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 Beware of all imitations, and call for
 other oil colors, for they are liable to become
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 If you cannot get the "Improved" write us
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 Sick and bilious headache, and all derange-
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 No cheap boxes to allow waste of virtues. 15¢
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Sparkles.

THE only person you can take sauce from
 is the cook.

CONSCIENCE.—U. P. Elder: "The mee-
 nester needna' been that haurd en hes dis-
 coorse. Theer's plenty o' lears i' Peebles
 forbye me!"

At a meeting in Syracuse the other even-
 ing one of the speakers said: "Sin is writ-
 ing like a whirlpool, and we must meet it
 with the point of the sword."

A FENCE rail was blown right through the
 body of a mule by the Mississippi cyclone, so
 the story goes. Even a cyclone has to ap-
 proach a mule sideways to get the better of
 him.

ONE of the provincial papers is discussing
 the question, "May cousins marry?" We
 should hope so. We don't see why a cousin
 hasn't as much right to marry as a brother,
 or an uncle, or a son.

A PHYSICIAN says that smoking makes
 men bald-headed. Smoking in the parlour
 after the lace curtains have been freshly put
 up is apt to have that effect when the smok-
 er's wife finds it out.

THE man who sees nothing but the news-
 paper he is reading when a lady wants a seat
 in a car, is a man who would be so busy with
 his prayer-book, as to balk the contribution
 box when it passes by in church.

AN old lady was asked her opinion about
 Mrs. Smith, her next door neighbour.
 "Well," she said, "I am not the one to
 speak ill of anybody, but I feel sorry for Mr.
 Smith."—Rochester Post-Express.

A LONG MONTH.—Mr. Campbell: "Cold
 weather, Donald." Donald: "Yiss, yiss,
 Mr. Cam'eth. But she's not so pad nor as
 long forbye as when I was a lad, when there
 was six weeks of it and more in March what-
 effer!"

"Is anybody waiting on you?" said a po-
 lite dry-goods clerk to a young lady from the
 country, who had just entered the store.
 "Yes, sir," replied the blushing damsel.
 "That's my fellow outside. He wouldn't
 come in the store."

VISITOR from the country, who has been
 doing the sights of London, when asked what
 he thought of the cathedral nave, said:
 "What! the fellow who took the shillings? I
 didn't know you called things so exactly by
 their proper names in London!"

"THEY say Charley has married. Do you
 know his wife? Is she a woman of any in-
 telligence? Is she well-informed?" "Well
 informed! Well I should say so. She has
 belonged to the village sewing circle for ten
 years and never missed a meeting."

"My case is just here," said a citizen to a
 lawyer, a few days ago. "The plaintiff will
 swear that I hit him, I will swear that I did
 not. Now what can you lawyers make out
 of that if we go to trial?" "Five dollars
 apiece," was the prompt reply as he extended
 his hand.

A YOUNG gentleman took his sister, a wee
 miss, to see a family in which he is a regular
 caller. The little girl made herself quite at
 home, and exhibited great fondness for one of
 the young ladies, hugging her heartily.
 "How very affectionate she is," said the lady
 of the house. "Yes, just like her brother,"
 responded the young lady unthinkingly.
 Paterfamilias looked up sternly over his
 spectacles, the young gentleman blushed,
 and there was consternation in the family
 circle.

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A QUEEN OF THE STAGE.

"Her Second Love," and the Important
 Secret She Reveals for the Bene-
 fit of Women.

(New York World.)

Several years ago the American public were
 aroused by the entree upon the stage of a little lady
 who had been previously but little announced. She
 was one of an innumerable number of aspirants for
 public favour and had no instrumentality, aside from
 her own talents, to cause recognition. In spite of
 this fact, however, she quickly achieved a warm place
 in the heart of the public which she has continued to
 hold ever since. When it was announced therefore,
 that Miss Maude Granger would star the coming
 season in the play "Her Second Love," written by
 Mr. John A. Stevens, it was only natural that un-
 usual interest should be manifested, not only in
 theatrical circles, but in other branches of the com-
 munity. This was specially the case, as it was
 known that Miss Granger had, for the past year,
 been in exceedingly delicate health, and the deter-
 mination to star in a strong emotional play was the
 more surprising. One of the staff of this paper was
 accordingly deputed to see the popular lady and
 verify the rumour of her amount of its incorrectness.

Miss Granger's countenance is familiar to nearly
 everyone in the United States. It is a face once
 seen never to be forgotten. Features remarkable in
 their outline and contour are surmounted by a pair
 of large and deep eyes indicative of the greatest soul
 power. It is easy to see where Miss Granger obtains
 the ability to portray characters of the most emo-
 tional nature. She possesses within herself the ele-
 ments of feeling without which no emotion can be
 conveyed to an audience. The man of news found
 the lady at her home in this city and was accorded a
 quiet welcome. It was evident at once that she was
 in greatly improved health, which the expression and
 colour of her countenance both indicated.

"Is it true, Miss Granger, that you contemplate a
 starring tour the coming season?"
 "Yes, indeed. My season begins in Chicago on
 the 16th of July. From there I go to San Francisco
 and then play the remainder of the season through
 the eastern and western States."

"Are you confident your health will permit such
 an undertaking?"

A ringing laugh was the first reply to this question,
 after which she said:
 "Certainly. It is true I have been ill for the past
 two years but now I am wholly recovered. Few
 people can have any idea of the strain a conscientious
 actress undergoes in essaying an emotional part. It
 is necessary to put one's whole soul into the work in
 order to rightly portray the character. This neces-
 sitates an utter abandonment of one's personality and
 an assumption of the character portrayed. If this is
 an emotional part it is necessary to feel the same
 emotions the part is supposed to feel. For more than
 a year I actually cried each night in certain pas-
 sages of a part I was playing. The audience considered it
 art. Probably it was, but those were none the less
 real tears and the effect was none the less trying
 upon my health."

"But do you anticipate avoiding this in the
 future?"
 "Not in the least. I expect to have just as great a
 strain as before but with restored health, and a
 knowledge of how to retain it I do not fear."
 "You speak of a knowledge how to retain health.
 Will you please explain what you mean by that?"
 "You must be aware that women by their very
 natures are subject to troubles and afflictions un-
 known to the other sex. The name of these troubles is
 legion, but in whatever form they may come they
 are weaknesses which interfere with every
 ambition and hope in life. I believe thousands of
 noble women are to-day suffering agonies of which
 even their best friends and relatives know little or
 nothing. When I reflect upon it I confess it
 makes me sad. Now all this misery arises largely
 from an ignorance of the laws of life or a neglect to
 carefully observe them. I speak from the depths of
 a bitter experience in saying this, and I am thankful
 I know the means of restoration, and how to remain
 in perfect health."

"Please explain more fully."
 "Well, I have found a remedy which seems
 specially adapted for this very purpose. It is pure
 and palatable and controls the health and life as, I
 believe the women in America were to use it I am quite
 sure most of the suffering and many deaths might be
 avoided."

"What is this wonderful remedy?"
 "Warner's Safe Cure."
 "And you use it?"
 "Constantly."
 "And hence believe you will be able to go through
 the coming season successfully?"
 "I am quite certain of it."

"A few questions more, Miss Granger. Will you
 please give me a list of the parts you have created
 and the plays you have taken part in since your first
 appearance in public?"
 "I first played for some time with the amateurs in
 New York and Brooklyn. I then went to the Union
 Square theatre for two seasons, after that to the Bos-
 ton Globe for one season and then to Booth's theatre
 in this city. Next I supported John McCullough and
 afterward shared in Juliet, Camille, Rosalind, etc.
 Subsequently I created the part of Cicely Elaine in
 the Galley Slave and also starred in Two Nights in
 Rome, playing the part of Antonia. The past year
 I have been playing in the Planter's Wife and the
 coming season, as I have said, will be devoted to Her
 Second Love."

As the writer was returning home he fell into a
 train of musing and wondered if all the women in this
 land who are suffering could only know Miss Gran-
 ger's experience and the remarkable results achieved
 by the pure remedy she used, how much suffering
 might be avoided and how much happiness secured.

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 and a feeling of languor; who are languid
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MR. C. E. RIGGINS, Beamsville, writes: "A cus-
 tomer who tried a bottle of Northrop & Lyman's
 Vegetable Discovery says it is the best thing he ever
 used; to quote his own words, 'It just seems to touch
 the spot affected.' About a year ago he had an
 attack of bilious fever, and was afraid he was in for
 another, when he commended this valuable medicine
 with such happy results."
 FITS, FITS, FITS.
 successfully treated by World's Dispensary, Buffalo, N.Y.

NOTES OF THE WEEK.

THE official return of the results of the L.L.A. examination of 1883 at St. Andrew's University shows that no fewer than 440 candidates entered for examination. Of these, 371 passed in one or more subjects, and 76 obtained the title and diploma of L.L.A. The Senatus of the University has under its consideration a request from its women graduates to be allowed to wear a special badge indicative of the title they have obtained.

THE Nutt homicide is justified by nearly the entire secular press of the country. A few papers have taken the other side and pleaded for law as against individualism, the "Press" of Philadelphia being conspicuous in this respect, but they, perhaps, represent but a small fraction of their own readers on the subject. It all goes to show how sensible people can let sentiment blind them and lead them into absurdities from which their better judgments would keep them back.

THE Industrial Exhibition Association of Toronto have issued the Prize List for the exhibition of 1883. They claim, not without reason, that this is now Canada's Great Fair. Every effort is being put forth to make the coming exhibition one of the best ever held in the Dominion. It is expected that it will be formally opened by the Governor-General who is to be accompanied by the Princess Louise. The Prize List embraces all departments of Agriculture, and every encouragement is offered for competition in almost every branch of Art and Industry.

THE interest taken in Zenana Missions is deepening everywhere. In connection with this cause a most enthusiastic meeting was held at Belfast while the Irish Presbyterian Assembly was convened there. The Belfast "Witness" says that the meeting was very large, the spacious Hall in which it was held being crowded to excess. Many of the representative ministers of the Irish Church were present on the occasion. Dr. William Fleming Stevenson, the eloquent advocate of Missions, and Dr. John Edmond, of London, spoke on the occasion. The great work already accomplished by this Christian agency, a work that it only can do, affords sufficient reason why Zenana Missions should receive the utmost encouragement and support the Christian Church can extend.

AT a meeting of the General Assembly of the Presbyterian Church in Ireland, held at Belfast, the Rev. Hugh Hannah, Belfast, moved the adoption of an overture for the purpose of establishing friendly relations between the Church and the Established Church of Scotland, similar to those which exist with the Free Church of Scotland. The Rev. John MacNaughton, Belfast, moved as an amendment that the overture be not placed in the books. After a long discussion a vote was taken, when the amendment was thrown out by a majority of 83 to 56. The Rev. Hamilton Magee, Dublin, moved a second amendment, similar to that which had been rejected, but embracing, along with the Established Church of Scotland, the United Presbyterian Church of Scotland. This amendment was immediately adopted.

To confine praise to a select few formed into a choir, however skilful they may be, is not worship. The proper function of a choir is to lead—to stimulate others to unite with them—and to secure the harmonious blending of the voices of all. When this is done, there will be heartiness, sympathy, and power. Nothing so thoroughly unites a numerous gathering of people as praise. Those who have good voices, who have cultivated their gifts, should be foremost in this exercise, instead of sitting silent as they too often do. It would be a great advantage if they took their place in the choir. Somehow a feeling is abroad among us that this is scarcely respectable. We seek the best for the pulpit. No one is too cultivated or too respectable for that. And why should the choir be almost invariably occupied by those who move in

the humbler walks of life? It is next in power to the pulpit itself.

AT a largely attended meeting of ministers and elders of the Free Church, lately held in Edinburgh, the "Daily Review" says it was unanimously resolved as follows: "That this meeting resolved to constitute themselves into an association for defence of purity of worship, doctrine, and government in the Free Church, with headquarters in Edinburgh, with president, vice-president, secretary, and general and acting committees; and that it be remitted to the Acting Committee of this association to communicate with all the members in all the Presbyteries who are favourable to our cause, asking them to form themselves into committees for diffusing information in their various localities among the people, both by literature on the subject, by deputies, and otherwise, with a view to secure the reversal of the unsound decision of the present General Assembly."

THE venerable Principal McCosh still retains his position as head of Princeton College. The report of the Board of Trustees upon the question of his retirement has just been published. It states that "the Board being exceedingly desirous of retaining Dr. McCosh at the head of this institution have unanimously declined to accept his resignation, and with equal unanimity adopted an arrangement acceptable to all which renders it unnecessary. The duties heretofore devolving upon the President have for the present been divided with a Dean of the Faculty. The President will preside on all public occasions, and be the official head of the college before the public. He will also be charged as heretofore with the general oversight of the various departments of instruction." Dr. McCosh having acquiesced in the report, the matter has ended in his retaining the presidency which he has adorned for so many years.

THE Sabbath School Association of Canada has done a wise thing in publishing a full report of the proceedings of the Seventeenth Provincial Convention held at Brampton last October. Many active Sabbath school workers did not have the opportunity of attending that most interesting and profitable gathering. The Rev. Dr. Vincent, of New York, and several others whose names are intimately associated with the cause of Sabbath schools took an active part in the work of the Convention. In the published report the results arrived at are recorded in permanent form, and will prove most useful to those who did not enjoy the privilege of being present, while those who assisted at the Convention will be glad to possess so useful a record of its proceedings as is presented in the report before us. Copies can be had from the General Secretary of the Sabbath School Association of Canada, the Rev. John McEwen, Toronto.

THE debate on the organ question in the General Assembly of the Irish Presbyterian Church was very animated. Feeling ran high. Vigorous language was used. Occasional flashes of genuine Irish wit relieved the tension at times prevailing. The main motion prepared by Dr. Petticrew was to the effect that steps should be taken to silence the organs already introduced into several congregations, and to appoint a commission who should be empowered to deal with disobedient ministers "in accordance with the laws of the Church, made and provided in the case of contumacy." The amendment of Rev. Charles Morell, which was carried by a majority of eleven, is as follows: "That in view of all the circumstances of the case and the gravity of the issues involved, this Assembly decline to appoint the commission proposed in the motion, or to take any steps which would involve discipline or the rending of the Church." The result, notwithstanding the excited feeling and the closeness of the vote has been generally received in a most becoming spirit.

CONFERENCES are now established institutions in the Anglican Church. They have been held in England for many years past. In Canada the experiment of

holding a Church Conference has been tried with a most successful result. The one recently held in Hamilton is regarded so satisfactory that the Synod of Montreal has resolved to hold a provincial congress, as Canon Carmichael puts it, "worthy the intellect of the Church of England in Canada." Much can be said in favour of such gatherings. The Presbyterian Church might well take into consideration the advisability of holding occasional conferences. The regular Church courts have their own proper business, and in attending to that they have their time fully occupied. Many subjects of practical import in connection with Christian work, the wants of the people, the modes of meeting these, and many kindred themes might be profitably considered in these congresses. Neither would it be any disadvantage that they would only be deliberative bodies. The freedom with which views could be exchanged might be a decided recommendation. The suggestion is at all events worth thinking about.

FEW now entertain the idea that the principal duties of the eldership are the gathering of the collection and serving the elements at the Communion. More correct views are held in reference to the spiritual functions and responsibilities of this important office. Elders can do much to promote the spiritual well-being of a congregation. Many do valuable work in the Master's name and for His glory. In connection with the Scottish Assemblies, the elders attending meet together at breakfast. Questions pertaining to the eldership are discussed there. At a recent elders' breakfast in Edinburgh, the chairman drew particular attention to the importance of seeing that family worship was held in each of the families in their district. Another thought that elders and deacons should never allow a stranger to pass at the church door without speaking to him, particularly if he was a young man. They should never allow a young man who was a stranger to leave the church without introducing him to the minister. In this way he had secured in a month twelve young men who were now elders and deacons. Scottish elders are not a more genial class than their Canadian brethren. The hint conveyed in these remarks might be acted on here with the happiest results. There would be no harm in trying the plan suggested by the Edinburgh elder.

WEEKLY HEALTH BULLETIN.—The weather of the week, with the exception of the cold, has followed closely the course of that in the preceding. In almost every District a very abnormal amount of rain has fallen. There has been no great extreme range of temperature. As to its effect upon the various diseases, almost the same remarks may be made as found place in the Report for last week. Bronchitis has again receded, but most of the other diseases of the respiratory passages have retained their previous positions. Neuralgia and Rheumatism appear with the same prominence as before. Tonsillitis has advanced quite suddenly into greater prominence than for some time previously. Remarks so frequently made concerning Anemia, must again be repeated. That it should appear at this season of the year prominent amongst diseases is remarkable, unless as pointing out the lasting effects of more acute diseases upon the general system. Amongst Fevers, intermittent, already so prominent, has not apparently advanced; but the Typho-Malarial has once more appeared amongst the twenty prevalent diseases. Amongst Zymotics, we have to notice the steady decrease of Measles, usually noticed in warm weather; the same is seen in the case of Mumps, but unfortunately Diphtheria, which for some time has been quiescent, has noticeably advanced in prevalence. It seems to have an endemic prevalence, it being found amongst the six most prevalent in three Districts. The general impression that its prevalence has close relations with filth, again points, along with the increasing prevalence of Diarrhoea, to the necessity for constant attention to the removal of all organic matter liable to decay. Cholera Infantum, the first time in many months appears amongst the twenty prevalent diseases, its relations to Diarrhoea being too well known to require any further remark.

OUR CONTRIBUTORS.

ON THE SUPPORT OF THE MINISTRY.

INSTITUTION OF THE OFFICE.

