, Brantford; Roberts, New York; Principal MacVicar, Montreal; Professor Salmond, Aberdeen; Professor Brown, Aberdeen; Professor Calderwood, Edinburgh; Dr. Marshall Lang, Glasgow; and Principal Cairns, Edinburgh, took part.

The discussion was followed by the reading of a paper on "Theological Training in France," by Professor Jean de Visme, D.D., Paris.

Rev. Dr. Welch, Auburn, then read a paper on "Ministerial Duty." The discussion following the reading of this paper was participated in by Professor Monod, Montauban; Principal Caven, Toronto; Professor Young, Alleghany; Dr. Brown, Paisley; and Professor Watts, Belfast.

The evening meeting was set apart for the consideration of "Ireland—Its Special Difficulties and Claims," "Romanism in Canada," and the "Danger to Protestantism from a Revival of Ritualism." The first-named subject was introduced by Rev. Hamilton Magee, Dublin, who was followed by Rev. Charles L. Morell, Dungannon, who read a paper on "Presbyterianism the Best Remedial Agency for Ireland." An

interesting discussion followed. the reading of these papers.

ROMANISM IN CANADA.

Rev. Robert F. Burns, D.D., in his paper on "Romanism in Canada," stated that the last census gives Canada a population of 4,324,810, of whom 1,791,982 are Roman Catholics, 1,300,000 French-speaking. According to numerical strength the Churches of the Dominion stand first, Roman Catholic; second, Methodist; third, Presbyterian; fourth, Episcopalian; fifth, Baptist and Congregational sixth. In the Province of Quebec the Romanists outnumber the Protestants six and a half times. For between two and three centuries the Province of Quebec was in North, what Paraguay was in South America, a favourite preserve of Rome. Throughout extensive districts scarcely a single Protestant can be found; where few and far between struggling families of Protestants are scattered, the Papal authorities are ever seeking to buy them out, that their people might dwell alone. They dread what they count a contaminating contact. There were four counties returning fourteen Protestants. In one county, which was originally settled by Scottish Highlanders, there are about fifteen Protestants to 18,000 Roman Catholics, many of them bearing familiar Scottish names and certain Scottish characteristics, but ignorant alike of the language and faith of their fathers. In Canada Romanism is virtually established, through the Canadians having no established Church. There is no spot in the British dominions except Malta where the powers that be show it so much deference. The tithe system is in force. One-thirteenth of the product of the soil has been appropriated to ecclesiastical support. Heavy additional rates are imposed for the building of churches, convents, and other ecclesiastical edifices. It has been moderately estimated that the Church of Rome in Canada must be in the enjoyment of what is equal to the revenue derivable from 65,000,000 dollars' worth of property. The Jesuits in 1871 obtained an act of incorporation which gave them the right to hold property along with the other orders. The lottery has been repeatedly pressed into their service. Romanism in Canada includes four archbishops, over a score of bishops, 1,500 priests, and a million and three-quarters of people. It is a solid compact body of vast resources, destitute of mental cultivation and independence, and sold to the highest bidder in the political shamble. Having referred to the missionary enterprises of other Protestant Churches in Canada to deal with this mass of Romanism, Dr. Burns said the Presbyterian mission, which started some fourteen years ago, had been very successful. There were seventy-three stations, with an aggregate attendance of 5000 worshippers, supplied by thirty-one missionaries, twelve of whom are ordained ministers. Dr. Burns then gave interesting statistics as to Sabbath-school and colportage work, and also as to Father Chiniquy's work.

SIXTH DAY.

The Rev. Professor Jean Monod, Montauban, presided at the morning meeting on the sixth day of the Council.

Principal MacVicar reported the application of the Free Church of Geneva, which was received into the membership of the Alliance.

The union of effort in the prosecution of foreign mission work, the eldership and lay help in church work, were the principal subjects considered during the morning session.

THE ELDERSHIP.

The Report on the Eldership was presented by

Mr. James Croil, Montreal, stated the views generally entertained respecting the Eldership, its qualifications and duties, concluding "that at the first elders were elected in nearly all the Reformed Churches annually, but in most Presbyterian Churches at the present time the tenure of office is *ad vitam aut culpam*. It is computed that the number of elders in the Presbyterian Church is not less than 100,000. The committee believe that the time has come for raising the eldership to a higher plane than it now occupies, not by flattering concessions as to their status, but by a suitable course of training that would enable them to fill the office more efficiently, not only in their own congregations, but also in the capacity of representatives, when they have to consider the welfare of the whole Church. The only practical suggestion which the committee venture to make is that provision might be made by Presby. etc., with special

reference to the instruction of the eldership, for an occasional course of lectures on the distinctive principles of Presbyterians, the practice and proceeding of ecclesiastical courts, and the government and discipline of the Church."

Rev. J. M. Gibson read an able paper on "Lay Help in Church Work," including Deacon's and Women's Work. Home Missions, Sabbath Schools and Temperance were discussed.

SEVENTH DAY.

The moderator of the Irish Presbyterian General Assembly, the Rev. I. Maxwell Rogers, Derry, presided at the morning meeting. After routine, and a discussion on some of the papers read, President McCosh, of Princeton, read a valuable paper on "The Place of Religion in Colleges." In concluding his paper Dr. McCosh took affectionate farewell of the Council. He was, he said, so advanced in life that it would be preposterous to expect he should continue to attend future meetings, but he trusted the Alliance would go on as it had begun. He hoped they would go on as they were doing, not only for years but for ages, for if the Presbyterian Churches did not combine they would be surpassed and out-rivalled by the Episcopal denominations. There was nothing for him now to do but to wind up his work and bid farewell, especially to the young men who in former years were students of his. He would not for a long time have such a feeling of intensity as that which he experienced in shaking the hands of those young men. When some of them came forward he had difficulty in recognizing them, but when they began to speak, and told their names, he had never felt such pleasure. He was going to Scotland in a few days to take farewell of his friends in a place where he had the privilege for sixteen years of preaching the Gospel, and then return to his adopted home, where he had to discharge three works bearing on philosophy, to which he had devoted his life, and it was his hope to lie beside the great Edwards—the greatest intellect America had produced—to sleep with him in the same graveyard, and rise together on the resurrection morning.

Papers on the "American Colleges" by Dr. Roberts, New York, and the "Popular Press," by Dr. Johnstone, Washington, Pa., who in a well timed and sensible manner spoke of the importance and responsibilities of the press, concluding with a remark that few connected with journalism will gainsay. In the Church, Conference, prayer meeting, and family there is a constant remembrance of friends and agencies that are charged with great responsibilities and exerting an important influence. But it is seldom that a prayer is offered for an editor. A teacher of teachers, he is shut off from the sympathy that is given to so many others. Christians should be thoughtful for the popular Press, and labour and pray that it may be the ally of the Church, the friend of Jesus, and the advocate of humanity.

Rev. Dr. Waters, Newark, N. J., read a paper on "Large Cities." He stated that in the large cities of America they had three methods of dealing with these classes—charitable, reformatory, and evangelistic. He gave interesting details and statistics respecting all these divisions. This work was the special care of the churches, and it was their duty to enter upon it more zealously and earnestly than they had ever done in the past, so that the great cities may yet be all won for the Master.

Rev. Wm. Johnstone, D.D., of Belfast, then read a paper on "The Duty of the Church Toward her Orphans."

A paper on "Congregational Life and Work" was read by Rev. J. Howard Nixon, Wilmington, Delaware, which was followed by an address on the same subject by Dr. John Hall, New York.

EIGHTH DAY.

The morning meeting of the Alliance was presided over by the Rev. John MacMillan, Hamilton, Victoria, who delivered a lengthy address on "The Australian Church."

Rev. Leon Cachet, Rotterdam, gave an interesting address in reference to the position of the Churches in Holland, where he said there were 1,600 or 1,700 congregations, the ruling of which was in the hands of nineteen men, only two of whom adhered to the Confessions of the Reformed Churches. They were engaged in a most important struggle for the truth. Three hundred of their congregations were unoccupied, and although there are some ministers to be

had, the congregations preferred waiting before they gave a call to a man who did not stand by the standards of the church. They were engaged in a great contest, but he trusted the Lord would give them the victory, though it was possible they would be thrust out. There was a great possibility that in a few years, and before the meeting of another Council, they would be thrust out, but they were not afraid and would continue to adhere to the old standards. If thrown out they believed that the Lord would provide.

Dr. Blaikie submitted a report on the better organization of the Alliance, which led to lengthened discussion, when the report, with modifications, was adopted.

The closing meeting of the Alliance took place in the evening, Dr. John Hall occupying the chair. Rev. Principal Brown delivered a stirring address on "Personal Consecration." A number of happy speeches were delivered in moving and responding to the votes of thanks with which the proceedings ended. The closing address was delivered by

Principal Cairns, who with characteristic eloquence and fervour touched on the principal incidents and work of the Council, concluding with these words: "We have enjoyed visions—not unreal—of brighter days for Ireland and for the world. More than a quarter of a century ago I stood on the top of Mangerton, above the Lakes of Killarney, to catch the prospect at sunrise. The mist was obstinate, and after waiting weary hours I was about to descend in despair. Suddenly the mist opened, and rolling up like a curtain, left that glorious sea and mountain-girded expanse from Kenmare River to Dingle Bay, with the bright lakes in the centre, at my feet. Thus we have seemed to catch a glimpse—God grant it may be an abiding one—of a brighter, happier, purer Ireland, with the living waters in the centre. From a mountain like this we must now descend and go our separate ways, striving by faith and prayer to realize our several visions, till the call reach us through grace as it has come to others—a Duff, an Adams, a Knox, a Baird, who longed to see successive meetings of this Alliance, and who have not seen them 'come up hither!' We are all unworthy of that higher fellowship; but the blood that redeems us, and the grace that calls us, can make us meet for that great inheritance. The feet of our great High Priest have touched the waters. The ark of the Covenant is in the midst of the Jordan, and it will not come up till the whole host of the ransomed—and O, that we may all be among them—not only the Caleb and the Joshua, but the Feebleminds, the Ready-to-Halts, and the Much-Afraid have passed over and entered into the promised land."

The benediction was then pronounced, and the Belfast meeting of the Pan-Presbyterian Council terminated.

THE exemption of church property from taxation is by many people considered to be unjust. The opinion is growing everywhere that all such property should bear its fair share of the public burdens. Even in the city of Quebec, where it is generally believed that ecclesiastical influence is predominant, the proposal has been made in the city council that a special water rate should be levied in future of 5 cents in the dollar on all religious and charitable institutions occupied as residence, of 3 cents on the churches, of 12½ cents on all Dominion Government property, except the Citadel and Esplanade, and of \$4,000 on the Local Government for the departmental and new Parliament buildings.

THE *Interior* says that the Mormon delusion continues to seduce its innocent and wretched victims to our country. The steamship *Arizona*, which recently arrived at New York from Liverpool, brought over 531 of these deluded persons. Northern Europe continues to feed the insatiable maw of this surprising superstition. Of this number more than 400 are said to have been Scandinavians, while only 100 were English. It is complimentary to the intelligence of the land of Knox that it contributed only six to this large number of victims to a delusion whose hierarchy continues to openly defy the laws of the United States, and whose accessions and strength are drawn almost entirely from the monarchical countries of Europe. It is a humiliating fact that political complications and interests seem to render ineffectual all measures adopted to stay this influx of persons, who, like those of this last arrival, come largely from the most ignorant and degraded classes of Sweden and Norway.

PASTOR AND PEOPLE.

"FEAR NOT, ONLY BELIEVE."

Oh, faint and weary does thy spirit languish,
And long to leave the turmoil and the strife,
The fever-heat, the chill, the pain and anguish
Of body and of spirit in this life.

Cheer up, sad heart! The footsteps of the Master
Are thine to travel in from day to day,
Cheer up! and strive to follow Him the faster
And closer in thy warfare all the way.

Soon shall thy day be over, its shadows lengthen,
The morning comes—sure harbinger of night
The sun shall break; thy faith in Jesus strengthen,
And trust that He, through all will guide thee right.

Then, in the effulgence of the Heavenly glory,
With harp and song, thy praise to Him shall be;
Rehearsing still, with joy, the wondrous story
Of Him who died on Calvary for thee

There with the ransomed throng in bliss unending,
In higher strains than ever angels sing—
Before the throne in adoration bending,
Eternal praise we'll give to Heaven's great king.
Toronto, Ont. —Rev. J. M. Cameron.

THE INFLUENCE OF COMPANY.

The effect of company upon our souls is less considered at this time than it ought to be. Probably the most of men are ten times more careful in selecting a horse than in choosing a friend. They do not thoughtlessly surround themselves with servants, and yet they leave the gathering of their intimates to chance. Because we are compelled in some degree to mix with the ungodly world in the course of daily business, therefore many imagine there can be no harm in making unconverted persons our intimate associates. Such a mistaken idea must be mischievous, and the sooner we are delivered from it the better.

We must be coloured and tainted by our friendships; it is unavoidable. The wisest of men assures us that "He that walks with wise men shall be wise;" and it is equally true that he who walks with fools will soon be foolish. Some men have great influence, and to be near them is to be assuredly affected by them. Even those who have least power over others, have a measure of it, and, unconsciously to ourselves, we may fall in some degree under their spell. The Jews have a proverb that "two dry sticks put to a green one will kindle it," and it is doubtless true that, should one evil associate be unable to deprave us, there is a cumulative force in the example and persuasion of numbers. It is to be feared that where two or three are met together under the power of sin, there the devil is in the midst of them to aid their base endeavours. Now, it is a hard thing to go in and out among the children of darkness without learning some of their ways, and harder still to meet them in companies, which make up synagogues of Satan, without feeling the baneful force of the god of this world. If the company of the wicked does not leave a smear, it will leave a smell; if it be not deadly, it will be dangerous. Some of us are more plastic or malleable than others, and we are the first to be impressed by our surroundings; it is to us, therefore, of the first importance to place ourselves in holy society, and shun all needless association with the godless as we would avoid the plague.