MR. EDITOR.—I begin without introduction by laying down the position, that pastors, or ministers, are an order of Church officers, divinely instituted. The passage in Ephesians iv. is sufficient to establish this, where we read that "when He ascended up on high he led captivity captive, and gave gifts unto men—and he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints for the work of the ministry; for the edifying of the body of Christ." Here we have it clearly stated that our ascended Lord has given pastors as a gift to His Church. They are not, therefore, a man-made body of officers but God-given. No Church on earth, nor college, nor court can build up or create a pastor in the scriptural sense. After he has been given from or by the great Head of the Church, his Church can place or use him as she sees fit. This view of the ministry is sustained by every reference to the New Testament ministry in the Gospels and Epistles, as for example: "Take heed therefore unto yourselves and unto the flock over which the Holy Ghost hath made you overseers." Again, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." And so in many other passages, whether the term used be that of *episcopos*, overseer, or *presbuteros*, elder, or the term ambassador for Christ, or the term more commonly used, "servant of Christ," or slave of Christ, it is clear beyond all dispute that this order of Church officers to which we apply the name pastor, is divinely appointed. I do not go into any dispute on the subject of episcopacy or the special nature and functions of the office; all I wish first of all to emphasize is that this order of officers is instituted by Christ, and called to and fitted for the office by the Holy Ghost.

ERRORS TO BE AVOIDED.

Nor is it unimportant to emphasize this at the present day, not only on account of the ignorant heresy of Plymouthism, but more especially on account of the tendency of the day to secularize all divine things, to rob Christ of His authority in His own house, to set up men and churches as making or unmaking pastors, and because of the prevalent idea that offices in the Church of Jesus Christ came up from the people's authority and vote instead of down from the ascended Lord. Let the people think they make or unmake pastors and they turn Christ out of His own house. Let them know that they are sent from above to edify the body of Christ and they will be led to have higher and truer ideas of the Church.

OLD TESTAMENT VIEW.

But I wish to notice a corroborative department of Scripture evidence to which I can only point. In the Old Testament Church we find the two orders of priests and Levites, to whom was entrusted the care of the religious services, and the life of God's people. Now, in regard to both these orders, they were distinctly called, separated, and set apart for this sacred work. "Behold I have taken your brethren the Levites from among the children of Israel, to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation" (Num. xviii.) Also, "I have given your priests' office unto you as a service of gift." (v. 7.) That is, the inferior priesthood were given by God unto the high priest: even as we are as a holy priesthood given unto Christ the Great High Priest for all the service of the tabernacle. There was then in the Old Testament Church, as in the New Testament Church, a distinctly called and separated body of men to do the work given them of God in the Church and in reference to the Old Testament Church. These two bodies of men—the inferior and superior ministry—were abundantly and specially provided for by the direct appointment of God. In regard to the priesthood it is said: "All the best of the oil, and the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee." (xviii. 12.) "Thou shalt have no inheritance in their land, neither shalt thou have any part among them. For thy part and thy inheritance among the children of Israel." That is, as I understand, their maintenance was bound up with the worship of God, so that out of

the abundant offerings made unto the Lord more than enough was given to meet all the wants of the priests. And of the Levites it is said: "Behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." And the duty here enjoined on the Old Testament Church is transferred to the New Testament Church in the following passage: "Do ye not know that they who minister about holy things live of the things of the temple, and they who wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

Now from these

INFERENCES

or statements of Scripture I draw these two conclusions, which I regard as containing the scriptural position in reference to the support of the ministry as set forth in the old Testament and in the New. namely, that there was a divinely appointed mode of supporting the ministry of the Church, and that the ground on which this support was given was their office as the priests of the Lord. That is to say, the first and fundamental ground on which the support of the ministry is based is the ground of their office as ministers of the Lord. They are called to this office, put into it by the Lord; called away from worldly work, called to sacred work in the sanctuary. And the Lord has laid it down as a fundamental principle that men so set apart for Him, and by Him, are, for His name's sake, and for their work's sake, to be abundantly provided for by the Church, even as He Himself provided for His priesthood of old. There are no details enforced, no specific rules enjoined, only that position is made abundantly clear that the Church is enjoined to see to it that her ministry are sufficiently provided for. Nor is this an unimportant position to enforce on the minds of a people who think that their wealth is their own and not their God's. Because this lifts the support of the ministry up out of the region of hire, and bargain-making, into the position of a high principle, and devolves the duty of seeing to their support, as I think, upon the whole Church, and not merely on that particular section over which a man may be placed. God's Church is bound to see to the support of God's ministering servants.

But 2. My second conclusion or inference is, that besides placing the support of the ministry on this high ground, there is also a distinct acknowledgment of the law of human society that "the labourer is worthy of his hire." "I have given them the tenth for their service which they serve." This aspect of the relation makes room for the play of all kindly and liberal feeling, of all the disparity that may obtain in the support of the ministry. Inasmuch as some Church in its wisdom may select or elect some conspicuously bright person as their pastor, imagining their selection of him makes him immensely important and stamps him as a superior workman, and may pay him with overflowing liberality, while the neighbouring Church, with as worthy a pastor can only give a very moderate support. Churches are at liberty to pay as high a salary as they please, provided they do not neglect other calls in doing so.

But these two principles, it appears to me, are all that underlie the question of ministerial support and our next step must be to seek some just and adequate application of these principles. I set out, then, with this principle, that the support accorded to the ministry, the salary paid, the money collected for that purpose should be regarded, 1st, as due to the Church, an offering to the Lord; and, as due to the minister as a supply for his wants, and recognition of his labour. (1) As an offering. (2) As an acknowledgment of work done. And next, this support should be collected in a scriptural manner, should be paid according to some recognized system, and should be sufficient for the purposes intended.

PRINCIPLE OF CONTRIBUTION.

1. As to the collection of money for stipend I hold that that this charge should be the first charge on the finances of the Church. That each congregation should recognize as its first duty the duty of supporting the Gospel. And that, as a general principle, a fundamental duty of the Christian apart from all congregational connection. As a Christian, it is my first duty to sustain and defend the cause of Christ. On this ground I give into the treasury as the Lord has prospered me. Out of that let my pastor have his due

allowance, and what is over let it go to spread the Gospel elsewhere. This view of the matter, as I have already pointed out, lifts the payment of the minister out of the realm of a hire and places it on the broad ground of the claims of the Gospel for support. This prevents the ministry being regarded as mere hirelings of the congregation, and teaches the people to support them as ministers of Christ. This

MODE OF COLLECTING

money then, should be collected in a scriptural way, and as I think by a direct offering from the people, without the intervention of pew rents or other mediums; and by a weekly offering. This I believe is the apostolic course, the wisest course, the most satisfactory course. People should be taught to send their money and not have it collected from them. Always keeping before them the truth that what they thus give is not a tax, is not only a payment, but is a free-will offering, a grateful recognition of the Gospel blessings, an expression of thankfulness, a gift of love given for the Master's cause and in His name.

Then if, after this, the managers or deacons require more for the upkeeping of the services, they are warranted to take such method as Christian wisdom may suggest, always remembering, that our modes of collecting money for sacred purposes have an effect upon the mind and heart of the people whether for good or evil. And I believe that if a Christian minister, or Board of Deacons, asked directly all that they required, accompanying their request with prayer, they would always receive all that the cause of Christ required. And money got in ways not conducive to spiritual growth is dearly procured and of questionable benefit.

MODE OF PAYMENT.

So far as to the mode of collecting. 2. As to the mode of payment. This also is a matter of importance. I believe that payment should be made in the way most convenient for the pastor but never in advance. I do not see on what ground a minister is entitled to be paid in advance. I believe he would feel more satisfied in receiving his allowance after the work of which it is a recognition was done. There need be no fixed rule on this subject. Each church is competent to arrange this for itself. But where the church as a whole provides the money, and salaries are paid from a general fund, then of course such a method as suited the whole Church best, would of course be adopted. On this point we do not need to enlarge.

AMOUNT.

We come next to the amount that ought to be paid. There are many considerations to be taken into account in deciding on this point. But there can be no dispute as to the position, that such amount should be what might be characterized as liberal. For this consideration should be kept in mind, that a scanty, insufficient income is a direct and serious impediment to the usefulness of a pastor. No man can work freely or comfortably whose mind is kept on the rack about his pecuniary liabilities. This position requires no argument to enforce it with intelligent people. It is self-evident. And it is more emphatically true in the ministry than in any other calling, because the work of the ministry is so largely mental, and spiritual, and not merely mechanical, that a mind, burdened with anxieties as to household economies, and a spirit distressed with the pressure of claims that cannot be met, render all satisfactory work on the part of a pastor impossible. Hence the folly of the people who pride themselves on a cheap pastorate. They are simply putting it out of the power of their pastor to do his work, and are reaping in inferior sermons, and in unsuccessful labour the miserable fruits of their own unchristian parsimony.

MEN OF ABILITY REQUIRED.

And again—this other consideration is important, namely, that it is important to have in the pastorate men of more than ordinary ability, if possible. It is true God does not need our ability, but neither does he need our stupidity. And giving all weight to our dependence for success on Divine aid, we maintain that the ablest youth of the Church should if possible be secured for the ministry. One means to secure this is to have the ministry properly supported. True a talented young man may not make one tenth in the ministry of what he might have made in some other calling, still, if comfortably supported, this will give him an opportunity of developing his talents in the work of the Church, and he may be willing to give up

the prospect of wealth while he does not feel called on to sacrifice himself and family to the niggardliness of the world to do members of the Church. To-day we need men of ability in the pulpit as well as men of piety. The mean and inadequate provision made for the pastorate in most of our churches is driving such men away, and the Church is reaping as she has sowed. Poverty in her outlay is followed by poverty in her income, both spiritual and temporal. There are other considerations equally important. Under it just and reasonable that ministers should be liberally supported. Such as the outlay which their education has involved, the numerous claims on their charity, the expensive character of the literature they should have at command, their inability to engage in a worldly business so as to provide for a time of sickness or old age, or for their families. These and other considerations which we may call worldly make a liberal support necessary. But apart from all these, on the ground that they are the ministers of Christ, that they are set apart to do His work, they deserve the liberal and generous sympathy and support of the Church in which they minister. To underpay them is to dishonour their Lord and Master.

LOWEST SALARY.

As to what constitutes a liberal salary opinions may differ. But this ought to be settled by intelligent men in the Church, who know the issues involved, and can look at the question in the light of the requirements of the Church and of the age, and not merely in the light of the opinion of some mean professing Christian who thinks more of a dollar than he does of his God and Saviour, and who thinks he can buy with his paltry dollars for the immeasurable blessings of redemption, and who looks at the work merely as a mechanical employment. Such intelligent men looking at the question would decide at the present day that \$1,000 is the lowest stipend that ought to be offered to any minister of the Gospel, or \$800 with a house. Of course, multitudes have not got this, because the churches are behind in this as in other departments of duty. But there is not a church in the Dominion that might not pay this to every recognized pastor and yet not be burdened. There may be grades in the work of the ministry. There may be fields where less would suffice; but, as a general rule, this is the very lowest income that a church should offer or a minister receive at the present day. And where the church can give much more she should delight to do it. Such a lifting up of the incomes would be felt immediately in the enjoyment of larger blessing, in greater liberality in other departments, in the coming into the Church of the ablest young men of the land, in the improved style of preaching, in the more buoyant successful labours of the pastorate, in the elevation and increased influence of the Church of God in the land.

D. D. MCLEOD.

PASTORAL VISITATION.

Some Christian people are beginning to criticize what is called pastoral visitation. Some of them even dare to say that there is a great deal of humbug in it. It is certain that the thing wanted by many churchgoers, who complain if they do not get it, is visits by their minister in a social way, not visits in a religious way. Any minister who should go round his parish making inquiries in every family as to the religious condition thereof, and letting everybody understand that a visit from him "meant business" in that way, would seldom be greeted at his entrance with the teasing remonstrance: "How long it is since you've been here!"

And yet popular ministers in the cities declare that "pastoral visitation" is what gathers in the people and builds up the large congregations. It is demanded by the people. A minister who does not supply the demand will find so some who have tried it say—that his congregation doesn't grow. What, then, is pastoral visitation? Is it only social calls made by a pastor, with a view to make himself agreeable, according to the likings of those he visits? There is too much reason to think that much that goes under the name may be fairly described by Mr. Murray's phrase, "peddling civility round the parish." If that is what any people want, it is too small business for a pastor to give much time to. There are weightier matters that must claim precedence. If this duty of a mere social roundsman must be done in deference to custom or prejudice, let it have only the odds and ends of time and take its chance.

The subject touches a wider question. What is the true idea of a pastor's work?

The books and the current mode of thought on this subject make a distinction which the New Testament does not sanction. "The Christian minister," says Dr. Shedd in his manual of "Pastoral Theology," "is not merely a preacher, whose function it is to impart public instruction before an audience, but he is also a pastor, whose office it is to give private and personal advice from house to house, and to make his influence felt in the social and domestic life of his congregation." This distinction, so far as it claims any warrant from the New Testament, is built upon a misunderstanding of a phrase in Paul's charge to the elders of the Ephesian Church: "I have taught you publicly and from house to house." (Acts xx. 20) "From house to house" now means the visiting of family after family. The original phrase, however, refers to the church circles which then assembled in private houses as their most convenient place of meeting. Paul's letters repeatedly allude to "the church that is in the house," that is as Robinson's lexicon says, "accustomed to meet there," while as yet no general assembly room could be had. Paul was accustomed to teach in these church circles "from house to house" somewhat as a pastor now talks in "neighbourhood meetings," where a large parlour is open. Such gatherings were strictly church meetings. Paul's other word "publicly" (*δημοσια*), so far from denoting his preaching to an audience in distinction from personal interviews in private families, denotes any situation, in the synagogue or market place, where, as occasion offered, he preached to the *δημος*, or city multitudes. So that the nearest equivalent in modern phraseology to the expression which Paul used would be this: "I have taught you in public places and in your church meetings."

The theoretical distinction between preacher and pastor, as formulated by Dr. Shedd, which restricts the pastoral function to the giving of "private and personal advice from house to house," seems to have been manufactured to fit a custom, rather than to have been drawn from either the Scriptures or from the nature of things. It comports well with the ancient custom, according to which the minister, having given notice on the previous Lord's day, visited from house to house throughout a neighbourhood, called each family together, conversed with the parents upon their spiritual interests, catechised the children, and having prayed with them departed. There are some old fashioned people left, of whose number I am fain to be, who would be glad had this good old custom lived on in all its power. But in has not. Catechising has become unpopular. Moreover, the relative position of the pastor, and people has changed. This has been partly in levelling down, as the term of the pastoral relation has grown shorter, and the practice of hiring "supplies" has increased. Partly, also, it is due to a levelling up, in the diffusion of culture and the spirit of personal independence among the people. A forlorn survival, certainly not of "the fittest," is the "pastoral" visit of to day, which is occupied in learning how many colds have been caught, and where the last summer was spent, and where the next will be.

The true and scriptural distinction between the preacher and the pastor is not made by mere external distinction of his functions. It is not a mechanical, but a conceptual distinction, depending on the relation which the minister sustains, first to the truth he utters, and next to the audience he addresses.

1. In his relation to the truth he utters, the minister is a preacher, a setter forth of the word of truth, a proclaimer of the Gospel.

2. In his relation to the needs of those whom he addresses, the preacher is also a pastor, a shepherd, guiding, feeding the flock with the word of truth which he preaches. His preaching is neither wise nor useful, nor faithful, unless it be pastoral preaching, that is, adapted to the spiritual nourishment of his congregation.

It is accordingly simply the subject matter from which he draws material for discourse, that makes the preacher. It is the application of this subject-matter, upon any occasion, public or private, to the supply of the spiritual needs of the preacher's hearers, that makes the pastor. So far as a preacher, by his discourses, guides, instructs, and edifies his hearers' souls, whether in the congregation or in the personal interview, he is a true pastor; and such only are true pastors.

It is consequently a very idle and untrue remark

that we often hear made of an instructive preacher who never fails to quicken and edify: "Oh, he is a grand preacher, but a very poor pastor!" meaning by this that he is not addicted to "calling round." And it is at best but a half-true thing that is often said of the converse specimen, who atones for vagueness and dullness in the pulpit by exuberance in social ministrations: "True, he isn't much of a preacher, but he is a good pastor."

It is time that such ideas should give way; time that that grand word pastor should be rescued from the shrinking and belittling to which popular use has subjected it; time that the main part of pastoral work, as done in the pulpit, in the lecture room, in the prayer-meeting, in the Sunday school, in the organization and guidance of church activities, were recognized as such by people; time that the name should cease to be restricted as it is, even by people of the better sort, to the special opportunities for Christian usefulness that occur in private intercourse, or as it is by people of another sort, to the mere paying of social courtesies by turns to the members of a congregation.

To apply the truth in preaching to the needs of the congregation the preacher must learn what those needs are, or his preaching will not be adequately pastoral. Some inform themselves of these needs by ceaseless visits of exploration; others invoke the help of a few earnest ones in the church, who have a wide acquaintance with individuals, for the sake of the directest guidance to the desired point; something may be gathered by the "conversation circles," the "question box," or the "pastor's box," in the vestibule, for inquiries or cards. Short ways, simplified means, are urged by the necessity of economizing time that presses on all studious pastors; and if not studious, a pastor slights his charge. It is as desirable that the people should come freely to the pastor as that he should come to them. But "confidence is a plant of slow growth," character requires time to create attraction, pastorates are short, and ere the ideal relation ripens the tree is transplanted. For the best development of the pastoral influence, as distinct from mere social agreeableness, there must be permanence in the pastoral office.