When dubious associates cannot altogether prevail with us to do evil, they are sure to hinder us as to our growth in holiness. The higher forms of grace are extremely delicate, and the processes of their progress are intensely sensitive; it happens that even the presence of the graceless may injure them. We do not wonder that the heathen, in their more solemn worship, were accustomed to lift up a warning voice—"Far hence, ye profane!" Instinctively one feels that in holy approaches to God the absence of the wicked is greatly to be desired. A word, or even a look, or a gesture from an influential worldlying has soured the milk of devotion in many a pious heart. A note or two from graceless lips has reminded a holy man of a profane song which he would give his eyes to forget, for its recurrence has chased communion from his mind. These servants of iniquity are powerless to help us, but terribly potent to hinder us in our advances to our God. Who can make headway in faith while intimate with unbelievers? Who can dwell in hallowed peace when rough and headstrong spirits have unrestrained access to him? Who can be pure, and yet lay his head in the bosom of impurity?

Who can keep his garments unstained, and yet toy with the unclean? The ascent to the heights of holiness is steep in itself, and we have enough burdens of our own to carry; there can be no need to link ourselves with those whose nature and disposition lead them to drag us down.—C. H. Spurgeon.

GATHER UP THE FRAGMENTS.

Do not smile when I tell you that the fragments of your time may be utilized for intellectual improvement. Select your author and keep him in some convenient place. Read a page or two at a time, in the morning, when you are in advance of the family at the breakfast table; later as you wait for the butcher or grocer who comes for orders or brings supplies, and now and then, as you drop your sewing for a moment, or wait for the little one to finish her nap. I speak the words of truth and soberness, and from personal experience, when I affirm that a great deal of valuable reading may be done in the fragments of a day.

If you would grow spiritually, however, take, if possible, a stated time daily for Bible reading and study. Do not be content to leave religious and devotional reading, as a matter of habit, to the pauses and intervals of your time. While the Christian should live in an atmosphere of prayer, so that to pray without ceasing should be neither puzzle nor enigma, but a fact, it is due to God and to ourselves that we employ some routine in our approach to Him.

A mother who has young people growing up in her household gains a great deal by frequent dips into their school books. For example, your boy Ralph is studying Roman history. The long names are difficult, and he stumbles over them. Suppose you go over his lessons with him for a few evenings. You will find, for one thing, your own youth coming back. Your own reviving interest will stimulate your child, and he will learn much faster on account of mother's sympathy. Then, too, you will, through the charm of a common pursuit, bind him to you in closer confidence and more real union.

Fragments of time may often be spent to advantage in doing those little kindnesses which make so small a show, yet which so beautifully adorn social life. Making calls, for instance, is to many a woman a dreaded duty, rather than a pleasant privilege. If it be undertaken heartlessly, only because one owes calls to a certain number of people who must be visited or lost from one's list of acquaintances, the obligation may well be far from agreeable. It is not an unheard-of thing, that a lady feels rather relieved than otherwise when she finds that her friend is not at home, and that her card can do duty for her presence. But "the gift without the giver is bare." Put your heart into even your occasional intercourse with your friends. Love is the fulfilling of even this law.

Never let a week pass when in health that you do not call on somebody whom you can comfort, help, amuse or rest with your words, looks and friendly hand-clasp. The fragments of your time will suffice for this. On the way home from market, you can stop for a single moment and leave a flower or leaflet or a pretty illuminated card with some dear aged or invalid friend. Late in the afternoon, when you have stayed in the house as long as you ought to, alight on your out-door things and call on some neighbour who needs to feel that she is not forgotten, that somebody loves and thinks of her.—Mrs. Sangster, in *Christian Intelligencer*.

DANGER FROM EVIL THOUGHTS.

There is a well-defined distinction between many of the precepts of revealed law and those of the laws dependant upon custom or enacted by the legislatures. For example, these laws do not undertake to deal with the intentions or plans formed by any person, no matter how wicked, malicious, or criminal such intentions or plans may be, so long as they are not put into practice or communicated to others. They are not punishable, except when put into actual exercise, or made the subject of conspiracy, and the like; and in such a case they serve merely to aggravate the guilt of the offender. But revealed law on the contrary, concerns itself with the thoughts and purposes of men, as well as with their acts, whether secret or overt. It forbids us wilfully to entertain any thought or intention that might be deemed criminal, unlawful or improper if reduced to practice. Its prohibition is as pronounced against malicious, mean, and degrading thoughts, as against acts of corresponding nature

And this is eminently just and proper. Every time we willingly entertain any thought or form any purpose, good or bad, its recurrence becomes more natural and certain. Furthermore, frequent repetition in that direction leads almost inevitably to putting the thought or purpose into effect. Besides, many persons who have closely observed the workings of the human mind, claim that a malignant or degrading thought, repeatedly entertained, may do so much to corrupt the heart, sear the conscience, and lower the moral standard, as though it were actually carried into exercise. Under such circumstances, religion is manifestly right in making this distinction, and placing its veto upon degrading thoughts and criminal purposes. In this and many other particulars the service rendered by religion in the economy of human life is of the utmost importance.

JOIN THE RANKS.

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

ASK ALL YOU NEED.

I would therefore urge on the children of God that they make it a point in all things, and under all circumstances, to make known their wants and wishes unto God; also remembering that Jesus, their Head, has told them to do so. "Ask, and it shall be given unto you." The Lord knows that we are weak in faith, and He often withholds that for which we ask, to strengthen our faith by waiting on Him. He will bring it to pass, because He never faileth of all the promises he has made to His children. The Lord never wearies of giving as men do, but He giveth liberally and upbraideth not. He never says, What! are you back again asking for more? Nay we cannot ask too often nor too much. He spared not His own Son, but delivered Him up for us all.—W. W. Campbell.

REJOICE IN THE LORD.

Fredon from anxiety has its root in our rejoicing in the Lord. Unless your anchor is fixed in heaven you will be tossed to and fro in this changeful and stormy voyage of life. Unless you have found your treasure in God's love, the trying disappointments of time will enter into your very soul. Rejoice in the Lord, and then you will meet difficulties and sorrows with calmness and strength. As joy in God is the root, the manifestation and method of this joy is in constant prayer. We must bring all our circumstances, we must bring our whole selves continually before God. Only we must watch unto prayer, and after prayer remember and live our prayer.

PRAYING AND GIVING.

A youth in Rome had suffered from a dangerous illness. On recovering his health his heart was filled with gratitude, and he exclaimed, "O thou all sufficient Creator! could man recompense thee, how willingly would I give all my possessions!" Hermes, the headman, heard this, and said to the rich youth "All good gifts come from above; richer thou canst send nothing. Come, follow me." He took him to a hut, where there was nothing but wretchedness and misery. The father lay on a bed of sickness, the mother wept, the children were destitute of clothing and crying for bread. Hermes said, "See here an altar for the sacrifice; see here the Lord's representatives." The youth assisted them bountifully, and the poor people called him an angel of God. Hermes smiled, and said, "Thus turn always thy grateful countenance first to heaven, and then to earth."

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A CONTEMPORARY remarks that a minister's vacation should be in an inverse proportion to his salary—the smaller the salary the larger the rest. Good idea, but how would you carry it out? Dr. John Hall has a salary of ten thousand a year and usually takes a vacation of about two months. According to this arrangement a minister with a salary of less than a thousand a year would have to rest all the year round! For the best of all conceivable reasons no practical difficulty will ever arise on this question. No congregation will ever adopt the theory and try to work it. The ministers with the smallest salaries too often in this country get no vacation at all.

SOME of our American contemporaries said some things about holding the Pan-Presbyterian Council in Belfast, that we thought were not very generous or kind. Unless our memory is greatly at fault, the *Christian at Work* was the greatest sinner in this regard. It was alleged that Belfast, being the home of a very orthodox type of Presbyterians, could not be a good place in which to discuss questions that required great breadth of view. It gives us great pleasure to know that the Belfast Presbyterians fairly took the breath from these Americans by their generous hospitality. According to the *Christian at Work* Dr. A. M. Hamilton, an American delegate, declared in one of his speeches "that Belfast hospitality charmed and delighted the Americans," and all the Americans with an ecstatic shout said "amen." We thought that was exactly how it would be. There is nothing "narrow" about these Belfast men, especially about their dinners. We venture to say that some of the American delegates were "broad" in more ways than in their theology at the close of the Council. The very best thing for an American who thinks that everything in the British churches is narrow, is to set him down at the table of a Glasgow or Belfast merchant prince.

"HAS the world grown better since you came into it fifty years ago?" was one of the questions which an interviewer put to Spurgeon about the time of his semi-centennial celebration. The great preacher's answer was that in some respects it was becoming better, and in other respect worse. People drank more fifty years ago and read worse literature than they do now, but they fight more fiercely and unscrupulously for money now than they ever did before. What answer should be given were this question put in regard to that particular part of the world called Canada? Substantially we think the same answer as that given by Spurgeon. In some respects the people of this country are becoming better, whilst in other respects we fear there is no improvement. Undoubtedly there is less drinking and fighting, but there is probably more lying, cheating, Sabbath-breaking and breaches of trust. The rough old settler often took a glass too much, and a stand-up fight was a common enough thing in the early days and new settlements; but the rough old settler who did such things was usually an honest, truthful man. He would shudder at the thought of telling an untruth in the witness box. In the matter of drinking there is a vast change in public opinion, but we must not conclude that this change is certain evidence of advance along the whole line. Would it were so. In respect for the Sabbath we are most rapidly going back as a people. Probably the only answer that can be given to this question is that in some respects we are becoming better: in others worse.

THE question, "Is the world becoming better or worse?" suggests another in which our readers, no doubt, take a deep interest. "Is the Church becoming better?" Two classes of men answer this important query at a moment's notice. The class that believes that everything good died with our

grandfathers would give an emphatic "no." Those people who think that nearly everything good began to exist a few days ago would say "yes" with equal emphasis. Thoughtful men may not find it easy to say anything definite on the subject. Take our own Church for example: We raise much larger sums of money than we ever did. Do we raise more in proportion to the giving power of our people? That is the real question. Some sharp fellow with a genius for handling figures may get up some day soon and prove by a long array of figures that we are decreasing in liberality. A fine new church that costs twenty thousand dollars may not represent as much real effort and self-denial as the old log one that the early settlers put up fifty years ago. We very much doubt if the new college buildings in Toronto and Montreal represent as much real pinching as the old Knox College did. There is more brotherly love among the denominations now, but is there not a serious offset to the happy state of things in the well-known fact that many people are not bound to their own churches by ties as strong as those that existed fifty years ago. This question is intensely interesting and practical—"Is the Church becoming better?" What do you think?

COMMENTING on the kindly and respectful tone in which Spurgeon, Farrer, Talmage and other eminent preachers always refer to the press, a respected contemporary says—

"If the great living preachers of the day had to depend solely on the 'religious' press for the publication of their utterances, their fame and influence would be confined to pretty narrow limits—hid under the proverbial bushel almost. The 'secular' press as a whole has done and is doing a great deal more to elevate the moral and intellectual tone of the community than some people are disposed to give it credit for. That it is not without defects must be admitted, but neither the 'religious' press nor the pulpit are free from fault."

Were we disposed to be captious we might ask our esteemed contemporary if it is quite clear that certain New York and Chicago journals, along with some others that might be named, publish the sermons of these eminent divines for the simple purpose of elevating the moral and intellectual tone of their readers. May it not be that the fame of the preacher helps to make the papers sell? The paper helps to make the preacher popular and useful, no doubt, but does not the sermons of such men help to increase the demand for the paper? Would one of these journals publish sermons if they lost money by doing so? Whilst saying this much, most cheerfully do we recognize the growing help which the press of Canada almost uniformly gives to church work of every kind. We rarely open an exchange that does not devote more or less space to church matters. Many paragraphs not only help on the good work by giving items of information they make announcements that in the regular order of business should be paid for as advertisements. If "some people" are not disposed to give credit for such generous services all we can say is that they are very shortsighted and ungrateful.

THE GOSPEL IN GREAT CITIES.

THOUGH the number of papers read at the Presbyterian Alliance Meetings in Belfast was not so great as at Philadelphia, it was still open to the objection of being unduly large. According to reports, and judging from the outlines of papers published, they varied in intrinsic merit. It cannot, however, be ascertained beforehand what may be the value of a paper by a given writer, and no one would care to submit his manuscript to the censorship of a committee, so that this inequality of treatment will be apparent in the papers read before future meetings of the Alliance. One thing, however, seems to be taken for granted that fewer papers will be quite sufficient for all practical purposes when the next Council meets. The tendency to crowd as much as possible into given space and time, will render it difficult for the Committee of the Alliance to curtail the number of papers very much. It is felt that the discussion of subjects introduced is decidedly more interesting than listening to a succession of elaborately prepared essays. Discussion is not only interesting but profitable. The assembled wisdom of the Council is able to throw a great many crosslights on the important questions submitted for consideration and is much more stimulating and fruitful in practical results.