Methods of pastoral work will vary as places vary. But first and last in the true method must be put that which is most conspicuous in the pastoral charge to Timothy: "Preach the Word." "Do the work of an evangelist." This, the beginning and end of Paul's last exhortation to the young bishop of Ephesus, is the aim on which the pastor's mind must be supremely bent—so as to preach the Gospel of Christ out of a living experience, as that every member of the flock may grow toward the fulness of Christ's salvation.

To do this effectively there is but one way. "Study," said Paul to Timothy, "to show thyself a workman approved unto God." In this study I include, of course, the cultivation of a devotional habit. Some men need more study to preach the Gospel simply and clearly than to sermonize learnedly or rhetorically. When a preacher occupies the Sunday hour in descending upon the tyranny of creeds, or the austerities of the Puritan Sabbath, or the rigours of ancient Calvinism, to a congregation that is already familiar with his opinions on those subjects, it is quite plain that he has not spent much time that week in study, and so takes a subject on which he requires no preparation. In this age of intense intellectual activity, when the mail carries to the remotest hamlet the most stimulating thought of the brightest minds, it is not possible that any preacher who neglects his study—do what else he may—should become as good a pastor, in the apostolic sense, as he might by observing the order of things that Paul commands to Timothy: "Give attendance to reading, to exhortation, to doctrine (or instruction)." The reading first. By which we are to understand the reading, not of a litterateur, but of a theologian, the Scriptures, as Paul intended, and pertaining to them, first. To slight this prime part of pastoral work for the chance of what may be accomplished in purely social calls is a mistake very soon detected by every hearer who knows the difference between roast beef and soup.

As to social duties the pastor and his family (whatever may be said of unmarried priests) are on the common level of society. They are under those obligations only which rest in common upon all Christian people. A broader distinction must be insisted on than is popularly recognized at present between pastoral duties. The pastor is charged, as Timothy and Titus were, to "be an example" and "a pattern

of good works." He is to be the pattern, friend, and neighbour, therefore among his people. And into all this neighbourly intercourse he must carry the pastoral spirit, watching for souls. But what cause is there, apart from a conventional practice, why a pastor should visit such as he deems to have no special need of counsel or sympathy, or wish for it, any other than they visit him? What good neighbour is expected to make social calls oftener than they are returned, except in cases where the return cannot well be expected? I am speaking, of course, from the point of view that one takes in the city, rather than in the country. Showing attention in a social way is a good thing, so far as there is good reason for it. But when it becomes a branch of the art of coddling and flattering, it is small business, and it makes one feel small who goes into it. Yet, for small people, perhaps, some of this small business must be done upon Paul's principle of becoming all things to all men lest a worse thing happen. It was, no doubt, the irritation consequent upon this view of the matter which recently led a noted Baptist clergyman to denounce pastoral visitation, as practised, as a humbug.

Speaking, then, without regard to those classes to whom special attention is obviously due—the aged, the poor, the stranger, and those who are sick, or in trouble, or in a state of spiritual concern—I can see no reason in expecting a pastor to be the social roundsman of his parish, distributing "attentions" impartially and constantly from house to house. I do not see how a man of spirit can propose to himself to ingratiate himself with people in that way. Praiseworthy, indeed, is the object that is often most unselfishly pursued in this way, to find or make an opening for Gospel influences. But it is a question whether the chances of doing strictly pastoral work that are stumbled on in a general perambulation bring an adequate return for the time consumed; whether much of that time might not be laid out with a wiser economy, to produce a larger return, upon study that brings pastoral power to the pulpit, and in organizing activities within the church itself that will count for more. When I hear of a city pastor who has made 1,000 or 1,500 "calls" during the year, I am inclined to think that, where one slice of the pastoral work is buttered so thick, it must be correspondingly thin somewhere else. Save for a peculiar temperament, or in a peculiar situation, may not that be open to the criticism of the French general upon the splendid dash of the Light Brigade upon the Russian guns at Balaklava: "It is magnificent; but it is not war."—*Rev. Jas. W. Whiston, Ph D., in Independent.*

THE IRISH GENERAL ASSEMBLY.

MR. EDITOR,—The Assembly of the Presbyterian Church in Ireland closed last evening. By many it will be considered the most satisfactory Assembly that has sat for many years. The tone and spirit of the Assembly indicated that the Church was anxious to fulfil its mission and desirous of getting every impeding obstacle removed out of the way. The "burning" question was that of instrumental music in public worship of God. I have had the satisfaction of seeing this question practically settled in two great Churches within one week. The Free Church has decided that it is not contrary to the Word of God. The Irish Church has decided that the use of an organ shall not be made a matter of discipline. Thus, finally, I believe, this organ controversy, that has so long disturbed the peace and hindered the work of Presbyterian Churches throughout the world, has received its quietus. As in the Free Church, so here a whole day was given for discussion on this question. The Irish debate was by no means tedious. Of new argument there could, in the nature of the case, be none; but these Irishmen infused such vivacity and humour into their debate, and exhibited such readiness of speech and repartee that interest never flagged. Dr. Edmond, of London, and I sat out together the whole debate, and were privileged to comment as spectators. We agreed that the palm for ready speaking must be given to the Irish brethren. One is willing to forgive the sharpness of their words and their numerous personal references when he sees the spirit in which they are given and received.

It will be many a day before organs are in general use in this country, but the question is not likely again to distract the Assembly.

The welfare of Ireland is upon the heart of this Church; and most earnest is her cry for the peace of

Jerusalem. From the spirit manifested in the Assembly, we may be prepared to hear of great work being done in the south and west of Ireland by the Presbyterian Church, to which work Christians in Canada and the United States will give their hearty sympathy; and, I am persuaded, also no little substantial aid.

But whilst the Church here naturally and dutifully is turning her attention to the work and responsibility laid upon her in Ireland, she is keenly alive to the interests of Christ's kingdom everywhere. One may be sure that when such a man as Dr. Fleming Stevenson is at the head of her Foreign Mission department there will be no lack of enthusiasm or of practical endeavour in that direction; and no one can come in contact with Dr. Wilson, of Limerick without feeling that he is the right man for his position as Convener of the Colonial Committee. Personally, I have received on all hands the greatest kindness and consideration, and the grants made by the Irish Church to our French Canadian and other missions are a substantial testimony to the good will of the Irish Church towards Canada and her mission work.

My statement to the Assembly was received with interest, and I found many eager to know about the progress and prospects of our work.

It was very pleasant for me to find what kindly and loving memories were cherished of our respected Professor, Dr. Gregg, by old fellow students and later friends, and to answer as far as I could the numerous inquiries about him and Mr. Lyle, Mr. Fleck, Mr. Houston, Mr. Burrows, Mr. Lowry, and others who came to us from the Emerald Isle.

Two prominent figures were absent from the Assembly this year—two of Canada's best friends, Dr. Knox and Dr. Johnston. Dr. Knox has been very ill, but is now happily recovering. Dr. Johnston, under medical advice, is seeking health in South Africa.

My interest in the Presbyterian Church in Ireland has been greatly deepened. Our cordial sympathy and our sincere prayers for her welfare and success in her difficult mission should not be stinted.

W. D. ARMSTRONG.

Belfast, June 14th, 1883.

OBITUARY.

D. Cattanach, Esq., died at Winnipeg, Manitoba, on the 29th day of May, 1883, in the eighty-fourth year of his age, and was buried in the family burying-place at Dalhousie, in the county of Glengarry, Ontario. His remains were followed to the place of interment by a very respectable assemblage of friends and relatives. The deceased gentleman was born in Invernesshire, Scotland, and came to Glengarry nearly sixty years ago (at which time the means of grace and knowledge were few and far between in that county); but he soon showed his Christian philanthropy and exerted himself in establishing the cause of Christianity throughout the county. He took a deep interest in Sabbath schools, and organized such in several localities. He was a zealous and able advocate of the temperance cause, and by precept and example in that line he was the means of doing much good. He filled the office of elder in the Presbyterian church for a long period of time, and often sat as a commissioner in the highest court of the Church. He was for a length of time employed as a lay preacher and catechist, which office he filled with ability and acceptance. His hospitality was unbounded, his house being always open to the wayfarer and the stranger to which high and low, rich and poor, often resorted, and were hospitably received and entertained. He was of a kind and genial disposition, a true and faithful friend, and a highly esteemed and devoted Christian. He has now ceased from his labours, and has entered into the rest that remaineth for the people of God. [*Presbyterian Record* please copy].

A SCHEME has been brought forward in Denmark for the compulsory closing in that country of all breweries, ale-houses, and brandy shops, as well as prohibiting the importation and sale of all forms of intoxicating liquors. The irony of the proposal, unconscious enough no doubt, is found in the fact that the sweeping measures contemplated are not to come into operation until 1894, thus rendering it obvious that the Danes are willing that their children shall be sober, provided that they themselves can drink like their fathers.

THE MISSION FIELD.

All the adults on the Island of Atafu (Duke of York's Island), South Seas, are church members, or candidates waiting for admission.

THE London Missionary Society has a fleet of five vessels, all plying between two mission stations: one in the South Seas, two in New Guinea, and two in Africa. The money for the support of these is raised by young people.

AT the United Presbyterian Annual Synodical Missionary Meeting, in the Synod Hall, Edinburgh, interesting addresses were delivered by the Revs. Robert Y. Davidson, from Japan; A. P. C. Jameson, from Rajpootana; John Macintyre, from Manchuria; D. Mackichan, from Bombay; Matteo Prochet, from Genoa; and by Sir John Gorrie, late Chief Justice of Fiji.

A CORRESPONDENT of the "Christian Church" gives the following table, showing the progress made by the Evangelical churches of Italy:—

	1878.	1882.
Waldenses.....	2,530	3,421
Free Italian Church.....	1,649	1,666
Wesleyans.....	1,276	1,451
Methodist Episcopal.....	437	707
Baptists (all sorts).....	350	847

THE desire to learn English is a great motive which induces Chinamen to attend Sabbath school and meetings; but being thus brought under Christian influences, many are led to Christ. There are already about twelve hundred converts on the Pacific coast, many of whom have proved their sincerity by undergoing persecution for their faith. They find it harder to abandon the worship of their ancestors than that of their idols.

THE following is regarded as the nearest estimate that can be made of the number of Mohan-medans in the world: Turkish Empire, 20,000,000; Persia and Caucasus, 12,000,000; India, 41,000,000; East Indies, 23,000,000; China, 5,000,000; Egypt, 8,000,000; Morocco, 2,750,000; Algiers, 2,920,000; Tunis, 2,000,000; Tripoli, 750,000; Sahara, 4,000,000; Soudan, 38,000,000; Zanzibar, 380,000; Central Asia, 14,000,000; total, 173,800,000.

A RED INDIAN was dying. His name was Samuel Papanckis, of Norway House, Hudson's Bay. There he lay on the floor on a rabbit robe, in one corner of his little home. He was filled with the highest joy at the prospect of going to be with the Lord Jesus. Stooping over him, the missionary said, "Samuel, you are in the valley of the shadow of death; how is it with you?" He reached up his hand, and as though grasping something firmly, said, "I am holding on to God; He is my all of peace, and joy and happiness." Then his spirit passed into the presence of that Saviour whom he had loved so well.

EXETER HALL was densely crowded on the occasion of the Church Missionary Society's Anniversary. What drew the people was the announcement that the new Archbishop of Canterbury would preside. He did so, and delivered a telling speech, in which he specially insisted on the importance of making an assault upon the rich. The real progress of Christianity began, he said, when members of this class came to be numbered among its converts. It was reported that the income for the year had been £225,231. The work carried on by the society, which is supported by the Evangelicals of the Church of England, is very extensive. It employs 227 European ordained missionaries, 244 native ministers, 3,150 lay agents; and connected with its 206 stations are 37,391 communicants, and 182,000 native Christian adherents.

THE Rev. Z. C. Taylor, of the Southern Baptist Mission, writes from Bahia, Brazil: "Our prospects are fine. At singing there are from twenty to forty, at prayer meeting from thirty to sixty; on Sundays from forty to eighty. The latter number we have had only once, several times as many as sixty or seventy. Last Sunday a government official attended with three of his family. Six or seven soldiers came of their own accord, having in view a little 'gratificacao.' I informed them that we would pay them only in case of service, that we paid no one to attend, but preached to them free salvation. The people's ignorance of the plan of salvation is almost as great as if they had never heard of Christ. This is pronounced by all a hard field. In due time, with God's blessing, we hope to be able to preach to congregations of 150, and later to a strong church in this centre of error and Romanism."

PASTOR AND PEOPLE.

DEMETRIUS—PAST AND PRESENT.

Of Ephesus, that populous and opulent city in the time of Paul, only a wan shadow remains. Its harbour has become a pestilential marsh. The outline of its immense theatre, where the tumultuous populace gathered, may be traced in the rocks, while of the great temple of Diana, the pride of the city, and one of the seven wonders of the world, not a vestige remains.

But though the whelming hand of time has thus effaced city and people, we still often encounter lineaments and traits wonderfully like those that distinguished Demetrius, the silver-smith, and, like that shrewd manager, with a hand that is active in shaping the affairs of this world. Sometimes he is a politician, and when grave moral issues and flagrant wrongs call for attention, and the Temperance, the Sunday, the Mormon question, meet us face to face, he does not ask concerning their merits (we do not read that Demetrius disputed Paul's teaching), but what will be the effect? Will it not lose us the German vote, the Irish vote? Will it not defeat our party at the next election? And the old cry of alarm goes up, "Our craft is in danger of being set at naught." Verily, great is the Diana of political power!

Often the modern Demetrius is a business man, and in that capacity encounters questions demanding honest conviction, outspoken utterance, but his first thought is, "Will it hurt my trade? Will it alienate customers?" And, whatever his secret belief, his lips are dumb. A few years ago in a Western town a suspected criminal was taken from gaol and lynched. There were no masks, no pretence at concealment; scores of people knew the perpetrators, but not a witness against them could be found; because it was understood that whoever bore such testimony would lose the custom of a certain class in the community. So our Demetrius stifles his conscience and laughs at things which in his heart he disapproves, and winks at practices he inwardly condemns; for, "Ye know that by this craft we have our gain." Great is the Diana of gain!

Not infrequently he is a church member. When he comes into a town, his first question concerning a church is, "Which is the most popular? Which gives its members the highest social standing?" And to that one he and his family attach themselves. You may recognize him by his devotion to those who wear goodly apparel; by his desire for the chief seat in the synagogue; by his question concerning strangers, "What are they worth?" Not meaning what are their spiritual, moral, intellectual endowments; simply, "How much money have they?" It is Mr. Demetrius who is always looking for additions who will "build up the church;" i. e., give largely to the salary of the minister, or the building of the new edifice, and who asks when a pastor is to be chosen, "Will he draw?" It is Mrs. Demetrius who, when any good work seeks her aid, inquires, "What ladies are interested in it?" and governs her action by their social standing. She does not want to be too heavenly minded, lest it make her singular and unpopular, and so has a card-table in her parlour and a box at the theatre. Who sends her children to dancing-school, because "to be good dancers will give them an *entree* to the best society." And who, while frowning on her erring sisters, shuts her eyes to the sins of her brothers lest she be obliged to pass condemnation on scions of the "best families." Great is the Diana of social position!

Now and then, alas! Demetrius stands in the pulpit. God's Word flashes its message to him, and His spirit whispers it in his ear; but the one would offend this influential pew-holder, and the other provoke the displeasure of a certain element in the church, and he puts them by. The sincere milk of the Word is too tame to suit the taste of his congregation. So he spices it with humour, adorns it with rhetoric, and serves it up in a fanciful mould that shall make it the sensation of the hour, and attract crowds to hear him, and bring him the fame of the newspaper column and the lecture platform. Great is the Diana of popularity!

Yet let us not sit in too harsh judgment on Demetrius. Does not his potent and subtle spirit never assail us with its plea of expediency rather than right, and turn us from the path of duty by the prospect of selfish gain of money or ease or pleasure, or the secret

delight of our heart, whatever it be? But before we yield too readily, let us consider the Demetrius of old and the lesson he teaches his successor. We read that he gathered his craftsmen and raised a tumult that hindered and, for a time, suspended the teaching of Paul, and no doubt discouraged the faithful and turned many of the wavering. But seek the temple of Diana to-day—it has vanished, while the Church of Christ lifts its spires toward the skies of every clime.

So, though the Demetrius of to-day is a hindrance to the truth and oftentimes threatens to crush it; though like Mr. By Ends walking with Religion only when she goes in her silver slippers he yet soils her white robe till the world exclaims that its purity is gone; and though his noisy cry often drowns the quieter voice of the teacher of righteousness, yet truth shall prevail and the temple of mammon shall crumble, for selfishness and ambition are powerless to hinder the march of God's kingdom. The triumph of Demetrius may be for a day, but that of Paul is for all time.

ELA THOMAS

IT MIGHT HAVE BEEN.

It might have been, ah! yes; if He had willed it,
Who notice the sparrows when they fall;
It might have been, had we not met that sorrow
Which lies in wait for all.

It might have been, if shadows had not gathered
While sunshine on our path was freely shed;
If hopes we cherished had but found fruition,
Instead of dying, leaving words unsaid.

It might have been—leave those sad words unspoken,
Those "saddest words from tongue or pen;"
Were human heartstrings never broken,
Mortals would miss the patience that is born of pain.

It might have been; yet, would it have been better
If flowers had bloomed where thorns and thistles grow?
In vain we ask our hearts the question;
This side eternity we cannot know.

It might have been, ah! well, we will not murmur,
The darkest night awaits a brighter morn.
We will not weep; but bid our hearts be patient,
And bear life's burden with a smile and song.

It might have been, 'tis true; but we will trust Him
Who leads us in the ways our feet have trod;
He will not chasten us forever,
And though He slay us, let us trust in God.
May, 1883. —Mrs. L. J. H. Frost.

WHAT THE BIBLE HAS DONE.

The following occurs in an address by the Hon C. Windrop, before the Massachusetts Bible Society:

"The least and most hopeful among us are, I know, sometimes disposed to despondency and almost to despair, as they witness such floods of lawlessness and infidelity swelling and sweeping over our own and other lands, and dashing down so many of the old landmarks of morality and religion. But we may all take comfort and courage in thinking of all the great and glorious things which the Bible has already done for mankind since the opening of the Christian era, and which can never be lost. From what other source has all true civilization, directly or indirectly, emanated? What other influence has so elevated humanity, so lifted the poor and humble, so freed the oppressed, so enlightened the ignorant, so inculcated peace and good-will among the nations, so proclaimed the brotherhood of man under a common Father, so restrained and rebuked vice and crime, and brought the indispensable sanction of future responsibility and future judgment to the support of earthly laws and human government? From what other pages than those of the Bible have all the noble philanthropies of modern times derived their incentives and examples? What can legislation do but confess that all its laborious statutes are little more than the detailed application to existing society of the laws first promulgated on Sinai, and of the two great commandments into which those laws were condensed and crystallized by Him who died for us on Calvary? And even science, after all the marvellous discoveries it has of late accomplished, and all the signal triumphs it is daily achieving; now soaring to the skies, questioning each particular star and comet and remotest nebula, and analyzing the tints and texture of the sun itself; now sounding the depths of the sea, and spreading out its countless contents, animate and inanimate, to be the subject of an exposition for princes to inaugurate and the world to admire; now searching and exploring the caves and caverns of the earth, and laying bare

to our insatiate gaze the long buried treasures of Ilion or Assos, or the hardly less interesting outcomes of mounds and shell heaps in our own land; and now suspending over the broad current which had so long separated two great sister cities that stupendous bridge over which travel and traffic may pass unimpeded from hour to hour, and look down upon the tall ships sailing freely beneath them—even science, I say, in all the just pride of these and a hundred other successors, has never found, and never can find, any other fixed and steadfast point of departure, or any other sure and final resting-place to fall back upon, save in that sublime announcement, in the very first verse of the Bible, "In the beginning God created the heaven and the earth."

WAS ST PETER EVER AT ROME?

Dr. Littledale in the "Church Times" in answer to a correspondent says:—The legendary nature of the story of St. Peter's twenty-five years' session at Rome can be proved by direct dates, as well as by the silence of St. Luke in the Acts, of St. Paul in the Epistle to the Romans, and the Epistles he wrote from Rome itself. These are enough for any one with the faculty of understanding historical evidence, but here are further proofs drawn from the now received chronology of the Acts. If St. Peter was twenty-five years at Rome, we must count them from A.D. 42, as it is agreed that he was put to death in A.D. 67. But St. Paul's conversion took place about A.D. 35 or 36. It was three years after (A.D. 39) that he went to Jerusalem to see St. Peter (Gal. i. 18). The missionary journey of St. Peter, during which he converted Cornelius, is set down as about A.D. 41, or more probably 43. Herod Agrippa I., who became King of Judea in A.D. 41, imprisoned St. Peter shortly before his own death, which was in A.D. 44, already two years past the time when St. Peter is said to have been at Rome, though before the beginning of his alleged seven years' session as Bishop of Antioch. But when St. Paul went up again to Jerusalem, fourteen years after his conversion, and so about A.D. 49 or 50, perhaps even as late as 53, St. Peter is still at Jerusalem and apparently associated with James and John in charge of the Jewish Christians (Gal. ii. 1, 8, 9); while no hint, however faint, of such an important fact as a journey of his to Rome and foundation of the church there, which we cannot imagine being omitted, is to be found. At this point St. Paul's Epistle to the Romans comes in (A.D. 58), showing that no apostle up to then had been at Rome (Rom. i. 15; xv. 20), and that there was not even an organized church with clergy there. The origin of the error is very simple, and was pointed out nearly 200 years ago by the great Roman Catholic historical critic, Pagi, in his corrections of Baronius. The notion that St. Peter came to Rome during the reign of Claudius, in A.D. 42, is due to Eusebius (or, more likely, some interpolator of his Chronicle) writing in A.D. 338. But the fact is that Eusebius merely blundered over a statement by Lactantius, writing a good deal earlier, who says that the apostles were engaged in founding churches for twenty-five years after the ascension. And then he adds that St. Peter came to Rome in Nero's reign, which did not even begin till A.D. 53. Eusebius mixes up the two statements, and hence the mistake. As to the legend in Rome itself, it is easily explained. The first Roman Christians were the Jews from Rome, converted by St. Peter at Jerusalem on the day of Pentecost. Nothing more natural than that they should look to him as having, in fact, founded Roman Christianity, especially as no apostle reached the imperial city for nearly thirty years more.

A PASTOR'S PRAYER.

If I should seem to labour in vain, let not my heart fail, move me by Thy Spirit to persevere. It may be that Thou hereby desirest to keep me humble, and to make me feel my own insufficiency, and to trust more entirely to Thy grace, and to seek thy help more earnestly in prayer. It may be Thou makest trial of my patience, withholding a blessing, that I may seek it with more importunity and continue labouring in faith. Or it may be Thou givest me no visible success, that I may the more indistractedly desire the final and most glorious recompense of faith. Thou canst give increase when Thou wilt; if not in my day, give it afterward; make me content to do without visible fruit of my labours in this life.

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TORONTO, WEDNESDAY, JULY 4, 1883.

As there is a good deal of misunderstanding in regard to the action of the General Assembly of the American Presbyterian Church on the temperance question we publish the finding:

Resolved, That in view of the evils wrought by this scourge of our race, this Assembly would hail with acclamations of joy and thanksgiving the utter extermination of the traffic in intoxicating liquor as a beverage, by the power of Christian conscience, public opinion, and the strong arm of the civil law.

This resolution was adopted almost unanimously as a substitute to one of the recommendations of the report of the Standing Committee on Temperance, which seemed to recommend prohibition as a distinctive measure, but with some confusing modifications. The Assembly refused to commit itself to prohibition as the exclusive legal remedy. The more the foregoing deliverance is studied the more its wisdom will appear. "The strong arm of the law," is a good comprehensive phrase which includes prohibition, local option, a strict license law, or any other conceivable way the law can be applied. Those American sons of Calvin mingle a lot of shrewd common sense with their temperance principles.

As Church courts are composed of fallible men it is not wonderful that they sometimes make mistakes. And yet it does strike one as strange that the General Assembly did not think of sending a few of its Irish members to the Pan Presbyterian Council, to be held in Belfast next summer. Here we have a representative gathering of representative Presbyterians, meeting, not only on Irish soil, but in Belfast, the very heart of Irish Presbyterianism, and not a single representative Irish minister from Canada, though our Church is largely made up of Irish Presbyterians—of course it was a mistake, but a body like the General Assembly should not have made such a mistake. We may be told that referring to this matter may stir up feeling among the people. We have no such fear. The people have common sense. The people know that it would have been a handsome thing to send several representative Irish ministers to Belfast. If the matter were laid before the people to-morrow, and a vote taken we venture to say that two or three good Irishmen would head the poll. There isn't a Scotch or Canadian or Dutch Presbyterian in Canada who would not vote for putting some representative Irishmen on the delegation. It is too late to mend the matter now. The blunder was a very unhappy one and should never have been made.

A CONTEMPORARY remarks that President Elliot, of Harvard, whose recent article in the Princeton "Review" on the decay of pulpit power has created so much stir, cannot preach himself. Anybody might have known that. These critics who are always talking about "pulpit power," and lecturing pastors about how they ought to study and preach are nearly always miserable preachers themselves. The people shun them as they shun a smallpox patient. Practically they are useful as "terrible examples" of how badly preaching may be done. It does seem a little strange that hundreds—yes thousands—of ministers, who are daily gathering together all kinds of people and forming them into good congregations, should be everlastingly lectured by men who were themselves dead failures as preachers and pastors. But we must

get accustomed to strange things. We could name some very pretentious critics on preaching who could not keep a congregation together a year unless it was inside a prison. As chaplain in a prison or penitentiary they could keep their people in church, but in no other way. And yet these men use up any amount of good paper and ink writing about "pulpit power." In one respect the volumes of the Yale course are the best books on preaching—they were written on preaching by men who can preach. That is more than can be said of all books and articles on pulpit power.

The annual meetings of our ecclesiastical parliaments are always followed by a deluge of statistics. As a slight corrective, it gives as much pleasure to lay the following sensible and pointed remarks before our readers. They are taken from the "Christian at Work"—:

The operations of the Holy Spirit in the human heart, the power of faith, the depth of love, the growth of Christ-likeness, the real progress of the Church and the individual in the Divine life can never be estimated in figures. A minister may count his sermons and addresses by the thousands, his nominal converts by the hundreds, and yet be a faithless and worthless builder. A church may swell its roll of membership with marvellous rapidity, and yet be barren and unfruitful in the spiritual life. A denomination may be small, obscure, and making little advance in the columns of statistics, and yet be filled with the power and Spirit of Christ.

True, every word of it, and truth that the Canadian Churches need to hear quite as much as the American. Figures cannot express spiritual forces or spiritual results. A large meeting is not necessarily a good meeting, any more than a large man is necessarily a good man. Not very long ago the average Presbyterian in this country had a strong dislike to the system of "counting converts" or trying to express spiritual results of any kind by figures. Now we seem to be going to the other extreme. Doubtless we learned this extreme from our American neighbours who "figure" on everything. The most sensible of them seems to be getting tired of continually "figuring" on moral and spiritual questions. The sooner we get tired the better. Statistics are useful in their place but as showing the power of spiritual forces or in any correct way indicating spiritual results, they are often a failure.

GERMANY AND THE VATICAN.

ONE of the most important legislative Acts of the German Parliament after the close of the Franco-Prussian war, was the imposition of severe restrictions on the Romish Church by what is known as the Falk laws. Bismarck, flushed with triumph, assumed a control over ecclesiastical appointments bitterly humiliating to the pretensions of Rome. Bishops could not be appointed to dioceses nor priests to parishes without the sanction of the Government. The reason assigned by the German Chancellor for adopting the Falk laws was that, in the interests of the Empire, it was necessary to have ecclesiastics who had been trained in German Universities, and who were imbued with the national sentiment. From the time of their enactment the Falk laws have been persistently opposed. Many priests refused to obey and had to leave their parishes; higher dignitaries also were recalcitrant and they had to relinquish their bishoprics. The strife was carried on without cessation, and the struggle was known as the Kulturkampf.

For the last two years the man of blood and iron has been less resolute in upholding the restrictive laws which at first he so uncompromisingly maintained. Leo III., a man of greater learning and possessed of a more comprehensive mind than his predecessor, did not indulge in idle fulmination. He waited his time, but his waiting was not that of inaction. In the Reichsrath an ultramontane party led by Herr Windthorst, were resolutely faithful to the interests of the Vatican. They lost no opportunity of pressing their views—often to Bismarck's embarrassment. Naturally their affinities were with the Conservative party, but first of all they were ultramontane. If voting with the Liberals would forward their aims then a Liberal vote was cast. The Chancellor at last concluded that it would be advisable to make concessions. Negotiations with the Vatican were begun. Baron Von Schloezer went and came between Rome and Berlin, but without accomplishing anything satisfactory to either party. After protracted endeavours the negotiations were terminated as useless. The Pope was disappointed while the Liberals were elated, but the mind that dominates the political affairs of Germany had re-

solved on a *modus vivendi* with Rome, hence the introduction of a measure materially modifying the stringency of the Falk law, and thereby bringing the Kulturkampf to an end for the present.

The Act was passed in the German Parliament last week by a vote of 224 in its favour to 107 against it. The majority was composed of old Conservatives and clericals, the latter evidently having their own way since their demands in committee were in every instance acceded to. The first clause enacts that the Catholic bishops should no longer be required to submit to the government authorities, the names of priests appointed as delegates or substitutes, thus enabling the bishops to appoint priests to vacant parishes, and as many vicars as they pleased without asking for Government approval. The second clause, however, excepts the case of priests appointed permanently to parishes. By the third the right of appeal from the ecclesiastical court is permitted to the Minister of Worship. The fourth clause, however, makes the most important concession to ultramontane claims. It provides for transferring the right of objecting to Church appointments from the central Government to the Governors of provinces. This clause in its original form also claimed for the Government the right to reject nominees on civil, religious or educational grounds, but this limitation was rejected in committee. The fifth clause of the new law allows missionary priests to administer the sacraments not only in vacant parishes but in those where priests had been forbidden to officiate by the civil authorities. By the same clause bishops when once recognized by the State can exercise their functions beyond their own diocese. The sixth and last clause of the measure, though vigorously opposed by the Liberals, was carried triumphantly. It repeals all portions of the Falk laws that would interfere with the working of the present Act.

It is not surprising that special congratulations were telegraphed from Rome to Herr Windthorst. This cannot fail to be regarded as a victory for the Papacy. From the nature of the case, however, it cannot be permanent. It may continue while Bismarck directs the destinies of the German nation. That cannot now be long. The Germans are a freedom-loving people. When the Chancellor relinquishes his statecraft, mighty changes will take place in Germany. The alliance of Church and State is not destined to perpetuity among the Teutonic people. A Free Church in a Free State may at no distant day be recognized from one end of the Fatherland to the other.

NINETEENTH CENTURY PERSECUTORS.

IT is generally believed that this is a tolerant age. When one reads of the fearful persecutions to which the Jewish people were subjected in former days it is scarcely supposed possible that there could be a revival of the intense bigotry and hatred that prompted the horrible atrocities inflicted upon them. Long denied equal civil rights were at length conceded, and many of the burdensome restrictions imposed upon them were removed. Jews obtain positions of influence wherever they sojourn. In literature, science and the fine arts, in journalism, but especially in commerce, and banking, they have elbowed their way to the front rank. Yet in this latter part of the nineteenth century we witness the outbreak of fanatical persecution against the Jewish race in southern Russia. In Germany, popular feeling has been in notable instances roused to destructive frenzy. Shops and dwellings occupied by Jews have been plundered and burned. They have been subjected to gross indignities. Many have lost their lives. Many more have been driven into exile by menacing mobs, and in some instances government authorities have put forth only languid efforts to restrain the violence of their infuriated persecutors.

Perhaps one of the most wicked and hateful of recent attacks on the Jews, is that recently made in Hungary. A number of Jews living at Tisza-Ezlar in Hungary were accused of having murdered a Christian girl and using her blood to mix with their Passover bread. Such an atrocity is almost too horrible to conceive. The improbability of its occurrence is obvious to everybody. Yet the accusation has been seriously entertained by the authorities. The accused have been put upon their trial at Nyregyhaza, and the developments in court are revolting in the extreme. As the trial proceeded it became plain that the accusation was without a shadow of foundation. One of the

most painful episodes during the investigation was the testimony of Mr. Moritz Scharf, who testified that he saw his father take part in the murder. The cross-examination of Moritz by his father, one would have thought might have made the bitterest persecutor relent. The conduct of the spectators in court however seems inexplicable. The course pursued by the boy is sought to be accounted for in various ways. It has been elicited that strong inducements were made to him to renounce Judaism. He was impressed with the belief that to testify against his father was the only way to save his own life. Another supposition is that he is insane. The intense feeling displayed by the people witnessing the trial is marvellous. It might have been supposed that from the evidence adduced there would be much commiseration for the victims of this terrible accusation. Instead there were manifestations of the bitterest animosity. The people are blinded by hate. At this writing the case is not concluded, but there is scarcely a doubt that the unhappy men will be acquitted of the odious crime with which they are charged.

The state of feeling disclosed by this humiliating event is dreadful to contemplate. No one that looks dispassionately at the matter can for a moment entertain the notion that the hostile feeling at present directed against the Jews is chargeable to religion. It is only a too palpable evidence of its absence. Russian peasants, for the most part ignorant and superstitious, may be easily influenced by designing men to plunder Jewish money lenders. In remote Hungarian villages the people may be too ready to respond to the violent promptings of those who have a purpose to serve by mob violence against the Jews, but it is difficult to understand how intelligent Germans and liberty-loving Swiss can resort to outrages similar to those that disgraced the middle ages. The separate existence of the Jewish race in almost every clime is a living evidence of the truth of the Sacred Scriptures. Their ingathering will be as life from the dead. It will be the fulness of the Gentiles. Surely this insensate persecution of the Hebrew race will soon pass away as a night-mare dream, to be superseded by the righteousness and mercy taught to men by the God of Abraham.

TEMPERANCE LEGISLATION IN OHIO.

THEY have a Scott Act in the State of Ohio. Higher license fees are becoming popular in the United States. Last year a bill imposing higher taxes on license holders was passed, by the Ohio Legislature, but its constitutionality was challenged. The Supreme Court, before whom the appeal was brought, declared the Bond Bill unconstitutional. Taught by experience the promoters of Temperance legislation were more careful in drawing up the measure intended to replace the one set aside by the Supreme Court. The result is the Scott Bill passed by the Legislature, and afterwards like its predecessor had to be pronounced upon by the highest judicial functionaries of the State. By them it has been declared constitutional. Its distinctive provisions are as follows.

That upon the business of trafficking in intoxicating liquors there shall be assessed yearly, and shall be paid into the county Treasury, by every person engaged therein, as hereinafter provided, and for each place where such business is carried on by or for such person, the sum of \$200. Provided if such business continue through the year, exclusively in the trafficking in malt or vinous liquors, or both, such assessment shall be one-half the foregoing sum. That said assessments, together with any increase thereof as penalty thereon, shall attach and operate as a lien upon the real property on and in which said business is conducted, and shall be paid on or before June 20 following.