One topic of great and pressing practical interest was introduced by Dr. Waters, of Newark, N. J., and widely known in the Canadian Church from his long

connection with it. He dealt with the problem of religious neglect in large cities. Dr. Marshall Lang, the successor of Dr. Norman Macleod in the Barony parish, Glasgow, followed the reading of Dr. Waters' paper with an able and eloquent address on the same subject. These valuable contributions to the consideration of a most important subject have only appeared in the reports in very meagre outline, and we must wait for the publication of the volume containing the proceedings of the Council before an adequate estimate of their value can be formed.

Dr. Waters is credited with having stated that the only dangers to civilization, nowadays, sprang from cities, not from criminals only, but from socialists, the discontented and the hungry. Every observer must admit that there is much truth in the statement. It indicates a great change from earlier days. The term civilization, itself, owes its origin to cities, and pagan, in its original signification, applies to a dweller in the country. It has to be remembered that city populations are constantly augmented by the influx of people from the rural districts. Socialism certainly finds its congenial home among the overcrowded tenements of large cities, and there finds its willing disciples. Discontent has a wider habitat. It is to be found uttering its hoarse murmurs in the crowded city; but it is no stranger in the pastoral home. Then the hungry are a danger to civilization. But what kind of a civilization is it that notes the fact of discontent and hunger with a calm philosophic eye and goes on piling up its wealth, gathers costly stores of bric-a-brac, and amuses itself generally, without much concern in seeking to ascertain the causes of discontent and hunger, and indifferent as to devising means for their removal. Civilization, to become the blessing it should, must have a much larger infusion of the Spirit of Christ. The want of the time is a Christian civilization.

This is fully recognized by Dr. Waters, for he claims that the apostles seized upon the great cities as the propagating centres of Gospel blessings, and he says, what cannot be too strongly emphasised, the Church to-day must follow their example. In following that example they would be walking in the footsteps of Him who beheld the city and wept over it.

Dr. Lang, who like his predecessor, has the condition and wants of a great city constantly before his eyes, has done much to bring the Gospel into living contact with the sordid and cheerless dwellers in the slums. He notices a growing indifference to religion, not alone among the poor, but among all classes, and asks how is it to be checked? He says there must be more life in all the churches; a living congregation turning out upon a district to evangelize it. He advocates the discontinuance of pew rents, more elastic methods of working, and greater union among the churches. These are the recommendations of a practical worker, not the theses of a speculative theologian. They are obviously in the right direction.

In Canadian rural districts it may be thought that in this highly-favoured land we are not affected by the dangers that are so characteristic of older European civilizations, and the great cities in the United States. Our thankfulness for freedom from their social dangers, however, must not be of too complacent a character. No resident of our larger Canadian towns and cities—no visitor can avoid knowing that there is an increasing indifference to religion, an open disregard of its claims that should awaken concern. If earnest efforts are not made to prevent them, hunger, discontent, and socialistic theories will soon show a stronger front than happily they do now. The larger cities are constantly growing larger. The shiftless and the dissolute naturally gravitate thither. Are the efforts now made—and in most of our cities and towns we do have earnest Christian workers—anything like adequate to meet the needs of those who are beyond the pale of Gospel influence?

The members of the Presbyterian Ministerial Association, of Toronto, have been giving serious attention to the question, and efforts have been made to begin work in this clamant field. To be of value it must be prosecuted with earnestness, faith and untiring energy. The various congregations must take an active interest in the work and have a greater realizing sense of their responsibility in this direction than has yet been manifested. The organization of town and city mission effort is a pressing necessity. Above all we need more of the Spirit of Him who came to seek and to save that which is lost. We do need more of a living Christianity in all our churches.

BOOKS AND MAGAZINES.

WE have received from Mr. S. R. Briggs, Toronto, two sets of beautiful illuminated cards. One bears the title of "Twelve Golden Words from the Book of Life"; the other, "Bible Truths," twelve well-selected Scripture texts.

AN AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE. By Noah Webster, LL.D. (Springfield, Mass.: G. & C. Merriam & Co.)—A new edition of this standard Dictionary has just been published. It has several improvements, a supplement containing a number of additional words, and a new biographical Dictionary. The work is an indispensable necessity. It may also be stated that its use is facilitated by an ingenious yet simple device, by which the word sought for may be found at a glance.

THE SCOTTISH PSALTER. (Toronto: James Campbell & Son).—In accordance with a long-felt desire an excellent collection of tunes adapted to the devout expression of Rouse's version of the Psalms has at length made its appearance. It has been prepared with great care by competent hands. The selection, not too cumbersome, includes a rich variety of tunes, many of them familiar to Presbyterian worshippers from childhood, others, the recent productions of modern composers, all of them specially adapted for the sacred service of song in the House of God. The variety is sufficiently great to suit differences of musical taste. The harmonies have undergone careful revision by Dr. Hopkins. Before us is the Tonic-sol-fa edition which will be found very serviceable to a large class. The book is cut-leaved, affording opportunities for varied selection of tunes, the names of those best suited being printed at the beginning of each psalm. It contains the metrical version of the Psalms, the paraphrases, and a selection of prose psalms with appropriate chants. The shading, to give appropriate expression to the meaning and sentiment of the words in singing, is clearly and carefully indicated. In binding and typography the book is all that could be desired, but—we regret there is a but—it seems desirable that before another edition appears that a special title-page will be prepared for the Canadian Church.

GOSPEL WORK.

FOLLOWING UP AT MILDMAI, LONDON—BY A WORKER.

It has been my privilege during the past few weeks to visit in their own homes a large number of those who were impressed at the Conference Hall by Dr. Pentecost's wonderfully clear expositions of the Gospel during his four weeks' mission at Mildmay. May I take a few of your readers round with me in imagination to visit some of these inquirers? Dr. Pentecost's promised gift of a book will open the way for us.

Let us come down S— road, where very many have received a blessing. Introducing ourselves by means of the book, we find a ready welcome. Mrs. A. B. has had a double blessing, for she tells us, with soul-lit face, that she and her husband have both stepped into God's marvellous light. "We are both determined to live as Christians, God helping us, and we have no doubt whatever as to the forgiveness of our sins. Oh, ma'am, neither my husband nor I will ever forget to praise God that we went to hear Dr. Pentecost. I went one night and he went the next, as the little ones need some one to stay with them. We have always had such a happy married life; but 'twas nothing, we are doubly happy now. My husband says, 'Dr. Pentecost chops up a subject into pieces, and builds it up again, so one knows not only the whole erection, but each piece and what it stands on.'" Can one doubt on hearing such a testimony, quietly and earnestly given, of the reality of the work at his home? Urging Mrs. B. to join a church or chapel, we joyfully go on thanking the Lord and Giver of all for the full blessing granted to that family.

And yet at the next house we feel a greater thankfulness, for the Spirit's work has been wrought on one well on in years. C. D. is a dear woman, of the old-fashioned type, who would seem more in keeping with a well-to-do farm-house in the country than in dusty, noisy, London. She had been drawn to hear Dr. Pentecost because of his nationality, all her friends having emigrated to America. "It seemed to bring me nigh to them to hear one from those parts." She is so clear and happy. "I could not understand things, Miss, but the Doctor has made all so clear and plain. I've no doubts now. Oh, I'm so happy, so very, very

happy! You'll thank the Doctor for me for all he has done for me, and for the little book." And there have been many such in their old age stepping into the light and joy of salvation. "So happy! so happy!" only regretting the few years that are left them to serve their Master.

Perhaps one of the most striking features of the Spirit's work, through his servant, has been the number of children who are now rejoicing in their Saviour. One little mite, who seemed to me almost too young to grasp the deep meanings of salvation, said, in answer to my rather doubting queries: "Oh, I know I am Jesus' own child!" "But how do you know?" "Because He won't lie, and He said: 'Whosoever will confess Me before men, him will I confess before My Father, which is in heaven,' and I stood up and took Him at His word." One dear child of nine or ten years was unconsciously influencing the whole house. Her testimony came full and clear, and her face was simply beaming. Her mother, a quick-looking woman, was greatly touched, and is now earnestly seeking her little daughter's Saviour; nor did the influence of the little Christian stop there, but I gathered from the mother's conversation that the other dwellers in the house had been touched by the child's acceptance of salvation. I was greatly moved, and learnt a lesson from Alice and her unconscious power.

"But are all the converts women?" you ask. Oh, no; I could tell of young warehousemen testifying in the midst of their companions in a crowded shop; of workmen turning right round in the stream of life, and beating up against the tide, giving up bad companions and drink, and casting aside hindrances of all kinds, with a steadfastness of purpose which testifies to the in-dwelling of a Power greater than their old selves.

Many praying fathers and mothers and praying wives have had their prayers answered. One young lad of fourteen, whose Christian parents were much distressed by his forming low acquaintances who lured him to evil ways, has been led to accept Christ as his Saviour in answer to their continued prayers. "Many ways were fruitlessly tried to reclaim him, and nothing was left," said his mother, "but just to keep on bringing him to God. Father and I have prayed on, and we knew it would be all right in the Lord's good time. His master, who is a Christian, gave him a ticket for Dr. Pentecost's meetings, and Fred not only went, but took one of his bad associates with him. Not knowing he was at the Conference Hall, I went in, and, strange to say, sat down beside my boy inadvertently. As the Doctor preached, he seemed impressed, but I—I never heard a word throughout the whole meeting. I never ceased praying for him. Imagine my joy and surprise—faithless woman that I am—when, notwithstanding my presence and that of his companion, he stood up for prayer. It must have been a hard struggle. I said, 'Will you go into the inquiry-room?' 'I intend to do so, and settle this matter,' and he did, Miss. He is a changed lad, Miss. We (father and I) are just praising God for His goodness to us."

Persons of all classes have been reached; many Christian men and women have had stumbling-blocks removed from their path; godless commercial men are godless no longer; thoughtless young men are now thoughtful; servants are doing their work, 'not with eye service,' but to their Master in heaven; young girls in shops are studying their Bibles after 9.30 p.m. to know more of their King; factory girls see new prospects of the life beyond—"beyond the frost-chain and the fever;" to old men and women, death is robbed of his terrors; young ladies are seeking a fuller salvation, having tasted, gladly of the first salvation. "Dr. Pentecost was so simple, so easily understood," has been the remark on all sides. "There has not been a difficult doctrinal stumbling-block but Dr. Pentecost has successfully tackled it," said a thinking man.

Mildmay has indeed been blessed. Truly a rich blessing has descended upon the neighbourhood, beginning on Easter Sunday. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that it shall not be cut off."

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz.: A Friend, Toronto, for new Hebrides Mission steamer, \$2; a Friend, Charlotteville, for Foreign Missions, \$1; French Evangelization, \$1; a Friend, Fergus, for Aged and Infirm Ministers' fund, \$100. There was a typographical error last week. *Northern Advocate*, *Simcoe Company* should have been *Northern Advocate*, *Simcoe County*, \$4 for Foreign Missions.

NEW HEBRIDES MISSION STEAMER.

In addition to contributions already acknowledged for the New Hebrides Mission steamer, the following have since been received.

Previously received, \$656.46.—Rev. A. Ross, Presbyterian congregation, Woodville, \$35; Rev. A. Ross, Presbyterian Sunday school, Woodville, \$5; Rev. Mr. Patterson, Knox Church, Beaverton, \$23; Anonymous, \$1; Knox Church Sunday school, Toronto, per J. Wanless, jr., \$10; Knox Church Sunday school Bible class, Toronto, per Rev. Mr. Parsons, \$25; total, \$765.46.

PRESBYTERY OF BRUCE.—The regular quarterly meeting of this Presbytery was held in Southampton, on the 8th inst. Rev. John Mordy, M.A., was elected Moderator, for the next six months. Elders' Commissions were read and received from the various sessions within the bounds. Rev. Mr. Galloway, of the Methodist Church, (and Rev. Mr. McLeod, of Kingsbury, Quebec, being present, were asked to sit and correspond. Mr. Duncan presented the report of the committee appointed to visit Tara, Allenford and Elsinore. Owing to the severe illness of Mr. Blain, no action was taken on the reports. A resolution expressive of sympathy with Mr. Blain, was passed to the following effect: "The Presbytery would place on record their high esteem of their brother, Mr. Blain, and hereby tender to him in his affliction their warmest sympathy, expressing the hope and desire that God in His good providence, may be pleased to spare his life, and so restore him to health as to enable him to resume his life work in the Christian ministry. Mr. Gourlay, Clerk of Presbytery, asked and received leave of absence for three months that he might visit Europe, and Mr. Ferguson was appointed interim clerk. Messrs. Anderson, Greig and McFarlane were appointed a committee to nominate standing committees. Mr. Eadie reported that he had moderated in a call to St. Paul's Church, Walkerton, in favour of Mr. A. Beamer, of Wardsville, London Presbytery. The call was signed by forty-one members, and thirty-five adherents—the salary promised \$1,000. After Commissions were heard in its support, on motion of Mr. Duncan, the call was sustained and ordered to be forwarded to the London Presbytery. Mr. Eadie was appointed to prosecute the call before said Presbytery. Arrangements were made for the induction in the event of the translation being granted. The report of the Committee appointed to nominate standing Committees was presented and adopted as follows: Finance—Mr. Eadie, Dr. Moffat, and Mr. Rowland. State of Religion—Dr. Scott, Messrs. Ferguson and Wardrope. Home Missions—Messrs. Wardrope, Mordy and Johnstone. Temperance—Messrs. Mordy, Currie, Patterson, Tenman and Ferguson. Statistics—Messrs. Gourlay, MacKenzie, and Rowand. Superintendence of Students—Messrs. Duncan, Greig, Tolmie and Ferguson. A conference was held on the subject of the Scott Act, when, as a result, the following resolution was passed unanimously: "Whereas there is a general desire for the submission of the Scott Act to the electors of the County of Bruce for its adoption, and whereas this Presbytery approves of the principle of the Act as the best present available means for the suppression of intemperance by legislative enactment, be it resolved that the Presbytery recommends the Sessions and Congregations within its bounds to use all fit and proper means to secure the adoption of the Act. Mr. Gallagher's resignation was considered, and parties were cited to appear at next meeting for their interests. A petition from Mr. Angus McDonald was taken up, and after due consideration it was agreed to appoint a deputation consisting of Messrs. McLennan, Duncan, Eadie, McFarlane and Johnstone to visit the field interested and report at next meeting of the Presbytery. Mr. Tolmie presented the Home Mission report, which was received and adopted. It was agreed to recommend Mr. McLennan, labouring on the mission field at Thessalon, to the care of the college authorities without the necessity of appearing before Presbytery. On motion of Mr. Tolmie it was resolved: "That the Committee on Temperance should meet immediately after the close of the meeting of Presbytery to make arrangements for holding meetings in favour of the adoption of the Scott Act in all the congregations of the Presbytery, and to submit such recommendations on the subject to sessions as in their judgment present circumstances may require. The next meeting of the Presbytery was appointed to be held in Knox Church, Paisley, on the 16th of September, at 2 p. m. —JOHN FERGUSON, Pres. Clerk.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

XVI.—Continued.