It will be seen that the bill discriminates in favour of malt and vinous liquors. The bill prohibits the sale of intoxicating liquors on Sunday, but adds

Provided that nothing in this section shall prevent the Council of any municipal corporation in the State from regulating and controlling on such first day of the week the sale of beer and native wine in such manner as may by ordinance be provided. Any municipal corporation shall have full power to regulate, restrain and prohibit ale, beer, and porter houses, and places of habitual resort for tipping and intemperance. But if any municipal corporation shall prohibit ale, beer, or porter houses within the limits of such corporation, a ratable proportion of the tax paid by the proprietors thereof for the unexpired portion of the time shall be returned to such proprietors.

The Bill also prohibits the sale of liquor to minors, to persons intoxicated, or in the habit of getting intoxicated. The revenue derived by the law and the fines recovered from those convicted of its violation are to be divided, one-third to the poor fund of the counties and three-fourths equally to the police, and gen-

eral funds of cities. In Cincinnati it is expected that about \$250,000 will be derived annually from the retail liquor traffic by means of the law.

The success of Temperance legislation depends on the strength of the Temperance sentiment, existing in a community. If the Act is sustained by popular approval it will be efficiently carried out, if the people are apathetic its administration will be lax. It is, however, evident that in Ohio the feeling in favour of Temperance is strong. The promptitude with which the higher license tax was passed after the first abortive attempt was made, indicates that the Temperance cause has a strong hold on the public mind. It is stated that liquor dealers and brewers have ceased actively to oppose the Act. They declare that they will have to pay the tax and submit. Their hope of successful resistance was based on the supposed opposition of the large German element to legislative interference with the liquor traffic. Except those engaged in the trade, they accept the situation with equanimity, while many of them express their approval of the Act that will soon be in operation. The working of this Act will be observed with interest. The exaction of higher license fees, wholly in the interest of Temperance is a comparatively new departure. If it promotes sobriety it will become exceedingly popular. It will pave the way for prohibition, which is gaining new adherents all the time. Temperance workers have an arduous task before them yet, but surely, if slowly, public sentiment with increasing momentum is gravitating towards the cause they advocate.

BRANTFORD LADIES' COLLEGE.

CLOSING EXERCISES.

The closing exercises for the session of Brantford Ladies' College were inaugurated by an eloquent baccalaureate sermon, preached by the Rev. Dr. Cochrane in Zion Church on Sabbath evening, the 24th ultimo, from II. Chronicle, xxxi., 21. "He did it with all his heart and prospered." The discourse was able and appropriate. The following are its closing sentences: In leaving this church and college where you have spent so many days, I ask for you only what a loving father sees fit to send. Riches are unstable and cannot satisfy the soul, beauty is fading and cannot exert a permanent influence; scholarship unchastened and unsanctified, only adds to perplexity and unrest of mind. But the conscious presence of Christ keeps the heart undismayed and stable, amid the fiercest agitations and fiercest trials. If like Esther of old, you are to obtain favour in the King's sight and wear the royal crown, there must be more or less discipline in the present life. It is related that in Germany stood two vast towers far apart on the extreme of a castle, and that the old baron to whom the castle belonged stretched huge wires across from one to the other, thus constructing an Aeolian harp. Ordinary winds produced no effect upon it, but when fierce storms and mighty winds roused themselves up, and came rushing down the sides of the mountains, and through the valleys, the wires rolled out majestic music. And thus when God would make our lives sublime, He tosses us about in violent tempests, and brings out the deeper and sweeter tones of our bitter nature. School days are not over with you yet. All through life, be it long or short, we are under training. Whether it be sorrow, or disappointment, or failure, all is intended to lead us to the infinite source of good, where the thirst of the soul shall be quenched forever. Then amid the glories and felicities of the heavenly state the more painful memories of the life below shall be forgotten or transformed. We are told of a mystic fountain in Florida, the purity of whose waters is such that, though two hundred feet in depth, every object is visible. Beneath its limpid waters the most hideous objects shine with all the colours of the rainbow, as the light passes down the mighty prism of the water. Thus may it be with us in that world illuminated by the light of God, passing through the sea of glory, that all the sad memories we have cherished here shall be submerged in the sea of paternal love, irradiated with the rays of the Sun of Righteousness.

"We know there may be tempests,
And we know there will be showers;
Yet we know they only hasten
Summer's richer crown of flowers."

A SPLENDID ENTERTAINMENT.

Notwithstanding the unfavourable weather on Monday 25th ult., Wickliffe hall was filled with an intelligent and appreciative audience, who listened with great

interest to the concert given by the ladies of the college, under the direction of Mr. J. E. P. Akdous, B.A., of Cambridge. Principal McIntyre presided. The instrumental quartettes, duets, and solos were admirably rendered, and reflected credit alike on pupils and teachers. The piano solo given by Miss May Brethour was specially admired. In vocal music the selections given by Miss Lind, a graduate of last year, and Miss McBride, of British Columbia, were received with rounds of applause, and were deservedly encored. Tennyson's "Princess," arranged as a drama by Miss Marks for some twenty-five pupils, was a leading feature of the evening, and was rendered with the most gratifying precision and success.

AWARDS AND ADDRESSES.

The commencement exercises were held next evening, the Rev. D. D. McLeod presiding. On the platform with him were seated the college graduates, to whom, in the course of the evening, were awarded the college diploma by the president of the board, Mr. A. Robertson. Among others on the platform were Rev. John M. King, D.D., Moderator of the General Assembly; T. M. McIntyre, LL.D., principal of the college; Rev. Dr. Cochrane, Professor Bryce, Rev. D. B. Cameron, Messrs. Donald Maxwell, and Wm. Paterson, M.P. The Governor-General's medal was presented by Rev. Dr. King to Miss McArthur, of Kingston, the medal for general proficiency, in the senior year, by Mayor Watt to Miss A. Barr, of Norwich, and that in the middle year by Rev. Dr. Cochrane to Miss Marsb, of Toronto. The leading prize in the junior year was awarded to Miss Maud Leeming, of Brantford.

An admirable address was given by the Moderator who spoke in terms of praise of the results of the examinations as indicating the thorough training received in the college.

The worthy principal, with his staff of able assistants, are well deserving the compliments paid them by the various speakers, as largely through their efforts the college is now in a most prosperous and flourishing condition. It will be gratifying to the friends of the college to know that the entire faculty is retained for the coming session.

A noted feature in connection with the examinations in the senior year is that they are all conducted by independent outside examiners.

Six candidates from this college compete at the Toronto University examinations.

The attendance at the college during the year was 140, of whom 120 were boarders. The average number of the latter for the half year was ninety-six, day pupils eleven.

The good work already accomplished by this high-class educational institution entitles it to the fullest confidence of parents and guardians. Its friends may confidently expect a bright future for Brantford Ladies' College.

PRESBYTERY OF QUEBEC.—A meeting of this court was held in Three Rivers on the 6th June. Mr. C. E. Amaron read a report of the French work, done within the bounds of the Presbytery, during the last quarter. A petition was presented from the congregation of Three Rivers, requesting to be united to the Presbytery of Montreal. It was left over until the autumn meeting. A letter was read from Dr. Cook, tendering the resignation of his charge on account of advanced age. It was agreed to cite the congregation of St. Andrew's Church, Quebec, to appear for its interests, at a meeting to be held in Morrin College on the 10th July. Mr. James D. Ferguson, B.A., and Mr. Richard Hyde, after careful examination, were licensed to preach the Gospel. Mr. Pritchard reported that he had visited Moose River and that the Students' Missionary Society of Montreal College had sent a man to the field for the summer. A call signed by eighty-three members and ninety-nine adherents from the congregation of Inverness in favour of Mr. Pullar was presented. It was accompanied by a guarantee of stipend to the extent of \$600 with free house. The call was received and the clerk was instructed to inform Mr. Pullar of the fact. Mr. Pritchard was appointed to visit the Mission Station of Kennebec Road with the view of having it erected into a congregation and of securing the services of a settled pastor.—F. M. DEWEY, Pres. Clerk.

ALBERT UNIVERSITY has conferred the degree of LL.D. on George W. Ross, M.P.

CHOICE LITERATURE.

OLYMPIA MORATA.

BY AGNES M. MACHAR.

VITTORIA.—"With these ladies

Was a young girl, Olympia Morata,
Daughter of Fulvio, the learned scholar,
Famous in all the universities:
A marvellous child, who, at the spinning wheel
And in the daily round of household cares,
Has learned both Greek and Latin, and is now
A favourite of the duchess and companion
Of Princess Anne. This beautiful young Sappho
Sometimes recited to us Grecian odes
That she had written, with a voice whose sadness
Thrilled and o'ermastered me, and made me look
Into the future time, and ask myself
What destiny will be hers."

JULIA.—"A sad one surely.

Frost kills the flowers that blossom out of season,
And those precocious intellects portend
A life of sorrow, or an early death."

Longfellow, by the divine spell of his poetic genius, has made the brilliant Court of Ferrara of the sixteenth century live again before us in his last new poem, "Michael Angelo," now being published in the "Atlantic Monthly." "Rece of France, the Duchess of Ferrara," the friend of Margaret of Navarre, and, like her, the enlightened and earnest patron of literature and of those "new opinions" in religion then beginning to stir in men's minds to a mighty revolution, he places before us in the womanly charm and "grace of manner and behaviour" that "makes her beautiful beyond the reach of mere external beauty;"

"and in heart

So noble and devoted to the truth,
And so in sympathy with all who strive
After the higher life."

Then there are the "many learned men" still left, though Clement Marot has gone and "Aristo is no more," and the "devout and honourable women," "full of noble thoughts and aspirations after noble things;" and last, not least, the "marvellous child" Olympia Morata, to whom as many descriptive lines are given as to the duchess herself. Many who read these lines without knowing the after history of this young girl will like to hear something of her remarkable career; the pure and noble, though short and clouded life, in which the sad augury put into the mouth of Julia was too truly fulfilled.

Olympia Morata was born at Ferrara in 1526—a stormy time, when new thoughts and aspirations were waking up in revolt against the long-established powers of tyranny and superstition. Even in her childhood Olympia's life felt the unsettled character of the times. Her father, a man highly esteemed both for his learning and his integrity, and a warm adherent of the reformed faith, had come to Ferrara as tutor to the young princes of the house of Este, brothers of the reigning duke. Having published a book, in defence of the reformed doctrines, too advanced for even that liberal atmosphere, he was obliged to leave it for a time and teach at Venice, Vicenza, and other places, whence he was finally allowed to return to Ferrara when his daughter Olympia had reached her eleventh year. In the meantime, the eager and enthusiastic child, growing up in a frugal household, and, as Longfellow says, "in the daily round of household cares," with a delicate mother and four younger children at home, had made wonderful progress in the classic tongues, and had even begun the study of science and philosophy, as well as elocution. The fame of her youthful attainments soon spread in a city like Ferrara, and at twelve years of age she was chosen by the Duchess Renée as companion in study of her young daughter, the Princess Anna d'Este. The attractions of court life by no means checked Olympia's ardour for study. She attended—probably with the Princess Anna—the lectures at the university, where ladies seem to have been admitted without difficulty; those of her own father, of Celio Carione, and of the celebrated Chilianus, under whom she made rapid progress in Greek. She wrote dialogues in Greek and Latin, after Plato and Cicero, translated Boeaccio into Latin, and studied philosophy and the art of public speaking under her father's special recommendation, who declared, in a letter to her on the subject, that he would "rather hold his tongue than speak harshly, inarticulately, or unpleasantly." But she learned still more precious lessons under the guardianship of her royal friend. It was probably before her father's return to Ferrara that Calvin had for a time sought refuge there, but the influence of his teaching was still strong at court, and Olympia learned to study her Bible, and draw from it the "living water, of which if a man drink he shall never thirst again." The influence of her own and her father's friend—Celio Carione, a learned and pious refugee from Savoy—helped also to strengthen her faith in Christ and quicken her personal piety.

At the age of sixteen Olympia, from being a student, was advanced to be a lecturer in the university, an honour paralleled even in these days of "higher education." It may reasonably be doubted whether we shall ever see a young lady of sixteen occupying a chair at Harvard or Yale, or even Cornell; yet Olympia Morata, three centuries ago, lecturing on the Paradoxes of Cicero at the world-renowned University of Ferrara, and lecturing, we may be sure, with the early matured dignity of her earnest character, seems to have excited no perceptible shock of surprise or suspicion of unfitness. In those days, we are told, "there was no notion of rivalry between the sexes, any more than between classes in the State, but all were at liberty to do their best."

For three years more Olympia continued to lead her tranquil student life, and to exert, at the court and the university, the influence of her noble and cultured womanhood. But with her nineteenth year came a change in the political

atmosphere of Ferrara, brought about by the watchful jealousy of Rome. Ercole was urged to purge his court of the heretics who abounded there, and notwithstanding the strong sympathies of the duchess he yielded to the pressure. Olympia, being known to be one of the obnoxious class, was obliged to leave the court, and even in her own home, saddened by her father's failing health, was subjected to a most worrying espionage, till she was almost afraid to be seen reading her Bible. Then came the death of her father, her teacher and friend, and Olympia was left to care for her invalid mother and her little brother and sisters. But amid such altered circumstances she scarcely seemed to regret the more brilliant life she had left behind. For she writes, "God has kindled in me a desire to dwell in that heavenly home in which it is more pleasant to abide one day than a thousand years in the courts of princes."

But though Olympia's nobler resources made her independent of courtly pleasures and luxuries, they did not make her insensible to the blessings of a true-hearted love. A German student of medicine, a certain Dr. Andrea Grunthler, who had taken his doctor's degree at Ferrara, had fallen in love with Olympia, not apparently standing in any awe of her erudition, and Olympia as warmly returned his love. They were speedily married, and the young doctor went to seek a home where his wife and he could breathe more freely; his short absence being intensely felt by the young wife. "You would not believe me," she wrote, "if I were to tell you how I long for you; nothing so hard or difficult that I would not willingly do it to give you pleasure, yet I bear anything for your sake more easily than your absence."

The young couple settled first at Augsburg, Olympia taking with her her little brother, that she might herself carry on his education. Having little congenial society at Augsburg, Olympia found solace and occupation in translating the Psalms into Greek verse. Ere long, however, they left Augsburg for her husband's native town in Franconia, bearing the unpropitious name of Schweinfurth. Here their domestic happiness was too soon disturbed by the ravages of war. Schweinfurth fell a prey to one of the "filibustering" expeditions of the times, and the plague came to add to the miseries of the inhabitants. Dr. Grunthler was prostrated by this dreadful disease, probably caught in his ministrations on others, and was restored by his wife's devoted nursing, only to escape with her, for his life, from a plaged and burning city. With torn garments and bleeding feet, they found a brief refuge at Hamelberg, where, however, the people were afraid to allow them to remain more than four days. Tossed from place to place, they at last found a settled abode at Heidelberg, where Grunthler received from the Elector Palatine an appointment in the university Olympia, ever thoughtful for the misfortunes of others, made it her first care to seek a servant among her fellow-sufferers, the refugees from Schweinfurth. Her own heaviest loss was that of her precious library and the greater part of her manuscripts. Her literary friends sent her presents of books to replace those lost in the burnt city, and she employed her own leisure in transcribing her lost poems from memory. Here in peace and quiet and religious liberty, in the beautiful city by the Neckar, she could have lived happily enough with her beloved and devoted husband. But the shocks she had undergone had determined her constitution, and consumption had set its insidious touch on her frame. So long as her failing strength permitted, she continued to write loving letters of Christian cheer and encouragement to the Ferrara friends still suffering for their faith. To her old friend and teacher, Celio Carione, she wrote, with a last effort, that he must not grieve when he should hear the news of her death; "for I know that my life itself will only begin after death, and I wish to be dissolved and be with Christ."

Her husband, left so desolate by her death, describes it with a tender eloquence which shows a soul worthy of the wife he had won. "When she was almost dying, waking a little out of sleep, I saw her look pleased and smile softly. 'I saw just now,' she said, 'a quiet place filled with the fairest and clearest light.' When she could speak no more, through weakness, 'Courage,' I said 'dear wife; in that fair light you will dwell.' Again she smiled and nodded her head. A little while afterward she said: 'I am quite happy.' When next she spoke, her eyes were already dim. 'I can scarcely see you any longer,' she said, 'but everything seems to me full of the most beautiful flowers.' They were her last words. Soon after, as if overcome by sweet sleep, she breathed forth her soul."

So passed away, in her twenty-ninth year, a woman quite as remarkable in her day and generation as Margaret Fuller was in hers, and as truly a martyr to her zeal for truth as many who suffered a shorter, sharper doom. In enlightened tolerance she was far before many of her contemporaries, whom in simple, earnest piety and love of Christ, she was in no way behind. Here is a passage from the remains of her writings collected by her friend Celio Carione, which would do no discredit to the most enlightened writer in The Christian Union to-day. "About the sacraments I know here is amongst Christians a great controversy which would easily have been settled long ago if men had taken as their counsellor, not their own vanity, but Christ's glory and the good of His Church, which is advanced by concord."

In the quiet old University Church of Heidelberg—a fitting resting-place for her mortal dust—the traveller can still find a plain gray stone, on which, aided perhaps by some wandering ray of sunlight falling amidst the still medieval repose and "dim religious light," he can trace for himself the inscription that records the name, the learning, and the virtues, of the truly noble lady, Olympia Morata.

LONDON SUBURBS.

The suburbs of the metropolis, all of them full of historical and interesting associations, and most of them within the memory of living men full of historical mansions, are fast losing, with their fields and woods, the old and distinctive flavour. Kensington has long since been built over; there are no longer fields at Notting Hill; Shepherd's Bush, in whose thickets the footpads used to lie in wait for those who had escaped the highwaymen of Hounslow Heath, is a

labyrinth of mean streets and "jerry-built" houses. On the south side London has spread itself out for fifteen miles across the Surrey hills. There is little left of the sweet rusticity of Dulwich; Clapham and Wimbledon have their commons still, but they are now great towns; Forest Hill has lost its forest, and Penge its hanging woods. On the west there are houses as far as Brentford, Kew, and Richmond; on the east the old village of Stratford-on-the-Avon has become a great town of sixty thousand inhabitants, and the leafy little secluded villages which stand upon the southern edge of Epping Forest are united by rows of mean, hideous, monotonous terraces and villas.

The way in which new suburbs spring up is like the dreams of a Western speculator whose imagination is let loose upon a plotting paper, and month after month the green fields and still villages become more distant from St. Paul's. The tavern which to-day stands in its own grounds, wrapped up in ivy and masses of flowers, where we may escape the noise of the city in rural privacy, may soon be transformed into a vulgar "public," serving pots of washy ale over the counter, and the bowers around it be swept away to make room for shops and cottages.

At one outpost of London is an Elizabethan mansion—real Elizabethan and real mansion—which has a dignity and genuineness about its grandeur not common in these days of veneer and affectation in buildings and nomenclature. It has been the manor for generations, and up to last year it held a position of lofty isolation in its park, where the hawthorns and limes almost hid it from the outside world. But in twelve months it has become an anomaly. New homes, new shops, and a railway have surrounded it. What was country a year ago is now an integral part of the city, and the old manor-house, with its glory unimpaired, has suddenly become an anachronism.—*W. H. Ridgway, in Harper's Magazine for July.*

A SWEDISH SERVANT.

We found her at an employment office, just arrived from Sweden. As I noticed her sunny hair and blue eyes and strong, free step, I thought of what some one said of Jenny Lind: that she ought to have been called the Swedish Luness, rather than the Swedish Nightingale, from the freedom and strength of her bearing. Not able to speak a word of English, she sat looking at me with such confident blue eyes that no one could feel otherwise than kindly towards her, when the world seemed to her such a fair, honest place.

She held out a little book, printed in Swedish and English, by which we were to converse together. I looked it over, and saw that it contained directions, given to servants in their own country, by which they were to conduct themselves. Among other things, they were told to "step softly, move lightly, and desire nothing."

After I came to know more of her intensely social nature, I often wondered how she survived the first few weeks, when we never attempted anything more in the way of conversation than "cup," "plate," etc. At length, in an outburst of desperation, she exclaimed, "I want to talk!" So did we, but the difficulty was how to begin. She solved it herself by asking if we knew George Washington and Benjamin Franklin. We, in return, asked if she knew Linnaeus and Swedenborg, to both of which questions she replied in the affirmative, and also recognized, with delight, a picture of Luther. After this, conversation became easy; she was so very apt and eager. She was soon able to give a little account of her voyage: telling us how she, with a hundred other girls, came as steerage passengers, on a great steamer, and how, in leaving, they sang together the Fatherland song; and how the passengers on the upper deck all clapped their hands, as well they might if the other voices were like hers. They had great luncheon baskets; but she lost hers overboard, in a storm, and also her hat. "Now I must every day say to some one, 'Please give me a little bread.'" In the storm she thought, "By and by I die!" It is wonderful, the courage of these girls, starting alone for an unknown world. Some of her friends in Sweden, she said, thought that to come to America they would have to travel through the earth. But she had been taught other wise at school; taught also to knit, embroider, crochet, and make baskets. The dress she had on she had not only fitted for herself, but had made the woollen cloth for it, and had woven her plaid shawl. She wore generally, on her head a little black shawl. One day she said to me, touching it, "Every woman in Sweden all the same."

She readily understood that we enjoyed hearing about her country, as she took so much interest herself in learning everything possible. She soon began to tell us about the Lapps, as the most curious little people in the world; very short, but wearing tall, pointed hoods, made of reindeer skin. She always talked with great enthusiasm about the "rein," as she called the reindeer: said that if a man had a thousand rein he was rich, that the Lapps travelled about all the time, only lassoing some rein and travelling on to find moss for them, the rein furnishing them with all their food. When they went to church they left their babies outside in little holes in the snow, sewed up in skins. They themselves wore one garment of skin. Swedish babies had a little knit garment, that covered them all over, arms, legs, and feet. Lapp babies were always cold, and the Lapps were very poor. I asked, "Why not come to Boston?" She answered, "Oh, Lapp say Lapland good." She mocked their funny ways of talking, in monosyllables. They could not open their mouths, she said, it was so cold. She used to mock, too, the peasants' walk,—stiff, ungainly strides; crouching as they went along, because it was so cold. It was very different from reading these thin, in the geography to hear them from one who had actually seen them, and touched the little cold Lapp babies.—*Caroline E. Leitch, in July Atlantic.*

It is not difficult to get away into retirement, and there live upon your own convictions, nor is it difficult to mix with men, and follow their convictions; but to enter into the world, and there live firmly and fearlessly according to your own conscience—that is Christian greatness.

REFORMS UNDER ALEXANDER II.

The reaction which had set in since the withdrawal of the restrictions imposed by Nicholas was complete. Not only was the censorship no longer exercised with anything approaching rigour—a negative change which had the effect of calling into existence journals innumerable, nearly all of an extreme liberal tendency—but police supervision was now so inadequately performed that secret printing-presses, all used for revolutionary purposes, could be established in the very heart of St. Petersburg. It was in 1861 and 1862 that the first numbers of the revolutionary print called *Land and Liberty*, and of another called *Great Russia*, were produced, and circulated from hand to hand, and that revolutionary proclamations were for the first time printed, and posted up at night on the walls of the public buildings. The prohibition enforced by the censorship of Nicholas's time against all foreign books of a political and philosophical character had been removed with such success that volumes which had one out of Russia would consider dangerous, but which had really the effect of exciting and inflaming the inexperienced Russian mind, were introduced in large quantities. Buckle and Mill were much read in Russian translations. *Mill on Liberty* appeared in two versions, one of which was enriched by notes from the translator, who pointed out that Mill's notions on the subject of freedom were meagre, and not sufficiently advanced.

The first half-dozen years of the reign of the Emperor Alexander formed a period less of reform than of relief. It was not until February, 1861, that, after a long and painful process of elaboration, the reform known officially as "law for the amelioration of the condition of the peasantry"—in other words, the emancipation of the serfs—was proclaimed. Meantime the precise constitution of the contemplated district and provincial assemblies for the management and regulation of local interests had not yet been decided upon, while the institution of open tribunals, with oral evidence and the jury system, existed only as a project fully entertained. But the newspaper press had already been placed in quite a new position, and the censorship was exercised with a very light hand, both in regard to publications issued in Russia and to those introduced from abroad.

The universities, too, had been thrown open to all who could or who could not afford a few shillings a term in the shape of fees; for a fund had been established by the richer students, aided by the professors, to which persons unconnected with the universities were allowed and even encouraged to contribute, in the interests of those for whom the almost nominal charges made by the university authorities were nevertheless too high. Exhibitions and scholarships were founded for their benefit; and the actors and actresses, singers and musicians, of the capital were expected, and indeed required, to give entertainments in aid of the poor students' fund, which it became so much the fashion to support that the poor student seemed at one time on the point of himself becoming fashionable.—*H. Sutherland Edwards, in Harper's Magazine for July.*

A PORTRAIT OF JOHN BROWN.

The frontispiece of the July "Century" is an engraving of a portrait of John Brown in the prime of life, and without beard, which Mr. Whittier and Mrs. Brown heartily commend as a likeness. Frank B. Sanborn, who defends Brown against the southern view of ex-Congressman Boteler's recollections—both articles being in the July number of the magazines—says of the portrait: "I knew John Brown well. He was often at my house, and at the houses of my friends, and I travelled with him for days. He was what all his speeches, letters, and actions avouch him—a simple, brave, heroic person, incapable of anything selfish or base. The higher elements of his character are well seen in the portrait which accompanies these pages. There were darker and sterner traits which fitted him for the grim work he had to do, and which are better shown in his bearded portraits, and in some which I possess, taken in the year 1857. But the face that here looks out upon us bespeaks that warm love for God's despised poor which was his deepest trait, and that noble disregard of everything but justice which distinguished his every action. But above and beyond these personal qualities he was what we may best term a historic character; that is, he had, like Cromwell and Spartacus, a certain predestined relation to the political crisis of his time, for which his character fitted him, and which, had he striven against it, he could not avoid. Like Cromwell and all the great Calvinists, he was an unquestioning believer in God's fore-ordination and the Divine guidance of human affairs; but he was free from the taint of guile that disfigured Cromwell's greatness. Of course, he could not rank with Cromwell or with many inferior men in leadership; but in this God-appointed, inflexible devotion to his object in life he was inferior to no man, and he rose in fame far above more gifted persons because of this very fixedness and simplicity of character."

THE PETROLEUM FIELDS OF THE WORLD.

The relative importance of the oil fields of the world are succinctly stated as follows in the July "Century," by E. V. Smalley, in his graphic and fully illustrated article on "Striking Oil": "Nearly all the petroleum that goes into the world's commerce is produced in a district of country about a hundred and fifty miles long, with a varying breadth of from one to twenty miles, lying mainly in the State of Pennsylvania, but lapping over a little on its northern edge into the State of New York. This region yielded, in 1881, 26,950,813 barrels, and in 1882, 31,398,750 barrels. A little petroleum is obtained in West Virginia, a little at various isolated points in Ohio, and a little in the Canadian Province of Ontario. There is also a small field in Germany, a larger one, scantily developed, in southern Russia, and one still larger, perhaps, in India. The total production of all the fields, outside of the region here described, is but a small fraction in the general account, however, and has scarcely an appreciable influence upon the market.

Furthermore, the oil of these minor fields, whether in America or the Old World, is of an inferior quality, and so long as the great Pennsylvania reservoir holds out, can only supply a local demand in the vicinity of the wells."

THE WILD BIRD'S SONG.

WHAT is it that the wild bird says?
Come listen to his song:—
"Sweet, love is of the summer time,
And summer is not long,
"The blossom fades upon the bough
Before the month of June.
And when at last the red rose comes
She carries but a moon.
"Come while the earth is glad and green,
We'll build our nest together;
For love is of the summer time,
And cannot bide foul weather."

O, sweetheart! listen, listen well,
Unto the wild bird's song:—
"Sweet, love is of the summer time,
And summer is not long."

The May is white upon the hedge,
Why should we longer tarry?
When hedge-rows bloom and wild birds nest,
Then is the time to marry.

E. A. M. in July Century.

SIX HUNDRED FEET UNDERNEATH NEW ORLEANS.

In his graphic account of "Flood and Plague in New Orleans," which is profusely illustrated in the July "Century," George W. Cable describes as follows the geological formations underneath the city as was ascertained in boring an artesian well: "The alluvial surface deposit is generally two or three feet thick, and rests on a substratum of uniform and tenacious blue clay. The well in Canal street found this clay fifteen feet deep. Below it lay four feet more of the same clay mixed with woody matter. Under this was a mixture of sand and clay ten feet thick, resembling the annual deposits of the river. Beneath this was found, one after another, continual, irregular alternations of these clay strata, sometimes a foot, sometimes sixty feet thick, and layers of sand and shells and of mixtures of these with clay. Sometimes a stratum of quicksand was passed. At five hundred and eighty-two feet was encountered a layer of hard pan; but throughout no masses of rock were found, only a few water-worn pebbles, and some contorted and perforated stones. No abundance of water flowed. The continual alternations of tough clay and loose sand and shells in such variable thicknesses gave a clear illustration of the conditions of delta soil that favour the undermining of the Mississippi banks and their fall into the river at low stages of water, levees being often carried with them."

ARTHUR AT CHURCH.

The following episode of President Arthur's recent trip to Florida has just come to light through the Washington "Critic." While in the quaint old town of St. Augustine, the President and Secretary Chandler arranged to attend service on Sunday morning at a coloured church. When the deacons of the church became aware that such distinguished people were to be present, the front row of seats was reserved for them, to which they were escorted with due form and ceremony. The minister threw all of his available muscular eloquence and earnestness into the prayer with which he opened the service, and then arose and announced that "dis congregashun will jine in singin' de gud ole hymn, 'Bring forth dat ryal diadem.'" The congregation arose, led by the President's party, and the gray-topped preacher, after nervously adjusting his spectacles, repeated from the hymn-book in a clear voice:

"Bring forth dat ryal diadem
And crowd Him Lord of all."

Each couplet was repeated by the divine and then sung by the congregation until the entire hymn had been completed, and those who were present declared that President Arthur's voice was heard above all the congregation, ringing out the inspiring words of "Dat gud ole hymn."

GOOD ADVICE TO YOUNG MEN.

President Porter, of Yale, recently gave this sound and wholesome advice to the students: "Young men you are the architects of your own fortunes; rely on your own strength of body and soul. Take for your star self-reliance. Inscribe on your banner, 'Luck is a fool, Pluck is a hero.' Don't take too much advice, keep at the helm and steer your own ship, and remember that the art of commanding is to take a fair share of the work. Think well of yourself. Strike out. Assume your own position. Put potatoes in a cart, go over a rough road, and small ones go to the bottom. Rise above the envious and the jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the levers that move the world. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be civil. Read the papers. Advertise your business. Make money and do good with it. Love your God and fellow-men. Love truth and virtue. Love your country, and obey its laws."

THE Bishop of Ripon is at present laid aside by overstrain of mind and body. His medical advisers have hopes that Dr. Bickersteth will recover. The Bishop is to be assisted in the work of the diocese by Bishop Ryan, formerly of the Mauritius, and Bishop Hellmuth, formerly of Huron, Ontario.

BRITISH AND FOREIGN NEWS.

THE Malagassy envoys will shortly return to Madagascar. GERMANY has twenty universities, with a total of 25,520 students.

PROMINENT hotels at Cape May charge \$10 a week board for pet dogs.

GENERAL SIR WILLIAM KNOLLYS, retired, is dead. He was born in 1797.

THE statue of Lafayette at Burlington, Vt., was unveiled in presence of 10,000 people last week.

PROF. A CAMPBELL FRASER of Edinburgh received the honorary degree of D.C.L. at the Oxford Commemoration.

THE appeal of Bontoux and Feder, officers of the Union Générale, from their sentences of two years' imprisonment has been rejected.

STEPHEN ALEXANDER, LL.D., Emeritus Professor of Astronomy at Princeton College, died last week, after a lingering illness, aged 76.

THE peasant who refused to betray the Pretender after Culloden, although £30,000 was offered as a reward, was hanged for stealing a cow.

THE Rev. Dr. Rentoul, is the father of the Irish Presbyterian Church, having been upwards of fifty years in the ministry. The veteran has four sons in the pulpit.

IN three of the four universities of Switzerland there are fifty-one female medical students. Basle is the only one of the four at which there are no ladies studying medicine.

THE amount spent for intoxicating liquors in the United States last year was 750,000,000 dollars. The value of all the church property in the States is but 354,000,000 dollars.

THREE thousand families have been driven from their homes and six thousand head of cattle and other stock drowned by the recent floods on the Mississippi near St. Louis.

THIRTEEN town councils in Scotland have already followed the lead of the Convention of Burghs by adopting petitions in favour of the extension of the franchise to duly qualified women.

THE Mayor of Jersey City, has vetoed the ordinance raising the license fee from \$25 to \$50. It is understood that all the better class of liquor dealers in that city were in favour of the increase.

DUDLEY H. NORRIS, a Wall street lawyer, has begun a suit in the Kings County Supreme Court to Compel the Trustees of the Hanson Place Baptist Church to reinstate him as a member of that society.

THE Church Association is prosecuting an application before Lord Penzance to deprive Mr. Mackonochie of all his ecclesiastical promotions within the province of Canterbury; and the Archbishop has indicated his intention to grant their request.

THE number of Presbyterians or Calvinistic Methodists in Wales, at the last time of reckoning was 119,000, and the increase during the last ten years is at the rate of twenty-eight per cent., whilst the increase in the population was only twelve per cent.

THE Town Council of Glasgow has refused an offer of £30,000 for St. George's Church, a price equivalent, it seems, to £42 11s. per square yard. The sites of some buildings in the neighbourhood are valued at from £86 to £150 per square yard.

REV. DR. MACDONALD of North Leith, ex-moderator of the Free Assembly, has been presented at a largely-attended meeting in Edinburgh with an illuminated address, and a deposit receipt for £3,450, in recognition of his long and valuable services to the Church.

AT the recent yearly meeting of the Society of Friends in England, Francis Frith said he believed the time had come for the Society to consider whether it should not give up the practice of drinking strong drink altogether. This declaration was received with loud applause.

THE Congregationalists, Wesleyans, and Baptists of Wales together number 215,000, and the increase during the last ten years was at the rate of thirty-four per cent. The Non-conformists have 3,000 places of worship in the principality, and their annual collections amount to £400,000.

THE vicar of Monmouth has greatly scandalized his parishioners by omitting portions of the burial service at the funeral of an ex-mayor of the borough, who was also a churchwarden and member of the choir. He would not permit the body to be taken into the church. He defends himself by stating that "drink is the curse of the place."

THE Bishop of Sodor and Man says that the first feeling of thankfulness for the Salvation Army as an instrument to evangelize the masses has been "altogether dispelled." Their ignorance of Scripture, their irreverence and utter profanity "declare them to be totally unlike that holy blessed ministry of love which is set before us in the Gospel."

PROF. MILLIGAN was one of the speakers at the curiously composite gathering held at the Freemasons' Tavern under the auspices of the English Church Union to denounce the Marriage with a Deceased Wife's Sister Bill. Lord Shaftsbury, declared that it was "his duty to resist the measure at any hazard, even to the extinction of the House of Lords."