Winn wondered if Elsie were used to his stern ways, as she tripped along the winding path, put the key into the lock, turned it, and passed into the hut.

While the Captain was attending to his business with the ferryman, Winn explored the bank of the river.

He came suddenly upon a huge hollow tree; this, apparently, was Elsie's playhouse; it was carpeted with moss, and bits of china and acorn cups were disposed on a tiny table, before which several dolls were seated on blocks; a tiny cologne bottle held a bouquet of wild flowers, and a bit of mirror was framed with pigeon vine.

Some children would have thought Elsie's playhouse a meagre affair, because it held no rare and costly toys, but Winn looked upon it with different eyes. It seemed just the thing for a little girl all alone in the wild woods thus to play.

But the Captain was going, and Winn must also leave. Captain Marsh introduced him to the old ferrymen as the lad who was "helping the old folks down to the Island."

"And a smart boy, too!" he said, in that aside, that older people often use before children; "I don't know when I've seen a likelier little fellow!"

"That is n't saying much," growled the ferryman, eying Winn coldly. "The modern boy is far below the standard!"

Winn chose to ride with the Captain when they returned. He was eager to know more of the strange man who kept the ferry. There was not much that he could learn, except that he had always lived on the coast, and was at one time one of the "Selectmen" of the town; that was before his wife died; she had been drowned before his eyes, with their children, except Elsie, who was an infant. It was such a shock that it was feared at one time that his reason would go; he sold most of his land, and built him this hut in the woods, where a ferry was needed. He carried people over for a slight toll, and spent his leisure time in reading and instructing Elsie.

The Captain evidently had great respect for the ferryman's learning, for he informed Winn that he "calculated John Moor had read pretty nigh every book that was printed, and they say that he can make as nice a tack in argument as any man in these parts. He generally shows himself town-meeting time, and just lays the law down to them then!"

As they floated down the river with the current, the boatman singing a monotonous song, Winn wondered if any boy was having a pleasant Saturday.

XVII.—MISS BILKINS MAKES A DISCOVERY.

The next morning was the Sabbath, and such a Sabbath! One ought to visit Moor's Island to see the glory of a perfect day on the New England coast, when the sunlight illumines earth, sky, and water, all each clothed in Sabbath beauty seems praising its Maker.

As Winn was aloft in the tower the first bell of the church at Moorstown rang across the water. It seemed to him as if it told every one to prepare for church. He wished the Luscombs would go; he wondered why they did not.

Upon broaching the subject to Aaron, he was gruffly told that he "calculated he was jest 's good as some o' them folks that sot sech a store by goin' to meetin'. I can read my Bible 'n' pray jest 's well to home as over there!"

"Do you think a person is apt to?" asked Winn.

It was one of his peculiar questions that Mr. Luscomb sometimes found difficult to answer.

"Mebbe not, lad; they haint apt to." Aaron now took refuge in confession.

"Leastways I haint; I know my shortcomin's better 'n Parson Willoughby does. That's a comfort. There's some so blinded by backslidin' that they don't know they air backsliders."

Aaron leaned on the rail, and looked towards the centre of religious privileges as he talked.

Winn regarded him attentively, but could see no deep conviction on his stolid face to match his confession.

In fact it was with peculiar relish that he added: "N' I haint ashamed to tell on 't nather, I know I'm prone to leave undone the things we'd oughter done, 'n' I'm forever 'n' ever-lastin' a doin' of things what I'd oughter not to do!"

This admission apparently satisfied the old man's dulled conscience, his Sabbath would be spent in extra sleeping and eating.

Finding that he could not be aroused, our restless Winn turned his attention to Mrs. Luscomb.

"Won't you go to church with me in the Lucy?"

Mrs. Luscomb at first said no; but after the boy had wandered off with a listless, disappointed face, she thought it over. She had often complained because Aaron kept her at home; now, when she could go, she had refused! The chief reason dwelt in the good lady's bosom; it was quite out of date, even for a region remote from the fashions, and her cloak, once black, was faded to a nondescript shade of green.

Mrs. Luscomb hastily inspected the ancient equipments.

"If I go, I wish to look respectable. I must stay at home until I get something to wear."

Just then, Winn, who had been looking at the dory, and thinking what a shame it was that it could not be taken out of its covert this day, appeared again.

"Haven't you changed your mind, Mrs. Luscomb?" he added, in the audacious coaxing way that he knew she liked. "I don't see how you can stay at home, it is such a lovely day, and the bell seems to say 'Come, come'!"

Mrs. Luscomb smiled, hesitated, and then consented. Winn never dreamed what a sacrifice it was to the fastidious old lady to appear in church after a long absence with a ten-year-old bonnet and cloak. With a little tremble in her

sweet voice, she asked, half playfully, as they walked together towards the landing:

"Are you ashamed of me, Winn?"

Indeed the boy was not, but very proud. In his eyes she was the sweetest and prettiest lady in the church. It seemed to him that other people liked her too, for several spoke to her in the entrance, expressing great pleasure at seeing her among them again, and Winn was introduced in her gentle, dignified way as "the boy who is helping Mr. Luscomb."

The gray-haired minister shook hands with her afterwards, inquired for Mr. Luscomb, and spoke kindly to Winn.

"I hope we shall see you regularly at church," he said to the latter; "you are young and strong, and can come when Mrs. Luscomb cannot. I shall call upon you some fine day at the Lighthouse, for you are now one of my parishioners."

Winn had thought him very wise and stern as he listened in the careless boy fashion to the morning sermon; but when he felt the grasp of his hand, and looked up into his earnest, kind eyes, and heard himself addressed as one of his parishioners, Winn suddenly conceived a great liking for him. Boys like to be talked to as if they knew something, and were of some account, and Parson Willoughby, in treating Winn as he would a man, was pursuing the best course. Winn immediately determined to go every Sabbath when Aaron was "himself."

At noon they wandered, with many others, in the church graveyard, which stretched down over a hillside behind the edifice.

Mrs. Luscomb produced a laugh from an ample pocket, and she and Winn ate as they walked amid the graves. The boy thought this a strange dining-place, but as every body else did the same, and some old ladies were with them, he devoured his lunch and laid up his comments for the future. The ancient dames apparently relished their lunch and gossip. Sometimes the falling tear mingled with a sandwich as they stooped to pluck a flower from the last resting-place of a relative.

Winn read the inscriptions as they walked; he liked those especially that he spelled out from some gray old headstone. One, whose wife was laid there, had put this inscription:—

"Oh, Nancy, you was doomed to die,
And in this lonely grave to lie!"

Another, erected by children to the memory of their mother, read:—

"Our mother!
We loved her, but she died!"

"Now, that 'ere 's what I call a real p'erty interment!" observed some one close beside him, as Winn spelled his out. The tone was sharp and disagreeable, and Winn, whose sensitive ear appreciated pleasant voices like Mrs. Luscomb's, rose hastily from his knees. The face matched the voice,—two shrewd, curious eyes blinked at him over an inquisitive nose.

"Land sakes! I thought you was somebody else, — ain't you the boy that come 'long o' Mis' Luscomb?"

Winn said, "Yes."

"I thought so, but you don't favour th' Luscombs in comparison of nothin'. Mebbe yer a remote relative from where they come from, up country?"

Winn said, "No."

"I thought not. Then your name aint Luscomb?"

Winn answered as before.

"I thought not. What is't then?"

"Winfred Campbell."

"I declare!" She munched a seed-cake, and eyed him, not offering to move from the entrance to the narrow passage that Winn had penetrated.

The boy did not like to be besieged thus by a stranger, but was too polite to request her to move. He wished he might cross the lots and join Mrs. Luscomb, who was a little distance off, conversing with a friend.

"I used to know some Campbells. I wonder if you're any relation o' them? Have a seed-cake, or mebbe you're fond o' penny-royal?"

Winn refused this, saying that he had eaten his lunch.

But then a grown boy alluz hez room far more," observed Miss Bilkins, for it was she. "Though I was say Mis' Luscomb wouldn't grudge ye yer stomach full if ye aint a relation."

Winn made no reply, not knowing what to say. He wished Mrs. Luscomb would come, and release him from this woman with the curious eyes.

"Them Campbells was Scotch, 'n' ye aint no brogue, ez I can see,—parents livin'?"

Winn said no.

Both dead! Dear me, what a dispensation! That's how th' Luscombs got ye. Hain't ye got nobody to see that ye aint abused?"

"Do you mean 'gardeens'?" said Winn, using Joe's pronunciation, without knowing the meaning. "No, my mother didn't appoint any."

"Land sakes! then there must a been property!" mused Hepsy Bilkins. "I knowed suthin' was to th' bottom o' this. Folks don't adopt orph'ns far nothin' roun' here! Do hev a cake,—did you go direct to the Lighthouse after the funeral?"

"No," said Winn; then he checked himself as he remembered Aaron's worldly advice. "I went somewhere else for a while."

Winn never could repeat the rest of the conversation, it was so complex and insinuating, but she got him so cornered that to escape a falsehood, he admitted that he came direct "from the poorhouse."

Shortly after Hepsy Bilkins released him, and Winn returned to Mrs. Luscomb. With a sense of relief, he seated himself on the greensward beside her.

Very near, a neat iron fence enclosed a lot, in the centre of which rose a pure white shaft of marble. Its exquisite proportions attracted Winn's eye. There was nothing to be compared to it in the old graveyard. Winn had never seen anything so lovely. He went nearer to read the inscription on the monument. The name "Moor" recalled the "at in the woods he had visited the day before. Mrs. Luscomb,

whom he asked, said that the drowned wife and children of the ferrymen were buried there.

"Does Elsie Moor come to church?" asked Winn.

Mrs. Luscomb thought not; the father had not entered the church since the family had been broken up.

Just then Hepsy Bilkins joined them.

"It's an awful thing to say, but it seems as if John Moor was a feedin' his soul on a grudge agin Providence. Ever sence Mis' Moor 'n' them chillun was taken away, afore his eyes, he's sot agin meetin's 'n' meetin'-houses. 'N' he won't let that gal o' his'n come nuther! Parson Willoughby 'n' the deacons hez laboured with him, but he was sotter 'n' ever in his way. Some folks," added Miss Bilkins, with a contemplative nibble at the penny-royal, "the more you labour with 'em, the sotter they be!" Then, as if this suggested Mr. Luscomb, she added suddenly, "How is your husband?"

Mrs. Luscomb quietly replied that he was well, asking,

"Surely Mr. Willoughby does not consider Mr. Moor's case hopeless? The faith and patience of our good minister are equal to even this. Even if John Moor will not listen to him, he can pray for him. If one could only take refuge in that, instead of worrying about our loved ones!"

She seemed to be thinking aloud, but was recalled to herself by Hepsy Bilkins' eager inquiry.

"Did you say John Moor wouldn't listen to the Parson? He didn't darst turn him out of doors, did he,—the sassy thing?"

Mrs. Luscomb hastened to correct this impression.

"Oh, I'm glad I was mistaken. I alluz thought they ned to keitch it when they went nigh John Moor. I sorter inquired roun' the Parson to see how they made out when they called, but I never can git no satisfaction out o' Parson Willoughby. I hate to see folks so close-mouthed!"

"Come, Winfred," said Mrs. Luscomb. "It is about time for the bell to ring; I think we will go into the church."

Apparently she wished to leave Miss Bilkins, but the latter had an arrow in her quiver, that she had not discharged.

"That 'ere Campbell boy 'n' me hez scraped up quite an acquaintance," with a glance at Winn; "I've took quite a shine to him; nobody'd ever dream he was took out o' th' poorhouse!"

Despite herself, Mrs. Luscomb gasped, and gave Winn a look in which pity and reproach mingled.

"'N' it's jest the place for such as he, over on Moor's Island, where there ain't no folks with chillun," she added, with a disagreeable smile. "Folks as was pertic'lar might feel kinder cautious 'bout lettin' their young ones run with him!"

XVIII.—THE FIRST DAY IN SCHOOL.

"I thought," said Miss Hepsy Bilkins, "that if 't was Sunday night, I'd jest step in and see ye a minute. I don't know as it's any hand to call on the Sabbath if ye don't talk on worldly subjects. I want to know, Master Graham, if you know who's goin to enter yer school to-morrow mornin'?"

Master Graham knew very well, but, as usual was uncommunicative before Miss Bilkins.

"Nobody'd a knowed it if hed n't ben fur me, she continued. "I was bound to find out what sort of a boy was a goin' to be taken, as it were, right into the bosom of Moorstown. Folks sez they believe Master Graham's ben took in dreadful."

"Ah," said Master Graham.

"'N' folks sez they haint partic'lar 'bout their young ones bein' put with nobody-knows-who, from some poorhouse, nobody-knows-where! Paupers, Master Graham, aint't jest the comp'ny folks like Square Morey and Deacon Peters wants their chillun to go with."

"What particular pauper does all this refer to?" asked Master Graham.

"Wal, I declare, did n't Mis' Luscomb tell you? That Campbell boy, what's helpin' on 'em over t' the Light, was took from some poorhouse! He told me so hussell, when Mis' Luscomb's back was turned. I tackled him right arter church. I told Mis' Luscomb, 'n' she looked as if she'd be glad to hear 'er earth open 'n' swallow her up! I thought it was strange, the Luscombs could n't 'a given the job to some o' the town boys, there's so little chance for 'em to earn. Now, there 's Cal Watkins, he needs it; 'n' it's a dreadful disappointment to Mr. Watkins that he did n't git it. It's a pity," said the benevolent Miss Bilkins, "that they hed n't a took him!"

"Would you recommend Calvin?" inquired Master Graham.

"Wal, I do-know, Miss Bilkins observed. "It 'ud mebbe be a good thing for him."

"Ah, doubtless!" was Master Graham's emphatic rejoinder.

"Wal, I says to myself, 'there 's some reason for this, 'n' I'll find it out!"

"Was that necessary?" asked Master Graham.

Miss Bilkins hardly knew how to reply to this sudden question. It was one of Master Graham's weapons with his scholars. She let it pass, and asked one herself.

"Did you know the Campbell boy was took from the poorhouse?"

"What feminine curiosity!" said the gentleman smiling.

"Now, I suppose you will not rest until you know."

Miss Bilkins giggled, and called him a "sassy tease," and tried several more questions, without any better success, so she departed.

"She is going straight to the Jones'," said Kitty Graham. "She passed by Mrs. Withington's."

"It would be useless to carry her gossip there," observed the master. "I am sorry she has found this out, it will be hard for young Campbell."

Winn little dreamed of the forces at work against him. Mrs. Luscomb knew, and shrank from the possible result of Miss Bilkins' knowledge, but she would say nothing, she could not cloud that beaming face, or put one suspicion into his happy anticipations.

(To be continued.)

AN OLD NEW ENGLAND IVINE.

President Stiles's last years had been as busy as his earlier ones. He had assisted in forming an anti-slavery society, and with fourteen others had signed its constitution and he had published his history of the Three Judges of Charles I., who had fled to America. He was always indignant that the Episcopal minister annually preached in commemoration of the martyrdom of Charles I. "If observed at all," he said, "it ought to be celebrated as an anniversary of thanksgiving that one nation on earth had so much fortitude and public justice as to make a royal tyrant bow to the sovereignty of the people." He wrote most stately letters of inquiry to Sir William Jones about the Jewish colony at Cochin, China, and a letter of seventy pages quarto to the Asiatic Society at Calcutta; hoping thereby "to recover the original principles of first-derived knowledge." The Chronology of the Pentateuch, information about the ten tribes, whom he believed still existed, and the discovery of the original Hebrew copy of the Bible, were subjects of constant anxiety to him. Though naturally delicate in health, he indulged in "antelucane studies," and, with paper and pencil always in his pocket, noted down points of observation and knowledge.

His industry was truly amazing. His Literary Diary of conversation or reading comprises fifteen quarto volumes, each volume consisting of over three hundred pages. When Franklin gave him Fahrenheit's thermometer he made observations with it from 1863 till within two days of his death, which are contained in six quarto volumes. At forty years of age he began to learn Hebrew and Syriac, and in one year translated the Psalms, Genesis, and Exodus, read considerable Arabic, and dipped into the Persic, Coptic, and other Oriental languages. He was eager to obtain a map of the Russian empire, published at St. Petersburg, showing the junction of the two continents, a wonderful fact to him if true. He wrote a Latin letter to the Jesuit college in Mexico and to the Greek bishop in Syria, asking about the Samaritan Pentateuch. These enquiries in no way affected his zeal as a Congregationalist (the title of Dissenter he refused, for he was "under no obligation to return to the mother English church, though in South Britain he would have glowed in the name"); nor did they lessen his foresight, as when, after the capture of Montreal, he wrote, "It is probable that in time there will be formed a Provincial Confederacy and a Common Council standing on free provincial suffrage, and this may in time terminate in an imperial diet, when the imperial dominion will subsist as it ought in Election." Under all his sturdiness shines his liberality "Thanks to God," he says, "in every denomination in the church universal I can read of particular persons and churches, and some clusters of churches eminent for piety as well as soundness in the faith. With all these my soul unites and harmonizes."

Combined with all these great qualities of mind there was a curious vanity, which showed itself in the minute directions that he gave for his portrait. He is represented in a teaching attitude, one hand on his breast, the other holding a Bible. Behind him are conspicuous certain learned books, around him are various emblems, among others that of the intellectual world. In a central glory are the letters JHWH, surrounded with three white spots, also representing worlds. The three ascending hair lines refer to the Trinity. The motto is "All happy in God", "for as there are only two worlds known to have revolted, they count as infinitesimal compared with other dominions." Such emblems, he judged, would serve as descriptive of his mind even if the portrait did not correspond with his face.

—Kate Garne Welis, in August Atlantic.

BUSINESS GAMBLING.

It is the fascination of business gambling that, apparently, it offers greater scope to brains than do the ordinary games of chance. Operations on 'change require, for any degree of success beyond occasional luck, knowledge of corporate transactions, the accumulation and co-ordination of other trustworthy information, and nicety of judgment beyond the reach of any but the keenest business intellects. And here again, as in the following of gambling systems of Monaco, confidence and knowledge may be dangerous things. Nothing but *unfair advantage* wins steadily in selling "long" or selling "short" or dealing in "futures." Of course, stock exchanges and produce exchanges are useful adjuncts of honest commerce, and bankers and brokers are necessary to the operations of exchange. But, one year taken with another, the true interests of exchange and bankers and brokers, like the interests of society in general, will be found to lie in the way of real trading. Fictitious trading demoralizes commerce with fictitious prices, and is the cause of extravagance, recklessness, and low business morality. When the gambling transactions exceed the honest investments more than twenty-fold, as some have estimated, it is impossible to have a sound condition of business. And when stocks suffer, as recently, a depreciation of over two thousand millions of dollars mainly because of gambling influences, stocks which are real property dissipate only less rapidly than those which were merely "water," and therefore disappeared like vapor.

Perhaps the most culpable, because the most responsible, of the men who have stimulated the gambling mania are the bankers who supply the capital with which these transactions could not be carried through the Exchange under the guise of transfers of stock. These bankers know very well that the business would be regarded by them as immoral and unsound if the profits were not so captivating. Said one of them to a new firm of brokers whose account he was taking: "What ever you do, don't 'lay down' on your bank";—in other words: "When the day of disaster overtakes you, protect your financial partner from loss, by 'laying down' on somebody else." Of greater significance is the fact that "conservative" bankers and brokers, who are eager to help others into the mazes of Wall street, prefer to have their customers think it is a rule of the firm never to gamble on its own account.—"Topics of the Time," in the August CENTURY.

HER BONNET.

When the meeting-bells began to toll,
And pious folks began to pass,
She deftly tied her bonnet on,
The little, sober meeting-lass,
All in her neat, white-curtained room,
Before her tiny looking-glass.

So nicely, round her lady-checks,
She smoothed her bands of glossy hair,
And innocently wondered if
Her bonnet did not make her fair;—
Then sternly chid her foolish heart for harboring such fancies there.

So square she tied the satin strings,
And set the bows beneath her chin;—
Then smiled to see how sweet she looked;
Then thought her vanity a sin,
And she must put such thoughts away before the sermon should begin.

But, sitting 'neath the preached word,
Demurely, in her father's pew,
She thought about her bonnet still,—
Yes, all the parson's sermon through,—
About its pretty bows and buds which better than the text she knew.

Yet sitting there with peaceful face,
The reflex of her simple soul,
She looked to be a very saint,—
And may be was one, on the whole,—
Only that her pretty bonnet kept away the aureole.

Mary E. Wilkins, in Century Brû-a-Bra.

A DEGREE.

A degree was originally merely a license to teach, and was bestowed as a sign that the student had learned enough to be qualified to instruct others. It means nothing more than a step, and the lower degrees indicated the steps by which a man mounted to the doctorate where he was a fully-prepared, trained and authorized teacher. In the very first days there were, of course, no such titles, and when they began to be used they were not so much titles as descriptions; but in the progress of time, the degree being the natural conclusion and crown of a course of study, it came to be regarded as the legitimate fruit of the university years, and not only those who meant to teach, but all others sought to obtain it as a title. Since only universities gave the degree, men got to think that the peculiar attribute of a university was to give it, and the popular notion of a university in most minds both here and in America, is that it is a degree-conferring no less than a teaching body. When our two great English schools began to shake off the sluggishness of last century, their efforts at reform took the direction of reviving their degree examinations and awarding honours in them. Little was done directly for the teaching, though it improved as the reform spirit strengthened. This, together with the fact that many men, in last century most men, came away from Oxford and Cambridge untaught, but with degrees, has made us in England think of the degree-giving power as the chief characteristic of the university, and suppose that he who has got the degree has got not merely what he went to seek, but all he needed to seek.—The Contemporary Review.

WOMEN AS ARTISTS.

If, in the domain of art, we wish to come to a fair judgment of the yet undeveloped possibilities of woman, it will be instructive to go back to the remote past and contemplate her actual achievements during the centuries in which she had the most feeble chance, by reason of her almost universal infidelity concerning her capabilities in any other functions than those of maternity and housewifery. In gathering up the scraps of history which help to illustrate my theme, it became a part of my duty, some years ago, to count, one by one, the names of all the artists of all ages mentioned in the four volumes of Müller's "Künstler-Lexicon," and I found the grand total to be 12,938, of which 243 were the names of women. Of this small fraction—less than one-fiftieth—only the most insignificant minority received any extended biographical notice, chiefly no doubt, by reason of the fact that the large majority of women artists, through all the centuries, has represented only the most subordinate departments of art, such as flower-painting, etching, embroidery, and the illuminating of manuscripts.

HERE is a mathematical definition for the average fisherman: A rye-tangled try angle.

PASSENGER: "Any fear of my disturbing the magnetic currents, captain, by going near the compass?" Captain: "Oh, no, sir. Brass has no effect on it, whatever, sir!"

DR. McCOSH has a broad Scotch accent, and the habit of gnawing at the point of his thumb when busily thinking. Some years ago he was lecturing before the senior class in Princeton. He had been discussing Leibnitz's view of the reason of evil, to the effect that mankind was put upon the earth because there was less evil here than elsewhere. One of the seniors inquired: "Well, doctor, why was evil introduced into the world?" "Ah!" said the doctor, holding up both hands, "ye have asked the hardest question in all feolospohy. Socrates tried to answer it and failed; Plato tried it, and he failed; Kant attempted it and made bad work of it, Leibnitz tried it, and he begged the whole question as I've been tellin' ye; and I confess" (gnawing at his thumb knuckle) "I confess I don't know—what—to make of it myself."

BRITISH AND FOREIGN ITEMS.

THE Rev. L. W. Rennison, Alloa, has accepted an appointment to the Scotch Presbyterian Church, Souva, Fiji Island.

THE Empress of China has sanctioned a railway from Tientsin to Peking. The materials have been constructed in Germany and shipped.

At a meeting at the Mansion House, London, it was stated that there were in the Royal Navy fully 12,000 officers and men teetotallers.

THE result of the Good Templar movement in Sweden has been a diminution in the consumption of spirits in 1883 as against 1882 equal to 6½ per cent.

THE Rev. Principal Brown, of Aberdeen, is to supply the vacant pulpit of Oban during July, and for six weeks thereafter it will be occupied by Dr. Mackay, of Hull.

A MAN was tried in Dublin for polygamy. He was the possessor of five wives. The verdict returned was: "insane with regard to his matrimonial engagements," and he was consigned to an asylum.

IT has been proposed by the Perth Gaelic that the Highlanders throughout the world should erect a monument over the grave of the late Rev. Mr. Stewart, of Killin, the translator of the Gaelic Bible.

MISS BAXTER, of Ellangowan, who recently presented a house in George-square, Edinburgh, for a congregational theological hall, has now given \$2,500 to put it in order and furnish the class-room.

FROM the will of a Quakeress, Miss Haughton, who recently died in Dublin: "I bequeath the sum of \$5,000 to the national cause for the independence of Ireland—liberty for my country to rule herself."

THE Rev. Clason Porter has been presented with a congratulatory address on reaching the fiftieth anniversary of his ordination to the pastoral charge of the Old Presbyterian congregation at Larne, Ireland.

MR. GLADSTONE sent an autograph letter to Mr. Spurgeon, congratulating him on his jubilee. "Mr. Gladstone has always been very kind to me," said Mr. Spurgeon, and when I was ill he used to send to inquire for me.