THERE is a fine dog which regularly attended the Established General Assembly for many years. Nobody knows whose property he is, but the dog evidently knows the kirk. Dr. Tulloch, recognizing an old friend, bent down and patted the sagacious animal, saying, "Well, my man; you at all events, are still a member of the Established Church."

PROF. BLACKIE has repented heartily of writing an article in the "Saturday Review" sneering at Highland piety, for which he got two guineas a column. To make the best compensation in his power he wrote the sonnet entitled "A Highland Communion." He also gave the six guineas, the wage of the three columns, to the wife of a Highland minister to be distributed among the poor of the parish.

MINISTERS AND CHURCHES.

THE Orillia "Times" gives an interesting historical sketch of the rise and progress of the Presbyterian church at Uptergrove.

THE Rev. Mr. Brown was presented with an address and purse of money by both south Luther and Luther village Presbyterian congregations previous to his leaving for Ohio U. S.

REV. DR. COCHRANE, of Brantford, expects to visit the Lake Superior stations, Winnipeg, and the churches on the Pacific Railway to end of the track, in the month of August, in connection with the missions of the Church.

THE Presbyterians of London South have resolved to proceed with the erection of a church on the corner of the Wortley road and Bruce street, over \$7,000 having been subscribed. An edifice to seat 450 persons will be erected on the lot named.

THE Rev. David Mitchell, Belleville, preached at Norwood on a recent Sabbath. He occupied the pulpit in the Presbyterian church, and in the evening that of the Methodist church. On both occasions he delivered eloquent and impressive sermons.

REV. R. TORRANCE, Guelph, wishes it to be known that he has withdrawn from the committee on the Distribution of Probationers. Those having business with the committee should correspond with the Rev. R. J. Laidlaw, Hamilton, the present convener.

THE "Evangelical Churchman" contains a letter from the Librarian of Wycliffe College, in which it is stated that Mr. S. H. Blake undertakes to present a copy of "The Life of Dr. Duff" to the Episcopal ministers of the Diocese of Toronto who may desire to possess that most interesting work.

THE sacramental services, in connection with the First Presbyterian Church, St. Mary's, were held on Sunday week. The Rev. Mr. McAlpine was assisted on Friday, by the Rev. Mr. Campbell, of Granton, and on Sunday by the Rev. Dr. Moore, of Ottawa, and Rev. K. Junor, returned missionary from Formosa.

THE St. John "Telegraph" says: Rev. Mr. Gray, who for so many years has been connected with the Presbyterian church of Sussex, N.B., has tendered his resignation. Mr. Gray has been a faithful minister and an active worker in all good things, as well as a good and valuable member of the community, and should his resignation be accepted it will be regretted by church-going people of all denominations.

ON Tuesday evening, 26th ult., the congregation of Knox Church, Cannington, met for the purpose of presenting a farewell token of their respect and esteem to the retiring pastor, the Rev. Joseph Elliott. A purse containing a sum of money and an excellently worded address, expressive of deep regret at his retirement from the active duties of the pastorate, warm personal esteem for him, earnest well-wishes for the members of his family, and the hope that he may still be able to render efficient service for the cause of the Master. Mr. Elliott has taken up his residence in Toronto. His address is 33 Howard street.

LAST week the Rev. George Flett addressed a public meeting in the lecture-room of St. Andrew's Church, under the auspices of the Women's Foreign Missionary Society. The chair was occupied by Rev. D. J. Macdonnell. Mr. Flett, who is a native Indian, has been engaged in the missionary work of the Presbyterian Church among his people in the North-West for the past seventeen years, having been instrumental in starting the various missions in the Fort Pelly and Edmonton districts in 1866 and since that time. He gave a vivid picture of the difficulties and successes of the work, relating many instances of hardships which had occurred in his experiences, and giving an outline of the progress and present standing of the missions. He speaks with great earnestness, and his listeners all felt the power of an eloquence which had wrought such beneficial results. Rev. Mr. Junor, who has laboured in the Chinese missions, also addressed the meeting and gave an interesting description of the manners and customs of the people of the Celestial Empire, as well as an epitome of the extent and success of the work there.

THE corner-stone of the new Presbyterian church in Thorold was laid, with appropriate ceremony, by the Rev. Dr. Gregg, of Knox College, Toronto, on the evening of Monday, the 25th ult. The Rev. Mr. Lundy, of Liverpool, England, and the Rev. C. D.

McDonald, the pastor of the Thorold congregation, also took part in the services of the occasion. After the stone was duly laid a copy of the "Globe," "Mail," PRESBYTERIAN, Welland "Tribune," Thorold "Post," and "Presbyterian Record," and one of each of the several current copper and silver Canadian coins being sealed up therein, the assemblage of people, which was large, considering the rather unpropitious state of the weather, gathered in the old church, where the Rev. Dr. Gregg delivered a clear, terse, and impartial address on the principles, polity, and doctrines of Presbyterianism. The Rev. Mr. Lundy followed with a brief, pithy, and practical address that was both interesting and instructive. The new church, designed by Mr. W. R. Gregg, Toronto, is to be altogether built of stone. It is 50 x 70 feet. When completed it will seat about 500 people, and will cost about \$10,000.

FRENCH EVANGELIZATION.

ANNUAL COLLECTION—SABBATH JULY 15, 1883.

The following circular has just been issued:—

DEAR SIR,—By appointment of the General Assembly the annual collection for the French Evangelization Scheme takes place on Sabbath, 15th July.

Fifty-six missionaries were employed by the Board during the past year. Seventeen of these were Colporteurs who distributed 2,598 copies of the Word of God and about 26,000 French tracts. Thirteen Mission day schools, with 19 teachers and 533 pupils, are maintained in connection with the work of the Board. Seventy-six preaching stations are regularly supplied, a number which can be greatly increased did the means permit. The estimated amount required for the current year is \$35,000.

This is the first of the annual collections for the schemes of the Church during this ecclesiastical year and in order that it may not be crowded out or interfere with any other it is of great importance that it be taken up in all congregations and mission stations on the Sabbath appointed—15th July.

Owing to unfavourable weather and other causes a Sabbath collection is often a very trifling amount. We therefore take the liberty of asking you, if there is no missionary association in your congregation, to have all the families in your charge personally waited upon for a subscription towards the French Evangelization Scheme. In every case where this is done the amount received is greatly increased. Will you kindly oblige by personally seeing that this is done. If desired, blank subscription sheets will be furnished on application to the Secretary.

We send you herewith a copy of the annual report, as also one to the superintendent of your Sabbath school, which please hand to him.

The General Assembly at its meeting just closed adopted the following resolution:

"That for the purpose of cultivating the missionary spirit among the young, all sessions and superintendents be required to see that the schools under their charge give something, however little, to the missionary enterprises of the Church."

Soliciting your cordial co-operation in securing a liberal contribution from your congregation and Sabbath school.

Yours faithfully,
D. H. MACVICAR, D.D., LL.D.,
Chairman.

ROBT. H. WARDEN,
Secretary-Treasurer.

260 St. James St., Montreal, 28th June, 1883.

P.S.—Students and other missionaries will kindly oblige by attending to the collection and subscriptions in the several stations at their respective fields. As all mission stations are enjoined by the General Assembly to contribute to the scheme, it is earnestly hoped that the missionaries will personally see that the matter is at once attended to.

In vacant congregations the elder to whom the circular is sent should see to the collection and subscriptions being made and forwarded without delay to the Treasurer of the Board.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: Widow's Mite, Roslin, for Foreign Mission, Formosa, \$10; James Warren, per Rev. J. L. Murray, P.L.S., for Foreign Mission, Formosa, \$20; J. G. P., Binbrook, Home Mission, \$3; J. A. M., Tiverton, for Home Mission, \$5; Mrs. James Whimster, High Bluff, for Home Mission, \$2, Foreign Mission, \$2, French Evangelization, \$1.

BOOKS AND MAGAZINES.

FRANK LESLIE'S SUNDAY MAGAZINE. Edited by T. De Witt Talmage, D.D. (New York: Mrs. Frank Leslie.)—The "Sunday Magazine" for July presents a large budget of varied and excellent reading. In connection with the "Religious Denominations of the United States" the question "What is the Anglican Church?" is discussed by the Rev. Dr. F. C. Ewer in a tone so high churchly that it savours of bigotry. Lieut. Schwatka, of Arctic fame, writes on a subject with which he is perfectly conversant "Among the Natives of the North." "Justice Warren's Daughter," a continued story, advances in interest, as does Edwin De Leon's "The American Pilgrim in Palestine." There is a great variety of miscellaneous reading suited for old and young in this cheap popular magazine. It is profusely illustrated. There are several engravings of superior excellence in the present number.

THE PULPIT TREASURY. Edited by J. Sanderson, D.D. (New York: E. B. Treat.)—This is the latest but not the least worthy claimant for a place in the rank of magazines chiefly designed for those in the active work of the Gospel ministry. Its contents are specially adapted for their benefit. In its pages will be found something calculated to be useful in every department of ministerial work. The three principal sermons appearing in the June number are by Drs. Richard S. Storrs, H. C. Potter, and O. H. Tiffany. Contributions are made by Drs. Ormiston, Buckley, and Hitchcock. In addition, there is a large variety of useful selections having a direct bearing on pulpit work. A special feature of the "Pulpit Treasury" is its adherence to scriptural doctrine; it is intended to promote evangelical teaching. Each number also contains two illustrations. Those in the present issue are, a life-like portrait of Rev. R. S. Storrs, D.D., of Brooklyn, and a view of Trinity Church, New York. From the excellence of its contents and the object it seeks to advance, "The Pulpit Treasury" deserves a wide circulation.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls.)—This serial is conducted with marked ability. The present number is one of the best that has yet appeared. Men of distinct individuality in all sections of the Christian Church are represented in its pages. "Things Which Cannot be Shaken," by Rev. Joseph H. Rylance, D.D., is the opening sermon of the July issue. A sermon, also in full, by Canon Farrar on "The Condition of Natural Greatness" is given. Suggestive outlines of discourses on "God's Hand Working in Human History," by Richard S. Storrs, D.D.; "Spiritual Gifts," by Dean Gekw of Ulm; and "A Father's Love," by Adolph Saphir, D.D., will be found valuable. Contributions in Homiletics are: by Rev. D. C. Hughes "Homiletical Studies in the Book of Hebrews"; "The Homiletical Value of the Revised Version, No. II," by Philip Schaff, D.D.; and "Commentary on the Epistle of James, No. IV," by William Ormiston, D.D. The fourth of a series of papers in the "Best Methods of Preaching and Sermonizing" is by John P. Newman, D.D., J. A. M. Chapman, D.D., and John E. Cookman, D.D., Dr. Talbot W. Chambers continues his valuable series on "Misquoted Scriptures"; "Truth from an Enemy," by David H. Wheeler, LL.D., contains sensible reflections on the recently published essays of George Eliot. The rest of the number is made up of valuable material to those for whom this excellent publication is specially designed.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Though the "Atlantic Monthly" does not indulge in the luxury of pictorial illustration it is none the less attractive on that account. The number opens with the chapters of a story that promises to become very interesting. It is entitled "A Roman Singer." Its author is F. Marion Crawford who possesses an excellent literary style. O. B. Frothingham's discourses "On Some Phases of Idealism in New England"; "En Province" is the first of a series of most readable descriptive papers by Henry James. The next contribution, also of a descriptive character is on "Oxford in Winter" by Harriet Waters Preston. George Francis Lathrop tells a good story of which the title is "Newport." "Boomtown," by Frank D. Y. Carpenter, hits off a state of things not altogether strange to Canadian readers, while Arthur Blake Ellis discusses in a more serious vein the subject of "Municipal Extravagance." The second instalment is given of Richard Grant's contribution on "Mr. Washington

Adams in England." "Sylvan Station" is a capital story well told by Caroline E. Leighton. A good discriminative article, anonymous, discusses "American Fiction by Women." Poetry is well represented in the present number of the "Atlantic." There are several other minor articles based on recently published works. The July number makes an excellent beginning of the fifty-second volume of the old established favourite magazine, "The Atlantic Monthly."

HARPER'S MAGAZINE. (New York: Harper and Brothers.)—"Harper's" this month presents a charming frontispiece. It is an exquisite engraving of Mr. F. S. Church's, "The Witch's Daughter." The conception of this aerial design is unique. The first article is on "A Famous London Suburb," by William H. Rideing, profusely illustrated. It is followed by a paper containing fourteen illustrations on "Conventional Art," by Alexander F. Oakey. H. Sutherland Edwards continues his interesting historical sketches of the Romonoffs begun in the previous number. Excellent portraits of members of the reigning family accompany the present paper. William L. Stone plays "The Declaration of Independence on a New Light." "The Second Generation of Englishmen in America," with characteristic illustrations, is the subject of T. W. Higginson's paper. The story of Chatterton is well told by John H. Ingram. Olive Logan is the author of a descriptive paper on "Cincinnati." Several of the illustrations accompanying this paper are remarkable for their accuracy and the beauty of their finish. The live question, "The Education of Women" is discussed by George Cary Eggleston. A contribution that will be read with interest, though its merits are sufficient to entitle it to a careful perusal, on account of its author, "Political Honours in China," by a Chinaman, Wong Chin Foo. He writes thoughtfully in good English. Poetry and Fiction receive their due place in the contents of "Harper's" for July. The customary departments are as varied and attractive as usual. The readers of "Harpers" will be greatly pleased with this number.

THE CENTURY. (New York: The Century Company.)—On turning over the pages of the July number of this universal favourite, the first thing on which the eye rests is the calm, serious face of John Brown the hero of Harper's Ferry. Two articles refer to the important part in history borne by the man who initiated the war that ended in the overthrow of American slavery. E. V. Smalley under the title "Striking Oil" gives a full description of the Pennsylvania oil region and what is most interesting in connection with that remarkable industry. The illustrations accompanying this paper are very realistic. James Herbert Morse writes well on "The Native Element in American Fiction." A second contribution by E. V. Smalley is "The Philadelphia Committee of One Hundred." There is an article on "Anthony Trollope" by Henry James. The portrait of the deceased English novelist is very natural, but it cannot with justice be said to be beautiful. Mrs. Schuyler Van Rensselaer writes a short but enthusiastic paper on the famous Dutch painter Frans Hals. "Flood and Plague in New Orleans" is George W. Cable's contribution to this month's number of "The Century." "Old and New Roses" and "Black Bass Fishing" are timely topics, beautifully illustrated. Several of Emerson's "Early Letters" are given, and General Charles P. Stone contributes a paper on "Washington on the Eve of the War." In lighter reading the present number is very attractive. "Nights with Uncle Remus," the continuation of "A Woman's Reason." "The Legend of Padre Jose" will afford enjoyable and recreative reading. The poetic contributions are numerous, and several of them are of high merit. There is a garland of "Summer Songs." The Open Letters and Bric-à-Brac possess their usual interest. In quantity, quality, and general attractiveness, "The Century" maintains the high place it has won for itself in American literature.

HANDBOOK OF THE PRESBYTERIAN CHURCH IN CANADA. Edited by Rev. A. F. Kemp, LL.D., Rev. F. W. Farries, and J. B. Halkett. (Ottawa: J. Durie & Son.)—The accomplished editors of this work have done the Presbyterian Church in Canada an important service. It presents in short compass a mass of information relating to the Presbyterian Church, thoroughly reliable and easy of access. In well compacted form, it gives an account of the Constitution, Colleges, Ministers, Missions, Benevolences, Statistics, and Miscellaneous Decisions on important matters that have been before the General

Assembly since the Union in 1875. It has been the aim of the editors to present the main facts from the most authentic sources. The digest of the minutes of Assembly is most admirable, being clear and concise, without omitting anything that is essential, and without inserting anything irrelevant to a lucid and intelligible comprehension of the distinguishing characteristics of the Church's progress from the Union till the present time. The same is true of the other sections of the work. The condensed biographies of ministers are good, but they are incomplete. This, however, is not the fault of the compilers. They have made the best use possible of the sources of information open to them. The meagreness in detail is accounted for by the paucity of material placed at their disposal. A second edition, which will no doubt soon be called for, will present this part of the book in more ample form. There is an omission which a sense of duty impels us to note. A work of this kind, though confining its scope for the most part to what is official, might have allowed sufficient latitude for the mention of serials published under the auspices of Presbyterianism. The "Presbyterian Record" is mentioned in a casual way in an extract minute, but there is no recognition of the "Presbyterian Witness," published at Halifax, and no reader could learn from the pages of the "Handbook" that such a journal as THE CANADA PRESBYTERIAN was in existence. Communications from the editors of the "Handbook" have graced these columns in the past, and it is hoped will do so in the future. The omission, to which reference is made, is due to a mere oversight—nothing else. This, however, is a venial fault. The book will be found most useful to every Presbyterian who takes an intelligent interest in all that relates to the Church in Canada. For handy reference it has no equal. It will speedily find its way into every minister's library. It is to be hoped that it will meet with a measure of success far beyond the most sanguine expectations of its compilers.

RECEIVED.—"Our Special," published by the Railway Committee of the Toronto Y.M.C.A.—"The Prize List of the Industrial Exhibition Association of Toronto."—"The Lessen of Statistics; or, Facts and Figures on the Temperance Question." By Rev. R. Wallace. (Toronto: S. R. Briggs.)

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 15, } THE PLAINS OF JERICHO. { Joshua 5: }
1883. } } 10-15: 6: 1-5.

GOLDEN TEXT.—"By faith, the walls of Jericho fell down after they were compassed about seven days."—Heb. 11: 30.

CENTRAL TRUTH.—Faith in God conquers the strongholds of His enemies.