THE locusts in several districts of South Russia are committing frightful ravages. In Elizavetgrad the peasants have just received a reward from the Imperial Agricultural Society for the destruction of 1,700,000 of these insects.

THE Rev. James N. Hill, Presbyterian minister at Dwight, Illinois, U. S., has been admitted by St. Andrew's Presbytery to the Church of Scotland. Mr. Hill has been appointed minister of the new church at Prinlows, Leslie.

THE eminent English Congregational minister of Kingsland church, the pastorate of which he has filled for forty-six years, has died suddenly at Reedham, only a few days before the one fixed for the presentation of the testimonial.

GEN. NORTON is in London making preliminary arrangements for an American Exhibition there in 1886. It will include American products and manufactures, practically displaying all the processes which are of American invention.

THE Provostship of Eton has been conferred on the headmaster, Dr. Hornby, who will, it is expected, be succeeded by the Rev. Edmund Warre, at present an assistant-master at the college. Dr. Hornby has been head-master since 1868.

THE Rev. Harry Cowgill, late of Miles Platting, has been licensed to a curacy in Derby, by the Bishop of Southwell; and with the full consent of the Bishop of London, the Rev. A. H. Mackonochie is again at work in Holborn, close to his old church.

FROM New Guinea comes the news of the discovery of a river about seventeen miles inland, which will probably turn out to be a continuation of the Hilda, whose mouth was found in 1873; but whose course has ever since remained a matter of conjecture.

PRINCIPAL T GOADBY, Baptist, says that in England laymen are broader in thought than ministers, while in America ministers are broader than laymen. In Germany they study theology, but do not preach it, in England they preach theology, but do not study it.

THE late Mr. George Burns, of Melville, Dumbarton, has bequeathed \$5,000 to the Dumbarton parish church, and after the death of four annuitants the residue of his estate, from \$50,000 to \$60,000, is to be divided by his trustees among religious and charitable institutions connected with the Church.

THERE has been set up in Edinburgh a handsome tablet in bronze bearing the inscription: "In this house were born the Hon. Henry Erskine, Lord Advocate for Scotland, b. 1746, d. 1817, and Thomas, Lord Erskine, Lord Chancellor of England, b. 1749, d. 1823. No poor man wanted a friend while Harry Erskine lived."

AT a recent meeting of Caithness Free Presbytery at Wick, the Rev. Donald Munro, resigned his position as a Free Church minister, as the Assembly had refused to cancel the decision permitting instrumental music in public worship. The Presbytery refused to accept the resignation, and appointed a committee to confer with Mr. Munro.

A CASE of Ghazeeism is reported from Thal, in India. A man ran amuck in a small village occupied by railway workmen. He was caught, sent to Thal, and confined in a guard room. Breaking away, he snatched a sentry's bayonet and stabbed him severely, but before he could attack any other persons he was shot and his body burned.

DR. Robert Stawell Bell, professor of astronomy Dublin University, and royal astronomer of Ireland, has been appointed Thomson lecturer for next session in Aberdeen Free Church college. The lectureship was founded by the late Mr. Thompson, of Banchoy, and an annual appointment is made. The object is to establish the affinity between science and religion.

MINISTERS AND CHURCHES.

REV. MR. BEAMER, of Wardsville, has received a call from St. Paul's Church, at Walkerton. Stipend, \$1,100.

THE Rev. H. H. McPherson, of St. John's Church, has returned from Ontario, after a holiday of two months.

THE handsome church which is being erected for Poplar Grove congregation is expected to be ready for opening this fall.

MRS J Y. THIRDE desires gratefully to acknowledge receipt of \$18 from Mr Currie, Forest, also \$1.75 from Dr. Robt. C. Moffat, Walkerton.

THE Rev. Mr. Urquhart, has been inducted into the pastorate of Knox Church, Regina. The Rev. M.. Robertson, Superintendent of Missions, presided.

THE Rev. Mr. McMullan, the new pastor of Chalmers' Church, is more than fulfilling the expectations formed of him at his settlement a few months ago.

THE Rev. Kenneth McLennan has resigned his charge in Charlottetown, P.E.I. After a short rest, it is, we understand, his intention to labour in Ontario.

THE Rev. L. G. MacNeill, of St. John's, Newfoundland, preached in Poplar Grove Church last evening, and left with his family for home by the *Caspian*, which sailed to-day.

REV. JAMES LITTLE, M.A., of St. Paul's Presbyterian church, Bowmanville, has tendered to the Presbytery his resignation. A committee was appointed to ask him to withdraw it.

THE Rev. K. T. Junior, missionary in Formosa, has been giving most interesting addresses on Mission work in China. Lately he addressed the congregations of Knox and St. Andrew's Churches, Ottawa.

A MISSIONARY garden party is announced to be held at the North West Arm, among others the following are expected to be present: Mr. and Mrs. Fraser Campbell, Mr. and Mrs. J. K. Grant, Mr. and Mrs. Robertson.

THE Lieutenant-Governor of Quebec has appointed Rev. Dr. MacVicar, Principal of the Montreal Presbyterian College, member of the Protestant Board of School Commissioners, in place of Rev. Dr. Jenkins, whose term of office has expired, and who has removed from the city.

MISS FLORENCE CLARK, a member of the Claude Presbyterian Church, and much esteemed for her quiet Christian walk and earnest labours in the Sabbath school of the church, was recently, after a long illness, taken to her reward. She bequeathed \$100 to the foreign Missions of the Church.

THE Rev. Dr. Burns, of Fort Massey Church, is in Europe as a delegate to the Pan Presbyterian Council. His pulpit for the remainder of this month will be supplied by the Rev. Cumming Smith, son of the Rev. J. K. Smith, of Galt, a former pastor of this church; and during the month of August will be supplied by the Rev. Professor Gregg, of Knox College.

WILLIAM TASSIE, LL.D., for many years a most successful instructor of youth has been appointed head-master of the Peterborough Collegiate Institute. Dr. Tassie was for many years Principal of the Collegiate Institute, Galt, and lately conducted a flourishing educational institute in Toronto. Peterborough Institute has been fortunate in securing his services. Many of our promising young ministers received their classical training from Dr. Tassie.

THE *Lindsay Post* says: "The Sacrament of the Lord's Supper was dispensed in the Presbyterian Church at Kirkfield, on Sabbath, July 6th, by Rev. Mr. McDonald, of Glenarm. A quiet revival has been going on in this church during the last three months, and as a result an addition of twenty-nine was made to the membership of the church. Mr. Gardiner, the student in charge, is a young man of deep earnestness, and great pulpit power, so that we are not surprised at this large ingathering."

THE Ladies' Aid of the Presbyterian Church, Brandon, Man., on the evening of Dominion Day, gave a most successful ice cream social. An interesting programme of song, music, recitations and speeches, well rendered, added to the enjoyment of the large audience. On the day following they paid over to the treasurer of the congregation \$150. Since January last seventy-six persons have been added to the roll of membership. All the services of the church, for

young and old, are well attended. The congregation is in a most healthy condition.

THE congregation of Esson church, Oro, gave a surprise to their pastor, Rev. R. Fairbairn, by talking possession of the manse in a body, lately. They presented him with a valuable china tea set; also Mr. Thompson, student, labouring with Mr. F., with a very valuable Bible, and a suitable address, and Miss Nichol was the recipient of a crystal set. After suitable replies were given for the kindness shown and the manifestation of such good feeling, tea was prepared and heartily partaken of by all. Thereafter they repaired to Willis church, and along with those met for the special services which are being held every Wednesday evening, spent the rest of the evening in hearing addresses, in prayer, and in mutual religious conversation.

WE have been requested to call attention to the work of the Canadian Evangelization Society in some of the country places in Eastern Ontario, where it was represented by W. G. H. Marsh. During the past nine months he has held meetings in the churches of the Anglican, Methodist, Presbyterian and Baptist churches. The result has been a large ingathering of souls, and large additions to the membership of the churches that took an interest in the work. Some of the places visited were Lakefield, Omeme, Apsley, Brighton, Thompsonville, also Alymer and Papineauville in the Province of Quebec, and other smaller places. The work of the Society is entirely undenominational, but always in aid of the churches, the converts being handed over to the ministers for teaching and pastoral care. It is supported entirely by voluntary contributions, and what is given goes directly, without toll or expense, to the preaching of the simple Gospel. The treasurer is Mr. W. B. McMurrich, York Chambers, Toronto. The time will soon come to arrange for the autumn work, and if it is desired to secure the services of any of the evangelists of the Society it would be well to communicate to the secretary, Mr. Henry O'Brien, 68 Church St., Toronto.

RECENTLY the Rev. R. Scrimgeour was inducted to the pastoral charge of the Presbyterian Church, Forest. The Rev. Hector Currie, of Thedford, presided. The sermon was preached by the Rev. J. Lochead, of Parkhill, the text being Ephesians iii. 8. The minister was addressed by Rev. Mr. Anderson, West Williams, and the people by Rev. R. W. Leitch, Point Edward. At the close of the services, Mr. Scrimgeour received a cordial welcome from the congregation. In the evening the tea-meeting given by the Ladies' Aid Society took place in the church, the weather being too wet for any outdoor exercises. However the house was well filled and everything passed off pleasantly. The chair was occupied by Rev. H. Currie, until Rev. Mr. Scrimgeour had spoken, then he occupied the position. Substantial viands were served. Addresses were given by Revs. Messrs. R. Hay, of Forest; R. Leitch, of Point Edward; Anderson, of East Williams, and R. Scrimgeour. Excellent singing was given by the church choir, under the leadership of Mr. D. McTavish. The usual votes of thanks were given and responded to. The receipts of the evening were about \$50. Mr. Scrimgeour begins his ministry in Forest under the most favourable auspices.

PRESBYTERY OF QUEBEC.—This Court met in Richmond on the 22nd inst. The attendance was small. An interesting report of French Mission work within the Presbytery was given. The ordination of the missionary at Metis was deferred until the fall, and the Rev. F. P. Sym was appointed to visit the field during the month of August, for the purpose of administering sealing ordinances. A call from the congregation at Three Rivers in favour of Mr. D. Currie, B. A., of the Montreal College, was granted. The salary promised by the congregation was \$700 per annum with manse. The call was sustained, and 21st of August was appointed as the date of ordination and induction. A call from the congregation of St. Andrew's Church, Quebec, in favour of the Rev. A. Love, of the Presbytery of St. John, N. B., signed by 115 communicants and 71 adherents, the salary promised \$1,600 per annum was presented. The call was sustained and ordered to be transmitted, and Dr. Smith was appointed to appear in its support before the Presbytery of St. John. Mr. J. R. McLeod reported regarding his duties as delegate to the last Assembly. After careful and satisfactory examination Mr. Archibald McConochy, of Morrin College, was licensed to preach the Gospel.—F. M. DEWEY, *Pres. Clerk*.

PRESBYTERY OF PARIS.—The Presbytery of Paris, held its regular quarterly meeting in Knox Church, Woodstock, on Tuesday, 15th inst. Rev. James Little, of Princeton, presiding as moderator. There was a good attendance of members. The following are a few of the more important items of business: A moderation in a call to a minister was granted to Dumfries St. congregation, Paris, and a special meeting of Presbytery appointed for that purpose on 26th inst., at two p.m., in Dumfries St. Church. The same church was granted permission to sell their present manse property. Knox Church, Ingersoll, was granted a moderation in a call to a minister. A memorial was received from residents from the village of Onondaga, asking for Gospel ordinances, and promising \$400 a year towards the support of the same. Mr. E. Jonathan, their deputy, addressed the Court very effectively in their behalf. The application was very favourably received, and the clerk was instructed to correspond with the Hamilton Presbytery in reference to said application and temporary supply of ordinances. A deputation from Old St. Andrew's, East Oxford, consisting of Messrs. Wallace, Flemming and McColl, applied for a constant supply of Gospel ordinances, and promised \$400 per annum. The application was granted, and the charge of the pulpit was given to Rev. D. M. Beattie, Gobles. The Presbytery expressed sympathy with Rev. Walter Inglis in his affliction, and offered assistance in supplying pulpit by each minister giving a day. Next meeting is to be held in Brantford, September 23rd.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met on the 15th July, at Bowmanville. Elders' commissions were given in from nine congregations, and the roll was made up for the year. Mr. Carmichael reported, on behalf of the Home Mission Committee, that there were three vacancies, (there will be four by the beginning of August) and it was feared that there would be considerable difficulty in finding regular supply for the pulpits, owing to the action of the last General Assembly in doing away with the distribution committee, and letting the preachers and vacant congregations suit themselves. In consequence of the late disastrous fire that had laid Port Perry in ruins, it was agreed to send a letter of sympathy to our congregation there, with the earnest prayer that God would overrule the calamity for their spiritual good. The Commissioners to the General Assembly reported their attendance, and their expenses were ordered to be paid by the treasurer. Mr. Atkinson, at his own request, was loosed from the charge of Enniskillen and Cartwright; the members of the Presbytery spoke highly of his successful labours during his pastorate there. Mr. Abraham, convener of the Finance Committee, gave in an elaborate statistical report of the Presbytery for last year, which was ordered to be printed and circulated among the congregations. It was also agreed that the assessment for the current year for the Assembly's, Synod's and Presbytery's Funds be at the rate of ten cents per member. The next quarterly meeting will be held in St. Paul's Church, Bowmanville, on the third Tuesday of October, at half-past ten o'clock.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.—The Presbytery of Montreal met on the 1st inst.; Mr. James McCaul, Moderator. Elders' commissions were received. Mr. McCaul gave notice of motion in regard to members of Presbytery who rarely attend its meetings. Professor Coussirat was chosen moderator for the ensuing six months. Session records were examined and attested. Mr. R. H. Warden, in the absence of the convener of the augmentation of salaries committee, gave certain items of information regarding the state of the funds and what had been done. He also presented the report of the auditor, showing a balance on hand of \$890.65 on 1st May, 1884. The committee having met reported, offering the following recommendation:—That after first October next, the grant to St. Mark's Church, Montreal, be reduced by \$100; that to Arundel by \$50; that to Ste. Therese by \$50; that to English River and Howick by \$25; the congregations to be asked to make up these amounts; and that the committee be instructed to arrange for the visitation of these congregations whose grants are reduced. The report was received and its recommendations adopted. Mr. Robert Campbell, convener of the city mission committee, reported for the past quarter. Attention was called to the financial position of the mission and to the expectations of liberal contributions therefor, in connection with the mis-

sonary meetings this year. Mr. Patterson supplemented the report by a verbal statement. This report was received and the importance, extent, and variety of the work dwelt upon. Extracts were read from the General Assembly authorising the Presbytery to receive Mr. John Fraser as a minister of this Church and to take Mr. Elie F. Seylaz on trial for license. The Presbytery received Mr. Fraser accordingly, and authorised the clerk to transfer Mr. Seylaz to St. John Presbytery, if asked to do so. A minute relating to Mr. J. S. Black's resignation of his charge was reported and adopted. The Presbytery resolved to hold an adjourned meeting at Valleyfield, on Monday next at half past seven, p.m., to consider upon all matters bearing upon the welfare of that congregation. Mr. Morrison gave notice of motion in reference to the place of meeting. A letter was read from St. Hyacinthe, asking advice of Presbytery as to formation of session there. A deputation was appointed to visit St. Hyacinthe and report at next meeting. Mr. A. B. Cruchet applied for seven months leave of absence to visit Europe for study. The application was granted. Assessors were appointed to Lachine session. On application it was agreed to appoint Mr. Theodore A. Bochart to Rawdon till 1st October next. Standing committees for the current year were appointed. A petition from certain families at Lake View was presented, asking leave from the Presbytery to build a church on a site given by one of their number. Mr. R. Hamilton was appointed to visit the field and report. The Presbytery resolved that missionary meetings be held this year in all the congregations within the bounds, that sessions make arrangements for the meetings to be held in their own congregations during the current three months and report prior to 1st October through Mr. Campbell, convener of the Presbytery's City Mission committee, to whom collections should be sent. In the case of those congregations who do not report, the Presbytery will make arrangements for meetings at next quarterly meeting. The collections at the missionary meetings to be on behalf of the City Mission fund. Mr. R. H. Warden submitted a plan for the election of commissioners appointed by rotation to the General Assembly in future. Action was deferred till next meeting. Mr. Forbes, Huntingdon, was certified to the Presbyterian College, Montreal, as a student having the ministry in view. Messrs. J. McCaul, W. D. McLaren and Thomas Dryden, were appointed an interim session for West Farnham, and were instructed to advise with the people there as to the maintenance of ordinances and other matters. The committee appointed at the last meeting to select a field of labour for Mr. R. P. Duclos recommended that Mr. Duclos give a morning service at Laprairie, and open a French station at Hochelaga, and work the field there with a view to the organizing of a permanent congregation. It was recommended the Board of French Evangelization to make a grant to Hochelaga, so as to make Mr. Duclos' salary in all \$1000 a year. Mr. Heine was empowered to moderate in a call at Cote des Neiges, when deemed necessary. It was agreed to hold the next quarterly meeting in the David Morris Hall, on Tuesday, 7th October, at 10 a.m.—JAMES PATTERSON, Pres. Clerk.

A NOBLE and attractive every-day bearing comes of goodness, of sincerity, of refinement; and these are bred in years, not in moments.—F. D. Huntington.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

Aug. 10, } ABSALOM'S REBELLION. { 2 Sam. 11: 1-14. } 1884.

GOLDEN TEXT.—"Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—Ex. 20: 12.

TIME.—About twelve years after the last lesson. B.C., 1023. The 12 years are made up as follows. One year after David's sin came Amnon's crime. Two years later, Amnon was slain by Absalom, who thereupon fled to the court of his maternal grandfather at Geshur, where he remained three years; then two years in Jerusalem without seeing the king, and after the reconciliation, four years of intrigue and preparation for the rebellion.

PLACES.—Jerusalem and Hebron, this latter, like Damascus, one of the most early and most interesting cities in the world. Its original name was Kirjath-urba, it is also called Mamre, and is situated at a spot in the south highlands of

Judah, having the name of Macphelah, its present name is Khullil, so named after the Arabic title of Abraham.

Introduction.—Our last lesson was on David's repentance. Through the infinite mercy of God he was forgiven his great sin, the cloud rolled away and he could again look up and see the face of his Father in Heaven, but he was never again just the man that he had been. The remembrance of his sin is with him, and the sentence is still upon him. "Behold, I will raise up evil against thee out of thine own house." He loses the exultant gladness of his early life, he is as one who goes down to his grave mourning, his active history is past, henceforth he is passive merely; his early life, not without many faults, has yet on the whole a noble and grand history; his later life, with much that is beautiful in it, develops more strongly the unworthy elements in his character. He is still a servant of God, a son, but how different is his service and feeling to what they had been—that one sin darkened his life. Our lesson is one of the incidents which most strikingly show the truth that: "Whatsoever a man soweth that shall he also reap;" he had sown lust, deceit, treachery, murder, and this is a part of the harvest.

Notes and Comments.—Ver. 1. "Absalom:" his mother's name was Maachab, daughter of the king of Geshur; he was the third and favorite son of David. Beautiful in person, remarkable especially for his luxuriant hair, (Chap. 14: 25, 26.) his moral man was of the basest sort, he was ambitious, crafty, unscrupulous, and could play the hypocrite well, when it suited his purpose. "Chariots and horses:" he would bring himself into notice, so he affects the retinue and style of royalty. "Fifty men:" still further to the same end, great men were accompanied by running footmen. (1 Kings 1: 5)

Ver. 2. Having attracted notice, his next step is to win popularity. "Rose early:" it was his custom—a good one, but here with a bad purpose. "Gate," the place where the low business of the kingdom was transacted. Unhappily for himself, David, who should have sat there, had lately neglected the duty, nor had he appointed any one to perform it for him. "Controversy:" matter of complaint, law-suit—called "of that city," pending an interest in his affairs.

Ver. 3, 4. "Good—right:" his object was to get favour, so he would not care for looking into the case, likely he said the same thing to both litigants. "I judge," and those thus flattered by him doubtless wished so too, for he had pronounced their causes good. "Justice the justice of a fratricide and a world-be paricide. Yet how plausible the king was neglecting the matters of his subjects to their great loss, and here was one, a prince too, ready to devote himself to their interests.

Vers. 5, 6. In these verses we have a still further bid for popularity, and that successfully. "Came nigh—obeisance—kissed him:" on approaching the king's son, the people would have done him the reverence given to a superior, but instead of allowing that, Absalom would draw the man to him, embrace him, and give him the kiss of friendship; no wonder that he "stole the hearts of the men of Israel," either deceived (as Gen. 31: 20, 26) or stole their affections, this latter we prefer.

Vers. 7, 8. "Forty years:" evidently an error of some later Jewish scribe; the Syriac and Arabic versions read four years. Josephus gives the same time, and it is without doubt the true reading; it would be four years after his restoration to the King's favour. "Vow:" undoubtedly a mere pretext—he would deceive the king as he had deceived the people. He well knew how the heart of his father would rejoice at this apparent piety of his favourite son. "Hebron:" his birthplace, and the old capital of the kingdom, doubtless there were many friends of his youth there, his companions ready to take his part; at the same time the wish would seem to the king very natural that Absalom should choose Hebron for the purpose.

Ver. 9. "Go in Peace:" poor David, he little thought of the kind of peace Absalom was preparing for him. But, it may be asked, was all this four years of intrigue unknown or unobserved by David or Joab, or any of the true friends round David? We can hardly think so, but in all probability the king refused to see any evil in the actions of Absalom; unsuspecting in the extreme, he thought that all was right; he would not believe anything to the contrary until the news of v. 13 reached him.

Ver. 10. "Spies:" secret messengers to sound the people, and if they found willing hearers to dwell on the evils of the present reign; the advantages of having a young and popular man like Absalom on the throne; that this was to be, and that its accomplishment was to be proclaimed by the "Sound of the trumpet;" which they could explain to their neighbours as meaning that "Absalom reigneth in Hebron," that it was not a rebellion but a revolution, that all was settled and the new king enthroned in his capital.

Ver. 11. "Two hundred men—called:" invited to the feast; most likely men of position and eminence, whose presence would, it was expected, be regarded as an approval of the movement; "simplicity"—sincerity—knew not—deceived—like the king.

Ver. 12. "Ahitophel:" David's most trusted counsellor. The importance that David attached to this defection may be judged from the prayer he offered when the fact was told him, v. 31, so in Psa. 41: "Yea, mine own familiar friend," etc.; again in Psa. 55: "It was not an enemy—thou my guide," etc. No doubt Absalom knew his man, and was sure of receiving his support; if, as is almost certain, he was the grandfather of Bathsheba, another reason may be supposed for his treachery. "Giloh:" was upon the mountains of Judah, to the S. or S.W. of Hebron.

Ver. 13. "Messenger:" some one from Hebron, friendly to David. Any way ill news flies apace, and such news as this would not take long to travel.

Ver. 14. "Arise—let us flee:" where is the faith and courage of David now? Alas! it is true that "Conscience doth make cowards of us all." He had said: "My sin is ever before me," and he would feel at once that this was a

part of the retributive justice of God. That there were military and social considerations likewise is certain, in the excitement of the first news and the exaggeration that would come with it, his cause would perhaps appear desperate; then he might not have enough troops to defend Jerusalem, uncertain also, as he was, of the loyalty of the people; further, he would not fight against his son if he could avoid it, in fact the impression left by the whole narrative is, that his first feeling was to accept the position, let Absalom reign and himself leave the kingdom. Worthier and more kindly resolves came with the fidelity and sympathy of those about him.

HINTS TO TEACHERS.

Preliminary.—Our last lesson in the last quarter was on "Obedience to Law;" we have here a striking lesson on Disobedience, for that was the seed that blossomed into murder and hypocrisy, and that fructified in a bloody death. Throughout the lesson don't lose sight of the fact that this was not only a rebellion against a king, but against a father. Among the black-hearted traitors of the Bible, Absalom takes place with Judas, Balaam and Cain.

Topical Analysis. (1) Intrigue 1-6; (2) Hypocrisy 7-9; (3) Rebellion 10-4.

We give this arrangement for those who may feel it convenient to use it, but in this lesson we prefer just to look at some aspects of Absalom's character as seen in the light of the narrative and judged by the word of God.

The first thing we would point out and teach is that: "A very foul heart may dwell under a very fair exterior." This may seem a truth so well known as hardly to need repeating, yet all history tells us that it cannot be too often repeated and urged, upon the young especially. Here is a striking instance. What did the people of Israel know of the character of Absalom? Only evil; his record was of murder—murder of a brother, deliberate, long-plotted, committed under the guise of friendship and reconciliation. Then his contact to Joab, to whom he was indebted for return from exile, was of the worst description; yet notwithstanding this record, the beautiful hair and the sweet looks, and the gracious, condescending, winning ways of the prince blinded them to it all, and he stole the hearts of the men of Israel. Our scholars need to have this truth impressed upon them, a beautiful form is often a dangerous possession, it has been called "a fatal dower," and so it has proved to many; he or she who has it, needs great grace to prevent it becoming a snare, a stumbling block and ruin. Teach emphatically, that character alone should be the test. "Handsome is that handsome does."

A second truth is that: great gifts may be perverted to the worst purposes. Absalom had great gifts—gifts which, if used wisely and religiously, would have made him the greatest man next to the king, he would have been able to supply those things which his father lacked in the administration of the kingdom, and instead of dividing the people and bringing bloodshed in the land, would, by the blessing of God, have knit the people more firmly into one nation; healed tribal jealousies, bound them more firmly to his father's throne, been a wise help and counsellor to Solomon, and thus, in all probability, the rending of the kingdom might have been long averted, perhaps never have taken place. So to-day, we are called from time to time to hear of men of great natural ability and acquired learning, who use all without reference to God or man; it is for self they live, for self they work, and it matters not who suffer in the pursuit of their end. Swindlers, forgers, speculators with other people's money, and unscrupulous politicians, such are specimens of this class. Teach that abilities, mental gifts, knowledge, are all from God, and to Him and to fellow men should be dedicated. All are a trust from God, and of these, equally with wealth and opportunities, will he require an account at the last.

There is the further sad truth to impress, that a pretended zeal for religion may be a cloak for evil deeds. It was so here. Israel, as a nation was a religious nation. David was a religious king, and Absalom, to accomplish his purposes, had to appear religious. We are not told what pretence of religion he put on earlier in his career, but we may feel sure that he would not omit that attention to the services of the tabernacle which would impress the best portion of the community with the idea of his religiousness and therefore fitness for the high position to which he aspired. At last came what Absalom thought the opportune moment, his plans were laid, his emissaries had prepared the way, and to cover the last move more effectually, he pretended to wish to fulfil a vow made in Geshur. The reply of the unsuspecting father was "Go in peace;" and there, at Hebron, the mask was thrown off, and Absalom stood revealed in his native perfidy and blackness. Teach a strong detestation of hypocrisy, it is hateful alike to God and man. That there are hypocrites to-day, men, who, to serve their purposes, make a pretence of religion, there is too much reason to fear. Let your scholars see it so vile, that by the mercy of God they will avoid it forever.