CONNECTION.—After the people were all passed over Jordan, Joshua commanded the priests to come up with the ark. It was the 10th day of the first month—four days before the Passover. They encamped at Gilgal, and erected a memorial with twelve stones from the river. All the kings of the country feared when they heard of Jordan drying up. Circumcision having been strangely neglected, the people were now directed to observe it.

NOTES.—Gilgal—rolling: the first camping ground of the Israelites after crossing the Jordan. It continued to be the camp of the children of Israel during the war and after. (Josh. 10: 6, 9, 43; 14: 6.) Later it was where Samuel judged the people (1 Sam. 7: 16) and offered sacrifices (1 Sam. 10: 8), and where Saul was crowned. (1 Sam. 11: 15.) It was from five to ten miles north of Jericho. Jericho: a rich, strong and walled city on the Jordan, six miles north of the Dead Sea. Gold and silver, brass and iron were found there, besides cattle. It carried on commerce with Babylon, and purchased textures in that great city. (Josh. 7: 21.) It was once called "the city of palms." (Deut. 34: 3.) At Jericho Jesus brought salvation to Zaccheus, the publican, and gave sight to blind Bartimeus. (Mark 10: 46.) Joshua burned and pronounced a curse upon the city. Jesus entered it, not to destroy, but to heal. Canaan: now Palestine; so called when Abraham first entered the land (Gen. 12: 5), and because the descendants of Canaan inhabited it.

I. A NEW BEGINNING.—Ver. 10.—Encamped at Gilgal: this was about six miles west of Jordan, and less than two miles of Jericho. In the East, the presence of water determines the location of camps and cities. Gilgal is often afterward mentioned. The Tabernacle remained here till it was removed to Shiloh. Kept the Passover: we do not read of the Passover having been observed since the people were at Sinai, thirty-nine years before. It was indeed making a new beginning in their religious life! Let us too remember our vows, and plead God's promises. Plains of Jericho: the valley was of considerable width, and of extreme productiveness; with a tropical climate.

Vers. 11, 12.—Eat of the old corn: generally rendered simply "corn;" that is grain. Parched corn: grain roasted in the ear. It was harvest; and new-ripened grain was in abundance. The manna ceased; they had eaten it for forty years; but God never gives a blessing that is not needed. It was not necessary to give them a fruitful land, and a miraculous supply of food both.

II. THE CAPTAIN OF THE LORD'S HOST.—Ver. 13.—Was by Jericho: Jericho was the key to Palestine from the S. E., commanding the two principal passes—one to Jerusalem, and the other to Bethel and Ai. There stood a man: Jehovah in human form. With a sword drawn: see Numbers 32, where he thus appeared to Balaam. Is it not wonderful that the same Son of God, who died for our sins on Calvary, also led the hosts of Israel, and often manifested his presence in Old Testament history? Art thou for us: it makes a great difference whether the Lord comes to punish us, or to help us! Joshua's conscience would tell him that, unworthy as he was, he was trying to obey God; and therefore this visit must be in mercy, not in wrath.

Ver. 14.—As Captain of the host of the Lord am I now come: the "host of the Lord" Christ is often spoken of as having hosts of angels with Him. (Matt. 25: 31, etc.) In their war against the idolatrous Canaanites, they should have heavenly power and might on their side. So David often speaks of God "casting out the heathen" to make room for Israel. This visit must have inspired Joshua with confidence that God was with them in their endeavours; for there was no retreat open to them now! and also with reverence—for he would now place the Divine Captain where Jonathan placed David, "Thou shalt be king over Israel, and I shall be next unto thee." (1 Sam. 23: 17.) Fell on his face to the earth: as soon as he knew who his glorious visitor was, he fell down and worshipped Him. Notice, in several places, how saints and angels refuse worship. (Rev. 22: 8, 9, etc.)

Ver. 15.—Loose thy shoe from off thy foot: see the same direction to Moses at the burning bush. (Ex. 3: 5.) For the place whereon thou standest is holy: as with us the head is uncovered in worship, so in the East the shoes must be taken from the feet. This direction shows that the person speaking was higher than a mere angel.

III. HOW TO SUCCEED.—Chap. 6. ver. 1.—Straitly shut up: the Israelites were so near Jericho, that it was "invested" or "blockaded." The inhabitants acted entirely on the defensive. We do not know how strong the place was; but no doubt it had good solid stone walls.

Ver. 2.—The Lord said unto Joshua: notice, that the Captain of the Lord's host is now called Jehovah, "The Lord." Jehovah was a name never given to any but God. I have given: it was God who gave them the victory; and gave them the whole land.

Ver. 3.—Compass the city: Go round it. Six days: They were thus to do, for six days in succession.

Ver. 4.—Bear before the ark seven trumpets: Though the men were armed, the procession was a peaceful one. Not a word was said. (Ver. 10.) The seventh day: the Jews say this was a Sabbath day. Quite likely. Compass the city seven times: in ancient walled cities, the houses were generally built close together; and the circuit of the city would not be very great. Still, seven times round it, in this religious procession, must have taken all day. And if it was a Sabbath day, the fighting, and the destruction of the city, would be after the Sabbath, which ended at sunset.

Ver. 5.—All the people shall shout: and at that shout the walls should fall down! They believed what the Lord said; and when the time came, "shouted with a great shout." (Ver. 20.) This was faith: see the Golden Text.

PRACTICAL TEACHINGS.

1. They made a good beginning for the new life they were entering, by attending to religious duties. Then they were prepared to go forward!
2. When God gave them corn out of the harvest-fields of Jericho (which was as much God's gift as the manna), they did not need the latter. God who gives the healthy hunger, both bodily and spiritual—gives also the supply!
3. The Captain of the Lord's host is always "for" us, if we are "for" Him!
4. If the "men of war," lacking faith, had refused to shout, the walls of Jericho would not have fallen. So the weakest and youngest soldier there, with the weakest and most trembling voice, could help to take the city! (Ver. 3: 5.)

FAITH'S FIGHT WINS VICTORY.

AT the Free Church Home Mission breakfast Dr. Adam said that recently a minister in a densely-populated district of Glasgow made a personal census, and found that there were 3,466 people without any kind of connection with churches.

EXEMPLIFYING SABBATH DAY.

You are a lover of the Sabbath you say, you want that day kept holy. Well brother, whoever you may be, what are you doing to make it a day of rest, and communion with God? Is it not a fact that you have not shown a good example to your Sabbath breaking neighbour. You complain to him about his Sabbath excursion on the railway, and yet he sees you drive to the country in your own conveyance. You take him to task about his Sabbath paper, and yet he sees you with the latest fiction in your hand on the same day. If you want others to keep the day holy, then be sure that you do so yourself.—*Christian Observer.*

OUR YOUNG FOLKS.

TRUST.

"Trust in the Lord with all thine heart."—Prov. iii. 5.

There's a flutter in the nest
Where the little birdies lie,
And the parent birdies rest
On a bough that's hanging by,
And they say, "'Tis time to fly?"

Then the birdies, full of trust
In their parents who are nigh—
Not because they feel they must—
One by one begin to try,
One by one find they can fly.

Yet it was no simple thing
That the little nestlings tried—
Thus to start with feeble wing
For the world so vast and wide,
Thus upon the air to ride.

Like the birds, too, we may go
Where some danger seems to be;
Yet, if God will have it so,
Well we know that he will see,
And will guard us lovingly.

If we put our faith in Him,
We shall never shrink or fear!
Though the way seem dark and grim,
We may trust our Father dear,
Who is ever, ever near!

"MY MOTHER'S GOD."

At a fashionable party, a young physician present spoke of one of his patients whose case he considered a very critical one. He said he was "very sorry to lose him, for he was a noble young man, but very unnecessarily concerned about his soul, and the Christians increased his agitation by talking with him and praying with him. He wished Christians would let his patients alone. Death was but an endless sleep, the religion of Christ a delusion, and its followers were not persons of the highest culture and intelligence."

A young lady sitting near, and one of the gayest of the company, said, "Pardon me, doctor, but I cannot hear you talk thus and remain silent. I am not a professor of religion; I never knew anything about it experimentally, but my mother was a Christian. Times without number she has taken me to her room, and, with her hand upon my head, she has prayed that God would give her grace to train me for the skies. Two years ago my precious mother died, and the religion she so loved during life, sustained her in her dying hour. She called us to the bedside, and, with her face shining with glory, asked us to meet her in heaven, and I promised to do so. And now," said the young lady, displaying deep emotion, "can I believe that this is all a delusion? that my mother sleeps an eternal sleep? that she will never waken again in the morning of the resurrection, and that I shall see her no more? No, I cannot, I will not believe it." Her brother tried to quiet her, for by this time she had the attention of all present. "No," said she, "brother, let me alone, I must defend my mother's God, my mother's religion."

The physician made no reply, and soon left the room. He was found shortly afterwards pacing the floor of an adjoining room in great agitation and distress of spirits. "What is the matter?" a friend inquired. "Oh," said

he, "that young lady is right. Her words have pierced my soul." And the result of the conviction thus awakened was, that both the young lady and the physician were converted to Christ, and are useful and influential members of the Church of God.

Young friends, stand up for Jesus at all times and in all places, wherever you hear His name reviled, or His counsel set at naught. Rather let the language of your heart be, "God forbid that I should glory, save in the Cross of our Lord and Saviour Jesus Christ."
—*Cheering Words.*

WHAT SIN WILL DO.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul. It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerate one darling sin. Satan will find out the flaw and destroy all of his hopes. The strength of a chain is to be measured, not by the strongest, but by its weakest link, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed; any one of our senses or faculties might admit the foe, yea, our virtues and graces might be the gates of entrance to our enemies. Oh, Jesus, if thou hast indeed bought me with Thy blood, be please to keep me by Thy power even unto the end.—*C. H. Spurgeon.*

SOMETHING FOR CHILDREN TO DO.

There are lessons to learn both at home and at school;
There are battles to fight for thy right;
There is a watch to be kept over temper and tongue,
And God's help to be asked day and night.

There are smiles to be given, kind deeds to be done,
Gentle words to be dropped by the way,
For the child that is seeking to follow the Lord
There is something to do every day.

"I MUST DO MORE FOR MOTHER."

"Is there any vacant place in this bank which I could fill," was the inquiry of a boy, as with a glowing cheek he stood before the president

"There is none," was the reply. "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me," was the answer; "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad which pleased the man of business, and induced him to continue the conversation. He said:

"You must have friends who could aid you in a situation, have you advised with them?"

The quick flash of the deep blue eyes were quenched in the overtaking wave of sadness, as he said, though half musingly. "My mother said it would be useless to try without friends," then recollecting himself, he apologized for the interruption, and was about to withdraw when the gentleman detained him, by asking him why he did not stay at school another year of two, and then enter into business life.

"I have no time," was the instant reply; "But I study at home, and keep up with the other boys."

"Then you have a place already?" said his interrogator, "Why did you leave it?"

"I have not left it," answered the boy, quietly.

"Yes; but you wish to leave it. What is the matter?"

For an instant the child hesitated; then he replied, with half-reluctant frankness:

"I must do more for my mother."

Brave words! talisman of success anywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said, with quivering voice:

"My good boy, what is your name? You shall fill the first vacancy for an apprentice that occurs in the bank. If, in the meantime, you need a friend, come to me. But now give me your confidence, Why do you wish to do more for your mother?"

Tears filled his eyes as he replied:

"My father is dead, my brothers and sisters are dead, and my mother and I are left alone to help each other; but she is not strong, and I want to take care of her. It will please her, sir, that you have been so kind, and I am much obliged to you."

So saying the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine to the busy world he had so tremblingly entered.—*S. S. Times.*

"CAN'T LEAVE HIM ALL OUT."

A mother had taught her little girl to pray for her father. Suddenly that father was removed by death. Kneeling in her sorrow at her mother's side at evening, the child hesitated, her voice faltered, and, glancing into her mother's eyes, she sobbed. "Oh, mother, I cannot leave him all out. Let me say, 'Thank God I had a dear father once,' so I can keep him in my prayers."

How sweetly she honored her father's memory by her tender love!

A CHAIN FROM EARTH TO HEAVEN.

Dr. Guthrie says: "Give me these links: First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though he withholds awhile, he loves to be asked; and fifth, belief that asking will obtain. Give me these links, and the chain will reach from earth to heaven, bringing heaven down to me, or bearing me up into heaven."

The memory of the just is blessed,

SIGNIFICAN SPRING.

A Dissertation upon its advent, and its effect upon mankind.

"The green leaf of the new come Spring."—Shak. Everybody recognizes spring, when it is once upon us, but many persons are not familiar with the exact date of its appearance. Webster, the world-renowned lexicographer, gives us a definition, which may not be inappropriate here. "Spring," says he, "is the season of the year when plants begin to vegetate and rise; the vernal season, comprehending the months of March, April and May, in the middle latitudes north of the equator."

Thomson, in his "Seasons," and Shakespeare, in many of his works, have, perhaps, no peers in describing it, and yet "eternal spring" is freighted with malady, that insidious foe, lurking unseen in the air we breathe. It spreads over the best portions of our land; brings death and disease to thousands; cuts off scores upon scores of our children and youth, as well as our advanced life. A pestilence is attended with little less apprehension, and people everywhere are asking, "What is it?" "Where does it come from?" "What will cure it?"

KIDNEY-WORT AS A SPRING MEDICINE.

When you begin to lose appetite—have a headache, a pain in your side, back, and shoulders; to toss about at night in restless dreams, wake in the morning with a foul mouth and furred tongue; feel disinclined to go about your work, heavy in body and oppressed in mind; have a fit of the blues; when your urine gets scanty or high colored; to suffer with constipation, diarrhoea, or indigestion; have a pasty, sallow face, dull eyes, and a blotched skin;—one or all of these common complaints will certainly be evidences that your liver is disordered, torpid, or perhaps diseased. A bottle of Kidney-Wort is, under such circumstances, a priceless boon to such a person.

Brief assertions of proprietors have come to possess less force than they frequently merit. The cause of this condition of popular skepticism is, in the main, to be found in the fact that charlatanism covers our broad land. Meritorious articles are too frequently found in bad company.

The proprietors of Kidney-Wort always prove all their assertions, touching the merits of their preparations. When we affirm, therefore, that Kidney-Wort is a specific for just such disorders as have been mentioned in this article, the proof, too, belongs to and shall, follow this statement.

A PHYSICIAN'S EXPERIENCE.

Dr. R. K. Clark, a regular physician of extensive practice in Grand Isle County, and a worthy deacon of the Congregational Church, at South Hero, Vt., has used Kidney-Wort for several years in his practice, and before the present proprietors purchased an interest in it, he had given his unbiased opinion in its favour. This opinion has not changed. "It has done better than any other remedy I have ever used," says the Doctor, and, further on he writes: "I do not recollect an instance where the patient to whom I have given it has failed to receive benefit from its use, and in some severe cases most decidedly so." These are strong words. They are from a representative, conscientious, ever approachable public citizen; however, and better still—they are true.

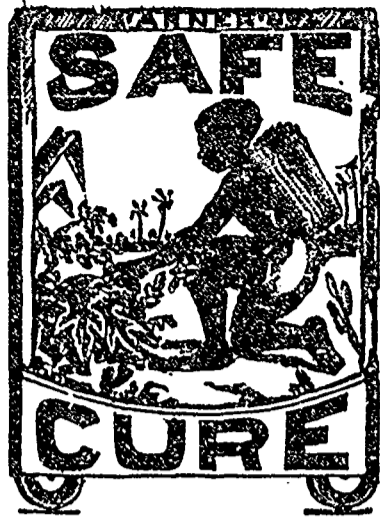
Kidney-Wort will bear all the economies lavished upon it by its friends—and their name is legion. "I will swear by Kidney-Wort all the time," writes Mr. J. R. Kauffman, of Lancaster, Pa. We will supplement this by asserting, as a matter of fact, and one capable of demonstration, that all honest patrons of this remedy are its friends and advocates.

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Niagara Falls, Ont., Feb. 12, 1883. J. N. SUTHERLAND, Esq. Dear Sir.—It is with great pleasure I am able to inform you that your "Rheumatine" has completely cured me of the Rheumatic pains I have been troubled with for some time past, and has also improved my general health, giving a more healthy tone to my system. R. F. CARTER.

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MEETINGS OF PRESBYTERY

- BRUCE.-At Pinkerton, Tuesday, July 4th, at two p.m.
GLENGARRY.-At Lancaster, second Tuesday of July, at two p.m.
MONTREAL.-In St. Andrew's Church, Kamourine, on 10th July, at one p.m.
STRAFFORD.-In Knox Church, Mitchell, 10th July, at two p.m.
CHATHAM.-In St. Andrew's Church, Chatham, on Tuesday, 10th July, at eleven o'clock a.m.
HURON.-In Knox Church, Goderich, on second Tuesday of July, at eleven a.m.
HAMILTON.-In Central Church, on the third Tuesday of July (17th), at ten o'clock a.m.
LONDON.-In First Presbyterian Church, London, on the second Tuesday of July next, at eleven a.m.
GUELPH.-At Guelph, in Chalmers Church, on third Tuesday of July.
BARRE.-At Barre, on last Tuesday of July, at eleven a.m.
SAUGER.-In the First Church, Durham, on the 10th July next, at eleven a.m.
GUELPH.-In Chalmers Church, Guelph, on Tuesday, the 17th July, at one o'clock forenoon.
LINDSAY.-At Woodville, last Tuesday of August, at eleven a.m.
BROOKVILLE.-At Morrisburg, Tuesday, 14th July, at seven p.m.
MONTREAL.-In the Morris Hall, Montreal, on Tuesday, the 10th of July next, at eleven a.m.
WHITBY.-At Port Perry, third Tuesday a July, at eleven o'clock a.m.
QUEBEC.-In Morris College, Quebec, on the 10th July, at ten a.m.

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