INCIDENTAL TRUTHS AND TEACHINGS.

Punishment of sin sometimes comes in the love of the sin. In David's case, murder with murder, and the peril of his own life.

The sin of those in public positions, leads to sin in those beneath them.

Regard with suspicion those who profess a greater interest in your welfare than any one else has.

Reject, come from whom it may, familiarity that would make you a tool for selfish purposes.

Beware of the devil when he becomes very pious.

Man proposes, thinks he has accomplished, but God rules.

There are revelations of baseness and ingratitude that will unman, at times, the stoutest heart.

Main Lessons.—Filial obedience enjoined, disobedience to be punished—Ex. 20: 12; 21: 15; Lev. 20: 9; Deut. 27: 16; Prov. 10: 1; 20: 20; 30: 17; Mark 7: 10.

OUR YOUNG FOLKS.

CREEPING UP THE STAIRS.

In the softly falling twilight
Of a weary, weary day,
With a quiet step I entered
Where the children were at play,
I was brooding o'er some trouble
Which had met me unawares,
When a little voice came ringing,
"Me is creepin' up the stairs."

Ah! it touched the tenderest hearts strings
With a breath and force divine,
And such melodies awakened,
As no wording can define.
And I turned to see our darling,
All forgetful of my cares,
Whom I saw the little creature
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering,
Like a magpie in the trees;
Till at last she reached the topmost,
When o'er all her world's affairs,
She delighted stood a victor
After creeping up the stairs.

Fainting heart, behold an image
Of man's brief and struggling life,
Whose best prizes must be captured
With a noble, earnest strife;
Onward, upward, reaching over,
Bending to the weight of cares,
Hoping, fearing, still expecting,
We go creeping up the stairs.

On their steps may be no carpet,
By their sides may be no rail;
Hands and knees may often pain us,
And the heart may almost fail.
Still above there is the glory,
Which no sinfulness impairs,
With its rest and joy forever,
After creeping up the stairs.

"WHAT O'CLOCK IS IT?"

When I was a young lad my father one day called me to him that he might teach me to know what o'clock it was.

He told me the use of the minute-finger and the hour hand, and described to me the figures on the dial-plate, until I was perfect in my part.

No sooner was I quite master of this knowledge than I set off scampering to join my companions in a game of marbles; but my father called me back again.

"Stop, Willie," said he; "I have something more to tell you."

Back again I went, wondering what else I had got to learn; for I thought I knew all about the clock as well as my father did.

"Willie," said he "I have taught you to know the time of day. I must now teach you the time of your life."

I waited rather impatiently to hear how my father would explain this further lesson, for I wished to go to my marbles.

"The Bible," said he "describes the years of a man to be threescore-and-ten or fourscore years. Now, life is very uncertain, and you may not live a single day longer; but if we divide the fourscore years of an old man's life into twelve parts, like the dial of a clock, it will give almost seven years for every figure. When a boy is seven years old, then it is one o'clock of his life, and this is the case with you. When you reach fourteen years old, it will be two o'clock with you, and when at twenty-one, it will be three o'clock, at twenty-eight it will be four o'clock; at thirty-five, it will be five o'clock, at forty-two, it will be six o'clock, at forty-nine, it will be seven o'clock; should it please God to spare your life. In this manner you

may always know the time of your life, and looking at the clock may remind you of it. My great grandfather, according to this calculation, died at twelve o'clock, my grand father at eleven and my father at ten. At what hour you or I shall die, Willie, is only known to Him who knoweth all things."

Seldom since then have I heard the inquiry "What o'clock is it?" or looked at the face of a clock, without being reminded of the words of my father.

PLAYING STAGE-COACH.

"All wanting the same place makes a good deal of trouble in this world," said mamma, thoughtfully. "Shall I tell you a little story about it—something I know is true?"

"O yes, do!" chimed the children.

"It is a very sad story, but I will tell it to you," she went on, "and the next time that you are tempted to be selfish, stop and think of it. Once, long ago, there were four children playing stage-coach, just as you have been doing now, and, just like you, they all wanted the first place. Instead of playing on a log, however, they were in the spreading branches of a willow tree.

"I want to drive," said Lucy, getting in the driver's seat.

"No, let me drive," and Harry climbed up beside her, "Let me sit there."

"But Lucy did not move.

"Let me sit there," repeated Harry, giving her a slight push and crowding his way on the same branch where she sat. "You must let me drive."

"A moment more, a sudden crash, and they were on the ground. The branch had broken.

"Harry was on his feet instantly, trying to raise his sister, but there was a sharp cry of pain, then she lay very still. Mother and father came running out of the house and gently lifted the little fainting form, from which the arm hung limp and broken. There was sorrow and crying, but it was too late; nothing could turn aside the weeks of suffering and pain that must be borne before the little girl could take her place again among the other children. I think they all learned a lesson of loving unselfishness in those weary days, each trying who could bring the most brightness and happiness into the dreary hours. I was that little girl, and I learned to appreciate little kindnesses as I had never done before. It was then that I learned something else; too,—something I want you all to remember," and mamma looked at the little group. "It is, "Even Christ pleased not himself."

THE STORY OF KING MIDAS.

A great many years ago there lived a very rich king. But he wanted all the time to be getting richer. It took him many weeks just to count his gold pieces. No matter how much he had, he wanted more.

One day, when he was counting his gold and looking very sad, a stranger appeared before him. "Why do you look so sad?" asked the stranger. The king answered, "Oh, if I could only turn everything I touch into gold."

Now the stranger had a wonderful power which he could give the king. So he said, "From to-morrow, everything you touch shall become gold.

That night the king could hardly sleep for joy. In the morning he raised his purple robe to place it on his shoulders. Instantly every thread was a golden thread. He sat down to fasten his sandals. In a twinkling the chair in which he sat became golden. His sandals, too, the instant he touched them, changed to pure gold.

When he went for his morning walk, every flower became a golden flower. The path, and even the grass he trod on, became gold.

But even a king will get hungry. So Midas went back to the palace for his breakfast. He asked for water. A glass was given him. The moment he put it to his lips it turned to gold. The poor king could not drink gold. All the money in the world could not buy him a drink of water.

He sat down to eat, but every mouthful became gold the moment he put it to his lips. So he could eat nothing. With all his gold, he would yet have to starve to death.

Then the stranger again appeared. The king, with tears in his eyes, begged him to take away the touch that turned everything to gold.

"Are you not happy, King Midas?" asked the stranger.

"I am most miserable," groaned the king, "I beg you to take away this hateful touch."

Then the stranger told the king to bathe in a stream near by, and the golden touch would leave him.

Midas lost no time in obeying. The water washed away the golden touch. He was a happier king then than he had been before.

GOOD MANNERS.

Good manners are very cheap; they do not cost money, and they will come if you call for them at any time and in any place; they only require a little care.

Salute your acquaintance when you meet them. A cheerful "Good-morning" or "Good-evening" gives pleasure. Avoid rudeness to passers-by in the street; do not stare at them; do not run against them. Always make way for aged and infirm people, and never stand on the footpath talking to others, so as to stop up the road. In the eagerness of your play at ball, hoop or marbles be careful not to annoy others. Never deface walls or door-steps by writing on them, and the benches in the parks or other public places, as rude people do by writing or cutting their names on them. If in a steamer, a railway-carriage or any public conveyance, be always observant of your fellow-travelers, and do not in any way annoy them. Do not selfishly look out for the best seat, or refuse to accommodate another; at the same time, if you find any person who offers you civility, be careful to acknowledge it. Do not annoy others with your boxes, baskets or parcels, or lean on your next neighbours, sit on their clothes or tread on them. Be courteous at all times and to everybody.

Miscellaneous.

"No, indeed!" exclaimed Mrs. Podsnap energetically, "I don't believe in the extension of woman's suffrage at all. She suffers enough now."

A SEARCH WARRANT.—If there is any lurking taint of scrofula in the system, Burdock Blood Bitters are warranted to search it out.

There is a girl in Philadelphia so crossed-eyed that she has to wear spectacles on her ears when she wants to read. The tears from her right eye flow down her left cheek.

The superiority of Mother Gray's Worm Exterminator is shown by its good effects on the children.

COUGHS AND COLDS.—If anything has failed, try Allen's Lung Balm, and be cured. See Ad.

"I wish my wife wasn't a politician," said Snifkins, sadly. "Why?" asked his friend. "Is she a Democrat?" "No, she's a bolter. She won't let me in after half-past ten o'clock at night."

HOPEFUL WORDS.—Mrs. McArthur, of Hopeville, Ont., says she could not keep house without Hagar's Pectoral Balm to cure prevailing throat and lung troubles.

"Do you know what the board over that cow's face is for?" asked the Colonel. "No," responded the Major, "unless it is to keep her blushes from being seen when the milkman works the pump-handle."

OTHER odorous waters undergo many variations of aroma as they fade into insipidity, but Murray & Lanman's Eucalypti Water passes through no such gradations as it is when sprinkled upon the handkerchief or the garment, so it remains—delicate, refreshing, and delightful to the last.

"I should think you would need a military guard to keep the young men away," said a citizen to the father of six marriageable daughters. "Oh! I'm a pretty good foot soldier myself!" was the cheerful reply.

Corns cause intolerable pain. Hays' Corn Cure removes the trouble.

Scene: City restaurant—First Client (in a hurry): "Waiter, fried sole!" Second ditto (ditto): "Waiter, fried sole! Fresh, mind." Waiter, (equal to the occasion, shouting down tube): "Two fried soles, one of 'em fresh!"

Alexis Cyr, of Grant Isle, Arcootook Co., Maine, writes: "Having used Northrop & Lyman's valuable Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda, and derived great benefit from it, I take the liberty of asking you for quotations, and also whether you would be willing to give me the agency for this place, as I am confident there would be a large sale for it in this vicinity when its merits were made known."

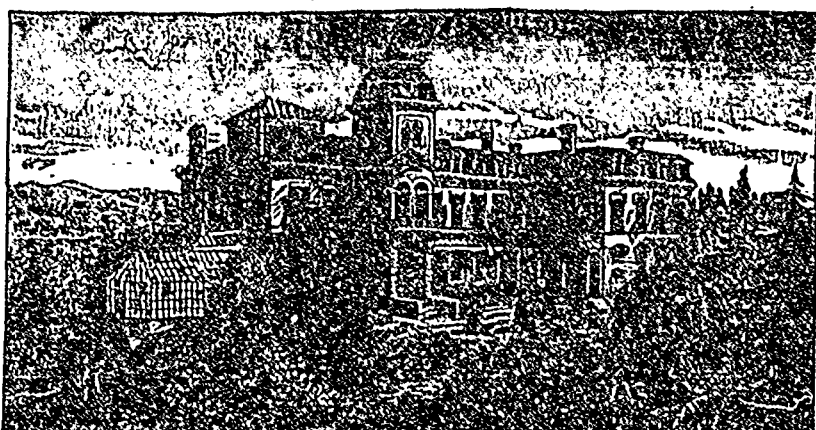
"What do you want to set such a tough chicken before me for!" indignantly exclaimed a fair damsel in a restaurant the other day. "Age before beauty, always, you know, ma'am," replied the polite attendant, who well knew how to serve his employer and a tough chicken at the same time.

NESTLE'S MILK FOOD. Prepared at Vevey, Switzerland. A LITTLE WATER is all that is required to make it ready for use. It has stood the test of time. Send for pamphlet to THOMAS LEEHING & CO., Montreal.

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SALESMEN for Australia—About 75 first-rate men to sail on Ang. boat, guaranteed salary and commission; apply for Ont. Apply immediately, "Field Dep't," Reddy, Garretson & Co., Brantford, Ont.

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LINCOLN.—At Woodville, on the last Tuesday of August, at eleven a.m.
DORCHESTER.—In the usual place, on the first Tuesday of September, at eleven a.m.
SARATOGA.—In St. Andrew's Church, Stratroy, on the third Tuesday of September, at two p.m.
OTTAWA.—In Bank Street Church, Tuesday, 5th August, at ten a.m.
MONTREAL.—In Knox Church Brussels on the 11th & 12th of September at half past one p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on the 15th of September next, at three o'clock in the afternoon, communications for the Kingston Presbytery to be addressed to Rev. A. Young, Napanee, interim clerk till the next meeting.
BRUCE.—In Knox Church, Paisley, on the 3rd Tuesday of September, at two p.m., communications for the Bruce Presbytery will be addressed to Rev. John Ferguson, Chesley, interim clerk, during the months of July, August, and September.
QUINCY.—In Sberbrooke, on Tuesday, 16th Sept., at eleven a.m.

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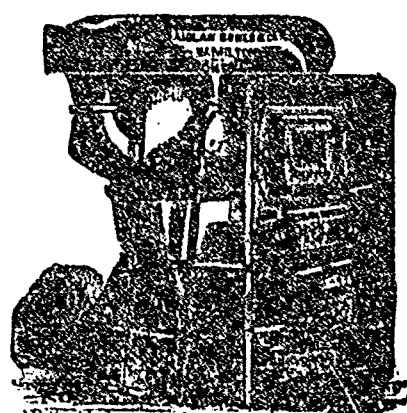
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